



# Coptic Orthodox Diocese of the Southern United States



## The Holy Gospel According to St. Luke

### Chapter 10

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# Introduction

- If the first mission of the twelve disciples represents the Jewish service, then the second mission with the seventy apostles represents the Gentile service
- Our Lord Jesus Christ sends to the Jews just as to the Gentiles and asks for their friendship without any discrimination
- For this reason, we can see the Lord Jesus rejoicing in the Spirit for the sake of the meek being blessed with the grace of knowledge, whatever the race may be for those simple people
- He also presents to us the parable of the Good Samaritan, with the intention to declare the concept of brotherhood to the entire humanity



# Introduction

- We also notice that the events in chapter 10 present a series of contrasts:
- Lambs and wolves (10:3)
- Those who see and hear and those who do not see and hear; those who belong to Christ and those who belong to the world (10:16,21-24)
- The childlike and the wise (10:21)
- Samaritan and Jew (10:29-37)
- Worldly service contrasted with spiritual service (10:38-42)



# Introduction

## Chapter Outline:

- The Seventy Sent Out 10:1-12
- Woe to the Impenitent Cities 10:13-16
- The Seventy Return with Joy 10:17-20
- Jesus Rejoices in the Spirit 10:21-24
- The Parable of the Good Samaritan 10:25-37
- Mary and Martha Worship and Serve 10:38-42



# The Seventy Sent Out 10:1-12

- The chapter begins with the literal phrase *after these things*; it is a transition statement Luke uses frequently to show movement to a new focus or new event, Luke 5:27, 12:4, 17:8, 18:4; Acts 7:7, 13:20, 15:16, 18:1
- Some ancient manuscripts read "70" and others "72"
- There was a larger group of interested followers of Jesus beyond the 12 He chose as disciples and apostles
- From among this larger group Jesus *appointed seventy others* to do His work
- There are a few reasons why He chose *seventy*



# The Seventy Sent Out 10:1-12

- Our Lord formed everything in His Church on the model of the Jewish one; and why?
- Because it was the pattern shown by God Himself, the Divine form, which pointed out the heavenly substance which now began to be established in its place
- As He before had chosen twelve apostles, in reference to the twelve patriarchs, who were the chiefs of the twelve tribes, and the heads of the Jewish Nation, He now publicly appointed seventy others, as Moses did the seventy elders whom he associated with himself to assist him in the government of the people, Exodus 18:19-26, 24:1-9



# The Seventy Sent Out 10:1-12

- As the Sanhedrin or great Council of scribes and priests and elders consisted of seventy members besides the president, the number having been fixed on the assumption that they were the successors of those whom Moses had chosen, and Jesus showed He had established a new order, a new leadership
- The traditional number of the Gentile nations named in the Table of Nations in Genesis chapter 10 in the Jewish Masoretic text is 70
- The 70/72 kingdoms/nations listed as the descendants of Noah in Genesis chapter 10, is theologically important because it stresses the unity of the human family



# The Seventy Sent Out 10:1-12

- It is a unity that will become theologically important again in the New Covenant in the future evangelization of the Gentile nations when all men and women of all nations are called into the united family of Christ and His Church
- As it was recorded that there will be 120 disciples gathered in the Upper Room in prayer after the Ascension, Acts 1:15 and at Pentecost Jews from across the Roman world heard the Gospel preached in the many dialects of the Gentile nations in which they lived, Acts 2:5-6
- *sent them two by two* That in the mouths of two witnesses everything might be established and that they might comfort and support each other in their difficult labor



# The Seventy Sent Out 10:1-12

- He sent them beforehand to prepare the people by their ministry to receive Him
- Just as John the Baptist, who was in a more eminent sense the forerunner of Christ, went before Him in his ministry, and prepared the way for Him
- Using the analogy of a ripe field of grain, Jesus explained why He felt an increased urgency about His work
- He considered the multitude of humanity to be like a harvest field ready for gathering
- He thought of the greatness of human need, and saw it as an opportunity



# The Seventy Sent Out 10:1-12

- This wasn't the only time Jesus said this
- Some time before and at a different place Jesus said basically the same thing, Matthew 9:37-38
- Perhaps this was almost a proverbial statement of Jesus, something He observed and said often
- *the laborers are few*, This means not only that there must be more workers, but also that those engaged in the work must have appropriate focus on their work
- When there is a lot of work and few workers, one must be busy about the work



# The Seventy Sent Out 10:1-12

- This is a harvest that needs *laborers*
- The good of a harvest can go to waste if there are no *laborers* to take advantage of the plenty
- In the harvest of grain or fruit there is only a certain amount of time to collect the harvest of the mature crop
- Jesus warned us that opportunities to meet human need and bring people into His kingdom may be wasted because of a shortage of *laborers*
- Jesus commanded them to *pray*
- The work before them was great and could not be accomplished without much prayer



# The Seventy Sent Out 10:1-12

- *I send you out as lambs among wolves*, The image of Jesus' disciples now shifts from laborers to lambs and the contrast between lambs (disciples) and wolves (those hostile to their message) is a warning of the danger of their mission
- How then does He command the apostles who are innocent men as sheep to seek the company of wolves and go to them of their own will?
- St Cyril of Alexandria responds by saying, “For they all have Me as their Shephard,...I will be with you, help you, and deliver you from all evil. I will tame the savage beasts. I will change wolves into sheep, and I will make the persecutors become the helpers of the persecuted.”



# The Seventy Sent Out 10:1-12

- First Jesus told them to pray; then He told them to go; then He told them *how* to go
- Jesus gave the seventy specific instructions that were to display a particular attitude for their work in representing Jesus and His message
- These instructions on what to take on their missionary journey and how to conduct themselves in the towns they visit are similar to the instructions given to the twelve Apostles in Luke 9:1-6
- They are to rely completely on God to meet their needs



# The Seventy Sent Out 10:1-12

- The scholar Origen thinks the taking off shoes, refers to the dead leather of which shoes and drums are made off
- We, thus, should not ask for the dead issues, and not be concerned about the outer appearance as the drums that are so noisy, and do no work
- *greet no one along the road*, This is probably a warning not to become distracted but to remain focused on the mission as well as the necessity of the haste of their mission to bring in the harvest and it may especially refer to the length and routine of Eastern salutations



# The Seventy Sent Out 10:1-12

- The customs of that time meant that they would likely stay in the home of hospitable people
- They were instructed to bring a blessing of peace to each house
- The greeting of the disciples carries a blessing that announces the peace of fellowship with God that Jesus' Gospel message brings to the entire family who receives Him through His disciples
- *a son of peace*, Or any truly godly man who is worthy of such a blessing
- Jesus tells them, if their message is rejected, the blessing will return to them to bestow to a receptive heart



# The Seventy Sent Out 10:1-12

- *And remain in the same house,* Where the sons of peace are, and the peace rests, and into which you are invited, and kindly received
- These instructions are meant to avoid the problem of jealousy with townspeople competing to give them hospitality
- And it may also mean that they were to trust that God would provide for them through the generosity of others, and they were to thankfully receive what was offered to them – without begging from house to house
- He instructed them to be content with whatever their host should set before them, avoiding even the appearance of caring



# The Seventy Sent Out 10:1-12

- Jesus told His disciples to not regard the support given to them as charity, but as proper payment for their work on behalf of God's kingdom
- The healing was important because it showed that the Kingdom of God had come with power
- This power was evident in acts of mercy and kindness
- As part of healing the sick, they must describe what the kingdom of God was about from what Jesus had taught and shown them
- So the functions of the missionaries briefly indicated, heal the sick, and announce that the kingdom is at their doors



# The Seventy Sent Out 10:1-12

- *they do not receive you*, Jesus Christ here directs how to behave towards other cities they should come to and be rejected
- Their mission is to be public and not private
- Jesus told His disciples to publicly say this in the streets of any city that rejected the seventy messengers and their message
- They are to shake the dust of the town off their feet as though the people were "unclean" Gentiles
- It was the practice to shake the dust of Gentile lands off one's feet before crossing over into the holy land of God
- It was important that those cities knew the *price* of rejecting Jesus and His kingdom



# The Seventy Sent Out 10:1-12

- *Nevertheless know this, that the kingdom of God has come near you,* Their message and the evidence of the kingdom's power was to be clear enough that they could say this publicly to a city that rejected them
- This is the message to be uttered equally to the believing and the unbelieving
- Now, as of old, the prophets of the Lord had to utter their proclamation, whether men would hear or whether they would refrain, Ezekiel 2:7
- Then in verse 12 Jesus declares a warning for those that reject the disciple's message, which as His messengers is His message



# The Seventy Sent Out 10:1-12

- Sodom was a town located in the plain near the Dead Sea that was destroyed in an act of God's divine judgment
- In the Holy Bible the fate of Sodom became a symbol for God's divine judgment
- The judgment on the townspeople who rejected the coming Kingdom and Jesus' work of salvation, will be worse than those who perished by fire in God's judgment of Sodom, because they saw a greater work of God than any of those sinful cities did; yet they still rejected Him
- The more we hear God's truth and the more we see His work, the more we are accountable for

# Woe to the Impenitent Cities

## 10:13-16



- Of the three towns Jesus mentioned, the site of Chorazin has not been identified, but it was probably a town near Capernaum where Jesus' ministry was headquartered
- The townspeople of Chorazin surely heard His teaching and witnessed many of His miracles
- The town of Bethsaida was located at the northern tip of the Sea of Galilee and was the hometown of the Apostle Philip, John 1:44, 12:21
- As Jesus continues to address His disciples, He pronounce a curse/judgment on the towns that witnessed His mighty deeds and still refused to repent

# Woe to the Impenitent Cities

## 10:13-16



- Judgment will be more catastrophic for those towns who rejected God's messenger and His proclamation of the Kingdom than for those who perished by fire in the judgment on the ancient city of Sodom who never heard the Gospel message of salvation
- Repentance is part of the proclamation of the Kingdom
- Anyone who refuses to acknowledge his sins and to repent cannot be at peace with God nor be welcomed into the kingdom in his sinful condition
- If the Gentile communities of Tyre and Sidon had witnessed the same miracles as these Galilean cities, the people would have repented their sins

# Woe to the Impenitent Cities

## 10:13-16



- *sitting in sackcloth and ashes*, And they would have observed the ancient custom of expressing sorrow, penitence and mourning by wearing sackcloth and ashes, Isaiah 58:5; Esther 4:2-3; Daniel 9:3; Jonah 3:6
- *Capernaum, who are exalted to heaven*, Referring either to the situation of it, which was on a very high hill; or to its privileges, through the ministry and miracles of Christ; or the phrase may be expressive of the pride and loftiness of the inhabitants of it
- It was a famous port, conveniently situated by the sea of Tiberias

# Woe to the Impenitent Cities

## 10:13-16



- And as Josephus says, was in an excellent temperament of the air, and watered with a most choice fountain, called by the same name
- As He sent His seventy disciples with the anticipation that some would reject them, Jesus also encouraged them with the thought that they were His representatives and should not take their rejection (or acceptance) too personally
- Jesus said that it would *be more tolerable* for some in the day of judgment than for others
- This leads us to believe that on that day, some will receive worse judgment than others

# Woe to the Impenitent Cities

## 10:13-16



- No one will have it good in hell, but some will have it worse than others
- If others rejected the messengers, they rejected Jesus, and also rejected His Father, *Him who sent Me*
- It is helpful for all servants of God to not hold either praise or rejection too tightly
- If they truly represent their Master, the success or rejection of their work is more due to Him than to them
- Their greatest concern should not be with success or rejection, but with properly representing Jesus their Master

# The Seventy Return with Joy

## 10:17-20



- These disciples having received orders and instructions from Christ, went as He directed them; and when they had finished their mission, they returned again to Him, and gave Him an account of their journey and success
- It is obvious from the immediate sequence of the two facts that their mission was, as stated in verse 17, kept within narrow limits of space and time
- It is also noticeable that the success of their mission is more fully recorded by St. Luke than that of the Twelve

# The Seventy Return with Joy

## 10:17-20



- The disciples and followers of Jesus endured their share of hardship, but they also enjoyed some wonderful blessings of effective service
- They have not only cured diseases, according to the power Jesus gave them, but, even the devils themselves have been compelled to obey them
- The tone in which the disciples speak is that of a joyful surprise
- They had not looked for such great and immediate results
- They had thought that the power to cast out demons had been kept to our Lord's immediate action or to that of the Twelve

# The Seventy Return with Joy

## 10:17-20



- And they found that they too possessed this power
- For though Jesus had given them power to heal diseases, He had said nothing of their casting out devils
- *in Your name* shows they didn't take the credit to themselves
- They knew it was the power and authority of Jesus
- St. Luke uses the name "Satan" for the first time
- Previously in Luke's Gospel Jesus had referred to him as the devil
- Satan's mission, since His success in bring sin into the world, is to challenge the faithfulness of God's servants and to continue to lead men into sin, Genesis 3; Revelation 12:9; Job 1:6-12, 2:1-7; and Zechariah 3:1-2

# The Seventy Return with Joy

## 10:17-20



- He also stands in the heavenly court as mankind's accuser
- The disciples' success in the spread of the Gospel has weakened Satan's power and his ability to stand in the heavenly court; hence his fall from the sky
- Their triumph over the demons was the beginning and the earnest of a final conquest over Satan
- Every time the kingdom of Jesus is presented in truth and power, it is like another judgment upon Satan and all his followers

# The Seventy Return with Joy

## 10:17-20



- *I give you the authority to trample on serpents and scorpions,*  
Which may be literally understood, as in Mark 16:18, or figuratively of the devil, and his principalities and powers, and all his agents, who, for their craft and cunning, and for their poisonous and hurtful nature and influence, may be compared to serpents and scorpions
- Preservation from all danger
- However, despite their powers over the material and spiritual world, according to Jesus, their power over demons should not be the real cause for their rejoicing

# The Seventy Return with Joy

## 10:17-20



- Over what blessing should they rejoice?
- They should rejoice because their names are written in God's Book of Life, Exodus 32:33; Psalms 69:28-29; Daniel 12:1; Philippians 4:3; Revelation 3:5, 20:11-12, 21:27
- Jesus warned them to rejoice in what God had done for them (because your names are written in heaven), more than in what they had done for God (that the spirits are subject to you)
- It wasn't wrong for them to rejoice in the success of their service; but they must have a greater joy in a greater miracle – the promise of their own salvation

# The Seventy Return with Joy

## 10:17-20



- The joy of the Seventy was in danger of becoming overjoy, running into self-importance
- Some people, after God uses them in some way, or after successful service or the display of spiritual power, become arrogantly impressed with all they did for God
- God wants us to always see that what He did for us always is far greater than what we could ever do for Him
- It is good for us to be moderate in the joy we have over our talents, our gifts, and our success

# Jesus Rejoices in the Spirit

## 10:21-24



- Jesus was genuinely excited
- Literally, the ancient Greek says He was *thrilled with joy*
- This singular specific example of Jesus rejoicing was over the work of His servants
- Here we have the contrast between the 'wisdom of the world,' which is 'foolishness with God,' and the 'foolishness of the world,' which is 'wisdom with God,' 1 Corinthians 1:21,26; 2 Corinthians 4:3-4; Romans 1:22
- Jesus rejoiced strongly; but He also rejoiced deeply *in the Spirit*

# Jesus Rejoices in the Spirit

## 10:21-24



- Jesus' joy made Him break out into prayer
- This is the only record, outside St. John's Gospel, of a prayer like that which we find in John 17
- For the most part, we may believe, those prayers were offered apart, on the lonely hillside, in the darkness of night
- He praised God the Father for His wisdom, for His plan, and for His own unique relationship with God the Father
- Jesus thanked the Father, not praising His own work
- Jesus thanked the Father for the fellow servants in His midst
- Jesus thanked the Father for the simplicity of His servants

# Jesus Rejoices in the Spirit

## 10:21-24



- Finally, the Son of God reveals the heavenly mystery, declaring His grace to children and not to the wise ones of this age, Matthew 11:25
- He spoke of His unity and His special relationship with the Father
- No one can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature, incarnation, etc., of Christ, but the Father
- The full comprehension and acknowledgment of the Godhead, and the mystery of the Trinity, belong to God alone
- Then Jesus spoke of how God allows us to have some part in that special relationship *and the one to whom the Son wills to reveal Him*

# Jesus Rejoices in the Spirit

## 10:21-24



- In these next several passages, Jesus makes several contrasts between those who belong to Him and those who belong to the world, those who see and hear and those who do not see and hear
- The disciples lived in a unique time, and it was good for them to realize that it was a special blessing for them to be part of the work of the Messiah
- They are blessed with a revelation of Him and His heavenly Father which elevates them above the prophets and kings of the Old Covenant as children of God

# Jesus Rejoices in the Spirit

## 10:21-24



- The great men of the Old Testament would have longed to see Jesus' ministry and to minister for Him
- Each individual disciple of Jesus Christ who is reborn through water and the Holy Spirit into the family of God becomes a child of the Almighty, John 3:3,5

# The Parable of the Good Samaritan 10:25-37



- We have seen in verse 21 Jesus contrasts between the 'wisdom of the world,' which is 'foolishness with God,' and the 'foolishness of the world,' which is 'wisdom with God,' 1 Corinthians 1:21,26; 2 Corinthians 4:3-4; Romans 1:22
- In this passage, one of the "wise and educated" steps forward to test Jesus' understanding of the Law of Moses hoping to damage and destroy His reputation as a Teacher
- The *lawyers* were professional teachers and experts of the Mosaic Law and of the of traditional sayings

# The Parable of the Good Samaritan 10:25-37



- It was a hard and comprehensive question, this query how eternal life was to be won, and possibly one carefully prepared by the enemies of Jesus
- Jesus' counters the lawyer's question with His own question, asking what is written in the Law and how does he interpret it
- If the question was *what shall I do to inherit eternal life*, then the answer was simple: keep the law of God and keep it perfectly
- It is as if Jesus wanted to ask him, 'you are the lawyer who interprets the Law; you tell me what it says.'

# The Parable of the Good Samaritan 10:25-37



- The lawyer answers by quoting from two commandments from the Law, the first verse Deuteronomy 6:7 and the second from Leviticus 19:18
- The first quote from Deuteronomy is concerning one's relationship with God
- One must give God one's undivided love and loyalty which encompasses one's entire being; one's heart; one's entire spiritual and physical being; and one's entire intellectual faculties
- The second law that leads to eternal life Leviticus 19:18 is concerning one's relationship with others: must love one's neighbor as oneself

# The Parable of the Good Samaritan 10:25-37



- The acceptance of the lawyer's answer as theoretically true was part of the method of our Lord's teaching
- The words that followed, *do this and you will live*, were those of one who knew what was in the man, and read the secrets of his heart, and saw how little love was to be found there, of Jesus
- If he indeed follows his understanding of the Law that he will find eternal life
- The lawyer, desirous to appear blameless, or to vindicate himself, and show that he had kept the law, asked *who is my neighbor*

# The Parable of the Good Samaritan 10:25-37



- Perhaps he figured that he obeyed the first command well enough, but his keeping of the second commandment depended on how one defined *neighbor*
- The question implied a conscience half-awakened and uneasy
- But this is a great mistake to assume that he had fulfilled the first commandment
- When we really consider what the words mean, then who among us has loved God with *all your heart, with all your soul, with all your strength, and with all your mind?*

# The Parable of the Good Samaritan 10:25-37



- It is easy for us to be distracted in any one of these areas even when we worship God; even more so in our daily living
- Another mistake is to think that he could fulfill the commandment to love God with all he had and still possibly not fulfill the command to love his neighbor, 1 John 4:20-21
- Another mistake was in the way that he wanted to narrowly define *neighbor*
- The Jews in Jesus' day did believe that you had to love your *neighbor*; but it was also taught among them that it was a duty before God to *hate your enemy*
- It all depends on who your *neighbor* is and who your enemy is

# The Parable of the Good Samaritan 10:25-37



- Jesus answers by telling a parable about an unfortunate man who was robbed and beaten on the road from Jerusalem to Jericho
- The journey was one of about twenty-one miles, for the most part through a rocky and desert country
- The road from Jerusalem to Jericho, according to Josephus, was known for crime and robbery
- The traveler, had fallen among thieves, who had robbed him, and then had left their dying victim lying on the road
- Jericho was especially a city of priests, and when the assigned service at the temple was over, the priest would return to his own home

# The Parable of the Good Samaritan 10:25-37



- Why or for what reason might the priest not have stopped to help an injured man by the road?
- Perhaps because if they touch a dead or bloody body would have rendered them ritually unclean and they would have had to spend a week becoming purified
- This was the case for any Jew but in their case such impurity would prevent them from service in the Temple until purity was restored
- Perhaps they thought that this road is too dangerous for them to stop and help the man
- Perhaps did not know how to help the injured man or thought it is too late to help

# The Parable of the Good Samaritan 10:25-37



- *Priest* and *Levite* are mentioned here, partly because they were the most frequent travelers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy
- *came and looked*, This vivid touch shows us the cold curiosity of the Levite, which was even dreadful than the neglect of the Priest
- Now, for the sake of strong contrast, Jesus brings the figure of one who, as a Samaritan
- This was as far removed as possible from being a neighbor to the sufferer (who, most probably, was a Jew) in the sense in which the rigid Jewish lawyer would of himself understand the term "neighbor"

# The Parable of the Good Samaritan 10:25-37



- Generally speaking, Jews and Samaritans despised each other both racially and religiously
- The culture gave the Samaritan plenty of reasons to hate this Jewish man and pass him by
- Instead of passing by, the Samaritan loved him sacrificially
- He didn't wait to be asked; to see the need right in front of him was enough to make him do something
- He also gave freely of both his time and his resources

# The Parable of the Good Samaritan 10:25-37



- Every detail is in harmony with the tender compassion described in the previous verse
- All fear of risk from robbers, is put aside
- The *oil and wine*, which had been provided for personal refreshment, are freely given to be used, according to the primitive remedy of that time
- The *wine*, containing alcohol, had an antiseptic effect on the man's wounds
- The *oil* helped to soothe the wounds, easing the pain

# The Parable of the Good Samaritan 10:25-37



- To *he set him on his own animal* meant that the Samaritan himself walked
- *He took out two denarii, gave them to the innkeeper*, It seems that *two denarii* would provide for the man's needs in the inn for some days
- The Church Fathers offered us a great number of interpretations for this parable of the Good Samaritan
- From the relationship point of view, the Lord wished to stress the importance of having a kind heart, to accept all mankind of every race, just as if they were relatives of ours

# The Parable of the Good Samaritan 10:25-37



- St. Jerome says, “We are relatives, all of humanity are related to one another, for we have only one Father”
- But as for the spiritual interpretation and the symbolic one the Fathers have elaborately spoken of it
- A man: St. Severus says, “Our Savior did not say ‘Men were going down, but He said ‘A man was going down’”
- Due to Adam’s disobedience to the commandment, humanity fell from the paradise dwelling on high
- The scholar Origen says, “According to the interpretation of one of the fathers ‘Man, going down, represents Adam’”

# The Parable of the Good Samaritan 10:25-37



- Jerusalem represents paradise and Jericho is the world
- The robbers are the hostile powers, and the priest is the law; the Levite is the prophets and the Samaritan is Christ; the wounds are the disobedience; and the animal is the body of Christ
- The inn that is open is for all who wish to go in, which is the church
- The two denarii represent the Father and the Son
- The owner of the inn is the church head who provides for it; and the Samaritan's promise of return is the expectation of Christ's second coming

# The Parable of the Good Samaritan 10:25-37



- These symbols were suggested by the scholar Origen in the second century
- He declared he derived them from one of the old scholar, who could be his spiritual teacher St. Clement of Alexandria, or his predecessor St. Pantaenus
- St. Ambrose accepted this interpretation and spoke elaborately of it
- *take care of him*, Which is the work of Christ's ministers to do, by feeding souls with the words of faith and sound doctrine; by ministering the Gospel to them in a faithful manner; and by a constant administration of the ordinances of it

# The Parable of the Good Samaritan 10:25-37



- And by keeping a diligent watch over them, both with respect to principles and practice; and by speaking a word in season to them
- *whatever more you spend*, Faithful ministers spend much, and are at great expense in taking care of the souls of men; in fervent and frequent prayer to God; in diligent searching the Scriptures; in the hard ministry of the word and ordinances; and in the constant exercise and improvement of their spiritual gifts; and in the loss of health, and sometimes of life itself
- Christ will certainly come again a second time, to judge both the living and dead; and then He will recompense His ministers, for all their toil and labor, care and expense

# The Parable of the Good Samaritan 10:25-37



- Jesus' question to the lawyer in verse 36 changes the nature of the man's original question
- The point under discussion was as to whom the Jew should look on as his neighbor
- It is answered indirectly by the narrative, which showed who had proved himself a neighbor to the Jew
- The Samaritan had shown himself a better interpreter of the commandment than the orthodox scribe
- The Samaritan had recognized a neighbor even in the Jew
- The Jew therefore should recognize a neighbor even in the Samaritan

# The Parable of the Good Samaritan 10:25-37



- The deep understanding of the parable, the meaning of which the trained-scholar mind of the lawyer at once grasped, went right home to the heart
- The Jewish scribe, in spite of prejudice and jealousy, was too noble not to confess that the Galilean Master's estimate of a neighbor was the true one, and the estimate of the Jerusalem schools the wrong one; so at once he replies, *He who showed mercy on him*
- However, he could not bring himself to say the name *Samaritan*

# The Parable of the Good Samaritan 10:25-37



- Jesus allowed the parable to answer the lawyer's question and guide the application
- Who is my neighbor? Anyone, it replies, who needs help, and whom I have power and opportunity to help, no matter what his rank, race, or religion may be
- My neighbor is the one with a need right in front of me
- Jesus rewards him with the warning to put his words into practice
- For the Christian, love of God is not complete without extending love to our neighbor, Galatians 5:14; Romans 13:9; James 2:8 where love of one's neighbor is regarded as the completion of the Old Testament Law

# The Parable of the Good Samaritan 10:25-37



- But the parable answers the other and the still larger and deeper question with which the scene which called the parable out began
- "*Master,*" asked the lawyer (verse 25), "*what shall I do to inherit eternal life?*"
- Or in other words, "What is the virtue which saves?"
- The Scriptures teach that without holiness no one shall see the Lord, that is, shall inherit eternal life
- In the person of the Samaritan the nature of true holiness is exhibited; we are taught that the way to please God, the way to genuine holiness, is the practice of charity

# Mary and Martha Worship and Serve 10:38-42



- In this passage, two kinds of service to the Lord are contrasted "service in love of neighbor and service in love of God"
- The lawyer correctly identified the two greatest commandments as love of God and love of neighbor in Luke 10:27-28
- It is the same teaching Jesus gives when questioned by the Pharisees and scribes, Matthew 22:34-40 and Mark 12:28-31
- Here the contrast is between Martha the attentive hostess and her sister the attentive disciple
- *a certain village*, Commentators think this village was Bethany, and that this Martha and Mary were the same which are mentioned, John 11:2

# Mary and Martha Worship and Serve 10:38-42



- Bethany was situated on the east side of the Mt. of Olives which was located on the east side of Jerusalem
- Bethany means 'the house of obedience' or 'the house of toil and suffering'
- Martha and Mary, along with their brother Lazarus, were dear friends of Jesus who lived in Bethany
- It's easy to imagine that Martha wanted everything perfect when Jesus came to visit
- The "also" shows that Mary too, in her way, was no less anxious to give Jesus a fitting reception

# Mary and Martha Worship and Serve 10:38-42



- Martha did nothing wrong in working hard for Jesus – that was good
- Her problem was that she became *distracted with much serving*
- She was distracted from Jesus
- There are many people who become short-tempered and irritable in their service for the Lord like Martha was
- It is easy to look at all we do and to criticize those who don't seem to do as much
- But Martha's real problem wasn't Mary; it was Martha
- She had become distracted and had taken her eyes off Jesus

# Mary and Martha Worship and Serve 10:38-42



- Martha did not think fit to speak to Mary herself, though perhaps she might do that first
- She went to Christ, believing that He would look upon it as a very reasonable thing that Mary should help her
- She believed that a word from Jesus would go a great way with her sister
- And she seems to speak, not only by way of complaint of Mary, who had left her to prepare and serve alone; but even of Christ Himself, in some sort, as if He had not showed that care and concern in this matter, which she thought was necessary

# Mary and Martha Worship and Serve 10:38-42



- *Martha, Martha*, We note a special tenderness of reproof in the two-fold utterance of the name, of which this and the like iteration of “Simon, Simon,” in Luke 22:31
- We can almost sense the love in Jesus’ voice as He said this
- Martha did good – she wanted to serve Jesus; but she had not added the *one thing* [that] *is needed*
- The Bible speaks of *one thing*
- Mary’s *good part* was her simple devotion to Jesus, loving Him by listening to His word
- This was Mary’s chosen focus

# Mary and Martha Worship and Serve 10:38-42



- Some commentators believe that this might be taken either literally or spiritually
- They might mean that He, and the others who were coming, needed not the many things about which Martha was troubled, but a few only, or even but a single dish, to supply their wants
- Or, that the true life of men needed but a few things, such as faith, obedience, the fear of God, or even but one only, the devout and intent love which Mary was then showing

# Mary and Martha Worship and Serve 10:38-42



- One might say that this account from the life of Jesus shows us three types of those who say they follow Jesus Christ
- There are people like Mary: Those who know how to serve and *also sit at Jesus' feet*
- There are people like Martha: Those who diligently, and with the best intention serve God, but without adding the *one thing* – a continued focus on Jesus – and it results in great frustration
- There are people who don't do either
- They are not even in the house with Jesus, for they are too busy with their own pursuits



# Discussion

- What were the seventy sent out to do?
- What does preaching “the Kingdom of God” mean?
- What did the disciples report upon their return?
- How did the lawyer summarize the demands of the Law?
- How did Jesus reply to the question, "Who is my neighbor?"



# Discussion

- What was the Samaritan's response to what he saw?
- Summarize the lessons we can learn about love, who our neighbor is, and what love leads us to do for others
- Talk about the differences between Mary and Martha. What is good about each? What was Martha's strong point? What had Jesus already told the disciples about serving (Mark 10:43-44)? How did her service affect her relationship to God and others?