

***Lesson 32 – Covering the Period of 53 Days between 10/26/29 AD,
the First Sabbath after the Great Assembly and 12/19/29 AD, the Feast of Dedication***

The Sending Out of the Seventy

Luke 10:1 After this the Lord appointed ~~seventy-two~~ *seventy* others and sent them two by two ahead of him to every town and place where he was about to go.

Unlike the Gospel of John, the Gospels of Matthew, Mark, and Luke don't include an account of Jesus' visit to Jerusalem for the Feast of Tabernacles. Luke does briefly mention Jesus' trip through Samaria (Luke 9:52) on the way to that Feast. We know from the Gospel of John that Jesus passed through Samaria on the way to Jerusalem for the Feast of Tabernacles. In the passage above the "this" in "after this" would have been some time after the trip through Samaria. Thus, the appointment of the seventy mentioned here in Luke must have been during the Feast of Tabernacles or after it.

There is a question here about the text's description of the number of the messengers to be sent to the villages of the Jews. The correct number of messengers here in the original Greek text is seventy, not seventy-two. Seventy is the number in the Textus Receptus and many other manuscripts. Seventy-two is the number in the flawed Codex Sinaiticus. Seventy agrees with the number of spirit filled elders set apart for Israel by Moses in Numbers 11:16, so it connects with Biblical precedence. However, for me, that number has always posed a question. In the first incident, why didn't Moses have seventy-two elders? Seventy-two would have allowed six elders for each of the twelve tribes. However, in the original story of the selection of seventy in Numbers 11:26-27 the LORD did add two additional spirit empowered messengers who had remained apart from the others. Their names were Medad and Eldad. They made the total number come up to seventy-two elders:

Numbers 11:23-29 "The LORD answered Moses, 'Is the LORD's arm too short? You will now see whether or not what I say will come true for you.' So Moses went out and told the people what the LORD had said. He brought together seventy of their elders and had them stand around the Tent. Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again. However, two men, whose names were Eldad ¹ and Medad,² had remained in the camp. They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp. A young man ran and told Moses, "Eldad and Medad are prophesying in the camp." Joshua son of Nun, who had been Moses' aide since youth, spoke up and said, 'Moses, my lord, stop them!' But Moses replied, 'Are you jealous for my sake? I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them!'"

¹ *The Hebrew name Eldad (עֶלְדָּד {el-dad'}) means "God has loved."*

² *The Hebrew name Medad (מֵדָד {mā-dād'}) means "Love."*

I have come to believe that the LORD's addition of Medad and Eldad to the original seventy in the desert were meant to foreshadow two witnesses that the LORD will add to the seventy that the LORD sent to the Jews here in Luke's account. Those two witnesses will be sent to the Jews in Jerusalem during the Tribulation before Jesus' Second Coming. They will be sent to Israel during the last "sevens of years" of the Israelites' term of "seventy sevens of years." Those are the 490 years in which the people of Israel were to finish their task. The last of the "sevens of years" during which their task will be finished was prophesied by Daniel in Daniel 9:23b-27a.

The seventy that Jesus sent forth here were the next to last evangelists of the Age of Israel. That Age would be interrupted by the Church Age. However, there would still be seven years left. The beginning of those last "seven years" is the beginning of the seven-year Great Tribulation. That is when the last two witnesses will witness in Jerusalem for 3½ years. They will be the resurrected Moses and Elijah. According to Revelation 11:3, they will be sent at the beginning of the seven-year Tribulation. These final two witnesses will be sent to Jerusalem. Their names are Moses and Elijah! You will notice that the names Medad and Eldad have a striking similarity to Moses and Elijah.

The thirty-five pairs sent out here in late 29 AD would visit 35 places. It is probable that these 35 places were the towns and villages of Judea which Jesus would visit between leaving Jerusalem after the Feast of Tabernacles and before returning for the Feast of Dedication. We can imagine what it must have been like. By this time, the people of Judea were well aware of Jesus' reputation. They heard about the controversial messages he had delivered. They had heard about His the restoration of the blind and the His resurrection from the dead of Lazarus. what He had been doing. They also knew and what the Jewish leaders had been saying about Him. The only thing that these seventy disciples would have needed to do was let the people of the place know when Jesus was coming, and there would have been a crowd to hear. Some would come seeking truth, but some would come with their hearts already hardened.

Luke 10:2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

This is what Jesus told the seventy. Evidently, a big part of the preparation for the arrival of Jesus in these towns was to recruit residents in those towns who were already believers to work in the harvest of souls.

Luke 10:3 Go! I am sending you out like lambs among wolves.

The most effective missionaries would be those that relied on the LORD for protection.

Luke 10:4 Do not take a purse or bag or sandals; and do not greet anyone on the road.

It seems to me that Jesus was saying, “I have picked a place to send you. Do not get diverted from your calling, even by what seems a good opportunity.”

Luke 10:5-6 “When you enter a house, first say, ‘Peace to this house.’ If a man of peace is there, your peace will rest on him; if not, it will return to you.

These messengers should find someone to stay with who had claimed the LORD’s peace in Christ.³

Luke 10:7a Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages.

Having found the proper hosts, they shouldn’t feel the necessity of paying them.

Luke 10:7b Do not move around from house to house.

This seems to say: “I will have provided a place for you. Don’t lose your focus by bouncing around to different places.”

Luke 10:8 “When you enter a town and are welcomed, eat what is set before you.

This has always been a prime rule for good guests. Whatever they were given was to be accepted with grace.

Luke 10:9 Heal the sick who are there and tell them, ‘The kingdom of God is near you.’

These seventy were evidently given the same powers of the Spirit which had been given to the twelve when they had been sent out about nine months earlier. Even though the sick were to be healed they were also to be informed of the greater gift that was being offered to them.

Luke 10:10-11a But when you enter a town and are not welcomed, go into its streets and say, ‘Even the dust of your town that sticks to our feet we wipe off against you.

That was as if to say, “You will have no part of us or the blessing of God we were bringing.” We aren’t told that any of the towns rejected these witnesses. However, this promise would have given the witnesses the right attitude toward their mission. They were bringing an unparalleled blessing to the people and had no reason to feel shy or feel that the people were doing them a favor by listening to them.

Luke 10:11b Yet be sure of this: The kingdom of God is near.’

³ Remember the blessing at the Nativity: Luke 2:14 “Glory to God in the highest, and on earth peace to men on whom his favor rests.”

Even if people refused to hear the Word more fully, they were at least to be given this Word. The coming of the “Kingdom of God”⁴ refers the fulfillment of God’s truth. God’s truth or Kingdom is a thought or idea from the mind of God. Being a thought or idea doesn’t make it insubstantial. The entire universe of time and space was created by a thought of God.

Luke 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

Each of those Judean towns would have had major miracles performed in them by the seventy. Therefor the judgment coming to them for their rejection would be well earned.

We should also remember that in the story of Sodom in Genesis 19, the angels God sent found at least one household, that of Lot, in Sodom that received them. In the last judgement, Lot and his family will be spared. The implication was that if there was one household that was receptive in any of the towns to which the Lord was sending these men, the Lord would lead them to that house. If there were no households that were receptive, the whole town was destined to all perish in the last judgement.

Luke 10:13 “Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

Jesus also applied the same principal to some of the towns of Galilee. Korazin and Bethsaida were two towns in Galilee not far from Capernaum where Jesus had centered His ministry in Galilee for almost a year and a half.

Luke 10:14 But it will be more bearable for Tyre and Sidon at the judgment than for you.

Remember that the Lord had already seen the hungry hearts of the Sidonians in the Sidonian woman who asked for crumbs off the children’s table. Within a few years there were established churches in both Tyre and Sidon and throughout Phoenicia (Acts 11:19, Acts 21:7, Acts 27:3).

Luke 10:15 And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.

Capernaum was also as guilty as her sister Galileean cities, Korazin and Bethsaida. Jesus’ proclamation here tells us that most of the crowds that had followed Jesus in Galilee had been mainly interested in the physical healing that Jesus was providing, not the Spiritual healing that He was offering.

⁴ The “Kingdom of Heaven” and the “Kingdom of God” are equivalent terms.

Luke 10:16 **“He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.”**

The sole responsibility of the seventy sent here was to accurately present the Lord’s message. The same applies to any modern-day messenger of the LORD.

Luke 10:17 **The ~~seventy-two~~ seventy returned with joy and said, “Lord, even the demons submit to us in your name.”**

Again, the NIV has relied on the flawed Codex Sinaiticus. The number should be seventy as the Textus Receptus has it. The report of the seventy witnesses tells us that the power of healing given to them included the power to cast out demons.

Luke 10:18 **He replied, “I saw Satan fall like lightning from heaven.**

Here Jesus revealed a vision that was given Him about the ultimate casting out of Satan from heaven in the future. Even as the witnesses had cast demons out of people, Satan would be cast out of heaven (the second heaven, which is the universe) and thrown to the earth. The time of this will be at the midpoint of the seven-year Tribulation before the return of Christ. It is recorded by John in Revelation:

Revelation 12:3-4 “Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns ⁵ and seven crowns on his heads. His tail ⁶ swept a third of the stars out of the sky and flung them to the earth.”

Revelation 12:7-9 “And there was war in heaven. Michael ⁷ and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven.⁸ The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”

⁵ *There are four beasts in prophecy with ten horns which relate to the end times. This beast, the fourth beast in Daniel 7:7, the beast out of the sea in Revelation 13:1-2, and the scarlet beast Revelation 17:3-8 on which the woman rides.*

⁶ *In Revelation the tails of the demons have been used to denote their power (Revelation 9:10, and Revelation 9:19). So it is here with Satan’s tail. His power is the leadership of the fallen angels. They seem to be in possession of one third of the Universe (the stars). These do not include the fallen angels who are not already incarcerated in Hell or confined to the earth as demons (disembodied spirits).*

⁷ *Daniel 12:1 “At that time Michael, the great prince who protects your people, will arise.”*

⁸ *It should be remembered that the term “heaven” can mean the first heaven which is the atmosphere, the second heaven which is the universe, or the third heaven which is the throneroom of God.*

Although Jesus was given a vision of what will happen during the Tribulation, the victory would be ensured in a few months when Jesus “crushed” the serpent’s skull at “Golgotha.” “Golgotha” means “the place of the skull.”

Luke 10:19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.

Here the demons are described as “snakes and scorpions.” We should readily understand the comparison of demons to serpents from the appearance of Satan as a serpent in Genesis 3. They are also described as “scorpions” in Revelation 9:2-5.

Luke 10:20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

In essence this says, “Do not rejoice at the power of God which He has temporarily put at your disposal, rather rejoice at the love of God which will never leave you.”

Luke 10:21a In that hour Jesus rejoiced in spirit, and said, KJV

In the Textus Receptus the Greek reads τῷ πνεύματι ὁ Ἰησοῦς which literally means “in the spirit of Jesus.” In the flawed Codex Sinaiticus ⁹ it reads τῷ πνεύματι τῷ ἁγίῳ which means “in the holy spirit.” The literal translation of the Textus Receptus from the King James is “In that hour Jesus rejoiced in spirit, and said.” Besides being from the better manuscript, this makes more theological sense to me than the NIV’s “In that hour Jesus rejoiced in the Holy Spirit.” Jesus’ mental attitude came from His own spirit.

Luke 10:21b “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.

The supposed “wise and learned” here referred to the Pharisees and the Sadducees. They had attended special schools which had only blinded them to the truth. The term “little children” here referred to Jesus’ seventy disciples who had come to faith like little children. It also included all those who had faith in Him. This had always been God’s plan for every age. The beginning of wisdom always starts with childlike faith.

Luke 10:22 “All things (of wisdom) have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

⁹ Unfortunately, the Codex Sinaiticus is used here by the NIV, NRSV, NAS, ASV, Amplified, and the Living versions.

Jesus is the Living Word. The Word reveals the Father to us by the person and life of Jesus:

John 14:9 “Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father?’”

To whom will Jesus reveal Himself? He will reveal Himself to anyone who wants to do God’s will:

John 7:17 “If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own.”

Luke 10:23-24 **Then he turned to his disciples and said privately, “Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.”**

We don’t live in the 1st Century AD Israel and can’t see Jesus in the flesh as those disciples did. However, we have a greater advantage. We can read the whole New Testament story in one book. It also has the answers to the mysteries of the Old Testament about the coming Messiah that the prophets and kings longed to know.

At this point Jesus told what has become known as the Parable of the Good Samaritan. As we shall see, the Good Samaritan in the story is meant to represent Jesus.

The Parable of the Good Samaritan

Luke 10:25a **On one occasion**

The word translated “on one occasion” is the Greek ἰδοὺ {ē-dü’} is a demonstrative word which literally means “behold!” It is not specific as to time and that opens the possibility that this episode took place outside of this particular time frame when He sent out the seventy. However, in both his Book of Acts and in the Gospel of Luke, Luke holds to a very chronological pattern. Thus, it seems most likely that this event did take place between the end of Feast of Tabernacles and the Feast of Dedication. The parable was most likely told as Jesus and his disciples were on that very road mentioned in the parable (from Jerusalem to Jericho) that also led through Bethany which was the location of the next episode in the passage.

Luke 10:25b **an expert in the law**

This man was expert in “the law” as it was generally understood by the Pharisees and Sadducees. The “law” of the Pharisees included both the true Mosaic Law and the vast amounts of false interpretations and traditions which had been added to it in the last four hundred years.

These included the writings known as the Mishnah and the Midrash which were collections of non-Biblical commentaries from the previous four centuries. These had become more important than the Holy Scripture itself. The Catholic Church later became prey to this same kind of practice. They substituted the study of the writings of “the Greek and Latin Fathers” for the study of the Holy Scripture itself.

Luke 10:25c **stood up to test Jesus.**

The Greek word translated “test” here is ἐκπειράζω {ek-pā-rā'-zō} which means “to draw out and test.” The motive of this man was not to learn, but to see if he could get Jesus to teach something publicly by which the Jewish leaders could get Him condemned.

Luke 10:25d **“Teacher,” he asked, “what must I do to inherit eternal life?”**

At the end of this parable, it is important to remember that the original question was “what must I do to inherit eternal life?” It wasn’t “how can I have a better testimony?” It was about how to gain salvation. To make eternal life possible was why Jesus came into the world.

Luke 10:26 **“What is written in the Law?” he replied. “How do you read it?”**

Jesus threw the question back to the expert and asked him how he thought he could be saved. It should be noted that this is always a good way to present the Gospel when you witness.

Luke 10:27a **He answered: ““Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’;**

First the man quoted from Deuteronomy 6:6. It is from what is known in Judaism as the “shemah.”¹⁰ It serves as a centerpiece for the morning and evening Jewish prayer services.

Luke 10:27b **and, ‘Love your neighbor as yourself.’”**

Here the man quoted from Leviticus 19:18. Both verses were later quoted by Jesus when He was asked which was the most important commandment.¹¹

Luke 10:28 **“You have answered correctly,” Jesus replied. “Do this and you will live.”**

Jesus knew that within the first quotation from the “shema” about loving the LORD was the secret to salvation. If we love the LORD unreservedly in that way, we will also have faith in the LORD. Faith in the LORD is the way to salvation, so Jesus said, “Do this and you will live.”

¹⁰ It is so known because the first words are “Sh'ma Yisrael” or “hear Israel.”

¹¹ Mark 12:29-31, Matthew 22:37-39.

Luke 10:29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

But the man didn’t want to rely on the LORD’s free and merciful justification by faith. For one thing he didn’t really love the LORD. As Jesus had said earlier:

John 8:42 “Jesus said to them (*the experts in the Law*), ‘If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me.’”

This man didn’t trust the loving LORD of Grace. He wanted to justify himself by his own works. He wanted to justify himself by “loving his neighbor.”

Luke 10:30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.



*The Old Road from Jerusalem to Jericho - 1934
(Notice the Size of the Ditch)*

Jesus saw the man had missed the way of “inheriting eternal life.” It was then that He tried to reach the man by telling a parable. To understand the beginning of the parable we should remember that, shortly before, Jesus had said (John 10:1, 8) that all who offered salvation except him were “thieves and robbers.” The traveler in the parable was going down the same

road as the man who was questioning Jesus. The questioner was supposed to put himself in the shoes of the traveler in the parable.

Luke 10:31-32 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side.

The priest and the Levite clearly represented the organized religion of Jesus' day. The priests and the Levites worked in the Temple and they made up most of the Rabbis in the synagogues throughout Judea. The priest and the Levite in the story were unwilling or afraid to help the man dying in the ditch.

Luke 10:33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

Remember, the Jews (perhaps the same man) had very recently accused Jesus of being a Samaritan, just shortly before, perhaps within the same week:

John 8:48 "The Jews answered him, 'Aren't we right in saying that you are a Samaritan ¹² and demon-possessed?'"

Jesus used the accusation in this parable to make a point. He was "the Samaritan" in the parable.

Luke 10:34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him.¹³

Only the Samaritan, though he was despised, was willing and able to help. His actions represented what Jesus was doing in His life and about to do in His death.

Luke 10:35 The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

The Samaritan promised to return. The Samaritan took out two silver coins to take care of the man he had rescued until he returned. The specification of two silver coins is sometimes given

¹² *By accusing Jesus of being a Samaritan, the Jews were guilty of a double slander. First, that he was not in fact descended from the Davidic and Aaronic lines, and second, that He was of illegitimate birth. Since Nazareth and Samaria, were close together, it was an effective slander to counter the rumors of a miraculous virgin birth. And of course, because the Jews despised the Samaritans it added a special sting to their hatred of Him.*

¹³ *There is a striking similarity to the story in 2 Chronicles 28 which is appended on page 16.*

as a justification for the speculation that the length of time between Jesus' First Advent and His Second Advent when He returns will be two thousand years.¹⁴

Luke 10:36-37a **“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.”**

Remember, the expert's original question before Jesus began the parable was “Who is my neighbor that I should love?” Supposedly, his desire was that the answer to that secondary question was the answer to his first question “what must I do to inherit eternal life?” Jesus was saying, “to inherit eternal life, the neighbor that you should love is the one who will have mercy on you when you have been left to die by the world and its religions.”



¹⁴ Jesus was crucified in 30 AD.

By this Jesus also implied the unspoken truth: “This neighbor you should love is the one that you have accused of being a Samaritan, and therefore of illegitimate birth. This neighbor is the one who will justify you by His life and redeem you by His death. He is also the one who will come back again. He is the one speaking with you!” (As He had said to the blind man in John 9).

Luke 10:37b **Jesus told him, “Go and do likewise.”**

Jesus told him to go and love the one who was his neighbor like the Samaritan in the parable. By that Jesus was directing him back to the first command to “Love the LORD your God.” By loving the one who would rescue him from death, he would love Jesus who was the LORD.

I will try to break down this analysis in another way.

The Characters

1. The traveler on the road represented those looking for the way to salvation like the Expert in the Law.
2. The robbers on the road represented the World, the Flesh, and the Devil. More immediately they represented the Zealots who made up a fair portion of the bandits of Jesus’ day.
3. The priest represented the religious system run by the Sadducees who controlled the High Priesthood and the other key offices in the Temple.
4. The Levite represented the teachers in the Synagogues. Most of these were made up of Levites. Many of the Pharisees were Levites. Both the Priests and Levites of Jesus’s day were unable to help:

Matthew 23:2-4 “The teachers of the law and the PhariseesThey tie up heavy loads and put them on men’s shoulders, but they themselves are not willing to lift a finger to move them.”

Luke 11:46 “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.

5. The Samaritan represented Jesus Christ. The religious leaders had accused Jesus of being a Samaritan:

John 8:48 “The Jews answered him (Jesus), ‘Aren’t we right in saying that you are a *Samaritan* and demon-possessed?’”

Like the Samaritan, He was despised and rejected by many of the Jews:

Isaiah 53:3 “He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.”

The Samaritan came on a donkey as Jesus would do:¹⁵

Zechariah 9:9 “Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.”

Like the Samaritan Jesus had seen the state of mankind, had taken pity on them, had mercy on them, and bound up their wounds:

Psalms 72:11-13 “All kings will bow down to him and all nations will serve him. For he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy and save the needy from death.”

Isaiah 53:4 “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.”

Isaiah 61:1 “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me (*the Messiah*) to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion-- to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair.

Like the Samaritan Jesus was coming back:

Acts 1:11 “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

6. The innkeeper represented the sure protection and salvation of Christ’s Church until He returns:

John 10:27-30 “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my

¹⁵ *It is worth noting that when Jesus rode a donkey into Jerusalem on Palm Sunday, it was on that same road that went from Jericho to Bethany to Jerusalem.*

hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.”

Their Actions

1. The man took a journey.
2. The robbers stripped his clothes, beat him, went away, leaving him half dead.
3. The priest passed by on the other side.
4. The Levite passed by on the other side.
5. The Samaritan came on a donkey and rescued the man left for dead. He was coming back.
6. The innkeeper protected him after the payment of the Samaritan!

Synopsis of the Conclusion

Expert in the Law: “And who is my neighbor that I should love as myself ? “

Jesus: “Who was the neighbor to the traveler in the parable?”

Expert in the Law: “The one who had mercy on him.”

Jesus: “Go and do likewise (love your neighbor- the ‘Samaritan’ who has mercy on you).”

The lost “expert in the Law” should love the one who had mercy on him. He should love God in the person of His Son Jesus Christ!¹⁶ He should not love Religion or the flesh or the Devil! Salvation is always by a relationship of love from God that we accept. It isn’t by some system of self-justification by works! Loving our neighbor is always a result of loving God, not a means of deserving God’s love.

With that we can proceed with our passage in Luke.

Luke 10:38a As Jesus and his disciples were on their way, he came to a village

We know from John 11:1 that Mary and Martha lived in Bethany which was a village just over a mile east of Jerusalem. It was just on the other side of the Mt. of Olives.

Luke 10:38b where a woman named Martha opened her home to him.

We should notice that it was Martha, not Mary that opened her home to Jesus.¹⁷ The family of

¹⁶ See the Messianic Psalms 2:12 “Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.”

¹⁷ In His later visit to this same house it was called “the home of Simon the Leper”: Matthew 26:6 “While Jesus was in Bethany in the home of a man known as Simon the Leper.” This certainly suggests that by the later visit Simon the Leper had been cured. The language suggests that his house was also Martha’s house, so it seems likely that he was the husband of Martha.

Martha included her brother Lazarus and her sister Mary. Although, this is the earliest mention of this family in the scriptures, it is not improbable that Jesus had known them from his early long ministry in Judea and Jerusalem, almost three years before. It is also not at all unlikely, considering the evident prominence of Martha's brother Lazarus, even in Jerusalem (John 11:8), that the Garden of Gethsemane just outside of Jerusalem, where the disciples were accustomed to stay when visiting Jerusalem, was the property of Lazarus. It was just on the other side of the Mt. of Olives from Bethany.

Luke 10:39 She had a sister called Mary, who sat at the Lord's feet listening to what he said.

Martha had volunteered to oversee the care and feeding of Jesus and His disciples. Remember, the number of Jesus' travelling party might have numbered up to a hundred or more. Martha was probably not cooking. She was probably directing a staff of servants. Meanwhile her sister Mary was sitting up front listening to Jesus' teaching.

Luke 10:40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

Part of understanding the cultural background of this scene is that in the synagogues of that day the women were separated from the teacher and the men by a screen.¹⁸ Martha could have felt that Mary listening to Jesus from the outside as she helped Martha was more fitting. However, Jesus never gave women an inferior place when it came to hearing or knowing the truth.

Luke 10:41-42a "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed.

Many things are useful, but only one thing is needed. If we put intimacy with God first, everything else will fall into place. If the dinner preparation had been less efficient nothing of real importance would have been lost to Martha or Mary. However, the loss of the opportunity to hear Jesus speak eternal truths would have been a real loss. Jesus would have been more pleased with Martha if she had valued the Word more than her reputation as a hostess.

Luke 10:42b Mary has chosen what is better, and it will not be taken away from her."

As much as Jesus appreciated the work that Martha was doing, you must remember one thing, Jesus came to serve, not to be served:

Matthew 20:28 "the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

¹⁸ *This wasn't supported by the Old Testament Law or in the construction of the Tabernacle.*

Jesus appreciated what Mary was doing, letting Him serve her with the Word of Truth, more than He appreciated the service of Martha.

Faith without works is dead yet works accomplished in the power of the flesh are worthless. We must never denigrate the teaching of the Word of God because it is only out of the faith implanted by the Word of God that we can produce works that please God. Yet we must also beware of making a mere academic understanding of the word of God, its own dead work. The Word of God in us should be living and powerful.

Romans 10:17 “Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.”

James 2:17 “In the same way, faith by itself, if it is not accompanied by action, is dead.”

Hebrews 11:6 “And without faith it is impossible to please God.”

The Efficacy of Prayer

The following event took place “one day.” Again, that isn’t specific as to time, but being in Luke it was probably during this time frame. This wasn’t the first time Jesus spoke about prayer. A similar lesson of prayer had taken place in Galilee about a year and a half earlier as recorded in Matthew 6:9-13. There, a slightly different version of this prayer was taught by Jesus. Although this episode is not time specific, there is no reason to suppose that Jesus wouldn’t have taught this prayer more than once. The follow-on message is different here than in Matthew.

Luke 11:1 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.”

Remember, at least two of the twelve, if not more, had been John the Baptist’s disciples. Probably, many others of John’s disciples had joined Jesus after the death of John.

Luke 11:2 And he said unto them, “When you pray, say, ‘Our Father which art in heaven, Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so in earth. KJV

I have substituted a modernized version of the King James (without the use of “thee” and “thou.” The NIV which is based on the flawed Codex Sinaiticus omits the last sentence.

Luke 11:3 Give us each day our daily bread.

This is similar in concept to the following plea recorded in Proverbs though much simpler:

Proverbs 30:7-9 “Two things I ask of you, O LORD; do not refuse me before I die: Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, ‘Who is the LORD?’ Or I may become poor and steal, and so dishonor the name of my God.”

Luke 11:4 Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.”

Verses 1-4 encapsulate what is often called “The Lord’s Prayer” although it should probably be more accurately called “The Believer’s Prayer.” It is a classic example of the principal that the purpose of prayer is not to change God, but to change the believer. Every petition in this prayer has already been guaranteed by God. The one item that is not guaranteed is our forgiveness of others and I think this is to remind the one praying to do that very thing.

Luke 11:5-6 Then he said to them, “Suppose one of you has a friend, and he goes to him at midnight and says, ‘Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.’

This parable follows up on the idea of the believer asking the LORD for his daily bread. In the parable Jesus compared the attitude of the LORD to the attitude of fallible, selfish and sinful human beings. In the parable the original petitioner was a friend of the one he was petitioning. The friend was awakened at midnight which was an inconvenient time. He was asked to lend, not give, with the implicit implication that the loaves would be paid back. Since one loaf might be considered enough of a meal for his friend, asking for three might seem more than just enough. However, the request was said to be only to set before the visiting friend of the petitioner.

Luke 11:7 “Then the one inside answers, ‘Don’t bother me. The door is already locked, and my children are with me in bed. I can’t get up and give you anything.’

At first the person who was asked for the bread complained about the difficulty of fulfilling the request. This also gives us a picture of common life in those days. Houses were so small that a whole family often slept in the same bed. The picture here was that the man couldn’t get up without awaking his whole family.

Luke 11:8 I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man’s boldness ¹⁹ he will get up and give him as much as he needs.

¹⁹ I believe the boldness spoken of here is in coming on behalf of his friend. The idea here is that the sleeping man could not think well of himself if he stayed in bed without disturbing himself while his friend was up at midnight going more than the extra mile to fulfill his other friend’s need.

Jesus spoke well of the hospitality that was expected in those days when he said that after complaining the friend would get up and give him as much as he asked for since he was not asking for himself. The implied comparison here was this request compared to asking the LORD for “bread.”

In understanding the comparison in this parable we must understand first that the LORD is also the friend of the believer. More than just a friend, they are His children. Next, the LORD has more than three loaves at His disposal. He has the Universe. Next, the LORD is omnipresent. He is always standing right next to you. So long as we are asking wisely, and not selfishly, He will give us what we ask for.

Luke 11:9-10 “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.”

Remember that the principal of James 4:2b-3 always applies. “You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.”

The friend in Jesus’ parable was asking with unselfish motives. Jesus continued to explain the principle:

Luke 11:11-12 “Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion?”

The illustration was extreme to leave no doubt of the answer. The LORD won’t give harmful gifts. However, each of the items also had a symbolic significance which gave the illustration a deeper meaning. The fish is the symbol of the resurrection and the church. The egg is a symbol of life. Snakes are associated with Satan. Scorpions are associated with demons.²⁰

Luke 11:13 “If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

I believe this connects to the following prayer that Jesus the Son of God was to make to His Father at the coming Passover:

John 14:16-17 “And I will ask the Father, and he will give you another Counselor to be with you forever-- the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.”

²⁰ *In Revelation 9:3 scorpions are associated with the demons released from the abyss.*

This doesn't mean that we must pray for the Holy Spirit. To receive the Holy Spirit, we only need to believe on Jesus Christ. To allow the Holy Spirit to work in our lives we must allow the Lord to clean the walk of our Spiritual feet by continual confession of our sins as soon as we recognize them.

The “Good Samaritans” in 2nd Chronicles

The following passage from the Old Testament refers to a hauntingly similar story of mercy by the Samaritans that had taken place on a road to Jericho in about 740 BC:

2 Chronicles 28:6-15 “In one day Pekah ²¹ son of Remaliah killed a hundred and twenty thousand soldiers in Judah--because Judah had forsaken the LORD, the God of their fathers. Zicri, an Ephraimite warrior, killed Maaseiah the king's son, Azrikam the officer in charge of the palace, and Elkanah, second to the king. The Israelites took captive from their kinsmen two hundred thousand wives, sons and daughters. They also took a great deal of plunder, which they carried back to Samaria. But a prophet of the LORD named Oded ²² was there, and he went out to meet the army when it returned to Samaria. He said to them, ‘Because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand. But you have slaughtered them in a rage that reaches to heaven. And now you intend to make the men and women of Judah and Jerusalem your slaves. But aren't you also guilty of sins against the LORD your God? Now listen to me! Send back your fellow countrymen you have taken as prisoners, for the LORD's fierce anger rests on you.’ Then some of the leaders in Ephraim--Azariah son of Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai--confronted those who were arriving from the war. ‘You must not bring those prisoners here,’ they said, ‘or we will be guilty before the LORD. Do you intend to add to our sin and guilt? For our guilt is already great, and his fierce anger rests on Israel.’ So the soldiers gave up the prisoners and plunder in the presence of the officials and all the assembly. The men designated by name took the prisoners, and from the plunder they clothed all who were naked. They provided them with clothes and sandals, food and drink, and healing balm. All those who were weak they put on donkeys. So they took them back to their fellow countrymen at Jericho, the City of Palms, and returned to Samaria.”

I believe Jesus meant His parable of the Good Samaritan to resonate with this story that most of the Jews knew.

²¹ *Pekah reigned cc. 740-732 AD contemporaneous with Isaiah and Ahaz the wicked King of Israel who had been given the prophecy that the Messiah would be born of a virgin. It is fitting that this connection would be given to an expert in the law in a story in which an allusion is made to the libel of the Pharisees that Jesus was a bastard born of a Samaritan.*

²² *The Hebrew name Oded (עֹדֵד {ō-dād'}) means “restorer.”*