

Luke Chapter 10 Continued

Luke 10:21 "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

"Wise and prudent ... babes": There is sarcasm in these words as the Jewish leaders are ironically identified as wise and intelligent and the followers of Christ as the infants (18:3, 10), yet God has revealed to those followers the truth of the Messiah and His gospel (13:10-17).

Jesus usually is sad at the state of affairs of the people. Here, He is rejoicing over the victory that His first missionaries had. He is also joyful that God did not reveal His secrets through head knowledge.

Doctors and lawyers were not the ones the secrets of God were revealed to, but those who came to Jesus Christ as little children. God reveals to His spiritual children His truths, not to the worldly scholars.

Luke 10:22 "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him]."

This is a powerful affirmation of the sovereignty of God over all the affairs of men, Christ claimed that the task of executing the divine will had been committed to Him, a claim that would be utterly blasphemous if Jesus were anything less than sovereign God Himself.

Jesus has all power of things in earth, above the earth, and beneath the earth. The Father has given this power to Jesus. In (Philippians 2:22 and in Ephesians 1:21-22), you can read about this great power. The Lord Jesus reveals Himself and the Father to the believers in Christ.

Luke 10:23 "And he turned him unto [his] disciples, and said privately, Blessed [are] the eyes which see the things that ye see:"

He turned to His own and said these things; this was not for the multitude to hear. Jesus has opened their spiritual eyes that they can see. Especially Peter, James, and John who saw Him at the transfiguration as no other human eyes had seen Him. They were blessed indeed to see this.

Luke 10:24 "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen [them]; and to hear those things which ye hear, and have not heard [them]."

They also, had heard the voice from heaven saying, "This is my beloved Son: hear ye him". Prophets and kings had not seen things these disciples saw and heard. Jesus makes them aware of how blessed they were.

Luke 10:25 “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?”

“Lawyer”: I.e., a scribe who was supposedly an expert in the law of God. Aside from one usage of this word (in Matt. 22:35), Luke is the only one of the gospel writers who used it (11:45-46).

“What shall I do to inherit eternal life”: The same question is raised by several inquirers (18:18-23; Matt. 19:16-22; John 3:1-15).

This man (lawyer) was a teacher of the Mosaic Law, so he is very familiar with what it says. "Stood up" indicates that he was where Jesus was teaching, and he stood up to get Jesus' attention.

"Tempted" shows that he was checking Jesus out as to what He knew, and he was really trying to trick Him into saying something they could use as evidence against Him. Calling Jesus "Master" is just being disrespectful. He did not consider Jesus his Master. His question is valid because he certainly is not saved or he would not be doing this.

Luke 10:26 "He said unto him, What is written in the law? How readest thou?"

Jesus always answers questions when the person is trying to trap Him by asking a question in return. In this case, He has this lawyer to answer his own question.

Luke 10:27 "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

“He answering”: The lawyer summed up the requirements of the law (Lev. 19:18; Deut. 6:5), exactly as Christ did on another occasion.

This lawyer knows the letter of the law. He does not truly understand what it means. He is like so many who profess Christianity.

He looks at the Scriptures with physical eyes and not with his spirit. If he really loved God as this Scripture says, he would know who Jesus is.

Luke 10:28 "And he said unto him, Thou hast answered right: this do, and thou shalt live."

“This do, and thou shalt live” (Lev. 18:5; Ezek. 20:11). “Do and live”, is the promise of the law. But since no sinner can obey perfectly, the impossible demands of the law are meant to drive us to ask divine mercy (Gal. 3:10-13; 22-25). This man should have responded with a confession of his own guilt, rather than self-justification (verse 29).

You see, Jesus was aware that this lawyer was trying to trick Him. When Jesus agrees with him there is no way he can charge Jesus with being a false prophet.

Luke 10:29 "But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

“Willing to justify himself”: This reveals the man’s self righteous character.

“Who is my neighbor”: The prevailing opinion among scribes and Pharisees was that one’s neighbors were the righteous alone. According to them, the wicked, including rank sinners (such as tax collectors and prostitutes). Gentiles, and especially Samaritans, were to be hated because they were the enemies of God.

They cited (Psalm 139:21-22), to justify their position. As that passage suggests, hatred of evil is the natural corollary of loving righteousness. But the truly righteous person’s “hatred” for sinners is not a malevolent enmity. It is a righteous abhorrence of all that is base and corrupt, not a spiteful, personal loathing of individuals.

Godly hatred is marked by a broken-hearted grieving over the condition of the sinner. And as Jesus taught here and elsewhere (6:27-36; Matt. 45:44-48), it is also tempered by a genuine love.

The Pharisees had elevated hostility toward the wicked to the status of a virtue, in effect nullifying the second Great Commandment. Jesus’ answer to this lawyer demolished the pharisaical excuse for hating one’s enemies.

This man is not interested in who his neighbor is. He is just still trying to trap Jesus into saying something that he can accuse Him of.

Luke 10:30 "And Jesus answering said, A certain [man] went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded [him], and departed, leaving [him] half dead."

“Down from Jerusalem to Jericho”: This was a rocky, winding, treacherous descent of about 3,300 feet in 17 miles. That stretch of road was notorious for being beset with thieves and danger.

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

“Levite”: These were from the tribe of Levi, but not descendants of Aaron. They assisted the priests in the work of the temple.

Luke 10:33 "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him],"

“Samaritan”: For a Samaritan to travel this road was unusual. The Samaritan himself was risking not only the thieves, but also the hostility of other travelers.

Luke 10:34 "And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

“Oil and wine”: Probably carried by most travelers in small amounts as a kind of first-aid kit. The wine was antiseptic; the oil soothing and healing.

Luke 10:35 "And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

“Two pence”: I.e., two days’ wages, which was probably more than enough to permit the man to stay until he recovered.

Jesus has used a beautiful story to trap this lawyer. Jesus is showing in this story, how being dogmatic about following the letter of the law (as the priest and the Levite do), does not fulfill the Scripture in loving thy neighbor. On the other hand, the hated Samaritan in the story is a friend and more to this injured man.

Jesus has not publicly denounced the priest and Levite till this time, because as shallow a lot as they were, they were still keepers of the temple of God. He doesn't directly condemn them here. He lets the lawyer condemn them. Since this story was told by Jesus, anyone who does a good deed is called a good Samaritan.

Luke 10:36 "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

“Was neighbor unto him”: Jesus reversed the lawyer’s original question (verse 29). The lawyer assumed it was up to others to prove themselves neighbor to him. Jesus’ reply makes it clear that each has a responsibility to be a neighbor, especially to those who are in need.

You see again here, that Jesus allows this lawyer to judge. He again asks a question to get the lawyer to answer his own question.

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

You see, this lawyer's trap backfired on him. Now to be saved he must help every poor soul in need. He judged so himself.

Luke 10:38 "Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house."

“Certain village”: Bethany, two miles east of the temple in Jerusalem on the east slope of the Mt. of Olives. This was the home of Mary, Martha, and Lazarus (John 11:1).

Martha and Mary were the sisters of Lazarus. Jesus was very good friends with them, and whenever He was near, He stayed in their home. Martha's home was at Bethany, and this is probably the location here.

Luke 10:39 "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."

When Jesus was teaching in the homes, He usually sat and the people He was teaching sat at His feet. It seems Mary was anxious to hear every word that Jesus had to say.

Luke 10:40 "But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

“Cumbered”: Literally “dragging all around.” This expression implies that Martha was in a tumult.

“About much serving”: Martha was evidently fussing about with details that were unnecessarily elaborate.

Martha was feeling sorry for herself. In fact, she was jealous because Mary sat at Jesus' feet to hear His Words. Jesus had already said that it was blessed to serve.

Luke 10:41 "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:"

Jesus is telling Martha that she is too interested in things of this world and not interested enough in the spiritual. He says this in love, because he is a close friend of hers.

Luke 10:42 "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

“One thing ... good part”: Jesus was not speaking of the number of dishes to be served. The one thing necessary was exemplified by Mary, i.e. and attitude of worship and meditation, listening with an open mind and heart to Jesus’ words.

The Lord was just explaining that food and clean houses are not nearly as important as the spiritual food that Mary, her sister, was interested in. The Lord had said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

Luke Chapter 10 Continued Questions

1. Jesus praises the Father in verse 21 for what?
2. Who were the secrets of God revealed to?

3. Who is the only one who knows who the Son is?
4. Who knows who the Father is?
5. What is Philippians 2:22 about?
6. What did Jesus say they were blessed by in verse 23?
7. Which 3 disciples had witnessed the transfiguration?
8. What 2 important peoples had desired to see what the disciples saw and could not?
9. Who stood up and tempted Jesus?
10. What question did he ask Jesus?
11. What did this lawyer do regularly that should have made him knowledgeable of the Bible?
12. What was he really trying to do to Jesus?
13. Why is his question valid?
14. How did Jesus reply to his question?
15. What correct answer did he give Jesus?
16. What did Jesus tell him to do and he would live?
17. Trying to justify himself, what did the lawyer ask Jesus?
18. What is the story about in verses 30-35?
19. Who was the one the Jews hated?
20. What was wrong with the priest and the Levite?
21. Why had Jesus not exposed the priest and Levite before now?
22. Anyone who does a good deed is called what because of this story?
23. What question does Jesus ask the lawyer at the end of the story?
24. What is the lawyer's reply?
25. Now to be saved, what must the lawyer do?

26. What was the woman's name where Jesus entered?
27. Where was her home located?
28. What were her sister's and brother's names?
29. Which sister sat at Jesus' feet to listen to the Word?
30. What was Martha's complaint?
31. How did Jesus reply to her?
32. Where is the Scripture found that says man should not live by bread alone?