

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

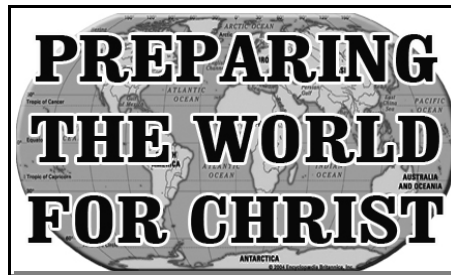
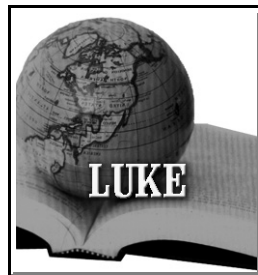
*An overview of the Gospel of Luke, by Given O. Blakely*

LESSON NUMBER 37

COMMENTARY ON: 10:25-42

### SOME NOBLE EXAMPLES

A certain lawyer asks Jesus what he can do to inherit eternal life—a subject never directly addressed until Jesus came. Jesus asked him what was written in the Law, and how he read it. The man gave a summation of the Law, and Jesus told him to do it. After the lawyer asked Jesus to identify his “neighbor,” Jesus delivered the parable of the Good Samaritan who was plundered by robbers and left half dead on the road. After saying that three men saw the wounded man, and how they responded to him, Jesus asked the man who was “neighbor” unto him, adding that he should do likewise. Following that incident, Jesus entered a certain village, and a woman named Martha received Him into her house. During his stay, her sister Mary sat at Jesus feet and “heard His word.” Martha complained to Jesus, asking Him to tell Mary to help her serve. Jesus answered her with a wisdom that is to be honored to this day.



Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 4/29/2016

### Lesson Number 37



#### 54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT=Rotheram Bible (1999); RPT=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# SOME NOBLE EXAMPLES

LUKE 10:25 "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, What is written in the law? how readest thou? <sup>27</sup> 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. <sup>28</sup> And He said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbor? <sup>30</sup> 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. <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <sup>33</sup> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, <sup>34</sup> 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. <sup>35</sup> 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. <sup>36</sup> Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? <sup>37</sup> And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. <sup>38</sup> 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. <sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. <sup>40</sup> 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. <sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." ..... Luke 10:25-42

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

A certain lawyer asks Jesus what he can do to inherit eternal life—a subject never directly addressed until Jesus came. Jesus asked him what was

written in the Law, and how he read it. The man gave a summation of the Law, and Jesus told him to do it. After the lawyer asked Jesus to identify his "neighbor," Jesus delivered the parable

of the Good Samaritan who was plundered by robbers and left half dead on the road. After saying that three men saw the wounded man, and how they responded to him, Jesus asked the

A certain lawyer asks Jesus what he should do to inherit eternal life. Jesus asks him what the Law said. The man answered, and Jesus spoke a parable – Given O. Blakely

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man who was "neighbor" unto him, adding that he should do likewise.

Following that incident, Jesus entered a certain village, and a woman named Martha received Him into her house. During his stay, her sister Mary sat at Jesus feet and "heard His word." Martha complained to Jesus, asking Him to tell Mary to help her serve. Jesus answered her with a wisdom that is to be honored to this day.

**In the Gospels we have an introduction to the Person of the Lord Jesus Christ;** Jesus is the absolute center of all of the dialog and reports.

Any other people who are mentioned are always within the context of Jesus:—i.e. Elizabeth, Zacharias, John the Baptist, Mary, Joseph, Herod, the shepherds, Simeon, Pharisees, Sadducees, the twelve apostles, the seventy, Pilate . . . etc.

There is no extensive dialog of any individual or group of individuals that is independent of Jesus Christ—no focus of which He is not the center. That is precisely why the Gospel is referred to as "the record that God gave of His Son" (1 John 5:10-11).

Many are prone to approach Scripture – even the Gospels and the Epistles – with favorite subjects in mind, rather than Jesus Christ and the salvation that is realized exclusively through Him. Current overriding subjects include the church, the family. Dietary considerations, Jewish feasts, baptism, evangelism, etc. To be sure, there is teaching on all of these subjects, but it is not the **primary** teaching. The "power of God" is not associated with any of them. None of them are a key that unlocks, so to speak, other facets of God's eternal purpose. In fact, none of them, are specifically said to even be related to Divine "purpose."

None of Christ's miracles focused on these areas. He delivered no major discourses on them. When He sent out the twelve and the seventy, He gave them no instructions on addressing such things. If the inspired writers of New Covenant records ever addressed such themes, it was always in view of the great objective of God that blended with eternity. All such subjects have to do with life in the body, and in this world. It is certainly not that our life here is unimportant, for it is to be lived unto the Lord. However, it is not the fundamental life, and can therefore not be the center, or emphasis, of our lives. Life lived here is represented as a preparation for the world to come (Mk 10:29-30; Heb 2:5). The one time Jesus was asked to become involved in domestic matters, He declined to do so, saying, "But He said to him, "Man, who made Me a judge or an arbitrator over

you?" <sup>NKJV</sup> (Luke 12:14).

### A Question About Pilate

Another time some Jews asked him concerning the malicious activity of Pilate: "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices" (Luke 13:1). His answer is startling to the flesh: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:2-5).

### A Question About Paying Taxes

Once Jesus was asked, "Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" <sup>NKJV</sup> (Matt 22:17). Let us be clear: this question involved members of a Divinely chosen nation paying taxes to a heathen government with godliness, and sometimes ruthless leaders like Nero, Herod, and Pilate. The reply is recorded as follows: "But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? Show Me the tax money. So they brought Him a denarius. And He said to them, Whose image and inscription is this? They said to Him, "Caesar's. And He said to them, "Render therefore to Caesar the things that are Caesar's, **and to God the things that are God's.** When they had heard these words, they marveled, and left Him and went their way" <sup>NKJV</sup> (Matt 22:18-22). Rendering to God the things that are God's has to do with our persons, on which the "image of God" is found (Gen 1:27; 9:6; 1 Cor 11:7; James 3:9).

The point is that Jesus did not come into the world to resolve its problems, address domestic matters, or become involved in affairs dissociated from God's "eternal purpose." That purpose is summarized in these words: "Having made known unto us the mystery of His will, according to His

good pleasure which He hath purposed in himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ" (Eph 1:9-12).

The point is not that God is indifferent to political and social injustices. It is that this is not why He sent Jesus Christ. **Such matters are resolved from heaven, and without the detailed involvement of His people.** He is the Governor among the nations (Psa 22:28). He does raise up and cast down rulers (Dan 2:21; 4:17). But this is not the purpose of Jesus Christ, the Savior of the world, nor is it an area where His people exercise dominion.

For some, this is simply too difficult to receive – but this ought not to be the case. Jesus was quite clear about why He came into the world, what His mission was, and what He intended to do.

- ⇒ "Think not that I am come to send peace on earth: **I came not to send peace, but a sword.**" (Mat 10:34)
- ⇒ "They that are whole have no need of the physician, but they that are

sick: **I came not to call the righteous, but sinners to repentance.**" (Mark 2:17)

- ⇒ "For **I came down from heaven, not to do mine own will, but the will of Him that sent Me.**" (John 6:38)
- ⇒ "And if any man hear My words, and believe not, I judge him not: for **I came not to judge the world, but to save the world.**" (John 12:47)
- ⇒ "Think not that I am come to destroy the law, or the prophets: **I am not come to destroy, but to fulfil.**" (Matt 5:17)
- ⇒ "For **I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**" (Mat 10:35)
- ⇒ "Suppose ye that I am come to give peace on earth? I tell you, **Nay; but rather division**" (Luke 12:51)
- ⇒ "And Jesus said, For judgment I am come into this world, **that they which see not might see; and that they which see might be made blind.**" (John 9:39)
- ⇒ "The thief cometh not, but for to steal, and to kill, and to destroy: **I am come that they might have life, and that they might have it more abundantly.**" (John 10:10)

⇒ "**I am come a light into the world, that whosoever believeth on Me should not abide in darkness.**" (John 12:46)

It is not that He came to disrupt life in this world. Rather, it is that true life is, by its very nature contrary to this present evil world. **Jesus came to deliver us from this world (Gal 1:4), not to smooth out our presence in it.**

The Gospel record of Jesus will accent Jesus' personal separation from the world, and His unwillingness to become involved in its affairs. **Both His words and His works were fully integrated with God's eternal purpose, which extends beyond this world.**

#### ONE FURTHER OBSERVATION

There have been a few holy men involved in earthly government: **Joseph** (Gen 41:39-44), **Daniel** (Dan 2:48; 5:7), **Hananiah, Mishael, and Azariah** (Dan 3:12,30) (Shadrach, Meshech, and Abednego) (Dan 1:11). Their recorded involvement, however, was confined to matters pertaining to what God was doing with His people Israel. **We do not have a solitary example of a godly man in government that was associated with anything that was not connected with what the Lord was doing with His people.** This was lived out by Jesus during His ministry. It is important that the people of God see this, not being absorbed into this world.

## A TEMPTING QUESTION FROM AN EXPERT IN THE LAW

LUKE 10:25 "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?"

#### A CERTAIN LAWYER

"And, behold, a certain lawyer..."

Other versions read, "expert in the law," NIV scribe," MRD "scholar of the law," NAB "expert in religious law." NET "authority on the law," NIRV "expert on Moses' laws," LIVING "expounder of the

Law," WEYMOUTH and "legal expert." ABP

The man's name is not worthy of mention, for he was driven by ignoble motives. Luke is the only Gospel writer who reports this incident, although the same question was also asked by "a certain ruler," as recorded in Mark 10:18 and Luke 18:18.

By lexical definition, among the Jews, a "lawyer" was "an interpreter and teacher of the Mosaic law." THAYER

Among the Jews, a reference to "law" was always regarding "the Law of God" (Josh 24:26; Neh 8:8) or "the Law of Moses" (Josh 8:31; Judges 4:11; Ezra 3:2). It is also referred to as "the law of the Jews" (Acts 25:8). Daniel mentions "the law of the Medes and Persians" (Dan 6:8,12,15).

It is of interest that there were experts in the Law of the Lord – those who knew the text well, and could reason upon it. The value of their

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reasoning depended largely upon their view of religious tradition. **Jesus made clear in His teaching that no authoritative value could be placed on religious tradition** (Matt 15:3,6; Mk 7:8-13).

As is seen in this text, experts in the Law of Moses were not always honest or virtuous men – even though they were experts in the text of Scripture. This confirms that merely being exposed to the text of Scripture does not necessarily sanctify the mind, or compel a person to think correctly.

However, we must never be brought to the point of minimizing the necessity of knowing what the Scripture says. Paul twice appeals to *“what saith the Scripture”* (Rom 4:3; Gal 4:30). The Gospels contain twenty-one references to Scripture, and not one of them is in any sense derogatory, or suggests they are not necessary. The same is true of Acts thru the Revelation, where there are twenty-two references to *“Scripture.”*

I remember years ago knowing of a few men, who were well known for their knowledge of the Scriptures. My father was such a man. Since I was young, I have also sought to be such a person. I know by experience this requires a certain focus and commitment that very few people seem to have. **The lack of this caliber of men has contributed greatly to the proliferation of erroneous teachings and perspectives among professing Christians.** Today, there is a great need for men who know the Scriptures.

### TEMPTED HIM

*“...stood up, and tempted Him...”*  
Other versions read *“tested Him,”*  
NKJV *“put Him to the test,”* NASB *“stood up to test,”* NRSV *“made trial of him,”* ASV *“stood up to try and trap him.”* CJB

This man was what some would call a legalist. He was an expert in the text of Scripture, yet thought to exalt his own knowledge rather than the God who requires knowledge.

### WHAT SHALL I DO

*“... saying, Master, what shall I do to inherit eternal life?”*

Another version reads, *“what am I to do to inherit everlasting life [that is, to partake of eternal salvation in the Messiah’s kingdom]?”* AMPLIFIED

**In the history of the world, no one had ever asked this question prior to Jesus.** In fact, prior to the book of Matthew, there is only one reference to this kind of life – *“everlasting life”* – and that is found in Daniel: *“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt”* (Dan 12:2). David also alluded to this kind of life in the 133<sup>rd</sup> Psalm: *“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore”* (Psa 133:3).

By way of contrast, *“eternal life”* and *“everlasting life”* are mentioned

forty times from Matthew thru Revelation. *“Everlasting”* is mentioned ten times, and *“eternal”* fifteen times.

The following versions do not contain the words *“eternal life”* from Genesis through Malachi: King James, New King James, American Standard, New Revised Standard, and Revised Standard.

**My point is that the very idea of “eternal life” or “everlasting life” was difficult, if not impossible, to entertain.** There was no teaching on the subject by Moses or any of the prophets, and there was no person or group of persons that were promised eternal life while they were living. The solitary reference to *“life everlasting”* in Moses and the prophets was referring to a veiled reference to the resurrection of the dead (Dan 12:2). John the Baptist is reported as referring to *“eternal life”* when referring to believing on the Son (John 3:36). Immortality is mentioned six times in the Epistles (Rom 2:7; 1 Cor 15:53,54; 1 Tim 1:17; 6:16; 2 Tim 1:10). There is no mention of it from Genesis through Acts – only allusions to the condition, particularly by Jesus and the Apostles (Luke 20:36; John 11:26; 1 Cor 15:52; Rev 21:4).

This was, therefore, an insightful question, the extent of which probably reached far beyond this expert in the Law. So far as the record is concerned, no other person was asked this question. His accents the powerful effects of Jesus’ person and teaching.

## HOW DO YOU READ IT?

<sup>26</sup> **He said unto him, What is written in the law? how readest thou?”**

### HOW READEST THOU?

*“What is written in the law? how readest thou?”*

Other versions read, *“What is your reading of it?”* NKJV *“How does it read to you?”* NASB *“What do you read there?”* NRSV *“What does the law say, in your*

*reading of it?”* BBE *“How do you interpret it?”* CEB *“How do you understand it?”* NET and *“What does Moses’ law say about it?”* LIVING

The question Jesus asks is not a *“What does the Bible say?”* question? **This is a question about understanding and discernment. It has to do with a conclusion, or a summation.** What kind of conclusion had this Lawyer’s

knowledge of the Law led him to make? If he was to sum up the commandments of the Law, what would be his summation?

Although such a question is rarely asked in our time, it seems to me that it is a good question. How do you read the Law? **How do you read the Gospel?** How do you read the record God has given of His Son? How do you read the

Epistles? What is the point they are making, or are they making any point at all? This assumes, of course, that there is a specific point being made in what is *"written."* **Scripture is infinitely more than a document, or set of documents.** Valid translations of Scripture should be made in view of the objective of Divine revelation. **Academic considerations have a small place, but certainly not the preeminent place.** It seems to me that this is the time for a renewed interest in

**HOW** Scripture is read. Is it read as an instruction manual, or as a revelation of the eternal purpose of God. Is it read as a history book, or as God's dealings with people throughout the ages. Is it intended to be a proof-text for various doctrines embraced by men, or is it a revelation of the will of the Lord. How do you read it – **as auxiliary reading, or as what is essential** – i.e. *"That the man of God may be perfect, thoroughly furnished unto all good works"* (2 Tim

3:17). Is it a mere procedural manual, or is it an appointed means of maintaining spiritual life (Lk 4:4)? Is it primarily the expression of men, or of God? Is its focus this world or the world to come? Does it aim to move men to do something, or to be someone?

Again, Jesus asks, *"What is written in the law? how readest thou?"* That is, what is the Law saying? How would this Law-expert summarize it?

## A POSSIBLY DISCERNING ANSWER

*"<sup>27</sup> 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."*

### THESE ARE NOT LISTED IN THE DECALOGUE

These are elsewhere referred to as the *"first"* and *"second"* commandments (Matt 22:37-38; Mk 12:29-30). Yet, these are not listed in "the ten commandments" (Ex 34:28; Deut 4:13; 10:4). The Ten Commandments are listed in Exodus 20:2-17).

**THE FIRST COMMANDMENT** is listed in Deuteronomy 6:4-5 and 10:12. *"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."* (Deut 6:4-5). *"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul"* (Deut 10:12)

Through Moses God promised, *"And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live"* (Deut 30:6).

**THE SECOND COMMANDMENT** is listed in Leviticus 19:18. *"Thou shalt*

### Exodus 20:2-17, NKJV

1 "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me.

2 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My Commandments.

3 "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

4 "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

5 "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

6 "You shall not murder.

7 "You shall not commit adultery.

8 "You shall not steal.

9 "You shall not bear false witness against your neighbor.

10 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

*against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD."* This is the only text from Genesis thru Malachi that states *"love thy neighbor."*

Here, then, are the facts with which the lawyer had to work.

⇒ The Ten Commandments themselves did not contain the words *"first"* and *"second."*

⇒ Moses did not say they were listed in priority.

⇒ The commandments mentioned by the lawyer were nowhere listed together.

⇒ The second commandment was given in the context of not having a grudge against or avenging any of the Israelites.

### THEY ARE A SUMMATION OF THE TEN COMMANDMENTS

Yet, as this lawyer read the commandments, and became thoroughly acquainted with them as a student of the Law, **he was able to summarize the ten commandments into two commandments.** These two encapsulated the ten: Four in the *"first commandment,"* and six in the *"second."*

### THOU SHALT LOVE THE LORD THY GOD

The breakdown of this

*not avenge, nor bear any grudge*

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commandment is as follows:

- 1 *"You shall have no other gods before Me."*

AT NO POINT COULD THEY DEFER TO ANOTHER GOD, OR ALLOW ANOTHER RULER TO TRUMP THE AUTHORITY OF GOD HIMSELF.

- 2 *"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them."*

AT NO POINT COULD THEY ATTEMPT TO SUBSTITUTE AN IMAGE FOR GOD HIMSELF, BOWING DOWN TO IT AND SERVING IT. NO ATTEMPT MUST BE MADE TO MAKE THE INVISIBLE VISIBLE, OR TO SERVE SOMETHING OR SOMEONE THAT WAS NOT REALLY GOD.

- 3 *"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain."*

TAKING THE NAME OF GOD "IN VAIN" DID NOT FOCUS ON SAYING HIS NAME IN SLANG EXPRESSIONS –ALTHOUGH THAT WOULD BE INCLUDED. THE MEANING HERE IS THAT THEY MUST NOT BE PRETENTIOUS IN THEIR DEVOTION – GOING THROUGH THE OUTWARD EXERCISES OF THE LAW, OR CLAIMING IDENTITY WITH HIM AS JEWS, IF THEIR HEARTS WERE NOT ACTUALLY TOWARD HIM.

- 4 *"Remember the Sabbath day, to keep it holy."*

THEIR LIVES WERE NOT TO BE CONSUMED WITH LIFE IN THIS WORLD, AND ITS VARIED REQUIREMENTS. THERE WAS TO BE A TIME WHEN THEY CEASED FROM EARTHLY EMPLOYMENT AND EFFORT TO DEVOTE THEMSELVES TO THE LORD.

All of these commandments were summed up in the words, *"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."* If any one of these commandments were broken, the sum of them was broken as well.

### THOU SHALT LOVE THY NEIGHBOR

The last six commandments are a breakdown of this one.

- 5 *"Honor your father and your mother."*

PAUL WRITES THAT "THIS IS THE FIRST COMMANDMENT WITH PROMISE"(EPH 6:2). DISOBEDIENT CHILDREN IN THE REALM OF RELIGION IS A SIGN OF *"PERILOUS TIMES"* (2 TIM 3:2). THIS SIN WAS ALSO CHARACTERISTIC OF THE GENTILE WORLD, WHO REFUSED TO GIVE HONOR TO GOD (ROM 1:30).

- 6 *"You shall not murder."*

THE TAKING OF HUMAN LIFE INTENTIONALLY OR IN RETALIATION WAS PROHIBITED. CAPITAL PUNISHMENT WAS NOT INCLUDED IN THIS PROHIBITION. THERE WERE AT LEAST TWENTY-TWO SINS UNDER THE LAW OF MOSES IN WHICH THE DEATH PENALTY WAS IMPOSED.

MURDER, ADULTERY, INCEST, BESTIALITY, SODOMY, INCONTINENCE, RAPE OF A BETROTHED VIRGIN, PERJURY, KIDNAPING, PRIESTS' DAUGHTER WHO COMMITTED FORNICATION, WITCHCRAFT, OFFERING HUMAN SACRIFICE, STRIKING OR CURSING PARENTS, DISOBEDIENCE TO PARENTS, THEFT, BLASPHEMY, DESECRATION OF THE SABBATH, PROPHECYING FALSELY, OR PROPAGATING FALSE DOCTRINES, SACRIFICING TO FALSE GODS, REFUSING TO ABIDE BY THE DECISION OF A COURT, TREASON, SEDITION.

- 7 *"You shall not commit adultery."*

THIS INCLUDED ALL SEXUAL IMPURITIES: ADULTERY, FORNICATION, BESTIALITY – ALL INTIMATE INVOLVEMENTS OUTSIDE THE

BOUNDS OF MARRIAGE.

- 8 *"You shall not steal."*

A PROHIBITION IN TAKING SOMETHING THAT BELONGED TO SOMEONE ELSE. THIS EXCLUDED THE SPOILS OF WAR.

- 9 *"You shall not bear false witness against your neighbor."*

THIS WAS THE PROHIBITION AGAINST LYING GENERALLY, AND PARTICULARLY AGAINST SOMEONE. IT HAS TO DO WITH MISREPRESENTATION. BELIEVERS ARE TOLD, *"LIE NOT ONE TO ANOTHER"* (COL 3:9).

- 10 *"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."*

THIS HAD TO DO WITH DESIRING, OR WANTING, SOMETHING THAT BELONGED TO SOMEONE ELSE.

All of these commandments can be summarized in this single statement: *"Thou shalt love . . . thy neighbor as thyself."*

This conclusion required familiarity with the commandments, discerning the focus into which they could be gathered, and considerable thought and meditation. We will find that more was required, but this was the minimum.

The very concept of a "commandment" presumes Divine authority – the right of God to tell men what to do, and the necessity of doing it. Man is not a *"free moral agent,"* but a deliberate creation of God. Made for His honor and glory.

## AN ANSWER THAT DEMANDS A RESPONSE

<sup>28</sup> *"And He said unto him, Thou hast answered right: this do, and thou shalt live."*

### THOU HAST ANSWERED RIGHT

*"And He said unto him, Thou hast answered right . . ."*

Other versions read, *"You have answered rightly,"* <sup>NKJV</sup> *"correctly,"* <sup>NASB</sup> and *"you have given the right answer."* <sup>NRSV</sup>

The lawyer had discerned that Jesus had **not** asked which of the Ten Commandments was the greatest, but

**HOW** he read the Law – *What is written in the law? how readest thou?* After reading the Law, and having some understanding of what it said, what was the Divine intention that drove it? What was the fundamental thing that needed to be accomplished. It was NOT



obeying the Ten Commands, or keeping all of the Feasts, or carefully living within the parameter of the definition of clean and unclean. **All of those things were required, to be sure, but what was the fundamental thing?**

The lawyer was correct. In the Law, man's obligation, boiled down to its essence, was, **"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."**

Now, if you were to ask Solomon, he would have answered, **"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man"** (Eccl 12:13).

Micah would answer, **"He hath**

**showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"** (Micah 6:8).

John the apostle would say, **"And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment"** (1 John 3:23).

First, observe that the Law, whether viewed from the perspective of Moses, Solomon, or the Prophets, **did NOT require faith – or to believe God.** It was a system of DOING – and the lawyer had asked what he should **DO** to inherit eternal life. He has seen that the list of obligations toward God summed up to loving Him with all of the heart, soul, mind, and strength. He had also

seen that the sum of all man's obligation to men was summed up in loving his neighbor as himself – treating him as he would be treated. Now that he has answered correctly, Jesus tells him what to do.

**THIS DO, AND THOU SHALT LIVE**

**" . . . this do, and thou shalt live."**

This is what the Law promised: **"Ye shall therefore keep My statutes, and My judgments: which if a man DO, he shall live in them: I am the LORD"** (Lev 18:5).

Therefore, the Lord said to him, **"This DO, and thou shalt live."** The man had answered his own question. Now, However, he is on the horns of a dilemma, for he is required to do what is against his nature.

## WILLING TO JUSTIFY HIMSELF

**"<sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbor?"**

### WILLING TO JUSTIFY HIMSELF

**"But he, willing to justify himself, said unto Jesus . . ."**

Other versions read, **"wanted to justify himself,"** <sup>NIV</sup> **"desiring to justify himself,"** <sup>RSV</sup> **"desiring to put himself in the right,"** <sup>BBE</sup> **"wanted to prove that he was right,"** <sup>CEB</sup> **"wanting to vindicate himself,"** <sup>MIT</sup> **"wanted to justify (his lack of love for some kinds of people),"** <sup>LIVING</sup> **"wanted to make himself look good,"** <sup>IE</sup> **and "determined to acquit himself of reproach."** <sup>AMPLIFIED</sup>

This man was academically astute, but morally dishonest and spiritually dead. **"Pure religion"** (James 1:27) **cannot pass from the mind to the heart. It has to pass from the heart to the mind.** Apart from faith, men are primarily interested in self, and will do anything deemed acceptable to make themselves appear to be good. They do this because they have been deceived

into thinking they are right – and if they are right, they reason, then they must be good.

### WHO IS MY NEIGHBOR?

**" . . . And who is my neighbor?"**

**Note, he did not ask what it meant to love God with all the heart, soul, mind, and strength.** That was the first commandment, but it was his second consideration. By way of comparison, this was David's **first** consideration: **"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple"** (Psa 27:4).

This man no doubt felt he had been meticulous enough in his obedience to be in good standing before God. The Pulpit Commentary makes an excellent observation here: **"OF THE FIRST PART, HIS DUTY TOWARDS GOD, AS FAR AS HIS POOR DISTORTED MIND COULD GRASP THE IDEA, HE WAS AT EASE IN HIS CONSCIENCE. THE TITHE, DOWN TO THE ANISE AND CUMMIN, HAD BEEN**

**SCRUPULOUSLY PAID; HIS FASTS HAD BEEN RIGIDLY OBSERVED, HIS FEASTS CAREFULLY KEPT, HIS PRAYER-FORMULAS NEVER NEGLECTED. YES; AS REGARDS GOD, THE PHARISEE-LAWYER'S CONSCIENCE WAS AT EASE!"**

In our day, the guidelines are a bit different, but the sentiment of death is still present. For some, they have indulged on the first day of the week in the essential elements of worship, defined by themselves: preaching, praying, singing, giving, and the Lord's Supper. For others, they have had a long worship service, consisting of frothy choruses, perhaps a brief homily, and some prayers. **Generally, however, this is all viewed as the fulfillment of duty, not personal desire.**

Since Adam and Eve ate of the forbidden fruit, and without a single exception, men who have **not** confronted God have been absorbed with self. That is the default way of thinking – a condition caused by sin, which drove a moral and spiritual wedge between man and God.

A certain lawyer asks Jesus what he should do to inherit eternal life. Jesus asks him what the Law said. The man answered, and Jesus spoke a parable – Given O. Blakely

Here was a deeply religious man – an expert in Scripture. Yet, when unknowingly speaking to the very Son of God, he was *“willing to justify himself.”*

Certain that he had been keeping the commandments, he asked Jesus to identify *“my neighbor.”*

The books of Exodus, Leviticus, and Deuteronomy contain thirty-two references to *“neighbor.”* By definition, *“neighbor”* means *“FELLOWCITIZENS,”* *“NIGH,”* OR *“NEAR.”* <sup>STRONG'S</sup> To the Jews, it meant a fellow Hebrew, for they lived in community – both when they were traveling through the wilderness, and when they settled in Canaan.

In the Greek language, and as used by Jesus and the apostles, *“neighbor”* means *“ACCORDING TO THE TEACHING OF CHRIST, ANY OTHER MAN IRRESPECTIVE OF RACE OR RELIGION WITH WHOM WE LIVE OR WHOM WE CHANCE TO MEET.”* <sup>THAYER</sup> Jesus will teach this man of the stewardship of opportunity – i.e. loving his neighbor.

## GOING DOWN FROM JERUSALEM

*“<sup>30</sup> 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.”*

### WENT DOWN FROM JERUSALEM

*“And Jesus answering said, A certain man went down from Jerusalem to Jericho . . .”*

The New Living Translation reads, *“A Jewish man was traveling from Jerusalem down to Jericho.”* It appears that this is a proper depiction of the circumstance.

The phrase *“from Jerusalem”* is mentioned four times in Scripture:

- ⇒ Mark 3:22 – to Capernaum (Northeast)
- ⇒ Lk 10:30 – to Jericho (Northeast)
- ⇒ Acts 8:26 – to Gaza (West)
- ⇒ Acts 25:7 – to Caesarea (Northeast)

In the case of Jerusalem, wherever you went FROM Jerusalem was *“down.”*

Whatever the location from which you came to Jerusalem, you went *“up to Jerusalem.”* This phrase is mentioned seventeen times from Matthew through Galatians.

The phrases *“up to Jerusalem”* and *“down from Jerusalem”* were not from the perspective of North, South, East and West. **It was rather the language of perspective.** Jerusalem was located in an elevated area, so that every other

location was *“down.”* when going to Jerusalem, you always commenced your journey from lower terrain.

This is a geographical depiction of spiritual realities. When approaching God or the things of God, you must always rise higher than the earth. There is no more lofty place than where the Living God, Christ, and holy angels dwell. No body of knowledge is to be compared with spiritual knowledge. **Earthly wisdom can never enhance spiritual understanding, because the wisdom of this world is on a lower level.** It is incapable of holding heavenly perspectives. Even when Jesus used parables, saying *“Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?”* (Mark 4:30), He had to explain the parable, for the parable itself hid, or obscured, the truth (Lk 8:10). When Jesus told His disciples He was going away, and would send the Holy Spirit to them to teach and illuminate them, He said, *“These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father”* (John 16:25). Other versions read, *“in figurative language,”* <sup>NKJV</sup> *“in figures,”* <sup>NRSV</sup> *“dark sayings,”* <sup>ASV</sup> *“analogies,”* <sup>CEB</sup> *“allegories,”* <sup>DARBY</sup> *“parables,”* <sup>GENEVA</sup> *“similitudes,”* <sup>YLT</sup> and *“parables (veiled language, allegories, dark sayings).”* <sup>AMPLIFIED</sup> Since Jesus has returned to heaven, He no longer speaks in such a manner.

### FELL AMONG THIEVES

*“ . . . and fell among thieves . . .”*

In keeping with the parallel with spiritual realities, when the man *“went down from Jerusalem,”* he unwittingly entered a part of the country where thieves were more free to operate. He was not protected by the city, as he was when he remained in Jerusalem, and therefore he became a victim of wicked men.

### THEY STRIPPED AND WOUNDED HIM

*“ . . . which stripped him of his raiment, and wounded him, and departed . . .”*

Other versions read, *“stripped him of his clothing, wounded him, and departed,”* <sup>NKJV</sup> *“they stripped him, and beat him, and went off,”* <sup>NASB</sup> *“took his clothing and gave him cruel blows, and when they went away,”* <sup>BBE</sup> *“stripped him naked, beat him up,”* <sup>CEB</sup> and *“who stripped him of his clothes and belongings and beat him and went their way, [unconcerned].”* <sup>AMPLIFIED</sup>

How merciless the thieves were! Covetousness turns men into moral beasts, who have no regard for man, even though he bears *“the image and glory of God”* (1 Cor 11:7). Not only did they strip him of his clothing, but beat and pummeled him as well.

### LEAVING HIM HALF DEAD

*“ . . . leaving him half dead.”*

Other versions read, *“left him near death,”* <sup>CEB</sup> *“leaving him in a half-dead state,”* <sup>DARBY</sup> *“with little life subsisting in him,”* <sup>ETH</sup> *“between death and life,”* <sup>LEW</sup> *“little life remained in him,”* <sup>MGI</sup> *“leaving*

him semiconscious," <sup>MIT</sup> and "left him half dead beside the road." <sup>NLT</sup>

Then point is that the man was so wounded that he could not possibly recover without help. If someone did not come to his aid, he would simply expire from the beating he received.

I do not know if Jesus was delivering a parable, or if he was recounting an actual occurrence – perhaps even a common thing that took place when going "down from Jerusalem. Whatever the case, experiencing such a thing would certainly cause a person to be cautious

about leaving Jerusalem.

Over the years I have encountered several people who have been subject to considerable difficulty and wounding because they went "down" from the heavenly places to traffic in the spiritual plains of "Ono" (Neh 6:2-4). It is best to remain where there is safety – where nourishment for the soul is being experienced, and the joy of the Lord possessed, together with the sweetness of Divine fellowship.

This is why we are admonished, "But the Anointing which ye have received of Him abideth in you, and ye

need not that any man teach you: but as the same Anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:27-28). And again, "But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb 3:6). There is every reason to not be "moved away from the hope of the Gospel" (Col 1:23).

## HE SAW HIM AND PASSED BY

" <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side."

### BY CHANCE

"And by chance there came down a certain priest that way . . ."

Other versions read, "A priest happened to be going down the same road," <sup>NIV</sup> "Now it just so happened that a priest was also going down the same road," <sup>CEB</sup> "By coincidence," <sup>CEB</sup> "it chanced," <sup>DARBY</sup> and "so it fell out." <sup>GNV</sup>

The point of the word is that this was an event the priest had not purposed or planned. He confronted

something for which he was not prepared. This is from the perspective of the priest, not the view of heaven. Every person regularly confronts circumstances for which no plans were made. We will learn from this dialog that it is important how we respond to such things –things for which we have made no preparation, and had no idea they would occur. Thus Solomon wrote, "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of skill; but time and chance happeneth to them all" (Eccl 9:11). Concerning such things the Holy Spirit witnesses, "Be not forgetful to entertain strangers: for

thereby some have entertained angels unawares" (Heb 13:2).

### HE PASSED BY

" . . . and when he saw him, he passed by on the other side."

This was a "priest," of which the Spirit, speaking of a certain group of them, says, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb 5:2).

However, this priest has no compassion on the poor man, but quickly moves to the other side of the road and passes him by, showing him no mercy, even though he was helpless.

## HE LOOKED ON HIM AND PASSED BY

" <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Keep in mind that the Lord is answering the lawyer's question, "Who is my neighbor?" Jesus is going to make this pretentious man answer his own question.

### A LEVITE

"And likewise a Levite, when he was at the place . . ."

Here is another man included among a special class of Hebrews – one noted for their identity with God. Their special choice by God took place at the foot of Mount Sinai, from which

the Law was received. While Moses was with the Lord, the people grew impatient, told Aaron to prepare them special gods, and when he made them a golden calf, they worshiped it, and danced around it in a drunken orgy. When Moses saw it he cried out, "Who is on the LORD'S side? let him come unto me. And all the sons of Levi

A certain lawyer asks Jesus what he should do to inherit eternal life. Jesus asks him what the Law said. The man answered, and Jesus spoke a parable – Given O. Blakely

*gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex 32:26-27. It is written, "And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men"(Ex 32:28).*

Later God chose the tribe of Levi to be ministers to Him, and care for the Tabernacle: *"They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar" (Deut 33:10). God took them to Himself*

instead of *"the firstborn"* of every family: *"And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be Mine" (Num 3:12,41,45; 8:15-16,18; 18:6). Surely this Levite, a member of the elite within Israel, will have mercy on this man.*

#### CAME AND LOOKED ON HIM

*" . . . came and looked on him..."*

Other versions read, *"came to the place and saw him,"* <sup>NIV</sup> *"came by that spot, saw the injured man,"* <sup>CEB</sup> *"came and looked at him,"* <sup>DARBY</sup> *"walked over and looked at him lying there."* <sup>LIVING</sup>

This Levite was not oblivious of the surroundings as he walked along. He saw the wounded man, went over, and looked at him. He knew his condition, and of his desperate need for help. However, he will not do anything for him.

#### AND PASSED BY

*" . . . and passed by on the other side."*

After seeing the man, he crossed over on the *"other side of the road,"* and *passed by – "on the other side."* **His religion had not caused him to be compassionate.** He could look squarely at someone who was utterly helpless, and keep going his own way, intent only on fulfilling his own will.

## HE SAW HIM AND HAD COMPASSION

*"<sup>33</sup> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."*

#### A CERTAIN SAMARITAN

*"But a certain Samaritan . . ."*

The Samaritans were not respected by the Jews. That is why the woman at the well of Jacob questioned why Jesus asked her for a drink (John 4:9). For that matter, that occasion was the only time of record when Jesus spent any time in Samaria – the region of the promised land that was between Judaea and Galilee. Even then, he had to pass through Samaria en route to where He was going (John 4:4). Also, when Jesus first sent out the twelve, it is written, *"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matt 10:5-6). It was not until Jesus had returned to heaven that the Samaritans were purposefully exposed to the Gospel (Acts 8:1-25).*

This makes the Lord's words of

especial significance. He is comparing a social outcast with the highest order of the Jews – a priest and a Levite. Knowing the favor of God was upon the Jews, one would suppose they would most perfectly display the Divine trait of compassion and kindness.

#### AS HE JOURNEYED

*" . . . as he journeyed, came where he was . . ."*

The Samaritan was on a journey that took him right to the place where the man journeying from Jerusalem to Jericho had fallen among thieves. What this man will do was not, in a sense, intentional. That is, he had not journeyed that way in order to find this man. Being a *"good man,"* as the account will confirm, his steps were *"ordered by the Lord"* (Psa 37:23).

#### HE SAW THE WOUNDED MAN AND HAD COMPASSION ON HIM

*" . . . and when he saw him, he had compassion on him."*

Other versions read, *"he felt compassion,"* <sup>NASB</sup> *"took pity on him,"* <sup>NIV</sup> *"was moved with pity,"* <sup>NRSV</sup> and *"he felt sorry for the man."* <sup>GWN</sup>

This traveler *"saw"* the wounded man. The priest saw him, and passed by on the other side. The Levite came and looked at him, and also passed by on the other side. Behold the different response of this man.

**He saw what the other two men saw, but he was touched by what he saw, and had compassion on the man.** The sight awakened a virtuous response in the man. Whatever else might have been occupying his mind at the time was placed into the background, and what he saw there compelled him to show compassion to the man.

#### THE SPIRITUAL PARALLEL

There is an obvious parallel of this account with the way in which the Lord found us. It was much like the state in which He found Israel: *"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live" (Ezek 16:6). Other versions read, "struggling in your own blood,"* <sup>NKJV</sup> *"squirming in your own blood,"* <sup>NASB</sup> *"kicking about in your own blood,"* <sup>NIV</sup> *"flailing about in your own blood,"* <sup>NRSV</sup> and *"weltering in your own blood,"* <sup>RSV</sup> and

*"rolling about in your own blood."* <sup>AMPLIFIED</sup>

The picture is of a newborn child, its umbilical cord uncut, writhing in its own blood, and quickly expiring. In a spiritual sense, that is how the Lord found us - more precisely *"dead in trespasses and sins"* (Eph 2:1),

alienated from the life of God (Eph 4:18), and *"without God in the world"* (Eph 2:12). No one had pity on us. The devil had enslaved us, and sin dominated us. We were in the process of expiring within – headed for a eternity without a shred of hope. Regardless of how we may have

appeared on the outside, that was our very real condition – and people who may have appeared good and kind, were passing us by, repelled by the sight of our miserable condition. If the Lord had not found us, we never would have been found!

## BE BOUND UP HIS WOUNDS AND BROUGHT HIM TO AN INN

*"<sup>34</sup> 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."*

Note the thoroughness of this Samaritan. It is a Divine commentary on compassion. This a virtue that is not only deliberate, it is thorough, leaving no stone unturned, so to speak. It also works at the expense of the one doing the ministering.

### HE WENT TO HIM

*"And went to him . . ."*

The Samaritan did not see him and pass by like the priest. Nor, indeed, did he merely look at him, and then pass by on the other side like the Levite. He went to him, advancing to the place where the poor man was lying helpless. He apparently was not thinking of the possibility of himself being robbed while he was on this road. Compassion triumphed over fear – which was necessary if this man was to be helped.

### HE BOUND UP HIS WOUNDS

*"...and bound up his wounds . . ."*

Other versions read, *"bandaged his wounds,"* <sup>NKJV</sup> *"put clean linen round his*

*wounds,"* <sup>BBE</sup> and *"cleaned and bandaged his wounds."* <sup>GWN</sup>

The idea is that he stopped the wounds from bleeding, and made provision for their healing.

### POURING IN OIL AND WINE

*" . . . pouring in oil and wine . . ."*

This act accompanied the bandaging of the wounds, and promoted their healing, as well as ministering comfort. The oil would soften the wounded flesh, and bring comfort to the wounded man. The wine, being a kind of living substance, would promote healing, and expel infection.

This is a most precise depiction of the deliverance of the sinner from sin. The damage caused by the sin is addressed so that it proceeds no further. Then recovery is promoted, so that the wounded individual can begin to operate with newness of life.

### SET HIM ON HIS OWN BEAST

*" . . . and set him on his own beast . . ."* The very beast on whom the man had apparently been riding, or was carrying his possessions, became the

means of travel for the wounded man, who was not able to navigate on his own. **Compassion does not hesitate to take what belongs to oneself, and give it to another who needs it.**

### BROUGHT HIM TO AN INN

*"... and brought him to an inn . . ."*

There was an inn on the way, or place where rest and refreshment was provided for travelers. Perhaps the wounded man had passed it by, or more likely, had not yet come to a place where he could rest. Now, a merciful stranger – a Samaritan – enters the wounded man there.

### TOOK CARE OF HIM

*" . . . and took care of him."*

Other versions read, *"made provision for him,"* <sup>GENEVA</sup> *"cared for him,"* <sup>NAB</sup> *"looked after him,"* <sup>NJB</sup> *"nursed him through the night,"* <sup>LIVING</sup> and *"bestowed every care on him."* <sup>WEYMOUTH</sup>

The idea is that the Samaritan spent the night with the man, caring for him, and providing whatever was needful for his comfort throughout that night. He was ensuring the man did not die that evening.

## HE PAID FOR FUTURE CARE

*"<sup>35</sup> 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."*

### ON THE MORROW

*"And on the morrow when he departed, he took out two pence, and*

A certain lawyer asks Jesus what he should do to inherit eternal life. Jesus asks him what the Law said. The man answered, and Jesus spoke a parable – Given O. Blakely

*gave them to the host, and said unto him, Take care of him . . .*"

The man was unable to stay there any longer, but was careful to make provision for the continued care of the man until he had fully recovered.

He does not ask the innkeeper to care for the man at his own expense, but gives him as much as he could for the immediate future. He would not leave the wounded man a beggar, or ask the one caring for him to become the poorer for it.

**Mercy is like that. It provides what is needed for the moment, but does not ignore what may be required for the future.**

The Samaritan seems to sense the seriousness of the fallen man's

condition. He will not be suitable for travel immediately. Therefore, he takes "two pence," and gives to the keeper.

Other versions read, "two denarii," NKJV "two silver coins," NIV "two shillings," ASV "two pennies," BBE "two full days' worth of wages," CJB "two twenty-dollar bills," LIVING "a half dollar," WILLIAMS and "two denarii [two day's wages]." AMPLIFIED

The Greek word translated "pence" is "denarion," which has the following lexical meaning: "A ROMAN SILVER COIN EQUIVALENT TO A LABORER'S AVERAGE DAILY WAGE;" FRIBERG "A ROMAN SILVER COIN EQUIVALENT TO A DAY'S WAGE OF A COMMON LABORER" (MATT 20:2). LOUW-NIDA

This was not, then, a minuscule amount. In the currency of our place and time, if a man earned \$500 for a

five-week, "two pence" would be equivalent to \$200. It was sufficient to care for the man for several days – or until the Samaritan was again scheduled to come that way.

#### I WILL REPAY THEE

*" . . . and whatsoever thou spendest more, when I come again, I will repay thee."*

The Samaritan underwrites the care of the wounded man until he is able to navigate on his own. He does not ask the host to care for him at his own expense, but pledges to pay him back for everything he had to spend beyond what he had given him. That is, as Jesus said elsewhere, going "the second mile." (Matt 5:41). Mercy does not place a limit on what it will do, as lived out in Jesus Christ. Remember, Jesus is defining "neighbor."

## WHICH OF THE THREE WAS NEIGHBOR UNTO HIM

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

The lawyer has asked Jesus, "Who is my neighbor?" The question was not an honest one. That is why it is written, "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:29). Jesus will publically expose this man, confirming that the lawyer knew the meaning of "neighbor" all along.

Jesus does not ask the lawyer who the neighbor was that needed assistance, but **who was the man who conducted himself as a neighbor?** He asks about the man who saw the one needing the love commanded by the Law.

We must never assume that every question that is asked is an honest one. Once some Jews asked a man whose withered hand had been healed by Jesus on the Sabbath day: "Is it lawful to heal on the Sabbath days? that they might accuse Him" (Matt 12:10). Another time some scribes and Pharisees asked Jesus, "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt 15:2). Again they asked Jesus, "Why do ye eat and drink with publicans and sinners?" (Luke 5:30). Again they asked, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" (Luke 5:33). **These were not honest questions!** They were asked in an attempt to cause

Jesus to blunder. Those who asked them were trying to disgrace Jesus, and justify their own bigoted views.

If you have trafficked in church circles, you have encountered these kinds of questions. **It is not right to attempt to answer them.** Concerning such questions, believers are admonished, "Neither give heed to fables and endless genealogies, **which minister questions**, rather than godly edifying which is in faith: so do" (1 Tim 1:4). Again, "**But foolish and unlearned questions avoid**, knowing that they do gender strifes" (2 Tim 2:23). And again, "**But avoid foolish questions**, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." (Titus 3:9). Profitless dialog is wrong.

## THE ASSESSMENT OF THE LAWYER

*" 37a And he said, He that showed | mercy on him."*

Other versions read, "the one who

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had mercy on him," <sup>NIV</sup> "The one who demonstrated mercy toward him," <sup>CEB</sup> "He who had compassion on him," <sup>ETH</sup> "The one who was kind enough to help him," <sup>GWN</sup> "The one who expressed compassion toward him," <sup>MIT</sup> "He that had pity on him," <sup>MED</sup> "The one who

treated him with mercy," <sup>NAB</sup> "The one who felt sorry for him," <sup>NIRV</sup> and "He who dealt mercifully with him." <sup>ROT</sup>

The lawyer has answered his own question. He asked "And who is my neighbor?" The answer was clear. It

was the one who needed help! He was compassionate, or expressed love for, one he considered to be "HIS neighbor," even though they may have lived in completely different areas. Here, **we** have neighbors in foreign countries.

## DO THOU LIKEWISE

<sup>37b</sup> **Then said Jesus unto him, Go, and do thou likewise."**

Other versions read, "Go and do the same," <sup>NASB</sup> "You go and do as he did," <sup>CJB</sup> "Go, and do thou in like manner," <sup>DOUAY</sup> "Go and imitate his example!" <sup>GWN</sup> "Go, you should also do the same," <sup>MGI</sup> "Be going on, and thou be doing in like manner," <sup>YLT</sup>

The lawyer had sought to codify the definition of a "neighbor," but Jesus introduced a scenario that revealed the folly of the way he was thinking. Jesus did not speak of one who encountered a neighbor when he stepped outside of his own home, but of one who encountered his neighbor while he was traveling away from home – a person whom he had never met before, and found away from home, wounded and lying on the side of

a highway – while he was himself on a journey.

This parallels the admonition given to those in Christ Jesus: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb 13:2; Gen18:2-10; 19:1). You do not know the opportunities you will face.

## MARTHA RECEIVES JESUS INTO HER HOUSE

<sup>38</sup> **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."**

Now, the scene changes, as Jesus moves on in his trip to Jerusalem (Lk 9:51,53). This is the next significant thing that Luke records. While it may appear on the surface to be completely unrelated to the account just given, the Spirit is still focusing on the mission of Jesus.

### AS THEY WENT

"Now it came to pass, as they went . . ."

We will learn from this event that every phase of life is important: where

we have been, where we are going, and the time spent in the trip. This circumstance calls for alertness, perception, and the ability to associate everything we confront with where we are going.

Now, something will take place outside of the confines where Jesus had been, yet also outside of Jerusalem, where He was going. But these events are all related.

### A CERTAIN WOMAN NAMED MARTHA

". . . that He entered into a certain village: and a certain woman named Martha received Him into her house."

The "certain village" was no doubt Bethany, "Bethany, the town of Mary

and her sister Martha" (John 11:1). This village was about two miles from Jerusalem, or "fifteen furlongs" (John 11:18).

"Martha" is mentioned thirteen times in Scripture (Lk 10:38,40,41; John 11:1,5,19,20,21,24,30,39; 12:2). Martha, her sister Mary, and their brother Jesus, were all close to Jesus. Some are of the persuasion that Martha is the "elect lady" to whom John wrote his second epistle. This is the first mention of her in the Gospels.

While on this very journey, a certain Samaritan village refused to receive Jesus (Lk 9:52), but Martha did receive Him. We are not told of when she first knew of Jesus.

## MARY HEARS JESUS' WORD

<sup>39</sup> **And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."**

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As is the manner of the Holy Spirit, He immediately focuses on things pertaining more immediately to Jesus. This is *"the record God has given of His Son"* (1 John 5:10-11).

#### SHE HAD A SISTER

*"And she had a sister called Mary..."*

There are several "Marys" mentioned in Scripture. This is the Greek form of the Hebrew name *"Miriam,"* well known sister of Moses (Num 26:59), and one of the leaders of Israel through whom God delivered them from Egypt (Micah 6:4).

⇒ The mother of Jesus and wife of Joseph (Acts 1:14).

⇒ Mary, the Magdalene (Mark 16:9)

⇒ Mary, The (Wife) Of Cleopas, who was also the sister of Mary the mother of Jesus (John 19:25).

⇒ Mary, The Mother Of John, Surnamed Mark (Acts 12:12).

⇒ Mary, the sister of Martha (John 11:1)

⇒ Mary the mother of James and Joses (Matt 27:56). Some have surmised this to be the same as the wife of Cleopas, ad sister to Mary, the mother of the Lord. However, there is not enough information available to spend a lot of time trying to make a firm determination.

⇒ There are also two references to *"the other Mary"* whom we suppose is a reference to *"Mary the wife of*

*Cleophas."*

⇒ Mary, a believer in Rome who treated Paul with great kindness (Rom 16:6).

#### SITTING AT JESUS' FEET

*"... which also sat at Jesus' feet, and heard His word."*

Nearly everywhere Jesus went, by the seaside (Matt 13:1-2), in a mountain (Matt 5:1), in the Temple (Mk 12:35), in a synagogue (Matt 13:54), or in a house (Matt 13:36; Mk 2:1), He was found speaking – communicating the truth of God.

Now, in Martha's house, Mary is found sitting at His feet where she *"heard His word."* What a marvelous posture! – sitting at Jesus' feet and intently hearing what He had to say.

## MARTHA WAS CUMBERED ABOUT MUCH SERVING

*"<sup>40</sup> 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."*

The Holy Spirit moves the truth to be spoken without tailoring it for those who are sensitive about the wrong things. He never speaks to please men, and never varnishes conduct that cannot be justified.

#### BUT MARTHA

*"But Martha was cumbered about much serving . . ."*

Other versions read, *"Distracted with much serving,"* <sup>NKJV</sup> *"distracted with all her preparations,"* <sup>NASB</sup> *"distracted by her many tasks,"* <sup>NRSV</sup> *"had her hands full of the work of the house,"* <sup>BBE</sup> *"preoccupied with getting everything ready for their meal,"* <sup>CEB</sup> *"upset about all the work she had to*

*do,"* <sup>GWN</sup> *"distracted by the big dinner she was preparing,"* <sup>NLT</sup> and *"[overly occupied and too busy] was distracted with much serving."* <sup>AMPLIFIED</sup>

Several people had been traveling with Jesus. I assume, at the very least, His disciples were with him in the house of Mary. There would, therefore, be a minimum of thirteen guests, and Martha was apparently serving them all.

Now, what follows may not meet with the approval of men. It may have the appearance of being inconsiderate, and not appreciating what Martha was doing. But no man can judge Jesus, or critique what He says or does. Take care to note how Jesus reacts.

#### CAME TO HIM

*"... 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."*

Martha goes straight to Jesus with her complaint. She first of all questions whether or not Jesus cares that her sister has left her *"to serve alone."* Secondly, she asks Him to tell Mary to leave Him, and help Martha.

Solomon wisely said, there *"a time to keep silence, and a time to speak"* (Eccl 3:7). Micah spoke of keeping the doors or our mouth (Mic 7:6), or guarding our lips. <sup>NASB</sup>

I speak as one who knows too well there are times not to speak. I have learned by experience that if you speak during those times your words will flow like a corrupting river, and I have found it most difficult to be quiet at that time.

We will learn from our Lord's response to Martha that this was a time when she should have kept silence. We all do well to learn from what the Savior says.

## CAREFUL AND TROUBLED



**“<sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things.”**

#### MARTHA, MARTHA

*“And Jesus answered and said unto her, Martha, Martha . . .”*

When the Lord addresses someone by name twice, it is most important that they listen. *“Abraham, Abraham”* (Gen 22:11), *“Jacob, Jacob”* (Gen 46:2), *“Moses, Moses”* (Ex 3:4), *“Samuel, Samuel”* (1 Sam 3:10), *“Simon, Simon”* (Lk 22:31), *“Martha, Martha”* (Lk 10:41), *“Jerusalem, Jerusalem”* (Matt 23:37), *“Saul, Saul”* (Acts 9:4),

What follows is not a general saying, but one addressed specifically to Martha. Like other double uses of a

name, this is not a mere passing along of information. It is a word that is intensely personal, and is to be heard with the utmost interest.

#### CAREFUL AND TROUBLED

*“ . . . thou art careful and troubled about many things.”*

Other versions read, *“worried and troubled,”* <sup>NKJV</sup> *“worried and bothered,”* <sup>NASB</sup> *“worried and upset,”* <sup>NIV</sup> *“worried and distracted,”* <sup>NRSV</sup> *“anxious and troubled,”* <sup>RSV</sup> *“full of care and troubled,”* <sup>BBE</sup> *“fretting and worrying,”* <sup>CJB</sup> *“careful and disturbed,”* <sup>ETH</sup> *“worry and fuss,”* <sup>GWN</sup> *“concerned and distressed,”* <sup>MIT</sup> *“anxious and disquieted,”* <sup>YLT</sup> *“you are so upset over all these details,”* <sup>LIVING</sup> and *“worried and vexed.”* <sup>WILLIAMS</sup>

It is obvious from the different translations that *“careful and*

*troubled”* are large words. They are like very large containers in which a large number of thoughtful expressions are held. They speak of agitation, turmoil, disquietness, turbulence, disturbance, tumult, commotion, confusion, pandemonium, perturbation, and irritation. Such a state is difficult to cope with, for it interferes with productive thought, tends to despair, and, forms an inlet for imaginations, and thoughts that exalt themselves against the knowledge of God, to rush in like a torrent. And when the experience of Martha becomes our portion so that we are careful and troubled about *“many things,”* we have a situation that must be remedied at once. No one is capable of thoroughly assessing where this kind of mindset can lead a person. For sure, it will walk you through the rooms of discouragement and imagination.

## ONE THING IS NEEDFUL

**“<sup>42</sup> But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”**

#### ONE THING IS NEEDFUL

*“But one thing is needful . . .”*

Other versions read, *“only a few things are necessary,”* <sup>NASB</sup> *“only one thing is needed”* (footnote, ‘some manuscripts <but a few things are needed—or only one>’), <sup>NIV</sup> *“there is need of only one thing,”* <sup>NRSV</sup> *“Little is needed, or even one thing only,”* <sup>BBE</sup> *“There is really only one thing worth being concerned about,”* <sup>LIVING</sup> *“There is really only one thing worth being concerned about,”* <sup>IE</sup> and *“There is need of only one or but a few things.”* <sup>AMPLIFIED</sup>

Several versions follow the NASB, reading that *“only a few things are needed”* (NIV, NJB, ROT, WILLIAMS, LEB, AMPLIFIED). These are erroneous views, as the next clause will clarify. There is really only *“one thing”* that is needful. Jesus is not speaking of a particular action, but of the outcome of what one does. He is speaking of the feeding of

the soul – spiritual nourishment, or what gives advantage to spiritual life. It is the initial way of viewing doing whatever we do to the glory of God (1 Cor 10:31; Col 3:17).

This is the *“one thing”* of which David wrote: *“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple”* (Psa 27:4). Paul spoke of it in these even more advanced words: *“Brethren, I count not myself to have apprehended: but **this one thing** I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”* (Phil 3:13-14).

#### MARY HATH CHOSEN THAT GOOD PART

*“ . . . and Mary hath chosen **that** good part . . .”*

Other versions read, *“the good part,”* <sup>NASB</sup> *“what is better,”* <sup>NIV</sup> *“the*

*good portion,”* <sup>RSV</sup> *“the right thing,”* <sup>CJB</sup> and *“the good portion [that which is to her advantage].”* <sup>AMPLIFIED</sup>

The word translated *“part”* {merece'} is in the singular. It does mean one of the good things, but **THE** good part. *“That good part”* is the *“one thing”* that *“is needful.”* It is what nourishes the soul, and cultures one for glory.

**When Jesus was in the house, the fundamental thing was to take advantage of His presence.** Mary was doing precisely that, not wanting to miss such a wonderful advantage.

The same is true when the presence of the Lord is evident in an assembly. This is when edification, comfort, admonition, and exhortation are being realized, and the inner man is being nourished and built up. These are all in the category of *“one thing is needful.”*

#### WHICH SHALL NOT BE TAKEN FROM HER

A certain lawyer asks Jesus what he should do to inherit eternal life. Jesus asks him what the Law said. The man answered, and Jesus spoke a parable – Given O. Blakely

*" . . . which shall not be taken away from her."*

Other versions read, *"it won't be taken away from her,"* <sup>CJB</sup> *"will not be denied her,"* <sup>MIT</sup> *"I won't take it away from her!"* <sup>LIVING</sup> *"this will never be taken away from her,"* <sup>IE</sup> *"she shall not be*

*deprived of it,"* <sup>WEYMOUTH</sup> *"must not be taken away from her,"* <sup>WILLIAMS</sup> *"shall not be removed from her."* <sup>ABP</sup>

**Jesus simply refused to do what Martha requested.** It was her house, but at this point she had no right to direct its affairs. **Wherever Jesus is, the**

**leadership and right default to Him.**

**This is the King talking, and He will not take away, when it is desired, what He has come to give.** If there are hungry and thirsty souls that have come to be fed, and no feeding is taking place, Jesus is not there!

Our next Hungry Saints Meeting will be held on Friday, 5/13/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-EIGHTH lesson will cover verses 1 thru 13 of chapter 11: "JESUS TEACHES CONCERNING PRAYER." The disciples ask Jesus to teach them to pray as John taught his disciples to pray. He then taught them the manner of prayer, the necessity of perseverance in prayer, and what to expect from the Father when they pray. Our meeting will begin at 6:30 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.