

## 'Luke' - Extra Teaching Points #17

Luke 10:21-11:13 (NASB95)

### Luke 10:21-24

*"At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that **You have hidden these things from the wise and intelligent and have revealed them to infants.** Yes, Father, for this way was well-pleasing in Your sight. <sup>22</sup> "All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and **anyone to whom the Son wills to reveal Him.**" <sup>23</sup> Turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, <sup>24</sup> for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."*

Vs. 21 Jesus is marveling at the irony—that God has made clear who He is to the simple people, and not to the self-important, puffed up intellectuals.

- God isn't too difficult for anybody to know.
- I think maybe it is the self-important, puffed up types who make it seem as though God is too difficult to be known.
  - They probably do this in order to preserve their feelings of superiority.

Vs. 22 Jesus is still the only way that we can know God.

- Jesus is the exact representation of God ([Heb 1:3](#)).
- To know Jesus is to know the Father ([John 14:9](#)).

### Luke 10:25

*"And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup> And He said to him, "What is written in the Law? How does it read to you?" <sup>27</sup> And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." <sup>28</sup> And He said to him, "You have answered correctly; **DO THIS AND YOU WILL LIVE.**" <sup>29</sup> **But wishing to justify himself, he said to Jesus, "And who is my neighbor?"** <sup>30</sup> Jesus replied and said, "**A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.** <sup>31</sup> "And by chance **a priest** was going down on that road, and when he saw him, he passed by on the other side. <sup>32</sup> "Likewise **a Levite** also, when he came to the place and saw him, passed by on the other side. <sup>33</sup> "**But a Samaritan**, who was on a journey, came upon him; and when he saw him, he felt compassion, <sup>34</sup> and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. <sup>35</sup> "On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' <sup>36</sup> "**Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?"** <sup>37</sup> And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."*

[Vs. 25-28](#) It's interesting that this Jewish lawyer summarized the whole duty of man the same way Jesus did when a different lawyer put the same question to Him ([Matt. 22:34-40](#); [Mark 12:28-33](#)).

- It is possible that this lawyer had heard Jesus give this same answer on a different occasion, but there is no way to know that.
  - It is also possible that some other Rabbis had already distilled the Law down to these two commands, and Jesus was giving His approval of it by restating it. Again, there is no way to know.
- It is also very interesting that these two commandments aren't found in the Ten Commandments.
  - One is found in [Deut 6:5](#) and the other in [Lev 19:18](#).
- One thing that does seem to be obvious, is that understanding the moral imperative to love God and love people was not something that the leaders of Israel didn't understand; it was just something they couldn't seem to do.

[Vs. 29](#) What does it mean that the lawyer wanted to justify himself?

- Seems like he didn't want to love everybody!

[Vs 30](#) We can safely assume that the man who fell among robbers is Jewish.

- That's important, because if he were Samaritan it would not be a surprise that the Priest and the Levite would pass him up.

[Vs 31-32](#) The priest and the Levite were religious leaders.

- It might be assumed that they would pass this man by because they were concerned about becoming ceremonially unclean for touching what appeared to be a dead man.
- If this is so, it displays the wrong priorities which were so common among the Jewish leaders.
  - They placed ceremonial law above moral law.

[Vs 33](#) Samaritans were thought of almost like we would think of terrorists.

- The Samaritan had historically tried to undermine the Jewish nation and religion, and were generally opposed to everything the Jews taught.

Q: Why would Jesus give so much detail about how the Samaritan helped the injured Jewish man?

- Jesus probably wanted to amplify the degree to which this man was willing to show practical mercy to someone who would have considered him an enemy.

[Vs 36](#) Jesus doesn't ask which one regarded the injured man as a neighbor; instead He asked which man WAS a neighbor.

- In the parable, you would think the man who fell among thieves was the neighbor who needed to be loved; but Jesus doesn't come at it from that direction.
  - Jesus was asking which man made himself a neighbor to this injured man.
  - By any definition, a Samaritan would not qualify as a neighbor; but he treated the injured man the way he would want to be treated ([Matt 7:12](#)).
- The Lawyer had asked who his neighbor was; in other words, whom did he have an obligation to love.
  - Jesus' answer in this parable is EVERYONE!
  - This teaching is the reason Christians throughout history have sent more charity around the world than any other group.

### **Luke 10:38**

*“Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. <sup>39</sup> She had a sister called Mary, who was seated at the Lord’s feet, listening to His word. <sup>40</sup> But Martha was distracted with all her preparations; and she came up to Him and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.” <sup>41</sup> But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things; <sup>42</sup> but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”*

---

### **Extra Info on Mary and Martha:**

This is the Mary who broke an alabaster jar of perfume and poured it over Jesus’ head ([Matt 26:-13](#); [Mark 14:3-9](#); [John 12:1-8](#)) to prepare Him for His burial.

- She was the only one there who knew Jesus was about to die and be buried.
- This might be because she was someone who would characteristically sit at Jesus’ feet, and soak-in everything He was saying ([Luke 10:39](#)).

These women lived in Bethany with their brother Lazarus.

- Here in [Luke 10:38](#) we are told this was Martha’s house.
- [Matt 26:6](#) says that the house in Bethany belonged to Simon the Leper.
- It seems probable that both stories happened in the same house, so it would be likely that Martha was either married to Simon the Leper, or Simon was their father.
  - We know nothing from scripture about Simon the Leper, other than he was a leper.
  - If he was living in this house, and not in a leper colony, it would suggest that Jesus had healed him of leprosy.
    - This might be the back-story of the relationship Jesus had with Mary, Martha, and Lazarus.
    - This may be why Martha made her house a welcome and hospitable place for Jesus and His disciples whenever they came near Bethany.
  - However, it could be that he was in a leper colony, and had given the house to Martha... under those circumstances, it could have been identified as the house of Martha, or the house of Simon the leper.

It is almost certain that, during the Passion Week, Jesus spent almost every night at Mary and Martha’s house, since Bethany was only 2 miles away from Jerusalem.

- These people were good friends of Jesus, though we have no evidence they ever followed Jesus around, or that they were ever required to.

---

Martha assumed that she knew what Jesus wanted and needed when He arrived, so she was frantically trying to get things done.

- Mary, probably the younger sister, was tuning into what Jesus was teaching.

**Q: How many times do we tend to think we know what Jesus wants, and then get busy without really taking time to listen to Him?**

## Luke 11:1-4

*"It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." <sup>2</sup> And He said to them, "**When you pray, say: 'Father, hallowed be Your name. Your kingdom come. <sup>3</sup> Give us each day our daily bread. <sup>4</sup> And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation."***

Vs 1 We don't have any record of John teaching his disciples to pray, but apparently it was part of his discipleship training.

- Praying wasn't something people were unfamiliar with, but there must have been a difference in the way most people prayed, and the way John and Jesus prayed.

Vs 2 Jesus always called God "abba" or Father (dad).

- Jesus spoke to God like a son speaks to his father; that would have been something no Jew – not even John – would have been bold enough to do.
- Jesus wanted to teach them to talk to God as their Father.
- "Hallowed be Your Name" is showing reverence.
  - How does saying, "Hey God..." sound?
  - Is that the same reverence Jesus is teaching here?
- Jesus wants us to come to God balancing reverence and familiarity.

**Q: How do you talk to your earthly father? Would it be proper to talk to God the same way? Why or why not?**

**Q: What does Jesus teach to be our first priority in prayer?**

- "Your Kingdom come"
- Is this your first priority when you pray? If not, why not?

Our prayers are part of the process of conquering the world... maybe even the main part of the process.

- In [Matt 6:10](#) Jesus tells us to pray for God's will to be done on earth like it is in heaven.
- If God's will were always done, why would we be told to pray for it to be done?

Vs 3 While we are to be concerned with the grand scheme of things and the advancement of the Kingdom, we have the right to ask God to meet our mundane, everyday needs too.

- Some people think praying for their own needs is less holy or somehow selfish; Jesus didn't seem to think so!
- A slave is not wrong to expect his master to provide him food; but notice, this is a modest request.
  - 'Daily bread' isn't a week's worth of groceries, or a guarantee that no hunger will ever come.

Vs 4 We are to pray for our spiritual well-being, which requires us to both give and receive forgiveness.

- We depend on God's forgiveness to keep our relationship with God intact.
- God requires us to *grant* forgiveness to others, in order to *receive* His forgiveness ([Matt 18:35](#)).
- Jesus may have intended that when we ask forgiveness, we also declare, right then and there, that we will forgive those who are indebted to us.
  - If so, this ramps up the timetable for forgiveness, and the way in which we ask to be forgiven!
  - We can only expect to be forgiven when we are willing to forgive... right then and there!

### **Luke 11:5-13**

*“Then He said to them, “Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves;’<sup>6</sup> for a friend of mine has come to me from a journey, and I have nothing to set before him’;<sup>7</sup> and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.’<sup>8</sup> “I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.<sup>9</sup> So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.<sup>10</sup> “For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.<sup>11</sup> “Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he?<sup>12</sup> “Or if he is asked for an egg, he will not give him a scorpion, will he?<sup>13</sup> “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”*

**Vs 5–7.** There are two ways that this parable is usually taught.

- One way, is to say that the persistence of the one praying will pay off.
- The other way of understanding this parable, is that God’s reputation is on the line when He is asked for reasonable assistance.
  - In the culture Jesus is speaking to, hospitality was a sacred responsibility. To refuse hospitality would bring shame on you.
  - On this view, Jesus is saying that, even if God didn’t consider you enough of a good friend to give you what you need, He would never damage His reputation by refusing to grant you what you have asked for.
  - This is a reassuring thought to those who feel they are not good enough for God to bless.

---

## **Follow Up Assignment**

Q: The lawyer obviously knew what the summary of the Law and the Prophets was, but he wasn’t able or willing to live up to its requirements to love God and people. Why can’t people do what is right even when they know what the right thing is?

Q: Who are you more like, Mary or Martha? Would your friends agree with your answer?

Q: What is your first priority in prayer? Is it what Jesus taught us it should be? If not, will you change?