

**The 70, A Lawyers Question & The Good Samaritan
Luke 10:25-37**

Luke 10:1-18 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly [*is*] great, but the labourers [*are*] few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace [*be*] to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven.

Satan as lightning fall from heaven ... The power of Jesus' disciples over Satan, in that they were able to cast out demons, was proof that Satan was defeated. "Satan is a conquered enemy; and where action is taken in the name of Jesus, victory is gloriously assured." Here Jesus was both reminiscing and prophesying. Satan had suffered some major defeats, Jesus was looking forward to Satan's final fall.

Revelation 12:8-9 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And prevailed not ... Nothing is revealed to us of this cosmic struggle; but the implication of the great power, daring, and ability of the evil one are evident. Sufficient to us is the truth that he could not win. Neither was their place found any more in heaven ... The implications are here, likewise, profound. This says that Satan once had a place in heaven.

And the great dragon was cast out ... he was cast down to earth ... It is important to note the difference in being "cast out to earth," which occurred in this passage, and in being "cast out" of the earth, as in John 12:31. The first means that Satan's base of operations was removed to the earth; and the second means that, at last, Satan's base of operations will be destroyed in the lake of fire.

The names of the dragon are next given, making his identity certain. The old serpent ... "This word carries us back to the garden of Eden, where Satan, under the guise of a serpent, successfully tempted Eve to disobey God's command."

That is called the devil ... There is only one devil, namely Satan. The word "devil" means "slandorous one, false accuser."

And Satan ... "This is a Grecized transliteration of the Aramaic [~Satana], which originally meant one lying in ambush for."

The deceiver of the whole world ... "This means the one continually deceiving, a perpetual, never ceasing program." This is one of ten

times that this expression occurs in the New Testament. This fourfold name of the evil one is a full description of his nature.

The reality of Satan as the person who organizes the totality of evil on earth is either: forgotten, ignored, or disbelieved by many today; but the perpetual witness of his true existence is in the Lord's Prayer, "Deliver us from the evil one." No one who actually believes the Lord Jesus Christ and the New Testament can deny it.

After the victory of Christ on the cross, and subsequent to his glorification, resurrection, and ascension to heaven, no further victories were needed. The Victory is won.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Matthew 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [*their*] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

the Devil quotes Psalm 91:11-12 to Jesus During His temptation. How did the Devil know this was a Messianic Psalm?

Psalm 91:11-13 For he shall give his angels charge over thee, to keep thee in all thy ways. 91:12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Romans 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

Luke 10:20-24 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 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. 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*]. 23 And he turned him unto [*his*] disciples, and said privately, Blessed [*are*] the eyes which see the things that ye see: 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*].

The parable of the Good Samaritan is of the first importance. It is beautiful, comprehensive, and vital in its teaching of how to love God and live a Christian life.

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 10:26 He said unto him, What is written in the law? how readest thou?

V: 25 (A) The Scribes and Pharisees came to Jesus trying to involve Him in some controversy. This verse says plainly that this wasn't a question that the lawyer wanted to *know the truth* about, for he *tempted* JESUS with the question.

(B) This is a studied and well-rehearsed question.

(C) He had pondered long and hard on how to trap this hopeful MESSIAH, this Jesus of Nazareth.

V: 26 (A) Before JESUS stood a lawyer, with phylactery, (or a frontlet) on his forehead according to:

Deuteronomy 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

(B) In the pocket of the phylactery was a small piece of parchment which had written upon it the words of Deuteronomy 6:4-5 and Leviticus 19:18 per the custom of the Jews.

Deuteronomy 6:4-5 Hear, O Israel: The LORD our God *is* one LORD: 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

(C) So JESUS turned the question by asking a question to see if the man had obeyed verse 6 before he obeyed verse 8?

Deuteronomy 6:6 And these words, which I command thee this day, shall be in thine heart:

Deuteronomy 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

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 neighbour as thyself.

**V: 27 (A) Some more rehearsed words from the lawyer!
He recited those words every time he put his phylactery on his forehead.**

(B) But what did the words and the symbolic phylactery mean to the man?

Were the words in his heart?

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

V: 28 This man doesn't want a simple answer like that. He wants to argue!

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

V: 29 (A) He's trifling with JESUS – *to justify himself.*

The lawyer wished to justify his narrow interpretation of a neighbor. To the lawyer, a neighbor was a brother Jew in good and regular Orthodox standing.

(B) His questions should have been: *How shall I act as a neighbor or How can I love my neighbor more, love my neighbor GOD'S way?*

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.

**V: 30 Down from *Jerusalem which is 2,300 ft. above sea level*
Jericho is 800 ft below sea level –**

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miles known as the *dangerous bloody way* – real bad country full of rocks and caves that were notorious for robbers and thieves.

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.

V: 31 (A) *By chance* (from the Greek) *soong-kee-ree-ah*, which means by Divine purpose the Controller is GOD, the LORD or MASTER.

(B) So, by Divine purpose, came a certain priest, Jericho was a city of Priests, some 12,000 lived there.

(C) The priest was coming from Jerusalem in what he thought was a state of high holiness and ceremonial cleanliness ... after performing religious duties, and officiating over rituals in the temple.

(D) The priest wasn't afraid he'd be dead and he couldn't help him. The priest was afraid he would be dead and he (the priest) would be ceremonially unclean for 7 days for having touched him.

Numbers 19:11 He that toucheth the dead body of any man shall be unclean seven days.

(E) This is no excuse to refuse the Divine purpose.

(F) A priest of the Most High God should have a spontaneous response of love to suffering.

They were charged with the medicinal care of the people.

See Leviticus 14:33 ff as an example.

Luke 10:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

V: 32 (A) The Levites were assistants to the priests.

(B) Now the Levite refuses GOD'S Divine purpose and passed by the chance to love his neighbor.

Their conduct was a striking violation of the law cf:

Exodus 23:4-5 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

The priest and Levite represented the religion of the Jews and were supposed to be the best people of that day, but, their religion had become a dead formalism.

Just as a tree is known by its fruits, so is a religion.

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

V: 33 (A) The plot is now thickening! There is only one class of hierarchy of the Jewish religion left – the doctors of the law!

The lawyer could only be thinking *I'm next!*

(B) But surprise! Instead of a lawyer, a Samaritan shows up.

For the lawyer, this is like a slap across the face with a cold, wet towel. *What?*

A *half-breed Samaritan?* – must have been the lawyer's attitude.

(C) Samaritans were descended from Jews who had been left in the land when Assyria conquered Israel in 722 B.C. and these Jews had intermarried with the Assyrians. Thus, they were hated and abhorred as half-breeds.

(D) The Samaritans built a temple on Mt. Gerizim because they were not allowed in the Jerusalem temple to worship. An example is *the woman at the well cf:*

John 4:19-20 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

The Israelis of Samaria had shown kindness and brotherly love to Judah before ... remember the lawyer? II Chronicles 28:1-15

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. 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.

V: 34-35 (A) Now I know you are a lawyer, but what would you have done?

(B) Would you have lived out what is on your forehead?

(C) *Went to him* – GOD'S love is spontaneous and unqualified.

Deuteronomy 10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

(D) GOD'S love comes first to religious rules.

Uncleanness had its place in the spiritual order of things ... but un-love ... what place should it have?

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

V: 36 The great teacher has led him up to the point he can answer his own Question.

**The roles are now reversed – the lawyer is now on the hot seat!
And he must answer his own question correctly.**

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

Notice he avoided saying the “Samaritan”.

V: 37 Who is your *certain man*, who by *Divine purpose*, GOD wants you to Love and show mercy?

The essence of Christianity, the religion of Jesus, is love to God and love to man.

Man's attitude towards God must be one of faith, love, and worship, and his attitude towards man must be one of love and merciful service.

Jesus places the second on an equal footing with the first. Both are imperative.

But yet, how often does the church formally parade the love of God, but fail to exhibit love of their fellow man.

Many care for little else than their own personal religious comfort.

Jesus shows that Christianity must be expressed by sympathy and helpfulness to a needy humanity.

**The link of love must bind us to both God and man.
To separate them and call either one the religion of Jesus is
absolutely wrong.
It would be like separating water into H₂O and calling either water.**

**Religionists and socialists have failed miserably in their one-sided
efforts to do this.**

**We must connect the dots linking Love to God & our neighbor.
Today, a new emphasis is being put on the social obligations of the
the church.**

**The thieves today are the commercial and political pirates that
exploit and prey upon humanity under the cover of the law.**

**The Priests and Levites are people with good theories and comfortable
conditions who are self-centered and indifferent to humanity's needs.
The Good Samaritan's heart is touched by the injustice, wrong and
suffering of humanity.**

**A Christian's chief business is to preach the Gospel to the whole
world and to show mercy to his fellow man.**

**The quality of mercy is not strained
It droppeth from heaven as the gentle rain.
Upon the place beneath, tis twice blest
It blesses him that gives and him who takes
Tis mightiest in the mighty. It becomes
A throned monarch better than his crown.
It is an attribute of God Himself,
And earthly power doth then show likest God's
When mercy seasons justice."**

**Sources: KJV Bible, theWord.com, Clarkes Commentary, Coffman's
Commentary, B.W. Johnson's commentary and Shakespeare the
Merchant of Venice.**