

Luke 10:25-37

Introduction: We don't know for sure just where this takes place, but it is somewhere on one of the roads from Galilee to Jerusalem. It takes place during the Autumn of 32 AD, between the Feast of Tabernacles in mid-September and the Feast of Dedication in mid-December.

A religious scholar quizzes Jesus—10:25

- 1) ²⁵ *And behold, a certain religious scholar stood up, testing Him, and saying, "Teacher, what (one thing) shall I do [aorist] to inherit eternal life?"* (cf. Luke 18:18)
- 2) These men were experts on the content, interpretation, and application of the OT. Thus a recognized expert is evaluating an unofficial teacher to see if He will give the right answer.
- 3) How do I earn an inheritance? What act of devotion or sacrifice will it cost me? How can I be sure that I am saved?

Jesus quizzes the scholar in his field of expertise—10:26-28

- 1) Jesus' quiz—²⁶ *But He said to him, "What is written in the Law? How do you read it?"* (i.e. what does the objective written Word say?)
- 2) The scholar's response—10:27 ²⁷ *So he, having responded, said, "Love [ἀγαπάω] 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."*
 - a) From the Law: Deuteronomy 6:5 and Leviticus 19:18
 - b) Genuine love is a response of the entire person to God and others. Love that comes from the heart responds with the hands. (Bock, 1027)
- 3) Jesus grades and applies the quiz—10:28 ²⁸ *And He said to him, "You have answered correctly; do [present] this and you will live."*
 - a) From the 3 divisions of the Jewish OT (TaNaK): Leviticus 18:5 (Law), Nehemiah 9:29 (Writings), and Ezekiel 20:11 (Prophets)

Jesus corners the scholar—10:29-37a

- 1) The religious scholar attempts to evade Jesus' command—10:29 ²⁹ *But he, desiring to justify himself, said to Jesus, "And who is my (emphatic) neighbor?"*
 - a) He is seeking to limit his responsibility because the party line has been that Samaritans and foreigners were excluded from the definition.
 - b) He missed the context of Leviticus, especially 19:34 where love is to be demonstrated toward strangers living in the land.
 - c) He should have said, "But how can I do this? I can't do this. I need help!"
- 2) Jesus tells a story to answer the evasive question—10:30-37a
 - a) The story—10:30-35 ³⁰ *And having replied, Jesus said,*
 - i) A miserable, emergency situation—"A certain man was going down from Jerusalem to Jericho, and fell among robbers, who, having stripped him and beat him, went away leaving him half dead."

- (1) The road was notorious for its dangers, and still is.
- ii) Two religious men avoid responsibility—10:31-32
 - (1) ³¹ *Now by coincidence/chance* (not prearranged or planned) *a certain priest was going down* (having left Jerusalem) *that road, and when he saw him, he passed by on the opposite side* [ἀντιπαρέρχομαι].
 - (2) ³² *So likewise a Levite* (responsible for assisting the priests and for music in the temple), *when he arrived at the place, and when he saw him, he passed by on the opposite side* [ἀντιπαρέρχομαι].
 - (3) If these men won't, then who **will** help this desperate, dying man?
- iii) A surprising demonstration of inconvenient compassion —10:33
 - (1) ³³ *But a certain Samaritan* (emphatic), *who was on a journey, came where he was.* (cf. Luke 9:51-56)
 - (2) *And when he saw him, he was moved with compassion* [σπλαγχνίζομαι].
- iv) What compassion looks like—10:34
 - (1) Tenderly cared for his physical wounds—³⁴ *And when he approached, he bandaged his wounds* [τραῦμα], *pouring on olive oil and wine;*
 - (a) Luke the Dr. notes this
 - (2) Provided him with transportation and shelter—*and having put him on his own animal, he lead him to an inn*
 - (3) Personally met his immediate needs—*and took care of him* [ἐπιμελέομαι].
 - (4) Arranged for his future needs—³⁵ *And on the next day, when he went away* (to continue his business trip), *having taken out two denarii he gave them to the innkeeper, saying, 'Take care* [ἐπιμελέομαι] *of him, and whatever you spend additionally, when I return, I* (emphatic) *will repay you.'*
 - (5) Compassion for those in misery is the visible expression of love. This man did everything he could to meet the injured man's needs.
- b) The application question—10:36-37a ³⁶ *Therefore, which of these three men do you think was a neighbor to him who fell among the robbers?"*
 - Jesus reverses the scholar's question from 10:29. In other words, "the important question is not 'who is my neighbor whom I am responsible to love,' but rather, 'to whom have I become a neighbor by loving them'". (Magill, 231)
- i) ³⁷ *And he said, "The one who did mercy with him."*
 - (1) He avoids calling him a Samaritan.
- ii) There were similarities
 - (1) All three were in the same place
 - (2) All three saw the same desperate need
- iii) There were differences
 - (1) The Jewish religious men were simply heading home
 - (2) There were no expectations that the Samaritan would help
 - (3) The Samaritan was on a business journey a long ways from home
 - (4) The Samaritan spent a lot of time and money meeting these needs

Jesus drives the point home—10:37b

- 1) *Therefore Jesus said to him, “Go [present] and **you** (emphatic) be doing [present] likewise.”*
 - a) This brings us full circle to the question in 10:28.

Take-home truth: Mercy is normally costly, but to the recipient it is priceless.