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GRACE**

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Luke 10

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 10.

Topics.

- Jesus appoints seventy-two and sends them out two by two.
- The harvest is plentiful.
- Lambs in the midst of wolves.
- Take no moneybag, knapsack or sandals.
- The Kingdom of God has come near.
- Wipe the dust of the town off your feet.
- Woe to you, Chorazin! Woe to you, Bethsaida!
- I saw Satan fall like lightning from heaven.
- Things hidden from the wise and revealed to children.
- No-one knows the Father except those who the son reveals Him too.
- What shall I do to inherit eternal life?
- The parable of the Good Samaritan.
- Mary and Martha.

The previous chapter: in the previous chapter Jesus gave the twelve apostles power and authority over every kind of sickness and Herod heard of the things concerning Jesus. Jesus fed the five thousand, and then went up the Mount of Transfiguration with Peter, John and James. Peter declared, "Jesus is the Christ" and Jesus told the apostles that he would be killed and on the third day be raised again. Jesus set his face to go to Jerusalem because the time for him to be taken up is near.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

LUKE 10:1-8

Jesus appoints Seventy-Two and sends them out Two by Two.

- **Luke 10:1-8:** After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ²And he said to them, "The harvest is plentiful, but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest. ³Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵Whatever house you enter, first say, 'Peace be to this house!' ⁶And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages. Do not go from house to house. ⁸Whenever you enter a town and they receive you, eat what is set before you.

The harvest is plentiful: Jesus sends the seventy-two disciples into every city that he is intending to go to the harvest is plentiful because Jesus is presenting an entirely new Gospel.

Lambs in the midst of wolves: wolves devour lambs so wolves in this context refers to the religious leaders of Jesus generation the chief priest's, Pharisees and scribes who enticed the Romans to kill Christ and then aggressively set about to destroy the church after Jesus death and resurrection but by extension applies to anyone who deceives and entices those who belong to Christ away from their faith or to those who devour them through persecution.

Take no moneybag, knapsack or sandals: it is interesting to notice prior to breaking bread and sharing the cup of wine with the apostles at the Passover meal (the Last Supper) Jesus told the twelve not to take a staff, a bag, bread, money or an extra tunic (Luke 9:3) and told the seventy-disciples not to take a moneybag, a knapsack, sandals or greet any one on the road (Luke 10:4). Then At the garden of Gethsemane Jesus told the apostles to take a moneybag (purse in KJV) a knapsack, their script (in KJV) and a sword with them (Luke 22:35-36). It seems that while Christ was with his disciple on earth, they were safe and would be provided for. Looking at history, the Christian martyrs, and the Roman persecution of those who confessed Christ and Christians killed during the crusades it appears to be a different scenario after Jesus death and resurrection. No-doubt that is why James writes:

- Blessed is the man who remains steadfast under trial, for when he has stood the test, he will receive the crown of life, which God has promised to those who love him (James 1:12).

Greet no-one on the road: Jesus knowing the Pharisees where seeking to have him arrested and put to death warns the seventy-two disciples not to greet any one on the road as they were travelling to the next town. This was one of the reasons Jesus would leave the towns at the close of day and go into the hills, because he knew as long as people were around them they were safe, but once the people went to their homes at night they were in danger of the Pharisees spies and soldiers taking him, which with the help of Judas they eventually did.

A Son of peace: Jesus Christ is the "King of peace" and came with the "Gospel of peace" so a son of peace (v6) refers to a person who accepts Christ and his disciples.

First say, "Peace be to this House!" The seventy-two were to travel to a town in pairs and introduce themselves as disciples of Christ and if they found peace in a house meaning people who accepted them as Christ's disciples they were to use their home for a headquarters while they proclaimed the Good News of the Gospel and the Kingdom of God to that town. Obviously not all seventy-two would have been staying in the same house, it is most likely they were in small groups in various houses in different areas of the town which means that every person in that town would have heard the Good News of the Gospel and had an opportunity to be healed. They were to remain in the same house, eating and drinking whatever they provided.

NOTE: eating whatever was provided does not mean they were to eat rotten or unhealthy food or food that would make them sick, it refers to eating food that was considered unclean under the Levitical Law. Most of the homes that they would have been staying in would have been Gentile homes who of course knew nothing of Jewish laws regarding unclean and clean foods. Jesus is telling the seventy-two no food is unclean whatever is offered they can eat it with a clear conscience.

Reasons to abide in the one house: do not go from house to house does not mean do not take the Gospel from house to house, but do not go house to house seeking accommodation. The following are four most likely reasons Jesus told the seventy-two not to go house to house:

1. Because it would be too dangerous.
2. It was practical to stay in the one place so people would know where to find them.

3. If a family welcomed them and provided for them and they went to another house that first family could be offended.
4. Jesus in his wisdom knowing human nature could be tempted to seek out the best house with the best beds and best food etc., this method stops them from doing this.

LUKE 10:9-12

The Kingdom of God has come Near.

- **Luke 10:9-12:** Heal the sick in it (the town) and say to them, 'The kingdom of God has come near to you.' ¹⁰But whenever you enter a town and they do not receive you (the 72 disciples) go into its streets and say, ¹¹Even the dust of your town that clings to our feet we wipe off against you. Nevertheless, know this, that the kingdom of God has come near.' ¹²I tell you, it will be more bearable on that day for Sodom than for that town.

Jesus tells the seventy-two to enter into cities, towns and villages and tell them the Kingdom of God has come near, there are two aspects to this statement:

1. Jesus is coming to these towns after the seventy-two have been to them, they are preparing the way for Jesus (v1) in this sense the Kingdom of God came near to them.
2. The Lord Jesus Christ is about to be killed and resurrected which begins the New Covenant and the New Testament Good News of the Gospel of salvation by grace through faith in Christ, in this sense the Kingdom of God has also come near to these towns.

Wipe the dust of the town off your feet: Jesus words to the disciples, "If they do not find a house in a town that would accept them wipe the dust of that town from off their feet." Shows everyone who belongs to Christ that if those they witness to reject them because they are disciples of Christ they are not expected to stress, worry or lose sleep. They have done all that Christ expects of them whether a person chooses life or death is not their responsibility each person upon hearing the message of Christ is responsible for their own choice all Jesus expects of his disciples is to be a good testimony to God and Christ's name and to share their faith. Jesus did not want the seventy-two disciples to carry the burden of those who refused to accept them and the message they proclaimed.

It will be more bearable on that day for Sodom than for that town: Jesus words, "It will be more bearable on the day of judgment for Sodom than for a town that rejects the seventy-two Disciples of Christ," Is amazing when one considers that the men of Sodom and Gomorrah were great sinners against the LORD (Gen. 13:13), they were:

- Not ashamed of their sins, but proclaimed them in the open. (Isaiah 3:9).
- Committed adultery and indulged in sexual immorality. (Jude 1:7).
- Walked in lies, strengthened the hands of evildoers and did not turn from their evil. (Jer. 23:14).
- Were full of pride and though they were prosperous, at ease and had an excess of food they did not aid the poor and needy. (Ezek. 16:49)

Yet Jesus says any town that rejects the seventy-two will be held more accountable. This is because every town would have heard of the miracles that Jesus and his apostles had done so they had the greater light and therefore are held far more accountable (for miracles see the list following v15).

Woe to you, Chorazin! Woe to you, Bethsaida!

- **Luke 10:13-16:** "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more bearable in the judgment for Tyre and Sidon than for you. ¹⁵And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades (the grave) ¹⁶"The one who hears you (the 72 disciples) hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."

Tyre and Sidon are about thirty miles north of Israel, but Capernaum, Bethsaida and Chorazin are all within two miles of each other on the North shore of the Sea of Galilee in this region Jesus did many mighty works.

In the region of Capernaum Jesus healed:

- The paralytic man lowered through the roof (Matt. 9:1-26).
- A woman with a discharge of blood for twelve years (Matt. 9:1-22).
- A ruler's daughter who had died (Matt. 9:1-23).
- Two blind men (Matt. 9:1-30).
- A man that was mute and believed to be demon-oppressed (Matthew 9:1-33).
- A man with an unclean spirit on a Sabbath day. (Mark 1:21-28).
- Simon's Peters mother in law of a fever. (Mark 1:21-30).
- All who were sick and oppressed by demons brought to him (Mark. 1:21-32).
- A man with a withered hand in a Synagogue on a Sabbath day. (Mark 2:1) (Mark 2:15) (Mark 3:1-5).
- A Roman Centurion servant (Luke 7:1-10).
- A man's son who was at the point of death. (John 4:46-53).
- All who had diseases and demons in the city. (Mark 1:21-34).

Other events that took place in Capernaum.

- Peter took a shekel from a fish's mouth. (Matt. 17:24-27).
- Jesus taught in synagogues and said he was the true bread of life. (John 6:59).
- Feeding of the five-thousand was in Bethsaida which was very close to Capernaum (both are on the North shore of the Sea of Galilee (Luke 9:10-17)).

Jesus fame throughout Capernaum and Galilee: the testimony of the ruler's daughter being raised from the dead went throughout all Capernaum and Jesus fame spread throughout the region of Capernaum and Galilee (Mark 1:21-27) so it is pretty certain Chorazin and Bethsaida heard of all the other miracles Jesus did in Capernaum (Matt. 9:26).

Capernaum, will you be exalted to heaven: Jesus words, "Capernaum, will you be exalted to heaven? You shall be brought down to Hades" (v15-16). In this context, the expression exalted to heaven

literally means to be resurrected to eternal life and figuratively to be puffed up with pride and Hades (Hell in KJV) refers to the grave. Jesus is saying, whoever accepts his disciple and the message they bring is accepted by Christ, but if they reject his disciples it is the same as rejecting Christ and rejecting God.

LUKE 10:17-20

I saw Satan fall like Lightning from Heaven.

- **Luke 10:17-20:** The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!" ¹⁸And he said to them, "I saw Satan fall like lightning from heaven. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰Nevertheless, do not rejoice in this, that the spirits are subject to you (the 72 disciples) but rejoice that your names are written in heaven."

Even the demons are subject to us: Jesus appoints seventy-two more disciples and gives them power to heal all kinds of mental illnesses and disorders and all kinds of physical, diseases, disabilities and sicknesses. This is the first time on earth such a vast number of men were given God's miraculous healing power to confirm the message they proclaimed and to testify that they were sent by God. The seventy disciples go and proclaim the Kingdom of God and at the same time confirm it with miracles that heal every type of sickness whether it is a mental illness or disorder, a disease or a physical disability. This is a stunning and absolutely amazing period of time on planet earth. The people of Jesus generation believed that mental sickness was caused by of evil gods called demons possessing the sick person. They also believed blindness, deafness and any sickness or disorder was a result of these evil demon gods possessing people. Beelzebub the Lord of the flies was believed to be the chief of these demon gods. But all of these entities only exist in the minds of those who believe in them, the stronger the belief in these demonic creatures the stronger the effect they will have on that person's mind and emotions because the human nervous system cannot tell the difference between an imaginary image or a real one. (A bit like a small child who goes to bed and thinks there is a monster in the wardrobe, they will lie in absolute fear and their body will sweat even though the monster only exists in their imagination).

Jesus of course knew that there was no evil spiritual supernatural powerful creature called Beelzebub, but would have fully understood the powerful effect such imaginary creatures can have on the human mind and their emotion so rather than try to explain the psychology of it all simply spoke in the language the people understood and healed them. The seventy-two disciples naturally believed mental illnesses, blindness, deafness, and any other sickness they did not understand was a result of people having evil gods called demons dwelling inside of them so of course when they healed the blind, the deaf and those with physical disorders they referred to it as demons being cast out. This is why they returned saying, "Even the demons are subject to us." For further information on demons see:

- Demons in, Satan and his Family (ON WEBSITE MENU).

I beheld Satan as lightning fall from heaven: Jesus statement, "I saw Satan fall like lightning from heaven," Satan in this context refers to self-serving prideful men who are in high places of religious authority and power, but are in opposition to God's Kingdom. "Satan fall like lightning from heaven," means that that everything that has been an adversary to the Kingdom of God is now losing its stronghold. This is because multitudes (Jews and Gentiles) from every region are receiving the message of God's Kingdom that the seventy-two disciples have taken to various cities, towns and villages. The prideful and hypocritical religious leaders of Jesus generation (the chief priests, Pharisees and scribes), the political religious system, the priesthood, the synagogues and all that was

an adversary to God are now losing their stronghold on the common people because they are turning to the Gospel of the Kingdom that the seventy-two have been proclaiming. The seventy-two going out is a changing moment in history it is the beginning of the Gospel going around the world and being confirmed by miraculous signs.

You will tread on serpents and scorpions: Jesus told the seventy-two disciples that they have authority to, "Tread on serpents and scorpions, and over all the power of the enemy" (v19).

Serpent: (ophis) means, "A snake," it carries the idea of sharpness of vision and figuratively refers to a type of sly cunning an artful, deceitful, conniving and malicious person.

- **Viper:** ('eph`eh,) refers to an asp or other venomous serpent.
- **Adder:** (sh^ephiyphon) refers to a kind of serpent, probably the adder.
- **Scorpion:** (skorpios) carries the idea of concealment and piercing (from its sting)

Serpents and Scorpions in Malachi and Psalms.

Malachi in the Old Testament said:

- You who fear God *shall tread down the wicked, for they will be ashes under the soles of your feet*, on the day when I (the LORD) act, says the LORD of hosts (Malachi 4:3).

The author of Psalm ninety-one wrote:

- Those who dwell in the shelter of the Most High will tread on the lion and the adder; the young lion and *the serpent you will trample underfoot*.¹⁴"Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name (Psalm 91:1, 11-12).

SUMMARY OF YOU WILL TREAD ON SERPENTS AND SCORPIONS

In the Old and New Testament, the adder and serpent are symbols of poison and cunning. Serpents and scorpions can kill, thus when serpents and adders (Scorpions) are used figuratively they are symbols of people who are able to seductively destroy a person's faith. In the New Testament Jesus called the religious leaders of his generation (the Pharisees and scribes) serpents and a brood of vipers (scorpions) (Matt. 23:33-34). When Jesus told his twelve apostles that they would, "Tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt them (Luke 10:19). He was basically saying, "The message they are taking to the world will destroy the hypocritical, prideful and self-serving religious leaders and no matter what these serpents and vipers do they cannot harm their salvation or their eternal inheritance."

For further information see the title:

- Serpent in, Satan and his Family (ON WEBSITE MENU).
- Serpent in, Bible Dictionary (ON WEBSITE MENU).

Rejoice that your names are written in heaven: Jesus tells the seventy-two disciples not to rejoice in the fact they can heal the sick, but that they personally have eternal life (v20). This should be a principle that everyone who belongs to Christ lives by (i.e., no matter how gifted, talented or great a person's ministry might be, or regardless of whether circumstances are good or bad, always keep the mind set on the fact that your name is written in the book of eternal life and rejoice in the beauty and wonder of that).

Consider for a moment: if the world's top medical doctors and scientist could get together and produce a pill that would extend human life one hundred years (with quality) hundreds of millions of people from every nation would be selling everything they have to buy one and if they were able to hold one in their hands their joy could not be contained, how much more the joy of those who belong to Christ, especially when one considers they don't only have an extra hundred years, but all eternity.

LUKE 10:21

Things Hidden from the Wise and Revealed to Children.

- **Luke 10:21:** In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will.

To understand what Jesus meant when he said, "I thank you, Father, that you have hidden these things from the wise and revealed them to little children," it needs to be understood that the word wise can refer to two totally different groups of people depending on the context because wise in a good sense refers to people who are thoughtful, intelligent, sensible, rational, discerning, discriminating, sharp, practical and discreet, it implies a cautious character, practical skill, mental acquirement and intelligence. In contrast to this wise in a bad sense refers to a person who is conceited, smug, egotistical, self-important, vainglorious, complacent and self-satisfied or self-centered (i.e., they think they are wise). Jesus is saying that he is glad God has hidden the Gospel to those who think they are wise to those who are conceited, prideful and egotistical etc., contrasted to little children who are a symbol of humbleness and innocence.

LUKE 10:22-24

No-One Knows the Father except those who the Son reveals Him Too.

- **Luke 10:22-24:** All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him." ²³Then turning to the (seventy-two) disciples he said privately, "Blessed are the eyes that see what you see! ²⁴For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

Jesus words, "All things have been handed over to him by his Father," (v22) refers to his water baptism at which time God poured out upon him His Spirit preparing him for his three and a half year ministry on earth, but Jesus words also take our minds to another majestic and awesome event (i.e., Christ's death and resurrection) after which Paul tells us:

- God worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all (Ephes. 1:20-23).

No-one knows the Father: many people confess to believe in God, but Jesus says only those who Christ reveals Him to can know Him and John writes:

- No one who denies the Son has the Father, but whoever confesses the Son has the Father also (1 John 2:23).

Thus, all those who belong to Christ also belong to the Father and are loved by Him.

NOTE: Johns' words, "Confessing the Son" do not simply mean speaking the words. The words "Confessing the Son," in this context carries the thought of a person fully surrendering their life to Christ and trusting in him for their own personal salvation and embracing everything regarding who the Son is, (i.e., his teachings and his ways) this is what it means to "Confess the Son."

Many prophets and kings desired to see what you see and did not: Jesus words to the seventy-two disciples:

- Blessed are the eyes that see what you see! For many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it (v23-24).

Refers to the multitudes of Old Testament believers who were faithfully devoted to God, believed the word of the prophets and were looking by faith with excitement toward the coming of the promised Messiah, the anointed one the Christ (Heb. 11). The three and a half years of Christ ministry was a glorious and momentous moment on planet earth it was changing history and the way to God's favour and to eternal life forever. It was the first time God's miraculous power had been so gloriously manifested on earth through so many humble laymen at the same time, literally thousands of people with crippling illnesses, diseases, and sickness of all sorts were being miraculously healed in various cities, towns and villages. The next climatic event in God's plan of eternal salvation that will supersede even this glorious period of time will be at the return of Christ as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth at which time God will once again show His awesome and majestic power in resurrecting all those who belong to Christ (the manifestation of the sons of God) to be gathered together with their King in eternal glory forever.

LUKE 10:25-29

What shall I do to inherit Eternal Life?

- **Luke 10:25-29:** And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" ²⁶He said to him, "What is written in the Law? How do you read it?" ²⁷And 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 neighbour as yourself." ²⁸And he said to him, "You have answered correctly; do this, and you will live." ²⁹But he desiring to justify himself, said to Jesus, "And who is my neighbour?"

NOTICE: this lawyer has a wrong heart attitude, he is most likely self-righteous, because he is asking the question not because he wants to know the answer, but to test Jesus and later when Jesus tells him what he must do, instead of accepting Christ's words he attempts to justify himself. How amazingly simple is God's expectation of us, all He requires us to remember is the following two commandments:

1. Love God with all our heart, mind and strength.
2. Love our neighbour as ourselves (i.e., not only those within the Kingdom of God, but also those outside of it).

If every human in every nation lived by these two simple commandments the human race would have peace on earth, sadly self, ego, pride and greed etc., rule as kings on earth thus the planet suffers wars and the lust for power and extreme profits.

Who is my neighbour? Neighbour (`amiyth) from Strong's Concordance means, to associate, a companionship, a comrade, a kindred person or another fellow and from the English Dictionary it means a fellow human being, somebody who lives next door or lives nearby. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing

that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

In Leviticus chapter Nineteen the LORD spoke to Moses, saying:

- Every one shall revere his mother and his father. (v3).
- You shall leave fallen grapes for the poor and the sojourner (foreigner). (v10).
- You shall not steal, deal falsely or lie to one another. (v11).
- You shall not oppress your neighbour or rob them. (v13).
- The wages of a hired servant shall not remain with you until the morning. (v13).
- You shall not curse the deaf or put a stumbling block before the blind (v14).
- You shall do no injustice in court. (v15).
- You shall not be partial to the poor or favour the great. (v15).
- You shall not go around as a slanderer among your people. (v16).
- You shall not stand up against the life of your neighbor. (v16).
- You shall not hate your brother in your heart. (v17).
- You shall reason frankly with your neighbor. (v17).
- You shall not take vengeance or bear a grudge against your own people. (v18).
- You shall respect the grey head and honour the face of an old man. (v32).
- You shall do a stranger in your land no wrong. (v33).
- You shall love a stranger who lives among you as yourself. (v34).

Love thy neighbour means respecting a person's right of life (thou shalt not kill), their home and family (thou shalt not commit adultery), their property and possessions (thou shalt not steal). It is respecting their reputation (thou shalt not bear false witness) and in thought respecting their right of life, home, family, property, possessions and reputation (thou shalt not covet).

LUKE 10:30-37

The Parable of the Good Samaritan.

- **Luke 10:30-37:** Jesus replied (to the lawyer) (v25), "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³²So likewise a Levite (Levites were priests) when he came to the place and saw him, passed by on the other side. ³³But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had

compassion. ³⁴He (the Samaritan) went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵And the next day he (the Samaritan) took out two denarii and gave them to the innkeeper, saying, "Take care of him, and whatever more you spend, I will repay you when I come back." ³⁶Which of these three, do you think, proved to be a neighbour to the man who fell among the robbers?" ³⁷He (the Lawyer) said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

A Denarius was a silver coin and the most common Roman coin during the days of the apostles, Roman soldiers were payed a denarius a day so it was the equivalent of one day's wages (Matt 20:2, 10).

The Samaritans: where an inhabitant of Samaria which in the Old Testament was the capitol of the ten tribes of Israel. During Israel's seventy-years in captivity to Babylon Assyria sent colonies into the land of Samaria to occupy it. When Israel returned to their land they took foreign woman as their wives and many adopted their pagan practices, thus the Jews at Jerusalem had no dealings with those in the land of Samaria even when they offered to help in the rebuilding the temple in Jerusalem they were firmly rebuffed by the Jews at Jerusalem. A mixed religion based on the Pentateuch alone resulted among the population, they worshipped on Mount Gerizim and though they feared Jehovah, they also had many idolatrous practices, thus the name Samaritan became a term of contempt to the Jews at Jerusalem (John 8:48). In verse twenty-five Jesus replied to the lawyers' question:

- Who is my Neighbour? (v29).

By telling him a fabulous story of a Priest, a Levite and a Samaritan which at the end of it has the lawyer answering his own question, such is the beautiful wisdom of Christ. During Jesus generation Levites were also priests so the story involves two priests who by their title were considered to be godly men and a Samaritan who by the religious leaders, the priests and those at Jerusalem were considered to be unclean and ungodly.

THE STORY

Some unfortunate person has been robbed and so badly beaten by thugs he is almost dead. Two priests at different times see the man bleeding and suffering lying on the road and they actually cross to the other side of the street so as not to go near him. These two so called religious men were probably so bound up in the law and legalism that they believed if they touched the bloody, bleeding and dying body of the man lying in the street they would be unclean before God so it was better to let him suffer and die. This lack of mercy is one of the major reasons Jesus rebuked the chief priests, the Pharisees and scribes. This story shows how people can confess to be doing the work of God, but in reality, have no-idea of what is important to the heart of God.

Next came a Samaritan man (despised by the religious leaders of Jerusalem) who when he saw the half dead man lying on the road not only felt compassion for him, but acted on it, by taking him to a place where he would be looked after and covering the cost. After telling the lawyer this parable Jesus asks him, "Which of the three men does he think, was a neighbour to the man who fell among the robbers?" Obviously, the lawyer replies, "The Samaritan who showed Mercy." Jesus tells the lawyer and by extension everyone who belongs to Christ to go and do likewise.

NOTE: not everyone is in a position to financially cover the cost of a person's medical bills, it is the principal of the story not the exact detail that Christ is calling those who belong to him to follow (i.e., the principal is to do whatever is in our power to do to help another human in need regardless of their faith or lack of it).

Who is my neighbour? (v29) Jesus said the Ten Commandments regarding mankind can be summed up in the words, "Love your neighbour as yourself" (Matt. 22:37-39) (Mark 12:28-31). Under normal circumstances no sane human deliberately causes themselves harm, everyone will try to avoid hurting himself or herself emotionally, physically, financially and spiritually, people do what they can to protect themselves, no-one wilfully tortures himself or herself rather they do what they can to protect the body and protect self, meaning they do-good to themselves and not evil or harm this is exactly what Jesus means when he says, "Love your neighbour as yourself." Loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Summing it all up, no sane person deliberately does things to inflict pain on themselves therefore Jesus words, "Love your neighbour as yourself," simply means do-good to others and not harm, speak words that heal not words that wound it is called the Royal law (James 2:8) in the New Testament.

LUKE 10:38-42

Mary and Martha.

- **Luke 10:38-42:** Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. ³⁹And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. ⁴⁰But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." ⁴¹But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, ⁴²but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."

Someone once wrote relationships take time and effort so the best way to spell love is T-I-M-E the most desired gift of love is not diamonds or roses or chocolate. It is focused attention. Love concentrates so intently on another that you forget yourself at that moment. Attention says I value you enough to give you my most precious asset my time because whenever you give your time you are making a sacrifice. Mary was giving Christ her attention and her time while Martha was distracted in serving him.

NOTICE: Martha wasn't doing a bad thing, but it was not the best thing, there is always a danger that outward ministry or serving Christ in good works as Martha was doing overtakes enjoying fellowship with him. In Mary and Martha situation time best spent was in sitting at Christ's feet and listening to all he had to say as he would not be staying for too long. In our lives today it is taking quiet moments out of our lives to simply be on our own and meditate on the Scripture and spiritually be in the Lords' presence.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
