

(Matt. 4:13). Having been thus exalted to heaven, by rejecting Jesus it would be brought down to Hades, a reference to divine punishment (cf. Is. 5:14). It would be destroyed and abandoned. The response of the cities to the seventy would be indicative of their response to Jesus. To reject His messengers would be to reject Him and the One who sent Him (cf. Luke 9:48).

The return of the seventy is described in a concentric structure in chapter 10, whereby v. 17 is paralleled by v. 20 and vv. 18 and 19 are likewise parallel and mutually interpretative. The seventy returned with joy from their successful mission and addressed Jesus as Lord, indicating the power of the name by which the demons were subject to them (v. 17). While exorcists of the time tried various incantations and foul concoctions to drive demons away, Jesus's name alone was powerful enough to do the job (9:49; but cf. Acts 19:13-16). Jesus attributed their success to Satan's fall (Luke 10:18). The image of lightning from heaven normally stresses visibility, not duration, while the ongoing action underlying the Greek tense of "saw" suggests a process. Satan was cast out of heaven in the original rebellion (Rev. 12:7-9), but at the cross the nature of his evil course would be fully revealed and his influence destroyed (John 12:31). Jesus's followers were given authority to trample on serpents and scorpions—symbolic of Satan's power to harm, exercised through his demonic underlings (Deut. 8:15), having been broken (Matt. 16:18; Rom. 16:20). Therefore, they were promised that nothing would injure them (Luke 10:19). This was the reason for rejoicing—not because they had power over the enemy but because the enemy no longer had power over them. As citizens of the kingdom, their names were written in heaven in the book of life (v. 20; cf. Ex. 32:32-33; Dan. 12:1; Phil. 4:3; Rev. 3:5; 20:12, 15), and the power of the enemy was broken because death was no longer feared (Heb. 2:14-15).

In view of the success and joy of the seventy, Jesus rejoiced in prayer, thanking His Father for keeping hidden the truths of the kingdom from those who were wise in their own eyes (Luke 10:21; Is. 5:21; 29:13-14; Matt. 13:15), while revealing them to those who would listen (cf. 1 Cor. 1:18-31; 2:7-10). God is "Lord of heaven and earth" (Luke 10:21; Gen. 14:19, 22; cf. Acts 17:24) because He made them (e.g., Ex. 20:11; Pss. 115:15; 121:2; Is. 37:16; Acts 4:24). Jesus then identified Himself as having a special relation to the Father, who had given all things into His hands (Luke 10:22; cf. John 3:35; 5:20).

Luke's version of the saying emphasizes "who the Son is" and "who the Father is" in their personhood. The word "know" means to know personally and fully, which was why Jesus was able to "reveal" Him (cf. John 1:18) to whomever He willed. The prayer of Jesus was public, but He then spoke privately to the Twelve, who were privileged to hear and see everything Jesus said and did (Luke 10:23-24). The purpose of this revelation was for them to be effective witnesses of all that they had seen and heard (Acts 4:20; 22:15; 1 John 1:3). Prophets and kings had looked forward to the days of the Messiah, but the privilege of seeing Jesus was not granted to them (cf. 1 Pet. 1:10-12).

10:25-37. Parable of the Good Samaritan. A lawyer with expertise in the Scriptures asked Jesus a question and a discussion ensued. Matthew and Mark present a similar but different episode that should not be confused with this one (Matt. 22:34-40; Mark 12:28-34). Here the questions, as well as the answer and parable in reply, are unique to Luke. As an expert in the law of Moses, the lawyer tested Jesus as to how He would answer the vital question of how eternal life is to be obtained (Luke 10:25). The perfect Teacher reversed the situation and tested the lawyer's own knowledge and understanding of the law, and in response he quoted the commands of Moses to love God and one's neighbor (vv. 26-27; Deut. 6:5; Lev. 19:18). The answer, which Jesus judged to be correct (Luke 10:28), sums up the Ten Commandments, which show specifically how we are to love God (first through fourth) and our fellow human beings (fifth through tenth; cf. Rom. 13:9-10). As the question concerned doing, Jesus affirmed the importance of hearing and doing the law (cf. Luke 6:47, 49; 8:21), not a legalistic obedience but an obedience of love (cf. Gal. 5:14; James 2:8) born out of divine love for us (1 John 4:19). Recognizing something of the breadth and depth of these commandments, that the requirement to love has no limits, the lawyer sought to justify himself. He clearly recognized his lack and desired a clear boundary, if not of love itself, at least in terms of its object. So he asked Jesus, "Who is my neighbor?" (Luke 10:29). Jesus answered his question with a parable, defining "neighbor" in terms of action rather than ethnicity.

The parable of the good Samaritan begins with a man who went down from Jerusalem to Jericho, which was a distance of about eighteen miles (29 km) and a descent of some 3,300 feet (1,006 m). The road was a common Jewish

thoroughfare from Jerusalem all the way to Galilee via the Jordan River valley. According to the law of Moses, priests, because of their holy responsibilities, were prohibited from coming in contact with a dead person and thereby incurring ritual impurity unless it was an immediate family member (Lev. 21:1-4), which probably explains why they did not approach the man. Their error was that they did not even care enough to check to see if the man was dead or alive. The Levite came close enough to look at the man, but he too chose the other side of the road. While the priest, perhaps out of an inflated sense of personal importance, simply ignored the situation (turned a blind eye), the Levite demonstrated a complete lack of compassion in that he investigated, saw that the man was alive, and still walked away. Both of these men were religious leaders and yet lacked the basics of love.

A Samaritan also came and looked, but unlike the religious functionaries, he displayed compassion (Luke 10:33)—just as Jesus did to those in need (e.g., 7:13; Matt. 9:36; 14:14; Mark 1:41). He bandaged his wounds and poured oil and wine on them (Luke 10:34), which were known medicaments. Fermented wine acted as an antiseptic, while the olive oil aided in healing the wound. After transporting him to an inn, the Samaritan stayed the night with him, not departing until the next day (v. 35), and only after he paid the innkeeper two denarii, worth wages for two full days. His compassion went even further in that he promised to repay the innkeeper for whatever other expenses might be incurred in caring for the man. Details of the story suggest a traveling merchant who had perhaps patronized the inn before so that the innkeeper could be confident of the man's return to settle his account.

The contrast between the indifference of the priest and the Levite and the kind and compassionate actions of the Samaritan would have stunned any Jewish audience because they despised Samaritans as worse even than pure pagans (cf. John 4:9; 8:48). It also served as a lesson for James and John, who had only a little earlier hoped to destroy an entire Samaritan village with fire from heaven (Luke 9:51-56). Later, after the resurrection, Jesus would specifically command the apostles to be His witnesses in "all of Judea and Samaria" (Acts 1:8).

Jesus concluded by asking the lawyer which of the men acted as a neighbor to the wounded man. Clearly the lawyer had asked the wrong question! From that time onward he should ask, "Who needs me to be neighbor to them?" Every

person in need of help is our neighbor, regardless of whether we know him or her and irrespective of religious affiliation or socioeconomic status. The compassion shown by the Samaritan and by Jesus Himself is left as an example for us to reflect on and then to "go and do likewise" (Luke 10:37).

10:38-42. Mary and Martha. Following this memorable parable, Luke juxtaposes an incident that happened nearby, in Bethany, just east of Jerusalem (Luke 19:29), which may have happened somewhat later, near the end of Christ's ministry (cf. John 11:1; 12:1). Martha, who did all the serving, was gently rebuked by Jesus (Luke 10:41), even though she was concerned to provide Him hospitality (v. 40), a highly respected virtue. Mary, her sister, who chose to receive rather than to serve, was commended (v. 42), even though she seemed completely oblivious to the need of helping prepare food for their special guest. She sat at Jesus's feet (v. 39), listening to His words as a disciple would, despite the fact that in Jewish culture this was not a woman's place. Martha, on the other hand, perfectly fulfilled womanly expectations of the time in her preparations and serving (*diakonia*).

Martha's desire to serve was not the issue. The concept of service elsewhere in Luke is only positively described (e.g., 4:39; 8:3; 22:26, 27). Later the same word is used to refer to many important functions within the church (see, e.g., Acts 6:1, 4; 2 Tim. 4:5). But Martha is also described as distracted, worried, and troubled. She charged Mary with leaving her to serve alone and even insinuated that Jesus was indifferent to her plight (Luke 10:40). In fact, Martha was missing a golden opportunity to listen to and learn from Jesus. This was the one thing most needful that Mary chose and that Jesus would not allow to be taken away from her (v. 42). In our own context, listening to guests can be as much a part of hospitality as serving. There will always be earthly cares that absorb our attention, but we must put first things first. Time with Jesus teaches us how to spend the rest of our time wisely.

11:1-13. Lessons on Prayer. Jesus was again praying (see commentary on Luke 6:12-16), and one of his disciples asked to be taught how to pray. On another occasion Jesus outlined principles for prayer (Matt. 6:5-8); this time He provided a model prayer, consisting of an address, followed by two declarations and three requests. The version in Luke appears to be much shorter.