

Unit 2 **The joys and triumphs of the Journey: (10:17-37)**

- Looked at from the Earth's perspective, the Journey is full of sorrow and difficulty. **Seen from Heaven's vantage point**, the **same** Journey is quite different. It is **Love conquering the earth.**

FIRST REASON TO REJOICE:

As Love conquers the Earth and takes the Redeemed to Glory, a corresponding event happens: **"Satan falls like lightning from heaven"** Satan loses his grip on the world and his claim to **Rule** it... Cf. Rev 12:9

NB: In dealing with evil on the Earth, evil loses its grip in the Spiritual Realm.

∴ The Church has a vital role to play as **salt of the earth**.

The future is described in: 1 Pet 3:22; Eph. 1:20-22; Phil 2:6-11

NB: The church is involved in Heaven's war against Satan and Hell: Cf. Eph. 6:12; Rom 16:20

∴ we can see how important it was for Jesus **to give authority** to church leaders **to speak in His Name** (10:17) and **to act with authority in his name** (10:19)

- nothing would hurt them (10:19) if they remain in Union with God

BUT pride (Satan's sting) **could** hurt them: Humility will save them (10:20)

SECOND REASON TO REJOICE: 10:20-21

Disciples are the privileged "little ones" to whom the mysteries of the Kingdom have been revealed.

- They were the privileged sons of the Father - who revealed His Son to them.
- God didn't need the great intellects of the world when the most profound mysteries could be **received by the pure in heart**, the humble, little ones.

Jesus will train them himself, in the Ways of the Spirit and **they** will end up 'giants' because of him.

THIRD CAUSE OF REJOICING: 10:23-24

- a) In contrast to the Scribes and Pharisees who were blind as to who Jesus was ... and to the vacillating crowds who could not make up their minds to accept His Word and repent: 10:13-15 - these disciples are indeed blessed!
- b) When compared to the generations that went before them - who lived and died without seeing the Messiah or the fulfillment of the Scriptures - **they are very blessed:** 2:29-32; 1 Pet 1:15; 1 Jn 1:1-4

What they are experiencing is: **Jesus is the Consummation of History ... He is its Climax**

PARABLE OF THE GOOD SAMARITAN: Love is the issue on the Journey to Heaven: 10:25-37

Lawyer : "what must I **do** to inherit eternal life?" Cf. 18:18 - Rich young man

Jesus : "What does the **Law** say?" Because the lawyer was **an expert in the Law!**

Lawyer : Quoted Deut 6:5 **about loving God**, and Lev 19:18 **about loving the neighbour**

→ **Jesus** : **Do it, don't just TALK IT** - "Don't just Talk the Talk! **Walk the Walk!**"

Jesus has put **Love central** to the Christian Way

NB: The Lawyer knew what to **DO**. He was just testing Jesus!!
Cf. Rom 7:7: The Law merely shows up the importance in keeping God's law.
We have to throw ourselves on the **Mercy** of God **who is present, here**, in Jesus!

NB: What **matters** on our journey through History back to God is **WHAT WE DO**
So, when the lawyer tried to justify himself **for asking** the question,
he unwittingly brought up the subject **Jesus wanted:**

"Who is my neighbour?"

Jesus answered with a famous story that asked **him** if he had ever **proved himself** a neighbour to anyone! (10:37). The story **pits Law against practical LOVE.**

NB: Everyone in the Parable is **on a journey!**

- (a) **Priest and Levite**, who keep the Law, are on a Journey **TO** Jerusalem, but is it the **same** as Jesus' journey?
- (b) **The Jew** who was mugged and left for dead, was on a journey **FROM** Jerusalem To Jericho
- (c) **The Samaritan** was on a journey, but to where?

- (a) The Priest and Levite **observe** Numbers 9:6-14 that if they touch a dead body they will be unclean and therefore unable to do their duties in the Temple.
They choose the Law over Love, and remain "clean" as far as Old Testament ideas go!
- (b) Jerusalem represents the place where **God lives** and therefore **God's Will** in Luke's Gospel.
It is 2,500 feet above sea level. Jericho is as hot as hell in the Summer and is 1,300 feet **below** sea level.
→ **this Jew is on the Right Road in the wrong Direction**
→ he is going **Downhill**, into trouble and destruction...
→ he meets with and is **overcome by evil...**
- (c) The Samaritan is a hated outsider, a heretic and half-Jew. It does not matter **which direction** he is going in! He is a **lost soul...** as far as the Jews were concerned.

- But: 10:33** • The Samaritan is **"moved with compassion"** – Luke's identification of Jesus!
- 10:34** • He bandaged the wounds of **his enemy** -
- He poured oil (love) and wine (joy) into them –
 - He took him to an Inn, carrying him **on his own mount**
- 10:35** • He **paid** for his healing. Promised that **on his return** he would see to any other expenses
- 10:36** • The lawyer is asked **to recognize** the **real neighbour...**
- 10:37** • The lawyer is asked **"to go and DO THE SAME yourself"**

NB: This parable is a very good description of **Jesus' own ministry**

- 1) He did not have the dignity or status of the lawyer
- 2) He was the outsider who **CARED about** the spiritual and moral state of the Nation
- 3) He came to **“heal the broken-hearted and bind up their wounds”**: 4:18
- 4) He came to carry the burden of our sins **on THE CROSS** to pay the full price for our Redemption: Is 61:1-
- 5) He came to give us the outpouring of the Holy Spirit (oil – healing | wine – joy): Is 61:3
- 6) He came to place us in his **own Inn** (the Church) and care for us
- 7) When he returns in glory, he is **still** willing **to pay more!!**

Conclusion:

The one who has the message of Eternal Life is the **unknown one, the Stranger**, who does not have the Lawyer's learning and security, nor the dignity and status of the Levitical Priesthood.

- **His Love is spontaneous, disinterested, kind, personal and effective!**

Final Question: Why did Luke include this parable when the other Synoptics omitted it?

- He was dealing with a Gentile Church that included Jews!
- To solve the difficult question of different nationalities in the Early Church, Luke went back to Jesus to answer how they were to deal with this.
- The answer lies in whether you are prepared **to respond with love** towards people groups whom you find difficult!

Christians are to be true neighbours to all of God's children!

CHAPTERS 10 to 13

Introduction

- A. The Greatest Necessities of Life:** 10:38 – 11:28
- 1) **The Lord's Word** in a family dispute: 10:38-42
 - 2) **The Lord's Prayer:** 11:1-13
 - a) The pattern of prayer
 - b) The urgency of prayer
 - 3) **The Lord's Power:** 11:14-28
 - a) Exorcism of dumb demon
 - b) Jesus accused... answers his critics
 - c) Warning of demons returning to empty house
 - d) "Blessed are those who hear the Word of God **And DO IT!**
- B. Seeing the Truth of God's Word:** 11:29 - 12:12
- 1) People seek a sign... sign of Jonah: 11:29-36
 - 2) Warnings to Pharisees and Lawyers: 11:37-52
 - a) wrong religious practice... not caring for the Spiritual
 - b) wrong demands on Laity
 - c) have taken away Key of Knowledge from Laity
 - 3) Instruction to disciples to overcome fear of opposition: 11:53 – 12:12
- Pharisees and teachers of the Law oppose Jesus fiercely
- C. True Perspective on Material Possessions:** 12:13-53
- 1) Family dispute – Jesus refuses to act as Judge: 12:13-21
 - 2) Blessings on true servants: 12:22-48
- Principles of accountability for Disciples
 - 3) Provoking the opposition: 12:49-53
- Jesus tells disciples the true purpose of his coming
- **to cast fire!**
- D. Reading Signs of Times Correctly:** 12:54 – 13:21
- 1) The People and Signs: 12:54 – 59
 - 2) Lessons on Repentance: 13:1-9
- false interpretation of God's Providential Government
- urgency of Repentance
 - 3) Triumph over opposition 13:10-21
- Jesus answers his critics
- 2 Parables – a man and a woman

STAGE 2: OF the GOING back to the Father

1. The Journey leads to the house of Martha and Mary.

Here we face the **PRIORITY OF THE LORD'S WORD on the Journey:** (10:38-42)

- **Two responses of disciples are clarified:**

(i) The contemplative listening: the Lord is with you; listen to him!

(ii) Distracted serving: The Lord is present, but you are not listening to him.

(NB) Jesus diagnosed the **REAL** problem for Martha (10:41) as **"worry and fretting"**

- **worrying** and **fretting** over **material** details **dissipates** the soul's energy
- **contemplative listening** to the Word **engages** the soul's energy

(NB) Martha **is** serving her neighbour (Jesus) (10:37) **but in a way that does not help herself.**

She receives Jesus and his disciples into her home and gives them hospitality, But, as she sees it

- a) The demands of hospitality are too great
- b) She alone is fulfilling them
- c) And, the Lord fails to notice her problem...
- d) She wants Jesus... to notice... and take her side ordering Mary to help!

Jesus: Does not accept Martha's assessment of the problem

- a) Nor her solution to the problem
- b) He goes to the heart of the problem – her anxiety
- c) Disciples need to have their **PRIORITIES** in order... her problem is not that she has too much to do, but that she is making herself too busy with secondary matters.
- d) Jesus' solution is what Mary is doing! Join her; don't criticise her!

What is Luke trying to say to us? When the Church meets for table fellowship in the Eucharist **the primacy is** the Lord's Presence and his Holy Word; this also spills out into our daily life experience!

Therefore, **Food for the Soul** takes precedence over **food for the body.**

Cf. 8:21 **HEAR and DO THE WORD**

8:37 **HEAR the CRY and DO THE SERVICE**

The Place of Prayer on the Journey: (11:1-13)

THE LORD'S PRAYER

For Luke, prayer is intimately bound up with The Word, the Common Life, Table Fellowship and Hospitality. Cf. Lk 10:38-42; Acts 2:42; Acts 6:1-7, so now, we move from the Lord's Word to the Lord's Prayer...

- This is the prayer of those who accept to follow Jesus on the Spiritual Journey... the Way to Heaven
- It identifies Jesus' disciples...
- They saw Jesus as **a man of Prayer:** 3:21-22; 4:1-14; 4: 42-44; 5:16; 6:12; 9:10, 18, 28-36; 10:21; 11:1, etc