BROTHER challenges me to act in love (v. 37). In other words, the experience of being loved comes before the challenge, the encouragement before the claim, and the gospel before the commandment. For Jesus himself is the key to the parable. The phrase "he had compassion on him" (v. 33b - Mercy, art.splanchna) which in the gospels is applied elsewhere only to Jesus, indicates that Luke saw the figure of Jesus shining through that of the Samaritan. The early church interpreted the parable allegorically of Jesus (cf. C. H. Dodd, The Parables of the Kingdom, 1936 2 , 11 ff.; w. Monselewski, Der barmherziger Samariter, 1967).

The NT combines the two OT commandments of love to God (Deut. 6: 5; 10: 12) and of love to one's neighbour (Lev. 19: 18) into a double commandment (Lk. 10: 25 -37; Matt. 22: 37 ff. par.; cf. Rom. 13:9; Gal. 5: 14; Jas. 2: 8). It sees them embodied together in him. Christ awakens love for him in us bruised and miserable men. His call to "Go and do likewise" demands action which is capable of awakening love in my neighbour. This is the meaning given by the gospel to the popular concept of love for one's neighbour. Christ meets me in the other person, whether he is brother or enemy, neighbour or godless, helper or beggar. He gives me his love and fills me with it, so that it flows over to the other. This moves love to my neighbour out of the dangerous region of new legalism, or proud charity, and puts it under the sway of love, which both takes and gives.

It opens up a wide sphere of Christian action (Eph. 4:25 ff.) and creates new fellowship and new service of God (Mk. 12: 28 ff.; cf. Hos. 6: 6).

CL The noun hetairos means "one who is linked to another" in some fashion determined only by the context. The link may be military (Homer, Theopom­pus), religious (Orientis Graecae Inscriptiones 573.1), political (Lysias, Thucydides), or simply the bond of friendship or companionship (Plutarch, Philo). It is often used of peers or in reference to inferiors, e.g. pupils are associated by virtue of sharing one teacher (Aristotle, Xenophon, Epictetus), or soldiers are linked to­gether and addressed by a superior officer (Josephus). It does not apply to the superior alone. Metaphorically hetairos can be applied to things: wind (Homer), empty-headed ill-will (Pindar), laughter (Plutarch).

OT In the LXX hetairos commonly translates Heb. rēa' (friend, fellow) and its cognates, but twice represents ḫābēr (associate, companion: Cant. 1:7; 8:13). The word is more common in the other Greek translations of the OT, where it occasionally replaces the words plēsion, philos, and adelphos found in the LXX. Philo uses the term of friends and companions, while Josephus applies it not only to soldiers and junior officials, but also to bad company.

In later Judaism, although ḫābēr continued to mean "friend", "associate", it came to be applied in the Jerusalem Talmud to the qualified teachers who for some reason had not yet been ordained as official rabbis. In Qumran literature, the same Heb. word group refers to anyone in the community, or to the community itself, but not, apparently, in a technical manner.

NT Except for the weakly attested v.l. of Matt. 11:16, hetairos is found only three times in the NT, all three occurrences being in Matt., and all three in the
vocative *hetaire* (20:13; 22:12; 26:50). In each case, the person speaking is addressing an inferior who has insulted him in some way, but the words are without malice. Moreover, the speaker and the person addressed are bound in some sort of relationship, and it is that binding relationship which has suffered an egotistical disregard of what it means. In the two parables the speaker has the last word; in the climactic incident Jesus suffers at the hands of his betrayer, yet nevertheless the impression is unfailingly transmitted that this event still leaves Jesus in control of his destiny (cf. Matt. 26:53; Jn. 10:17 f.).

D. A. Carson


— Literature under Command and Love

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Literature under Command and Love

BROTHER/BURDEN

A burden can be both a heavy load and a metaphor for trouble. The Gk. language has four basic words for different kinds of burdens and encumbrances.

- **baros** means a weight or physical burden, something heavy.
- **phortos** and **phortion** denote a burden in the sense of a load, something carried.
- **ponos** denotes labour, toil, and hence pain, distress, affliction.
- **kopos** was early used in the sense of a stroke. It came to mean trouble, difficulty, work, labour.

The use of these words in the NT in a figurative sense points not so much to the psychological overtones associated with them but to the hope of an eschatological conquest of the burdens of life.

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