

Luke Ten

Luke 10:1-6

Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come. And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. “Go your ways; behold, I send you out as lambs in the midst of wolves. “Carry no purse, no bag, no shoes; and greet no one on the way. “And whatever house you enter, first say, ‘Peace be to this house.’ “And if a man of peace is there, your peace will rest upon him; but if not, it will return to you.

- The 70: Missionaries to the gentile world—some manuscripts say 72—number appears to be symbolic of nation of the world, based on Genesis 10—70 names listed. (Acts 1:8)
- Seventy is also the number of elders appointed by Moses (2 remained in the camp)—Num 11:16-17
- Seventy members in the Sanhedrin—who should have been preparing for the Messiah
- Sent two by two—to location where Jesus would come (still true today)
- The twelve are known by name—the 70/72 are not
- Twelve sent out in Galilee—72 sent on route Jesus is taking to Jerusalem
- 12 to Jews only—72 to gentile territory (reason why food issue is addressed)
- 12 sent out in place of Jesus—72 sent as forerunners

- Harvest is plentiful—laborers must pray—there is much work to do
- Laborers are few—must not delay
- Beseech=pray
- I send you—key for ministry
- Lambs in midst of wolves—danger that demands dependency
- Purse=ballantion=money bag
- Bag=pera=travelers bag
- Greet no one—business is urgent—no dallying—eastern salutation could be time consuming—see also: II Kings 4:29—instruction to Gehazi
- Man of peace—one who is at peace with your message—a state of harmony will exist.
- Jesus refers to 'sending out' during the Last Supper—Lu 22:35-36
- Jesus speaks of harvest: John 4:35, Matt 9:37-38. Jesus sees harvest in places that others see only desolation.

Luke 10:7-11

“And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. “And whatever city you enter, and they receive you, eat what is set before you; and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’ “But whatever city you enter and they do not receive you, go out into its streets and say, ‘Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.’”

- Laborer is worthy of wages—I Tim 5:18
- Kingdom of God—their message
- Wipe feet off in protest—this tells the people in that city that they have placed themselves outside of the people of God.
- In rejecting the preachers—they are rejecting the Kingdom also.

Luke 10:12-16

“I say to you, it will be more tolerable in that day for Sodom, than for that city. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. “But it will be more tolerable for Tyre and Sidon in the judgment, than for you. “And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”

- This is only time Chorazin is mentioned (It is a ruins located 2 miles NW of Capernaum—also a historical ruins)
- Rejection of message will have significant consequences on final day: Lu 21:34, Matt 7:22, II Thes 1:10, II Tim 1:12, 18; 4:8
- Tyre and Sidon—formed the heart of the Phoenician empire
- Woe is not a call for vengeance, but an expression of regret or lament.

- Evidently Chorazin and Bethsaida received significant ministry, but produced no fruit.
- Fire won't fall from heaven, but Rome will overrun— invasion and destruction by 70AD.

Luke 10:17-20

And the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I was watching Satan fall from heaven like lightning. “Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. “Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

- In the extension of the Kingdom of God—satan suffers great harm.
- Demons are subject—this is a source of great encouragement—especially after their failure following the transfiguration.
- Falling from heaven—height of power—Is 14:12
- Authority to tread—right to exercise power
- Serpents and scorpions—to illustrate that they had power over all the power of the enemy—they were immune from harm as they fulfilled their mission.
- Ps 91:13, Mk 16:18, Acts 28:3-5
- Nothing shall injure you—Jesus is our security against the evil one.
- Satan—accuser: he has accused in the heavenly places (Job 1:6-12, 2:1-7, Zech 3:1-2) See Is 14:4-23, Ezek 28:1-19

- Rejoice—name recorded in heaven: Ex 32:32, Dan 12:1, Heb 12:23, Rev 3:5
- Jesus shares how work of Kingdom is overcoming the forces of darkness/kingdom of world.
- This is also a warning against pride—that was what caused satan to fall.

Luke 10:21-24

At that very time He rejoiced greatly in the Holy Spirit, and said, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. “All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.” And turning to the disciples, He said privately, “Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them.”

- Rejoiced greatly=egalliasato=thrilled with joy.
Expression of elation as Jesus rejoice in His Sonship.
- O Father—God of compassion
- Lord of Heaven and Earth—God of greatness
- Wise and intelligent—worldly superiority
- Babes—the lowly/humble
- Christianity is not knowing about Christ—it is knowing Christ. Does not require worldly wisdom---but divine grace.

- We can only come to know the Father through Jesus—
II Cor 11:31
- This revelation is given to the disciples—had been hidden from previous generations.
- Reveals Him—Jesus shows us God
- Jesus is the consummation of all history—Matt 2:15, 17, 23---the fulfillment
- In Jesus—prophecies concerning Messiah are fulfilled
- Many prophets= Moses, Isaiah, Micah, Zechariah
- Many Kings=David, Solomon, Hezekiah

Luke 10:25-29

And behold, a certain lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?” And He said to him, “What is written in the Law? How does it read to you?” And he answered and said, “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 NEIGHBOR AS YOURSELF.” And He said to him, “You have answered correctly; DO THIS, AND YOU WILL LIVE.” But wishing to justify himself, he said to Jesus, “And who is my neighbor?”

- Lawyer stood up—so others were probably seated—listening to Jesus teach
- Lawyer would be concerned with Jewish law—not a secular lawyer
- He attempted to put Jesus to the test—not to gain information, but to see what Jesus would demonstrate
- Take note of the word 'do'----what is salvation based on?

- Jesus answers question with question—asking lawyer for his religious insight.
- Requirement of the Law is summed up: Deut 6:5, Lev 19:18, Mk 12:30
- Justify=legalism at heart
- This can only be fulfilled if we live loved----John 13:34-35 is our New Commandment. See I John 4:16-19

Luke 10:30-37

Jesus replied and said, “A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. “And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. “And likewise a Levite also, when he came to the place and saw him, passed by on the other side. “But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn, and took care of him. “And on the next day he took out two denarii and gave them to the innkeeper and said, ‘Take care of him; and whatever more you spend, when I return, I will repay you.’ “Which of these three do you think proved to be a neighbor to the man who fell into the robbers’ hands?” And he said, “The one who showed mercy toward him.” And Jesus said to him, “Go and do the same.”

- Road from Jerusalem to Jericho—deep descent through desolate country. In 17 miles, it drops 3,600 feet. Jesus is about to take this road to Jerusalem.

- In the 5th century—Jerome called this road 'The Red, the Bloody Way'.
- Half dead=violent attack
- Priest and Levite going down from Jerusalem—not headed to temple.
- Priest would not be able to discern his condition without touching him—risking defilement—unclean if he touched a corpse (Lev 21:1)
- Levite—religious person—also avoided contact with unclean—motto: safety first/look out for yourself
- Must be prepared to help—even when we bring trouble on ourselves (traveling alone)
- As Jesus teaches this parable—a Samaritan would be a painful choice for a hero—due to bitterness between Jews and Samaritans.
- Samaritan felt compassion—a characteristic associated with Jesus, The Father, and the prodigal father.
- Wine—cleanse the wounds
- Oil—ease the pain
- Samaritan did not regard his duty complete until the wounded is sheltered and cared for.
- Two denarii—enough to shelter the wounded for 2 months
- Lawyer: Who is my neighbor?-----Jesus: To whom am I a neighbor?
- Jesus asks: Who turned out to be the neighbor?
- Bandits took money—Samaritan gave
- Bandits beat man—Samaritan bound up the man
- Bandits left man for dead—Samaritan brought him back to life

- Jesus draws His disciples to love past racial barriers—this is a call to love enemies—breaches ethnical boundaries.
- Law=Do this and live=for
- Grace=Live and Do this=from

Luke 10:38-42

Now as they were traveling along, He entered a certain village; and a woman named Martha welcomed Him into her home. And she had a sister called Mary, who moreover was listening to the Lord's word, seated at His feet. But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me." But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."

- Now He addresses gender barriers—Mary is acting in a way that was only accorded to men.
- To sit at someone's feet meant you were their student. It was what you did if you wanted to become a rabbi.
- She takes her place as a 'would be' teacher/preacher in the Kingdom of God. Jesus affirms this right.
- Jesus shares this story—as a safeguard against salvation by works—waiting and listening is more important than busyness.
- Village of Bethany—2 miles from Jerusalem
- Preparation and hospitality were not wrong—but distraction is.
- Mary entertains her guest—by becoming His disciple.

Luke Chapter Ten Workbook

Key Words:

Harmonize:

Read Matthew 10:1-15.

Dig:

- 1) What pattern do you see Jesus establishing for Kingdom ministry?

- 2) How do these ministry instructions differ from those given to The Twelve? How are they the same?

- 3) What 'power' is the evil one able to exercise? (10:19)

- 4) What names of God are used in this chapter?

- 5) How does harvest differ from other times of the year for the farmer?

- 6) How do you determine the timing of harvest? (spiritually)

- 7) How does the pattern for Kingdom extension demonstrated in 10:1-11 match your understanding of evangelism?

- 8) What is the cause of joy for Jesus in this chapter? For the disciples?

9) What hardships do workers in His harvest face? What rewards?

10) As a woman, how have you interpreted Luke 10:38-42?

Discuss:

1) How would you identify a 'man of peace'?

2) Are you aware of any reason for the woes pronounced on specific cities in chapter 10?

3) Why would disciples be sent out two by two?

4) Respond to verse 10:3....'Go! I am sending you out like lambs among wolves.'
Does the context help you understand?

5) What is the most surprising aspect of the Parable of the Good Samaritan?

Point of Prayer:

Pray for the harvest in your city.

Integrate:

What other scriptures come to mind as you read this chapter?

Application:

- 1) When and what kind of danger would deter you from ministry?

- 2) Is there a town, neighborhood, family or friend that seems ripe for harvest?

- 3) Who is one of your 'Kingdom' partners?

- 4) Have you experienced rejection from others because of your relationship with Jesus or the gospel message?

- 5) Have you ever functioned in the role of the Good Samaritan? What motivated your response?

- 6) In what situations do you find yourself slow to extend mercy? When are you quick to act?

- 7) Have you experienced any closed doors in ministry due to your gender?