

Luke 10

Luke 10.1-16 (The 70 are sent out)

V1 – Notice the spread of the message – more and more people are involved

-First, it was only Jesus, then the 12 apostles, now 70 other disciples

-**What was the significance of their traveling in two's?** More encouraging, less loneliness

-**Purpose of sending out these 70?** To prepare the way for Jesus

V2 – **Is the harvest plentiful in every place?** Not always

-Some parts of the world today are much more promising for evangelism than others, but we are to plant the seed wherever the Lord has placed us

-There will always be some people who will be searching for the truth in every location

-**What are we to pray for when it comes to evangelism?** That the Lord will send us helpers in the harvest of souls

V3 – **Why did Jesus call these 70 "lambs"?** They were "innocent" people on a dangerous assignment

-There would be many dangers (remember Paul and his beatings, stonings, shipwrecks, etc.)

-Jesus warned them to be careful – to be "*shrewd as serpents, but innocent as doves*" (Matt. 10.16)

V4 – Similar to when the 12 apostles were sent out

-**Why were they to take no provisions for the trip?** Time was too crucial

-**No salutations?** There are long-winded greetings in some place in the world, even today

V5 – They were to depend on the hospitality of others to sustain them on the trip

V6 – **Where were they not to stay?** Where they were not wanted

V7 - Message of Christ: They deserved to be supported (a laborer is worthy of his hire)

-They were not to move from house to house (for same reasons as with the apostles)

V8 – **What is the message of this verse?** *1 Tim. 4.4 – All food is to be received with thanksgiving*

V9 – **Two goals?** Healing (physical needs) and preaching the kingdom (spiritual needs)

V10-11 – **What did Jesus say to do if the people rejected the message?** Shake the dust off of their feet and tell them that the kingdom of God had come near to them

V12 – **What is "that day"?** The Day of Judgment

-**Why would Sodom and Gomorrah have a better time in Judgment than those who rejected the 70?** Because they had a little preaching from Lot (but very weak), but these towns had direct representatives of Christ who spoke to them

-**Will there be degrees of punishment?** **Read Luke 12.47-48**

V13 – Jesus must have done many miracles in Chorazin and Bethsaida

-There are many Old Testament prophecies against Tyre and Sidon

See *Isa. 23, Ezek. 26.27-28, 29.18*

V 14 – It would be easier for Tyre and Sidon in the Day of Judgment

V 15 – Capernaum would also be brought low

V 16 – Very solemn words – when we reject the Word, we reject Christ and God the Father

Luke 10.17-20

V 17 – Remember: Some of the apostles were not able to cast out demons (*Luke 9.40*)

-So these 70 were full of faith

-Notice *Luke 10.9* – They were only told to heal the sick, but their faith was so strong that they cast out demons also

V 18 – If demons were now under control, then Satan was in the process of being defeated

-In the life of Jesus, the defeat of Satan began when Satan was unable to kill Jesus at his birth

V 19 – **New authority of disciples?** Over serpents and scorpions and over the power of the enemy (Satan)

-*"Nothing will injure you"?* See *Romans 8.35-39*

-**Where in the New Testament was a person not affected by a poisonous snake?** Paul on Melita

- *Acts 28.3-5*

V 20 – **Temporary joy?** Power in a miraculous way

-**But permanent joy?** Their names were recorded in heaven

Luke 10.21-24

-a prayer of Jesus to God the Father

V 21 – "Rejoiced" – the only time in the New Testament where Jesus was said to have rejoiced

-**For what did Jesus give thanks?** The gospel had come to the "lowly" people

-Jesus was talking about the humble people, those not great in their own eyes

-We can be uneducated and extremely arrogant, and vice-versa

-Luke was highly educated (Paul also)

-The contrast was between the two attitudes here

V 22 – H. Leo Boles: No prophet or priest in the Old Testament ever talked like this (no angel either)

-**What is the only way to know God the Father?** Through Jesus

-*John 14.9 – He who has seen me has seen the Father.*

V 23-24 – Jesus pointed out the glorious privilege that his twelve apostles had

-People had been watching for the Messiah for centuries

-**Why didn't the prophets and kings get to hear these words?** They died too soon

-**Is there any sense in which we today are more privileged than even the twelve apostles?** We have the complete written word of God (Old Testament and New Testament)

-The prophets who were waiting for Jesus: Moses, Isaiah, Jeremiah, Daniel, others

-Kings: David (*Psalms 22*), Solomon (*Prov. 8.22-31*), others

Luke 10.25-29

V 25 – Lawyer = An expert in the Old Testament (Law of Moses)

-**How would you describe the attitude of the lawyer?** Not really searching for the truth, but he wanted to trap Jesus

-**His question?** How to get eternal life

V 26 – **The source of authority?** The "Law"

-Notice that Jesus did not say, "Let's take a poll" or "Let's ask the annual church convention to take a vote on it"

-Jesus turned the tables on the lawyer

V 27 – The lawyer quoted from *Deut. 6.5* and *Lev. 19*

-This shows that he definitely knew the Old Testament

-**Summarize v 27?** Total love for God and total love for our neighbors

-**Do we get eternal life just by loving God today?**

-*John 14.15* – *If you love me, you will keep my commandments* - See *1 John 5.3*

V 28 – **How did Jesus wrap up the discussion?** *Lev. 18.5* – Do this and you will live

-In other words, start doing this today, right away

V 29 – The lawyer was not prepared for such a short answer – he wanted an argument

-He wanted to find a loophole in the argument that Jesus was making

-He saw (or knew) that he didn't love God and his neighbor completely

-**So what question did the lawyer ask?** Who is my neighbor?

-**Why did he ask that question?** To justify himself

Luke 10.30-37 – The Parable of the Good Samaritan

-**What is a parable?** From the Greek: "para" = alongside of, "bola" = to lay or put

-So it is a story that could easily be true; it is put alongside of a great moral lesson

-It is not the same as a legend (some historical background) or a myth (no historical background)

-The parables never used proper names (which means that the account of the rich man and Lazarus was not a parable)

V 30 – **What is the usual definition of "neighbor"?** One living near us

-**Did the lawyer have this definition?** Yes (those of his own race)

-**"Down to Jericho"?** It was a descent of 3300 feet in 16-18 miles

-See *National Geographic*, Dec. 1967, p. 758

-It must have been quite a bad road with a very steep drop

-**What happened to the man (probably a Jew)?** Attacked by robbers

-**What was the attitude of the robbers?** "Whatever is yours, I can take it by force"

-**What people in history have taken this attitude?** Dictators and other evil people

-See *Matt. 11.12* – The kingdom of God often suffers at the hands of such people

-**How did the robbers leave the man?** Half dead from the beating

-**Summary of this man's situation?** Laying beside the road, half-dead, bleeding, bruised, robbed, helpless – he would die soon without someone's attention

V 31 – Who was the first man to pass his way? A priest – he was very careful to observe the smallest details of the Old Law – He passed by on the other side of the road

V 32 – Next to see the man? A Levite (probably assigned to the temple in Jerusalem to help carry out the Law of Moses)

-**His reaction?** The same thing

-**Do you think the priest and Levite knew what they should have done?** Yes, but they crossed over to the other side of the road anyway

Notice *Deut. 22.1-4* – You had to help get a neighbor's animal out of a ditch

-Today: "So-and-so is sick – somebody should go out and see her"

-Such people don't hurt others, but they don't help either

V 33 – Who were the Samaritans? The remnant of the Assyrian soldiers who stayed behind after the destruction of the Northern Kingdom of Israel (northern 10 tribes)

-Those tribes fell to the Assyrians in 721 BC

-These soldiers then intermarried with the few Jewish stragglers in the north who managed to survive the Assyrian attack

-So they were a "mixed race" group of people – not true Jews and not true Assyrians

-**How did the Jews view the Samaritans?** They hated them

-**So why did the Samaritan stop to help the victim?** Because he felt compassion for the man as a fellow human being (related through Adam and Noah)

V 34 – What did the Samaritan do? He didn't just stop and give him some money and wish him good luck – he poured oil and wine on the wounds and bandaged up the wounds of the injured man

-He then took him to a nearby inn

-**Did he expect the injured man to pay for his stay at the inn?** No

V 35 – He paid for the treatment of the wounded man and left extra money, in case it was needed

V 36 – Jesus enjoyed having people answer their own questions

-Jesus had led the lawyer to this point (an excellent teaching technique)

-**The question of Jesus at this point?** Which one was the victim's neighbor?

V 37 – Answer to the question Jesus asked? The one who showed mercy

-Notice that the lawyer could not bring himself to say the word "Samaritan"

-**Answer of Jesus?** "*Go and do the same*"

Luke 10.38-42

V 38 – The village? Bethany (2 miles from Jerusalem) – See *John 11.1*

-It was the home of Mary, Martha, and Lazarus (2 sisters and their brother)

-It seems as if Martha might have been the older sister (she seems to be in charge of the household)

V 39 – What contrast is shown between Mary and Martha? Martha was busy with small jobs, but Mary was listening to the words of Jesus

V 40 – Martha almost rebukes Jesus

V 41 – We see the tenderness of Jesus in the reply that he made

V 42 – **What is the only one thing that is really necessary in this life?** Learning the truth

Lessons from this passage:

- Today we can let unnecessary things interfere with our worship and our service to Christ
- One of Murphy's laws: There will always be something to fill up any time we have available
- It is hard to learn the balance between menial tasks and spiritual tasks

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