

SBCOD Bible Study Notes

3-12-25

Luke 10

Jesus Sends Out the Seventy-Two – Verses 1-3

¹ After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. ² He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. ³ Go! I am sending you out like lambs among wolves.

10:1-2 Far more than 12 people had been following Jesus. Here Jesus designated a group of 72 to prepare a number of towns for his later visit. These disciples were not unique in their qualifications. They were not better educated, more capable, or of higher status than Jesus' other followers. What prepared them for this mission was that they had been equipped with Jesus' power and a vision to reach all the people. It is important to dedicate our skills to God's kingdom, but we must also be equipped with his power and have a clear vision of what he wants us to do.

10:2 Christian service has no unemployment. God has work enough for everyone. Jesus encouraged the disciples not just to do the work but also to pray for workers. Part of every missionary's job is to pray for new workers and to help newcomers learn the ropes. Whatever your role in God's work, pray today for more helpers. Believers are not always to work alone. God wants them to pray, recruit, and equip others to join them as they explore opportunities to serve Jesus. Some people, as soon as they understand the gospel, want to go to convert people immediately. Jesus gave a different approach: begin by mobilizing people to pray. And before praying for unsaved people, pray that other concerned disciples will join you in reaching out to them. God will lead you to an important responsibility, but prayer comes first.

10:3 Jesus said he was sending his disciples out like lambs among wolves.” They would have to be careful because they would surely meet with opposition. We, too, are sent into the world like lambs among wolves. Be alert, and remember to face your enemies not with aggression but with love and gentleness. A dangerous mission requires sincere commitment.

Specific Guidelines For Their Ministry – Verses 4-9

⁴ Do not take a purse or bag or sandals; and do not greet anyone on the road.⁵ “When you enter a house, first say, ‘Peace to this house.’ ⁶ If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. ⁷ Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. ⁸ “When you enter a town and are welcomed, eat what is offered to you. ⁹ Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’

10:4-7 Jesus' direction to stay in one house avoided certain problems. Shifting from house to house could offend the families who first took them in. Some families might begin to compete for the disciples' presence, and some might think they weren't good enough to hear their message. If the disciples appeared not to appreciate the hospitality offered them, the town might not accept Jesus when he followed them there. In addition, by staying in one place, the disciples would not have to

worry continually about getting good accommodations. They could settle down and focus on their appointed task. (See also 9: 4.)

10:7 Jesus told his disciples to accept hospitality graciously because their work entitled them to it. Ministers of the gospel deserve to be supported, and our responsibility is to make sure they have what they need. There are several ways to encourage those who serve God in his church: (1) See that they have an adequate salary; (2) see that they are supported emotionally— plan special times to express appreciation for something they have done; (3) lift their spirits with special surprises from time to time. Our ministers deserve to know we are giving to them cheerfully and generously.

10:8-9 Jesus gave two rules for the disciples to follow as they traveled. They were to eat what was set before them— that is, they were to accept hospitality without being picky— and they were to heal the sick. Because of the healings, people would be willing to listen to the gospel.

What Would Happen To Those Who Would Reject The Message Of The Seventy – Verses 10-16

10 But when you enter a town and are not welcomed, go into its streets and say, **11** ‘Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: The kingdom of God has come near.’ **12** I tell you, it will be more bearable on that day for Sodom than for that town. **13** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more bearable for Tyre and Sidon at the judgment than for you. **15** And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. **16** “Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”

10:12 Sodom was an evil city that God had destroyed because of its great sinfulness (Genesis 19). The city’s name is often used to symbolize wickedness and immorality. Sodom will suffer on judgment day, but cities who saw the Messiah and rejected him will suffer even more.

10:13 Chorazin was a city near the Sea of Galilee, probably about two miles north of Capernaum. Tyre and Sidon were cities destroyed by God as punishment for their wickedness (see Ezekiel 26–28).

10:15 Capernaum was Jesus’ base for his Galilean ministry. The city was located at an important crossroads used by traders and the Roman army, so a message proclaimed in Capernaum was likely to go far. Many people of Capernaum did not understand Jesus’ miracles or believe his teaching, however, and the city was included among those who would be judged for rejecting him.

The Joy Of The Seventy And Jesus’ Warning – Verses 17-20

17 The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” **18** He replied, “I saw Satan fall like lightning from heaven. **19** I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. **20** However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

10:17-20 The disciples had seen tremendous results as they ministered in Jesus’ name and with his authority. They were elated by the victories they had witnessed, and Jesus shared their enthusiasm. He helped them get their priorities right, however, by reminding them of their most important victory— that their names were registered in heaven. This honor was more important than any of their

accomplishments. As we see God's wonders at work in and through us, we should not lose sight of the greatest wonder of all— our heavenly citizenship.

10:18-19 Jesus may have been looking ahead to his victory over Satan at the cross. John 12:31-32 indicates that Satan would be judged and driven out at the time of Jesus' death. On the other hand, Jesus may have been warning his disciples against pride. Perhaps he was referring to Isaiah 14:12-17, which begins, "How you have fallen from heaven, morning star, son of the dawn!" Some interpreters identify this verse with Satan and explain that Satan's pride led to all the evil we see on earth today. To Jesus' disciples, who were thrilled with their power over evil spirits, he may have been giving this stern warning: "Yours is the kind of pride that led to Satan's downfall. Be careful!"

The Joy Of Jesus As He Sees The Work Of God In His People – Verses 21-22

²¹ At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do. ²² "All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

10:21 Jesus thanked God that spiritual truth was for everyone and not just for the elite. Many of life's rewards seem to go to the intelligent, the rich, the good-looking, or the powerful, but the kingdom of God is equally available to all, regardless of position or abilities. We come to Jesus not through strength or brains but through childlike trust. Jesus is not opposed to engaging in scholarly pursuits; he is opposed to spiritual pride (being wise in one's own eyes). Join Jesus in thanking God that we all have equal access to him. Trust in God's grace, not in your personal qualifications, for your citizenship in the kingdom.

10:22 Christ's mission was to reveal God the Father to people. His words brought difficult ideas down to earth. He explained God's love through stories, teachings, and, most of all, his life. By examining Jesus' actions, principles, and attitudes, we can understand God more clearly.

Jesus Tells The Disciples Of The Unique Blessing They Have – Verses 23-24

²³ Then he turned to his disciples and said privately, "Blessed are the eyes that see what you see. ²⁴ For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it."

10:23-24 Old Testament men of God, such as David and Isaiah, made many God-inspired predictions that Jesus fulfilled. As Peter later wrote, these prophets wondered what their words meant and when they would be fulfilled (1Peter 1:10-13). The disciples had the fantastic opportunity of being eyewitnesses to the fulfillment of those prophecies. For many months, however, they took Jesus for granted, not really listening to him or obeying him. We also have a privileged position: the legacy of 2,000 years of church history, the availability of the Bible in hundreds of languages and translations, and access to many excellent pastors and speakers. Yet often we take these for granted. Remember, with privilege comes responsibility. Because we are privileged to know so much about Christ, we must be careful to follow him.

The Parable Of The Good Samaritan – Verses 25-29

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?” ²⁶ “What is written in the Law?” he replied. “How do you read it?” ²⁷ He answered, ““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, ‘Love your neighbor as yourself.”” ²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.” ²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

10:27 This expert in the law was quoting Deuteronomy 6:5 and Leviticus 19:18. He correctly understood that the law demanded total devotion to God and love for one’s neighbor. Jesus talked more about these laws elsewhere (see Matthew 19: 16-22 and Mark 10: 17-22).

10:27-29 The legal expert viewed the wounded man as a topic for discussion; the robbers, as an object to exploit; the priest, as a problem to avoid; and the Levite, as an object of curiosity. Only the Samaritan treated him as a person to love. From the parable we learn three principles about loving our neighbor: (1) Lack of love is often easy to justify, even though it is never right; (2) our neighbor is anyone of any race, creed, or social background who is in need; (3) love means acting to meet the person’s need. Wherever you live, needy people are close by. There is no good reason for refusing to help.

Jesus defines neighbor with an illustration – Verses 30-35

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

10:30-35 A deep hatred existed between Jews and Samaritans. The Jews saw themselves as pure descendants of Abraham, while the Samaritans were a mixed race produced when Jews from the northern kingdom intermarried with other peoples after Israel’s exile (see also the note on 9: 53). To this legal expert, the person least likely to act correctly would be the Samaritan. In fact, he did not even say the word “Samaritan” in answer to Jesus’ question. This expert’s attitude betrayed his lack of the very thing that he had earlier said the law commanded— love.

Jesus Applies The Parable – Verses 36-37

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” ³⁷ The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

10:36-37 The Parable of the Good Samaritan serves as a call to action for all believers. Jesus concludes the parable by telling the lawyer to "Go, and do thou likewise" (Luke 10:37), which challenges us to actively seek out opportunities to show love, mercy, and compassion to those in need. This call to action emphasizes the practical application of loving our neighbors, encouraging us to reach out to those who are suffering and to be agents of healing and restoration in the world.

10:36-37 The parable also contains an important message about the nature of true neighborly love and compassion. It challenges us to expand our understanding of who our neighbors are and emphasizes the need to show kindness and mercy to all people. The parable also illustrates the contrast between empty faith and genuine compassion, highlighting the importance of embodying the qualities of a good neighbor. Ultimately, this passage calls on us to actively demonstrate love and compassion through our actions, reflecting the selfless love of Christ in our interactions with others.

At the Home of Martha and Mary – Verses 38-42

³⁸ As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹ She had a sister called Mary, who sat at the Lord's feet listening to what he said. ⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" ⁴¹ "Martha, Martha," the Lord answered, "you are worried and upset about many things, ⁴² but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her."

10:38-42 Mary and Martha both loved Jesus. On this occasion they were both serving him. But Martha thought Mary's style of serving was inferior to hers. She didn't realize that in her desire to serve, she was actually neglecting her guest. Are you so busy doing things for Jesus that you're not spending any time with him? Don't let your service become self-serving. Jesus did not blame Martha for being concerned about household chores. He was only asking her to set priorities. Service to Christ can degenerate into mere busywork that is totally devoid of devotion to God.