

CHAPTER TEN

Outline

- A. Luke told about the mission of the Seventy (1-24).
1. Their appointment and work (1-16).
 - a) The circumstances (1-2).
 - (1) Jesus appointed seventy others (in addition to the twelve).
 - (2) He sent them out two by two.
 - (3) He sent them to the cities where He was soon to come.
 - (4) He reminded them of two things:
 - (a) The harvest was great, the laborers few.
 - (b) They were going forth as lambs in the midst of wolves.
 - b) The instruction for their journey (4-11).
 - (1) Take no purse, traveling bag, or shoes.
 - (2) Don't stop to greet people along the way.
 - (3) Greet those into whose house you enter; if you are not welcomed, your greeting will return to you.
 - (4) Accept such hospitality as may be offered, for the laborer is worthy of his hire; but do not go from house to house.
 - (5) Heal the sick and say, "The kingdom of God has come near you."
 - (6) Where you may be rejected say, "The dust from our feet, we wipe off against you, but know that the kingdom of God has come near."
 - c) The judgment on those cities that reject them (12-16).
 - (1) It will be more tolerable in the Day of Judgment for Sodom.
 - (2) Woe to Chorazen and Bethsaida; if the mighty works done in these cities had been done in Tyre and Sidon, they would have repented.
 - (3) It will be more tolerable for Tyre and Sidon in the Judgment.
 - (4) "Capernaum, will you be exalted to heaven? You will be brought down to Hades."
 - (5) Why? "He who hears you hears me; he who rejects you rejects me and him who sent me."

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2. Their return and report to Jesus (17-20).
 - a) The demons were subject to them in His name.
 - b) He said, "I was observing Satan as he fell like lightning from heaven."
 - c) They were not to rejoice over their power which He had given, but over the fact that their names were written in heaven.
3. The prayer of Jesus at that time (21-24).
 - a) He rejoiced in the Holy Spirit over the things the Father had revealed.
 - b) The Father is known by the Son and him to whom the Son reveals Him.
 - c) His disciples are to be congratulated on seeing what many prophets and kings desired to see.
- B. Luke reported the incident that led to Jesus' telling the story of the Good Samaritan (25-37).
 1. A lawyer asked Jesus a question to embarrass Him (25-29).
 - a) The question: "Teacher, what shall I do to inherit eternal life?"
 - b) Jesus answered by asking, "What is written in the law? How does it read to you?"
 - c) The lawyer answered, quoting from the Law of Moses, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."
 - d) Jesus said, "You have answered correctly; do this and you shall live."
 - e) But the embarrassed lawyer said, "And who is my neighbor?"
 2. Jesus answered his question by telling the story of the Good Samaritan (30-37).
 - a) A man going from Jerusalem to Jericho fell among robbers who beat him and left him half dead.
 - b) A priest and a Levite happened along but ignored it.
 - c) A Samaritan came by and gave him aid, and took to the inn where he cared for him.
 - d) He arranged for further care for which he promised to pay when he came again.
 - e) Jesus' question requiring the lawyer to answer his own

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own question, "Which of the three, do you think, proved neighbor to the man who fell among the robbers?"

f) He answered, "He who showed mercy on him."

g) Jesus said, "You go and do likewise."

C. Luke told of Jesus' visit to the home of Martha and Mary (38-42).

1. Martha welcomed Him into her home; Mary, her sister, sat at His feet listening to Him.
2. Martha complained, "Lord, doesn't it concern you that my sister has been leaving me to serve alone? Tell her to help me."
3. The Lord said, "Martha, Martha, you are worried and distracted about many things."
4. Then He added, "One thing is needed; Mary has chosen the good part which shall not be taken away from her."

The Mission of the Seventy

Scripture

10:1-24 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you; nevertheless know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee,

Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Comments

the Lord appointed seventy others.—It was impossible for Jesus to accomplish everything alone. He was able to reach more people, however, by effective organization and distribution of responsibility first to the twelve and then to the seventy (or seventy-two according to some texts). The seventy were selected, equipped for their mission, carefully instructed, and sent out two by two to do the work for which Christ commissioned them.

The value of organization had been demonstrated in Moses' day. At one time he attempted to care for all the problems of the nation of Israel, but Jethro wisely pointed out that it was too much for him. He advised Moses to appoint rulers over the people who were

to be divided into groups of thousands, hundreds, and tens (Ex. 18:13-27).

When the twelve apostles attempted to carry the total burden of the church in Jerusalem, they soon found out that some of the people were being neglected. So they had the congregation select seven men whom they appointed to care for the distribution of food to the widows who were dependent on the church for support (Acts 6:1-6). The apostles gave themselves to the task of preaching the Word. Later, they appointed elders in all the churches (Acts 14:23). And for a list of other workers see I Cor 12:28; Eph. 4:11-13.

Jesus maintained control over both the twelve and the seventy, for they were under the immediate direction of the Holy Spirit. He maintains His authority over His church today through the direction given to it in the New Testament (Matt. 28:18-20).

The harvest is plenteous.—Then as now, the harvest was great, but the laborers few. Crowds were following Jesus; why didn't He send all of them? The story of the rejected volunteers suggests that all did not have the required dedication for the task (Luke 9:57-61).

Workers should be carefully selected for the specialized tasks in the kingdom today. A call for volunteers is often answered by unqualified people. Often those who could be trained to do the work do not feel worthy to volunteer. The responsible leaders of the church—ministers, evangelists, elders, deacons and others—should constantly watch for those who are capable of being trained for the tasks necessary for the progress of the gospel. It should be the goal to have every member engaged in the work of the Lord. Some may not be qualified to teach, but the importance of their serving in other ways should not be overlooked.

pray ye therefore the Lord of the harvest.—The task was to be done under the direction of the Lord of the harvest. He sent them forth.

Go your ways.—Too often people are told to go, but given no instruction as to ways to proceed or message to proclaim. Such generalized efforts accomplish little for the work of Christ. Many, no doubt, would go if they were told how and where and what to do.

lambs in the midst of wolves.—They were to go to their Jewish brethren, the lost sheep of the house of Israel. They could expect the hospitality normally accorded teachers in that day. But some would not accept them; they were to be on guard against such. See Luke 22:35-38 for Jesus instruction to the twelve when He sent them into all the world to preach the gospel.

Salute no man on the way.—Instructions for the Seventy were about the same as for the Twelve when they were sent out on their first mission. They were on urgent business for the King. They were not to lose time by visiting along the way. They would find it difficult to get their task done before Jesus came to them, for He was moving toward the climax of His ministry which was the cross and the ascension.

When they did enter some home, they were to say, "Peace be to this house." If a son of peace was there, a peace loving person, their blessing was to remain with him. But if he was not one characterized by peace, the blessing would return to the one who tried and failed to share the message of peace with him.

such things as they give.—The Seventy were not to move from house to house, for it would be time consuming and it would accomplish little. They were to become one of the family that gave them a place to stay and eat what was set before them. Just what was involved in the reference to diet may not be clear. Was it a matter of "clean and unclean" foods? Jews made much of this issue. Paul gave similar instruction to the Christians at Corinth about eating what was set before them (I Cor. 10:23-30). Jesus told the Seventy to eat what the family did, for it was one of the best ways of becoming identified with people whom they were to help with the gospel of the kingdom of God.

the laborer is worthy of his hire.—See also Matt. 10:10; I Tim. 5:18; and I Cor. 9:14. See *Studies In First Corinthians*, pages 159-163 on Paul's argument for the support of the ministry.

and they receive you not.—The Seventy were forewarned that not all would accept their message. The Lord Himself was rejected by many and crucified by the very people He tried to help. His workers can expect to be rejected by some, but there are those who will gladly accept the message of salvation. Timothy was to face hardship as a good soldier of Jesus Christ, but there would be victories for his encouragement in the service of the Lord also.

If the Seventy met with rejection, they were to shake the dust from their feet and move to others who might respond to God's message.

It shall be more tolerable in that day.—Sodom fell under the terrible judgment of God because of its wickedness, but the city that rejected the messengers of Jesus was to fare worse in the Day of Judgment than Sodom. Chorazin, Bethsaida and Capernaum were

warned about the fate that was awaiting them. If the mighty works of Jesus had been done in those other cities which had long since perished, they would have repented. But Capernaum which was the center of Jesus' whole Galilean ministry, would it be exalted to heaven? Jesus addressed the city and said, "You shall be brought down unto Hades." The ruins that mark the places where those proud but sinful cities once stood give silent testimony to the truth of Jesus' prophecy concerning them.

The kingdom of God is come nigh unto you.—This message was to be given both to those who received Jesus' messengers and to those who rejected them. To those who received the message of Christ, the kingdom came with blessing; to those who rejected, it came in judgment.

Jesus identified Himself with His messengers. To reject them was to reject Him; to reject Him was to reject the Father who sent Him. The kingdom of God came near with blessings for those who were willing to receive them, but judgments for those who refused God's rule in their lives.

I saw Satan fallen as lightning from heaven.—The Seventy reported to Jesus that the demons were subject to them in His name. The response of Jesus is rendered differently in the various versions. The King James reads, "I beheld Satan as lightning fall from heaven." This suggests that Jesus saw Satan fall from heaven. The American Standard puts it this way, "I beheld Satan fallen as lightning from heaven." This suggests that Jesus said that He saw Satan after he had fallen. R. S. V. reads, "I saw Satan fall like lightning from heaven." Jesus was observing when Satan fell, and his fall was like lightning from heaven. It was sudden, swift, and positive.

To what does this fall refer? Some, basing their views on Isa. 14:12 and Rev. 12:7-12, suggest that it was when Satan literally fell from his original state. But the Isaiah passage, according to Isa. 14:4, refers to the king of Babylon. The passage in Revelation shows that Satan was defeated before he began his attack on God's people on earth. They overcame him by the blood of the Lamb and the word of their testimony and by the fact that they loved not their lives even unto death. Others suggest that it was the defeat of Satan in the wilderness temptation of Our Lord. That was a signal victory for the Son of Man who was tempted in all points as we are but without sin (Heb. 4:15). But Jesus related this fall of Satan to the victory of the Seventy. They had just told Him that the demons

were subject to them in His name; but He was aware of it before they told Him, for He was observing the battle as Satan fell before the power of the Lord's army.

he rejoiced in the Holy Spirit.—that is, He spoke these words of rejoicing and thanksgiving by the Holy Spirit. Luke also says that the words of the command given by Jesus to His apostles were spoken through the Holy Spirit (Acts 1:2; Matt. 28:18-20).

The Seventy had cast out demons by the power of the Holy Spirit. They were not to rejoice that demons were subject to them, but that their names were written in heaven. All this was the occasion for Jesus' rejoicing.

I thank thee, O Father, Lord of heaven and earth.—Jesus usually addressed God as "Father" in His prayers. This is the longest recorded statement of address used by Him.

The Seventy were ordinary people, yet it pleased the Father to reveal the things of the Kingdom to them. They in turn told others about the kingdom of God. But those who were satisfied in their own wisdom did not welcome this revelation from God.

no one knoweth who the Son is.—At the baptism of Jesus, the Father had said, "This is my Son." The way to know the Father is to know His Son. When the disciples asked Jesus to show them the Father, He replied, "If you had recognized me, you would have known the Father" (John 14:7-11). This explains the statement of John 1:18, "No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has declared Him"—that is, He has unfolded the story of the Father. That story is given in the Gospel of John. John 20:30-31 is the conclusion of the story, but John 1:18 is the statement of its purpose.

Blessed are the eyes which see the things that you see.—Just before Jesus explained the Parable of the Sower, He said to the disciples, "Blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13:16). Many prophets and righteous men had desired to see and hear these things about Jesus. Those who had the privilege of hearing Him were to be congratulated. Peter wrote that the prophets and even the angels had desired to look into these things (I Pet. 1:10-12). The Old Testament message pointed to the coming of the Messiah. The disciples of Jesus were in the presence of the One about whom the prophets had spoken. The hope of Christians, based on the testimony about His life, death and resurrection, is in His coming again (Phil. 3:20-21; Heb. 9:27; I Thes. 4:13-18).

*The Story of the Good Samaritan**Scripture*

10:25-37 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Comments

a certain lawyer.—This incident is similar to the story of the Rich Young Ruler (Lk. 18:18-29), but there are striking differences. The ruler was evidently sincere in his desire to know what he had to do to have eternal life. The lawyer was deliberately trying to trap Jesus. Perhaps he was trying to get Jesus to set aside the Law of Moses or at least say something that could be used to condemn Him.

What shall I do to have eternal life?—Under the Law of Moses the answer was simple and should have been understood by the lawyer,

as his response shows. Paul says, "Moses writeth that the man that doeth righteousness which is of the law shall live thereby" (Rom. 10:5; Gal. 3:12). The law, of course, could not forgive the sinner who broke the law (Gal. 3:21). Only the blood of Christ could provide forgiveness which is made available under the New Covenant to the obedient believer in Christ through the grace of God (Rom. 3: 21-26). This explains the difference between the answer of the lawyer which Jesus approved and the answer given on the Day of Pentecost to those who asked what to do for remission of their sins (Acts 2:36-38).

What is written in the law?—Jesus was born under the law, and His ministry was carried out during the period in which the Law of Moses still held jurisdiction over God's people. The Old Covenant did not give place to the New until the Day of Pentecost. Naturally, when He was asked about eternal life, He pointed to the Law of God for the age in which He lived.

Jesus answered the lawyers question by asking another, for He wanted him to think about it. He was aware of the purpose the lawyer had in asking it. So Jesus said, "What is written in the law? How does it read to you?"

Thou shalt love the Lord thy God.—The lawyer's statement first summarized the Law of Moses with reference to duties to God. The manner in which they were to be carried out is stressed in these details: (1) with all your heart; (2) with all your soul; (3) with all your strength; and (4) with all your mind. Then he added the statement that summarizes the duties toward man: "Love your neighbor as yourself."

desiring to justify himself.—The embarrassed lawyer who had deliberately tried to embarrass Jesus asked, "Who is my neighbor?" Jesus answered his question by telling the story of the Good Samaritan. A man went down from Jerusalem to Jericho and fell among robbers, but he was ignored by a priest and a Levite. Of all people, these should have gone to his rescue. But a Samaritan—they were despised by the Jews—came along and gave him aid. Then he took him to the inn where he could be cared for until he got well. As he was leaving, he said to the inn keeper, "Whatever else you spend, I'll repay when I return."

Which of these three?—Jesus' question made the lawyer answer his own. There could be no doubt about it. The one who had shown mercy to the distressed and beaten man was the neighbor. Was

the proud lawyer ready to be taught? The Master said, "Go and do likewise."

Jesus at the Home of Mary and Martha

Scripture

10:38-42 Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Comments

he entered a certain village.—Luke did not name the village, but John says that Lazarus, with his sisters Mary and Martha, lived in Bethany (John 11:1). Luke does not give all the geographical details necessary to enable us to reconstruct all the journeys of Jesus in the closing months of His ministry. There can be little doubt, however, that He was in Bethany of Judea. Afterwards, He went again into Perea, "beyond the Jordan" (Jo. 10:40).

Martha received him into her house.—No mention is made of Lazarus. It is idle to speculate about this omission. The important fact is that Mary, Martha's sister, was sitting at the feet of Jesus and learning the lessons the Master taught.

But Martha was cumbered.—The contrast does not encourage the neglect of household duties and hospitality to guests. It does stress the importance of giving first place to what the Teacher has to say. Martha, in her distress, said to Jesus, "You tell her to help me."

anxious and troubled about many things.—John tells something about her faith in Christ and hope of the resurrection (John 11:18-27). Jesus' gentle rebuke seems to say that it was not necessary to do so much to entertain Him.

one thing is needful.—Did this refer to food? Hardly. The one thing needful—food could be forgotten for a time (John 4:32-34)—

was the lesson Jesus was teaching. That was spiritual food, and it could not be neglected. Mary had chosen the good part, and it would not be denied her.

Summary

In addition to selecting, instructing and sending out the twelve apostles, Jesus appointed seventy others to go with the message of the kingdom of God into all the villages where He was about to come. The harvest was great, the laborers were few.

Their task was urgent; they would be working among their own people; they, therefore, were to make no elaborate preparations for this journey. There was but little time to get the work done.

On their return they reported to Jesus that the demons had been subject to them in His name. But He said, "I was observing as Satan fell like lightning from heaven." Instead of rejoicing over their power to cast out demons, they were to rejoice that their names were written in heaven. Jesus Himself rejoiced in the Holy Spirit that the Father had revealed these things to men who trusted Him.

The victories of Jesus were of various kinds. A lawyer challenged Him with the question, "Teacher, what shall I do to inherit eternal life?" Because they were living under the Law of Moses, Jesus said, "How does the Law of Moses read to you?" But the lawyer persisted, "Who is my neighbor?" Then Jesus told the story of the Good Samaritan. The meaning of "neighbor" was made plain. Jesus said, "You go and do likewise."

Jesus' journies took Him to many places. The details of these trips are not always given. The visit to the home of Martha and Mary gives a fleeting glimpse of an important teaching situation. Mary had chosen to sit at His feet and learn from Him; this privilege was not to be taken from her.

Questions

1. Why did Jesus appoint the Seventy?
2. What did He do for them before sending them out?
3. What does the Bible teach about the value of organization?
4. What can be done to enlist a larger number of church members in the Lord's work?
5. Should we pray for workers today?
6. In what ways does the sending of the Seventy help us to prepare for the work of evangelism today?

CHAPTER TEN

7. What dangers were they to face?
8. Why were they not to salute men on their way?
9. What greeting were they to give those who invited them into their homes?
10. What were they to do if they were rejected?
11. How were they to conduct themselves in the homes where they were to stay?
12. What does the New Testament teach about support for those who work in the gospel?
13. Why would it be more tolerable in the judgment for Sodom than for the cities of Jesus' time?
14. What is meant by the expression, "The kingdom of God is come near you"?
15. What are the various ways in which Jesus' remarks about Satan are stated?
16. What did His remark mean?
17. Why say that Jesus rejoiced in the Holy Spirit?
18. For what did Jesus thank the Father?
19. What did Jesus mean by the statement that no one knows who the Son is except the Father?
20. Why did Jesus say, "Blessed are your eyes"?
21. Who else had desired to see what the disciples were seeing?
22. What are the similarities and differences in the stories of the lawyer and of the Rich Young Ruler?
23. How did Jesus get the lawyer to answer His own question?
24. Why didn't He give a direct answer?
25. How does the lawyer's answer summarize the whole law?
26. Why didn't the apostles give the same answer on the Day of Pentecost?
27. Why had the lawyer asked the question in the first place?
28. Why was he embarrassed at the turn of events?
29. Why did he ask, "Who is my neighbor?"
30. How does the story of the Good Samaritan answer his question?
31. What did Jesus tell him to do?
32. Where was the home of Martha and Mary?
33. Why did Luke omit some of the details about the journeys of Jesus?
34. What was Martha's problem?
35. What is "the one thing needful"?
36. Why was Mary not to be denied the part she had chosen?