

## Luke 10 • Three Viewpoints of the Gospel

### Introduction

In this chapter we are provided various viewpoints of the Gospel. It begins with a group viewpoint, not only of the seventy disciples sent out by Jesus, but for the many cities they visited. This is followed up by the more personal viewpoints first of a lawyer who does not appear to immediately be in Christ's camp, and then Mary and Martha who undoubtedly are. The impact of Christ's teaching is seen from the viewpoint both of those for and against Him as well as those active working for and against Him. There are lessons here not just in how we are supposed to handle the teaching of the Gospel and its relative acceptance by others, but in how we are to personally apply it. We must never become so labored in our work to share the Gospel that we begin to allow works to become more important than the personal application of the message.

<sup>1</sup>Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. <sup>2</sup>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. <sup>3</sup>Go; behold, I send you out as lambs in the midst of wolves. <sup>4</sup>Carry no money belt, no bag, no shoes; and greet no one on the way.

<sup>5</sup>"Whatever house you enter, first say, 'Peace be to this house.' <sup>6</sup>If a man of peace is there, your peace will rest on him; but if not, it will return to you. <sup>7</sup>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.

<sup>8</sup>"Whatever city you enter and they receive you, eat what is set before you; <sup>9</sup>and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' <sup>10</sup>But whatever city you enter and they do not receive you, go out into its streets and say, <sup>11</sup>'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.' <sup>12</sup>I say to you, it will be more tolerable in that day for Sodom than for that city.

<sup>13</sup>"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. <sup>14</sup>But it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup>And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

<sup>16</sup>"The one who listens to you listens to Me, and the one who rejects you rejects

### [Read v.1-16]

#### Q: Did Jesus send the seventy out to any place they wanted to go?

A: No, it states that He specifically sent them "to every city and place where He Himself was **going to come**". (v.1)

**Point:** Both times when Jesus told the disciples where to cast their nets, it was an illustration that we are to go into the world where He directs. We are to be prepared to witness about our faith at any time, but we are supposed to seek His guidance as to where He wants us to carry the Gospel.

#### Q: What are the three terms Jesus uses to describe the disciples' roles in spreading the Gospel?

1. "Laborers". (v.2) They are sent out as harvesters in a field that has been neglected.
2. "Lambs" (v.3-6) They are lambs among wolves and messengers of God's peace.
3. "Laborers". (v.7) They are servants who are carrying out their Master's business.

**Point:** All of these describe someone living **IN** the world but not **OF** the world and someone who is no longer concerned with living for their own life but in exclusive service to Christ their Master.

#### Q: What was the expected result of their ministry?

A: Depending on how the people responded, their ministry in a city would bring blessing or judgment.

**Application:** Have you considered that even when people are unresponsive to the Gospel that God does not see that as a total failure, that He has provided them with the opportunity they most need? The Gospel accomplishes its purpose whether in acceptance to experience blessing or in rejection to experience judgment.

#### Q: Why would the way each city treated the disciples be important?

A: The way people treat them is the way they would have treated Christ Himself if He were there. (v.16)

#### Q: Did Christ have personal experience with cities who rejected Him?

1. Chorazin was a small town in the hills about two miles away from Capernaum. In spite of performing miracles there they did not repent and believe.
2. Bethsaida was the hometown of Philip, Andrew, and Peter (Jn. 1:44) This was where Jesus healed a blind man (Mk. 8:22) and very near which He healed multitudes and fed the 5,000. (Lk. 9:10-17)

Me; and he who rejects Me rejects the One who sent Me.”

<sup>17</sup>The seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

<sup>18</sup>And He said to them, “I was watching Satan fall from heaven like lightning. <sup>19</sup>Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. <sup>20</sup>Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

<sup>21</sup>At that very time He rejoiced greatly in the Holy Spirit, and said, “I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight. <sup>22</sup>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.”

<sup>23</sup>Turning to the disciples, He said privately, “Blessed are the eyes which see the things you see, <sup>24</sup>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.”

3. Capernaum was the place Jesus made as a kind of new “home town” from which He centrally operated His earthly ministry after being rejected in Nazareth. He frequently taught in its synagogue (Mk. 1:21; Lk. 4:31-38; Jn. 6:59) and performed many miracles there including the healing of the paralyzed servant (Mt. 8:5-13), the paralytic carried in by his friends (Mk. 2:1-12), Peter’s mother-in-law (Mt. 8:14-15), and the nobleman’s son. (Jn. 4:46-54)

***Application:*** Signs and wonders in and of themselves never automatically induce people to accept the message of the Gospel. They most often have the effect of accelerating the direction one’s heart is already going in, whether toward Christ for those inclined to accept Him and repent, or toward judgment for those inclined to reject Him and ignore the message.

### **[Read v.17-24]**

**Q: What is even greater than experiencing spiritual victory in the course of this life?**

A: Obtaining spiritual victory for the next life. “...rejoice that your names are recorded in heaven”. (v.20)

**Q: Especially in the context of His sending them out, why is this the most important point?**

A: This is the ultimate example of what they are preaching. Having themselves accepted Christ they have obtained the very thing they are encouraging others to obtain for themselves. The message is not, “Join with us and you can do signs” but “Join with us and you can have the assurance of eternal life”. The message is greater than the signs.

**Point:** The verb “recorded” in the Greek is used in the perfect tense to convey the fact that Believers’ names not only stand in heaven, but always will be written in heaven.

**Q: What is being taught in v.19-20?**

A: Jesus describes the worst possible physical (“serpents and scorpions”) and spiritual (“all the power of the enemy”) hardships that can be encountered in the course of this life, providing the assurance that for those who have accepted the Gospel “nothing will injure you”. The context is that because our eternal soul is secure, nothing in this life can have ultimate victory over us.

*For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.*

— 1 John 5:4

**Q: What might be theologically significant about v.21?**

A: All three members of the Trinity are mentioned.

**Q: What are “the things” Jesus is referring to in v.21-24? How might this be important within the overall context of what has been going on?**

A: “The things” cannot be referring exclusively to signs and wonders performed since everyone would have seen them, but rather to the message of the Gospel. This is the only means by which someone “knows who the Son is” as He has revealed Himself.

As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

— 1 Peter 1:10–12

**Application:** The disciples had the greatest privilege of serving Christ and even performing miracles, but they were also witnesses of people who although they saw the signs still rejected the message. The Gospel carries with it an inestimable blessing for those accepting it, and judgment for those rejecting it. In reality, the Gospel is not “successful” only if there are those who accept it as it works both ways in both cases.

### [Read v.25-37]

<sup>25</sup>And a lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?”

<sup>26</sup>And He said to him, “What is written in the Law? How does it read to you?”

<sup>27</sup>And he answered, “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.”

<sup>28</sup>And He said to him, “You have answered correctly; DO THIS AND YOU WILL LIVE.”

<sup>29</sup>But wishing to justify himself, he said to Jesus, “And who is my neighbor?”

<sup>30</sup>Jesus replied and said, “A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. <sup>31</sup>And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

<sup>32</sup>“Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

<sup>33</sup>“But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, <sup>34</sup>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. <sup>35</sup>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.”

<sup>36</sup>“Which of these three do you think proved to be a neighbor to the man who

**Q: How does the lawyer’s question fit with the ministry of the seventy?**

A: By the message and actions of their ministry they were in effect answering the exact same question.

**Q: Why would Jesus direct Him to the Law?**

A: Being a lawyer it would be most logical in terms of his office and position, and it has the most direct bearing on his question, “*What shall I do?*”

**Q: What can we divine about this lawyer from his answer?**

A: He already knows the correct answer.

**Q: And from his rebuttal, “And who is my neighbor?”**

A: Although he knows the Law intellectually he does not know how to apply the Law spiritually. In fact, the caveat “*wishing to justify himself*” (v.29) tells us that the situation may be even worse, that he knows the Law, knows what He should be doing to live it, but is willfully choosing **NOT** to obey it.

**Q: What age-old debating trick is the lawyer attempting to employ?**

A: The one where they invoke, “Define your terms”.

**Q: How does Jesus avoid getting bogged down into a discussion of abstract terms?**

A: Jesus instead provides a concrete case, an irrefutable practical example of the issue. This not only answers the question in terms of how to apply the Law, but specifically addresses the man’s attempt to “*justify himself*”.

**Q: What is significant about the three passers-by Jesus uses in his illustration?**

1. “A priest” (v.31) would be someone who knows the Law the best of anyone at that time.
2. “A Levite” (v.32) is someone who knows the Law and whose whole life is governed by the Law.
3. “A Samaritan” (v.33) is someone considered by Jews to be unclean and completely without the Law. Ironically he is the only one properly

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fell into the robbers' hands?"

<sup>37</sup>And he said, "The one who showed mercy toward him."

Then Jesus said to him, "Go and do the same."

<sup>38</sup>Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

<sup>39</sup>She had a sister called Mary, who was seated at the Lord's feet, listening to His word. <sup>40</sup>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."

<sup>41</sup>But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; <sup>42</sup>but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."

applying the Law.

**Point:** *This would have been particularly powerful to a lawyer. Jesus effectively shows that the lawyer is in violation of the Law he knows so well because he asked "Who is my neighbor" when instead someone attempting to put the Law into practice should be asking, "To whom can I be a neighbor?"*

**Application:** *It is easy to get side-tracked into theological and semantic debates. Doctrine must always be applied to real-life situations because God's Word is ultimately about relationships, whether it is our love for Him or our love for others. Biblical love is not theoretical but practical. The Law carries with it the greatest responsibility to put love into practice.*

### **[Read v.38-42]**

**Q: In the Gospel record we find three visitations of Mary, Martha, and Lazarus. (Lk. 10:38-43, Jn. 11; Jn. 12:1-11) What is unique about Mary in each of these?**

A: She is always found to be in the same place: at the feet of Jesus.

**Q: Was it wrong for Martha to want to serve Jesus?**

A: No, but the fact that she is described as "distracted with all her preparations" indicates something wrong with her personally.

**Q: What is the essential difference between Mary and Martha?**

A: Mary is occupied with Jesus, Martha is occupied with herself.

**Application:** *Do we sometimes become so preoccupied with our own "burdens" that we overlook what is really important in Christ?*

**Q: How might Martha's dinner preparations relate to Mary's "listening to His word"?**

A: The repeated metaphor throughout Scripture for teaching or the Word is food, such as the true purpose of manna (Dt. 8:34) or Jesus' teaching, "I am the bread of life". (Jn. 6:35) Jesus establishes that the need for spiritual nourishment always outweighs the need for physical nourishment.

**Q: How might this lesson relate to the mission of the seventy as well as the question of the lawyer in the previous sections?**

A: In the case of the seventy it was the choice of those they encountered whether or not to respond to the Word they carried; in the case of the lawyer it was whether or not to put into practice the Word; here again the priority is given to the Word.

**Application:** *How well do we realize what we do **WITH** Christ is more important than what we do **FOR** Christ because submission is what ultimately leads to obedience and service?*

## Overall Application

*This chapter is full of comparisons and contrasts. For instance, when it comes to the Gospel...*

- 1. In the experience of the seventy is seen the contrast of those who see the signs but reject the Word.*
- 2. In the encounter with the lawyer is seen the contrast of those who see the Law but without the application of love.*
- 3. In the encounter at Mary and Martha's home is seen the contrast of choosing works over the Word.*

*We are also presented with different aspects of the Gospel at work:*

- 1. In the return of the seventy we see the work of confession.*
- 2. In the Parable of the Good Samaritan we see the working of obedience.*
- 3. In the women's home we see the working of separation from the world.*

*And we are presented with different aspects of rejecting the Gospel:*

- 1. Ignoring the message in the face of accompanying signs.*
- 2. Ignoring the spirit of love behind the message to cling to legalism.*
- 3. Ignoring the message in the name of supporting the message.*

*For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God.*

*— 1 Corinthians 1:26–29*

*Finally, there are three "greatest" attributes exhibited in this chapter:*

- 1. Carrying the Word to others is the greatest privilege.*
- 2. Applying the Word in love is the greatest responsibility.*
- 3. Possessing the Word personally is the greatest blessing.*