

8/17/14

Luke 10:1-24

Jesus has just taught on the call to discipleship being tested by three examples. Lk. 9:57-62

1. The zealous and enthusiastic person without counting the cost to follow Jesus. vs. 57-58
2. The procrastinator to follow Jesus. vs. 59-60
3. The insincere half-hearted person. vs. 61-62

Now Jesus sends out the seventy disciples to go before Him, as He journeys toward Jerusalem.

10:1-12 The sending out of seventy.

* The parallel passage. Matt. 10

10:1 The seventy were commissioned to prepare the coming of Jesus.

- 1) After these things, though preceding chapter ten.
 - a) The number 70 is found throughout scripture.
 - b) 70 nations. Gen. 10
 - c) 70 elders by Moses. Num. 11:16-25
 - d) 70 years of captivity. Jer. 25:11-12
 - e) 70 weeks of Daniel. Dan. 9
 - f) 70 men in the Sanhedrin.
- 2) Jesus the Lord appointed seventy, as He did the twelve. Lk. 9:1-6

- 3) They were sent out two by two, just like the twelve. Lk. 9:1-6
* Two is better than one. Ecl. 4:9-12
- 4) They were forerunners to announce his coming in every city and place where Jesus was about to go.

10:2 The seventy were perspective regarding their mission.

- 1) The harvest great, but the laborers *are* few. vs. 2a-c
- 2) They were to pray the Lord of the harvest to send out laborers into His harvest. vs. 2d
* Do not say there are four months till harvest. Matt. 9:37-38; Jn. 4:35

10:3-7 Their orders for evangelizing homes.

- 1) They were to go, knowing it would be dangerous indicated by the phrase “I send you out as lambs among wolves.” vs. 3
 - a) “Go your way; behold, I send you out as lambs among wolves.
 - b) “Behold, I **send** you out as **sheep** in the midst of wolves. Therefore be wise as serpents and harmless as doves.” Matt. 10:16
- 2) They were to travel as light as possible, time was urgent. vs. 4

- a) Not to take a money bag “baantion” for money. vs. 4a
 - b) Nor knapsack “pera” a leather sack to carry one’s provisions. vs. 4b
 - c) Nor sandals “hupodema”, an extra pair. vs. 4c
 - d) Nor greet no one along the road with the idea of delaying their mission. vs. 4d
- 3) They were to declare a blessing on the house that received them and the gospel, “first say, ‘Peace to this house.’” vs. 5
- 4) If a disciple was welcomed in the house, “son of peace” their peace be on the house; if rejected the peace would not rest on the house. vs. 6
- 5) The disciples sent were to be content with the provisions offer to them by the home and not seek better provisions going from house to house. vs. 7
- 1)) The reason is given, “for the laborer is worthy of his wages.”
 - 2)) Paul quotes these words of Jesus and not muzzling the ox that treats the corn, as the authority for a minister’s wages. Deut. 25:4; 1Tim. 5:18; 1Cor. 5:9

10:8-12 The orders regarding the cities the evangelized.

- 1) They were to not demand the Jewish dietary laws, but eat whatever they were served. vs. 8
- 2) They would be used by God to miraculously heal sickness, then declare, “The kingdom of God has come near to you.” vs. 9
- 3) They were to warn the city that rejected them and the gospel by going out to its streets by acting out a little ritual and pronounce their libel judgment having rejected the Kingdom of God. vs. 10-11
 - * “The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.” vs. 11
- 4) The future judgment of that city would be more sever than Sodom, due to the higher privilege of the gospel and Jesus. vs. 12
 - * The accountability to the light received!

10:13-16 **The denouncement of cities of being indifferent to the gospel.**

10:13-14 The city of Chorazin and Bethsaida.

- 1) The word “Woe” indicates judgment, once for each city. vs. 13a

- 2) Chorazin means “a furnace of smoke”, a town in Galilee. vs. 13b
- 3) Bethsaida “house of fish”, a fishing city on the west shore of the Sea of Galilee, the home of Andrew, Peter and Philip. vs. 13c-d; Jn. 1:44
- 4) The reason was their high privilege of witnessing the miracles of Jesus and they did not repent, being rebuked by the pagan cities of Tyre and Sidon, that would have repented with sackcloth and ashes, if they would have had the same privilege. vs. 13e-g
- 5) The judgment of Tyre and Sidon would be more bearable than for Chorazin and Bethsaida. vs. 14

10:15-16 The city of Capernaum.

- 1) Capernaum had the highest privilege, Jesus made it His headquarters, having been exalted to heaven, therefore it would be brought down to Hades. vs. 15
 - a) Capernaum “Kapernaoum”, means village of Naum or comfort
 - b) On the north-western shore also of the Sea of Galilee.
- 2) A rejection of the disciples commissioned with the gospel was a rejection of the Father and the Son. vs.16

* Jesus was sent by the Father and the disciples were ambassador of the Kingdom of God sent by Jesus!

10:17-20 **The return of the seventy.**

- 10:17** Their wrong perception of the authority and power vested to them.
- 1) They were overjoyed that even demons were subject to them, in His name.
 - 2) The word subject “hupotasso”, is a military word to line up under the superior authority.
- 10:18** The response of Jesus to the joy of the disciples.
- * There are different interpretations of this passage.
- 1) Some say that Jesus by saying that He saw Satan fall like lightning from heaven refers to his past rebellion in heaven. Is. 14: Ezk. 28
 - 2) Others say it refers to Jesus His victory on the cross and descent to Hades and spoiling principalities and powers. Col. 2:14-15
 - 3) Still others say it refers to Satan's fall in the future, when he is cast out of heaven. Rev. 12:9
 - 4) Some on the other hand say it refers to the defeat of Satan by Jesus in the

wilderness, now having greater authority over him and his angels. Lenski

- a) The word fall is a participle aorist active, literally “falling”, which is timeless according to Lenski.
- b) The flesh of lighting was instantaneous in the wilderness and symbolic of his power.
- c) I think this is the correct one in view of the context of the next verse.

10:19 The delegation of authority by Jesus over the realm of Satan.

- 1) Jesus said “Behold” “lo”, an imperative command, aorist middle to be obeyed by each individual.
- 2) Jesus then imparts to them the authority to trample on serpents and scorpions, and over all the power of the enemy, and that nothing shall by any means hurt you.
 - a) This sounds like part of the Great Commission that is often rejected as authentic by some so called Scholars. Mk. 16:17-20
 - b) Paul was bitten by a serpent and did not die, God protected him. Acts 28:2-5

10:20 The proper reason to rejoice stated by Jesus.

- 1) Not that demon were subject to them.

2) But rather rejoice because their names are written in heaven.

* This is a reference to the book of life.

Ex. 32:3; Dan. 12:1; Heb. 12:23; Rev. 3:5

3) Sir James Simpson who discovered chloroform was asked what was his greatest discovery, he said, Jesus my Savior.

10:21-24 The joy of Jesus in the Holy Spirit.

10:21 The gratitude of Jesus to the Father for revealing the Son to those open and humble to see themselves as sinners.

- 1) In that hour Jesus rejoiced in the Spirit that was given to Him without measure.

* The word rejoiced means thrilled with joy in the Holy Spirit, exulted!
- 2) Jesus thanked the Father, Lord of heaven and earth for having hidden these things from *the* wise and prudent, the natural and proud, those who rejected the gospel with hard hearts.
- 3) But revealed them to babes, those acknowledging their poverty of spirit to merit salvations and in need of repentance. Matt. 5:3; Jn. 1:18
- 4) This was good in the sight of the Father.

10:22 The absolute authority of Jesus.

- 1) All things have been delivered to Him by His Father.
- 2) The intimate relationship between the Father and the Son is that the Son alone reveal the Father. Jn. 3:35; 5:27; 17:2

10:23-24 The greater privilege of the disciples.

- 1) They were blessed by what they had seen and heard, in the fulfillment of the prophecies. vs. 23
* Heb. 1:1-3; Jn. 1:1, 14; Phil. 2:5-11
- 2) Kings and prophets were looking waiting in faith for the coming the Messiah.