

## *Study Notes For Luke* (Chapter Ten)

**Luke 10:1** *“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.”*

- The wording of “other seventy also” is here because Jesus had already sent out the twelve (**Luke 6:13-16**) in similar fashion (**Luke 9:1-6**).
- He sent the twelve two by two as well (**Mark 6:7**).
- When you look at evangelists traveling you’ll note they are often accompanied by others (**Acts 3:1, Acts 8:14, Acts 13:13, Acts 13:43, Acts 15:22, Acts 16:19**, etc.).
- Having said that, this was not always the case (**Acts 8:5, Acts 8:26, Acts 10:21, Acts 18:18, Acts 19:1**, etc.).
- Jesus sent them to places where He himself was about to go (cf. **Luke 13:22**).

**Luke 10:2** *“Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”*

- See also: **Matthew 9:35-38** and **John 4:31-38**
- Teaching the word of God is likened to planting and harvesting (**Luke 8:1-15** and **I Corinthians 3:5-9**).
- The harvest [reaping] is great [large] (**Mark 4:26-29**). The preparations had been made (cf. **Matthew 3:1-3**).
- There is another sense in which there is a harvest as well (**Matthew 13:36-43**).
- Think about how the Lord answered the prayer for sending forth more laborers (**Acts 13:1-4, I Timothy 1:18, I Timothy 4:14, and II Timothy 1:3-7**).

**Luke 10:3** *“Go your ways: behold, I send you forth as lambs among wolves.”*

- As they would go, they were to understand that they were likened to prey among predators (**Matthew 5:10-12, Matthew 10:16-24, Mark 12:13, Mark 13:9, John 16:1-3, Acts 14:1-7, Acts 17:1-13, Acts 23:12-13**, etc.).
- This was not a new thing for messengers of God among sinful people (**I Kings 18:4, I Kings 19:1-2, I Kings 22:26-27, II Chronicles 16:7-10, II Chronicles 24:20-22, II Chronicles 36:14-16, Jeremiah 26:8, Jeremiah 32:2, and Ezekiel 2:1-6**).

**Luke 10:4** *“Carry neither purse, nor scrip, nor shoes: and salute no man by the way.”*

- This instruction was just as we read in the instructions to the Apostles (**Luke 9:3**).
- Those being taught were expected to support the teachers. The financial support of those laboring in the work and word of our Lord is taught throughout the Scriptures (**I Corinthians 9:1-14** [cf. Leviticus 6:14-18, Numbers 5:9-10, and Numbers 18:1-20], **II Corinthians 11:8**, and **Philippians 4:10-18**).
- The instruction for them to salute no man by the way could mean multiple things. It could be just that they were to be all about the work of the Lord. That fits contextually (**Luke 9:57-62**).

**Luke 10:5** *“And into whatsoever house ye enter, first say, Peace be to this house.”*

- Herein we find that they went into houses to teach (**Luke 19:1-10**, **Acts 5:42**, **Acts 16:32**, **Acts 18:7-8**, and **Acts 20:20**).
- Peace here is to be understood as a salutation/greeting (cf. **I Corinthians 1:3**, **Galatians 1:3**, **Ephesians 1:2**, **Colossians 1:2**, etc.) when entering into someone’s home (**John 20:19**; **20:26**).

**Luke 10:6** *“And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.”*

- Simply put, the reverse of **II John 1:9-11**.
- The phrase “son of peace” appears only in this verse in the KJV. Jesus is known as the “prince of peace” (**Isaiah 9:1-7**). There is reference to the “Lord of peace” (**II Thessalonians 3:16**). Jesus being “our peace” (**Ephesians 2:11-17**). The Father is known as the “God of peace” (**Hebrews 13:20**).
- Peace by Jesus Christ (**Acts 10:36**).
- However, the opposite is true too (**Matthew 10:34-39** and **Luke 12:49-53**).

**Luke 10:7** *“And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.”*

- As for the laborer [contextually those teaching the word of God] being worthy of his hire, see notes on verse 4.
- Abide in that one house (**Mark 6:10**).
- Accepting hospitality from those being taught (**Matthew 9:9-13**, **Matthew 13:1**; **13:36**, **Luke 7:36**, **Luke 10:38-42**, **Acts 16:15**, **Acts 16:34**, **Acts 16:40**, **Philemon 1:21-22**, etc.).

**Luke 10:8** *“And into whatsoever city ye enter, and they receive you, eat such things as are set before you:”*

- This is an interesting instruction. At the time, being still somewhat (**Luke 16:16**) under the Law of Moses (**Colossians 2:14** and **Hebrews 9:15-17**), eating anything would have been a cause for concern (**Leviticus 11:1-47**).
- Of course, that changes in Christ (**I Timothy 4:1-6**). In Christ, one can eat what is before them and does not need to inquire if it was offered to idols, etc. (**I Corinthians 10:25-27**).
- I am not sure this is what Jesus is teaching here. It may be just as simple as freeing them from feeling they were a burden to others. For, from Jesus, they were also taught it was better to give than receive (**Acts 20:35**).

**Luke 10:9** *“And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”*

- Heal the sick (**Matthew 10:8**, **Mark 6:12-13**, **Luke 9:2; 9:6**, **Mark 16:15-20**, and **Hebrews 2:1-4**).
- The kingdom was nigh [near] (**Matthew 3:1-2**, **Matthew 4:17**, **Matthew 10:7**, **Luke 17:20-21**, **John 18:36**, etc.).
- The kingdom came (**Colossians 1:12-13**, **Hebrews 12:28**, and **Revelation 1:9**).

**Luke 10:10** *“But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,”*

- They went city to city and village to village during the days of Jesus on earth (**Matthew 9:35**, **Luke 8:1**, and **Luke 13:22**).
- Not being received (**Luke 9:53**) or not hearing their words (**Matthew 10:14**).
- What we see during the days of Jesus that some would have received a man coming in his own name over Jesus (**John 5:43**).
- It is NOT that all who claim to be teachers should be received (**II John 1:6-11**).

**Luke 10:11** *“Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.”*

- Wiping off the dust (**Mark 6:11**, **Luke 9:5**, **Acts 13:13-52**, and **Acts 18:1-8**).
- Be ye sure means “know”, “be known”, etc. (Strong’s # 1097; cf. **Matthew 13:11**, **Matthew 24:43**, **Luke 21:20**, etc.).
- We talked about the kingdom being nigh in verse 9.

**Luke 10:12** *“But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.”*

- When we look back at Sodom, wow the point of this verse is scary for cities that refuse God’s will (**Genesis 18:16-19:29**).
- Sodom is used as an example of God’s wrath in various contexts (**Deuteronomy 29:19-29, Isaiah 1:1-10, Isaiah 3:9, Isaiah 13:19, Jeremiah 23:14, Jeremiah 50:35-40, Lamentations 4:6, Ezekiel 16:44-56, Amos 4:11, Zephaniah 2:9, Matthew 11:20-24, II Peter 2:6, and Jude 1:7**).

**Luke 10:13** *“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.”*

- The cities of Tyre and Sidon are cities in Palestine that God judged in the Old Testament for all to see (**Joel 3:4-16**).
- If we look at Bethsaida specifically, miraculous works were done there (**Mark 8:22-26** and **Luke 9:10-11**).
- Jesus states that if Tyre and Sidon would have seen what Chorazin and Bethsaida (cities also said to be in Palestine) had seen, they would have repented long ago. The Lord knows this because He knows the internal side of those He judges (**Jeremiah 17:10** and **Revelation 2:23**).
- We can look at Nineveh for an Old Testament example for what repentance looked like among the Gentiles (**Jonah 3:1-10**).
- Sackcloth and ashes were part of the O.T. process of confession of sin (**Daniel 9:1-5**).

**Luke 10:14** *“But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.”*

- Herein the principle that those who have been given more are expected to do more (**Luke 12:35-48**).
- One sins when they do not do what they know they should do (**James 4:17**; cf. **John 9:35-41, John 15:22, and II Peter 2:20-22**).

**Luke 10:15** *“And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.”*

- The principles above are continued, this time with the direct mentioning of Capernaum. This city received the opportunity to be obedient believers (**Matthew 4:12-17; 8:5-13, Luke 4:31-37, and John 6:59**).
- The idea that they were exalted to the heaven was about how they saw themselves (cf. **Daniel 5:18-20, Obadiah 1:1-4, and I Timothy 3:6**).
- The point of being thrust down (**Proverbs 29:23, Isaiah 2:12, Matthew 23:12, Luke 18:10-14, and James 4:6-10**) then ultimately to Hell (**Ezekiel 31:1-18**).

**Luke 10:16** *“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”*

- Hearing those Jesus sent was equal to hearing Him (**John 13:20**).
- Receiving Him [the only begotten of the Father] is equal to receiving the Father (**Matthew 10:40, Luke 10:16, John 12:44-45, and John 14:21**).
- Men that were moved by the Holy Ghost to speak or write were speaking/writing the word of God (**II Samuel 23:2, Jeremiah 1:9, Matthew 10:16-20, John 16:1-13, I Corinthians 2:1-13, I Corinthians 14:37, Galatians 1:10-12, II Timothy 3:15-17, and II Peter 1:20-21**).

**Luke 10:17** *“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.”*

- Obviously some time passes from the commission to this return of the seventy (**Luke 10:1**).
- We should not take the fact that they returned with joy to mean they didn't encounter troubles (**Acts 5:40-41, Acts 20:22-24, II Corinthians 12:7-10, Colossians 1:24, and James 1:2-3**).
- They were joyous that the devils submitted themselves to them through the name of Christ. The same as we see with the Apostles (**Mark 6:7-13**).

**Luke 10:18** *“And he said unto them, I beheld Satan as lightning fall from heaven.”*

- Satan was once in Heaven (**Revelation 9:1 and Revelation 12:7-9**).
- Other angels sinned too (**II Peter 2:4 and Jude 1:6**).

**Luke 10:19** *“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”*

- This is in this meaning of miraculous gifts (**Mark 16:15-20 and Acts 28:1-6**).

**Luke 10:20** *“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”*

- So, how much does casting out demons in the name of Christ really mean when it comes to eternal matters (**Matthew 7:21-23 and I Corinthians 13:1-2**)?
- Names written in Heaven (**Philippians 4:3 and Revelation 3:5; 20:15**).
- Big deal, look at what you did through the power Jesus gave you. Do focus on the “look what I have done.” Focus on what really matters. Besides, whether miraculous or not, followers of the Lord do not boast in the works which He equipped us to do (**Ephesians 2:1-10**).

**Luke 10:21** *“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”*

- Cf. **Matthew 11:25-26**
- As when Lazarus was raised (**John 11:41**), Jesus thanked the Father.
- This is a good point wherein we should think about how we too should be thankful to the Father (**Ephesians 5:20**, **Colossians 1:12**, and **Colossians 3:15-17**).
- Hidden from the “wise and prudent” and revealed unto babes is contrasting those who had child-like knowledge with those that think they are wise according to the wisdom of this world (**I Corinthians 1:18-3:23**).
- Think about the indictment on those that were “doctors of the law” (**Luke 5:17**).
- Think about the danger of trusting in human logic and earthly wisdom (**Proverbs 16:25**, **Proverbs 23:4**, **Isaiah 5:21**, **Isaiah 19:11**, **Jeremiah 8:9**, **Colossians 2:4-8**).
- Think about what Jesus said in the Parable of the Sower to His disciples (**Matthew 13:1-23**).

**Luke 10:22** *“All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.”*

- The Father had delivered all things to Christ (**Matthew 11:27**, **Matthew 28:18**, **John 3:35**, **John 5:22-27**, **John 17:1-2**, **Acts 10:36**, **Romans 14:9-11**, **Ephesians 1:20-22**, etc.). For now (**I Corinthians 15:24-28**).
- In light of what is the hidden wisdom revealed to babes, knowing God comes to whom He has been revealed to (**John 1:18** and **John 6:44-46**).
- On the base level, God has been revealed to all humanity through His Creation (**Acts 17:22-30** and **Romans 1:16-20**) and through the revelation of His word to the whole world (**Romans 16:25-27**).
- One cannot understand this to be that no one knows the Lord (**Hebrews 8:11** and **I John 5:20**).
- The simple point is that you cannot come to the Father without Jesus (**John 14:6**).

**Luke 10:23-24** *“And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”*

- There were times when Jesus talked privately to His disciples (**Matthew 24:3**, **Mark 9:28**, and **Luke 9:10**).

- Blessed were their eyes because they were being shown things that were kept secret from those that came before them (**Matthew 13:10-17**, **Colossians 1:26-27**, and **I Peter 1:3-12**).
- Salvation through Jesus Christ was foreordained before the foundation of the world (**I Peter 1:18-20**). That was hidden (**I Corinthians 2:7**).
- The mystery and the revelation of such was multifaceted and complex including the salvation of Gentiles (**Ephesians 2:10-3:11**).
- We should take note that the revelation of those things hidden from those in the past was not immediate (**I Corinthians 13:9**).

**Luke 10:25** *“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?”*

- A lawyer (**Matthew 22:35**, **Luke 7:30**, **Luke 11:45-52**, **Luke 14:3**, and **Titus 3:13**).
- Tempted or rather tested Jesus (**Matthew 16:1-4**, **Matthew 19:3-12**, **Luke 20:20-26**, and **John 8:1-11**).
- It is sad that a great question (what shall I do to inherit eternal life) was not a genuine question. Jesus had the words (**John 6:68**) and was/is the right source (**John 20:30-31**, **I John 5:11**, and **I John 5:20**).

**Luke 10:26** *“He said unto him, What is written in the law? how readest thou?”*

- Jesus took this lawyer to the law (**Deuteronomy 8:3**, **Isaiah 8:20**, **John 5:39**, **John 5:46-47**, and **Romans 10:5**).
- Jesus then throws the lawyers question back at him (cf. **Matthew 21:23-32** and **Luke 6:6-11**).

**Luke 10:27** *“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 neighbour as thyself.”*

- **Deuteronomy 6:1-7**, **Deuteronomy 30:1-6**, and **Leviticus 19:18**; cf. **Matthew 22:34-40**

**Luke 10:28** *“And he said unto him, Thou hast answered right: this do, and thou shalt live.”*

- Good job on the right answer, but what about the right actions (cf. **Luke 7:36-50**)?
- Knowing the right thing is only good if you do the right thing (**Leviticus 18:1-5**, **Deuteronomy 4:1-6**, **Deuteronomy 5:1**, **Jeremiah 11:6**, **Ezekiel 20:11-13**, **Matthew 28:16-20**, **Luke 6:46**, **Luke 11:27-28**, **Romans 10:5**, **James 1:21-27**, **James 2:14-26**, and **I John 3:1-10**).

**Luke 10:29** *“But he, willing to justify himself, said unto Jesus, And who is my neighbour?”*

- Self-justification is just plain wrong (**Psalms 36:1-4**, **Proverbs 30:12-13**, **Luke 16:13-15**, **Luke 18:9-14**, **Romans 10:1-3**, and **Galatians 6:3-4**).
- What a person should do, in relation to this situation, is look within and make changes if necessary (**Psalms 119:59-60**, **Lamentations 3:40**, **Hosea 14:1-3**, **Zechariah 1:1-6**, and **Acts 26:20**).

**Luke 10:30** *“And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”*

- God’s view of thieves and even companions of thieves is really clear (**Exodus 20:15**, **Exodus 22:1-15**, **Proverbs 29:24**, **I Corinthians 6:9-10**, and **Ephesians 4:28**).
- Just thinking about that principle as it relates to what is truly valuable (**Matthew 6:19-21**).
- Some steal because of desperation (**Proverbs 6:30-31**).
- Others, as in this illustration, are predators (**John 10:10**).

**Luke 10:31** *“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.”*

- One of the roles a priest held was to bring the law before the people (**Nehemiah 8:2**). There were supposed to be teaching priests (**II Chronicles 15:3**).
- As one who should know and teach the law, you would assume the priest knew to love his neighbor (**Leviticus 19:18**).
- You would even think, as a priest, how you’d not want to contribute by neglect to the suffering of your neighbor (**Leviticus 24:19**).
- This is just a parable. If it were not, I would spend much time talking about the pattern of apostasy among the priests in Israel (**Isaiah 28:7**, **Jeremiah 5:31**, **Ezekiel 22:26**, **Malachi 1:1-8**, and **Matthew 26:3-4**).

**Luke 10:32** *“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”*

- Priests came forth from the tribe of Levi (**Deuteronomy 21:5** and **Joshua 18:7**).
- Not all Levites were priests (**Numbers 3:6**), but they did work related to the work (**I Chronicles 15:14**; **28:13**).
- They were servants (**Numbers 18:21** and **II Chronicles 35:3**). So, you’d expect some service here.



**Luke 10:33** *“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,”*

- The Samaritans were looked down upon by the Jews (**John 4:7-9; 8:48**).
- Samaria was once the capital of ten tribes of Israel (**I Kings 16:29; 21:18**) before they were carried away (**II Kings 17:7-23**).
- The history was bad (**Nehemiah 4:1-2**).
- The despised one showed compassion. That was good on several levels (**Proverbs 17:5, Proverbs 24:17, Obadiah 1:12, and Matthew 5:43-48**).

**Luke 10:34-35** *“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”*

- Though these are not Christians in this parable and what I am about to refer to wasn't written yet when Jesus taught this parable, think of the need for action instead of words (**I John 3:17-18**).
- This Samaritan, in this Parable, looked after the injured man (**Matthew 25:31-46, James 1:26-27, and James 2:14-17**).

**Luke 10:36** *“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”*

- Then Jesus put the lesson on the lawyer by asking the lawyer a question that brings about the application of the parable (cf. **Matthew 17:24-27, Matthew 21:23-27, Matthew 21:28-32, Matthew 21:33-43, Matthew 22:15-22**, etc.).

**Luke 10:37** *“And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”*

- The lawyer gets it (**Proverbs 14:21 and Micah 6:8**).
- Now, he needed to go and do it (**Luke 6:46, Luke 11:28, Romans 2:13, James 1:18-25, James 4:17, and I John 3:7**).

**The final notes for this chapter should be up next week.**