

## Luke Lesson 10

### Luke Chapter 10

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Memory verses for this week: *Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

**Introduction:** We continue our study of the book of Luke this week as we continue in chapter 10. Last week, we studied about Jesus being transfigured on the mountain as Peter, James and John looked on. They saw Jesus in his glorified body along with Moses and Elias. Jesus taught the disciples about his upcoming death in Jerusalem, and later taught on the true meaning of being a disciple. We begin this week with Jesus sending out the 70 to do the work.

#### I. The Mission of the Seventy

*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.*

We understand that these seventy did not have the same official standing as the twelve disciples. Their commission was for a limited time only. This was the period when they went from city to city before Christ was finally rejected by the people of Galilee. Christ sent them out two by two, and I think that is the best way still for us to go. When we have another person with us, they can help in the work and we encourage one another with our fellowship. Also, when one falls, the other can help that one up whether it be physically or spiritually. We can always use a little extra help.

*Eccl 4:9 Two are better than one; because they have a good reward for their labour.*

*Eccl 4:10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.*

*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.*

As Christ looked upon the vast multitudes, he recognized that they were as sheep without a shepherd. When you and I look out today, it is true still. The fields are white unto harvest. Jesus desired his disciples to go out and to spread the message of the kingdom. He said the harvest is truly great, but the laborers

are few. God still today does most of his work with a handful of people in many churches. But the commission is not to a few, but to the whole church.

J. Vernon McGee pointed out how harvest follows the sowing of the word. We are to be sowers of the seed every day. God will actually bring in the harvest.

“But the Lord said that the harvest is great and the laborers few.” We must remember *where* Jesus was when He made that statement. He was on the other side of the cross at the time, and an age was coming to an end. At the end of every age is judgment. The judgment that ends an age is a harvest, and the age itself is for the sowing of seed. I believe that we are sowing seed today, and that at the end of this age there will be a harvest. In the parable of the tares and wheat the Lord said, “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13:30). My business is to sow the seed which is the Word of God. That is the business of every Christian. i

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

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

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

Jesus gives instructions to the 70 as they go out. He warns them that they are being sent as lambs among wolves. These 70 were to go with simple dependence upon Christ to sustain them. They could not take provisions for a long journey, since it was to be short mission. He says to carry neither purse, nor scrip, nor shoes, and salute no man by the way. If they were mistreated, they were not to retaliate for the poor treatment. They were not to be picky about where they stayed, but go into houses that desired to have them.

*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.*

*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.*

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

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

These seventy were sent mainly to the people of Israel, God’s chosen nation. And those being sent were also Jews. The nation of Israel was waiting for the kingdom of God was expecting the Messiah to come in great power and glory. One day, Jesus, when He comes in the second coming, will come this way. But

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iJ. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

he came as a lowly servant the first time. The seventy were to go and proclaim the near approach of that kingdom. Jesus promises that they will be taken care of as the 'labourer is worthy of his hire.' They went expecting to be received well by their Jewish brothers and sisters as they came to declare the presence of the King among them. As they came into the houses, if the son of peace was there, they were to stay and their peace was to be upon that home. And whatever was set before them, they were to eat it with gladness.

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

If the people unto whom they declared the kingdom would not receive them, they were given instructions as to how to handle it. They were to go their way and wipe the dust from their feet. It says that those who would not hear would face worse judgment than Sodom and Gomorrah faced. The warning they were to give is 'the kingdom of God is come nigh unto you.' And we still have to warn people today that the kingdom of God is nearer now than ever before.

Matthew Henry spoke of how they were commanded to tell them of the judgment they faced if they would not hear the truth.

Tell them that you will not carry with you the dust of their city; let them take it to themselves, for *dust they are*.' It shall be a witness for Christ's messengers that they had been there according to their Master's order; *tender* and *refusal* were a discharge of their trust. But it shall be a witness against the recusants that they would not give Christ's messengers any entertainment, no, not so much as water to wash their feet with, but they were forced to wipe off the dust. "But tell them plainly, and bid them *be sure* of it, *The kingdom of God is come nigh to you*. Here is a fair offer made you; if you have not the benefit of it, it is your own fault. The gospel is brought to your doors; if you shut your doors against it, your blood is upon your own head. Now that the *kingdom of God is come nigh to you*, if you will not come up to it, and come into it, your sin will be inexcusable, and your condemnation intolerable.'" Note, The fairer offers we have of grace and life by Christ, the more we shall have to answer for another day, if we slight these offers: *It shall be more tolerable for Sodom than for that city*, v. 12. The Sodomites indeed rejected the warning given them by Lot; but rejecting the gospel is a more heinous crime, and will be punished accordingly *in that day*. He means the day of judgment (v. 14), but calls it, by way of emphasis, *that day*, because it is the last and great day, the day when we must account for all the *days of time*, and have our state determined for the *days of eternity*. ii

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iiHenry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

## II. Jesus Pronounces Judgment on the Cities

*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.*

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

Jesus speaks first of Chorazin and Bethsaida. He declares that if the mighty works that had been done in them had been done in Tyre and Sidon, that they would have repented. Jesus declares that these cities would face a more severe judgment than Tyre and Sidon.

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

*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.*

Capernaum was a city where our Lord preached some of his greatest sermons. This city witnessed many great works done. This is where Jesus restored Peter's wife's mother to health when she was sick of a fever. This was the same city where He raised Jairus' daughter from the dead.

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

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

*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.*

When the seventy return from their mission, they rejoiced and said that even the devils were subject to them through the name of Jesus. Jesus looked forward in time to the hour when Satan will be finally cast out of the heavens. He says "I beheld Satan as lightning fall from heaven. He gave these men special apostolic powers where they could tread on serpents and scorpions and not be hurt. Some today handle snakes and believe they can drink any kind of poison and be safe. We can't emphasize enough that God gave special powers to the early church in order to confirm Jesus Christ and His Word. But now we have the complete Word of God and special powers are no longer available to Christians like they were in those early days. We no longer do things in part like they did in those early days. We have the complete word of God which is finished and final.

*1 Cor 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

*1 Cor 13:9 For we know in part, and we prophesy in part.*

*1 Cor 13:10 But when that which is perfect is come, then that which is in part shall be done away.*

*1 Cor 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*

*1 Cor 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

*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.*

*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.*

*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.*

*Luke 10:23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:*

*Luke 10:24 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.*

Jesus rejoiced in Spirit and gave thanks to God. He was not dependent upon his worldly conditions to bring him joy. So often we are easily cast down and depressed when others do not want to hear the truth of God's Word. Many don't have a heart for the things of God. Jesus did not have many that wanted to hear the Word then, but it did not bring him down. He rejoiced in those who were blessed to see the truth, even if it was but a few. Those wise of this world's knowledge have the things hidden to them. Jesus was content to know that the purpose of God was being carried out in spite of man's rejection and enmity. He tells the disciples that they were blessed to see things that many prophets and kings had desired to see and hear. What a blessing to be taught by the Lord Jesus Christ.

### **III. A Lawyer Questions Jesus**

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

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

I guess that of all professions that a person can have, a lawyer is one that tends to bring a negative connotation to mind. Of course many lawyers are honest upstanding citizens, but this man did not seem sincere in his question. It was not like he was really asking how he could inherit eternal life, but he was looking to draw Jesus into a controversy as to the Law of Moses. Moses in the law had

declared that those who obeyed the precepts of the law would live, while those who violated them should be accursed. The term lawyer in Jesus' day was not the same as we think of today. They were more like Theologians of our day. They understood the law and were well versed in Old Testament scriptures. Jesus asks him what is written in the law?

*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.*

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

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

After asking him what he read in the law, the lawyer responds with a good answer. He says "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." It truly is sad that the lawyer knew the scriptures so well, but could not see his lost and undone condition. We know that no one keeps all the law.

*Rom 3:10 As it is written, There is none righteous, no, not one:*

*Rom 3:11 There is none that understandeth, there is none that seeketh after God.*

*Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

*Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

*Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

*Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*

*Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

*Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.*

Jesus commended the lawyer and tell him if he would do this, he would live. It says he wanted to justify himself, and asks Jesus "Who is my neighbour?" The man was guilty of not following the first commandment which is to love God first, above all. While asking who is my neighbor, he had probably been better off asking "Who is my God?" If we aren't serving the true Jehovah God, our father is Satan. The reality is that all men and women around us are our neighbors. We can't exclude some because they don't agree with us or because they have a

different color of skin. Jesus really brings this home as He answers the man well with the parable of the Good Samaritan.

#### IV. Parable of the Good Samaritan

*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.*

*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.*

This wounded, half dead man represents us all in our physical, natural condition. He was alive in the flesh, but he was dead spiritually.

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

*Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

*Col 2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.*

We see the first man that comes along is a priest. He represent the spiritual side of the legal covenant. He saw the afflicted man, but evidently he feared he might defile himself by touching one so near to death and polluted with blood. Priests lived under strict guidelines, and perhaps he was just being obedient to the rules.

*Lev 21:1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:*

I see a lot of people so hung up on following rules that they fail to see the brother or sister in need. If you have an opportunity to help someone and you drive on by to hurry to a church service, or we not doing the same as this priest. Jesus would have us to help those in need.

*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.*

The second one to come by was a Levite. He did seem more interested because he came over and looked at him before he passed on by. We know the Levites were highly involved in the law and were the tribe of the priests know as the Levitical order. This Levite represented the inward aspect of the law. He saw, but saw no reason to make it part of his duty to help someone in such a deplorable condition.



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

*Luke 10:34 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.*

*Luke 10:35 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.*

Finally help came to the man in distress from the most unlikely source. A Samaritan, one who was despised and had nothing to do with the Jews, comes by. Actually it was the other way around. The Jews had nothing to do with the Samaritans. So this was the last man in the world that the wounded man would expect to come and help him. We know when the Jews in Chapter 8 of the book of John sought to express contempt toward Jesus, they called him a Samaritan.

*John 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*

Doing the best the man knew how, the Samaritan did all he could to help him. He was the one who was a 'true neighbor' to the man who was in need. He not only bound up his wounds and gave him medicine, but carried him to the inn on his own animal and paid the host for all they had done for him. And he promises to come again and pay whatsoever thou spendest more. This is a type pointing to how Jesus will come again and reward all who have done good and been about the Father's business. The Samaritan was a type pointing to Christ. Christ comes to where we are and helps those in need. Jesus then asks the lawyer a question.

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

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

Which now of these three was neighbor to him that fell among thieves. The lawyer again answers correctly, and Jesus tells him to go and do likewise. Not only should the lawyer do this, but you and I should each day let the spirit guide us in how we should help others. If every Christian responded to all the opportunities we are given daily to help those in need, I think the vast majority of needs would be met all around the world. Where do we fit in among the three men who came by? Are we too involved in religion to get involved, or feel we are too important to be bothered? Or could we be like the Samaritan... willing to go out of our way and maybe spend some money to help those in need. With God's help, we need to be known as people who are 'good Samaritans'.



In the King James Study Bible, Jerry Falwell said this about the poor man who was helped by the Samaritan.

Two Jews, a priest and a Levite, passed by but did nothing to help the poor man. Then a Samaritan (see Jn 4:9) came along and aided the robbed victim, even seeing to his full recovery by paying for his stay at an inn. This Samaritan was a true neighbor. He had a compassionate heart, a helping hand, and unlimited concern. He gave up personal comfort, physical energy, and valuable time. As one preacher expressed it, the robbers beat him up, the priest and Levite passed him up, but the Samaritan picked him up. The thief said, "What's yours is mine, I'll take it." The priest and Levite reasoned, "What's mine is mine, I'll keep it." But the Samaritan said, "What's mine is yours, we'll share it." Let us heed Jesus' final injunction to the lawyer, **Go, and do thou likewise** (vs. 37) iii

## V. Martha and Mary (Service and Communion)

*Luke 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.*

*Luke 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.*

*Luke 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

*Luke 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:*

*Luke 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

Jesus many times came to this village of Bethany. This is the home of the two sisters, Mary and Martha, and their brother Lazarus. They always welcomed the Lord into their home. How blessed is the home where Christ is always welcome. These two were sisters, but one was very concerned about taking care of things and preparing the meal (Martha), while Mary was most concerned about sitting at Jesus' feet to learn about the Lord. Martha requests that Jesus tell her sister to help her to prepare the meal and help with the serving, but Jesus did not. He told her that she was troubled about many things, but Mary had chosen the good part that shall not be taken away. There is a lesson there for us. We should never be in a big hurry to do things when we could be learning about our Lord. Wisdom begins when we learn to fear the Lord.

*Prov 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

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iiiJerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994.

*Prov 9:11 For by me thy days shall be multiplied, and the years of thy life shall be increased.*

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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