

Luke 10:1-24

Introduction: In between these two chapters the events of John 7:11-10:21 take place in Jerusalem. We know that this section is important because Luke spends 24 verses on it.

**Jesus equips the 70 for their brief ministry—10:1-20**

- 1) Jesus prepares the anonymous seventy—10:1 <sup>1</sup> *Now after these things the Lord appointed seventy (some MSS read 72) others also and sent [ἀποστέλλω] them on ahead of Him two by two into every town and place where He Himself was about to go.*
  - a) Their ministry was to take place in the common towns and villages of Judea outside Jerusalem (and possibly in Perea across the river) to common people. The religious leaders have officially rejected Jesus. He now turns to the common man.
- 2) Jesus instructs the seventy—10:2-12
  - a) Pray to the Sovereign God—<sup>2</sup> *Therefore He said to them, “On the one hand **the harvest** (emphatic) is plentiful, but on the other hand the workers are few. Therefore beseech the Lord of the harvest that He would send out [ἐκβάλλω] workers into His harvest.*
    - i) Recognize you are not enough. More workers are needed.
  - b) Recognize the potential dangers and the urgency—10:3-4 <sup>3</sup> *Depart; behold, I am sending [ἀποστέλλω] you<sup>pl</sup> out as lambs in the midst of wolves. <sup>4</sup> Carry no moneybag, no knapsack, no sandals, and greet no one on the road.*
    - i) The mission is proclamation, not relationship building. (Magill)
    - ii) Recognize your need for His protection and His provision.
  - c) Respond appropriately to those among whom you minister—10:5-12
    - i) To households—10:5-7 <sup>5</sup> *Now whatever house you enter,*
      - (1) Regarding a benediction of peace—*first say, ‘Peace to this house.’ <sup>6</sup> And if (3<sup>rd</sup> class, probable) a son of peace is there, your<sup>pl</sup> peace will rest upon him. But if not, it will return to you<sup>pl</sup>.*
      - (2) Regarding contentment with your wages—<sup>7</sup> *And remain in that house, eating and drinking what they give you<sup>pl</sup>, for the worker is worthy of his wages. Do not pass from house to house.*
    - ii) To towns—10:8-12
      - (1) Positive—10:8-9 <sup>8</sup> *And whatever town you<sup>pl</sup> enter, and they welcome you<sup>pl</sup>, eat what is set before you<sup>pl</sup>. <sup>9</sup> And heal the sick in it and say to them, ‘The kingdom of God has come near (perfect aspect) to you<sup>pl</sup>.’*
      - (2) Negative—10:10-12 <sup>10</sup> *But whatever town you<sup>pl</sup> enter, and they do not welcome you<sup>pl</sup>, having gone out into its streets say, <sup>11</sup> ‘Even the dust of your<sup>pl</sup> town that clings to our feet we wipe off against you<sup>pl</sup>. Nevertheless know this, that the kingdom of God has come near to you<sup>pl</sup>.’ <sup>12</sup> I say to you<sup>pl</sup>, it will be more tolerable in that day for Sodom than for that town.*

- (a) The rejection of the current message from Christ is more serious than the worst sins of the past.
- 3) Jesus announces warnings on unrepentant cities—10:13-15
- a) To Chorazin and Bethsaida—10:13-14 <sup>13</sup> *Woe to you, Chorazin! Woe to you, Bethsaida! Because if (2<sup>nd</sup> class condition, contrary to fact) the mighty works done in you<sup>pl</sup> had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> Nevertheless it will be more tolerable for Tyre and Sidon in the judgment than for you<sup>pl</sup>.*
- i) To reject Christ's message is more serious than the sin of wicked Gentiles!
- b) To Capernaum—10:15 <sup>15</sup> *And you, Capernaum, will not be exalted to heaven, will you? No, you will be brought down to Hades!*
- 4) Jesus reminds them of two potential responses to their ministry—10:16
- a) Positive—10:16a <sup>16</sup> *The one who is characterized by listening to you<sup>pl</sup> listens to Me,*
- b) Negative—10:16b
- i) Disregarding God the Son—*and the one who is characterized by disregarding you<sup>pl</sup> disregards Me,*
- ii) Disregarding God the Father—*and the one characterized by disregarding Me disregards Him who sent [ἀποστέλλω] Me.”*
- 5) Jesus commands the seventy to rejoice in the appropriate things—10:17-20
- a) <sup>17</sup> *Then the seventy returned with joy, saying, “Lord, even the demons are submitting to us in Your name (authority).”*
- b) <sup>18</sup> *And He said to them,*
- i) Past defeat or repeated retreat?—*“I was observing Satan fall like lightning from heaven. (cf. Isaiah 14)*
- ii) Power over hostility—10:19 <sup>19</sup> *Behold, I give you<sup>pl</sup> authority to tread on serpents and scorpions, and over all the power of the enemy (i.e. Satan), and nothing shall ever (double negative) hurt you<sup>pl</sup>.*
- iii) Rejoice appropriately—<sup>20</sup> *Nevertheless*
- (1) Negatively—*do not rejoice in this, that the spirits are being subjected to you<sup>pl</sup>,*
- (2) Positively—*but rejoice that your<sup>pl</sup> names have been recorded in heaven.”*
- (a) i.e., you are personally known by God and your eternal presence before Him is certain (Bock)

### **Jesus responds to their ministry—10:21-24**

- 1) Jesus speaks to the Father in the Spirit—10:21 (NB the Tri-unity of God)
- a) Spirit-engendered—<sup>21</sup> *In that hour Jesus rejoiced in the Spirit, and said,*
- b) Sovereign
- i) *“I acknowledge [ἐξομολογέω] You, Father, Lord of heaven and earth,*
- (1) Negative—*because You have hidden these things (the good news of the kingdom) from the wise and intelligent*
- (2) Positive—*and have revealed them to infants.*
- (a) To be absolutely dependent on another for care and provision
- ii) *Certainly, Father, because it was well-pleasing in Your sight.”*

- 2) Jesus speaks to His disciples about their rare privileges—10:22-24
- a) Jesus' authority—10:22 <sup>22</sup> *And having turned to the disciples, He said,*
    - i) Delegation—*“All things have been handed over to Me by My Father,*
    - ii) Jesus and the Father are tied together—*and no one knows who the Son is except the Father, and who the Father is except the Son,*
    - iii) The Father grants the Son to reveal to whomever the Son chooses—*and anyone to whom the Son determines to reveal Him.”*
      - (1) NB the Son's unquestioned authority to determine to whom He reveals the Father. He is the Mediator between sinful people and the Father. Revelation of salvation is the sovereign choice of the Son.
  - b) Their unique privilege—10:23-24 <sup>23</sup> *Then having turned to His disciples, He said to them privately, “Blessed are the eyes that are seeing what you<sup>pl</sup> see,*
    - i) Why? <sup>24</sup> *because I tell you<sup>pl</sup> that many prophets and kings desired [aorist] to see what you<sup>pl</sup> see [present] but did not see [aorist] it, and to hear [aorist] what you<sup>pl</sup> hear [present] but did not hear [aorist] it.”*

**Take-home truth:** The need is great and the workers are few. Will we pray to the Sovereign Lord of the harvest for Him to send out more workers? Perhaps it is the prayer, “Here am I, Lord; send me.”