

## Luke 10

## ASVh with Comments

**Summary.** In this chapter, the Lord Jesus Himself has shown the way of the true followers and how they should behave with people. **Luke 10:1-16.** Jesus sends out the seventy-two disciples to spread the news that the Lord is coming now. These seventy-two disciples have different duties than the twelve Apostles; the Lord sent them ahead following His direction of travel to proclaim, “the kingdom of God has come near to you”. **Luke 10:17-20.** The return of the seventy-two and their report about their successful mission. The disciples’ authority and power were all done in Jesus’ name. **Luke 10:21-24.** Jesus rejoices in the Holy Spirit and gives thanks to the Father because all things have been delivered unto Him, souls believe in Him, and power and authority are given to those that work under His name. **Luke 10:25-37.** A lawyer comes to test the Lord Jesus with a question about the eternal life. In His answer, the Lord teaches that riches and position of this earth do not guarantee one a place in heaven. He gives the parable of the Good Samaritan and teaches who is our neighbor and what it means to love our neighbor as the Bible commands. **Luke 10:38-42.** Martha and Mary serve the Lord; one likes to do work while serving and the other likes to stay put and listen to the Lord. Both actions of these two women are pleasing to the Lord. Both servings come as one in pleasing the Lord, equal amount and value for both actions.

<sup>1</sup> And after this the Lord appointed seventy-two others and sent them in two and two before Himself, into every town and place, where He Himself was about to go.

**Comments 10:1.** “And after this”. The event of sending the 72 disciples is a completely separate event to the event of sending the twelve apostles described in Luke 9:1-5, where the Lord called the twelve apostles together and sent them out to preach the kingdom of God and to heal the sick. The sending of the 72 disciples took place after the sending of the twelve apostles and after the transfiguration described in Luke 9:28-36.

“the Lord appointed seventy-two others “. The issue here is that some manuscripts put the number in this verse and verse 17 at 72 and other manuscripts put this number at 70. In this commentary, it is believed that the original number in Luke’s Gospel is 72 as translated here (see Greek NT: Westcott and Hort 1881).

**Q:** Were the twelve apostles sent as well during this time and were they included in the 72 number, or were all these other disciples that the Lord sent out? **A:** Look at the verse itself, “seventy-two others”, so the 72 number does not include the twelve apostles. These 72 disciples are people that continued to follow the Lord for a period of time and had faith and trust in the beloved Son of God. The faith and trust developed in them as they continued to follow and listen to His teaching.

“sent them in two and two before Himself, into every town and place ...”. These 72 disciples will go out and spread the news that the Lord is coming now. The Lord sent them ahead, following His direction of travel.

<sup>2</sup> And He said to them, The harvest indeed plentiful, but the laborers are few; pray you earnestly therefore to the Lord of the harvest, that He might send out laborers into His harvest.

**Comments 10:2.** See Comments Matthew 9:37-38. This saying in Luke 10:2 is given in a different context than the saying in Matthew 9:37-38, but the meaning is the same.

<sup>3</sup> Go; behold, I send you out as lambs in the midst of wolves.

**Comments 10:3.** In this verse, the Lord wants to tell all true believers that when you are among the unbelievers, behave as the Lord of life teaches you. Use the Bible in dealing with unbelievers, and that will stir them to curiosity in their minds, and they will try to find what you are talking about, and you will lead some of them that the Lord calls to be believers as you are.

<sup>4</sup> Carry no moneybag, no sack, no sandals; and greet no one on the way.

**Comments 10:4.** For verses 4 to 12, see Comments Matthew 10:9-14, Comments Mark 6:7-13, and Comments Luke 9:1-5. Note that the sayings in these verses were given to these 72 disciples; they have some similarities, but also some differences when compared with the sayings in Matthew 10:9-14, Mark 6:7-13 and Luke 9:1-5.

“Carry no moneybag, no sack, no sandals”. When the Lord has told the disciples to not take these items, it will make all disciples think again what they are working for. Do not take valuable things, and do not think about gaining valuable things later; that was the main reason the Lord commanded them not to take these items.

“and greet no one on the way”. Also, the reason for telling them not to greet anyone, was because when you greet someone, the conversation will come, and they were not ready yet to tell why they are following the Lord Jesus and doing the work for Him. At this point in time, they need to separate themselves. These are not the same as the twelve. These 72 are different disciples and they were called to serve the Lord and announce to people that “the kingdom of God has come near to you”.

<sup>5</sup> And into **which** house **you** enter, first say, Peace to this house.

**Comments 10:5.** When you go to whatever house to stay in, pray for that house that the peace of God comes upon them.

<sup>6</sup> And if a son of peace be there, your peace **will** rest upon **them**; but if not, it **will return** to you.

**Comments 10:6.** “And if a son of peace be there”. In this context, the “son of peace” is a spirit from the Lord that will bring peace to all in that household, if those in that household, deep inside their soul, are joyfully receiving the disciples without expecting to receive payment in return. But if inside their hearts they expect payment in return for doing good to the disciples, the spirit from the Lord will know, and will let them feel in their hearts that this household expects not spiritual gifts but payment of earthly things, that why it says, “it shall return to you again”. In this verse, the “son of peace” is not the Holy Spirit but a servant spirit from the Father. The people in the household are not “the son of peace”, they did not have the son of peace before hearing the word from the disciples. The son of peace will open the hearts of those people and will stay there if their souls joyfully receive the word of God, but if they reject the word of God, that peace, “the son of peace”, will return to the disciples. Because the hearts of the disciples have come to do the Lord’s will, that is why the son of peace will return to the disciples.

<sup>7</sup> And in **the** same house remain, eating and drinking **beside them**; for the laborer is worthy of his **wages**. **Change** not from house to house.

**Comment 10:7.** When you minister remain in one place, in that period of time, do not look somewhere else where you expect to have a more comfortable stay than the house you are in, be joyful and thankful to stay where you are. When they are joyful to give and provide for you, that is the “worthy of wages” you have received, because you also have given them joy and peace in the spirit as a payment.

<sup>8</sup> And into **which** city **you** come in, and they **accept** you, eat **the present given** you,

**Comments 10:8.** This verse may look the same as verse 7, but there is a different meaning here. When referring to a city, it relates to your duty to walk throughout the town and proclaim the good news of God to all in that city, not just only in the place that received you to stay, but also to all that you will meet in that city. At those times, people setup festivals when they had guests in their town that came to proclaim the peace of God to them. They would set a common table where the whole town and the guests would join the feast together, and there, during that time, the guests as well would proclaim the joyful news to them and give them thanks at the same time.

<sup>9</sup> and heal the sick **in it**, and say **to** them, The kingdom of **God** has come **near to** you.

**Comments 10:9.** In this verse, pay attention to the words. Because when you tell them, “the kingdom of God has come near to you”, you already have invited the Lord to come to that place and heal all the sick. And this verse tells us that everyone who has faith in God can pray for people to receive mercy and be healed.

<sup>10</sup> But into **which** city **you** come in, and they **accept** you not, **having come** out into the **public square**, say,

<sup>11</sup> **Also** the dust **out of** your city, that **sticks** to our feet, we wipe **clean** against you; nevertheless, know this, that the kingdom of **God** has come **near**.

**Comments 10:10-11.** This verse is not about considering them as enemies; it tells you, if there is any place or anyone that has rejected the good news, you can walk away from it without feeling guilty. You have already tried to save their souls, but they themselves have rejected the good news.

<sup>12</sup> I say to you, it will be more **endurable** in that day for Sodom, than for that city.

**Comments 10:12.** When the Lord has sent these disciples to any place that was on His way, the Lord Himself has already stretched out His hand for help; but some have rejected the help of God. Their punishment is greater than the other places that are mentioned in these verses, even Sodom, Tyre and Sidon (see verses 12 and 14).

“in that day” refers to the judgment day to come.

<sup>13</sup> Woe to you, Chorazin! Woe to you, Bethsaida! For if the **miracles having taken place** in you, had **taken place** in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

<sup>14</sup> But it will be more **endurable** for Tyre and Sidon in the judgment, than for you.

<sup>15</sup> And you, Capernaum, who have been **elevated** up to heaven, you will be brought down to Hades.

**Comments 10:13-15.** All these verses are warnings for repentance, see Comments Matthew 11:20-24.

<sup>16</sup> He that is hearing you hears **Me**; and he that is **disesteeming** you **disesteems Me**; and he that is **rejecting Me** rejects **Him** who sent **Me**.

**Comments 10:16.** This verse shows a chain reaction similar to Matthew 10:40 (see Comments Matthew 10:40).

<sup>17</sup> And the **seventy-two** returned with **gladness**, saying, **Lord**, even the demons are **submissive to us in Thy name**.

**Comments 10:17.** They are glad because they can see that by themselves, they can do work under the shadow of the Lord. Give attention to the last part, “in Thy name”; that is the heart of all activity when the believers act according to the will of the Lord.

<sup>18</sup> Then **He** said to them, **I beheld** Satan fallen as lightning **out of heaven**.

**Comments 10:18.** In this verse, the beloved Son of God has told not only to His disciples, but to all humans in the world as well, that the beloved Son of God has seen “Satan fallen as lightning out of heaven”. Because the Father’s plan has come into effect, the beloved Son of God has come down on earth to gather all humans that belong to Him; the only way Satan can fight is by coming down on earth to stop humans from believing in the mercy of the Father through the beloved Son of God. They cannot fight God, but they can fight to win humans, because not all humans will obey all the teachings of the beloved Son of God, and some will not be able to escape evil’s hands.

<sup>19</sup> Behold, **I** have given you **the authority** to tread upon **Satan** and scorpions, and **upon** all the power of the **adversary**, and nothing shall in any **way harm** you.

**Comments 10:19.** This verse tells clearly that the beloved Son of God has authority to appoint someone (a disciple) to work on earth in fighting the child of the dark that will come when any human listens and obeys the voice of the dark. As the verse says, the Lord will give His disciples authority. The power of the enemy surrounds us on earth, but they cannot overpower (possess by themselves) the human mind because the Holy Spirit occupies the earth, but the ones that are listening to the dark, are opening themselves to be used by them.

“the authority to tread upon Satan and scorpions”. Satan here is the voice of the dark which Satan himself has sent down as preparing the way for themselves; but the scorpions are the humans that obey the dark side’s teaching. The Lord has power to give authority to His servants to be able to overpower them (Satan and scorpions) and be submissive to the servants of the Lord.

“and upon all the power of the adversary”. By the authority they have received, the servants will have power to fight all evil.

“nothing shall in any way harm you.” To harm here is not hurt to the physical body, but to the spiritual soul of the persons that have submitted themselves to serve the beloved Son of God on this earth. The servants’ souls will not be hurt in any way by the enemy; the Lord has given them authority to conquer the adversary.

<sup>20</sup> Nevertheless in this rejoice not, that the spirits are **submissive** to you; but rejoice that your names are written in heaven.

**Comments 10:20.** As the verse tells, when you do work for the Lord and succeed here on earth, do not rejoice over that success, but rejoice that, as the verse has told, your names are written in heaven. When the judgment time comes, if your name has been written down, you will not be waiting for the judgment; but you will cross to the other side and be alongside the beloved Son of God.

<sup>21</sup> In the same hour full of joy in the **Holy Spirit, He** said, **I praise Thee, Father, Lord** of the heaven and of the earth, that **Thou** did hide these from the learned and intelligent, and did reveal them to simple-minded, yes, **Father**; for in this manner was well-pleasing in **Thy** sight.

<sup>22</sup> All things were entrusted 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 whomever, if the **Son** wishes to reveal.

**Comments 10:21-22.** For verses 21 to 22, see Comments Matthew 11:25-27.

**Q:** Reading the gospels, you might ask yourself how it is possible that the gospels have many similarities; but at the same time, it appears that there are some conflicts and confusions. Is it possible that the gospel writers consulted each other's manuscripts and just made some cuts and additions as they remembered or researched?

**A:** We believe that the gospels are given by the Holy Spirit to each writer, and there is no copy between the writers. Each gospel writer wrote independently what the Holy Spirit had given them. They did not have interaction of writing in between them, the only one interaction they have was the Holy Spirit. Only the Holy Spirit knows all things, precisely how they happened and what the Lord Jesus' words were as He ministered to people. The Holy Spirit is the writer of all gospels, and He used the human writers to convey what He wanted them to write down in the Bible for us. No human mind can remember things precisely after years have passed. The Holy Bible is not from men, but by the Holy Spirit given to the writers. The Lord gives portions of events to each writer to write down; one writer will get one portion, and another writer will get another portion. But they all connect together and make all things complete; nothing is against each other. Also, remember that the Lord has not been all the time with all of the disciples simultaneously; in each portion of the gospels, we can tell the difference; the Lord has told the disciples the same things but not in one time telling. This is how the Lord can separate between true believers and believers by name; when someone reads the Bible, the dark mind in them will try to link them that the Bible is not the Holy Word, but it is just a word of men, written by men's efforts and research. Because of the confusion, when some persons read with the head but are not using the heart to think they cannot see that the Holy Spirit is the author of His Holy Word, the Bible, and He has given all the words of the Bible to the writers.

<sup>23</sup> And turning to the disciples in private, **He** said, Blessed are the mind's eyes which perceptively-see what you perceptively-see!

**Comments 10:23.** In this verse, the Lord has told His own disciples, remember what your eyes have seen, and what your ears have heard as you are walking with Me on earth.

<sup>24</sup> For **I** say to you, that many prophets and rulers wished to discern clearly what you perceptively-see and discerned clearly not; and comprehend by hearing what you comprehend by hearing and comprehended by hearing not.

**Comments 10:24.** The miracles Jesus performed on earth, even rulers and prophets of the past wanted to see, but they did not have a chance; neither the people after them have seen Jesus or heard what Jesus has told His disciples in private. We should use the miracles that Jesus performed and are recorded for us in the Bible, to strengthen our faith in Jesus when we read the Bible and believe that the Bible is the true Word of God.

<sup>25</sup> And behold, a certain lawyer stood up to test Him, saying, **Teacher**, what shall I do to inherit eternal life?

**Comments 10:25. Q:** Is this story with the "certain lawyer" given here in this chapter, the same story with the "rich ruler" given in Matthew 19:16-22, Mark 10:17-22, and Luke 18:18-23; or is this a different story given in a different circumstance? **A:** The story in Luke 10:25-37 is a different story. The "certain lawyer" story and the "rich ruler" story are not the same, they have partial similarities, but they are not happening at the same time and with the same people.

“to test Him”. The people that believe in themselves, that are smart, always see someone else below them; so, this lawyer wants to test the Lord, because in his eyes he saw the Lord as a common poor man that has no school as he has; and he has put the Lord below himself.

“Teacher, what shall I do ...”. This man has treasures on earth and expects to gain eternal life according to the teachings of men, because the blessings of this earth have shown that he is worthy enough to have the eternal life in heaven. All rich people do believe this way. The question he has made has shown the purpose of this person. Pay attention to the words, “inherit eternal life”; eternal life has told already the meaning of the person, it is more than testing, at the same time he wants to put everyone else below; according to the knowledge of earth, he already believes that he can inherit eternal life, that all this person can think about.

<sup>26</sup> And **He** said to him, What is written in the law? How **read you**?

<sup>27</sup> And answering, he said, **You shall love the Lord your God from all your heart, and within all your soul, and from all your strength, and from all your mind; and your neighbor as yourself.**

**Comments 10:27.** His answer itself will be used to judge the person, the person who has answered it out, if you know what the Lord has put as a law, then you should do it as well.

**Q:** What does it really mean when the verse says to love God within all your soul? **A:** When you think of God deep inside your heart you will feel the Lord is there; the heart that loves the Lord deep down will feel in return the love from the Lord as well. The love back from the Lord, the person will be feeling, will be more than what that person has given to the Lord. But the Lord’s mercy will speak to that soul; and deep within the heart you can feel the Lord talking.

<sup>28</sup> **But He** said to him, **You answered correctly; this do, and you will live.**

<sup>29</sup> But, desiring to justify himself, **he** said to **Jesus**, And who is my neighbor?

**Comments 10:29.** “But, desiring to justify himself ...”. Justify himself to show that he is perfect and does no wrongdoing. Neighbor, it looks like a specific word for us; as humans you know who your neighbor is, but the man wants to test the Lord with this question. Actually, he regarded no one as his neighbor. When he can ask who my neighbor is, that also has told clearly that he regards no one as his neighbor (no one is valuable in his eyes to be his neighbor).

<sup>30</sup> **Jesus** answered, A certain man was going down from Jerusalem **into** Jericho; and he fell among robbers, who **also**, stripped him and **inflicted blows, went away**, leaving him half dead.

**Comments 10:30.** The Lord has told this parable to warn everyone, you may see the road clear, but on that clear path you may encounter many hidden things around you that can harm both, physical and mental. For all who read this parable, as the verse has told, the man was stripped; stripped here is not only clothes, but also the security in heart, because, as the verse has told “leaving him half dead”.

<sup>31</sup> **Now** by **coincidence** a certain priest was going down that **path**, and **having seen** him, **went along by opposite side.**

**Comments 10:31.** The Lord has given the example of a person that first passed by, who was not a commoner, but a priest. By the position the person holds does not mean that the heart is there with it; as a priest, he should not pass by. When someone half-dead is on the way, and he sees, the priest should act lovingly as the Lord has taught.

<sup>32</sup> **Now likewise** a Levite also, **at** the place **having come** and **having seen**, **went along by opposite side.**

**Comments 10:32.** This verse is similar to verse 31. Both kinds of people, the priest and the Levite, in that time, were considered holy because they were serving directly to the Lord of life.

<sup>33</sup> But a certain Samaritan, **making his way**, came where he was, and having seen, **had pity on him**,

**Comments 10:33.** The Lord has chosen the non-Jewish people here to show an example, even the one that is considered outcast by His people has a heart full of compassion, and this heart has led the man to save someone that belongs to the people of the Lord.

<sup>34</sup> and **having approached**, bound up his wounds pouring on oil and wine; **then mounted** him on his own **animal**, and brought him to an inn, and took care of him.

**Comments 10:34.** The Lord has given an example of a person that has true compassion, genuine compassion that did not expect anything in return when doing good to someone, and here is the example. Everyone

who reads about this man should think and ask themselves, will I do this to someone else, without expecting anything in return, not physical money or praises from others that I am a good person.

<sup>35</sup> And on the **next day** he took out two **denarii**, he gave to the **innkeeper**, and said, Take care of him, and **what you might spend** more, I, **on my returning**, will repay you.

**Comments 10:35.** The heart of the story is this: the Lord has told us clearly what genuine compassion means. Even though this man had things to do, he still had compassion and wanted to help until the end. The place to look is, “I, on my returning, will repay you”; this man has done more than well to his neighbor; he had shown genuine compassion to a stranger. He did according to his ability in helping a stranger; everyone can do the same way, help as much as you can, this is an example to see.

<sup>36</sup> Which of these three **seems to you to have become a neighbor of him who fell into** the robbers?

**Comments 10:36.** The Lord is teaching us in this parable, who is our neighbor. Compare yourself in this parable; what will you do if one of these neighbors falls in this situation? For us, as believers of the Most-High God, everyone is your neighbor, not only those that live beside you but all those that the Lord is bringing in your path to interact with.

<sup>37</sup> But he said, **The one** that showed **pity** on him. Then **Jesus** said to him, Go, and **you be doing** likewise.

**Comments 10:37.** When you read this verse, keep it in your mind and heart as well, and go and do to your neighbors as you want them to do to you. This lawyer tried to outsmart the Lord, but nobody can outsmart the Lord, and here is the proof. This lawyer couldn't say anything further after the Lord pointed him out.

<sup>38</sup> Now **in their going**, **He** entered into a certain village; and a certain woman named Martha received **Him** into the house.

<sup>39</sup> And she had a sister called Mary, who **even** sat at the **Lord's** feet **listening to His** word.

**Comments 10:38-39.** In these verses, we have two women involved; all readers can notice the differences between these two, one is concerned with the things of this world, but another is concerned about the next world. As siblings on this earth, we all can see, you come out from the same parents, but you have nothing alike, as these two siblings are the same way, but one thing they do have in common, both of these women have a servant's heart, both want to serve the Lord in their own way. The way to serve the Lord is different in each person, and this is a good example.

<sup>40</sup> But Martha was **distracted** about much serving, and **coming** up to **Him**, she said, **Lord**, do **Thou** not care that my sister **left** me to serve alone? **Tell** her therefore that she **might** help me.

**Comments 10:40.** We can see the respect that Martha had for the Lord. Even though she needed help, she did not confront her sister; instead, she asked the Lord to act for her. All humans should see this as an example of solving conflict between humans; both should turn and seek help from the Lord, and the Lord will give peace for both sides.

<sup>41</sup> But the **Lord** answered and said to her, Martha, Martha, **you are distracted** and **disturbed** about many;

**Comments 10:41.** Give attention to the last part of the verse. We all are distracted about many things to do; but one thing all humans should think first, give thanks to the Lord and look for the way that you can serve the Lord, both physical and spiritual, in moments when you cannot do physical for the Lord then you can glorify the Lord with all your heart.

<sup>42</sup> but **little is demanded**, **not much**; for Mary **has** chosen the good **portion**, which **will** not be taken away from her.

**Comments 10:42.** This verse tells all humans that when you see someone glorifying the Lord, regardless of the way the person is doing, do not try to stop anyone. The little action each person offers to the Lord is the thing the Lord likes to see, and He is happy to see when anyone glorifies the Lord, even in small actions. In conclusion, about Martha's and Mary's character and faith, both women are an example for all humans. One likes to do physical work in serving, and the other likes to stay put and listen to the Lord. Both actions of these two are pleasing to the Lord. Some people interpret that for serving the Lord, you must do all the

work as Martha has done, and others want to be as Mary serving the Lord by listening and praying alone, but both servings come as one in pleasing the Lord, equal amount and value for both actions.

**Life and Faith Applications.** 1. When you are among the unbelievers, behave as the Lord of life teaches you. Use the Bible in dealing with unbelievers, and the Bible will stir them to know more about your faith. 2. In the name of Jesus, that should be the heart of all activity when the believers act according to the will of the Lord. 3. As believers, our neighbors are all those that the Lord is bringing in our path, and we need to show compassion and love to all. 4. When any conflict arises, all should turn and seek help from the Lord, and the Lord will give peace for all. 5. When you see someone glorifying the Lord, regardless of the way the person is doing, do not try to stop anyone, the Lord is happy with people when they glorify Him.