

ST JOSEPH THE WORKER
ROMAN CATHOLIC CHURCH



Luke 10

Living and Loving the Kingdom Way:

Luke 10 explores the nature of God's kingdom through various narratives and teachings. The Good Samaritan becomes a timeless example of compassionate neighborliness, while the contrast between Martha and Mary redefines priorities in our spiritual journey. This chapter invites us to embody **love, peace, and wisdom**, while acknowledging the **joy of being known by God**.

Verses 1-12: The Sending Out of the Seventy-Two (12X6)

Jesus appoints seventy-two disciples, sending them out two by two ahead of Him to every town and place where He was about to go, equipped with His authority and instructions for their mission.

Verses 13-16: Woes to Unrepentant Cities

Jesus rebukes the cities of Chorazin, Bethsaida, and Capernaum for their lack of repentance **despite witnessing His miracles**.

Verses 17-20: The Seventy-Two Return with Joy

The disciples return, rejoicing in their successful mission. Jesus, while rejoicing with them, reminds them to **find joy not in power over demons, but in the assurance of their salvation**.

Verses 21-24: Jesus' Prayer of Thanksgiving

Jesus thanks God for **revealing divine** truths to "little children," rather than the wise and learned, expressing the **joy of divine revelation**.

Verses 25-37: The Parable of the Good Samaritan

In response to an expert in the law, Jesus narrates the parable of the Good Samaritan, highlighting what it truly means to "**love your neighbor as yourself**."

Verses 38-42: Jesus Visits Martha and Mary

Visiting Martha and Mary, Jesus commends Mary's choice to listen to His teaching, rather than being distracted by much serving, emphasizing the importance of spiritual nourishment.

Luke 10 presents a vivid picture of God's kingdom in action. As the Seventy-Two Disciples are sent out, we gain insights into the nature of discipleship and ministry. **Jesus presents the model of the Good Samaritan to challenge prevailing notions of neighborliness, and concludes with the contrast between Martha and Mary, thereby underlining the significance of choosing the "good portion."**

Themes

Mission and Ministry
 Wisdom and Understanding
 Love and Neighborliness
 Priority and Peace

Topics

Commissioning of the Seventy-Two
 Woes to Unrepentant Cities
 The Parable of the Good Samaritan
 Jesus' Visit to Martha and Mary

People

Jesus
 The Seventy-Two Disciples
 Residents of Chorazin, Bethsaida, and Capernaum
 The Good Samaritan
 The injured man
 The robbers
 Priest and Levite
 Martha and Mary

Locations

Various towns and places where the seventy-two are sent
 Chorazin
 Bethsaida
 Capernaum
 The road from Jerusalem to Jericho
 Martha and Mary's house

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Luke 10

Jesus Sends Out the Seventy-Two

1 After this the Lord appointed seventy-two[a] others and sent them two by two ahead of him to every town and place where he was about to go.

2 He told them,

“The harvest is plentiful, but the workers are few.

Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

3 Go! I am sending you out like lambs among wolves.

4 Do not take a purse or bag or sandals; and do not greet anyone on the road.

5 “When you enter a house, first say, ‘Peace to this house.’ 6 If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.

7 Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

8 “When you enter a town and are welcomed, eat what is offered to you.

9 Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’

10 But when you enter a town and are not welcomed, go into its streets and say,

10:1–16 The mission of the 72 people appointed and sent continues the focus of Luke 4:14—9:50 on ministering under the authority of the Lord Jesus. The emphasis in Luke 10:1–16 is on Jesus as the Lord of the harvest. “Harvest” here refers to the salvation of God’s people from judgment. Many people need to be saved; therefore, Jesus says we ought to ask him to send more workers into his harvest field. The contrast between lambs and wolves highlights the dangers and opposition that, like Jesus, the disciples will experience (v. 3). The contrast also implies that Jesus is the shepherd of the sheep. The prohibitions emphasize dependence on the Lord of the harvest. To receptive audiences the disciples are to announce the presence of an aspect of the (inaugurated) saving rule of God in their ministry as commissioned disciples of Jesus (vv. 5–9). The disciples are not to merely leave an unreceptive town, shaking the dust from their feet; they are to proclaim the significance of these actions (vv. 10–11). The greater judgment that comes from rejecting the greater revelation in Christ is expanded upon in the following woes (vv. 12–15). Jesus pronounces with authority the fact of judgment, the varying amounts of punishment that will be experienced, and what would have happened under different circumstances. Despite the lack of

11 **‘Even the dust of your town we wipe from our feet as a warning to you.**

Yet be sure of this:

The kingdom of God has come near.’

12 **I tell you; it will be more bearable on that day for Sodom than for that town.**

13 **“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.**

14 **But it will be more bearable for Tyre and Sidon at the judgment than for you.**

15 **And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. [b]**

16 **“Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”**

¶ The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”

18 He replied, **“I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.**

20 **However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”**

21 At that time Jesus, full of joy through the Holy Spirit, said, **“I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.**

22 **“All things have been committed to me by my FATHER. No one knows who the SON is except the FATHER, and no one knows who the FATHER is except the SON and those to whom the SON chooses to reveal him.”**

23 Then he turned to his disciples and said privately, **“Blessed are the eyes that see what you see.**

24 **For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what**

repentance and opportunity for the notoriously wicked Tyre and Sidon, their day of judgment, though real, will be “more bearable” than that of these Galilean cities. The people of Capernaum who reject Jesus will likewise face eternal punishment.

10:17–24 The 72 return and excitedly report the success of their mission. The address “**Lord**” and the phrase “**in your name**” emphasize Jesus’ authority over the demonic realm. The **fall of Satan is linked to the disciples’ ministry of announcing the saving rule of God through Jesus.** Likewise, “**snakes and scorpions**” is likely symbolic of the forces of Satan, “**the enemy**” (v. 19). Thus, the disciples’ success, and the evidence of Satan’s defeat, was because the disciples ministered under the Lord Jesus’ authority. However, Jesus contrasts their response to this significant gift from the Lord Jesus with a response to an even greater gift (v. 20). Unshakable joy comes from the security of the disciple’s relationship with God. Jesus’ words of praise to the Father (v. 21) are closely linked with his words to the disciples regarding rejoicing (v. 20). Jesus highlights the limitations of human endeavor and thus the need for divine revelation in coming to a saving knowledge of the Father (v. 21). The initiative and sovereignty of God is the basis for the previously mentioned security of the disciples (v. 20). Jesus has such intimate knowledge of the Father’s purposes because of the unique and exclusive relationship between the Son and the Father, along with the distinction between the two in person and order. The SON sovereignly chooses those to whom he will reveal the FATHER (v. 22), but it is the FATHER who has delegated all things to the SON. The disciples are blessed recipients of this revelation because of the privilege they have of being alive during the arrival of the fullness of God’s revelation in Jesus (v. 24).

10:25–37 In the context of a wider emphasis on what ministry is like for those who follow the Lord, this account stresses that ministry is characterized by compassion. The structure of the discussion between Jesus and an expert in the law follows a parallel question-and-answer pattern: the expert’s question (v. 25); Jesus’ response with a question (v. 26); the expert’s answer (v. 27); Jesus’ response (v. 28). Then the pattern is repeated: the expert’s question (v. 29); Jesus’ story (vv. 30–35), which includes his response

you hear but did not hear it.”

The Parable of the Good Samaritan

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 **“What is written in the Law?”** he replied.
“How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’[c]; and, ‘Love your neighbor as yourself.’[d]”

28 **“You have answered correctly,**
 ” Jesus replied. **“Do this and you will live.”**

29 But he wanted to justify himself, so he asked Jesus, **“And who is my neighbor?”**

30 In reply Jesus said:

“A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

31 **A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.**

32 **So too, a Levite, when he came to the place and saw him, passed by on the other side.**

33 **But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.**

34 **He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.**

35 **The next day he took out two denarii[e] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’**

36 **“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”**

37 The expert in the law replied, **“The one who had mercy**

with a question (v. 36); the expert’s answer (v. 37a); Jesus’ response (v. 37b) To **“inherit eternal life”** is to receive resurrected life with God. The answer to the question from the expert in the law, says Jesus, is determined by what is written in the law (cf. 7:30). The expert answers correctly from Deuteronomy 6:5 and Leviticus 19:18. **Taken together, heart, soul, strength, and mind refer to the totality of a person’s life.** The whole of the person must be committed to God’s honor, which is revealed in the person’s love for people. Jesus’ answer to the expert’s question connects doing with life. The following discussion reveals a deeper problem in the expert’s approach. The expert in the law asks a self-justifying question as an attempt to vindicate his current conduct. Considering his opening question, which was designed to test Jesus (Lk 10:25), the following question may further exemplify his antagonism toward Jesus.



In the parable, the main character is attacked by robbers. He is helpless and in a desperate condition, near death. The priest and Levite quickly move to the other side of the road and pass by the man. The **Samaritan,** however, though on a journey, has pity on the man. **Compassion is the turning point** in the story as the following verses elaborate on what this compassion looks like. In Luke’s Gospel, the Greek term for pity occurs in verse 33, in Luke 7:13 (Jesus’ compassion for the widow), and in Luke 15:20 (the father’s compassion for the prodigal son). The Greek term is also used in the other Gospels as a description of Jesus’ ministry, such as in feeding the 5,000 and healing the sick (Mt 9:36; 14:14; 15:32; 20:34; Mk 6:34; 8:2; 9:22). Jesus’ concluding question to the

on him.”

Jesus told him, **“Go and do likewise.”**

At the Home of Martha and Mary

38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

39 She had a sister called Mary, who sat at the Lord’s feet listening to what he said.

40 But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!”

41 **“Martha, Martha,” the Lord answered, “You are worried and upset about many things, 42 but few things are needed—or indeed only one. [f] Mary has chosen what is better, and it will not be taken away from her.”**

Footnotes

Luke 10:1 Some manuscripts seventy; also, in verse 17

Luke 10:15 That is, the realm of the dead

Luke 10:27 Deut. 6:5

Luke 10:27 Lev. 19:18

Luke 10:35 A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

Luke 10:42 Some manuscripts but only one thing is needed

expert in the law (Lk 10:36) recalls the beginning of this episode, when the expert correctly identified the need to love one’s neighbor but then wanted further clarification on who his neighbor was. Now the expert responds to Jesus’ question and identifies the neighbor as the one who showed mercy to the man—correctly noting that compassion, or showing mercy, is the point of the story. Jesus, however, has turned the expert’s question around from a limiting **“Who is my neighbor?”** to an open-ended **“Whom can I be a neighbor to?”** The difficulty in **“doing”** this command comes not from the need for a precise definition of **“neighbor”** but from the need to have a heart of **compassion. Like the Samaritan, Jesus will show compassion and mercy to those in need on his way to Jerusalem** (e.g., 13:10–17; 17:11–19; 18:35–43; 19:1–10). **To do “likewise” is to follow the pattern of Jesus’ compassionate ministry.**

10:38–42 This account stresses the priority of undivided attention to the word of the Lord. Mary epitomizes an appropriate response to Jesus, willingly submitting to him as Lord and listening to his word. In contrast, Martha demands Jesus do something for her and tells him what to say. Jesus’ repetition of Martha’s name emphasizes his tenderness toward her as he gives assurance that the blessings of the kingdom (to which his teaching testifies) will never be taken

Bible Study Questions

1. What can we learn from Jesus' instructions to the Seventy-Two about our own mission as Christians?
2. How can we apply the message of Jesus' rebuke to unrepentant cities in our modern lives?
3. What do you think Jesus meant by "rejoice because your names are written in heaven"?
4. In what ways does the parable of the Good Samaritan challenge your current understanding of "neighbor"?
5. How can you apply the lessons from the Good Samaritan parable in your daily interactions with people who are different from you?
6. How does the story of Martha and Mary address the question of balancing service and devotion in our own lives?
7. What significance does the return of the Seventy-Two hold for contemporary Christian communities?
8. How does the prayer of thanksgiving made by Jesus emphasize the importance of childlike faith and humility?
9. How can the woes to the unrepentant cities serve as a warning to societies today?
10. How do you interpret the notion of "loving your neighbor as yourself" in today's context?
11. How can the story of Martha and Mary teach us to prioritize in a world full of distractions?
12. How does the Good Samaritan parable challenge societal prejudices and stereotypes?
13. In what ways does Jesus' commissioning of the Seventy-Two provide a model for Christian evangelism today?
14. How does the rejoicing of the Seventy-Two inspire us in our Christian Walk?
15. How can we develop the ability to see people as our "neighbors" in the way the Good Samaritan did?
16. In light of Jesus' teaching to Martha, how do we discern when we are too busy serving to hear Jesus' teachings?
17. How does Jesus' prayer of thanksgiving illuminate the importance of divine revelation in understanding the kingdom of God?
18. How do the woes to the unrepentant cities make us reflect on our responsiveness to God's work in our lives?
19. How does the parable of the Good Samaritan provide a model for social and humanitarian action in the world today?
20. How can the contrast between Martha and Mary help us evaluate our spiritual disciplines and practices?