

# The Journey Begins

**Luke 9:51** When the days drew near for him to be taken up, he set his face to go to Jerusalem.

<sup>52</sup> And he sent messengers ahead of him, who went and entered a village of the **Samaritans**, to make preparations for him.

<sup>53</sup> But the people did not receive him, because his face was set toward Jerusalem.

<sup>54</sup> And when his disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?”

<sup>55</sup> But he turned and **rebuked** them.

<sup>56</sup> And they went on to another village.

<sup>57</sup> As they were going along the road, **someone said** to him, “I will **follow** you wherever you go.”

<sup>58</sup> And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.”

<sup>59</sup> To **another** he said, “**Follow** me.” But he said, “Lord, let me first go and bury my father.”

<sup>60</sup> And Jesus said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.”

<sup>61</sup> Yet **another** said, “I will **follow** you, Lord, but let me first say farewell to those at my home.”

<sup>62</sup> Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

**10:1** After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

<sup>2</sup> And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.

<sup>3</sup> Go your way; behold, I am sending you 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.

- <sup>5</sup> Whatever **house** you enter, first say, ‘Peace be to this house!’
- <sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.
- <sup>7</sup> And remain in the same **house**, eating and drinking what they provide, for the laborer deserves his wages. Do not go from **house** to **house**.
- <sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you.
- <sup>9</sup> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’
- <sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say,
- <sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’
- <sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.
- <sup>13</sup> “Woe to you, **Chorazin!** Woe to you, **Bethsaida!** For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
- <sup>14</sup> But it will be more bearable in the judgment for Tyre and Sidon than for you.
- <sup>15</sup> And you, **Capernaum**, will you be exalted to heaven? You shall be brought down to Hades.
- <sup>16</sup> “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”
- <sup>17</sup> The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!”
- <sup>18</sup> And he said to them, “I saw Satan fall like lightning from heaven.
- <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.
- <sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”
- <sup>21</sup> In that same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to **little children**; yes, Father, for such was your gracious will.

- <sup>22</sup> All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and **anyone to whom the Son chooses to reveal him.**”
- <sup>23</sup> Then turning to the disciples he said privately, “Blessed are **the eyes that see what you see!**”
- <sup>24</sup> For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”
- <sup>25</sup> And behold, **a lawyer** stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?”
- <sup>26</sup> He said to him, “What is written in the Law? How do you read it?”
- <sup>27</sup> And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”
- <sup>28</sup> And he said to him, “You have answered correctly; do this, and you will live.”
- <sup>29</sup> But he, desiring to justify himself, said to Jesus, “And who is my neighbor?”
- <sup>30</sup> **Jesus replied**, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.
- <sup>31</sup> Now by chance a priest was going down that road, and when he saw him he passed by on the other side.
- <sup>32</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side.
- <sup>33</sup> But a **Samaritan**, as he journeyed, came to where he was, and when he saw him, he had compassion.
- <sup>34</sup> He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.
- <sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’
- <sup>36</sup> Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?”
- <sup>37</sup> He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

(Luke 9:51-10:37)

# The Journey

What Christians hold as *most* important can often be noticed by simply thinking about **the way we've named our churches**. *St. Paul's, St. Peter's, St. Patrick's, St. Anthony's*—names of famous people in the Bible or after it. *Grace Church, Faith Church, Trinity Church*—named after a specific doctrine. *First Presbyterian, Community Lutheran, Reformed Baptist Church*—named after a denomination that at least at one point in time gave you an idea of a whole host of beliefs. *Church of the Holy Sepulcher, Church of the Transfiguration*—named after famous events the building commemorates. *Flatirons, Northridge*—named after geographical features. *Church in the Wind, Eagle Brooke*—named after nature. *Elevation Church, Potential Church* (yes, really)—named after, I guess, well I don't really know. A recent trend used by a host of churches use names like *Pathways, Expedition, Odyssey, Voyage, Venture*, and ***The Journey***.

**What's a journey?** In 1828, Webster defined it as “**travel ... to any distance and for any time, indefinitely.**” Usually, on a journey we are going from one place to another. There's a destination in mind. The journey is important, but so is where you are going. Sadly, the way the emphasis is so

often these days on the experiences you have, it makes you wonder if what they really should have called themselves was *Wandering Church*, *Church of the Vagabond*, *Drifter*, *Traveler*, or *Nomad Church*.

Journey can in fact be wonderful a thing, unless you are my daughter who feels like every other song on the Hits station is either “Don’t Stop Believin’,” “Separate Ways,” or “Faithfully.” She can’t stand the Journey that Steve Perry takes her on (Overplayed, overplayed, overplayed! I think she exaggerates).

There are many famous and wonderful journeys that we’ve read about in history and fiction (and somewhere in between). Epic journeys include *The Odyssey*, *Gilgamesh*, *Pilgrim’s Progress*, the Lewis and Clark Expedition, *The Lord of the Rings*, *Star Trek* (except Deep Space Nine, they didn’t go anywhere!), and Herzog’s trip up Annapurna. People go on journeys for a variety of reasons. Some set sail for high adventure. Others are seeking great discoveries. Some are trying to “find themselves.” Others are just trying to get home. Sometimes, a person goes on a journey reluctantly, like Frodo, knowing that the cost could be very great, but discovering all these other things happen in the meantime.

But then there's **that one person** who actually went, purposefully, on a journey, *to die*. Knowing it ahead of time, having planned it before the beginning of time, undertaking it in space and time, the Lord Jesus embarked on The Journey of all journeys, not for an exciting experience, not to find himself, not to make some incredible discovery, but **to die**—not accidentally but deliberately, not as an act of suicide, but as an act of sacrifice, knowing the great cost to himself and the horrible burden he bore.

## Journey Narrative in Samaria—Context and Structure

This is where we've come in our own journey through Luke's Gospel. **Luke 9:51** begins the third and longest portion of the Gospel (**-19:27**). It is called **the Travel or Journey Narrative** and its geographical focus is mostly on the area between Galilee and Jerusalem—**Samaria** and Judea. It is long. It is amazing. And it is brilliantly constructed by a **literary genius**, who also happened to be a pretty good doctor. In this case, he is setting his physician's hands to write as a doctor of Christ's Church, an ingeniously crafted portion of his Gospel that **has no equal** in any other place in any other Gospel. As Buckwalter puts it, "**Its seven-part symmetric**



design is without parallel in the Gospel tradition and its contents form a literary masterpiece on discipleship that is acutely relevant at any time in the life and history of the church for people of any age, gender, social standing, and race.”<sup>1</sup>

A word about this is in order. Our long unit makes up **the first of seven parallel sections** over the course of these ten chapters. The central section is nearly two chapters long and contains hard words on **Jesus as the only way to God** through repentance of sin. The center of this center tells you why. It is the heart of the Gospel, as Jesus in two parallel statements, tells us about how he is heading to Jerusalem to die (**13:31-33**), and how for it, the city will be forsaken (**34-35**). Jesus is the only way, because Jesus is the only one who ever did or could bring us reconciliation to God through death.

**A** The mission of Jesus, the rejected Lord, turns toward Jerusalem (**9:51–10:37**)

**B** Persistent pursuit of God and Jesus Christ mandated according to the Gospel standard of Jesus’ life and teaching (**10:38–11:54**)

**C** Lessons on money/possessions and faithful service to the Master (**12:1–59**)

**D CENTER: repentance of sin and submission to Jesus—the hard, but only into the kingdom of God (**13:1–14:35**) (vv. 31-35 are the Center)**

**C<sup>1</sup>** Lessons on money/possessions and faithful service to the Master (**15:1–16:31**)

**B<sup>1</sup>** Persistent pursuit of God and Jesus Christ mandated according to the Gospel standard of Jesus’ life and teaching (**17:1–18:8**)

**A<sup>1</sup>** The mission of Jesus, the rejected client king, nears Jerusalem (**18:9–19:27**)

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<sup>1</sup> **H. Douglas Buckwalter**, “The Hike of Hikes—Luke’s Travel Narrative (Luke 9:51-19-27),” *Evangelical Journal* 33.2 (2015): 68.

As this center upon **Jerusalem** demonstrates, this city is the *destination* of Jesus' incredible few-week journey south from Galilee. And like the center, this longest section of the Gospel begins, “**When the days drew near for him to be taken up, he set his face to go to Jerusalem**” (9:51). Likewise, it ends that he told them a parable about the immediate appearance of the Kingdom of God, “**because he was near to Jerusalem**” (19:11). This **first** section (9:51-10:31) has much in common with the **seventh** section (18:9-19:27), including a parable that ends the first and begins the last, three uses of the word “**follow**” in each, “**houses**” being compared, rebukes of the disciples in both, entering the kingdom like a child, the city of Jericho appearing in both, and a **central unit in both** that describe the **rejection** of Jesus looking backwards where he's been and a rejection of Jesus that looks forward to where he is about to be betrayed, suffer, and die (see the Appendix for a color-coded side-by-side comparison).

As far as the unit itself is concerned, even though it can sometimes be difficult to hear exactly repeating words or phrases (save for the sending of the seventy), it is very clear that it is also composed of **seven parts** with a center. It begins in a **Samaritan** village that Jesus shows compassion to and



ends with Jesus telling a parable about a compassionate Samaritan. It moves to Jesus teaching **three separate** men about the cost of following him. This parallels three comparisons of what it means to be his disciple. Jesus then sends out **seventy** disciples who return, only after the center where Jesus **pronounces woe** upon three unrepentant cities in Galilee.

### **The mission of Jesus, the rejected Lord (Luke 9:51–10:37)**

- A A **Samaritan** village refuses to give Jesus lodging because he is traveling to Jerusalem; Jesus graciously moves on to another village (9:51–56)
- B Jesus teaches on **discipleship** (in three separate incidents) (9:57–62)
- C Jesus **sends out seventy** disciples, two-by-two (10:1–12)
  - the disciples are commanded to heal the sick
- D **CENTER: Jesus pronounces woe upon three unrepentant cities in Galilee— Chorazin, Bethsaida, and Capernaum (10:13–16)**
- C<sup>1</sup> The **seventy return** to Jesus (10:17–20)
  - the disciples rejoice that demons submitted to them in Jesus’ name
- B<sup>1</sup> Jesus teaches on **discipleship** (in three comparisons) (10:21–24)
- A<sup>1</sup> Jesus gives the parable of the compassionate **Samaritan** to show an inquisitive Jewish lawyer that to behave in this neighborly self-sacrificing way toward others knows no ethnic boundaries or racial borders (10:25–37)<sup>2</sup>

## **Preparing for the Journey: Samaria (Luke 9:51–56)**

This long narrative and our passage today, begins with Jesus making preparations. “**When the days drew near for him to be taken up, he set his face to go to Jerusalem. And**

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<sup>2</sup> **Buckwalter**, 70.

he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him” (Luke 9:51-52). To **set your face** like this means that you are **absolutely determined** that it will happen. Nothing is going to stop you. But why would he need to do this? Remember, Jesus has just told his disciples twice in this chapter that he is going **to die** very soon. The omniscient Lord knows what’s going to happen to him and he knows where it must happen. This is supernatural knowledge combined with perfect interpretation of God’s word. Jesus knew what the Scriptures said about him, the prophecies, and he knew this was going to be very difficult (so difficult he will call it “**great distress**” in 12:50), which is why he had to make a predetermination right here to go through with it.

Hendriksen gives an interesting translation here that is similar to what I just said, “... **as the predetermined days before his ascension were running out, Jesus resolutely set out for Jerusalem.**” He interprets the “**taken up**” to be the ascension. It could just as easily mean “up” to Jerusalem or “up” on the cross. They are not mutually exclusive and are all true.

Now, Jesus has been in his home region of Galilee and this is the first time in this Gospel we read about him going

into *Samaria*. This is the region south of Galilee, but still north of Judea where Jerusalem is located. Jesus has in fact been here before, when he met *the woman at the well*, three years ago at the beginning of his ministry when he was baptizing south of the Sea (*John 3:23*). There we learn a little about the heresy of the Samaritans. They refused to worship at the temple in Jerusalem, but instead erected *their own worship center* on Mt. Gerizim (*4:20*). These people were always half-breeds, claiming descent from Ephraim and Manasseh, they were imported by Babylon as at best a Gentile-Jew mixed race (*2Kg 17:24*) for the purposes of repopulating the land. Here, they set up all kinds of false gods and the worship of the True God became deeply syncretistic (*25-34*). For these reasons, they were hated by the Jews and the hatred was returned in kind.

When Jesus sends *his messengers* (human: *aggelos*) into a *village of the Samaritans* to make preparations for him to travel through there region, “*the people did not receive him, because his face was set toward Jerusalem*” (*53*). The *religious hostility* is palpable. They know that he, a Jew, is going to Jerusalem for the Passover. They are enraged. The great Reformer Johannes Brenz (1499 –1570) explains,

And here we see again what we noted before, namely, that when people disagree among themselves about religious doctrines, they easily break out into mutual hatred. For example, it was a sign of cruel hatred to deny food to the hungry and lodging to the weary. But the Samaritans so hated and abhorred the Jewish religion that they thought no Jew was worthy of even these humanitarian gestures. They also were quite upset by the disagreements between them, because they knew that the Jews detested their temple as a profane place and counted the Samaritans as false worshipers of God. But once superstition has been planted it is hard to remove it, so they continued with tenacity and spite to defend it. The burning contention between the two groups at last went so far that it finally consumed both nations with one flame, for it was the occasion of the Jewish War, as we read in Josephus.

(Johannes Brenz, *An Ecclesiasticall Exposition upon Saint Luke 9*)<sup>3</sup>

This in turn explains the reaction of the disciples. “And when his disciples James and John saw it...” (Luke 9:54). Remember, these are the two that had come off the mountain with Jesus. What we said after the Transfiguration

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<sup>3</sup> Beth Kreitzer et al., eds., *Luke: New Testament*, vol. III, Reformation Commentary on Scripture (Downers Grove, IL: IVP Academic, 2015), 213.

shows itself again. They are about to show themselves utterly clueless, “... they said, ‘Lord, do you want us to tell fire to come down from heaven and consume them?’” They act like they are Elijah. Perhaps they thought themselves his heir, especially after having just seen Elijah on the mountain. But the reality is, the Sons of Thunder are acting more like the Lightning-throwing Zeus-Baal.

Elijah threw down fire on the prophets of Baal out of zeal for God’s glory. They want to do it out of a desire for *private revenge*. You don’t want to let the Master stay here? Fine. We’ll incinerate your town as if it were Sodom. If they had had the true Glory in mind, they would have understood that Jesus was going through here to die for these very Samaritans (he had told them as much), and they would have had compassion. This was not the time for an Ananias and Sapphira measure of supernatural discipline. This was the time for mercy.

Thus, Jesus “turned and rebuked them” (Luke 9:55). Curiously, Erasmus’ *Novum Instrumentum* included the variant “You do not know what manner of spirit you are of; for the Son of Man came not to destroy people’s lives but to save them.”<sup>4</sup> While included in the KJV, this appears to be a gloss

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<sup>4</sup> ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι.

from the 9<sup>th</sup>-10<sup>th</sup> centuries, precisely to explain the point I just made. It is not attested in the earliest manuscripts, but it certainly (as Hendriksen points out) “**may very well express the essence of the rebuke.**”<sup>5</sup> John Mayer (not the singer, but the Reformer: 1650 – 1712), quoting Cyril from the early church said, “**The Lord taught them in preaching this divine doctrine that they should be full of patience and mildness, and not angry or hostile, pushing cruelly back against those who wrong them**” (John Mayer, *A Commentary on the New Testament, Luke 9:53*). In this, **Jesus is foreshadowing** much of his teaching that will now begin as they make their way to Jerusalem via another route. It is vital to make this journey the right way, obeying God to the full. Thus, **Jesus shows them compassion** and does not destroy them. “**They went on to another village**” (Luke 9:56). Keep this in mind for our last story today. It will have an exact parallel, one not often considered as few people bother to read the fuller context.

## Following Jesus (Luke 9:57-62)

“**As they were going along the road, someone said to him, ‘I will follow you wherever you go’**” (Luke 9:57). **We**

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<sup>5</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of the Gospel According to Luke*, vol. 11, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 559.



don't know who he is or where this is, but they clearly just setting out on their journey.<sup>6</sup> We just know that someone from the multitudes of crowds is suddenly very eager to be a follower of Jesus. This is suitable, because he represents anyone, then or now, who has this idea. It happens all the time with those who hear about Jesus, even to this day. "I have decided, to follow Jesus," goes the ditty, as people boldly sing out these same words. But this young man was not alone. Vs. 61 gives us a second. "Yet another said, 'I will follow you, Lord...'" Two men saying they will follow Jesus ... as he is on his way to suffer and die, and they haven't a clue. A third use of the word "follow" appears in the middle, "To another he [Jesus] said, 'Follow me'" (59). This center shows that the Lord is perfectly willing for people to follow him.

But, following Jesus from this point onward will come at a cost. A great cost. The first man had no idea what he was saying, "... wherever you go?" He's acting like Little Peggy March to the boy she's infatuated with, "I love him, I love him, I love him and where he goes I'll follow, I'll follow, I'll follow. I will follow him wherever he may go. There isn't an ocean too deep. A mountain so high it can keep me away."<sup>7</sup>

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<sup>6</sup> Matthew puts this at Capernaum and calls him a scribe (Matt 8:19), but Luke, in moving it here in his story, makes it timeless and placeless.

<sup>7</sup> Peggy March, "I Will Follow Him," *I Will Follow Him*, RCA Victor (1963).

He saw the crowds, the miracles, the hype, the celebrity, the power. So many people do this with Jesus, and they quickly fall away, like that seed from the parable he told.

Jesus responded to him with a proverb, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head” (58).<sup>8</sup> Even a fox or a bird has a home.<sup>9</sup> But this journey of Jesus has now made *him* a vagabond. He has no home any longer. His destination will be a one-way ticket. Curiously, what we have just seen proves it. In Samaria they would not give him food or lodging. Hendriksen brilliantly notices that Judea has already rejected him (John 5:18). Galilee cast him out (John 6:66). Gadara begged him to leave its district (Matt 8:34). In the end, all the people will reject him (Matt 27:23) and even his best friends (46).<sup>10</sup> He cannot stay here. It isn’t the plan, but also, humanity didn’t want him anyway. We couldn’t take the Glory in our sinful condition.

But we always have our excuses that hide the real problem. To the man Jesus asked to follow him, he replied, “Lord, let me first go and bury my father” (59). Think about

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<sup>8</sup> Curiously, a similar and even related proverb is found in Plutarch, who cites Tiberius Gracchus: “The wild beasts roam over Italy and each one has his own hole and lair, but those who fight and die for Italy have only the light and the air as their portions.” Jesus is fighting for the world, and as such, he has no home.

<sup>9</sup> Jesus will later call Herod a fox!

<sup>10</sup> Hendriksen, 560.

what he is saying. In fact, this is [the definition of honoring your father](#) and your mother. It was your responsibility, according to Jewish tradition, to do this. This is in fact a *great* excuse! *How thoughtless*, someone might think, *of Jesus to respond*, “[Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God](#)” (60).

But this is to take the saying out of context. [Jesus is on his way to die](#). He is only going to be here a little while longer. He is leaving, *now*. He has no time for burials. He is preparing for his own. That makes his answer deeply ironic. It should be pointed out that if Jewish customs today reflect anything of back then, the entire process of mourning the dead takes up to [eleven months](#). The first week, (known as shiva—“seven”), they remain mostly at home and the community takes care of them.<sup>11</sup> Jesus does not have nearly a year left. He barely has a couple of months.

[The third man](#) has a much less time-consuming problem, however. “... [But let me first say farewell to those at my home](#)” (61). But [the same answer applies](#), even if this would only take a day or two. “[Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of](#)

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<sup>11</sup> See “[Timeline of Jewish Mourning: Key Jewish Milestones after the Loss of a Loved One](#),” *My Jewish Learning*.

God’” (62). As I read this and thought about it and read commentaries, I certainly do not mean to diminish the normal interpretation, which is that **this is a warning to someone**, like Lot and his family, that **when you receive the call of God to follow Christ, you are not to hesitate**, but to follow and not look back. This is obviously present in what Jesus says. **But I can’t help but think** that Jesus’ words might also have *himself* in mind as a warning to this man. Allow me to interpret if anyone would have been able to hear. “**Young man. I have set my face towards Jerusalem. You have no idea how difficult this is going to be. I’m going there to be rejected, suffer, and die. I must not hesitate even if it is for you to go and say goodbye to your family. My hand is set to the plow, and I’m about to plant the seed of my body into the ground so that it might spring up for many to have eternal life. This won’t be easy and planting season will not wait for you.**” Each of these three men serve as stark examples to any who would follow Jesus. We follow him to the cross. The question Jesus thus asks you becomes, “**Do you really want to follow me?**” Anyone who would must **count the cost**, even as our Lord did for them. To follow Jesus, you must be prepared to die.

## Sending out the Seventy (Luke 10:1-12)

Chapter 10 begins our **third section**. Because there is so much here, I plan to preach it in more detail next time. So today, we'll keep it in the larger context of this unit and not answer all your questions. “**After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go**” (Luke 10:1). **Seventy-two** seems like a strange number, and some of your Bibles might read, “**seventy.**” We'll talk about this next time as it is interesting, but also, not that big of a deal. The point today is that what he did with **the twelve** at the beginning of chapter 9 is now repeated with **these seventy-two** at the beginning of chapter 10. Other than the size, the main difference is the place. They are going ahead of Jesus on the way *to Jerusalem*, while the twelve went the opposite direction—throughout the regions in the northland.

Why does he send them? He said to them, “**The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest**” (2). Notice how **Jesus just talked about the plough and now he mentions the harvest**. This helps my interpretation that Jesus' death is going to bring a great harvest of souls and therefore; **he is the plowman!** *They* will harvest.

But the disciples are warned, “Go your way; behold, I am sending you out as lambs in the midst of wolves” (3). Jesus is a man without a home and his gospel is good news to very bad people (all have sinned and fall short of the glory of God). And, of course, wolves love to eat lambs for breakfast. Be. Careful. “Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ I tell you, it will be more bearable on that day for Sodom than for that town” (4-12). Again, other than the number of disciples, the main differences here with the previous sending are a little longer text when they come or go from houses and, more importantly, the ending.



| Luke 9:1-6   | Luke 10:1-12   |
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| <p><b>1</b> And he called <b>the twelve</b> together and gave them power and authority over all demons and to cure diseases, <b>2</b> and he sent them out to proclaim the kingdom of God and to heal.</p> | <p><b>1</b> After this the Lord appointed <b>seventy-two</b> others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.</p>   |
|  | <p><b>2</b> And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. <b>3</b> Go your way; behold, I am sending you out as lambs in the midst of wolves.</p>   |
| <p><b>3</b> And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.</p>  | <p><b>4</b> Carry no moneybag, no knapsack, no sandals, and greet no one on the road.</p>  |
| <p><b>4</b> And whatever house you enter, stay there, and from there depart.</p>   | <p><b>6</b> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. <b>7</b> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. <b>8</b> Whenever you enter a town and they receive you, eat what is set before you. <b>9</b> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’</p> |
| <p><b>5</b> And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.”</p>   | <p><b>10</b> But whenever you enter a town and they do not receive you, go into its streets and say, <b>11</b> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ <b>12</b> I tell you, it will be more bearable on that day for Sodom than for that town.</p>   |
| <p><b>6</b> And they departed and went through the villages, preaching the gospel and healing everywhere.</p>  |  |

Jesus mentions **Sodom**, that town we've already thought about twice today! I don't think this is a coincidence. The consequences of not following Jesus are **catastrophic**. Judgment is coming, just as surely as it came upon Sodom and Gomorrah. Also, fire came down from heaven in that town, the same thing James and John wanted to call down. Why wouldn't Jesus let them do that? Because Jesus is the one who judges and brings the fire, *in his time*. He is the Judge and judgment has been committed to the Son. The disciples' job is to proclaim the message to all who will hear.

## Woe. Woe. Woe. (Luke 10:13-16)

Sodom now acts as **a transition** to something rather **unexpected**. Jesus has just spent all this time up north. He's been in Capernaum several times doing things such as healing, teaching, raising the dead, and casting out demons. He just went to Bethsaida where he fed 5,000 people. Suddenly, he says, “**Woe to you, Chorazin! Woe to you, Bethsaida!** For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more bearable in the judgment for Tyre and Sidon than for you. And you, **Capernaum**, will you be exalted to heaven? You shall be brought

down to Hades. “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me” (Luke 10:13-16).<sup>12</sup> Again, we will look at this in more detail next time, as it comes in the middle of our “Seventy” passage.

For now, notice **three cities**: **Chorazin**, **Bethsaida**, and **Capernaum**. Capernaum is on the northwest bank of the Sea of Galilee, about four miles southwest of Bethsaida, which sits about two miles north of the Sea on hill above it. Chorazin is about two miles north of Capernaum about 500 feet higher up the mountain. This is the only time it is mentioned (cf. **Matt 11:21**). Curiously, it means “**a furnace of smoke**,” which may be why Jesus talked about it in the context of Sodom.

More interestingly, besides Sodom, Jesus mentions two other Gentile towns here: **Tyre and Sidon**. Jesus has actually been to both of these places according to Mark (**Mark 7:31**). They are the beautiful coastal towns of Lebanon, very ancient, deeply pagan, renowned for their cypress trees that helped build Solomon’s temple, denounced in the OT in prophecies such as Ezekiel 28, and related to the gods and giants of old. This should put some perspective, even this

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<sup>12</sup> If the sending of the twelve and their return, sandwiched with Herod’s response in **Luke 9:1-11** is parallel to the sending of the seventy-two and their return, sandwiched with the woes upon these cities (**10:1-20**) are meant to mirror one another, then **the Herod story should be read with this one**.

week, on how amazing this pronouncement of woe is. Jesus condemns basically his adopted hometown, places filled with God's people, while saying these wicked places would have repented if he would have come to them. In fact, this foreshadows what will happen in the book of Acts, when the Gospel is taken to the Gentile nations.

It is a terrible thing for the power of God to come to a place and it reject him. This is precisely what has happened, over time, to the industrialized world. Once filled with smothering darkness, the Gospel came, people repented, churches were built, civilization was utterly changed for the better. But in our days, there is a mass rejection of the power of God that has started in our churches and made its way into the broader culture. Jesus says Capernaum thinks it will be exalted to heaven because it is full of God's people. You shall be brought down to Hades. This is what such places deserve. Jesus makes no prophecy about us, of course, but his warning should resound through the hallowed halls of our cathedrals, our capitol buildings, our hospitals, our media conglomerates, our movie theaters, our sports stadiums. "The one who hears you hears me, and the one who rejects you rejects me, and the who rejects me rejects him who sent me." What terrifying words when one understands the judgment of Sodom and Gomorrah to have been very very real.

## The Seventy Return (Luke 10:17-20)

As the Lord was cursing these cities of the north, “The seventy-two returned with joy, saying, ‘Lord, even the demons are subject to us in your name!’” (Luke 10:17). This is the obvious parallel to 10:1-11. The connection here to the demons and what he has just discussed is deliberate, but again we’ll look at this more next time. Here, it is very similar to the twelve who returned, except when they returned, they said nothing about casting out demons, even though Jesus sent them out for that purpose. In fact, all we learn about the Apostles at that time is that they were not able to cast them out (9:42). Thus, this is quite amazing, for these aren’t the Twelve, but the Seventy-two.<sup>13</sup>

At this moment, Jesus says, “I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven” (18-20). There is a lot going on here that we can’t look at today. So let me

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<sup>13</sup> There are ancient lists on these seventy(two) from the late-early to medieval church that have come down to us. I’ll provide them as an appendix, as I find them interesting. [Curiously, Luke’s name appears in these lists.](#)

simply say that this entire statement is filled with supernatural imagery that mirrors Capernaum going down to Hades.

What is important for us to see now is that **the power of God is spreading from the Twelve to the Seventy-two**. Jesus has many disciples, not just twelve. And he gave them powers over the hordes of hell. And hell cannot stop it. The gates of hell are being shaken violently. The church militant is on the march. And Jesus has opened up the way for many to be saved. This is what it means to have your name written in heaven. There is a book, called **the Book of Life**. And this book has the names of all the elect who have or will turn to the Lord Jesus in true faith. But the only way you know if you are elect is by looking to Jesus and trusting in him. Power alone, as Simon the Sorcerer will learn in Acts, even though it says he “**believed**,” is not enough. **One must not believe in mere power**, but in Jesus. This is the good news, and it is going ahead of Jesus even as he is on his way to Jerusalem to seal it in his blood.

## Discipleship: Three Comparisons (Luke 10:21-24)

We will keep going so that we can finish our passage and see all the connections. **Vv. 21-24** become the parallel to **the**



three men who “follow.” In other words, this is going to fill in our understanding of what it means to be a disciple, something we just saw exemplified in the seventy-two. It comes to us through three comparisons, which put a fine point on how you must turn to Christ.

That this is related to the seventy-two is clear because it begins, “In that same hour he rejoiced in the Holy Spirit and said, ‘I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will’” (Luke 10:21). Little children is the first of the three comparisons.

We actually just saw a little child when the twelve were arguing over who was the greatest. I find it interesting that Jesus is now saying that these seventy-two, who are not the twelve, apparently, are like that little child in their faith. That faith is in mind is clear because Jesus talks about hidden truth about himself. This isn't gnostic truth, not secret knowledge in the sense that only the initiated of a secret society can understand it, much less someone who gets over their literal history dogma problem and an actual historical person named Jesus to discover the “real truth,” of the “Christ-consciousness” already in themselves. In fact, those

people pride themselves on their wisdom and understanding; they often see themselves as superior to others.

The fact is, **the truth about Christ is hidden to them**, deliberately, by God. This has to do with **the electing purposes of God**. Jesus calls it “**your gracious will**,” referring to the sovereign will of God in **election**, not the revealed will of God that all men repent of their sins. Both wills exist and they are not a problem for God, even though many men can't reconcile them.

Notice, that this is the first of two verses that are **directed to the Father as a prayer** by Jesus. So this is an intimate conversation Jesus is having with the Father which he allows others to hear. But why would God do this? And why would Jesus thank the Father for such a thing, when it often ticks so many people off? In part, because **God chose the foolish**, the simple, the outcasts, the poor, and so on to reveal Jesus to. Why not the others? They already have their reward. **Their reward is themselves**. When people have a problem with election, it can sometimes be because they think too highly of themselves. That's why they say this isn't fair and ask why God wouldn't choose everyone. Thus, Romans and James say **they are wise in their own conceits (Rom 11:25; 12:16)**. **God resists the proud but gives grace to the humble**

(James 4:6). These are not mutually exclusive and God can override our own pride, if he so chooses. Thank God.

This part of the prayer teaches us that **we must come to the Father as a little child**, someone who believes what they are told in the Gospel, doesn't have to figure it all out, doesn't have to be able to write a dissertation on him first, doesn't invent a Christ of their own making, but hears who God is and what he has done through Christ and believes. **Just like your child believes** you are their mother or father—*just because*. And they are right to think that, even if you adopted them, because it is true! That doesn't destroy growing in our knowledge later, learning apologetics, learning theology, and so on. It doesn't mean we stay like infants, except in our humility. But we **start like infants** craving pure spiritual milk and then we grow into adulthood eating the meat and potatoes and learning how to live as mature people.

The **second comparison** is similar. “**All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him**” (22). The comparison is “**anyone to whom the Son chooses to reveal him.**” This wonderful **verse about electing love**

continues the prayer and shows that in fact none of us by nature knows the Father except the Son. For he and the Father are one.

The Father has committed great power to the Son and Jesus is transferring that power to his disciples. But remember, **there were three who wanted to follow him**. They are not among these seventy-two. But remember, the seventy-two were not, at first, either. But Jesus called them all, one by one, to himself and revealed the truth to them. He revealed the Father to them. And unless the Son reveals the Father to you, you will never know who he is. Not truly. Not as a gracious, kind, loving Father who is also holy, righteous, and full of zeal for his name. A reason this is here is to humble you as to God's absolute power and prerogative on such things. He is God. We are not.

The **third comparison** to match with the third follower is, **"Then turning to the disciples he said privately, 'Blessed are the eyes that see what you see!'"** Jesus has now finished his prayer and is talking to the disciples. It is not entirely clear if he means the **seventy-two or the twelve**. But it doesn't really matter. For they are all seeing the same thing. The time was at hand. The prophetic utterances were finding their fulfillments. The power of God had come. The

kingdom was intruding upon the affairs of men. Those prophets longed to see these things, but these people were living witnesses to it, even being part of carrying that power out. We, on the other side of the cross can **see very clearly** thanks to God preserving his Holy Word for us. You are coming very near here to deeply profound and spiritual truths. Truths about God, about salvation, about eternal life. What will you do with that knowledge you are being given? Will you squander it? Or will you treasure it in your heart and act upon it by faith?

## The Journey and the Good Samaritan (Luke 10:25-37)

That eternal life is clearly in mind is made clear in our final section, the famous story of **the Good Samaritan**. The same goes for faith. It begins, “**And behold, a lawyer stood up to put him to the test, saying, ‘Teacher, what shall I do to inherit eternal life?’**” (Luke 10:25)? Remember, Jesus has just said these things are hidden from the wise of this world. **This lawyer is the embodiment and proof of it**. An educated, intelligent, upstanding (one would hope), and I presume deeply religious man of his community. But his words were not honest. He was testing Jesus.

He wants to know what he can do to *inherit* eternal life. Think about that. He is presupposing he is a child, but not in a good way. Do children usually go around asking their fathers what they can do to inherit his estate? Aren't those things usually *gifts* given by fathers to sons out of love rather than obligation? But what is “*doing*” (*poiēsas*) if not something that becomes an obligation? When you go to work, the employer is obligated to pay your wages.

Jesus, as he will do again in the parallel seventh section of the Journey Narrative (18:18) responds, “*What is written in the Law? How do you read it?*” (10:26). Jesus is not distracted by the point I just made, because *he knows the heart*. How well apologists who love to argue about doctrines would do to listen to Jesus who knows that the heart of this is a moral problem. It is *pride*. So Jesus is getting ready to *show this man his true character*, which is the real problem.

“*And he answered, ‘You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself’*” (27). The man was well trained, for this is precisely what the Rabbis taught.<sup>14</sup> He gets this from the *Ten Commandments* and, essentially, the two tablets of the Law. One

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<sup>14</sup> It is found in places like this: *T. Iss.* 5:2; 7:6; *T. Dan* 5:3; cf. Philo, *Spec. Laws* 2.63.



is about God, the other is about neighbor. These two, which come from **Deut 6:5** and **Lev 19:18** summarize those two tables and they are the first and second greatest commandments because they summarize our duties (see **Mark 12:28-34**). So, Jesus tells him, “**You have answered correctly; do (poiei) this, and you will live**” (**Luke 10:28**).

A lot of people hear this and they’re like, “**OK, great. I’ll do that.**” Or, they will say, “**Yeah, I’ve been doing that my whole life.**” But these are **delusions of grandeur**. The Law was given to reveal our sin, not keep us from committing it, much less show us how holy we are. It has no power in itself to keep us from sinning. In fact, when the law comes, sin increases (**Rom 7:8**). Such power does not come from within nor does it come from the Law. Rather, it comes from the grace of God.

Notice that Jesus is not finished with this man and listen to what it says next. “**But he, desiring to justify himself, said to Jesus, ‘And who is my neighbor?’**” (**29**). Oh, the poor fool. He just trapped himself. He wants an out. **He wants to be able to say he’s been keeping the law, even while hating others.** Jesus knows it. So he tells him the famous parable.

As we consider the parable, remember that this section **parallels the hateful Samaritans** who refused to let Jesus enter

their cities, stay there, eat there, because he was on his way to Jerusalem to the temple. They were a people filled with hatred for the Jews. It is vital that you understand this, because in the modern telling of the story, the impact of this has completely lost its punch. **We think of Samaritans as “good”** because, after all, this is the parable of the “*Good Samaritan*.” But this is why the story has lasted for 2,000 years. They weren’t. Especially in the eyes of Jews.

“Jesus replied, ‘A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead’ (30). Interestingly, **Jesus is going to Jericho himself**, where he will then turn and go up to Jerusalem. Jesus does not identify the man who was beaten, he only tells us that he nearly died. But it is at least interesting that Jesus is just starting a similar journey, one that we know will leave him brutally beaten, and worse, not left for dead, but truly dead.

Nor does he tell us who beat him. Maybe it was someone from ANTIFA? (Hate-filled communists or fascists!) It’s interesting to think of it like this, because those groups are **held up by our media as the Polly Annas of society**, when they are literally funneled billions of dollars through stealth

and disinformation to fuel hatred and division in our culture. But, of course, it really doesn't matter who beat him nearly to death. The point is that someone did. Think about who those "someones" will be when Jesus is beaten. Effectively, *all of us*, for he died because of our sins.

“Now by chance a priest was going down that road...” (31). Ah, *the priest*. The most admired and well respected man of society. At least *he thought* so. The man Jesus is talking to may very well be one of them. A descendant of Aaron himself. A man whose job it was to guard the very temple of God. Who was commissioned by Yahweh to teach the people the very law of God. The *elders* of Israel. Sadly, by this time in history, the parallel had become something like many of our own *celebrity pastors in Evangelicalism* or our literal celebrities in *Hollywood*, the *media*, and *politics* who people look up to, who speak so well about one another and themselves, who are the bastions of all things moral and decent, and *make sure that you know it*. “And when he saw him, he passed by on the other side.” Ouch.

“So likewise a Levite, when he came to the place and saw him...” (32). The *Levite*, basically just one step lower than the priest. Cousins of Aaron. Elected by God to take care of all the furnishings of the temple. Basically the *deacons* of

their day. He also “... passed by on the other side.” One has to wonder what the lawyer was thinking at this moment. Was he thinking, “I bet the man was probably unclean. So, he probably deserved that kind of treatment?”

“But a Samaritan...” (34). We return to the Samaritans. Those low-life scums of Israel. Half-breeds. Contemptible syncretistic enemies who told Jesus to take a hike. They literally just told Jesus to do this and now he introduces one of them into his story. Think about that. You just get trashed publicly by someone, and so you tell someone else about them. What would you say? Probably not this ...

“... as he journeyed, came to where he was, and when he saw him, he had compassion” (33). Wait. What? Is that the story you would have told about someone who had just done something so hateful to you? It isn't a true story, you know. It is a parable. Jesus could tell it anyway he wanted. And he makes the worst guy the good guy. “He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii [two days wages] and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back’” (34-35).

“Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” (36). The answer is **obvious and inescapable**. And the lawyer knew it. “He said, ‘The one who showed him mercy’” (37). And Jesus said to him, “**You go, and do likewise.**” At this point in the Gospel, Jesus leaves it like that. **He doesn’t try to correct the lawyer’s thinking.** The parable will do that for him. He doesn’t get mad at him for trying to save himself by his works. He simply leaves him with this story ringing in his ears. He had just given him **an impossible scenario** to fulfill ... unless he humbled himself like a true child rather than one that is owed by his Father. Jesus had just told the man what it means to be his disciple.

When all is said and done and this unit of Luke is behind us, we too are left with this story, retold in so many powerful ways in our own day to help make it relevant to people. But to me, the most relevance is when you see **the context** that begins with **Jesus being kicked out of Samaria**, having to **rebuke his closest companions**, having to **curse the cities** where he had spent so much time, as none of them got it. The most relevance is seeing that there are **many**, though, who saw the power of God and delighted in it and God revealed to them the truth because it pleased him to do so. The

most relevance is realizing that what it takes to be Jesus' disciple is not a *will* to follow, but a *humility* to become like a little child, to see what Jesus tells you is true and to believe it by faith and then go out and live that faith in your life, no matter the consequence or the people you come into contact with.

The only question left then is, **have you believed what you have heard?** Have you understood the compassion of the Lord Jesus to his enemies? Have you come to see yourself in your sin and pride as unable to see, yet deeply thankful to God for giving you sight and humbling your spirit? See the otherworldly goodness of the Savior and trust in him. Do not reject him, for you reject the Father who sent him. But rather rejoice that your name is written in heaven. Rejoice and leave this place ready to follow him because he chose you in Christ to be his.



# Appendix 1

## Luke 9:51-10:37

**Luke 9:51** When the days drew near for him to be taken up, he set his face to go to Jerusalem.

<sup>52</sup> And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.

<sup>53</sup> But the people did not receive him, because his face was set toward Jerusalem.

<sup>54</sup> And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"

<sup>55</sup> But he turned and **rebuked** them.

<sup>56</sup> And they went on to another village.

<sup>57</sup> As they were going along the road, someone said to him, "I will **follow** you wherever you go."

<sup>58</sup> And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head."

<sup>59</sup> To another he said, "**Follow** me." But he said, "Lord, let me first go and bury my father."

<sup>60</sup> And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God."

<sup>61</sup> Yet another said, "I will **follow** you, Lord, but let me first say farewell to those at my home."

<sup>62</sup> Jesus said to him, "No one who puts his hand to the plow and looks back is fit for **the kingdom of God.**"

<sup>10:1</sup> After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

<sup>2</sup> And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.

<sup>3</sup> Go your way; behold, I am sending you 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.

<sup>5</sup> Whatever **house** you enter, first say, 'Peace be to this **house!**'

<sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.

<sup>7</sup> And remain in the same **house**, eating and drinking what they provide, for the laborer deserves his wages. Do not go from **house** to **house**.

<sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you.

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

<sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say,

<sup>11</sup> 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.'

<sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.

<sup>13</sup> "Woe to you, **Chorazin!** Woe to you, **Bethsaida!** For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

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

<sup>15</sup> And you, **Capernaum**, will you be exalted to heaven? You shall be brought down to Hades.

<sup>16</sup> "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."

<sup>17</sup> The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"

<sup>18</sup> And he said to them, "I saw Satan fall like lightning from heaven.

<sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

<sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

<sup>21</sup> In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to **little children**; yes, Father, for such was your gracious will.

<sup>22</sup> All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

<sup>23</sup> Then turning to the disciples he said privately, "Blessed are the eyes that see what you see!"

## Luke 18:9-19:27

**Luke 18:9** He also told this **parable** to some who trusted in themselves that they were righteous, and treated others with contempt:

<sup>10</sup> "Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

<sup>11</sup> The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.

<sup>12</sup> I fast twice a week; I give tithes of all that I get.'

<sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'

<sup>14</sup> I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

<sup>15</sup> Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they **rebuked** them.

<sup>16</sup> But Jesus called them to him, saying, "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.

<sup>17</sup> Truly, I say to you, whoever does not receive **the kingdom of God** like **a child** shall not enter it."

<sup>18</sup> And a ruler asked him, "**Good Teacher, what must I do to inherit eternal life?**"

<sup>19</sup> And Jesus said to him, "Why do you call me good? No one is good except God alone.

<sup>20</sup> You know the commandments: 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.' "

<sup>21</sup> And he said, "All these I have kept from my youth."

<sup>22</sup> When Jesus heard this, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, **follow** me."

<sup>23</sup> But when he heard these things, he became very sad, for he was extremely rich.

<sup>24</sup> Jesus, seeing that he had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God!

<sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

<sup>26</sup> Those who heard it said, "Then who can be saved?"

<sup>27</sup> But he said, "What is impossible with man is possible with God."

<sup>28</sup> And Peter said, "See, we have left our homes and **followed** you."

<sup>29</sup> And he said to them, "Truly, I say to you, there is no one who has left **house** or wife or brothers or parents or children, for the sake of the kingdom of God,

<sup>30</sup> who will not receive many times more in this time, and in the age to come eternal life."

<sup>31</sup> And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.

<sup>32</sup> **For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon.**

<sup>33</sup> And after flogging him, they will kill him, and on the third day he will rise."

<sup>34</sup> But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

<sup>35</sup> As he drew near to **Jericho**, a blind man was sitting by the roadside begging.

<sup>36</sup> And hearing a crowd going by, he inquired what this meant.

<sup>37</sup> They told him, "Jesus of Nazareth is passing by."

<sup>38</sup> And he cried out, "Jesus, Son of David, have mercy on me!"

<sup>39</sup> And those who were in front rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!"

<sup>40</sup> And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him,

<sup>41</sup> "What do you want me to do for you?" He said, "Lord, let me recover my sight."

<sup>42</sup> And Jesus said to him, "Recover your sight; your faith has made you well."

<sup>43</sup> And immediately he recovered his sight and **followed** him, glorifying God. And all the people, when they saw it, gave praise to God.

<sup>19:1</sup> He entered Jericho and was passing through.

<sup>2</sup> And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.

<sup>3</sup> And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

<sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.

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| <p><sup>24</sup> For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”</p> <p><sup>25</sup> And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?”</p> <p><sup>26</sup> He said to him, “What is written in the Law? How do you read it?”</p> <p><sup>27</sup> And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”</p> <p><sup>28</sup> And he said to him, “You have answered correctly; do this, and you will live.”</p> <p><sup>29</sup> But he, desiring to justify himself, said to Jesus, “And who is my neighbor?”</p> <p><sup>30</sup> Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.</p> <p><sup>31</sup> Now by chance a priest was going down that road, and when he saw him he passed by on the other side.</p> <p><sup>32</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side.</p> <p><sup>33</sup> But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.</p> <p><sup>34</sup> He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.</p> <p><sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’</p> <p><sup>36</sup> Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?”</p> <p><sup>37</sup> He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”</p> | <p><sup>5</sup> And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.”</p> <p><sup>6</sup> So he hurried and came down and received him joyfully.</p> <p><sup>7</sup> And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”</p> <p><sup>8</sup> And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.”</p> <p><sup>9</sup> And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.</p> <p><sup>10</sup> For the Son of Man came to seek and to save the lost.”</p> <p><sup>11</sup> As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.</p> <p><sup>12</sup> He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.</p> <p><sup>13</sup> Calling ten of his servants, he gave them ten minas, and said to them, ‘Engage in business until I come.’</p> <p><sup>14</sup> But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’</p> <p><sup>15</sup> When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.</p> <p><sup>16</sup> The first came before him, saying, ‘Lord, your mina has made ten minas more.’</p> <p><sup>17</sup> And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’</p> <p><sup>18</sup> And the second came, saying, ‘Lord, your mina has made five minas.’</p> <p><sup>19</sup> And he said to him, ‘And you are to be over five cities.’</p> <p><sup>20</sup> Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief;</p> <p><sup>21</sup> for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.’</p> <p><sup>22</sup> He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?</p> <p><sup>23</sup> Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’</p> <p><sup>24</sup> And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’</p> <p><sup>25</sup> And they said to him, ‘Lord, he has ten minas!’</p> <p><sup>26</sup> ‘I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.</p> <p><sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.’”</p> |
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## Appendix 2

| Lists of the Seventy from the Early Church (from the Wiki)  |   |
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| <i>On the Seventy Apostles of Christ</i><br>(9 <sup>th</sup> c.?) Attributed to Hippolytus  | <i>Book of the Bee</i><br>(13 <sup>th</sup> c.?) similar to a list in Irenaeus  |
| <ol style="list-style-type: none"> <li>1. <a href="#">James the Lord's brother</a>, bishop of <a href="#">Jerusalem</a></li> <li>2. <a href="#">Cleopas</a>, bishop of Jerusalem</li> <li>3. <a href="#">Matthias</a>, who supplied the vacant place in the number of the twelve apostles</li> <li>4. <a href="#">Thaddeus</a>, who conveyed the epistle to Augarus (<a href="#">Abgar V</a>)</li> <li>5. <a href="#">Ananias</a>, who baptized Paul, and was bishop of <a href="#">Damascus</a></li> <li>6. <a href="#">Stephen</a>, the first martyr</li> <li>7. <a href="#">Philip</a>, who baptized the <a href="#">Ethiopian eunuch</a></li> <li>8. <a href="#">Prochorus</a>, bishop of <a href="#">Nicomedia</a>, who also was the first that departed, 11 believing together with his daughters</li> <li>9. <a href="#">Nicanor</a> died when Stephen was martyred</li> <li>10. <a href="#">Timon</a>, bishop of <a href="#">Bostra</a></li> <li>11. <a href="#">Parmenas</a>, bishop of Soli.</li> <li>12. <a href="#">Nicolaus</a>, bishop of <a href="#">Samaria</a></li> <li>13. <a href="#">Barnabas</a>, bishop of <a href="#">Milan</a></li> <li>14. <a href="#">Mark the Evangelist</a>, bishop of <a href="#">Alexandria</a></li> <li>15. <a href="#">Luke the Evangelist</a> These two [Mark and Luke] belonged to the seventy disciples who were scattered by the offence of <a href="#">the word which Christ spoke</a>, "Except a man eat my flesh, and drink my blood, he is not worthy of me." But the one being induced to return to the Lord by Peter's instrumentality, and the other by Paul's, they were honored to preach that Gospel on account of which they also suffered martyrdom, the one being burned, and the other being crucified on an olive tree.</li> <li>16. <a href="#">Silas</a>, bishop of <a href="#">Corinth</a></li> <li>17. <a href="#">Silvanus</a>, bishop of <a href="#">Thessalonica</a></li> <li>18. <a href="#">Crisces (Crescens)</a>, bishop of Carchedon in <a href="#">Galatia</a></li> <li>19. <a href="#">Epænetus</a>, bishop of <a href="#">Carthage</a></li> <li>20. <a href="#">Andronicus</a>, bishop of <a href="#">Pannonia</a></li> <li>21. <a href="#">Amplias</a>, bishop of <a href="#">Odysus</a></li> <li>22. <a href="#">Urban</a>, bishop of <a href="#">Macedonia</a></li> <li>23. <a href="#">Stachys</a>, bishop of <a href="#">Byzantium</a></li> <li>24. Barnabas, bishop of <a href="#">Heraclea</a></li> <li>25. Phygellus, bishop of <a href="#">Ephesus</a>. He was of the party also of Simon</li> <li>26. Hermogenes. He, too, was of the same mind with the former</li> <li>27. <a href="#">Demas</a>, who also became a priest of idols</li> <li>28. <a href="#">Apelles</a>, bishop of <a href="#">Smyrna</a></li> <li>29. <a href="#">Aristobulus</a>, bishop of <a href="#">Britain</a></li> <li>30. <a href="#">Narcissus</a>, bishop of <a href="#">Athens</a></li> <li>31. Herodion, bishop of <a href="#">Tarsus</a></li> <li>32. <a href="#">Agabus</a> the prophet</li> <li>33. <a href="#">Rufus</a>, bishop of <a href="#">Thebes</a></li> <li>34. <a href="#">Asyncritus</a>, bishop of <a href="#">Hycania</a></li> <li>35. <a href="#">Phlegon</a>, bishop of <a href="#">Marathon</a></li> <li>36. <a href="#">Hermes</a>, bishop of <a href="#">Dalmatia</a></li> <li>37. Patrobulus, bishop of <a href="#">Puteoli</a></li> <li>38. Hermas, bishop of <a href="#">Philippopolis (Thrace)</a></li> <li>39. <a href="#">Linus</a>, bishop of <a href="#">Rome</a></li> <li>40. <a href="#">Caius</a>, bishop of Ephesus</li> <li>41. <a href="#">Philologus</a>, bishop of <a href="#">Sinope</a></li> <li>42. <a href="#">Olympus</a> and ...</li> <li>43. ...<a href="#">Rhodion</a> were martyred in <a href="#">Rome</a></li> <li>44. <a href="#">Lucius</a>, bishop of Laodicea in Syria</li> <li>45. <a href="#">Jason</a>, bishop of Tarsus</li> <li>46. <a href="#">Sospater</a>, bishop of <a href="#">Iconium</a></li> <li>47. <a href="#">Tertius</a>, bishop of iconium</li> <li>48. <a href="#">Erastus</a>, bishop of <a href="#">Panellas</a></li> <li>49. <a href="#">Quartus</a>, bishop of Berytus</li> <li>50. <a href="#">Apollos</a>, bishop of Caesarea</li> <li>51. <a href="#">Cephas</a></li> <li>52. <a href="#">Sosthenes</a>, bishop of Colophonina</li> <li>53. <a href="#">Tychicus</a>, bishop of Colophonina</li> <li>54. <a href="#">Epaphroditus</a>, bishop of Andriae</li> <li>55. <a href="#">Caesar</a>, bishop of Dyrrachium</li> <li>56. <a href="#">Mark</a>, cousin to Barnabas, bishop of Apollonia</li> <li>57. <a href="#">Justus</a>, bishop of Eleutheropolis</li> <li>58. <a href="#">Artemas</a>, bishop of Lystra</li> <li>59. <a href="#">Clement</a>, bishop of Sardinia</li> <li>60. <a href="#">Onesiphorus</a>, bishop of Corone</li> <li>61. <a href="#">Tychicus</a>, bishop of Chalcedon</li> <li>62. <a href="#">Carpus</a>, bishop of Berytus in Thrace</li> <li>63. <a href="#">Evodus</a>, bishop of Antioch</li> <li>64. <a href="#">Aristarchus</a>, bishop of Apamea</li> <li>65. <a href="#">Mark, who is also John</a>, bishop of Bibloupolis</li> <li>66. <a href="#">Zenas</a>, bishop of Diospolis</li> <li>67. <a href="#">Philemon</a>, bishop of Gaza</li> <li>68. Aristarchus</li> <li>69. Pudes</li> <li>70. <a href="#">Trophimus</a>, who was martyred along with Paul</li> </ol> | <ol style="list-style-type: none"> <li>1. <a href="#">James</a>, the son of Joseph</li> <li>2. <a href="#">Simon</a> the son of Cleopas</li> <li>3. <a href="#">Cleopas</a>, his father</li> <li>4. <a href="#">Joses</a></li> <li>5. <a href="#">Simon</a></li> <li>6. <a href="#">Judah</a></li> <li>7. Barnabas</li> <li>8. Manaueus (?)</li> <li>9. <a href="#">Ananias</a>, who baptized Paul</li> <li>10. <a href="#">Cephas</a>, who preached at Antioch</li> <li>11. <a href="#">Joseph the senator</a></li> <li>12. <a href="#">Nicodemus the Archon</a></li> <li>13. <a href="#">Nathaniel</a> the chief scribe</li> <li>14. Justus, that is <a href="#">Joseph, who is called Barshabbâ</a></li> <li>15. <a href="#">Silas</a></li> <li>16. Judah</li> <li>17. <a href="#">John, surnamed Mark</a></li> <li>18. <a href="#">Mnason</a>, who received Paul</li> <li>19. <a href="#">Manaël</a>, the foster-brother of Herod</li> <li>20. <a href="#">Simon called Niger</a></li> <li>21. <a href="#">Jason</a>, who is (mentioned) in the Acts (of the apostles)</li> <li>22. <a href="#">Rufus</a></li> <li>23. Alexander</li> <li>24. <a href="#">Simon the Cyrenian</a>, their father</li> <li>25. <a href="#">Lucius the Cyrenian</a></li> <li>26. Another <a href="#">Judah</a>, who is mentioned in the Acts (of the apostles)</li> <li>27. Judah, who is called Simon</li> <li>28. Eurion (Orion) the splay-footed</li> <li>29. Thôrus (?)</li> <li>30. Thorisus (?)</li> <li>31. Zabdon</li> <li>32. Zakron</li> </ol> <p>These are <a href="#">the seven</a> who <a href="#">were chosen with Stephen</a>:</p> <ol style="list-style-type: none"> <li>33. <a href="#">Philip the Evangelist</a>, who had three daughters that used to prophesy;</li> <li>34. <a href="#">Stephen</a>;</li> <li>35. <a href="#">Prochorus</a>;</li> <li>36. <a href="#">Nicanor</a>;</li> <li>37. <a href="#">Timon</a>;</li> <li>38. <a href="#">Parmenas</a>;</li> <li>39. <a href="#">Nicolaus</a>, the Antiochian proselyte;</li> </ol> <p>[the next three are listed with the preceding seven]</p> <ol style="list-style-type: none"> <li>40. <a href="#">Andronicus</a> the Greek;</li> <li>41. <a href="#">Titus</a>;</li> <li>42. <a href="#">Timothy</a>.</li> </ol> <p>These are the five who were with Peter in Rome:</p> <ol style="list-style-type: none"> <li>43. <a href="#">Hermas [of Philippopolis]</a>;</li> <li>44. <a href="#">Pfigtâ</a>;</li> <li>45. <a href="#">Patrobas</a>;</li> <li>46. <a href="#">Asyncritus</a>;</li> <li>47. <a href="#">Hermas [of Dalmatia]</a>.</li> </ol> <p>These are the six [sic; seven names follow] who came with Peter to <a href="#">Cornelius</a>:</p> <ol style="list-style-type: none"> <li>48. <a href="#">Criscus (Crescens)</a>;</li> <li>49. <a href="#">Milichus</a>;</li> <li>50. <a href="#">Kirîton (Crito)</a>;</li> <li>51. <a href="#">Simon</a>;</li> <li>52. <a href="#">Gaius</a>, who received Paul;</li> <li>53. <a href="#">Abrazon (?)</a>;</li> <li>54. <a href="#">Apollos</a>.</li> </ol> <p>These are the twelve who were rejected from among the seventy, as Judas Iscariot was from among the twelve, because they absolutely denied our Lord's divinity at the instigation of <a href="#">Cerinthus</a>. Of these Luke [recte <a href="#">1 John</a>] said, They went out from us, but they were not of us; and <a href="#">Paul called them</a> 'false apostles and deceitful workers'</p> <ol style="list-style-type: none"> <li>1. <a href="#">Simon</a>;</li> <li>2. <a href="#">Levi</a>;</li> <li>3. <a href="#">Bar-Kubbâ</a>;</li> <li>4. <a href="#">Cleon</a>;</li> <li>5. <a href="#">Hymenaeus</a>;</li> <li>6. <a href="#">Candarus</a>;</li> <li>7. <a href="#">Clithon (?)</a>;</li> <li>8. <a href="#">Demas</a>;</li> <li>9. <a href="#">Narcissus</a>;</li> <li>10. <a href="#">Slikîspus (?)</a>;</li> <li>11. <a href="#">Thaddaeus</a>;</li> <li>12. <a href="#">Mârûthâ</a>.</li> </ol> <p>In their stead there came in these:</p> <ol style="list-style-type: none"> <li>55. <a href="#">Luke the physician</a>;</li> <li>56. <a href="#">Apollos</a> the elect;</li> <li>57. <a href="#">Ampelius</a>;</li> <li>58. <a href="#">Urbanus</a>;</li> <li>59. <a href="#">Stachys</a>;</li> <li>60. <a href="#">Popillius (or Publius)</a>;</li> <li>61. <a href="#">Aristobulus</a>;</li> <li>62. <a href="#">Stephen</a> (not the Corinthian);</li> <li>63. <a href="#">Herodion</a> the son of Narcissus;</li> <li>64. <a href="#">Olympas</a>;</li> <li>65. <a href="#">Mark the Evangelist</a>;</li> <li>66. <a href="#">Addai</a>;</li> <li>67. <a href="#">Aggai</a>;</li> <li>68. <a href="#">Mâr Mârî</a>.</li> </ol> |

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