

The Discipler's Commentary

Answer Outline for the Discipler

Luke 10

10:1-12 – Jesus sends out seventy disciples; their message will consist of good news or judgment

- *The discipler will want to explore the disciple's understanding of this event. Ensure that the disciple understands how the seventy are to distinguish between those who are ready to receive the good news, and those who are not.*
- *Ask the disciple if he or she can remember how Jesus tells His disciples to pray. Once the disciple has remembered what the seventy are to pray for, teach the disciple how to pray for that very thing, and then lead the disciple in prayer.*
- *Ask the disciple why Jesus instructs the seventy to "Carry no money belt, no bag, no shoes, and greet no one on the way." (Hint: to learn complete dependency on God for meeting all their needs.)*
- *Have the disciple describe what "the harvest" is, and how that applies to the present day. How is the disciple to determine who is ready to receive God's message of love, and who is most likely to reject it?*

10:13-16 – Jesus, in His love even for those who are rejecting Him and His message, offers preventative warnings

- *The disciple may be unfamiliar with these towns, especially Tyre and Sidon. The discipler may have to give some background concerning their notorious histories. The story of Jezebel starts in 1 Kings 16:31 and doesn't conclude until 2 Kings 9:37. Tyre is also listed for destruction in Isaiah 23 and Ezekiel, chapters 26-29.*
- *Make sure that the disciple understands why God judges. Help the disciple understand that just because those who reject Jesus are destined for judgment, that does not mean God hasn't loved them.*

10:17-20 – The seventy return with good news and with great joy; Jesus warns them about pride

- *Explain to the disciple the meaning of "serpents and scorpions." Ask the disciple, "Why did Jesus say, 'I was watching Satan fall from heaven like lightning'?" (Hint: Jesus is informing His disciples that Satan himself was losing his grip on those who were being set free from his control.)*
- *The disciple may need some help in understanding Jesus' statement, "...and nothing will injure you." (Hint: it means those doing God's work will never experience eternal spiritual injury.)*
- *Ensure that the disciple understands the dangers of pride when doing God's work. The best way to emphasize this point is to inform the disciple why Satan fell from heaven—it was because of pride—and why Eve stumbled in the garden of Eden—it was pride to "become like God."*
- *Inquire of the disciple how a minister, missionary or lay worker can become a victim of pride. Then have the disciple describe what pride is, and whether or not he or she has ever exhibited it.*

10:21-24 – Jesus instructs the disciples why they should rejoice

- *Including verse 20, have the disciple find at least three things Jesus informs His disciples that they can rejoice about. (Hint: (1) their names are recorded in heaven [20]; (2) God has revealed to them amazing things through Jesus ["these things" in verse 21]; (3) they are more blessed than even the OT prophets because of what they have witnessed and experienced [24].)*
- *Have the disciple read verse 21 and ask if he or she thinks followers of Jesus are not "wise and intelligent." Ask, "What do you think Jesus meant by that statement?"*
- *See if the disciple can explain what Jesus means when He prays verses 21-22.*

10:25-37 – The parable of the good Samaritan

- *Much time may be spent discussing the parable of the good Samaritan. Make sure the disciple understands the context in which the scribe (lawyer) asks the question, “And who is my neighbor?”*
- *The discipler may want to have the disciple look up Deuteronomy 6:4-5 so that the term shema can be explained. (If the disciple wants to know why there is slightly different wording between the Old and New Testament in the first and foremost commandment, it is because there were slight differences in the Greek translation [Septuagint] of the Old Testament Hebrew.)*
- *Make sure the disciple understands how a good Jew would interpret the first and foremost commandment; that is, in how one would actually show love for God.*
- *Ask the disciple if he or she knows why Jesus added the second commandment, “Love your neighbor as yourself.”*
- *The discipler may need to explain what a Samaritan was and why Samaritans were so hated and discredited by the Jews, especially Jews living in Judea and Jerusalem.*
- *Getting into the parable itself, have the disciple retell the story. Then ask the question, “Who did the scribe realize was the neighbor?” (It was the Samaritan, not the victim on the road, as is often believed.) Given that answer, what tough issue did the scribe have to face? (That he was to love the Samaritan as himself.) Why would that be a difficult thing for the scribe to do?*
- *See if the disciple can come up with a similar story involving some modern-day issues. For example, make up a story (parable) in which the part of the Samaritan is played by a Muslim, or a man of another race, or someone with AIDS, or even a homosexual. How would the Christian have to respond if he or she were playing the role of the scribe?*
- *Notes the discipler may want to add to this lesson on the love commandments and the good Samaritan:*

10:38-42 – Dinner at Lazarus’s house; the squabble between Martha and Mary

- *The discipler may want to explain to the disciple who Martha and Mary were, especially in relation to Lazarus. This relationship will become extremely important during one of Jesus’ later parables in Luke, and in John’s gospel when he records Jesus raising Lazarus from the dead.*
- *Have the disciple explain the difference between what Martha was involved in and what Mary was involved in. Were either of the two women wrong in what they were doing? Ask the disciple if they know any family members who might fit into these two categories.*
- *What did Jesus mean when He told Martha, “...only one thing is necessary”? (Hint: just one dish is enough...a banquet is not required. In other words, a bowl of fruit would be great; a seven-course dinner isn’t necessary!)*