

Session 20 The Lifestyle of a Disciple of Jesus (Lk. 10-11)

I. JESUS SENT OUT THE 70 (LK. 10:1-11)

- A. Jesus sent out the 70 in twos to train more disciples and to extend the mission beyond the Twelve (10:1-11). There are many similarities between the two sendings (Lk. 9 and Lk. 10). There is no mention of the location or length of this mission. It is estimated at 2-3 months. For more of how Jesus sent His disciples out, see *Session 14 The Commissioning of the Twelve Apostles (Mt. 10)*.
- ¹...the Lord appointed seventy others...and sent them two by two before His face into every city and place where He Himself was about to go...³“I send you out as lambs among wolves...⁵But whatever house you enter, first say, ‘Peace to this house’...⁷And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages...⁹Heal the sick there, and say... ‘The kingdom of God has come near to you.’¹⁰But whatever city you enter, and they do not receive you...say, ¹¹‘The very dust of your city...we wipe off against you...’” (Lk. 10:1-11)
- B. ***Sheep among wolves***: This highlights the vulnerability and danger of this mission (Mt. 10:16).
- C. ***Worthy of wages***: Those who help to bring the gospel to others in a full-time way are worthy of financial support (Mt. 10:10; 1 Cor. 9:3-18; Gal. 6:6; 1 Tim. 5:18; 3 Jn. 5-8).
- D. ***Heal the sick***: Healing opens doors for kingdom opportunities and is a sign of the kingdom.
- E. ***Wipe the dust off***: This was a symbolic warning of judgment to cities and villages that rejected the dramatic witness of the gospel through the 70 who healed the sick and testified of the kingdom.
- F. The final judgment will be less severe on the people of Sodom, Tyre, and Sidon than on those who rejected the message of the 70 (10:12-14). Capernaum was Jesus’ headquarters, and Chorazin and Bethsaida were neighboring cities. The Gentile cities of Tyre and Sidon were judged for rejecting God’s word and people in the Old Testament (Isa. 23:1-18; Ezek. 26-28; Joel 3:4-8; Amos 1:9-10).
- ¹²“...it will be more tolerable in that Day for Sodom than for that city.¹³“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented...¹⁴It will be more tolerable for Tyre and Sidon at the judgment than for you.¹⁵And you, Capernaum...will be brought down to Hades. (Lk. 10:12-14)
- G. The measure of judgment increases with greater privilege and opportunity to receive God’s truth (Lk. 12:47-48). There are various spheres of divine evaluation on the last day with corresponding blessing or judgment —on individuals (Mt. 16:27; Lk. 12:47-48), cities (Mt. 11:22-24; Lk. 10:12-14), nations (Mt. 25:31-33), generations (Lk. 11:31, 50-51), and even families (Ezek. 44:15).
- ⁴⁷And that servant who knew his master’s will, and did not...do according to his will, shall be beaten with many stripes.⁴⁸But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. (Lk. 12:47-48)

II. JOY IN BEING USED BY GOD (LK. 10:17-20)

- A. The 70 rejoiced over being used in a powerful way to cast out demons (10:17-20).
¹⁷Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." ¹⁸And He said to them, "I saw Satan fall like lightning from heaven." ¹⁹Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." ²⁰Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven." (Lk. 10:17-20)
- B. ***I saw Satan fall:*** Jesus seemed to be describing a vision that He had showing a defeat of Satan related to the 70 casting out demons (11:22). Each exorcism demonstrates a defeat of Satan.
- C. ***Nothing shall hurt you:*** Jesus gave the 70 a promise to escape all harm in this particular mission that had a unique purpose. This protection was not inclusive of all believers for all times as many of God's servants have been martyred throughout the book of Acts and Church history. "Snakes and scorpions" speak of demonic forces (Gen. 3:15; 2 Cor. 11:3; Rev. 12:9-15; 20; cf. Ps. 91:13).
- D. ***Names are written in heaven:*** Jesus pointed His disciples to the "big picture" to help them keep things in right perspective. The greatest reason for rejoicing is that we are in God's family forever. God keeps records in His books (Dan 7:10; cf. Ex. 32:32-33; Ps. 69:28; 87:6; 139:16; 87:6; Isa. 4:3; Dan. 12:1; Mal. 3:16-17; Lk. 10:20; Phil 4:3; Heb. 12:23; Rev. 3:5; 13:8 17:8; 20:12, 15; 21:27).
- E. The theme of joy continued as Jesus expressed His joy that the Father revealed to weak disciples the truth about Jesus and His power over Satan. Understanding of Jesus is a glorious privilege. The wise in this context were the scribes and Pharisees (1 Cor. 1:19-25), and the babes were His weak disciples from man's point of view. He rejoiced in the privilege that His disciples had in knowing Him and partnering with Him in His work. Luke mentioned all three Persons of the Trinity (10:21).
²¹...Jesus rejoiced in the Spirit and said, "I thank You, Father...You have hidden these things from the wise [in man's eyes]...and revealed them to babes [in man's eyes]..." ²²All things have been delivered to Me by My Father, and no one knows who the Son is except the Father..." ²³Blessed are the eyes which see the things you see; ²⁴for...many prophets and kings have desired to see what you see...and to hear what you hear, and have not heard it." (Lk. 10:21-24)
- F. ***These things:*** This speaks of Jesus' unique relationship with God as the only Son and the disciples' privileged relationship to God who empowered them to participate in advancing His kingdom.
- G. ***All things delivered:*** Jesus possesses all knowledge about the Father and all authority (Mt. 28:18), which includes His right to evaluate every person in human history (Jn. 5:22, 27).
- H. ***Blessed are the eyes which see:*** Jesus revealed the real privilege of being His disciple. The realities of discipleship can be difficult, but the rewards far outweigh the difficulties (Rom. 8:18). "Seeing" includes more than physically seeing Jesus' miracles; it emphasizes spiritually understanding His message and the importance of the events taking place related to His life, death, and ministry. A new era in redemptive history had begun.

III. THE FOUNDATIONS OF DISCIPLESHIP: THE TWO GREAT COMMANDS (LK. 10:25-42)

A. Jesus continued to teach on discipleship (10:25-42). He used a lawyer's question as the context to highlight the primary issues in walking out practical discipleship. First, Jesus taught the parable of the good Samaritan that focused on importance of the second great commandment (10:30-37), and then He honored Mary of Bethany in highlighting the first commandment (10:38-42).

B. The lawyer's question and Jesus' answer to it (10:25-28): Jesus answered a question by asking another question (10:26). The lawyer spoke of the two great commands (Deut. 6:5; Lev. 19:18).

²⁵...a certain lawyer...tested Him, saying, "Teacher, what shall I do to inherit eternal life?"
²⁶He said to him, "What is written in the law? ..." ²⁷So he answered... "You shall love the LORD ...with all your heart...with all your strength, and 'your neighbor as yourself.'" ²⁸He said, "You have answered rightly; do this and you will live." ²⁹But he...said, "Who is my neighbor?" (Lk. 10:25-28)

C. The way to receive eternal life is the same in both the Old and New Testaments—salvation is by grace through faith that works by love (Eph. 2:8-9; cf. Gal. 5:6). Sometimes the Scripture emphasizes *faith*, and at other times it emphasizes *love*. Setting our heart to love God and having faith are essentially the same, as it is faith that is demonstrated by love for God and people.

⁶For in Christ Jesus... [what avails is] faith working through love. (Gal. 5:6)

D. The lawyer's next question made a distinction between a neighbor and a non-neighbor (10:29). He would have seen his neighbor as another Jew, but not a Gentile, and especially not a Samaritan.

IV. THE PARABLE OF THE GOOD SAMARITAN (LK. 10:30-37): THE SECOND COMMAND

A. Jesus spoke a parable to correct the lawyer's racist understanding of who his neighbor was. He wanted the lawyer to see that love requires action (Jas. 2:15-16; 1 Jn. 3:17-18).

³⁰Then Jesus answered... "A certain man went down from Jerusalem to Jericho, and fell among thieves, who...wounded him...leaving him half dead. ³¹Now...a priest came down that road. And when he saw him, he passed by on the other side. ³²Likewise a Levite...passed by on the other side. ³³But a certain Samaritan...when he saw him, he had compassion. ³⁴So he...bandaged his wounds...he set him on his own animal, brought him to an inn...³⁶So which of these...was neighbor to him who fell among the thieves?" ³⁷And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise." (Lk. 10:30-37)

B. The road from Jerusalem to Jericho was 17 miles—it was isolated and dangerous because of many thieves. Priests were spiritual leaders in the community and should have shown compassion since it was clearly commanded in the Scriptures which they read often. Levites assisted the priests in the mundane tasks related to the temple and in sacrificial duties.

C. This Samaritan had compassion even in the face of mutual hatred and racial animosity between Jews and Samaritans (Jn. 4:9; 8:48) plus the cost and inconvenience in helping a stranger.

V. EXTRAVAGANT DEVOTION TO JESUS: THE FIRST COMMAND (LK. 10:38-42)

- A. Mary, a single young woman, was never mentioned in Acts. She was not known in the courts of man for her ministry, but she will be known forever in the courts of heaven for her love for Jesus.
- ³⁸...*Martha welcomed Him [Jesus] into her house.* ³⁹*She had a sister called Mary, who also sat at Jesus' feet and heard His word.* ⁴⁰*But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."* ⁴¹*Jesus answered and said to her, "Martha, Martha, you are worried and troubled [bothered; NAS] about many things.* ⁴²*But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." (Lk. 10:38-42)*
- B. **Sat at Jesus' feet:** The Spirit emphasized that Mary sat at Jesus' feet to hear His Word (10:39). Each time we see her, the Spirit highlights her as sitting at the feet of Jesus (Lk. 10:39; Jn. 11:32; 12:3). Only as we feed regularly on His Word will we stay fresh in our relationship with God. It is not enough to study the Bible—we must talk to God as we study. Bible study is meant to lead us to conversation with God by giving us the “conversational material” for our prayer life. (For free notes, *How to Pray-Read the Word*, see <https://mikebickle.org/resources/resource/3110>)
- C. **One thing is needed:** As we sit at the feet of Jesus, we position ourselves to receive God's help.
- D. **The good part:** Jesus settled the issue of how important this is by calling this lifestyle good.
- E. **Choosing:** Jesus declared that Mary chose this lifestyle (v. 42). We must also choose it. No one can choose it for us. Cultivating a heart of extravagant devotion to Jesus takes time and effort.
- F. **Not taken away:** Jesus prophesied that Mary's heart of devotion would *not be taken away* from her (v. 42). Grace for a lifestyle of extravagant devotion could be sustained throughout her life *if she continued to choose it*. At the judgment seat of Christ, her life will be rewarded (1 Cor. 3:14).

VI. PRACTICAL DISCIPLESHIP: GROWING IN PRAYER (LK. 11:1-13)

- A. After teaching on some foundational aspects of discipleship—to love our neighbor (10:25-37), devotion to love Jesus (10:38-42), Jesus went on to teach about growing in prayer (11:1-13): basic principles about prayer (11:2-4), a parable about God's willingness to answer prayer (11:5-8), with promise that God answers prayer (11:9) and confidence in God's readiness to answer (11:10-13).
- B. The disciples did not ask Jesus to teach them to preach, but to pray. What a gift and privilege it is to learn about prayer from the One who is the greatest teacher and who had the greatest prayer life!
- ¹*Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."* (Lk. 11:1)
- C. Luke 11:1-13 is one of the most important passages in the Bible on the subject of prayer.

- D. Jesus gave us a model of prayer (Lk. 11:2-4) based on what God is like and on the nature of the kingdom. It covers all the foundational basics that are expanded upon throughout Scripture. He pointed out six requests that we should pray. The first three focus on God's glory (His name, kingdom, and will). The second three focus on man's needs (physical, relational, and spiritual).
- ²... ***"When you pray, say: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. ³Give us day by day our daily bread. ⁴And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one."*** (Lk. 11:2-4)
- E. ***Our Father:*** Jesus' teaching on prayer starts with focusing on who God is—our Father in heaven. "In heaven" points to the Father's powerful transcendence. Israel saw God as their transcendent creator and King. They trembled before His great power. Jesus taught them that God their creator was also their Father. He combined two ideas— God is both *personal* and *powerful*. Jesus set the context of personal intimacy with God within His power, sovereignty, and majesty.
- F. ***Petition #1 Praying for God's name to be hallowed:*** This petition is that God's majestic name be hallowed, or acknowledged as holy, and that it be revealed *to* us and *through* us. God's name refers to His person, character, and authority. God-centered Christianity prays *hallowed be Your name*, or "Help us to honor Your name." We pray, "Work in us that we might acknowledge Your greatness."
- G. ***Petition #2 Praying for the kingdom to come:*** This petition asks for an increase of the kingdom, which is the place where God's Word is obeyed, His will is done, and His power expressed. The kingdom is manifested when the sick are healed and demons are cast out (Mt. 11:5; 12:28). This is a prayer for God's saving power to be openly manifested on earth in a greater measure.
- H. ***Petition #3 Praying for God's will to be done:*** This request includes our personal obedience in the context of His kingdom purposes. His will consists of His commands and our ministry assignment.
- I. ***Petition #4 Praying for our daily provision:*** This request is for our *daily* provision, protection, and direction (spiritual and physical). *Bread* refers here to our natural needs. We do not pray to inform God of our needs (Mt. 6:7-8), but to enhance our relationship with Him and to express gratitude.
- J. ***Petition #5 Praying for forgiveness:*** This petition concerns our relationship with God and people. The proof that we have been forgiven is that we are compelled with gratitude to forgive others.
- ⁹***If we confess our sins, He is faithful...to cleanse us from unrighteousness.*** (1 Jn. 1:9)
- K. ***Petition #6 Praying for deliverance from evil:*** The sixth petition has caused much discussion. Since God never tempts anyone with evil (Jas. 1:13), why would we ask God not to lead us into temptation? We pray that God leads us to escape from tempting situations (1 Cor. 10:13).
1. Jesus was using a figure of speech to express the same thing in two different ways—leading away from temptation and being delivered from, or escaping, evil. This is clear when we read both parts of the one request—*lead us not into temptation* and *deliver us from evil*. The second half of the request defines positively what the first half expresses negatively.
 2. Jesus urged the apostles to pray that they enter *not into temptation* (Mt. 26:41; Lk. 22:40).

L. The parable of the persistent friend at midnight (Lk. 11:5-8)

⁵... *“Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves; ⁶for a friend of mine has come to me on his journey...’ ⁷he will answer...and say, ‘Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you’? ⁸I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs. (Lk. 11:5-8)*

1. Jesus taught His disciples how and what to pray (11:1-4). Here He gave them confidence in prayer. Persistence in prayer manifests our confidence in God—it is not about overcoming God’s reluctance to answer us. This is not about persevering in prayer until God eventually gives in. We have confidence in His leadership when He delays to answer our prayer.
2. We are to pray with perseverance for God’s help and maintain our dialogue with Him. The Father uses prayer to draw us into deeper relationship with Himself and to produce in us gratitude, humility, and love. He delays in answering some of our prayers knowing that it strengthens our conversation with Him. God is aware of and concerned about our needs.
3. The man’s shameless persistence showed how much confidence that he had in his friendship with the reluctant man who initially refused to get out of bed (11:7). Jesus was contrasting God’s gracious attitude as our Father with the reluctant friend’s attitude.

M. He called us to ask and keep on asking, to seek and keep on seeking, and to knock and keep on knocking (11:9-13). The verbs are in the continuous present tense, indicating that we are to do this consistently. Our view of God is important—He is our Father who gives good gifts to His children.

⁹...*ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ¹¹If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? ¹²Or if he asks for an egg, will he offer him a scorpion? ¹³If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him! (Lk. 11:9-13)*

1. *Ask*: for God’s supernatural intervention to touch you and those you are in tension with
2. *Seek*: for God’s wisdom in facing obstacles and opportunities, and to solve tensions
3. *Knock*: to overcome obstacles (closed doors) that hinder our growth and/or reconciliation

N. *Everyone*: All who ask in God’s will are sure to receive, all who seek will find, and all who keep knocking will eventually see the opening of the door and the obstacle removed. We are to persevere, knowing that we will be answered in God’s timing and way. Paul called us to pray with perseverance (Eph. 6:18), to “strive” (Rom. 15:30), “labor fervently” (Col. 4:12), and “wrestle” (Eph. 6:12) in prayer. When we greatly prize something, then we search for it as hidden treasure.

¹⁸*Praying always...with all perseverance and supplication for all the saints. (Eph. 6:18)*

¹³*You will seek Me and find Me, when you search for Me with all your heart. (Jer. 29:13)*