



## Luke 10- “Breaking Boundaries, Bringing Peace”

### OBSERVE & REFLECT

*(This section is designed to encourage us to reflect on and observe the scripture and weekend sermon.)*

#### READ Luke 10

- ☀ Read the text at least twice. Try reading the text from two different translations.
- ☀ What do you observe in the text? What jumps out at you and grabs your attention? What questions do you have from the text? Pay attention to any action words or phrases and observe what the implications are.

### INVESTIGATE & APPLY

*(This section focuses on what the scripture has to say as we dig deeper into the Word. It is oriented to create discussion on the Scripture.)*

Open: What barriers and boundaries do you observe in the culture around you, in your community, even in your church?

1. Read v.1-24. In this instance of Jesus sending out his disciples, what clues in the text reveal that their mission is a matter of real urgency?
2. How does Jesus express in v.3-9 that peace is at the heart of his message? What is the invitation and the warning found in the message that the disciples are sent out with?
3. Rome is a power to be reckoned with. And there are right ways and wrong ways to respond. But behind and above that power is the ultimate enemy. On return of the seventy, what does Jesus celebrate (v.17-24)?
4. Read v.25-42. The lawyer's question about the key requirements for entering the age to come was a standard rabbinic question to which there were standard answers, one of which Jesus calls on the lawyer to recite. But not wanting to look like he was merely asking an obvious question with an obvious answer, the lawyer goes further. Jesus responds with a story about one of the hated Samaritans. The lawyer's question in verse 29 and Jesus' answer in verse 36 don't quite match up. What's the difference? How does Jesus' story reinforce his message about the importance of the way of peace?
5. Jesus moves from one boundary-breaking episode with the lawyer to another in the story from Mary and Martha. In Jewish culture to sit as someone's feet meant to be their student, not to exhibit a devoted, doglike adoring posture. To sit as the feet of a rabbi was what you did if you wanted to be a rabbi yourself. In this context of a very traditional culture, why would Martha have found Mary's actions so shocking and objectionable? Jesus affirms Mary's right to be his student. How does this further extend Jesus' agenda of peace and breaking barriers between separated groups?

“Jesus contemporaries wanted an all-out war that would bring God’s justice swiftly to their aid and get rid of their enemies once and for all. But Jesus’ vision of God’s kingdom was going in the opposite direction. It grew directly out of his knowledge and love of Israel’s God as the God of generous grace and astonishing, powerful, healing love.”

-NT Wright

### NEXT STEPS

- ☀ What is at stake, then and now, is the question of whether we will use the God-given revelation of love and grace as a way of boosting our own sense of isolated security and purity, or whether we will see it as a call and challenge to extend that love and grace to the whole world. What barriers exist between your faith community and others?
- ☀ What is one way, large or small, that you could break through this barrier?

## Luke 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. [2] 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. [3] Go your way; behold, I am sending you out as lambs in the midst of wolves. [4] Carry no moneybag, no knapsack, no sandals, and greet no one on the road. [5] Whatever house you enter, first say, 'Peace be to this house!' [6] And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. [7] 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. [8] Whenever you enter a town and they receive you, eat what is set before you. [9] Heal the sick in it and say to them, 'The kingdom of God has come near to you.' [10] But whenever you enter a town and they do not receive you, go into its streets and say, [11] '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.' [12] I tell you, it will be more bearable on that day for Sodom than for that town.

[13] "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14] But it will be more bearable in the judgment for Tyre and Sidon than for you. [15] And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

[16] "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."

[17] The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!" [18] And he said to them, "I saw Satan fall like lightning from heaven. [19] 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. [20] Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

[21] 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. [22] 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."

[23] Then turning to the disciples he said privately, "Blessed are the eyes that see what you see! [24] 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."

[25] And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" [26] He said to him, "What is written in the Law? How do you read it?" [27] 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." [28] And he said to him, "You have answered correctly; do this, and you will live."

[29] But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" [30] 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. [31] Now by chance a priest was going down that road, and when he saw him he passed by on the other side. [32] So likewise a Levite, when he came to the place and saw him, passed by on the other side. [33] But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. [34] 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. [35] 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.' [36] Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" [37] He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

[38] Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. [39] And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. [40] But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." [41] But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, [42] but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."