

Strategic principles to consider from Luke 10:1-16

Luke 10:1-16 is full of several very specific and strategic principles that not only appear in that passage but are confirmed in other parts of Scripture as well:

Principle	Reference:	Notes:
When engaged in Kingdom proclamation, going in at least a two-person team is preferable.	Luke 10:1	Considering that those going, in this context, were going as “lambs in the midst of wolves (v. 3)” and that “if one can overpower him who is alone, two can resist him (Ec 4:12),” being sent “in pairs” might be a good principle for an activity such as Kingdom proclamation.
When engaged in Kingdom proclamation, abiding in Christ and asking Him where to go is proper.	Luke 10:1	Jesus sent the 70 out in pairs to “every city and place where He Himself was going to come.” This was not the random dispersal of disciples to the “ends of the earth.” In the context, this was 70 disciples receiving instruction as to where to specifically go. Is Jesus not to be Lord of our entire life? Would He not speak to us through the Holy Spirit and direct us where to go on any given day to proclaim the Kingdom? Apart from abiding in Him, we can do nothing (John 15:5). I would argue that if we are not teaching the principle of abiding and asking Him for wisdom and direction, we’ve missed the mark in disciple-making.
When engaged in Kingdom proclamation, we ought to pray to the “Lord of the harvest to send out laborers into His harvest.”	Luke 10:2	This command is also repeated clearly in a different context in Matthew 9:37-38. The principle that we ought to pray earnestly for more harvesters shows us that those sent out will not alone be able to complete the Kingdom task. It matters not from the prayer perspective whether the harvesters come from the harvest itself or from the outside, only that there be more and that we ask God for them.
When engaged in Kingdom proclamation, we ought to rely on God to meet our needs.	Luke 10:4a, 10:7a	The ideas of taking no money belt, no extra shoes, and eating and drinking what is given immediately cause one to recall the main point of Matthew 6:25-34 to seek first His kingdom and His righteousness and your Father will give you what you need.
When engaged in Kingdom proclamation, we ought not to do such activity with pretext for greed or for monetary gain.	Luke 10:4a	In the Greek language, the often translated “bag” is a “beggar’s bag.” The common practice of the day was payment for spiritual blessing. Jesus turns that idea on its head. There is to be no monetary charge for the gospel. In modern Hinduism, Brahmin priests carry beggar bags with them and do not impart their blessing unless money is first deposited. We also see this in other parts of Scripture: Paul’s farewell address to the Ephesians (Acts 20:33-35) and his description of how he presented the gospel in Thessalonica (1 Thess 2:5) and Corinth (2 Cor 10:7-9) point clearly to the principle Jesus is stressing in Luke 10:4.

Principle	Reference:	Notes:
When given clear instruction from the Lord, we ought to obey and not delay.	Luke 10:4b	Jesus tells the 70 to not greet anyone along the way. There may be any number of reasons why Jesus commanded this. Maybe there were time constraints from His end. Maybe Jesus wanted the Gospel of the Kingdom proclaimed first in cities and certain strategic places. Regardless, the principle is simple: In all things our “yes” to Christ must be “yes” (Matthew 5:37).
When entering a new place, we ought to identify ourselves as someone representing Jesus and His Kingdom.	Luke 10:5	Jesus tasked the 70 with proclaiming a spiritual blessing over a place. Sent out in pairs, the 70 were to be agents of the Kingdom of God representing Christ and proclaiming His Kingdom. Jesus’ command to say “Peace to this house” would require the 70 to proclaim who is providing this peace (Jesus) and how it would be provided (entry into the Kingdom). This command kept the identity and the purpose for the visit in the light and provided a reason for the 70 to be fed and housed by the various “sons of peace.”
When engaged in entering a new place, we ought to search for the son/person of peace (the one who accepts you and who and what you represent)	Luke 10:6	The identification of the 70 as Kingdom agents in Luke 10:5 would elicit one of two possible responses. If the individuals of the household were open to Jesus and hearing about His Kingdom, they would open their homes to hear more. If not, they essentially “return” the peace that the 70 brought with them. This tactic would have set the stage for deeper spiritual conversations in the privacy of homes.
When engaged in Kingdom proclamation, there might be, at times, good reasons for staying in a particular house and not moving from house to house in an area.	Luke 10:7	While we can only speculate why Jesus required this command be kept in this instance, in the context of disciple-making, one can see value in this approach. Length of time and relationships in discipleship matter. The Kingdom proclaimer’s job was not simply to proclaim but to set the stage for discipleship to take place, presumably when Jesus, himself, came (Luke 10:1). Staying in the house may have built necessary connections for future discipleship and proclamation to occur. Jesus may also have been setting the stage for the gospel to go forth into that village or town from this house and through this “son of peace.” With a view to Pentecost and the coming church, Jesus may have also been setting up future locations for local churches in advance.
When engaged in entering a new place, the Good News of the Kingdom is the central message.	Luke 10:9	The main goal of Christ’s strategy in Luke 10 is found in verse 9. All the previous instruction given leads to the point where the two-person team can effectively proclaim the Good News about the Kingdom. One’s mind quickly jumps to Romans 10:14-15. How will they believe in Him whom they have not heard? And how will they hear without a preacher (proclaimer)?

Principle:	Reference:	Notes:
<p>When the Kingdom proclamation is rejected by a city or place, it might be good to leave a parting verbal shot.</p>	<p>Luke 10:10-11</p>	<p>The “shaking off” of the dust and the declaration of missing the Kingdom may have set the stage for future Gospel receptivity in a region. While unknown to us, God may have used this powerful warning to awaken individuals to the impending judgement and wrath to come. In similar ways, there may be situations where our Kingdom proclamation plans should leave the unrepentant with certain biblical truths.</p>
<p>Because these instructions were given to disciples and similar instructions were given to the Twelve, it could be argued that general Kingdom principles such as the above should apply to all followers of Christ.</p>	<p>Luke 10:1-16</p>	<p>One of the reasons these narratives are included in the gospel is to show the church that Kingdom proclamation is not only incredibly important but that it is also a valid and worthwhile activity to prayerfully strategize and develop process for such things. We must be intentional in our gospel effort, striving to listen to Christ, and prayerfully figuring out how any disciple of Christ can gain entry to a place to proclaim the Kingdom with a forward view to discipleship. In like fashion, it is evident in Acts that Paul had prayerfully thought through and changed his entry model depending upon his audience, be it Jew, God-fearing Gentile, or pagan.</p>
<p>Because these instructions were given to disciples, and not only to the Twelve, it could also be argued that when disciples speak even today, they represent Christ in such a way that whoever listens to them, listens to Christ, and then by extension, to the One who sent Christ.</p>	<p>Luke 10:16</p>	<p>This lines up with Matthew 28:18-20. The disciples in Luke 10 are given authority by the one who holds all authority just as the Great Commission applies ultimately to all disciples of Christ.</p>

Copyright ©2019 – Wilson S. Geisler IV



In 57 Seconds you can hear truths about how God has been at work around the world throughout history, and how Southern Baptists have been able to join Him in that work in biblically sound ways. Take a minute each week to hear global missions researcher Wilson S. Geisler IV share these exciting insights, facts and reports!