



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

## Examining the text & our hearts:

*Bible Reading: Luke 10:1-20*

**Bible Reading:** Luke 10:1-20 CSB

**10** After this, the Lord appointed seventy-two others, and he sent them ahead of him in pairs to every town and place where he himself was about to go. **2** He told them, “The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest. **3** Now go; I’m sending you out like lambs among wolves. **4** Don’t carry a money-bag, traveling bag, or sandals; don’t greet anyone along the road. **5** Whatever house you enter, first say, ‘Peace to this household.’ **6** If a person of peace is there, your peace will rest on him; but if not, it will return to you. **7** Remain in the same house, eating and drinking what they offer, for the worker is worthy of his wages. Don’t move from house to house. **8** When you enter any town, and they welcome you, eat the things set before you. **9** Heal the sick who are there, and tell them, ‘The kingdom of God has come near you.’ **10** When you enter any town, and they don’t welcome you, go out into its streets and say, **11** ‘We are wiping off even the dust of your town that clings to our feet as a witness against you. Know this for certain: The kingdom of God has come near.’ **12** I tell you, on that day it will be more tolerable for Sodom than for that town.

**13** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were 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 tolerable for Tyre and Sidon at the judgment than for you. **15** And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades. **16** Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.”

**17** The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name.” **18** He said to them, “I watched Satan fall from heaven like lightning. **19** Look, I have given you

the authority to trample on snakes and scorpions and over all the power of the enemy; nothing at all will harm you. **20** However, don't rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

## 1. Sending out the 70-72

- a. The first sending of the 12 in Luke 9
  - a. The twelve disciples – symbolic of the 12 tribes of Israel (Mk. 6:7-13)
  - b. Jesus sends the 12 out with authority over impure spirits, a mission tied to preaching repentance & healing.
  - c. Casting out demons is emphasized in Jesus' ministry, but absent...in the Old Testament, suggesting a spiritual confrontation stirred by the announcement of God's kingdom.
- b. The second sending of the 70-72
  - a. Symmetric with the Mission of the 12 (Lk. 9:1-6)
    - "The two most likely references for the number 70 [or 72] are the numbering of the nations as 70 [or 72] in Genesis 10:2–31 (LXX) & the Lord's command to Moses in Numbers 11:16–25 to appoint 70 helpers, who receive some of Moses's spirit & prophesy. F. Bovon argues that the 70 refers to the Gentile nations according to the Genesis passage, providing a counterpart to the Twelve which refers to Israel. Thus, Luke describes a mission both to Israel [Lk. 9:1-6] & to the nations [Lk. 10:1-17]...[a] nice symmetry... Luke wanted to narratively include a reference to a Jesus-initiated *mission to the nations as a complement to the mission to Israel symbolized by the Twelve*, but was constrained by the reality that the Gentile mission took place not during Jesus's lifetime but [later] in the life of the church [in Acts].” [Matthew S. Monnig, *Satan in Lukan Narrative & Theology*, Duke University (2019) pp. 136-7]
  - b. In Luke 10:1, Jesus sends out 70 (or 72, depending on the manuscript) disciples, which *Michael Heiser connects to the 70 nations in Genesis 10*.
    - "The question of how many disciples Jesus sends in Luke 10:1—70 or 72—has long brought interpreters to an impasse, with Bruce Metzger concluding that the number is 'elusive' & 'cannot be determined with confidence'. However, one simple solution has yet to be considered. Appealing to ancient number theories, reception history, & Luke's manuscript tradition, this essay maintains that 70 & 72 were often, strangely, the same number in antiquity. A facile solution in isolation, equating 70 & 72 is demonstrated to be a common phenomenon in antique Jewish & Christian literature. The implication of such a finding for the interpretation of Luke is that the *numerous intertexts proposed for Luke's 70/72 disciples—the Table of Nations, Moses' elders, the number of languages—are all at least admissible* on text-critical grounds.” [Nathan C Johnson, "When 70 Equals 72: A Reception-Historical Contribution to the Text-Critical Problem of Luke 10:1, 17," *Journal of Theological Studies*, Vol. 70, #2, Oct. 2019, Pages 633–65, Abstract p. 633]
    - "Some manuscripts read 'seventy-two' instead of 'seventy', and there has been much discussion about which is correct.... whichever it is, why was this number chosen (either by Jesus or Luke)? Was there a symbolic meaning for it? The answer to both questions may be that once again Luke is seeing Jesus in the light of Moses, who on one occasion chose 70 elders of Israel, who were given a share in God's Spirit, and were thereby equipped to help him lead the people of Israel (Num. 11:16, 25). On that occasion, not unlike what we saw in Luke 9:49-50, two others who were not part of the original 70 also received the Spirit, to the alarm of some. The point will then be that Jesus is sending out assistants to help in leading the new Exodus." N. T. Wright, *Luke for Everyone*, pp. 120-121
  - c. This act symbolizes *Jesus' authority over all nations*, not just Israel, as a spiritual offensive against the powers assigned to those nations [Deut. 32:8-9].
    - "The story of the Exodus & of Sinai contains fascinating symbolism. The scene in which Moses & others on Mount Sinai share a meal with God in human form immediately captures our attention. *70 elders are present. If one counts the nations* from Exodus 1:10 that *God abandoned after the Tower of Babel, one sees that there were 70 nations*. These nations were assigned to the sons of God—among other lesser gods—when the God of Israel judged the nations (Deut. 4:9-20; 32:8-9). *Why 70 elders, 70 sons of God, and 70 rejected nations? [No!] ...* These points of reference are intentional. When Jesus began his earthly ministry, he *sent out 70 disciples* (Luke 10:1). This was a precursor to the Great Commission.” [Michael Heiser, *Unseen Realm*, (trans. from German p. 36)]
    - "Not only does the commissioning of the 72 lack any restriction to Jewish hearers (as in [Mt 10:5-6](#)), but the number of missionaries sent out parallels the number of nations thought to exist in the world (see [Ge 10](#), LXX) and so suggests the deliberate inclusion of Gentiles." Expositors Bible Commentary, Vol. 8, p. 937

## 2. Sending the workers

- a. The harvest is plentiful

- “The harvest imagery likely carries the idea of gathering His people into the kingdom, secure from judgment (cf. Matt. 13:29-30).
- “Jesus skips over our pet solutions: long-range planning, management by objectives, producing vision statements.” Dale Ralph Davis, *Luke 1-13* , p. 174

b. How

- a. No money
- b. No baggage
- c. In haste – don't talk to anyone on the way; don't get distracted
  - “Jesus also implies there is a definite urgency about the present ‘harvest’ situation (vv. 3-4). They are not to carry money bag or tote-bag, nor sandals – I assume Jesus means an extra pair. Nor are they to fritter away time in greetings along the road. This last sounds anti-social, but in the Near East greetings could be quite involved and consume time.” Dale Ralph Davis, *Luke 1-13* , p. 174
  - “They were to carry no cash, spare clothes or provision. The effect would be to force the townspeople to a decision as to what they should do with them...[I]f the people were faced with penniless, destitute men claiming to be Messiah's own ambassadors, they would be forced to decide whether they would receive and entertain them as such, or reject them.” David Gooding, *According to Luke* , p. 204

d. As sheep among wolves – dependant on God alone

c. The greeting of peace to a household

- “Greetings are to be reserved for the hosts of the seventy-two. “Peace”, so familiar in Jewish salutations, has a rich connotation here. If the host has a proper attitude toward God, he will receive the blessings of the kingdom ( [v.9](#) ). ‘Man of peace’ is literally ‘son of peace’ – an idiomatic way of expressing not only a person's character but also the destiny he is worthy of. Such a person would be open to the kingdom message.” The Expositors Bible Commentary, Vol. 8, pp. 937-8
- “At the heat of his call was the message of peace. ‘Peace to this house,’ the messengers were to say, looking to see whether there was a ‘child of peace’ there. Jesus' contemporaries were for the most part not wanting peace.... They 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.” N. T. Wright, *Luke for Everyone* , p. 121

d. Remain in the same house

- “[They] are to be content with what they eat and drink in the first home that receives them. If they go lobbying around to find the best table and the best ‘digs’ in the community, not only are they insulting their original host but clearly showing that their conveniences matter far more to them than proclaiming Christ.” Dale Ralph Davis, *Luke 1-13* , p. 175

e. Potentially inclusive of Gentiles (non-Jews) (cf. Mt. 10:5-6)

- “A similar commissioning had occurred with Jesus' 12 apostles as the Lord sent them out to cure diseases & cast out demons (Mt. 10:5-6; Luke 9:1-6). The main difference is that Jesus...told the Twelve that they were to preach in Galilee, avoiding Gentile areas & Samaria, but the 70 (or 72) were given no such restriction.’ [GotQuestions.com]
- Jesus told the Twelve: “ *Don't take the road that leads to the Gentiles and don't enter any Samaritan town . 6 Instead, go to the lost sheep of the house of Israel .*” (Mt. 10:5-6)

### 3. Their mission

a. Heal the sick, and speak of the kingdom coming near to both Israel & the Gentiles (symbolized by 70/72)

- “The healings that the 72 were doing...were signs & indicators of the presence of the kingdom. ... then the kingdom has come near in that Jesus Himself is coming. The kingdom is present because the king himself is here.” Dale Ralph Davis, *Luke 1-13* , p. 175
- “Luke's placement of the proclamation of the arrival of kingdom of God in the mission of the 70 [72] points to a *connection between the kingdom's arrival & its proclamation to both Israel & the Gentiles* . Luke has consistently described Jesus's mission as preaching the good news of the kingdom of God (4:43; 8:1; 9:11; the Twelve were commissioned to do the same in 9:2). But here with the mission of the 70 [72], Luke is doing something distinctive & significant...The mission of the 70 [72], foreshadowing the missionary preaching of the church to the nations, completes the full scope of Jesus's mission, & *with the gospel preached to both Israel & the Gentiles* (narratively if not historically...), Luke is comfortable at last to announce *the arrival of kingdom of God* . *It would have been premature* to announce the kingdom *before* it was preached to the nations as well.” [MS. Monnig, *Op. cit.*, p. 139]

## b. A mission of peace

- “They were not offering people a new religious option which might have a gentle effect on their lives. They were holding out the last chance for people to turn away from Israel’s flight into ruin, and to accept God’s way of peace. God’s kingdom – God’s sovereign and saving rule, longing to enfold his people and the whole world with love and new creation – had come close to them.... To reject him now, or even to reject his messengers, was to reject God himself.” N. T. Wright, *Luke for Everyone*, p. 122

## c. Reaching the nations

- *The number [–70–] was meant to indicate that Jesus’ disciples would reclaim the estranged nations for God and His kingdom.* This kingdom will reach its perfect form in the last days, in the new, global Garden of Eden, which we see in Revelation 21-22. The repetition of *the number 70 is a message: God’s new earthly family, [new] Israel – the descendants of Abraham – will be the instrument to retrieve everything that was lost.*” [Michael Heiser, *Unseen Realm*, (trans from German p. 36)]
- “But that is not enough. The Apostle Paul wrote in Galatians 3 that believers in Jesus have inherited the promises given to Abraham. *Everyone who believes in Jesus*, through this faith, *becomes a child of Abraham* (Gal 3:26-29). This means that *you and I have the task of reclaiming the nations from the gods for God.* It is our mission *to turn people who are under the spiritual rule of other gods to faith in Jesus*. We are God’s new assembly of people on Earth. And when we are glorified, we will join His divine family in the new Eden.” [Michael Heiser, *Unseen Realm*, (trans from German, p. 36)]
- Some scholars (e.g., *Craig S. Keener*, *IVP Bible Background Commentary*) suggest the mission may have reached God-fearing Gentiles or Jewish communities in predominantly Gentile regions like the Decapolis or Perea, where Jesus himself had ministered (Mark 5:1–20; 7:24–30).

## d. Being warned about rejection

- “He clearly tells them that they may not be welcomed at every place.” Dale R. Davis, *Luke 1-13*, p. 176

**4. Consequences of rejecting the kingdom message. (vv. 10-16)**

## a. The warning

- “To refuse this message would mean courting the disaster of going the opposite way from God himself; and that would mean, as always, throwing oneself into the hands of pagan power. The judgment that would fall on Chorazin and Bethsaida in central Galilee, and on Jesus’ own town of Capernaum, would be more terrible than that suffered by the wicked cities of the Old Testament.... [The messengers were holding out the last chance for people to turn away from Israel’s flight into ruin, and to accept God’s way of peace.” N. T. Wright, *Luke for Everyone*, p. 122

## b. Comparing the judgment of Sodom to those who reject the kingdom message

- “Sodom, destroyed along with Gomorrah ([Ge 19:24-29](#)), represents the consequences of ignoring God’s warning to repent (cf. [Mt 10:15](#); [11:20-24](#))... “More bearable” probably relates not so much to the degree of punishment as to the degree of culpability. If Sodom cannot escape judgment, what hope does a city that rejects the Lord Jesus have?” The Expositors Bible Commentary, Vol. 8, p. 938

## c. Woe, doom, trouble to Corazin, Bethsaida and Capernaum

- “Chorazin and Bethsaida are located at the north end of the Sea of Galilee (see comment on Mt 11:21-22), where Jesus concentrated his ministry. The comparison with the Phoenician towns of Tyre and Sidon suggests utter rebellion against the Lord, for those two ancient pagan towns suffered drastic judgment for their proud opposition to God and his people ([Isa 23:1-18](#); [Jer 25:22](#); [47:4](#); et al.)” The Expositors Bible Commentary, Vol. 8, p. 938
- “Capernaum had the high privilege of hearing Jesus preach there frequently, but this privilege guaranteed neither its fame nor its survival. On the contrary, in language like that of [Isaiah 14:12-15](#), Jesus graphically portrays Capernaum’s fall. He goes on to iterate that reception or rejection of his messengers demonstrates one’s attitude to the Lord himself (cf. [Mt 25:31-46](#).)” The Expositors Bible Commentary, Vol. 8, p. 938
- Woe – what horrors,

## d. Rejecting the messengers shows attitude

- “Reception or rejection of Christ’s messengers shows one’s attitude to the Lord himself (cf. Christ’s identification of himself with the ‘least’ of his ‘brothers’ in Matt. 25:31-46)” The Expositors Bible Commentary, Vol. 8, p. 939

## 5. The return of the messengers – vv. 17-20

### a. With joy

- “The messengers returned to Jesus filled with joy. The power of the kingdom was effective against demons just as it was in the ministry of Christ ( [11:20](#) ). Exorcism must be done in the name of Christ; that is, on his authority (contrast [Ac 19:13-16](#) ).” The Expositors Bible Commentary, Vol. 8, p. 939
- The disciples return, reporting that “even the demons submit to your name” (Luke 10:17), prompting Jesus’ declaration: “I saw Satan fall like lightning from heaven” (Luke 10:18).

### b. Signalling the Kingdom’s Arrival & Satan’s Defeat

- Kingdom Proclamation to Israel & the Nations (70/72) plus Demon Exorcisms signals Satan’s Downfall (Lk. 10:18)
- “The arrival of the kingdom of God, connected with the proclamation of the gospel to the nations, has another consequence: *the destruction of Satan’s authority in the world* . This is indicated by the 70’s authority over demons & Jesus’s vision of Satan’s fall...‘Because Jesus casts out demons He can proclaim that the end has entered into the present’ (Theissen). *There’s a narrative & theological connection between the arrival of the kingdom & the defeat of Satan .*” [Matthew S. Monnig, *Op. cit.*, p. 139]

### c. You will have authority...over all the power of the enemy...”

- “To have authority “to trample on snakes and scorpions” relates to the victorious work of Christ, who, according to the first promise of the Gospel in [Ge 3:15](#) , was to bruise the head of the Serpent, the devil. The ultimate implication of overcoming “all the power of the enemy” is to be victorious over the one through whose temptation sin entered into humanity. Therefore , Jesus’ saying is far from an invitation to snake handling. ” The Expositors Bible Commentary, Vol. 8, p. 939

### d. Rejoice that your names are written in heaven

- “This call to rejoicing in the supreme blessing of assurance of heaven is one of Jesus’ great sayings, though the disciples may also rejoice in spiritual victories (cf. [v.17](#) ). The idea of the names of God’s faithful people being written down in heaven in a book is common in biblical writings (e.g., [Ex 32:32-33](#) ; [Ps 69:28](#) ; [Da 12:1](#) ; [Mal 3:16](#) ; [Rev 20:12-15](#) ).” The Expositors Bible Commentary, Vol. 8, p. 939
- “Jesus implies two sets of contrast: (1) Disciples should focus on their status before Christ instead of on their own power since it is only in the name of Christ that victory can be achieved ( [vv. 19](#) , [22](#) ). (2) Disciples should focus on what happens “in heaven” rather than on their performance on earth. ” NIV Zondervan Study Bible
- “Jesus warns against rejoicing too much in what God has done through them, for an even greater blessing is their eternal salvation: your names are written (by God) in heaven (cf. Phil. :3; Rev 3:5;20:15).” ESV Study Bible
- **V. 20** *don’t rejoice that the spirits submit to you, but rejoice that your names are written in heaven.*”
  - power, gifts, performance, – these are the same things that made Satan fall
  - people are repulsed by those who rely on performance, their record, influence and gifts. This may be one reason people reject the gospel
- Rejoice not in what you do but in what you are in Christ
  - We are accepted in Christ
  - Our names already are written
  - It is not based on our good works but His grace

## 6. Jesus’ Vision of Satan’s Downfall (Lk. 10:18)

“The vision of Jesus is unique, the only mention of Him having a vision in the NT.” — Matthew Monnig

### a. Jesus’ response

#### a. “I watched Satan fall...” (10:18)

- Jesus “said to them, ` *I was beholding* the Adversary, as lightning from the heaven having fallen” (10:18 YLT: Young’s Literal Translation)

- "... 'I was watching Satan fall like lightning from heaven'." (10:18 EHV: Evangelical Heritage Vsn.)
- "The imperf. [tense] points to what was *constantly repeated*. *Every expulsion of demons meant a fall of Satan* ." (Reinecker)
- Luke refers to the devil (the accuser or slanderer) five times (4:2,3,6,13; 8:12) and to Satan also five times (adversary, enemy) (10:18; 11:18; 13:16; 22:3,31)

#### b. Jesus' Metaphor or Literal Vision of Jesus?

- "I saw Satan fall can also be translated, " *I was watching Satan fall* " [Lk. 10:18]. *It is not clear whether Jesus is speaking of a vision by which he saw something in the spiritual realm or if this is simply a graphic [metaphorical] declaration of what has been happening* , but in either case Jesus indicates that Satan's authority and power over people has been decisively broken." ESV Study Bible
- Robert H. Stein, *Luke* (New American Commentary, 1992): *Treats it as an actual vision based on visionary verb forms and apocalyptic context.*
- Michael Heiser, *The Unseen Realm* framework (2015–2026): *Interprets as literal vision of Satan's loss of accusatory authority...*
- David Flusser & Jerusalem Perspective (2016): *Argue it's the Synoptics' only apocalyptic vision* , connected to Michael's role in Daniel 12 and Revelation 12.
- This view "understands Jesus' vision to be of an event which takes place during the mission of the 72, immediately prior to [Jesus'] report of his vision in Lk 10:18. For e.g., W. Manson sees the event as 'a vision which he had contemporary with the disciples' mission'. Danker & Bock go further in equating the fall of Satan with the mission. As Bock, for example, puts it, 'The disciples' ministry spells defeat for Satan' (D. Bock, *Luke*, V. 2 p. 1007)." [Simon Gathercole, " *Jesus' Eschatological Vision of the Fall of Satan (Luke 10:18)* ," p. 151]
- "Satan is a more important character in Luke's Gospel than in any of the other canonical gospels...Luke speaks of Satan's sifting of the apostles (Lk. 22:31), his fall from heaven like lightning (Lk. 10:18) ..." [Matthew S. Monnig, *Satan in Lukan Narrative & Theology*, Duke Univ. (2019) p. 1]
- I "believe that Luke intended for these words to be taken at face value: *Jesus is reporting a vision ... The verb form* used in Lk. 10:18 also gives us *reason to interpret this as a vision report* . In using this verb [ *theoreo*: to see, to be a spectator], Luke is making a conscious allusion to Daniel...The same verb form is used to introduce Daniel's visions in the Septuagint (e.g. Dan 4:10, 7:2, [etc.]). The present tense of the same verb is used when Luke has Stephen describe the vision he had while dying (" *I see* the heavens opened & the Son of Man standing at the right hand of God" – Acts 7:56), & in describing Peter seeing a vision of heaven opened (Acts 10:11). There is therefore *good reason to believe that Luke intended this passage as a vision report* , on a parallel with the visions reported in Daniel." [Torsten Löfstedt, " *Satan's Fall & the Mission of the Seventy-two*," Svensk Exegetisk Årsbok, Vol. 76, (2011) pp. 97-98]
- "This verse falls back on the taunt-song describing the fall of the king of Babylon (Is. 14:4-11). When the disciples exorcise demons, the forces of evil are shaken, symbolizing the defeat of Satan himself." Expositors Bible Commentary, Vol. 8, p. 939

#### c. "Hell Lost Another One"

- "I suggest that *in Luke's theology* , *whenever a person receives Jesus' Spirit, in relation to that person Satan has fallen from heaven* . Luke does not explain why that should be... His thought may have been that *Satan is not in a position to successfully accuse a person for whom Jesus intercedes* both in this life, as he assures Peter he has done (Luke 22:31–32), & on Judgment day (Luke 12:8)...More likely Luke means that *Satan cannot accuse those who are closely identified with Jesus, as the seventy-two are* in the present context; it is as Jesus' representatives they went out, & in his name they cast out demons (cf. Luke 10:16, 17)." [Torsten Löfstedt, " *Satan's Fall & the Mission of the Seventy-two*," Svensk Exegetisk Årsbok, Vol. 76, (2011) p. 108]
- Torsten "Löfstedt...argues that the fall of Satan is not a singular event, but one that occurs with respect to individuals, beginning with the 70 [72]: 'beginning with the 72, Satan falls as individuals respond to Jesus in obedience & are empowered by him.' Thus, the devil's power remains but is progressively broken as the gospel advances...Luke does indeed identify the advance of the kingdom of God with *the preaching & acceptance of the gospel, which entails the displacement of Satan's kingdom* ." [Matthew S. Monnig, *Op. cit.*, p. 142]
- **In Rev. 12:9** Satan "has been thrown down to the world along with his angels after a battle with Michael and his angels. The text of *Revelation* then gives a heavenly hymn of praise that *makes the same connection as Luke between the defeat of Satan and the arrival of the kingdom of God*, saying "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them before God day and night" (12:10). *This imagery corresponds to the vision Luke* describes of Satan falling from the sky, but of particular note is the association made between the fall of Satan and the kingdom of God." [Matthew S. Monnig, *Op. cit.*, pp. 144-5]

