**The Gospel of Luke**

**Lesson 3** Luke 10 Jesus Sends out the Seventy-two!

**Questions:**

1. What important truth did you learn from the lecture, and how does it apply to your life?
2. Read Wiersbe pages 131-141[[1]](#footnote-1)\*.

What is the threefold ministry of every Christian? Why is worship central to all that we are and all that we do in the Christian life?

1. Read Luke 10:1-24. The harvest is plentiful!

Throughout the Bible, the harvest carries spiritual significance. It is used in parables
(Luke 8:4–8) and as a metaphor for spiritual growth and health (2 Corinthians 9:10;
James 3:18). The harvest has always been a beautiful and important part of life on earth,
the time when the year’s work bears fruit and the people are fed. It is symbolic of bounty, health and abundance. Israel celebrated the time of the harvest with a feast, appropriately called the Feast of Harvest (Exodus 23:16).

Jesus spoke of a spiritual harvest waiting to be reaped. As Jesus traveled, “he saw the crowds, [and] he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘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’” (Matthew 9:36–38). Here, Jesus referred to the many souls needing to
be brought to repentance and faith as a harvest waiting to be realized.

Jesus used the same metaphor of a spiritual harvest in Samaria. After talking to the woman
at the well, Jesus told His disciples, “Don’t you have a saying, ‘It’s still four months until harvest’? I tell you, open your eyes and look at the fields! They are ripe for harvest”
(John 4:35). In the days following this statement, many of the Samaritans became believers in Christ (verse 41). Jesus saw the spiritual harvest of souls awaiting in that village.

A spiritual harvest is the result of God’s work in the heart of man. It is clear from the parable of the seed and the sower that some people’s hearts are good soil; when the Word of God is sown there, the person accepts it and continues to mature (Luke 8:9–15). There is nothing we can do to change the soil—that is God’s job (Ezekiel 36:26). However, we can be faithful to sow the seed, help the plants to grow, or reap the harvest. The process of spiritual growth and maturity, from the heart’s regeneration to the recognition of faith, is often a long journey. In fact, the Bible indicates that the sower, the tender, and the reaper are likely to be different people at different times (John 4:35–38; 1 Corinthians 3:6–9).

Just like the physical growth of a field, the spiritual growth of people is a natural, organic process, overseen by God Himself. If we don’t see anyone getting saved, it can be discouraging, but we need to remember that sowing is just as important as reaping. Some of us are sowers and may never see the result of our labor. That is why our focus should be on pleasing the One who sent us into the field rather than on controlling the rate of growth or
the amount we reap.

God’s laborers in the spiritual harvest of souls are promised great reward for their faith and perseverance (James 1:12; 1 Peter 5:4; 2 Timothy 4:8; Hebrews 11). This applies to all aspects of our spiritual lives, including witnessing and seeing people saved and growing in the Lord, which is the spiritual harvest we all long to see. Sometimes we don’t see it. Nonetheless, believers are exhorted with these words: “Let us not grow weary of doing
good, for in due season we will reap, if we do not give up” (Galatians 6:9) and “A harvest of righteousness is sown in peace by those who make peace” (James 3:18) and “Those who go out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with them” (Psalm 126:6).

Jesus told us to pray to the Lord of the harvest for more laborers (Matthew 9:38). We should pray about all aspects of the spiritual harvest process, including the preparation of the soil. We can ask God to change people’s hearts. “The Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth”
(2 Timothy 2:24–25). God will use us in His fields, each according to our gifts and the need of the moment, as we trust Him.[[2]](#footnote-2)

Luke 9:51 states, “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.” Jesus was on a divine time schedule (John 7:6; 12:23-24; 17:1-3). He had an appointment with the cross. Thus, Jesus needed to turn away from Galilee and head to the destination for which he was born. However, there is still much work to be done in the hearts of his disciples, as he prepares for his departure. Here in chapter 10, Jesus begins to prepare for this hour, the hour of his departure, by sending out his followers to share the gospel message with others. He is preparing them for the work ahead which will intensify
as the hour approaches and beyond.

1. Read Matthew 9:35-38 along with Matthew 23:37, Luke 19:41-44 and 2 Peter 3:9.
2. When Jesus looked out over the huge crowds of people who flocked to him,
what did he see and feel?
3. When he looked over the city of Jerusalem, what did he see and feel?
4. What do you learn about the heart of God from these texts?
5. How should this affect how you, as a follower of Christ, look at those around you? What should you do about the crowds of people who are harassed and helpless, like sheep without a shepherd?
6. Focus on verses 1-16.
7. Why did Jesus tell them that he was sending [them] out like lambs among wolves (Matthew 7:15; John 15:18-21)?
8. Why do you think Jesus told them to take nothing with them for their journeys and not to chat with those along the road?
9. Read verse 16. Consider the traveling instructions Jesus gave to the seventy-two. Why did their words carry such power, essentially, the power of life and death?
10. Focus on verses 13-15. Both Korazin and Bethsaida were near the Sea of Galilee, where Jesus spent much of his time preaching and performing miracles. Conversely, he did not spend much time in the region of Tyre and Sidon.
11. Explain Jesus’ warning to Capernaum, a city on the Sea of Galilee where Jesus spent so much of his time.
12. Luke 12:48 states, “From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more
will be asked.”
* Considering America’s heritage, will the people of America be judged more like the people of Tyre and Sidon or more like the people of Korazin, Bethsaida and Capernaum? Explain.
* How about you? Have you been given much in terms of spiritual truths/teachings? Are you ready to stand before the Lord Jesus and give an account of your life? How might this warning motivate you as you consider the rest of your life here on earth?
1. Focus on verses 16-24.
2. The seventy-two returned rejoicing over the success of their mission. Even the demons were driven out by the power of their word. However, Jesus told them to rejoice, not over their success, but that their names were written in heaven.
* Why?
* What does it mean that one’s name is written in heaven (Psalm 69:28;
Daniel 12:1; Philippians 4:3; Hebrews 12:23; Revelation 3:5; 20:15)?

There are eight references in New Testament to the “book of life,” and two of them refer specifically to the book of life that belongs to the Lamb, Jesus Christ. Seven of the references appear in the book of Revelation. Those whose names are written in the book of life are those who belong to God, those who have attained eternal life.

Paul refers to those who have labored alongside him as those whose names are in the book of life (Philippians 4:3), again identifying the book of life as a record of the names of those who have eternal salvation. In the same way, Revelation 3:5 refers to the book of life in which the names of believers in the Lord are found. These are those who overcome the trials of earthly life, proving that their salvation is genuine. This verse also makes it clear that once a name is written in the book of life, Jesus promises that He will never blot it out, proving once more the doctrine of eternal security. The Lord Jesus, who is speaking to the churches in this part of Revelation, promises to acknowledge his own before His Father. Conversely, Revelation 20:15 reveals the fate of those whose names are not written in the book of life—eternity in the lake of fire.

Revelation 17:8 clarifies *when* the names of the redeemed are written in the book of life: “The inhabitants of the earth whose names have not been written in the book of life *from the creation of the world* will be astonished when they see the beast” (emphasis added). The names of those who approve of the Antichrist are not found in the book of life, and the names that *are* in the book of life were written there before the world was created. Thus, Revelation 17:8 teaches both eternal security and election.

In Revelation 13:8 and 21:27, we find the references to the "Lamb’s book of life," in which also are the names of all those who have been washed by the blood of the Lamb, Jesus Christ. The Lamb who has been “slain from the creation of the world” has a book in which are written all those who have been redeemed by His sacrifice. They are the ones who will enter the Holy City, the New Jerusalem (Revelation 21:10) and who will live forever in heaven with God. Since the book of life is that which records all who have *eternal* life through the Lamb, it’s clear that the book of life and the Lamb’s book of life are one and the same.[[3]](#footnote-3)

1. Is your name written the Book of Life? If yes, how do you know? If you are not sure, what should you do about this?
2. Read 1 Corinthians 1:18-31. Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure” (Matthew 11:25-26). Explain how someone can know God.
3. [Challenge question] According to verse 22, salvation is the work of God,
not man. What are you relying on for your salvation? Use John 6:39, 44; 15:16; Ephesians 2:8-9; and 1 Peter 1:1 to explain your answer.

***Praise*** ***for*** ***Revelation*** ***through*** ***Himself***

Having praised God for revealing himself to children, Jesus now praises the Father for making him the source of revelation: “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” (v. 22). Jesus is the source of revelation because *o*n*l*y *God* *knows* *God*, here as Father and Son. No father can know my sons as I do, because I am their father and I raised them under my roof. And no man can know me as my sons do. For better or for worse, and often to my dismay, they can read me like a book. I may be able to fool others with an ecclesiastical smile and pastoral affectations, but I cannot fool them. Such subjective, intimate knowledge can only come in a long-term domestic setting.

My father-son analogy reaches high but falls galaxies short of that to which it points—the eternal, mutual, exclusive intimacy of the Godhead. Jesus says, “No one knows… who the Father is except the Son.” Only God knows God, and this knowledge makes him the sovereign, sole dispenser of revelation.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets,
but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature. *(*Hebrews 1:1-3)

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... No one has ever seen God; the only God, who is at the Father's side, he has made him known. (John 1:14, 18)

What is God like? Exactly as Jesus revealed him.

Jesus is the sovereign dispenser of the knowledge of God the Father to "anyone to whom the Son chooses to reveal him.” No one will see who God or Jesus is unless he reveals him. So when unbelievers tell us they cannot see the beauty of the gospel, we are not surprised. The Word of God radiates light, but it cannot be seen unless a person's eye is opened by God.

This makes Jesus *ever*y*thing* in salvation. He is Revealer, Redeemer, Savior, and Keeper. He is everything now and forever.

To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! (Revelation 5:13)

***Jesus' Joy***

There is further eternal spiritual beauty here: Jesus is exploding with joy over what he has been declaring in prayer. Luke introduced Jesus' prayer at the beginning of verse 21 noting that “in that same hour he rejoiced in the Holy Spirit....” Significantly, though Jesus no doubt rejoiced often, this is the only place in the New Testament where it specifically says he did so. Not only that, but Luke uses the same word that Mary used when she rejoiced in song over her pregnancy- “And my spirit rejoices in God my Savior” (1:47). So joyous is the word that Moffat's translation says he “thrilled with joy.” Here we are given a glimpse of the inner feelings of God incarnate!

Note the twofold source of his bounding joy. First, his truth did not go to the privileged yet self-sufficient, “the wise and understanding, “but rather to "little children"(v.21), those like his disciples who were humble and open to him. When Jesus saw a few poor men and women receiving the glad tidings of salvation, his heart was refreshed and charged with joy. “For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth” (1 Corinthians 1:26). But "to all who did receive him, who believed in his name, he gave the right to become children of God” (John 1:12).

Second, Jesus rejoiced at being the revealer of the Father. “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” (v. 22). We believe not because we were good, not because we were open, not because we were humble, but because Jesus opened our eyes. A1l glory to his name!

***His Joyous Blessing*** (vv.23,24)

Knowing Christ because he has revealed himself to us, we are blessed, and the beatitude that Jesus pronounced upon his disciples rests upon us: “Then turning to the disciples he said privately, 'Blessed are the eyes that see what you see! 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' (vv. 23,24). The preparatory centuries had come to an end. Demons were subject to the disciples— “I saw Satan fall ... from heaven” (10:18). And soon, at the cross, they would see the power of Satan dealt with in an even greater way. Soon too Jesus would be resurrected and received up to glory, where he reigns until his return in glory for those whose names are “written in heaven” (10:20).

The difference between what the prophets and kings saw and what we see (v.24) is “the difference of twilight and noonday, of winter and summer, of the mind of a child and the mind of a full-grown man” (Bishop Ryle).10

“Blessed are the eyes that see what you see!” (v. 23).[[4]](#footnote-4)

1. Read Luke 10:25-37. The Parable of the Good Samaritan!
2. With parables, always look for one or two main points. It’s sort of like looking at
a mountain in the distance. Look to the peak. You can see the peak very clearly.
However, once your eyes drift down the mountain, you lose yourself in the clouds
and the forest.
3. With this thought in mind, what are the one or two key truths taught in this parable?
4. How will these truths affect how you live from this day forward?
5. Read Luke 10:38-42. At the Home of Martha and Mary!
6. What is the primary truth taught in this story?
7. How will this truth affect how you live from this day forward?
8. What is the most crucial lesson you take from Luke 10 and how will it change
how you live?
1. \* Unless otherwise noted, all Wiersbe references come from Wiersbe, W. W. (1988). *Be Compassionate: Let the World Know That Jesus Cares – Luke 1-13*. David C. Cook. [↑](#footnote-ref-1)
2. “What is a spiritual harvest and how can I achieve one?”Got Questions Ministries, accessed May 24, 2022, [https://www.gotquestions.org/spiritual-harvest.html] [↑](#footnote-ref-2)
3. “Is there a difference between the book of life and the Lamb’s book of life?”Got Questions Ministries, accessed May 24, 2022, [https://www.gotquestions.org/Lambs-book-of-life.html] [↑](#footnote-ref-3)
4. Hughes, 394-396. [↑](#footnote-ref-4)