



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N40 October 5, 2025

CROSSWALK

"Living Sent"

Luke 10:1-20

THIS WEEK'S CORE COMPETENCY

Life Purpose

I believe I am a steward of God's resources and have been redeemed to participate in his kingdom purposes for his glory.

"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace."

Acts 20:24



Q?

Is mission only for the Twelve?



The link between the Central Belief Life Purpose and Luke 10:1-20 is implied by the sending out of seventy-two witnesses to announce the good news of the kingdom of God. Jesus sent the Twelve out (Lk 9:1-5) earlier; now he sends out seventy-two "others" to proclaim the same message (10:9, 11). The Twelve and the seventy-two are to carry out the mission Jesus gives them. Christian disciples have a mission, too, and it's a great one. Luke alludes to it in 24:49, "I am going to send you what my Father has promised, but stay in the city until you have been clothed with power from on high," and specifies it in his second volume, "You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Ac 1:8). The more familiar version of Jesus' mission statement is recorded Matthew's Gospel (28:18-20). The relevance of sending out of the seventy-two is rooted in the concept of mission.

The application of Luke 10:1-20 to Christian disciples is made rather difficult by its details. Some narratives are more *descriptive* than *prescriptive*, and this is one of them. For example, Christian disciples proclaim a somewhat different, but not disparate, message, in part due to the different historical setting. Jesus' disciples *then* were preaching good news regarding the kingdom of God—with the arrival of the Messiah, "the kingdom of God has come near" (vv. 9, 11). But Jesus is no longer traveling about from place to place preaching and performing miracles to confirm the arrival of the kingdom. Jesus' disciples *now* are preaching the good news regarding Jesus Christ—with the death and resurrection of the Savior, spiritual salvation is available to all who believe. On the mission *then*, one commentator writes: "This mission is unique, given the direct involvement with

Jesus and the type of authority the seventy-two possess to declare the arrival of the kingdom" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 294).

What's more, taken literally, as his disciples must have taken them, the instructions Jesus gives the Twelve (9:1-6) and the seventy-two (10:3-12) are only selectively directly applicable. "Do not take a purse or bag or sandals; and do not greet anyone on the road" (v. 4) are not instructions disciples on mission today follow, neither are the instructions regarding seeking hospitality from strangers along the way, staying put, and healing the sick—note in 22:35-38 Jesus alters some of the instructions given here, suggesting that some at least are not timeless.

In general, Jesus' description of a bountiful harvest, the urgency of the mission, the need to be single-minded in its accomplishment, and the consequences of rejecting the messengers' message remain most relevant, even though the detailed instructions may not—disciples need not go out "two by two" today. Nevertheless, it has been said, "For Luke, the mission of the Seventy is the continuing task of the Church" (E. E. Ellis, *The Gospel of Luke*, NCB, 155).

The fact that the mission given in 10:1-20 is a mission for "others" is noteworthy. It indicates that the responsibility and privilege of sharing a message about Jesus belongs to all of Jesus' disciples—not just the Twelve. Christian ministry continues to need workers. And when people respond to the gospel, they assume the responsibility to join with "others" in the harvest. In other words, as disciples engage in a spiritual harvest, those who are converted are expected to join in the harvest alongside them. Herein lies the answer to the prayer: "Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (v. 2).

Read Luke 10:1-20

1 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. 3 Go! I am sending you out like lambs among wolves. 4 Do not take a purse or bag or sandals; and do not greet anyone on the road.

5 "When you enter a house, first say, 'Peace to this house.' 6 If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. 7 Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

8 "When you enter a town and are welcomed, eat what is offered to you. 9 Heal the sick who are there and tell them, 'The kingdom of God has come near to you.' 10 But when you enter a town and are not welcomed, go into its streets and say, 11 'Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: 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 miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more bearable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.

16 "Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me."

17 The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."

18 He replied, "I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. 20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

After reading the text, practice your Observation skills by noting the following:

- Box "After this" indicating *temporal* setting in v. 1.
- Circle "seventy-two" in v. 1.
- Bracket "two by two" in v. 1.
- Underline "every town and place" in v. 1.
- Box "therefore" indicating *result* in v. 2.
- Box "like" indicating *comparison* in vv. 3, 18.
- Circle "sandals" in v. 4.
- Bracket "Peace to this house" in v. 5.
- Bracket "someone who promotes peace" in v. 6.
- Box "for" indicating *reason* in v. 7.
- Bracket "do not move around" in v. 7.
- Highlight vv. 9b, 11b.
- Box "more" and "than" indicating *comparison* in v. 12.
- Highlight v. 18.
- Underline "snakes and scorpions" in v. 19.
- Box "However" indicating *contrast* in v. 20.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. The Lord appointed seventy-two “others” to declare that “the kingdom of God has come near.” Who are they?
 2. Given *where* he sent them, explain what Jesus meant by “the harvest is plentiful.”
 3. Identify “the Lord of the harvest” and explain the significance of his designation.
 4. Asking the *Lord of the harvest* “to send out workers” before going on mission implies how the needed workers will be recruited. Explain.
 5. Explain the *rationale* behind the instructions given in verses 4 and 7b.
 6. An offer of *peace* is to be made when disciples enter a house (v. 5). On whom does it rest? In other words, clarify the meaning of verses 5-6.
 7. Explain the *contrast* introduced in verse 10 and the one introduced in verse 14.
 8. The passage contains *evidence* to confirm Jesus’ claim that “the kingdom of God has come near” and that he “saw Satan fall like lightening from heaven.” Identify that evidence.
 9. Should verse 19 be applied *literally* to “others” on mission *today*? What do you think?
 10. **Discussion:** While many of the *details* of Luke 10:1-20 may not be *prescriptive*, the narrative does reflect a pattern—call it a “theology of mission”—that is. Talk about it.
-

Commentary On The Text

In 10:1-20 of his Gospel, Luke describes Jesus' sending out of seventy-two disciples, exclusive of the Twelve, to "every town and place where he was about to go" as he made his way to Jerusalem for the last time. These towns were for the most part located in Perea, across the Jordan, but some were perhaps located in Judea also. While Josephus, the Jewish historian, does not mention the number of towns in Judea like he does the number in greater Galilee—between 200 and 250—archeologists suggest that number is around 100 for Judea and 150 if Perea and Judea are taken together. Obviously, Jesus could not personally visit every one of these in a short period of time. Nonetheless, the seventy-two could greatly expand his outreach. One commentator writes: "From Galilee He started to make a journey to Jerusalem (Luke 9:51; John 10:22-39) to eventually attend the Feast of Dedication, December 18, A.D. 32. The ministry between Galilee and Jerusalem was in Samaria (Luke 9:52-56) where He sent out the seventy (Luke 10:1-24) probably into the regions of Samaria and Perea. After their return Jesus had an extensive ministry (Luke 10:25-13:21) before arriving in Jerusalem for the Feast of Dedication" (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 62).

Verses 1-20 contain (1) descriptions of the appointing and sending of the seventy-two (vv. 1-16) and (2) of them returning (vv. 17-20). In verse 1 Luke describes their appointment by Jesus; verses 2-4 describe him sending them out "two by two," expressly "to every town and place where he was about to go." He sends them out "because the harvest is plentiful"—many in the towns he intends to visit will hear and respond to his message—"but the workers are few." He cannot reap the harvest alone, not even with the help of the Twelve; "others" are needed. So he sends out seventy-two *other* disciples to declare that the kingdom of God is near and to recruit those who respond favorably to join in the harvest. He sends them out, warning them that their mission is dangerous (v. 3). And as they go, he instructs them to depend on him for their daily needs and to not dillydally along the way (v. 4).

Verses 5-12 contain specific instructions the seventy-two are to follow while on mission. They are to offer "peace"—Heb. *šālôm* (Eng. *shalom*), which means much more than the absence of conflict (see note)—to the house they enter. The "peace" they offer will rest only on those who promote peace (lit., "sons of peace"), namely, on those who accept the messengers' message regarding the kingdom. Otherwise, their

peace "will return" to them. Wherever they are *welcome*, they are to remain, eating and drinking what they are provided without concern for whether the food is ceremonially clean or unclean. They are to "heal the sick," a clear sign that "the kingdom has come near" (9:1-2; cf. 11:21-23) (see note). Wherever they are *not welcome*, they are to publicly wipe the dust of that town from their feet as a "testimony of coming judgment (instead of peace)" upon its inhabitants (Craig A. Evans, *Luke*, NIBC, 170). The judgment on Sodom (Ge 19:24-28), which was proverbial (Isa 1:9-10) would be less severe than the judgment that would come upon those cities that rejected the missionary disciples' message.

Verses 13-16 contain a severe warning to specific cities that rejected the gospel of the kingdom. Another commentator writes: "The next four verses elaborate on the grim warning of v. 12. Three cities of Galilee and Gaulanitis (**Chorazin**, **Bethsaida**, and **Capernaum**) are singled out for special mention, for apparently in them Jesus had **performed** works that should have led these cities to repent, but they had not. **Tyre and Sidon**, in contrast, would have responded in repentance, and therefore they will receive more mercy **at the judgment**. The section concludes with the statement that **he who rejects** his messengers **rejects** him and, consequently, **rejects him** (God) who sent Jesus" (Evans, 170).

Verses 17-20 contain a description of the seventy-two disciples' return (v. 17) and Jesus' reaction to it (vv. 18-20). The disciples return full of joy, ecstatic having exorcised demons—another indication that "the kingdom of God has come near." Jesus reacts, telling them their authority over demons is authority derived from him. Jesus is the powerful one. And Satan's fall from heaven seen by him is an allusion to his power over Satan. Another commentator explains: "Satan's loss of power is evident from what has been taking place. The allusion is to imagery from Isaiah 14:12. Judaism associated Satan's end with the Messiah. Jesus has given the seventy-two authority to overcome all types of evil power and representations [cf. *snakes and scorpions*, v. 19]. Later in Luke 11:20-23, Jesus describes his own activity as pointing to the presence of a stronger one than Satan who plunders Satan's domain. Given such power, nothing can harm them—a truth Jesus expresses strongly with the Greek emphatic particles *ou me*. Yet such power is not the true ground for their rejoicing" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 293). They are instead to rejoice that their "names are written in heaven."

Word Studies/Notes

v. 1 *After this* A common expression used by Luke that might be paraphrased “next” (cf. 5:27; 12:4; 17:8; 18:4; Ac 7:7; 13:20; 15:16; 18:1). “‘After this’ shows Luke’s basic chronological progression, but he deviated from it often, as did the other Gospel writers” (Thomas L. Constable, “Notes on Luke,” 2025 ed., 254, sonlight.com/tcon/notes/pdf/luke.pdf).

v. 1 *seventy-two* Cf. “seventy” (HCSB, NKJV, NASB1995). Here is an example of translations differing because they are translating different texts. “All things considered, ‘seventy-two’ is a much more difficult reading and accounts for the rise of the other. Only Luke notes a second larger mission like the one in 9:1-6” (*The NET Bible*, 2tc on Lk 10:1; see I. Howard Marshall, *The Gospel of Luke*, NICNT, 414-15). Most modern translations have “seventy-two.”

v. 1 *two by two* “The purpose of the pairing (cf. Mk. 6:7) was not merely to provide mutual comfort and help, but also to give attested testimony . . . This indicates that their task was mission, rather than the arranging of hospitality (9:52)” (Marshall, 415-16).

v. 1 *every town* These towns and places were likely situated in Trans-Jordan, i.e., Perea, where many Gentiles lived. “It is inconceivable that Jesus himself could follow up all the visits of 36 pairs of missionaries, nor is there any evidence that he did so. Is the reference to the spiritual coming of Jesus after the resurrection? This view is supported by the fact that the messenger were in fact to take the place of Jesus (10:16). If so, there appears to be an allusion (probably due to Luke) to the future mission of the church as well as to the present task of the disciples” (Marshall, 416; see also Robert H. Stein, *Luke*, NAC, 304).

v. 4 *sandals* Cf. 9:3. An allusion to carrying an additional pair of sandals. “Jesus has not commanded his messengers to travel barefoot” (Craig A. Evans, *Luke*, NIBC, 173). “They are not to take all kinds of provisions for their journey, for the time is too limited and the work too urgent for any delay. They have to go just as they are, and God will provide for their needs. They are also not to waste their time along the road through long-winded salutations as is customary in the East. They must make haste to the places to which they have been sent and must see that nothing hinders the faithful and immediate accomplishment of their task” (Norval Geldenhuys, *Commentary on the Gospel of Luke*, NICNT, 300).

v. 5 *Peace to this house* I.e., “an invocation of God’s good will” (Darrell L. Bock, *The NIV Application Commentary: Luke*, 292). “In the Bible the idea of ‘peace’ (Hebrew: *šālôm*) means much more than the

absence of conflict, but it expresses the idea of completeness or well-being (see 1 Sam. 1:17; Ps. 37:11; 85:8; Isa. 9:6-7; Luke 2:14; 7:50; 8:48; John 14:27; 16:33; 20:19, 21, 26)” (Evans, 173). It’s the peace that comes to those who believe the disciples’ message regarding the kingdom of God (cf. vv. 9, 11).

v. 6 *someone who promotes peace* Lit., “a son of peace,” i.e., “a son or daughter of the messianic kingdom” (Evans, 170). “That is a believer (cf. 2:14) . . . This ‘peace’ is not a feeling of ease or contentment but an objective reality. It is a synonym for the messianic salvation and its attendant blessings, referred to in 1:79; 2:14; 7:50 8:48; Acts 10:36. The benediction or prayer of peace will not be effective if faith is not present” (Stein, 305).

v. 7 *do not move around* “The Seventy, like the Twelve (cf. 9:4), were normally to remain with their hosts and not move around in one neighborhood trying to find better accommodations (cf. Matt. 10:11; Mark 6:10). This would result in their wasting time and possibly insulting their hosts” (Constable, 257).

v. 8 *eat what is offered* “In Trans-Jordan there were many Gentiles, and the Jews were not so punctilious as regards ceremonial purity. So it might be that some of the food put before the disciples is unclean. Therefore Jesus commands them, for the sake of the unimpeded continuance of their work, not to waste their time and strength by ascertaining before meals whether some of the food is not perhaps ceremonially unclean. The Old Dispensation of outward ceremonies was passing away and there was no longer time or room for fastidiousness in connection with such matters” (Geldenhuys, 300).

vv. 9, 11 *kingdom of God* I.e., referring to God’s rule through the messianic son of David (see 1:32-33; cf. Da 7:13-14). Regarding “has come near” (cf. “has come upon you” in 11:20), does Luke mean “that the kingdom approaches but stops short of arrival? Or is the approach a way of announcing its arrival?” (Bock, 292). While some argue for the first interpretation — “The messiah was coming, and He could [potentially] bring in the kingdom” (John A. Martin, “Luke,” in *The Bible Knowledge Commentary: New Testament*, 233) — others argue that the miracles that the disciples performed (v. 9) and the reference to Satan’s fall (vv. 17-18), evident in the success of the disciples’ ministry, support the second interpretation (Bock, 292-93; Stein, 306). The second is the more prevalent interpretation.

v. 19 *snakes, scorpions* “Jesus may have referred to snakes and scorpions here because they represented these spiritual foes (cf. Gen. 3:15). So perhaps He was speaking figuratively rather than literally” (Constable, 263).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Your mission—you should choose to accept it—is to join with others on gospel mission to make disciples worldwide.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

From the moment I began to grow as a Christian, I had a deep desire to be the one to share Jesus with a non-believer. God knew what He was doing by delaying this opportunity for years. To be honest, I didn't want to be used to lead someone to Christ; I wanted to be the hero. When it comes to doing the work God has assigned us, motive is important and humility is integral. I think when it comes to spreading the Gospel, kids are more closely aligned with godly motive and humility than adults. Kids tend to speak more boldly about Jesus without fear of consequences. For example, an adult might be hesitant to present the good news about Jesus to a parent during the holidays because they know it'll start a whopping family argument. Kids just lay it all out there; they're told to talk about Jesus so they talk about Jesus. Another example—you might hear an adult say, "I led them to Christ," completely leaving out the work of the Holy Spirit. Kids will say, "I just told them about Jesus..." letting Him do all the work. Jesus tells the 72 to be more excited that their future is in heaven than about accomplishing the work He sent them to do. It seems to me that if we focus on our future with Christ in heaven, this effervescent joy will spur us on to do good works in His name with humility and proper motive. Watch how your kids do it. You'll be surprised and learn a thing or two about sharing the Gospel. We're praying for you!

What Does The Bible Say?

Read Luke 10:1-20.

1. What were the 72 supposed to do if a town welcomed them?
2. What were the 72 supposed to do if a town did not welcome them?
3. What did Jesus tell the 72 to rejoice in?

What Do You Think?

What do you think verse 2 means? Put it in your own words.

What Do You Do?

Where are some places you can go and share the Gospel? This week, go and tell someone about Jesus.

CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

MEMORY VERSE: Psalm 46:1

"God is our refuge and strength, an ever-present help in trouble."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) from 1986 to 1998 and Spiritual Formation Pastor at Central Bible Church (Fort Worth, TX) from 1998 to 2022. He and his wife Ruth have one son, Zach.

Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2025 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org

OUR MISSION
Making God known by making disciples who are changed by God to change their world.