

# Dr. Daniel K. Darko, Gospel of Luke, Session 15, Following Jesus – Duties and Privileges (Lk. 9:51-10:24) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Darko, Luke, Session 15, Following Jesus (Lk. 9:51-10:24), Biblicalelearning.org, BeL

In this lecture by Dr. Daniel K. Darko on the Gospel of Luke (9:51-10:24), the focus is on **Jesus' journey toward Jerusalem** and the **duties and privileges of following him**. Darko highlights the **Samaritan rejection of Jesus**, the **demands of discipleship**, and the **sending out of the seventy-two disciples**. He emphasizes the importance of **prayer before ministry**, the **authority over demonic forces**, and the ultimate **joy of having one's name written in heaven**, cautioning against pride in earthly accomplishments. The session underscores that true following involves **prioritizing the kingdom of God** and maintaining **humility in service**.

**2. 19 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 15 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Luke).**



**Darko\_Luke\_Session  
n15.mp3**

### 3. Briefing Document: Darko, Luke, Session 15, Following Jesus (Lk. 9:51-10:24)

#### Briefing Document: Following Jesus - Duties and Privileges (Luke 9:51-10:24)

**Overview:** This session of Dr. Darko's lecture series on the Gospel of Luke focuses on a pivotal transition in Jesus' ministry as he journeys from Galilee towards Jerusalem (Luke 9:51-10:24). The session, titled "Following Jesus, Duties and Privileges," explores the challenges and requirements of discipleship, the unique mission of the seventy (or seventy-two), their return, and Jesus' response, emphasizing themes of commitment, prioritization of the Kingdom of God, the reality of spiritual warfare, and the true source of joy.

#### Main Themes and Important Ideas/Facts:

##### 1. The Journey to Jerusalem as a Defining Narrative:

- Luke's Gospel strategically marks Jesus' movement from Galilee to Jerusalem as a significant phase of his ministry. Dr. Darko highlights the numerous "features and markers showing that this is a journey leading up to Jerusalem" (p. 1), citing verses in chapters 9, 10, 11, 13, 17, 18, and 19.
- This journey underscores that Jesus' "ultimate destination or goal...is to arrive in Jerusalem, where the messianic mission will reach this consummation of being arrested and crucified" (p. 1-2).
- The geographical progression in Luke is important, reflecting Jesus' origins in Judea, his ministry in Galilee, and his destined return to Jerusalem.

##### 2. Rejection in Samaria and the Disciples' Reaction:

- As Jesus travels towards Jerusalem, he attempts to pass through Samaritan villages, but they reject him because "they are aware that he has set his eyes on Jerusalem, and as Samaritans, that in itself is not good news because they don't like that idea" (p. 2). This animosity stems from historical and religious differences between Jews and Samaritans.
- The disciples, James and John, react with anger and a desire for retribution, asking, "Master, do you want us to call fire from heaven just to consume them?" (p. 3). This reveals their lack of understanding of Jesus' mission of peace and their human tendency towards vengeance.

- Dr. Darko notes that the Samaritans' rejection was not based on messianic claims but on Jesus' focus on Jerusalem as the center of worship, which they contested, viewing Mount Gerizim as significant (p. 3).
- Jesus' response to the disciples' desire for revenge ("Jesus does not want revenge and retribution" - p. 3) underscores his contrasting approach and the nature of his kingdom.

### **3. The Cost and Priorities of Discipleship:**

- Following the rejection in Samaria, Jesus emphasizes the demands of discipleship through encounters with three individuals (Luke 9:57-62).
- To the first man who enthusiastically declares he will follow Jesus anywhere, Jesus responds, "foxes have holes, and birds of the air have nests, but a son of man has nowhere to lay his head" (p. 4). This highlights the potential lack of comfort and stability in following Jesus' "itinerant ministry" (p. 4).
- To another man called to follow, who requests to bury his father first, Jesus says, "leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God" (p. 4). Dr. Darko emphasizes the cultural significance of burial obligations and how Jesus prioritizes "kingdom ministry over kingship obligations" (p. 5), demanding a radical prioritization of God's work.
- To the third individual who wants to bid farewell to his family, Jesus states, "no one who puts his hand to the plow and looks back is fit for the kingdom of God" (p. 4). This proverb illustrates the need for unwavering commitment and focus once one chooses to follow Jesus.
- Jesus emphasizes "priority and prioritizing" (p. 5) the Kingdom of God above even deeply ingrained cultural and familial duties.

### **4. The Mission of the Seventy (or Seventy-Two):**

- Luke uniquely records Jesus sending out seventy (or seventy-two) disciples ahead of him (Luke 10:1-16). Dr. Darko discusses the manuscript variations but suggests Luke might be alluding to Moses choosing seventy elders (Exodus 24, Numbers 11) (p. 7).
- Jesus sends them "two by two" (p. 7), possibly for mutual support and to provide credible witness, as "two or three are needed to bear witness" in Jewish and Samaritan tradition (p. 7-8).

- Before sending them, Jesus instructs them to "pray earnestly to the Lord of the harvest to send out laborers into his harvest" (p. 6), emphasizing the importance of prayer as a precursor to ministry and acknowledging God's ownership of the work. Dr. Darko uses the analogy of a plentiful tomato harvest needing laborers to illustrate this point (p. 8-9).
- He gives them specific instructions: travel light ("Carry no money bag, no knapsack, no sandals" - p. 6, noting the addition of sandals compared to the instructions given to the twelve), offer peace, remain in one house if accepted, eat what is provided ("for the laborer deserves his wages" - p. 6), and heal the sick, proclaiming, "the kingdom of God has come near to you" (p. 7).
- If rejected, they are to dramatically show their rejection by wiping the dust off their feet and warning of judgment, stating, "even the dust of your town that clings to our feet we wipe off against you. Nevertheless, know this: the kingdom of God has come near" (p. 7).
- Jesus pronounces "woe" on towns like Chorazin, Bethsaida, and Capernaum that have witnessed his mighty works but have not repented, suggesting their judgment will be more severe than that of Tyre and Sidon, and even Sodom, whose sin Luke emphasizes as "the lack of hospitality" (p. 9).

##### **5. The Return of the Seventy-Two and Jesus' Response:**

- The seventy-two return "with joy, saying, Lord, even the demons are subject to us in your name" (p. 10). Their initial focus is on their power over demonic forces.
- Jesus acknowledges their experience, stating, "I saw Satan fall like lightning from heaven" (p. 10). Dr. Darko discusses interpretations of this, suggesting it could refer to a primordial event or a vision of Satan's downfall being manifested through Jesus' ministry and now extended through the seventy-two's exorcisms (p. 12-13).
- He grants them authority: "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" (p. 10).
- However, Jesus cautions them: "Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven" (p. 10). This emphasizes that true joy comes from their salvation and inclusion in God's kingdom, not merely from their exercise of power.

- Dr. Darko highlights the Old and New Testament concept of the "Book of Life" where the names of the righteous are recorded (p. 13-14).

#### **6. Jesus' Rejoicing and Revelation to the "Little Children":**

- Jesus himself rejoices "in the spirit" and praises the Father for hiding these things "from the wise and understanding and revealed them to little children" (p. 10).
- Dr. Darko explains that "little children" represent the "least in society" who are receptive to the Kingdom, contrasting with the "status consciousness of society" (p. 14). The wisdom of the world is irrelevant compared to the revelation of the Kingdom.

#### **7. The Nature of Kingdom Ministry:**

- Dr. Darko concludes by emphasizing that "kingdom ministry is not about us...it is not about how we boast of the things we have accomplished" (p. 14).
- True discipleship involves humility, recognizing that participation in God's work is a privilege, and all glory belongs to God. Servants are expected to do the master's bidding and find joy in that obedience (p. 14-15).
- Jesus calls his followers to be faithful, follow his instructions, and prioritize the Kingdom of God in their lives (p. 15).

#### **Key Quotes:**

- "Jesus going to Jerusalem and Luke's way of following geography becomes very important..." (p. 1)
- "...the ultimate destination or goal of Jesus is to arrive in Jerusalem, where the messianic mission will reach this consummation of being arrested and crucified..." (p. 1-2)
- "Master, do you want us to call fire from heaven just to consume them?" (p. 3)
- "foxes have holes, and birds of the air have nests, but a son of man has nowhere to lay his head." (p. 4)
- "leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." (p. 4)
- "no one who puts his hand to the plow and looks back is fit for the kingdom of God." (p. 4)

- "pray earnestly to the Lord of the harvest to send out laborers into his harvest." (p. 6)
- "the laborer deserves his wages." (p. 6)
- "...even the demons are subject to us in your name." (p. 10)
- "I saw Satan fall like lightning from heaven." (p. 10)
- "Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven." (p. 10)
- "...you have hidden these things from the wise and understanding and revealed them to little children." (p. 10)
- "Kingdom ministry is not about us." (p. 14)
- "Jesus did not call us to be heroes. He did not call us to do some big things for him. First, he calls us to follow...and he calls us to be faithful." (p. 15)

This briefing document summarizes the key insights from Dr. Darko's session, highlighting the significance of Jesus' journey to Jerusalem, the demands of discipleship, the unique mission of the seventy-two, and the proper focus of joy in Kingdom service.

## 4. Study Guide: Darko, Luke, Session 15, Following Jesus (Lk. 9:51-10:24)

### Study Guide: Luke 9:51-10:24 - Following Jesus, Duties and Privileges

#### Key Themes:

- Jesus' determined journey towards Jerusalem and its significance.
- The rejection Jesus faces in a Samaritan village and the disciples' response.
- The cost and commitment required for following Jesus.
- The sending out of the seventy (or seventy-two) disciples and their mission.
- The importance of prayer in ministry.
- The message of the kingdom of God and its implications for acceptance and rejection.
- The return of the missionaries and Jesus' instruction on true joy.
- The hidden wisdom revealed to the "little ones."

#### Detailed Outline:

**I. The Journey to Jerusalem Begins (Luke 9:51-56)** \* Luke's emphasis on the geographical progression of Jesus' ministry towards Jerusalem as a crucial stage leading to his arrest, crucifixion, and resurrection. \* The significance of Jesus choosing to travel through Samaria, a region with historical and religious animosity towards the Jews. \* The Samaritan rejection of Jesus due to his intended destination of Jerusalem, seen as the center of Jewish worship, which the Samaritans contested (Mount Gerizim). \* The disciples' (James and John) angry reaction and desire for retribution ("calling down fire") reflecting a lack of understanding of Jesus' mission. \* Jesus' rebuke of the disciples, highlighting his rejection of revenge and retribution.

**II. The Cost of Following Jesus (Luke 9:57-62)** \* Three encounters illustrating the demands of discipleship: \* The person who enthusiastically promises to follow anywhere is reminded of Jesus' lack of a permanent home, emphasizing the itinerant nature of his ministry. \* The person who requests to bury his father first is told to prioritize proclaiming the kingdom of God over customary kinship obligations. Jesus' emphasis on the urgency and priority of kingdom ministry. \* The person who wishes to say farewell to his family is told that looking back is incompatible with being fit for the kingdom of God, highlighting the need for unwavering commitment. \* Jesus' emphasis on prioritizing the

kingdom of God above personal comforts and social obligations. \* The analogy of the plow: once committed, a disciple must not be distracted or look back.

**III. The Sending of the Seventy (or Seventy-Two) (Luke 10:1-16)** \* Luke's unique account of Jesus sending out a larger group of disciples beyond the twelve apostles. \* The debate among scholars regarding the number (70 or 72) and potential allusions to Moses' selection of elders. \* The instructions given to the seventy: \* Pray for more laborers for the plentiful harvest. \* Go as lambs among wolves, emphasizing vulnerability and dependence on God. \* Travel light (no money bag, knapsack, or sandals) and greet no one on the road, likely to maintain focus and speed in potentially hostile Samaritan territory. \* The message to be proclaimed: "Peace be to this house" and "The kingdom of God has come near to you." \* Stay in one house in a town that welcomes them, accepting what is offered, as "the laborer deserves his wages." \* Heal the sick as a demonstration of the kingdom's arrival. \* Instructions for towns that reject them: \* Publicly reject the town by wiping off the dust from their feet as a sign of judgment. \* Reiterate that "the kingdom of God has come near," even in rejection. \* A warning that judgment will be more severe for rejecting towns than for Sodom (understood by Luke primarily as a sin of inhospitality). \* Woes pronounced on cities that witnessed Jesus' mighty works but did not repent (Chorazin, Bethsaida, Capernaum). \* The connection between the reception of the disciples and the reception of Jesus and God ("The one who hears you hears me...").

**IV. The Return of the Seventy (or Seventy-Two) (Luke 10:17-24)** \* The joyful return of the missionaries, reporting their success in casting out demons in Jesus' name. \* Jesus' response: "I saw Satan fall like lightning from heaven," signifying the defeat of Satan's power through the advancement of the kingdom. Interpretation as either a primordial event or a present reality unfolding during Jesus' ministry. \* The authority given to the disciples over evil forces ("to tread on serpents and scorpions"). \* Jesus' caution against rejoicing solely in their power over demons, but rather in the fact that their "names are written in heaven" (signifying their salvation and inclusion in God's kingdom). \* Jesus' own joy in the Holy Spirit and his prayer of thanksgiving to the Father for revealing these things to the "little children" (the humble and receptive) while hiding them from the "wise and understanding" (the self-sufficient and resistant). \* Jesus' assertion of his unique relationship with the Father and the exclusivity of knowing him. \* Jesus' private blessing to the disciples for witnessing what prophets and kings longed to see and hear, highlighting the privileged position of those in the present kingdom era.



## Glossary of Key Terms:

- **Samaritans:** A people inhabiting Samaria, descended from a mix of Israelites left behind after the Assyrian conquest and foreign settlers. They had their own religious traditions and temple on Mount Gerizim, leading to deep animosity with the Jews who centered their worship in Jerusalem.
- **Jerusalem:** The central religious and political capital of Judea and the focal point of Jesus' final journey, where he would be crucified and resurrected.
- **Discipleship:** The state of being a follower of Jesus, involving commitment to his teachings, lifestyle, and mission. It often implies a willingness to sacrifice personal comfort and priorities for the sake of the kingdom of God.
- **Kingdom of God:** The reign and rule of God, both present in Jesus' ministry and future in its fullness. It encompasses spiritual and ethical transformation, healing, and the defeat of evil.
- **Itinerant Ministry:** A ministry characterized by traveling from place to place rather than being based in one location. Jesus' ministry was largely itinerant.
- **Kinship Obligations:** The duties and responsibilities related to family and relatives, highly significant in ancient Jewish culture, particularly concerning the care and burial of parents.
- **Laborers (in the harvest):** Metaphorical term for those who are called to participate in spreading the message of the kingdom of God and bringing people into God's reign.
- **Sodom:** An ancient city destroyed by God (Genesis 19). In Luke's context, its sin is primarily highlighted as a lack of hospitality.
- **Hospitality:** The generous and welcoming treatment of guests, a highly valued virtue in ancient Middle Eastern cultures.
- **Exorcism:** The act of casting out evil spirits or demons from a person or place. In the Gospels, it is a sign of the power of the kingdom of God breaking into the present.
- **Satan:** The primary adversary of God and humanity, also referred to as the devil. His fall signifies the defeat of his power and influence.

- **Book of Life (Names Written in Heaven):** A metaphorical book containing the names of those who belong to God's kingdom and have eternal life. It symbolizes salvation and God's record of the righteous.
- **Little Children:** In this context, refers to those who are humble, receptive, and dependent, contrasting with the pride and perceived wisdom of the worldly elite.

### Short-Answer Quiz:

1. Why did the Samaritan village reject Jesus and his disciples?
2. What were the three excuses given by individuals when Jesus called them to follow him, and what was Jesus' response to each?
3. According to Dr. Darko, what was unique about Luke's account in chapter 10, verses 1-16?
4. What specific instructions did Jesus give to the seventy (or seventy-two) regarding what to carry and how to interact with people on the road?
5. What was the significance of Jesus telling the seventy that they should pray to the Lord of the harvest?
6. What did Jesus say would be more bearable than the judgment faced by towns that rejected the seventy, and why?
7. What was the first thing the seventy-two reported to Jesus upon their return, and what was Jesus' initial response?
8. What did Jesus tell the seventy-two was the more important reason for them to rejoice than their power over demons?
9. According to Dr. Darko's interpretation of Green, what was the primary sin of Sodom in the context of Luke 10?
10. What does Dr. Darko suggest about the activity of Satan in relation to the advancement of the kingdom of God?

### Answer Key:

1. The Samaritan village rejected Jesus because they knew he was setting his sights on Jerusalem, which they did not recognize as the central place of worship, unlike the Jews. Their animosity stemmed from long-standing religious and historical differences.

2. The excuses were: needing to go wherever Jesus went but being reminded of Jesus' homelessness; wanting to bury his father first, but being told to prioritize proclaiming the kingdom; and wanting to say farewell to his family, but being told not to look back after putting his hand to the plow. Jesus emphasized the urgency and priority of kingdom commitments.
3. Luke's account of Jesus sending out seventy or seventy-two disciples is unique as it is not recorded in the other synoptic gospels (Matthew and Mark). The exact number is debated due to manuscript variations.
4. Jesus instructed them to carry no money bag, no knapsack, and no sandals. He also told them to greet no one on the road, likely to maintain focus and speed in potentially unfriendly Samaritan territory.
5. Praying to the Lord of the harvest was crucial because God is the one in control of the harvest (those ready to believe) and the one who can send more laborers to gather it. It emphasizes dependence on God and the need for prayer in ministry.
6. Jesus said it would be more bearable for Sodom on the day of judgment than for the towns that rejected the seventy. This is because Sodom's sin, in Luke's context, is primarily understood as a lack of hospitality, while these towns were rejecting God's messengers and the approaching kingdom.
7. The first thing the seventy-two reported was their ability to cast out demons in Jesus' name. Jesus responded by saying, "I saw Satan fall like lightning from heaven," acknowledging the significance of their victories over evil.
8. Jesus told them that they should rejoice not in the fact that the spirits were subject to them, but that their names were written in heaven, signifying their salvation and inclusion in God's eternal kingdom.
9. According to Dr. Darko, citing Green, the primary sin of Sodom in the context of Luke 10 is the violation of hospitality, which is why Jesus uses it as a comparison for towns that refuse to welcome his messengers.
10. Dr. Darko suggests that Satan remains active in places where the kingdom of God has not advanced, its message has not been received, and God's power has not been demonstrated. However, Satan's stronghold is broken in the lives of God's people who have believed in Jesus and participate in the kingdom.

## Essay Format Questions:

1. Analyze the significance of Jesus' journey to Jerusalem in Luke 9:51-10:24. How does this section of the Gospel highlight Jesus' mission and the challenges he faced?
2. Discuss the demands of discipleship as presented in Luke 9:57-62. What do these encounters reveal about the priorities and commitments expected of those who follow Jesus?
3. Examine the instructions given to the seventy (or seventy-two) disciples in Luke 10:1-16. What does this passage teach us about the nature of Christian mission and the challenges faced by those who proclaim the kingdom of God?
4. Interpret Jesus' statement, "I saw Satan fall like lightning from heaven" (Luke 10:18), in the context of the seventy's return and their report. What are the possible meanings of this statement and its implications for the defeat of evil?
5. Compare and contrast the reasons for rejoicing presented by the returning disciples and by Jesus in Luke 10:17-24. What does this exchange reveal about true joy and the focus of kingdom ministry?

## 5. FAQs on Darko, Luke, Session 15, Following Jesus (Lk. 9:51-10:24), Biblicalelearning.org (BeL)

### Frequently Asked Questions on Luke 9:51-10:24

**1. What marks the beginning of Jesus' journey to Jerusalem in Luke's Gospel, and why is this geographical detail significant?** Luke 9:51 marks the clear beginning of Jesus' determined journey towards Jerusalem. This geographical focus is significant in Luke's narrative because Jerusalem is presented as the ultimate destination where Jesus' messianic mission will culminate in his arrest, crucifixion, and resurrection. Luke emphasizes this journey through repeated markers in subsequent chapters, highlighting the purpose and direction of Jesus' ministry in this final phase.

**2. How did the Samaritans react to Jesus' intention to travel to Jerusalem, and what does this reveal about the relationship between Jews and Samaritans at the time?**

When Jesus and his disciples sought to pass through a Samaritan village on their way to Jerusalem, they were rejected. This rejection stemmed from the deep-seated animosity between Jews and Samaritans, who had different religious practices and views on the central place of worship (Jerusalem for Jews, Mount Gerizim for Samaritans). The Samaritans viewed Jesus' focus on Jerusalem as unfavorable to their own religious traditions, leading to their inhospitable response.

**3. What does Jesus emphasize about the cost and priorities of discipleship in response to potential followers on the road to Jerusalem?** Jesus underscores the significant cost and necessary priorities of discipleship. He tells one who wants to follow him anywhere that the Son of Man has nowhere to lay his head, highlighting the itinerant and potentially unstable nature of his ministry. To another, he insists that proclaiming the kingdom of God takes precedence even over important kinship obligations like burying a father. He further states that undivided focus and commitment are required, using the analogy of not looking back once one puts their hand to the plow. These responses emphasize that following Jesus demands a prioritization of the kingdom of God above personal comfort, familial duties, and worldly attachments.

**4. Why did Jesus send out 70 (or 72) disciples, in addition to the Twelve, and what were their instructions?** Luke uniquely records Jesus sending out 70 (or 72) disciples, in addition to the twelve apostles, to go ahead of him into towns and villages he planned to visit. He sent them out two by two for mutual support and to serve as credible witnesses to the coming kingdom. Their instructions were to travel lightly (without money, knapsack, or extra sandals), to offer peace upon entering a house, to stay where they were welcomed, to heal the sick, and to proclaim that the kingdom of God had come near. They were also warned about potential rejection and instructed on how to respond to it.

**5. What significance does Jesus attribute to the prayer for more laborers before sending out the 70 (or 72) disciples?** Jesus emphasizes the crucial role of prayer before engaging in ministry. He instructs the disciples to pray earnestly to the Lord of the harvest to send out more laborers because the harvest is plentiful but the workers are few. This highlights that God is the ultimate master of the harvest and that the work of the kingdom requires divine initiative and provision of personnel. For Luke, prayer is an indispensable element of doing God's work, ensuring alignment with God's will and reliance on His power.

**6. How did the 70 (or 72) disciples react upon their return, and what was Jesus' response regarding their cause for rejoicing?** The 70 (or 72) disciples returned with joy, reporting their success in casting out demons in Jesus' name. While acknowledging the significance of this, Jesus cautioned them not to rejoice primarily in the fact that spirits were subject to them. Instead, he directed them to rejoice that their names were written in heaven. This highlights that the ultimate cause for joy for believers is their salvation and inclusion in God's kingdom, rather than their power or accomplishments in ministry.

**7. What is the significance of Jesus' statement, "I saw Satan fall like lightning from heaven," in the context of the disciples' report?** Jesus' statement about seeing Satan fall like lightning can be interpreted in a couple of ways, potentially even both. It could refer to a past, primordial event, but in the context of the disciples' success in casting out demons, it likely signifies that the power of Satan's kingdom is being broken through Jesus' ministry and now through his appointed messengers. It suggests a present reality where the advance of the kingdom of God, demonstrated by the expulsion of demons, signifies a defeat for Satan. However, Jesus' caution about rejoicing primarily in this power reminds them that their ultimate security and joy lie in their eternal standing with God.

**8. How does the theme of hospitality and rejection relate to Jesus' teachings and the experiences of the sent-out disciples, particularly in the context of Sodom?** The theme of hospitality and rejection is significant in this passage. The rejection Jesus faced in the Samaritan village and the potential rejection the 70 (or 72) would encounter are addressed by Jesus. He states that those who reject his messengers are rejecting him and the one who sent him. In comparing the fate of rejecting towns to Sodom, Luke's emphasis, according to some interpretations, is on Sodom's lack of hospitality. Therefore, rejecting Jesus' messengers, who come offering the kingdom of God, is a grave offense akin to rejecting basic human decency and divine messengers, leading to severe judgment.