

Lesson 14: Further Activities in Jerusalem and Judea

The Mission and Return of the Seventy (Luke 10:1-24)

April 14, 2021

The Mission and Return of the Seventy (Luke 10:1-24)

- Luke 10:4-9, "Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace (be) to this house. And if a **son of peace** be there, your peace shall rest upon him; but if not, it shall turn to you again. And in that same house **remain**, eating and drinking such things as they give: **for the laborer is worthy of his hire.**"
- **Do's and Don'ts ... cf. the list given to the apostles.** (cf. Luke 9:3; Matthew 10:9-13)
- **A "son of peace" was a person of sincere faith, a man willing to receive the Lord's messengers, a man who wanted spiritual peace with God.**
- **"The laborer is worthy of his hire"** (1 Timothy 5:17-18; see Deuteronomy 25:4; Leviticus 19:13; 1 Corinthians 9:4, 7-9, 14).

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- Luke 10:4-9, "Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: **and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**"
- Healings were signs. (Mark 16:17-20; 2 Corinthians 12:12; Hebrews 2:3-4).
 - They would establish the authority to preach and the power behind the message that informed the populace that the kingdom of God is come nigh unto you. (Matthew 3:2; 4:17; Mark 9:1; Acts 2)

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- Luke 10:10-11, "But into whatsoever city ye shall enter, and **they receive you not**, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we wipe off against you"
- Many would reject the Messiah and His kingdom.
 - See the instructions to the apostles. (Luke 9:5; Matthew 10:14; Mark 6:14).
 - cf. Paul at Antioch in Pisidia. (Acts 13:51)
- Luke 10:11, "... nevertheless know this, **that the kingdom of God is come nigh.**"

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- Luke 10:12, "I say unto you, it shall be more tolerable in that day for Sodom, than for that city."
- Note: Genesis 13:13; 19:9,13; Matthew 10:15; 11:24
- Contrast:
 - It was one thing for the Sodomites to live in sin and be judged.
 - It is another to live in sin, have the opportunity to be saved by faith in Jesus, and then be judged because of rejecting God's grace. (cf. Luke 12:47ff)

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- Luke 10:13-15, "Woe unto thee, **Chorazin!** woe unto thee, **Bethsaida!** for if the mighty works had been done in **Tyre and Sidon**, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. **But it shall be more tolerable for Tyre and Sidon in the judgment, than for you.** And thou, **Capernaum**, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades."
- The implication is that these cities of Galilee were less receptive than the wicked ancient cities which they knew to be symbols of rebellion against God's will.
- They had rejected God's Son.

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- God determined to “bring to dishonor the pride of all glory, to bring into contempt all the honorable” because both cities had forsaken God in their own pride and abused Israel as a “pricking brier or a painful thorn” (Isaiah 23:1-18; Jeremiah 25:22; 47:4; Ezekiel 26-28; Joel 3:6)
- Amos 1:9-10, “Thus saith Jehovah: For three transgressions of Tyre, yea, for four, I will not turn away the punishment thereof; because they delivered up the whole people to Edom, and remembered not the brotherly covenant: but I will send a fire on the wall of Tyre, and it shall devour the palaces thereof.”

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- So great would have been their humility that they would be sitting in sackcloth and ashes.
- **Sackcloth** – It was symbolically worn in times of sorrow, mourning, or contrition (Joshua 7:6; 1 Kings 20:31-32; 21:27; 2 Kings 6:30; 19:1; 1 Chronicles 21:16; Nehemiah 9:1; Esther 4:1-3; Job 16:15; 42:6; Psalms 30:11-12; 35:13; Isaiah 32:11; 58:5; Jeremiah 6:26; Ezekiel 7:18; 27:30; Daniel 9:3; Joel 1:13; Amos 8:10; Jonah 3:6-8; Matthew 11:21; Revelation 11:3).
- **Ashes** – were also a sign of mourning or guilt. People placed ashes on their heads or sat in ashes during times of sorrow (Job 2:8; Jonah 3:6; Matthew 6:16).

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- Luke 10:14-15, “But it shall be more tolerable for Tyre and Sidon in the judgment, than for you.”
- “And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.”
- Those who knew Him the best, heard more of His teaching, and saw some of the greatest of His works (Luke 4:23-37; 7:1-10; John 2:12; 4:46-54; 6:24-65)

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- Luke 10:14-15, “But it shall be more tolerable for Tyre and Sidon in the judgment, than for you.”
- “And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.”
- His own city. Matthew 9:1.
- cf. Matt 11:23-24, “And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

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- Luke 10:16, “He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.”
- cf. Matthew 16:19; 18:18 – Equivalent to Jesus’ promise to Peter and to the other apostles.
- This is especially meaningful because Jesus came not to do His own will but the will of the Father (John 13:20; 12:44-50; 15:23; 8:28; 7:28; 5:19, 23; 20:21; Matthew 10:40; cf. Deuteronomy 18:18-19).
- Thus rejecting these messengers was rejecting the Anointed Christ and that was rejection of God Almighty Himself.

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The Rejoicing and Pride of the Disciples upon Return and Jesus’ Response (10:17-24)

- Luke 10:17, “And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.”
 - We do not know where this meeting was or specifically where the 70 had been
- They returned “with joy” (charas) after completing their mission.
- “The demons are subject unto us”
 - The 70 seem surprised. They were instructed to heal the sick (verse 9). The 12 had been given this promise when they were sent out earlier (9:1; Matthew 10:8).
- “In thy name”

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- "In thy name" – The 70 recognized His authority.
- "Used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, Matt 10:41
 - a. by the command and authority of Christ:
 - b. in the use of the name of Christ Mark 9:38
 - c. through the power of Christ's name, Mark 16:17
 - d. in acknowledging, embracing, professing, the name of Christ: Acts 4:12
 - e. relying or resting on the name of Christ, rooted (so to speak) in his name, i. e. mindful of Christ: Col 3:17
 - f. for the name of Christ 1 Peter 4:14" (Thayer)

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The Rejoicing and Pride of the Disciples upon Return and Jesus' Response (10:17-24)

- Luke 10:18, "And he said unto them, I beheld Satan fallen as lightning from heaven."
- "I beheld" – The verb, *theōreō*, means to "be a spectator, look at, observe, perceive" (Arndt and Gingrich, page 360).
- NOTE: Jesus foresaw His victory over Satan. The verse does not say that Satan fell from heaven, but it says that Jesus saw Satan fallen "as lightning from heaven."
 - Because the demons were subject to the 70 in Christ's name, Jesus could see the defeat of Satan.

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The Rejoicing and Pride of the Disciples upon Return and Jesus' Response (10:17-24)

Luke 10:18, "And he said unto them, I beheld Satan fallen as lightning from heaven."

- Because the demons were subject to the 70 in Christ's name, Jesus could see the defeat of Satan.
- It would be "as lightning from heaven" – sudden and fast (see Hebrews 2:14).
 - If Satan had been cast out of heaven at some time in the past, this verse does not teach it.
 - Jesus was referring to the future and He was not relating to the past.
- Revelation 12:7-9

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Luke 10:18, "And he said unto them, I beheld Satan fallen as lightning from heaven."

NOTE:

- Before He could establish His kingdom (the kingdom of God), He had to invade the territory of the enemy, conquer it, and render the enemy (Satan) helpless and weak.
- This He did by preaching the gospel and visibly demonstrating its power.
- The healing miracles, and especially the casting out of demons, were not random acts of kindness; they were instead direct assaults on the kingdom of Satan. cf. John 12:31-32
- Through the gospel man no longer needed to be the slave of Satan and of sin. cf. Romans 6:16-18

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NOTE:

- Spiritual beings, like human beings, have freedom of will.
- Jude describes the punishment of rebellious angels in verse 6 of his epistle, and Peter speaks of angels sinning in 2 Peter 2:4.
- Hence Satan stands opposed to God because he chooses to do so.
- God certainly did not create him for evil or as an evil being, for the Bible tells us plainly that there is no evil associated with God (James 1:13; 1 John 1:5).
- It seems that the most we could say about Satan's origin is that he is a created, but spiritual, being who has chosen to oppose God, and he recruits other spiritual beings and human beings in his efforts.
- Much more than this is only speculation.