

[092417-1] Luke Series, 10, 1-24, The Account of the Seventy – Craig Thurman

From Lk. 9.51-18.14 Luke's account stands almost completely independent from the other gospel accounts.

At this point Christ's unbelieving brethren (family relations) have gone before him into Jerusalem to observe the Feast of Tabernacles, a time when all of the sons of Israel were to present themselves to the Lord, dwell in tents, and offer their sacrifices (also called the Feast of booths; 7th mo., 15th day [Lev.23.34, 39-43]). At least we know that Jesus came into the temple in Jerusalem *in the midst of the feast*, meaning probably about three days later.

Jn.7.14, *in the midst of the feast*; which is also called the Feast of booths. It was observed in the 7th mo. and began on the 15th day with a holy convocation, and ended on the 21st day, as far as dwelling in booths, but on the 22nd day was another holy convocation.

Le 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

He had kept Himself concealed from the people. Very likely the twelve are with Him. (Mk.10.32, *and he took again the twelve*) At this point Jn. 7.11 would begin the narrative where we left off.

From Jn. 7.11 through the rest of the chapter Jesus comes into the temple and begins teaching the people. The religious leaders become increasingly agitated with him because of His doctrine and because the people are thinking that He just might be the Christ that was promised to come from God. They attribute a certain level of gullibility to Christ's teachings to the people because they are ignorant of the Law. (7.49) So, they sent officers to apprehend Jesus. But the

officers did not bring Jesus to them. And when asked why, the officers said, *Never a man spake like this man.* (Jn.7.46) At this they enquire among themselves if any have believed in Christ. Nicodemus then tries to get everyone to settle down but to no avail, and is accused of believing on Him as well. Chapter 7 ends with a sense of disarray and they all depart to their houses. While chapter 8 begins by telling us that Jesus spends the night in the mount of olives.

The following day, early in the morning (8.2) Jesus again returns to the temple and teaches the people. Hoping to prove that Jesus was against the law of Moses, the scribes and Pharisees brought an adulteress to Jesus to be condemned. But rather than condemning the woman for sin, Jesus convicts them all of sin and deserving of the same judgment. (8.3-11) Then Christ's testimony is called into question because He seemed to contradict what He said the day before about bearing record of one's self. (cf. 7.18) But because they neither knew where Christ came from and where He was going they could not understand that His witness was the same as the Father's witness about Him. (Jn.8.14-18) As this public discussion continues more of the people believe that He is the Christ of God. (8.30) And by the time that it is ended it was the leaders themselves that were taking up stones to cast at Christ, not the adulteress, because He confessed this: *Before Abraham was, I am*, meaning that He is the ever-living Jehovah. We are not told how, but Jesus then conceals Himself from them and leaves the temple. I believe this brings us to the history of the text in Luke chapter 10.

Chapter 10

1 ¶ After these things the Lord appointed other seventy also,

showed

[for the work]

appointed, ἀνέδειξεν, 3ps. aor. ind. act. of ἀναδείκνυμι, ἀνά re-, again, above + δείκνυμι, to show or put on display; only found in the N.T. twice, and that by Luke, Lk.10.1; Acts 1.24 shew whether of these two thou hast chosen.

other, ἑτέρους, heterous, acc. pl. masc. of ἕτερος, heteros; KJV, other, another, some (Lk.8.6), else (Acts 17.21), next (Acts 20.15), strange (Jude v.7), altered (Lk.9.29), one (1Co.15.40).

Other seventy now to the twelve that were so ordained in 9.1. We know nothing else of them. We know not their age, whether they were married with children, their occupations, their background: nothing. This is something that perhaps must be kept to the earthly ministry of Christ, like the twelve apostles. In other words we cannot make these fit into the 1Ti.3. qualifications. This was an apostolic office, not a pastoral one. We cannot make these apostles married and with children. We simply do not have enough information and therefore we cannot draw the parallel between the two offices. Sometimes it is amazing what some will say of things when there is so little information given.

ἀνά

and sent them two and two before his face into every city and place, whither he himself would come.

These were sent out as the twelve had been earlier, two by two.

Mr 6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits ...

What was said to the twelve is reiterated to the seventy. (Mt. 10.1-15; Mk.6.7-13)

The time is short, probably about 6 mos. remaining until His crucifixion. (cf.Jn.13.1, Christ's last Passover; Lk.22.1) These 70 would go before the Lord and prepare His way before Him, announcing His coming.

This pattern of sending men in numbers of at least two was applied often. Paul's missionary travels almost always involved at least two men. Two is the least number for bearing witness.

Joh 8:17 It is also written in your law, that the testimony of two men is true.

Meaning, that when two men say the same things there is reason to consider its validity. Not every pair of witnesses bear witness to the truth, but there is reason to at least consider the report that they bring.

Of Christ's mock trial:

Mt.26.59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. (that could agree in their testimony) At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

Stephen's trial had false witnesses:

Acts 6.11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι

2 Therefore

On account of His having ordained another seventy to the work of preparing His way before Him ...

said he unto them, The harvest truly is great,
plenteous

harvest, θερισμός, noun; *θερίζω*, the verb to *reap*, θερισμός, the harvest.

great, πολὺς, as an adjective: many, much, plenteous, great

Mt 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ...

but the labourers are few:

few, ὀλίγοι, nom. pl. masc. of ὀλίγος; KJV, *few, little, small, short*.

There is much to harvest [in the short time remaining] but few to do the work.

pray ye **therefore the Lord of the harvest,**

be ye prayed [about this]

pray ye, δεήθητε, **deēthēte**, 2ppl. aor. imper. pass. of δέομαι; KJV *to pray, beseech, request*; this imper. pass. verb, δεήθητε, is found in the N.T. 3 times: Mt.9.38; Li,.10.2; Acts 8.24, and always tss. *pray ye*.

Have this settled in your minds that the needs, humanly speaking, will always outweigh the means. There is no end to this work as long as we are here. You'll never be *caught up*. You can pray enough, study enough, preach enough, minister enough, write enough, do enough. This is the nature of the ministry of Christ. Pray the Lord send others to help in it. ...

ἐκβάλλη

that he would send forth

labourers into his harvest.

cast or put forth, thrust

Especially so, these words carry the sense that Christ means that the *harvesting of souls* into faith in Him will not be completed in the time that He has remaining on earth.

The spiritual season is summer. Preparation of the fields and planting was done in the cool season of winter. That has passed. Harvesting is done in the heat of summer whether in early or late summer. First you would bring in the barley, then you will bring in the wheat. (Ex.9.31, 32; 34.22) And Christ's coming began the summer season of harvesting.

Were there not enough *qualified* laborers in that day so that the Lord Jesus could appoint more to this business? How many did Christ call that gave

excuses why they could not serve? (cf. Lk9.57-62) Doubtless had there been 170, or 1,170 He would have sent them forth. Of the thousands which followed Christ He chose only seventy. If this was a serious matter of prayer to our Lord Jesus then,

Lu 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

let it also be a serious, prayerful matter for us today. By laborer is *sometimes* meant men of pastoral qualifications.

*1Co 3:9 For **we** (Paul & Apollos) are labourers together with God: **ye** are God's husbandry, ye are God's building.*

What Jesus said here to the seventy he said to the twelve also. Those who perceive this need the most are those involved in the work already.

Mt.9.37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

And lastly, only the Lord can send forth men to the work of Christ. *Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.* This is the Lord's work and He call certain men into this service. Some haven't considered the cost, so have other priorities which seem to always hinder them from coming into the ministry. And yet other, coming in will fail. (2Ti.4.10, *Demas hath forsaken me, having loved this present world ...; Only Luke is with me. Take Mark, and bring hi with thee: fopr he is profitable to me for the ministry.*) The Lord of the harvest calls men to labor in His fields; not men, not schools.

2 ἔλεγεν οὖν πρὸς αὐτούς Ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἔργαται ὀλίγοι
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν
θερισμὸν αὐτοῦ

ὡς ἄρνας ἐν μέσῳ λύκων

3 Go your ways: behold, I send you forth as lambs among wolves.

go your ways, ὑπάγετε, 2nd pl. pres. imper. of ὑπάγω, ὑπό among, by, from, under, with + ἄγω, to bring, lead; found 14 times in the N.T. and tss. *go, go ... way, depart.*

The very same was said of the Lord Jesus to the twelve.

ὡς προβατα ἐν μεσῳ λυκων

Mt 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Again, Christ put the reality of the ministry before them. (see remarks at Lk.9.59 concerning, *Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.*) We need to be clear to speak the whole truth. Some like to focus on positives to the neglect of the negatives, and negatives to the neglect of the positives. Lay it all out on the table. Jesus informed these men about the reality of this ministry. Our Lord Jesus lays out before them how He would have them to go. His instructions to them were unnatural and unreasonable as far as the world is concerned. But for them, to go any other way would be to go in disobedience. If they were unwilling to go *as* the Lord commanded them here to go they ought not to go at all.

3 ὑπάγετε ἰδοῦ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

My opinion is that these terms for service were peculiar for that day. Again, the time was short. There was no time for delay. The time to go was now. Be instant and go. By saluting is meant not to be distracted by stopping here and there, but get directly to those places where Christ would send them. This manner of going will change in the days ahead in

view of the absence of Christ and the broader scope of the ministry among the gentiles.

Lk.22.35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. (Take your suitcase, your wallet, and your gun.)

4 μὴ βαστάζετε βαλάντιον, μὴ πήραν μηδὲ ὑποδήματα καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε

5 And into whatsoever house ye enter, first say, Peace be to this house.

The disciple of Christ conveys to those persons who have the rule of this house that they come without guise to harm them.

5 εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ

καὶ ἐὰν μὲν ἦ ἐκεῖ υἱὸς εἰρήνης

6 And if *the son of peace be there, your peace shall rest upon it:*

indeed is there a son of peace

shall rest, ἐπαναπαύσεται, 3ps. fut. ind. mid. of ἐπαναπαύω, ἐπί upon, on, at, among + ἀνά re-, again, above + παύω to leave, cease, refrain.

Bringing peace to a house requires an answer of peace in return, otherwise they were not to abide in those house where there will be conflict.

if not, it shall turn to you again.

it shall turn ... again, ἀνακάμψει, 3ps. fut. act. of ἀνακάμπτω, ἀνά + κάμπτω, to bow; ἀνακάμπτω, KJV, to turn, return.

6 καὶ ἐὰν μὲν ἦ ἐκεῖ υἱὸς εἰρήνης ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν
εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει

μένετε

7 And in the same house remain,

remain, μένετε, 2ppl. pres. imper. of μένω; KJV, to remain, abide, continue, tarry, dwell, endure, stand.

In that house which has returned peace to receive you is the place you are to remain until you depart that place.

τὰ παρ' αὐτῶν

eating and drinking such things as they give:

of theirs

παρ' αὐτῶν tss. *of them*, Mt.2.4; αὐτῶν, tss. *theirs*, Mt.5.10; *their*, Mt.6.2.

for the labourer is worthy of his hire.

Them that received these two will assume to care, feed and shelter them during their stay. Certainly the laborers were sent without means to support themselves. What the laborers bring of the gospel and in power to work miraculously will be payment enough for their work.

Go not from house to house.

Once coming into a house and being received, remain there until the ministry there is finished. That ministry is to prepare them for the coming of the Master.

7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶν μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

beside, near

are set before, παρατιθέμενα, acc. pl. neut. part. pres. pass. of παρατίθημι, παρά by, with, near, from + τίθημι, to set, appoint, ordain; παρατίθημι, KJV, to put forth, set before, commit, commend.

It does seem that the first excursion, the Lord Jesus probably appointed them all a place to go and to return. (v.17) This first was met with success. But it will not continue so.

8 καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

There was no *evangelistic machine* that fleeced the people to give to so that the work might continue to be supported. When this work was finished it was complete. They returned to their Lord and gave the report. They did not have deeds of property donated to the workers. They did not have money pouring in from all over Israel. After they were finished there was no ministry or foundation to which they could send their support. And to that let me point out that churches in the Scripture *NEVER* solicited for money: not even the Jerusalem church. See the need; help with the need. We all have the sick, infirm, and uninsured with us no matter where we are.

9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ

ὅτι

12 But I say unto you, that it shall be more tolerable in that day
because of this

for Sodom, than for that city.

The comparison is the judgment of the one against the judgment that shall be to the other. That judgment which Sodom received for the wickedness that they committed will not compare to the judgment that this city shall receive for rejecting their Messiah. My opinion is that this refers to a regional judgment, and the judgment coming in A. D. 70. Though I have always thought that this meant Sodom and this city should be raised in the last resurrection and comparatively judged, upon further consideration that really does not make any sense. The meaning is, as Sodom was judged *then*, so this city shall be judged *now*, and between the two judgments the latter will be worse than the former, because when Christ had worked personally in them they rejected Him. Sodom was not afforded such a work in them by the Lord.

12 λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

they had ... repented, μετενόησαν, 3rd pl. aor. ind. of μετανοέω, μετά after, afterward, against, among, hence, change, with + νοέω, verb to understand, perceive, think, consider; μετανοέω, always tss. with the English to repent; the noun, μετάνοια, always with repentance; the Greek compounds mean to have a change of mind.

13 Οὐαὶ σοὶ Χωραζὶν οὐαὶ σοὶ Βηθσαϊδὰ ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο, αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμεναι μετενόησαν

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Capernaum, another city in Israel.

which art exalted to heaven, in rebellious pride against the Christ of God.

It is true that the purpose of God was not the same for Sodom, Tyre, and Sidon as it was for the cities of Israel. The sin and idolatry of the gentiles was profound. But Jesus says that had the Lord done in them what He did in some of the cities of Israel they would have repented *long ago*, back then. And yes, it is true that we can affirm from this that it was *not* the purpose of the LORD to bring these gentile souls unto salvation. Had the purpose of God been so He would have wrought among them a work sufficient to bring them to repentance. Proof of this is seen in the temporal work of repentance to which the Lord brought the Ninevites through the preaching of the prophet Jonah. But the force of Jesus' words are that, as offensive as the sins of Sodom, Tyre, and Sidon were, the rejection of Christ, in light of all that He did in their midst, deserves more severe judgment.

Being thrust down to hell means to the grave, not to everlasting punishment, though that would follow for these rebels. The city shall be laid down to the grave. Hell and the grave are sometimes used synonymously.

Ac 2:27 Because thou wilt not leave my soul in hell (ἄδου, gen. sing. of ἄδης, hadēs), neither wilt thou suffer thine Holy One to see corruption.

1Co 15:55 O death, where is thy sting? O grave (ἄδης), where is thy victory?

Lu 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

15 καὶ σύ Καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ἄδου καταβιβασθήσῃ

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

that sent, ἀποστείλαντά, acc. sing. masc. part. aor. act. of ἀποστέλλω, sent forth.

Said to the twelve:

Lu 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Mt.10.40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

So, it shall be for all that Jesus sends:

Joh 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με

μετὰ χαρᾶς

17 ¶ And the seventy returned again with joy,

returned again, ὑπέστρεψαν, 3rd pl. aor. ind. of ὑποστρέφω, ὑπό among, by, from, under, with + στρέφω, KJV, to turn, turn again, turn about, turn to, turned back, turned –self; ὑποστρέφω, KJV to return, turn back, turn back again, and come again.

saying, Lord, even the devils are subject unto us through thy name.

are subject unto, ὑποτάσσεται, 3rd s. pres. ind. mid. of ὑποτάσσω, ὑπό + τάσσω, KJV, appoint, set, determine, ordain, addict; ὑποτάσσω, KJV, subject unto, subject, submit, subdue, put under, obedience, under obedience; vs. 20

The demons were not subject to them to be able to do all that these directed them to do other than that which was the will of God. In other words, these servants of the Lord never commanded them to do anything other than to leave the soul which they had taken captive.

Those who think that they have the power to use the demons to prosper their own purposes or the purposes of others are actually under the control of the demons which possess them.

Acts 26.18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

2Co.4.3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου

18 And he said unto them, I beheld Satan as lightning fall from heaven.

I beheld, ἐθεώρουν, 1ps. imperf. act. of θεωρέω, KJV, to see, behold, consider, perceive.

fall, πεσόντα, acc. sing. masc. part. aor. of πίπτω; to fall.

With Christ He saw the suddenness of Satan's fall but not a fall that had at that time reached its fulness. In this view Satan has yet to fall to the extent that he shall. In other words he has a work remaining which is granted him to do of God.

'The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained.'
(*Syntax and Syunon. of the Gr. Test., p.87*) *A Manual Grammar of the Greek New Testament, Dana & Mantey, p.187*

...

'As the imperfect differs from the aorist in representing a process rather than a simple event, it also differs from the perfect in representing a process and carrying no sense of completion. Hence as a sort of negative function the imperfect fails to imply the attainment of the end toward which progress is made. That is, the imperfect presents process without attainment. *ibid., p.189*

...

'... the imperfect views the process as going on. without implying anything as ti its completion. *ibid., p.191*

18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
πεσόντα

ἐξουσίαν

**19 Behold, I give unto you power to tread on serpents and scorpions,
authority, right**

ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ
and over all the power of the enemy:
υρον

and nothing shall by any means hurt you.

*hurt, ἀδικήση, 3ps. aor. subj. act. of ἀδικέω, ἄ negative particle +
δίκη, judgment, vengeance; ἀδικέω, KJV, to do wrong, hurt, offend.*

The words *nothing shall by any means hurt you* suggests that these will be going back into the fields to harvest more. Jesus assures them that they cannot be kept from their purpose to minister the gospel and power of Christ to others until God will otherwise. Christ's servants are invincible until the Lord purposes otherwise. Nothing comes into their lives without the loving impress of the hand of the Heavenly Father upon it. Not even a sparrow falls to the ground without Him.

Mt 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

19 ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειων καὶ σκορπίων
καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

imperative

are written, ἐγράφη, 3ps. aor. ind. pass. of γράφω to write.

He *commanded* them not to rejoice because of what they were doing, but because of what lay at the foundation of what they were doing. The

natural tendency is to focus on what *we* do rather than on why the Lord appointed us to this service at all.

rejoice because your names are written: Here, the time *when* their names were written in heaven is not the point. The point is the fact that they *are written* in heaven. ... *are written*, ἐγγράφη, 3ps. aor. ind. pass. of γράφω to write means that it is a matter of fact, Jesus said, that their names are written in heaven. It is a general statement. That He sent them to the work suggests that they are His. But it might not be so for every one of them. (Judas Iscariot)

What about the fact that their names are written in heaven? Faith didn't write their names there. What they were doing did not write their names there. He did not say that their names *are being written* in heaven. He said, they are written. It was already done.

What book is this?

That book is called the Lamb's book of life.

Re 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Where is this book? As the account our Lord Jesus is recorded in Luke, this book is in heaven.

Lu 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

To those Hebrew disciples of the churches who needed direction away from the old covenant, Paul wrote these words:
Heb.12.22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect ...

When were the names written in heaven? This expresses the truth negatively. There are those whose names were *not* written *since* the foundation of the world. Positively stated there are those names which were inscribed *before* the foundation of the world.

Re 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Or,

Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Here the perfect verb expresses that the writing is completed:

He.12.23 [Ye are come] To the general assembly and church of the firstborn, which are written in heaven (which are wrote) ...

*which are written, ἀπογεγραμμένων, apogegrammenōn, gen. pl. part. perf. pass. of ἀπογράφω, ἀπό from, of, off, out of, since + γράφω, to write; **here emphasizing the time of the writing is completed in the past and that they are living in the present results of that.** To press the sense it could read, *which are* (passive) *wrote* (action completed sometime in the past)*

‘The perfect is the tense of complete action. ... In the indicative the perfect signifies action as complete from

the point of view of present time. ... The significance of the perfect tense in presenting action as having reached its termination and existing in its finished results lies at the basis of its uses.' *A Manual Grammar of the Greek New Testament*, by Dana and Mantey, pp.200, 201

Those names that are transcribed in heaven were so before the foundation of the world. That means that every name written therein was so before there was a star in heaven, a sun, or a moon. Every name in that book was written before the first grasses sprang forth upon this present globe; before the molecules of water and air were spoken into existence by the LORD God; before the first man was created, and before the breath of life was breathed into his nostrils every name was already written in the book of the Lamb. To God there is nothing unknown. God cannot not know anything from beginning to end.

Ac 15:18 Known unto God are all his works from the beginning of the world.

Jesus calls His sheep by name. He knows who they all are.

Jn.10.2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

What **purpose** does this book have? It distinguishes between those who are the elect of God from those who are not, those who do not have eternal life from those which do, from those which shall come to the eternal abode from those which will not.

Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

The eternal abode for the people of God:

Re 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And as the harbingers of Christ received the comfort for the Lord that their names were written in heaven we can know too.

Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Those not written in the Lamb's book of life shall perish for eternity.

Re.20.12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

*15 And whosoever was not found written in the book of life was cast into the lake of fire. (The strong implication is that there are names that shall be *found* written in the book of life and not receive eternal punishment.)*

It is not the book which saves us. The book of life essential set us apart to the salvation of the Lord. Christ came for these. He died for these. He was buried for these. He rose from the dead for these. And He is coming again from glory to this earth one day for these. And He shall take these, and these only to be with Him in that blessed and eternal home called, *my Father's house*. How does one know that their name is written in heaven. Have you believed in the blessed Son of God to the saving of the soul? Has the Spirit of the Lord indwelt you and illumined your mind to spiritual things? Do you believe this Bible is the word of God? Is your life altered by the words of this Book? Do you renounce error and rejoice in the truth? Do you love the people of God?

20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς

Ἐν αὐτῇ τῇ ὥρᾳ

21 In that hour Jesus rejoiced in spirit,

The one time that Scripture records our Lord rejoicing.

and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

And at what did he rejoice? That the Father had been pleased to reveal to them His Son, and those things which *glorified Him*: devils being subject to them, and the power to help those diseased, crippled, blind, deaf, dumb, leprous, and sometimes even to the point of raising the dead.

These *things* might have been done by others being used of Satan, but the things that these disciples did were of the Father to glorify the Son.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν Ἐξομολογοῦμαι σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναὶ ὁ πατήρ

ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

22 καὶ στραφεὶς πρὸς τοὺς μαθητάς εἶπεν Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου καὶ οὐδείς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

23 Καὶ στραφεὶς πρὸς τοὺς μαθητάς κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

These lived in a most blessed day. They lived in the day of the coming of the Christ of God to Israel. They were certainly blessed to see and hear these things from the Master Himself.

24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν