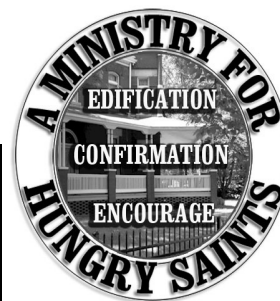




The Book of Luke, 3/18/2016

Lesson Number 35



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT=Rotheram Bible (1999); RPT=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

JESUS SENDS OUT SEVENTY

LUKE 10:1 "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. ²Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. ³Go your ways: behold, I send you forth as lambs among wolves. ⁴Carry neither purse, nor scrip, nor shoes: and salute no man by the way. ⁵And into whatsoever house ye enter, first say, Peace be to this house. ⁶And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. ⁷And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. ⁸And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ⁹And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹⁰But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹¹Even 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. ¹²But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. ¹³Woe 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. ¹⁴But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. ¹⁶He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." Luke 10:1-16

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Jesus sent out seventy disciples, two by two, as He had sent out the twelve earlier (Mk 6:7). They were to

go "into every city and place" where He was about to go. He gave them very specific instructions, just as He did the twelve earlier (Mk 6:10-11). He

reminded them that the laborers were few, and that they should pray that the Lord of the harvest would send forth laborers into that harvest. As they

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

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went, the seventy were to “*heal the sick*,” and say to them “*The kingdom of God is come nigh unto you.*” If any city did not receive them they were to shake the dust from their feet and tell them “*the kingdom of God is come nigh unto you.*” Notwithstanding, they were to say it would be more tolerable “*in that day*” – the day of judgment (Matt 10:15) – for Sodom, than for that city. He went on to confirm that whoever rejected them was actually rejecting Him, and those who despised them, were actually despising Him.

THE MANNER OF THE KINGDOM

The manner of the Kingdom is reflected in this text. Jesus directs His disciples in what they are to do. They do not seek His approval for what **they want to do** – plans of their own making.

This should not surprise us. The Lord Jesus Himself taught us to pray after this manner: “*Thy kingdom come. Thy will be done in earth, as it is in heaven*” (Matt 6:10). That is to be the prevailing desire of all who are in Christ Jesus, and wear His name. This is taught with characteristic clarity in the apostles’ doctrine.

⇒ THE SPIRIT’S INTERCESSION: “*And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to **THE WILL OF GOD.***” (Rom 8:27)

⇒ DELIVERANCE: “*Who gave Himself for our sins, that He might deliver us from this present evil world, according to **THE WILL OF GOD** and our Father.*” (Gal 1:4)

⇒ UNDERSTANDING: “*Wherefore be ye not unwise, but understanding what **THE WILL OF THE LORD** is.*” (Eph 5:17)

⇒ SERVITUDE: “*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing **THE WILL OF GOD** from the heart.*” (Eph 6:5-6)

⇒ PERFECT AND COMPLETE: “*Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all **THE WILL OF GOD.***” (Col 4:12)

⇒ SANCTIFICATION: “*For this is **THE WILL OF GOD**, even your sanctification, that ye should abstain from fornication.*” (1 Thess 4:3)

⇒ “*In every thing give thanks: for this*

*is **THE WILL OF GOD** in Christ Jesus concerning you.*” (1 Thess 5:18)

⇒ RECEIVING THE PROMISE: “*For ye have need of patience, that, after ye have done **THE WILL OF GOD**, ye might receive the promise.*” (Heb 10:36)

⇒ PUTTING IGNORANCE TO SILENCE: “*For so is **THE WILL OF GOD**, that with well doing ye may put to silence the ignorance of foolish men.*” (1 Pet 2:15)

⇒ SUFFERING: “*For it is better, if **THE WILL OF GOD** be so, that ye suffer for well doing, than for evil doing.*” (1 Pet 3:17)

⇒ OBJECTIVE LIVING: “*That he no longer should live the rest of his time in the flesh to the lusts of men, but to **THE WILL OF GOD.***” (1 Pet 4:2)

⇒ COMMITTING OUR SOULS TO GOD: “*Wherefore let them that suffer according to **THE WILL OF GOD** commit the keeping of their souls to Him in well doing, as unto a faithful Creator.*” (1 Pet 4:19)

⇒ DOING: “*And the world passeth away, and the lust thereof: but he that doeth **THE WILL OF GOD** abideth for ever.*” (1 John 2:17)

You see, then, the scope of the will of God, which is, so far as men are concerned, the well-defined border of “*the Kingdom of God.*” Considering that this is an “*Everlasting kingdom*” (2 Pet 1:11), those in Christ have been translated into that kingdom (Col 1:13) of supernal glory, and are admonished to “*walk worthy of God*” (1 Thess 2:12). Let us have done with all forms of mediocrity and things that make for unfruitfulness! Such things have no place in the life of a disciple of Jesus, and are to be thrust from us. In Him we are involved in God’s Kingdom.

THE LORD APPOINTED OTHER SEVENTY ALSO

LUKE 10:1 “*After these things the Lord | appointed other seventy also, and sent | them two and two before His face into*

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

every city and place, whither He Himself would come."

AFTER THESE THINGS

"After these things . . ."

Other versions read, *"after this,"* NASB *"after these events,"* MIT *"The Lord now,"* NLT and *"Later the Lord."* CEV

"These things" included the following:

- ⇒ The sending out of the twelve with Divine power (Lk 9:1-6).
- ⇒ The return and report of the twelve (Lk 9:10).
- ⇒ Jesus speaking to a crowd of the kingdom of God, and healing those who had need of healing (Lk 9:11).
- ⇒ The feeding of the five thousand (Lk 9:12-17).
- ⇒ Jesus asking the disciples whom the people said He was (Lk 9:18-21).
- ⇒ Jesus revealing that He was going suffer many things, be rejected of the leaders, be slain, and raise the third day (Lk 9:22).
- ⇒ Jesus revealed what is required to bed His disciple (Lk 9:23-27).
- ⇒ Jesus is transfigured before Peter, John, and James (Lk 9:28-36).
- ⇒ Jesus confronts a man with a demon possessed son, whom the disciples had not been able to heal (9:37-43).
- ⇒ Jesus again tells all His disciples that He would be delivered into the hands of men (Lk 9:44-45).
- ⇒ The disciples reason among themselves who would be greatest, and Jesus teaches them about such matters (Lk 9:46-48).
- ⇒ John reports they had seen a man casting out demons, and forbade him to do so because he was not with them. Jesus teaches him more perfectly on the matter (Lk 9:49-50).
- ⇒ Jesus determines to go to Jerusalem, and sends messengers to make things ready for Him.
- ⇒ A Samaritan city refuses to receive Jesus, and James and John ask Jesus if they should call down fire on them (Lk 9:51-56).
- ⇒ As they traveled to the next city, some said they would be Jesus' disciple, and Jesus bid a certain man

to follow Him. Jesus responded to them all (Lk 9:57-62).

All of these things took place within a short period of time. Any one of them would be considered an epoch in the ordinary life. But here the whole of them is gathered together in this expression: *"these things."*

Consider the nature and focus of all of those *"things."* They testify to something of what takes place when one really does follow Jesus. **It is what Jesus is doing that is the fundamental consideration.** The people are with Him, and are following Him – Jesus is not following them.

INTRODUCTION TO DIVINE APPOINTMENTS

Jesus is going to appoint certain men to do certain things. Before going directly to that text, let us briefly consider some Divine appointments.

These were people the Lord chose – not people that selected the Lord.

- ⇒ Noah (Gen 6:8,13-14)
- ⇒ Abraham (Gen 12:1-3)
- ⇒ Isaac (Gen 17:19-21)
- ⇒ Jacob (Mal 1:2-3; Rom 9:10-13)
- ⇒ Joseph (Psa 105:16-22)
- ⇒ Moses (Ex 3:1-10)
- ⇒ Aaron (Psa 105:26)
- ⇒ The Jews (Deut 7:6)
- ⇒ Joshua (Deut 1:38)
- ⇒ Saul (1 Sam 9:16-17)
- ⇒ David (1 Kgs 11:34; Psa 78:70)
- ⇒ Solomon (1 Chron 28:5)
- ⇒ All of the Prophets (Jer 7:25; 25:4)
- ⇒ John the Baptist (Mk 1:2-4)
- ⇒ The twelve apostles (Lk 6:13-16)
- ⇒ The seventy disciples (Luke 10:1)
- ⇒ The replacement of Judas (Acts 1:24-26)
- ⇒ Special witnesses of the resurrected Christ were chosen (Acts 10:41)
- ⇒ Barnabas and Saul (Acts 13:2-3)
- ⇒ Paul (Acts 9:15; 22:15; 1 Tim 1:11)

The term *"appointed"* is also used in this regard (Gen 4:25; Num 1:50; 3:10; 4:19,27; 1 Sam 25:30; Neh 6:7; Isa 44:7; Dan 5:25; Matt 28:16; 1 Thess 3:3; 1 Tim 1:11).

Those in Christ Jesus are also said to have been *"chosen"* (Eph 1:4; 2 Tim 2:4; Rom 16:13; 2 Thess 2:13; 1 Pet 2:9; Rev 17:14).

In perfect accord the word *"chosen,"* this is also the significance of electing, or being *"elect"* (Matt 24:22,24,31; Mk 13:20,22,27; Lk 18:7; Rom 8:33; 9:11; 11:5,7,28; Col 3:12; 1 Thess 1:4; 2 Tim 2:10; Tit 1:1; 1 Pet 1:2; 1 Pet 5:13; 1 Pet 1:10; 2 John 1:1,13).

With all God has said about His selections and appointments of men, no person should have any difficulty with the idea of Divine choice. It is only what men have said on the subject that has created difficulties for some.

THE LORD APPOINTED OTHER SEVENTY

" . . . the Lord appointed other seventy also . . ."

Luke is the only one who mentioned these *"seventy."* Because of variations in the manuscripts, some versions read *"seventy-two"* (NIV,CEB, DOUAY,ESV,LEW,NAB,NETNIB,NIRV,NJB,NLT,ROT,IE,CEV, GNB,GOODSPEED,LEB). The overwhelming majority of versions read *"seventy."* John Gill notes, *"THE VULGATE LATIN AND PERSIC VERSIONS READ,"SEVENTY TWO."* There is no valid reason for rejecting the acceptance of *"other seventy also."*

HE SENT THEM TWO BY TWO

" . . . and sent them two and two before His face into every city and place, whither He Himself would come."

This was an extensive commission involving them going *"into every city and place"* to which He would be coming. Their ministry was similar to that of John the Baptist – to *"prepare he way"* for the Lord. In His commission to them, the Lord will be very specific in what they were to do. They required no special preparation for this assignment, other than their consistent presence with the Lord prior to this occasion. **As they had been accompanying the Lord,** they were being prepared for further assignments. This is standard procedure

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

in the Kingdom – being with the Master is preparatory for further assignment.

A DEPICTION OF THE PROPER MINISTRY OF THE CHURCH

In both the twelve and the seventy we see the ministry of the church in the matter of preparing spiritual leaders and proclaimers. For the last few hundred years, because the church has not fulfilled its role, special institutions have been created by men to prepare men for preaching, teaching – preaching the Gospel to every creature. **Men have become so accustomed to this that they have come to depend upon human institutions and methods of learning more than upon the Head of the church.**

One only has to ponder the selection of the twelve and the seventy to lead their thinking in the right direction. They were **prepared for Jesus** by the ministry of Moses, the prophets, and particularly John the Baptist. The Divinely ordained culture in which they were raised continually exposed them to the sayings and the ways of the Lord. The Temple and the synagogues were their places of focused teaching and learning – an order to which Jesus Himself subscribed.

Only after these men had spent some extended time with Jesus did He choose and commission them.

When it comes to the church, it is

“the Temple of God” in which He dwells (1 Cor 3:16-17). It is *“the body of Christ”* through which He works (1 Cor 12:27; Eph 1:23; 4:12; 5:23,30; Col 1:24).

Because of its primary role, the focus of the church is edification. Everything else comes after that (From 14:19; 15:2; 1 Cor 14:3,12,26; 2 Cor 10:8,19; 13:10; Eph 4:12,16,29; 1 Thess 5:11; 1 Tim 1:4).

Where this purpose is honored, there will be no need hire a special institution to prepare men to do the work of Christ. Edification is extensive enough to meet those needs, and special gifts have been given for that purpose.

PRAY YE THEREFORE THE LORD OF THE HARVEST

“² Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.”

THE HARVEST IS GREAT

“Therefore said He unto them, The harvest truly is great . . .”

Other versions read, *“is plentiful,”* NASB *“is plenteous,”* ASV *“much grain ready to be cut,”* BBE *“a large harvest,”* CJB *“is abundant,”* CSB *“is huge,”* NIRV *“is rich,”* NJB *“is vast,”* ISV *and “A large crop is in the fields,”* CEV *“is much.”* LITV

This saying had been said before.

⇒ WHEN THE SAMARITAN CITIZENS CAME TO HIM. *“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest”* (John 4:35). **This harvest was the result of the sowing of a single woman.**

⇒ WHEN HE SENT OUT THE TWELVE. *“Then saith He unto His disciples, The*

harvest truly is plenteous, but the laborers are few” (Matt 9:37). **This harvest was the result of the preaching of John the Baptist, and the initial ministry of Jesus Himself.**

In both of the above, the ripening process was relatively short. It is true that the prophets had sown, but very few received their message (Matt 23:31,37; Acts 7:52). Early plentiful harvests were reaped on the day of Pentecost (Acts 2:41), in Jerusalem (Acts 5:14;6:7), in the city of Samaria (Acts 8:6-8,12,14), in Antioch (Acts 11:20-21), and in Lydda and Saron (Acts 9:35).

Where the undiluted message of the Gospel is proclaimed by those who are sent by God, great results can take place, as inspired history confirms. One of the grievous results of a diluted and false gospel is a reduction in the number of people who believe. Erroneous messages do not yield a truly ripened harvest.

It is also said to be uttered at the end of the world: *“And another angel came out of the temple, crying with a*

loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe” (Rev 14:15). That word was directed to exalted Christ, waiting with a sickle in His hand (Rev 14:14).

The above will be the ultimate harvest, but men will not reap it. The final harvest will be reaped by the angels: *“the harvest is the end of the world; and the reapers are the angels”* (Matt 13:39). This harvest will be the matured plants that grew from *“the Seed,”* which is *“the Word of God”* (Luke 8:11).

The angels will also reap the harvest of tares (Matt 13:29-30), as well as that of the wheat of Christ (Matt 24:31). All of the lost will be found on *“the vine of the earth,”* and they will be gathered for destruction by the angels of God (Rev 14:18-19).

All valid labors in the kingdom of God are executed with this final harvest in mind.

THE LABORERS ARE FEW

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

" . . . but the laborers are few..."

When *Jesus* "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt 9:35), "He saw the multitudes, He was moved with compassion on them, **because they fainted, and were scattered abroad, as sheep having no shepherd**" (Matt 9:36). It was then that He said "unto His disciples, *The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest*" (Matt 9:37-38). That is the occasion when He sent out the twelve, giving them "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt 10:1). He was sending forth laborers into the harvest that was being created by His prodigious ministry.

THE LORD OF THE HARVEST

" . . . pray ye therefore **the Lord of the harvest**, that **He** would send forth laborers . . ."

Other versions read, "Lord of the grain-fields," ^{BBE} "the Lord who gives this harvest," ^{GWN} "the master of the harvest," ^{NAB} "the Lord who is in charge of the harvest," ^{NLT} "the Owner of the harvest," ^{IE} "the Lord in charge of the harvest," ^{CEV} and "the God of the Harvest." ^{MESSAGE}

This is a most important thing to grasp. **Souls are not meant to be garnered for some denomination, or to increase the number of this or that sect.** Virtually all missionaries are sent out with such a mission in mind, and it is a

wholly unacceptable mindset. The Seed is **His**. The process of maturation is **His**. The field is **His**. The harvest is **His**. The laborers are **His**. The destination is **His** house. It is **His** purpose that is being fulfilled. It is **His** salvation that is being brought to culmination.

The churches of our time, as a rule, need this to be clarified: God Almighty is "the Lord of the harvest!" All laborers are answerable to Him!

HIS HARVEST

" . . . into His harvest."

The ripened crop belongs to the Lord of the harvest. It does not belong to a religious institution, a denomination or a special ministry. This harvest is in His field, and is the result of His seed. **Any plant that is in this field that did not result from His seed, will be plucked up and cast away.** As Jesus Himself declared, "Every plant, which My heavenly Father hath not planted, shall be rooted up" (Matt 15:13). Further, every pretentious sower whose message produced these people will be destroyed. As it is written, "Now if **any man** build upon this foundation gold, silver, precious stones, wood, hay, stubble; **Every man's work** shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try **every man's work** of what sort it is. If **any man's work** abide which he hath built thereupon, he shall receive a reward. If **any man's work** shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If **any man** defile the temple of God, **him shall God destroy**; for the temple of God is holy, which temple ye are" (1 Cor 3:12-17).

Every message, when believed and embraced, produces a certain kind of fruitage. The Gospel of Christ, which is God's power unto salvation (Rom 1:16), **cannot** produce flawed, emaciated, hypocritical, and inconsistent people. That is an impossibility. **If those kind of people exist in any church, it is not because they believed the Gospel. It is because they embraced some other message – one preached by a preacher God did not send.**

Paul knew this. That is why he said to the Corinthians, "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (2 Cor 11:4). It is why he said to the Galatians, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." (Gal 1:6-7).

Right preaching, when believed, will not produce wrong people. **But when the message is tailored for a sect, it produces a sectarian.** There is no way to avoid this. If the truth is not preached, true Christians will not be produced by that the erroneous message. All of that is wrapped up in the expressions "The Lord of the harvest" and "His harvest." **Works that are not conducted by Divine direction, and do not fit into the revealed objective of God, are in no way valid, and they will not be honored by heaven, nor will the one who used them escape precise Divine scrutiny.**

LAMBS AMONG WOLVES

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

GO YOUR WAYS

"Go your ways . . ."

Other versions read, "Go!" ^{NIV} "Go on your way," ^{NRSV} "Get going now," ^{CJB}

"Now go," ^{NLT} "withdraw!" ^{ROT} "So, you may go now." ^{IE}

The Lord has told them of the

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

plentiful harvest that is to be reaped. He had admonished them to pray the Lord of the harvest, that He would send forth laborers into His harvest. Now He tells them to immediately enter into the work. He does not tell them to go to any special school – they have been in His school for some time now, being His disciples, or learners.

No classes, no special training, no procedural manuals – just *“Go your ways.”* These emissaries had been with Jesus, and that is their preparation. **Of course,, when sent out by Jesus, there is also the matter of empowerment to do what He has sent them to do.**

I SEND YOU FORTH

“... behold, I send you forth . . . ”

This mission was not conducted on a volunteer-basis. The Head of the church determines the special activities of its members. To begin with, God places the members in the body as it pleases Him (1 Cor 12:18). Responsibilities are carried out by a distribution of faith (Rom 12:1-3). They involve being a steward of the grace of God (1 Pet 4:10-11). The Holy Spirit also distributes these abilities, granting the things that are necessary for their fulfillment (1 Cor 12:4-11). In this way, it is the will of God that is being fulfilled. **It all postulates a vital**

connection of the members with the Head, and unwavering faith and faithfulness on their part.

LAMBS AMONG WOLVES

“... as lambs among wolves.”

Other versions read, *“in the midst of wolves,”* ^{ASV} *“as lambs, encircled by wolves,”* ^{MIT} *“like lambs into a pack of wolves,”* ^{IE} *“as lambs surrounded by wolves,”* ^{WILLIAMS} *“into a pack of wolves.”* ^{CEV}

Matthew reports that Jesus said to the twelve when He sent them out: *“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues”* (Matt 10:16-17). In both cases, with the twelve and the seventy, they were being sent out to the Jews – the people whom God had chosen, delivered, and favored. **Now, however, for the most part, they – particularly their leaders – were a pack of wolves, and had been for some time.** Now, Jesus must tell them what they will face.

Much the same thing has taken place in the church, although the condition is even more serious and grievous than it was with the Jews.

The church had been granted grace, greater benefits, and superior privileges. **However, like the Jews, their leaders had led them into a quagmire of men’s tradition that forced them to oppose the Gospel and those who delivered it.** They traded the jewel of redemption for the husks of this world, and now they render the greatest hurt of all to the messengers of the Lord. The blind have led the blind, and they all have fallen into the ditch of futility (Matt 15:14).

In this warning we comprehend that the Gospel, and Jesus Himself, is not attractive to those who are in love with the world. Ultimately, He really is not the answer to the world’s problems – poverty, sickness, war, famine, pestilence, shattered families, “addictions,” etc. Jesus and everything He did, or is doing, is addressing sin and alienation from God. When you speak of enemies addressed by Jesus, it is primarily Satan, and principalities and powers. The *“kingdom of God”* that was being announced by these messengers (Lk 10:9-10), has to do with the absolute rule and dominion of Deity. It has nothing to do with men seeking to exploit that dominion for personal advantage in this world. *“The kingdom of God”* has to do with what God is doing, and men being offered participation in it. Jesus was not sent to solve the world’s problems!

HOW TO TRAVEL

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

TAKE NO PURSE

“Carry neither purse . . . ”

Other versions tread, *“money bag,”* ^{NKJV} *“bag for money,”* ^{BBE} *“no wallet,”* ^{CEB} *“money-belt,”* ^{CJB} *“Don’t take any money with you.”* ^{LIVING}

Jesus gave similar instructions to the twelve when He sent them out (Matt 10:9; Mk 6:8). **Throughout their**

journey they were going to have to rely on the Lord. As He continues to instruct them, Jesus will assure them that their needs will be met – **but it will be on a day-by-day basis, not a planned one.**

TAKE NO SCRIP, TAKE NO SHOES

“... nor scrip, nor shoes . . . ”

Other versions read, *“knapsack, nor sandals,”* ^{NKJV} *“bag, no shoes”* ^{NASB} and *“traveling bag, or (reserve) sandals.”* ^{CSB}

This amounts to useless baggage

that would impede their progress. Not being allowed any conveniences for their journey – which was into *“every city and place, whither He Himself would come”* (Lk 10:1) – they would have to wholly depend upon the Lord. As would be confirmed later, this would not always be the case. Shortly before He was betrayed He said to His disciples, *“When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 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*

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

sword, let him sell his garment, and buy one" (Luke 22:35-36).

The death of Christ would introduce a certain intolerance among men, so that the disciples would not be as welcome as they were before. The same people that would receive them on this occasion, would call for Christ's death later. However, in this mission, the seventy would learn by experience that the Lord provides for His servants.

SALUTE NO MAN BY THE WAY

" . . . and salute no man by the way."

Other versions read, *"greet no one along the road,"* ^{NKJV} *"do not greet anyone on the road,"* ^{NIV} *"say no word to any man on the way,"* ^{BBE} *"don't stop to greet anyone on the way,"* ^{GWN} *"do not stop to make newsy exchanges with anyone along the way,"* ^{MIT} *"don't waste time along the way,"* ^{LIVING} *"do not stop to say 'Good morning' to anybody on the road,"* ^{WILLIAMS} *"don't*

waste time greeting people on the road," ^{CEV} *"do not stop to exchange civilities with anyone on the way,"* ^{GOODSPEED} *"Don't loiter and make small talk with everyone you meet along the way."* ^{MESSAGE}

Several of the versions capture the idea Jesus is communicating: *"stop to greet,"* ^{GWN} *"make newsy exchanges,"* ^{MIT} *"waste time,"* ^{LIVING} *"stop to exchange civilities,"* ^{GOODSPEED} and *"loiter and make small talk."* ^{MESSAGE}

The idea is that they must not allow anything to slow them down. They are preparing the way for Jesus, and He is maintaining a rather brisk pace. They must keep up with His stride, not relying on Him slowing down for their pace.

This is the same word Elisha gave his servant when he sent him to the Shunammite woman: *"Then he said to Gehazi, Gird up thy loins, and take my*

staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child" (2 Kgs 4:29).

As a general observation, trivial and unnecessary things can rob us of a lot of time, so that we become weary for no productive cause. This is certainly not an area where we can give advice to others. Rather, it is up to each one of us to see to it we do not waste a lot of time as we present our bodies to the Lord as a living sacrifice, and serve His interests. Time must not be frittered away by casual conversations and hindering involvements.

If anyone but Jesus had said these words, there might be a reason to explain them away, or insinuate that they have no application to us. Jesus, however, demands dedication and focus on the part of His servants. There are times when we cannot slow down.

WHEN ENTERING A HOUSE

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

WHATSOEVER HOUSE

"And into whatsoever house ye enter . . ."

When Jesus sent out the twelve He said something similar: *"And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you"* (Matt 10:12-13). This was preceded by the directive, *"And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence"* (Matt 10:11). I assume that something similar was said to the seventy as well. They would, in all likelihood, be entering into cities and villages with which they were not

familiar. Some of those citizens would be noted for their goodness and hospitality, and they would be the first places the messengers would seek temporary residence. But they would need to inquire about such people.

Notice, they were not directed to stay in an inn, or a public residence for travelers. This would be an opportunity for those willing to entertain strangers to be blessed – particularly when they learned of the mission of those messengers. Since they were sent out in pairs, that is how they would be housed.

FIRST SAY

" . . . first say, Peace be to this house."

Other versions read, *"May peace be on this house,"* ^{CEB} *"May there be peace in this house,"* ^{GWN} *"May this*

house be blessed with peace," ^{NIRV} *"May God's peace be on this house,"* ^{NLT} *"Whenever you enter a home, give it your blessing,"* ^{LIVING} *"Peace to this household,"* ^{WILLIAMS} *"God bless this home with peace,"* ^{CEV} and *"greet the family right away with the words, 'May there be peace in this house.'"* ^{GW}

When sending out the twelve Jesus said, *"And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you"* (Matt 10:13).

This was a civil salutation, but it was more than that. It suggested that the visitors would bring peace into their residence, being representatives of the Prince of peace (Isa 9:6).

It is marvelous to consider that a man can bestow peace in the name of Christ. Such an one was PETER: *"Grace*

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

and **peace be multiplied unto you through the knowledge of God, and of Jesus our Lord**" (1Pet 1:2; 2 Pet 1:2); and again, **"Peace be with you all that are in Christ Jesus. Amen."** (1 Pet 5:14). There is also **PAUL**: **"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God"** (Gal 6:16). And again, **"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ"** (Eph 6:23). And **JOHN**: **"Peace be to thee. Our friends salute thee"** (3 John 1:14).

It ought to be noted that there are many houses that stand in need of peace. Some homes are characterized by tumult, arguments, disagreements, and expressions of selfishness. Equally true, there are some people whose presence makes for peace.

Jesus spoke such words to His

disciples following His resurrection (Lk 20:36; John 20:19,21,26). The apostles had the same practice (Gal 6:16; Eph 6:23; 1 Pet 1:2; 5:14; 2 Pet 1:2; 3 John 1:14). It is well written, **"And the fruit of righteousness is sown in peace of them that make peace"** (James 3:18). It seems to me that this is an area that is sorely needed in our time. We live in a tumultuous and troubled times, characterized by railing, argumentation, rudeness, barbaric expressions and tantrums. May the people of God be noted for being **"peacemakers"** (Matt 5:9). May our homes be characterized by peace, orderliness, and the absence of chaos.

Kingdom business is to be conducted in an environment of peace. The gathering of saints together is also to be covered with peace. As it is written to the Thessalonian brethren, **"Be at peace among yourselves"** (1

Thess 5:13). Again, it was written to the Corinthians, **"live in peace"** (2 Cor 13:11). And again to the Ephesians, **"Endeavoring to keep the unity of the Spirit in the bond of peace"** (Eph 4:3). And again to the Hebrew believers, **"Follow peace with all men, and holiness, without which no man shall see the Lord"** (Heb 12:14). And again, **"And the fruit of righteousness is sown in peace of them that make peace"** (James 3:18).

An environment of constant agitation and tumult is a robber of good things, and a deliverer of bad things. I realize this is something we cannot cause to happen in the homes of the brethren. We can admonish one another to see to it that our homes are dominated by peace. As for our gatherings, we work together to maintain an environment of peace.

IF THE SON OF PEACE BE THERE

"⁶ And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."

THE SON OF PEACE

"And if the son of peace be there..."

Other versions read, **"a man of peace,"** ^{NASB} **"anyone is there who shares in peace,"** ^{NRSV} **"a seeker of shalom is there,"** ^{CJB} **"a peaceful person,"** ^{GWN} **"a peace-loving person,"** ^{NET} **"someone who promotes peace,"** ^{NIV} **"If those who live there are peaceful,"** ^{NLT} **"a lover of peace,"** ^{WEYMOUTH} and **"If the people living there are peace-loving."** ^{CEV}

This is a most arresting expression. The translation **"son of peace"** is a precise one. The Greek

word used here {hwee-os'} is exactly translated as **"son."** ^{THAYER/FRIBERG}

In this text, a **"son of peace"** is a peaceable person, whose nature it is to be peaceful – a child, so to speak, of peace. That is a person who loves God's Law, for **"Great peace have they which love thy law: and nothing shall offend them"** (Psa 119:165).

YOUR PEACE SHALL REST ON IT

"...your peace shall rest upon it . . ."

If such a person is in the house being visited, Jesus says, **"your peace shall rest upon it."** Other versions read, **"shall rest upon him,"** ^{NKJV} and **"on that person."** ^{NRSV} It does appear that the peace will rest upon the place in which that person dwells, and not only on

"the son of peace." This would cause the home to be a suitable place for the messengers to be stationed while they did their work in that area.

IT SHALL TURN TO YOU AGAIN

" . . . if not, it shall turn to you again."

If there was no peaceable person in that house, the peace they had announced, would return to the speaker, and the blessing would be withdrawn. These men were laborers together with Christ, and therefore there was a sense in which whatever they bound on earth shall have been bound in heaven (Matt 16:19; 18:18). **That is, the Divine determination would be announced, not caused, by these workmen.**

IN THE SAME HOUSE REMAIN

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

"^{7a} And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire."

REMAINING IN THE SAME HOUSE

"And in the same house remain . . ."

Other versions read, *"stay in that house,"* ^{NASB} *"in that house tarry still,"* ^{GENEVA} *"Stay with the family that accepts you,"* ^{GWN} *"Don't move around from home to home. Stay in one place,"* ^{NLT} and *"Stay in the peaceful house."* ^{IE}

We are being exposed to the mind of the Lord in this text. He knows that moving about from place to place will neutralize the activities of the messengers. They will culture acquaintances that are not necessary to their mission, and it will tend to dilute their efforts.

EATING AND DRINKING

" . . . eating and drinking such things as they give . . ."

Other versions read, *"eating and drinking whatever they give you,"* ^{NIV} *"eating and drinking whatever they set before you,"* ^{CEB} and *"eating and drinking without question whatever is*

set before you." ^{LIVING}

Behind this is the reality that it is the Lord who gives us our *"daily bread"* (Matt 6:11). Seen correctly, it will move one to pray *"feed me with food convenient for me"* (Prov 30:8). According to appearance, that *"daily bread"* may come from your own labors, or the considerate provision of others, like the women who ministered to Jesus and His disciples (Mk 15:40-41). Elijah was given a meal prepared by a holy angel (1 Kgs 19:5-8). Israel ate miraculous food every day for forty years (Ex 16:35). Elijah was fed by a certain widow, whose supply of meal and oil was miraculously supplied by the Lord (1 Kgs 17:12-16). Three angelic messengers appearing as men were fed by Abraham and Sarah (Gen 18:1-8). Jesus fed two different multitudes with a miraculous supply of bread and fish (Matt 14:21; 5:38).

Aside from the Israelites in the wilderness (Num 21:5), none of these meals were rejected. No one complained saying they preferred to eat something else. When the Israelites complained, *"the LORD sent fiery serpents among the people, and they bit*

the people; and much people of Israel died" (Num 21:6).

The point is that the food was really supplied by the Lord. In our text, God was providing for His messengers, and He was doing so according to need, not carnal preferences.

This is actually an important lesson to learn, especially in a society where a great variety of food permits the culturing of finicky appetites.

THE LABORER IS WORTHY

" . . . for the laborer is worthy of his hire."

Other versions read, *"worthy of his wages,"* ^{NKJV} *"deserves his wages,"* ^{NIV} *"has a right to his reward."* ^{BBE} Jesus gave the same explanation to the twelve when He sent them out (Matt 10:10). Paul gave an extensive explanation of this principle as it pertains to those who labor in preaching and teaching (1 Cor 9:7-14). Other words on the matter can be found in Galatians 6:6; 1 Timothy 5:17-18; 3 John 1:5-8. God is certainly good to His workers. They receive dividends in this world, and fulness in the world to come.

GO NOT FROM HOUSE TO HOUSE

"^{7b} Go not from house to house."

Other versions read, *"Do not keep moving from house to house,"* ^{NASB} *"Do not move around from house to house,"* ^{NIV} *"And go not from the house to its neighbor,"* ^{LEW} and *"Don't move from that house to stay in another house."* ^{IE}

What kind of witness would be presented after the messengers had inquired if the house was worthy, then bestowed their blessing upon it, only to continuing moving about from house to house. One might argue that there was

nothing wrong about moving about from house to house. How, then, can a reasonable explanation be presented for the Son of God giving such instructions.

Remember, we are speaking of men who were on a mission, preparing cities and villages for the coming of Jesus, who was on the move. This was not the time to make friends, and bless as many houses as was possible.

Under other circumstances, there would be nothing wrong in going from house to house. After all, that is what

the early church did (Acts 2:46; 5:42). That, however, can hardly be compared with this occasion.

AN OBSERVATION

I have noticed over the years that casual friendship and acquaintances can be an enormous robber of valuable time to the person who is laboring in the vineyard of the Lord. Each person has to work this matter out for themselves, but when you are involved in communicating the good word of God, special care is required in the managing of time.

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

WHEN THEY RECEIVE YOU

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

The Lord had just given the instructions for the house in which they would dwell while in a particular city. Now however, He speaks of the city in its entirety, with all of its citizens. They eat as they were moving about.

THE RECEIVING CITY

“And into whatsoever city ye enter, and they receive you . . .”

The city itself had to receive them, and not be like the city in Samaria that refused to welcome Jesus (Lk 9:52-53). There were cities that, apart for a small minority who believed,

did not allow Paul to stay in them (Acts 9:22-25; 14:19; 17:13-14; 16:39). Jesus was consistent in how His disciples were to react to a city that did not receive them (Matt 10:14; Lk 6:11; 9:5; 10:10). **Men may be patient with those who reject the Gospel and those who preach it, but the Lord is not!** The holy city of Jerusalem was judged by God and destroyed because they did not receive the One who was sent to them (Matt 23:37-38; Lk 13:33-35; 19:42-44).

EAT WHAT IS SET BEFORE YOU

“ . . . eat such things as are set before you.”

Once again the Lord orders the seventy to eat what is set before them.

Before, it was in the house where they remained while they were in the city. Now it pertains to the whole city. Perhaps some congenial spirit would prepare a feast for them, like Levi did for Jesus, as well as a certain Pharisee (Lk 5:29; 11:37).

I gather they were not to ask whether it was clean or unclean (Acts 10:14), or if it had been sacrificed to idols or not (1 Cor 10:19-28). They were not to be drawn aside by lengthy discussions unrelated to their mission. The same principle was taught to Timothy and Titus (1 Tim 1:3-7; 4:7; 2 Tim 2:23; Tit 1:13-14; 3:9). When men do beyond God's will, they are unproductive.

HEAL THE SICK AND SAY UNTO THEM

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

So far as the record is concerned, this is the first time these seventy disciples were sent out. There is no indication of special training for their assignment. Of course, they had been with Jesus, and had witnessed His mighty words and works. In equipping these for their ministry, God would apparently work with that experience. **Understand, that this is not how ordinary men would send out men.** A similar thing happened later, after the church had commenced. Seven were chosen to manage the daily distribution of food to the widows of the church (Acts 6:1-6). Some are of the opinion that when the apostles laid their hands on the men, they imparted required abilities to them. This is not, however, what the Spirit reports.

The same kind of thing took place when Elisha took the place of Elijah the

prophet. God had commanded Elijah to anoint Elisha *“to be prophet in thy room”* (1 Kgs 19:16). **That is the first mentioning of Elisha in the Scriptures.** It is written that Elisha, after he slew the twelve yoke of oxen he had, boiled them, and given the meat *“unto the people,”* then *“ministered unto him”* (1 Kgs 19:21). The final stages of Elijah's ministry are recorded in First Kings 21:17-28).

The point is that preparation for use in the kingdom of God, whether before the Law, during the Law, during the ministry of Jesus, and within the New Covenant was never by means of an academic procedure. This by no means suggests believers are opposed to education. It does suggest that within the various ministries associated with the Kingdom of God, **qualifications are Divine placement and Divine empowerment.** That is the framework within which all other preparations, take place.

HEAL THE SICK

“And heal the sick that are therein . . .”

Other versions read, *“heal the sick there,”* ^{NKJV} *“cure the sick,”* ^{NRSV} *“make well those in it who are ill,”* ^{BBE} *“heal the sick in it,”* ^{DARBY} *“Heal the sick in that city,”* ^{MIT} *“Heal the sick in that town,”* ^{NET} *“heal the ailing in it,”* ^{YLT} and *“Heal the sick people who live there.”* ^{IE}

Their commission included healing the sick that were in the city to whom they were delivering the message. So far as the record is concerned, no details were given on **how** to do this. It obviously was not something accomplished through a particular procedure.

When Jesus first sent out the twelve He said, *“Heal the sick”* (Matt 10:8; Lk 9:2). Concerning the ministry of Jesus Himself, healing the sick is frequently mentioned (Matt 4:24; 8:14,16; 12:15; 14:14; 15:30; 19:2; 21:14; Mk 1:34; 3:10; 6:5; Lk 4:40; 5:15; 6:17-19; 9:11; 13:14).

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

When the early church began to be persecuted, they prayed for boldness to preach the Word. In their prayer, they mentioned healing: *"And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy Holy child Jesus"* (Acts 4:29-30). That prayer was answered (Acts 5:16).

When **Philip preached** in Samaria, it is reported, *"For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed"* (Acts 8:7).

SOME REVEALED FACTS

Before the day of salvation commenced, God said to Israel, *"I am the Lord that healeth thee"* (Ex 15:26). In declaring Himself He said, *"I heal"* (Deut 32:39). Solomon said there is *"a time to heal"* (Eccl 3:3). Through Isaiah God said, *"I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him"* (Isa 57:19). David prayed, *"heal my soul"* (Psa 41:4). The Psalmist said of God, *"Who healeth all thy diseases"* (Psa 103:3), and *"He healeth the broken in heart"* (Psa 147:3). Jeremiah said, *"I will heal your backsliding"* (Jer 3:22). Jeremiah prayed, *"Heal me, O Lord, and I shall be healed"* (Jer 17:14). Through Hosea God said to Israel, *"I will heal their backsliding"* (Hos 14:4).

DURING THE MINISTRY OF JESUS

During the ministry of Jesus, as already noted, He was renowned for healing the sick (Matt 4:24; 8:14,16; 12:15; 14:14; 15:30; 19:2; 21:14; Mk 1:34; 3:10; 6:5; Lk 4:40; 5:15; 6:17-19; 9:11; 13:14). There are 53 references to healing in the Gospels, and 16 references to being made *"whole."*

Jesus sent out the twelve with the commission to *"heal the sick"* (Matt 10:8), and did the same when He sent out the seventy (Lk 10:9).

AFTER JESUS RETURNED TO HEAVEN

There are nine references to healing in the book of Acts. Paul affirmed that *"gifts of healing"* were placed in the church (1 Cor 12:9,30). There is not a single word about the cessation of such gifts.

James gave some instructions concerning healing the sick (James 5:13-16). His book was written about thirty years after the day of Pentecost (A.D. 62).

Some do refer to the following statement as proof that "the age of miracles" is passed: *"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away"* (1 Cor 13:8). It is affirmed that the two citations refer to the whole of the supernatural, and that it passed when the Bible had been completed, and the last apostle died.

However, Paul is not referring to a point of time at which miracles would cease. He was rather referring to the completion of time, when *"that which is perfect is come,"* and *"that which is in part would be done away"* (1 Cor 13:10). It is alleged that *"that which is perfect"* is the completed canon of Scripture. That, of course, would mean that Peter, John, and Paul preached a partial Gospel, to say nothing of Philip, Barnabas, Silas, Timothy, Titus, etc.

All spiritual gifts are given by Divine discretion. When Jesus walked among men, He empowered those He selected and sent. It is just that simple.

It is to be acknowledged that the miraculous, in our time, is exceedingly

rare. However, that can be owing to the rarity of faith, and the commonness of carnality and worldliness in the church.

SAY UNTO THEM

" . . . and say unto them, The kingdom of God is come nigh unto you."

Other versions read, *"the kingdom of God is near you,"* ^{NIV} *"the kingdom of God has come near to you,"* ^{NRSV} *"has come close to you,"* ^{MIT} *"The Kingdom of God is now at your door,"* ^{WEYMOUTH} and *"The kingdom of God has come close to you."* ^{AMPLIFIED}

The idea is that the working of God was taking place before them – His superior power with which no personality or circumstance could successfully contend. People who had long been dominated by Satan and his powers, were suddenly and irrevocably loosed. This was confirmation of the Omnipotence of the Living God, and that this power was resident in Christ, and could be confirmed proportionately on others. The people had been privileged to see this working. They had not beheld a coincidence, or the extraordinary power of mere men. God was at work, doing His will in their very presence.

This is the same kind of thing Peter reported on the day of Pentecost, affirming that what God had promised, He was doing in the presence of the people (Acts 2:16-36).

The confirmation of the Divine presence can be attested by something is being done that God has promised. Jesus had announced in His hometown what God would do through Him, and now those very things were happening as those empowered by Jesus moved in and out among the people. Divine rule was being made known to the people.

IF THEY DO NOT RECEIVE YOU

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

"¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 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. ¹² But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."

IF THEY RECEIVE YOU NOT

"But into whatsoever city ye enter, and they receive you not . . ."

These messengers have already witnessed what it means to NOT be received. When Jesus sent out certain to prepare the way for Him, there was "a village of the Samaritans" that "did not receive Him" (Lk 9:52-53). Their reason was that they detected He was going to Jerusalem, and therefore would only pass through that city. But the same thing was true of the cities and villages where the seventy would be going. **They were also representing a traveling Jesus.**

The seventy were bringing a good message, and would be healing the sick in the cities to which they were going. Still the ministry and message they were bringing was intended for receivers, not rejecters. They were not going to convince the people to receive them. **They had a message that required the reception of the hearers.** They were not to reside in an environment of rejection.

GO YOUR WAYS

" . . . go your ways out into the streets of the same, and say . . ."

Other versions read, "go out into its streets and say," ^{NKJV} "leave. Announce in its streets." ^{GWN} "go out in the marketplace and say," ^{MGI} "go out into the main streets and say this." ^{MIT} "having gone forth to its broad places, say," ^{YLT} and "then go out into the streets of that town and say." ^{IE}

This was to be a public denunciation, and it was to be given upon rejection – **not a series of rejections, but a single rejection.** I do not believe this kind of admonition could be received by most of the purported preachers and teachers of our day. Many of them have grown so accustomed to rejection they have tailored their message for rejecters of the Christ and His Gospel, dealing with matters considered to be more relevant.

However, this is not how Jesus is. It is not even how John the Baptist was (Lk 3:7). Before He ascended into heaven, Jesus was forthright about the rejection of the Gospel: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The God of heaven does have a message for those that reject the Gospel, **but it is not a pleasant one word.** Take heed to what our Lord said about the rejection of reference.

SAY TO THE CITY

" . . . and say, 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. . ."

The messengers, sent out in pairs,

were to show disdain for even the dust of that city, not allowing it to remain on themselves. When Paul and Barnabas were rejected by the Jews in Antioch of Pisida, they did this very thing. It is written, "But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:51). Later, when Paul and Silas were in Macedonia and were opposed by the Jews, "Paul shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence. . ." (Acts 18:6-7).

IT SHALL BE MORE TOLERABLE FOR SODOM

" . . . But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."

Other versions read, "I tell you, it will be more bearable on that day for Sodom than for that town," ^{NIV} "I assure you that Sodom will be better off on Judgment Day than that city," ^{CEB} "it shall be easier in that day for them of Sodom, than for that city," ^{GENEVA} and "the sentence against Sodom will be more bearable than the one leveled against that city." ^{MIT}

What a word is this! Sodom was one of, if not the most, harshly judged city in human history. Because it was guilty of sodomy, "going after strange flesh," it is "set forth for an example, suffering the vengeance of eternal fire" (Jude 1:7). Yet, Jesus told them to say, it would be more tolerable for them on the day of judgment than the city that rejected the messengers He sent to announce the Kingdom was coming close to them.

CHORAZIN AND BETHSAIDA

"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. ¹⁴ But it

shall be more tolerable for Tyre and Sidon at the judgment, than for you."

CHORAZIN AND BETHSAIDA

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . ."

CHORAZIN was located about 2^{1/2} miles from Capernaum. No work of Jesus in Chorazin is recorded, even though Jesus denounced it. This was before He fed the 5,000 (Matt 11:21). That particular text is preceded by the

words, *"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not"* (Matt 11:20). Textually, this was three chapters before the recording of the feeding of the 5,000 (Matt 14:21). **This gives us a firm idea of how Jesus regards those who do not repent – particularly when they have had unusual opportunities to do so.**

This also confirms that many works Jesus did are not even recorded. Here are two cities, identified as *"the cities wherein He did most of His mighty works,"* and not a single one of those works is recorded.

BETHSAIDA. This was the city where Jesus was brought a blind man, with the request that He heal the man. It is written that Jesus *"took the blind man by the hand, and led him out of the town,"* then healing Him (Mark 8:23-25). The environment was apparently so thick with unbelief, that He had to touch the man twice before he could see clearly. After healing the man Jesus told him, *"Neither go into the town, nor tell it to any in the town"* (Mark 8:26). **That place was worse than the area in which the Gadarene demoniac was healed,** whom Jesus told, *"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion*

on thee" (Mark 5:19).

This was the city where Philip, Andrew, and Peter had lived (John 1:44; 12:21). **Their presence, however, did not sanctify the city.** This was a city close to the sea of Tiberias, in the land of Gennesaret (Mark 6:45-53; John 6:16,17).

However, as bad as the cities of Chorazin and Bethsaida were, the day of judgement would be easier on them than the cities that refused to receive the messengers sent out by Jesus.

THE MIGHTY WORKS DONE IN THEM
" . . . 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. . . ."

As already noted, none of the mighty works done in Chorazin and Bethsaida are recorded – but they were surely known by Jesus, and by all of heaven. They were of such magnitude, that had they been done in Tyre and Sidon, *"they would have repented long ago, sitting in sackcloth and ashes."* ^{NIV}

Judgment was pronounced against Tyre by Isaiah 23:1-18. Ezekiel also pronounced judgment against Tyre, not far from Sidon (Ezek 26:1-28:26).

Because of its sin, God destroyed it and said it would be *"built no more"* (Ezek 26:14).

After the church had commenced, it is recorded that Herod *"was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country"* (Acts 12:20). But his displeasure was nothing to compare with that of the Living God.

God used Nebuchadnezzar to punish Tyre (Ezek 26:7; 29:18). Jezebel was from that area (1 Kgs 16:31).

MORE TOLERABLE FOR TYRE AND SIDON

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

The sin of those rejecting the ones sent to them by Jesus, is so serious that men can scarcely imagine it. God is sending men to preach the Gospel (Rom 10:15), giving them to those who are ready to believe (1 Cor 3:5). But woe to those people who reject such messengers, even choosing to ignore, and sometimes oppose, them! Away with a religious culture that caters to such people!

CAPERNAUM

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

CAPERNAUM

"And thou, Capernaum . . ."

Capernaum was on the shore of the Sea of Galilee. It is mentioned sixteen times in the Scriptures, all in the Gospels (Matt 4:13; 8:5; 11:23; 17:24; Mk 1:21; 2:1; 9:33; Lk 4:23,31; 7:1; 10:15; John 2:12; 4:46; 6:17,24,59).

EXALTED TO HEAVEN

" . . . which art exalted to heaven . . ."

The privileges vouchsafed to that city were equivalent to being exalted into heaven.

- ⇨ Jesus chose this city, where He moved when He left Nazareth (Matt 4:13; Lk 4:31).
- ⇨ He taught there on the Sabbath days (Lk 4:31).
- ⇨ He performed several miracles there (MAN SICK OF THE PALSY—Matt 9:1-8; FISH

DELIVERS A COIN—Matt 17:24-27; MAN WITH AN UNCLEAN SPIRIT—Mk 1:21-28; SIMON'S MOTHER-IN-LAW—Mk 1:30-31; MANY THAT WERE SICK AND POSSESSED BY DEMONS—Mk 1:32-34; CENTURION'S SERVANT—Lk 7:1-10; HEALED NOBLEMAN'S SON—(John 4:47-53).

Yet, this city did not respond in accordance with the privileges it had received. It was given an unparalleled opportunity, but rejected it. In this matter the city was much like Jerusalem, which did not know when she was being visited, and thus was

Jesus sends out seventy to go before Him into every city and place. They were also empowered for their mission – Given O. Blakely

destined to be judged by God (Lk 19:42-44).

There are places on the earth that have been granted unique privileges by the grace of God. Haran, Jerusalem, Nineveh, Nazareth, Capernaum, Samaria, Joppa, Antioch of Syria, Antioch of Pisidia, Lystra, Iconium, Ephesus, Rome, Philippi, Athens, Thessalonica, Colossae, Macedonia, Joppa, Damascus, etc. Holy men of God were sent to these cities, and many others. Jesus said of those who had the privilege of hearing the truth of God, yet did not receive it, *"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"* (Matt 21:43).

WILL BE THRUST DOWN TO HELL

" . . . shalt be thrust down to hell."

Other versions read, *"thrust down to Hades,"* ^{NKJV} *"to the depths,"* ^{NIV} *"cast down to the place of the dead,"* ^{CEB} *"unto Sheol shalt thou be abased,"* ^{ETH} *"You will go down to the netherworld,"*

^{NAB} *"thrown down to Hades,"* ^{NET} *"go down to the place of the dead,"* ^{NIRV} *"flung down to hell,"* ^{NJB} *"brought down to the underworld,"* ^{NOY} and *"You shall be brought down to Hades (the regions of the dead)."* ^{AMPLIFIED}

The word "hades" is the proper word. Jesus is not speaking of the lake of fire here, which is *"made for the devil and his angels."* An assignment to that awful place will take place on the day of judgment. As Jesus said, *"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"* (Matt 25:41).

Hades is the realm of the dead, and when Jesus speaks here, He is saying Capernaum will be obliterated, and unable to raise to her status again. By rejecting the message of the Kingdom of God, and the Savior who came to prepare men for it, she was judged unworthy of continuance. Today, Capernaum does not exist, and diligent archeologists cannot even pinpoint where it once existed. McClintok and Strong's Cyclopedia

records, *"IN THE PRESENT DAY NO ECCLESIASTICAL TRADITION EVEN VENTURES TO FIX ITS (CAPERNAUM'S) SITE; AND THE CONTEST BETWEEN THE RIVAL CLAIMS OF THE TWO MOST PROBABLE SPOTS IS ONE OF THE WARMEST, AND AT THE SAME TIME THE MOST DIFFICULT TO DECIDE, IN SACRED TOPOGRAPHY."*

Easton's Bible Dictionary records, *"THIS CITY LAY ON THE GREAT HIGHWAY FROM DAMASCUS TO ACCO AND TYRE. IT HAS BEEN IDENTIFIED WITH TELL HUM, ABOUT TWO MILES SOUTH-WEST OF WHERE THE JORDAN FLOWS INTO THE LAKE. HERE ARE EXTENSIVE RUINS OF WALLS AND FOUNDATIONS, AND ALSO THE REMAINS OF WHAT MUST HAVE BEEN A BEAUTIFUL SYNAGOGUE, WHICH IT IS CONJECTURED MAY HAVE BEEN THE ONE BUILT BY THE CENTURION (LUKE 7:5), IN WHICH OUR LORD FREQUENTLY TAUGHT (JOHN 6:59; MARK 1:21; LUKE 4:33)."*

The city is gone, just like Jesus said it would be. Why? Because, like Jerusalem, it did not know the time of its visitation. It failed to respond properly to the presence of the Lord. He worked in that city, yet it ignored the working, and proved to be a hindrance to faith in every way.

HE THAT HEARETH YOU

¹⁶ *He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth him that sent Me."*

HE THAT HEARETH YOU

"He that heareth you heareth Me"

The Word of Jesus does not lose its power when it is delivered by His messengers. It carries all of the weight that it would have if spoken directly by the Son of God. This is why it is a grievous sin to deliver a *"private interpretation"* (2 Pet 1:20-21) of His Word as though it was equivalent to what Jesus said.

More than once the Lord Jesus made a point of this.

⇨ *"He that receiveth you receiveth Me, and he that receiveth Me receiveth him that sent Me"* (Matt 10:40).

⇨ *"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth him that sent Me"* (John 13:20).

This is not true of a representative of an institution, or the traditions of men. Such words have no Divine power, and do not represent God. Those who speak as though they were the Word of God call upon themselves Divine judgment, just as surely as the false prophets of old.

⇨ *"Then the LORD said unto me, The prophets prophesy lies in My name: I sent them not, neither have I*

commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed." (Jer 14:15)

⇨ *"Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD."* (Jer 23:32)

⇒ *"For I have not sent them, saith the LORD, yet they prophesy a lie in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you." (Jer 27:15)*

⇒ *"For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For*

they prophesy falsely unto you in My name: I have not sent them, saith the LORD." (Jer 29:8-9)

It ought to be noted that if any man quotes men of the world (doctors, philosophers, etc.), in order to buttress his point, such are representing those men, not Jesus!

HE THAT DESPISETH YOU

" . . . and he that despiseth you

despiseth Me; and he that despiseth Me despiseth him that sent Me."

Jesus takes personally the rejection and despising of those He has sent – and **He does send men, as Scripture confirms** (Jer 29:19; Ezek 2:3; Matt 11:10; 23:34; Lk 10:3; Acts 26:17; Rom 10:15; 1 Cor 3:5). May we be noted as people who receive those God has sent to (Rom 10:15), or given to them (1 Cor 3:5).

Our next Hungry Saints Meeting will be held on Friday, 4/1/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-SIXTH lesson will cover verses 17 thru 24 of chapter 10: "THE SEVENTY RETURN." Upon returning, the seventy report that even the demons were subject to them. Jesus tells them He saw Satan fall from heaven, and tells them He was giving them power that was unparalleled among the sons of men. Our meeting will begin at 6:30 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.