

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

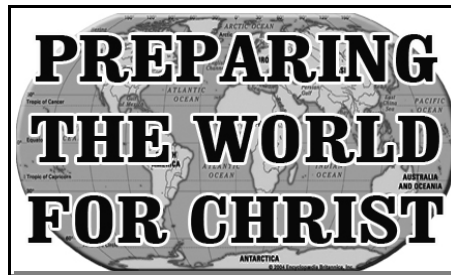
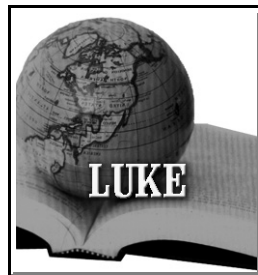
*An overview of the Gospel of Luke, by Given O. Blakely*

LESSON NUMBER 36

COMMENTARY ON: 10:17-24

### THE SEVENTY RETURN

The seventy returned filled with joy, telling the Lord that even the demons were subject to them – the first and only record of a group that size being granted such power while Jesus was in the world. He then gave them three reasons why they had such success: (1) He beheld Satan as lightning fall from heaven. (2) He gave them power. (3) Nothing could by any means hurt them. The Lord promptly admonished them not to rejoice in this subjection, but to rejoice because their names were written in heaven. In that very hour Jesus rejoiced in Spirit, thanking the Father that He had hidden these things from the wise and prudent, and revealed them unto babes, because it seemed good in His sight. Continuing His words to the Father, He confessed that all things had been delivered to Him by the Father, and that no man knew who the Son was, nor who the Father is. He then told His disciples they were being blessed.



Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke 4/1/2016

### Lesson Number 36



#### 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); RPTE=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.

# THE SEVENTY RETURN AND JESUS TEACHES THEM

LUKE 10:17 "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.<sup>18</sup> And He said unto them, I beheld Satan as lightning fall from heaven.<sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.<sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.<sup>21</sup> In that hour Jesus rejoiced in Spirit, 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.<sup>22</sup> 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.<sup>23</sup> And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see:<sup>24</sup> 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." Luke 10:17-24

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

The seventy returned filled with joy, telling the Lord that even the demons were subject to them – the first and only record of a group that size being granted such power while Jesus was in the world. He then gave them three reasons why they had such success: (1) He beheld Satan as lightning fall from heaven. (2) He gave them power. (3) Nothing could by any

means hurt them.

The Lord promptly admonished them not to rejoice in this subjection, but to rejoice because their names were written in heaven. In that very hour Jesus rejoiced in Spirit, thanking the Father that He had hidden these things from the wise and prudent, and revealed them unto babes, because it seemed good in His sight. Continuing

His words to the Father, He confessed that all things had been delivered to Him by the Father, and that no man knew who the Son was, nor who the Father is. He then told His disciples they were being blessed.

The concept of being "sent" by the Lord is an important one to grasp. When someone says they represent God, yet have not been sent by Him,

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

## CONTENTS

- ▶ INTRODUCTION
- ▶ THE SEVENTY RETURNED WITH JOY (10:17)
- ▶ I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN (10:18)
- ▶ I GIVE UNTO YOU POWER 10:19)
- ▶ NOT WITHSTANDING IN THIS REJOICE NOT (10:20)
- ▶ JESUS REJOICED IN SPIRIT (10:21A)
- ▶ IT SEEMED GOOD IN THE FATHER'S SIGHT (10:21B)
- ▶ ALL THINGS ARE DELIVERED TO JESUS (10:22A)
- ▶ NO MAN KNOWS WHO THE SON IS (10:22B)
- ▶ NO MAN KNOWS WHO THE FATHER IS (10:22C)
- ▶ BLESSED ARE THE EYES WHICH SEE (10:23)
- ▶ MANY PROPHETS AND KINGS HAVE DESIRED TO SEE (10:24)

their message is not to be believed. Such messages will always, at some point, be in conflict with what God has already made known. **Men can attempt to emulate a messenger from God, but can never do so accurately.**

Believers are admonished, *"believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world"* (1 John 4:1). In order to neutralize this ability, Satan spreads delusions about God, who He is, and what He is doing. If this effort is successful, it removes the ability to *"try the spirits."* This has, in my judgment, taken place in our time. The average professing Christian – even Christian leaders – appears to be wholly incapable of testing the spirits. Note, the admonition does not say try the doctrines, but *"try the spirits."* If the spirits are wrong, it is not possible for their doctrine to be right. As Jesus states in our text, God hides the truth from such people so they cannot see it. Therefore, the emphasis is placed on

whom God has *"sent."* Through the prophets, many times God pointed out who He did **NOT** send (Jer 14:4,15; 23:21,32; 27:15; 28:15; 29:9,31; Ezek 13:6). On the other hand, the Lord stated that He **had** sent some (Jer 26:5; 29:19; 35:15; 44:4; Matt 23:37; Lk 13:34).

It is the responsibility of every hearer to determine who sent the messenger to whom he is giving heed. It is possible for a proper message to be delivered by an improper messenger. We have some examples of this.

⇒ THE CONFESSION OF DEMONS: *"I know Thee who Thou art, the Holy One of God."* (Mark 1:24). Jesus responded, *"Hold thy peace"* (Mk 1:24-25; Lk 4:34-35). And again, *"And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known."* (Mark 3:11-12).

⇒ The proclamation of a spirit of divination: *"These men are the servants of the Most High God, which show unto us the way of salvation"* (Acts 16:17). After hearing that for *"many days . . . Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour"* (Acts 16:18).

As intellectually simplistic as it may seem, the church has not done well in recognizing who was sent from God and who was not. Jesus clearly said, *"For many shall come in My name, saying, I am Christ; and shall deceive many"* (Matt 24:5). And again, *"And many false prophets shall rise, and shall deceive many"* (Matt 24:11).

There were even whole congregations that were subverted by messengers pretending to have been sent by God. Paul wrote to Corinth, *"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in*

*Christ. 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 11:3-4). He wrote to the churches of Galatia, *"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).

How did the apostle know the people had heard of *"another Jesus," "another spirit,"* and *"another gospel?"* It was because of the fruit those messages produced. The Corinthian church unraveled into factions, inconsideration, pride, and selfishness. The apostle knew that the Gospel of Christ and sound doctrine could simply not produce such results.

How did this deception take place? Why was it not detected and thrust out of the church? **Because the people, not being mature in heir faith, but mere children, were not able to detect who was from God and who was not.** That condition created a door of entrance for the devil, and he stepped into it.

John the apostle even warned of some that once traveled with the apostles, yet proved to not be sent by God: *"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us"* (1 John 2:18-19). The remedy: ***"But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."*** (1 John 2:20,27).

### HOW CAN WE KNOW?

As John so succinctly states, those in Christ have received an “anointing” that makes things plain. That anointing, or unction, is the Holy Spirit. He is thoroughly acquainted with the truth, and is completely capable of directing sensitive souls away from the lie as well as to the truth. But He must not be quenched or grieved, else He will cease that illuminating work (Eph 4:30; 1 Thess 5:19).

In the case of the apostles and the seventy, their message was also confirmed by signs (Rom 15:18-19; 2

Cor 12:12; Heb 2:4). Although, in some circles, it is not popular to do so, I also remind you of something the Lord Jesus Himself said, *“And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover”* (Mark 16:18). That is something strictly managed by the Lord, not men. Further, it postulates the declaration of a valid and God-ordained message.

Ultimately, the legitimacy of the messenger is confirmed by the fruit that is produced by what he proclaims. If those who embrace that doctrine feel at home in the world, love the world, are self-centered, and have little or no interest in preparing for the return of the Lord, they have embraced a totally erroneous message.

All of this will be displayed and announced on the day of judgment, at which time correction will be allowed. That is something that must be done in this world, by faith and through the Spirit.

## THE SEVENTY RETURNED WITH JOY

LUKE 10:17 ***“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.”***

### THE SEVENTY RETURNED AGAIN

*“And the seventy returned again with joy . . .”*

Other versions read, *“returned joyously,”* CEB *“came back jubilant,”* CJB *“came back very happy,”* GWN *“returned elated,”* MIT *“they joyfully reported to him,”* NLT *“they were very happy,”* IE *“they exclaimed joyfully,”* WEYMOUTH *“they were excited,”* CEV *“came back delighted,”* GOODSPEED *“came back triumphant.”* MESSAGE

Remember the commission given to these seventy disciples: *“And into whatsoever house ye enter, first say, Peace be to this . . . And heal the sick that are therein (city), and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, 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”* (Luke 10:5-12). That commission required:

- ⇒ Dependency on the Lord.
- ⇒ Blessing a house.
- ⇒ Discerning if the blessing should stay.
- ⇒ Entering cities.
- ⇒ Discerning whether or not they were received.
- ⇒ If not received, denouncing the city publicly.
- ⇒ Healing the sick in the city receiving them.
- ⇒ Announcing that the kingdom of God had come nigh to the people.

That is a remarkable amount of activity requiring initiative, stamina, discernment, boldness, and determination – and all within a relatively short period of time.

Now, however, having experienced resounding success, the seventy return with joy. They were living out what Nehemiah meant when he said, *“the joy of the Lord is your strength”* (Neh 8:10). In our time, it is not at all unusual to see people who are fatigued and discouraged as a result of professedly serving God. The number of discouraged and worn-out preachers is staggering. Not a few have embraced “retirement” with zeal. Why is this so? It is largely owing to a lack of satisfaction and joy in the Lord. Their labors have too often seemed in vain,

and they found themselves dwelling in the graveyard of religious deadness.

But this is not at all the experience of the seventy Jesus sent out. They returned *“joyously,”* CEB *“jubilant,”* CJB *“very happy,”* GWN *“elated,”* MIT *“excited,”* CEV *“delighted,”* GOODSPEED and *“triumphant.”* MESSAGE

### EVEN THE DEMONS ARE SUBJECT TO US

*“ . . . saying, Lord, even the devils are subject unto us through Thy name.”*

Other versions read, *“even the demons submit to us in Your name,”* NIV *“Lord, in Your name, even the demons submit to us,”* NRSV *“even the evil spirits are under our power in Your name,”* BBE *“the devils are subdued to us through Thy Name,”* GENEVA *“even demons obey us when we use the power and authority of Your name!”* GWN

Previously, the twelve had been sent out with similar authority (Matt 10:8). When they returned it is written, *“And the apostles, when they were returned, told Him all that they had done”* (Luke 9:10).

Now, here is an interesting thing. When Jesus sent out the seventy, there is no record of Him saying the same thing He said to the twelve, which was:

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

*"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt 10:8).*

Apparently, when they began to use the power given to them, it far exceeded what they had expected – even "above all" they were "able to ask or think" (Eph 3:20). I am persuaded this is the nature of spiritual gifts and abilities. Once they are actually used by faith, one finds they are infinitely greater than they thought.

This sort of experience never happens to those who are attempting to serve God through a system of law. Law, and particularly the traditions of men, cannot profitably govern the gifts given by God.

I have found this to be a common experience, that when one begins to actually use the abilities God has given, and relies upon faith to get things done, one finds that the results are significantly greater than was expected.

Considering what the Lord has said about His provisions for men, this should not surprise us. Here are a few of His statements.

- ⇒ FAITH AND LOVE. *"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." (1 Tim 1:14)*
- ⇒ WHAT WILL BE HAD. *"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Mat 25:29)*
- ⇒ LIFE. *"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (John 10:10)*
- ⇒ GRACE. *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom 5:17)*

⇒ GOODNESS, FORBEARANCE, AND LONGSUFFERING. *"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom 2:4)*

⇒ WISDOM AND KNOWLEDGE. *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom 11:33)*

⇒ GRACE. *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph 1:7)*

*"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph 2:7)*

⇒ RICHES OF CHRIST. *"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph 3:8)*

⇒ HIS GLORY. *"That he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." (Eph 3:16)*

⇒ RICHES IN GLORY. *"But my God shall supply all your need according to His riches in glory by Christ Jesus." (Phil 4:19)*

⇒ THE MYSTERY. *"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the Hope of glory." (Col 1:27)*

⇒ UNDERSTANDING. *"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." (Col 2:2)*

⇒ PROVISION. *"He that spared not His*

*own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?" (Rom 8:32)*

*"Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor 3:21-23)*

*"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim 6:17)*

⇒ LIFE AND GODLINESS. *"According as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (2 Pet 1:3)*

⇒ KNOWLEDGE. *"But ye have an unction from the Holy One, and ye know all things." (1 John 2:20)*

#### DURING THE MINISTRY OF JESUS

During the ministry of Jesus, when He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38), men were introduced to Divine plentitude. If they were healed, it is "every whit" (John 7:23). If He fed a vast multitude, they were "all filled" (Lk 9:17). If He sent men out without taking supplies with them, they "lacked nothing" (Lk 22:35). If great and needy multitudes followed Him, "He healed them all" (Mark 12:15; Lk 6:19).

#### IT IS NO DIFFERENT NOW

Now, those in Christ Jesus receive everything that is needed to live godly, and serve the Lord – and it is provided in abundance (Eph 1:4; 2 Pet 1:4). When He walked among men, there was never a single instance during His ministry when something was genuinely and consciously needed that He could not successfully address – nothing. Hunger, healing, deliverance, instruction, insight, rebuke, etc. – Jesus was always ready and prepared to do what needed to be

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

done. This could not historically and contemporarily be said of any other

person on earth. To see the Lord Jesus Christ as a thorough Savior, Provider,

and Keeper is something that is imperative.

## I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN

*"<sup>18</sup> And He said unto them, I beheld Satan as lightning fall from heaven."*

Other versions read, *"I was watching Satan fall from heaven like lightning,"* <sup>NASB</sup> *"He said to them, I watched Satan fall from heaven like a flash of lightning,"* <sup>NRSV</sup> and *"I watched the opponent [i.e., Satan] falling from the sky like a bolt of lightning."* <sup>MIT</sup>

### THE TOTAL VIEW OF SATAN'S DEMISE

- 1-ORIGINAL FALL IN THE PAST
- 2-CURRENT DIMINISHMENT OF POWER
- 3-FUTURE FROM THAT TIME TO END OF WORLD
- ◆DESTROYED WHEN JESUS DIED
- ◆WHEN KNOWLEDGE OF GOD COVERS EARTH
- ◆WHEN SATAN CAST INTO THE LAKE OF FIRE

There are a number of different ways this statement can be viewed: from the past, from the present, and from the future. From the past, it would refer to when Satan was originally cast out of heaven with His angels, and they left the *"first estate"* (Jude 1:6). This is the *"fall"* accented by the prophets Isaiah (Isa 14:12-14) and Ezekiel (Ezek 28:12-18). In these texts, reference is made to *"the king of Babylon"* (Isa 14:4) and *"the king of tyre"* (Ezek 28:12). Both of **these kings were motivated by the devil, and had he was at work in them.** Therefore, his traits were found in them. The texts were addressed to then, but the entirety of the texts were **not** referring to them personally:—i.e. *"I will ascend above heaven, I will exalt my throne above the stars of God . . . I will be like the Most High"* (Isa 14:13-14), and *"Thou hast been in Eden the garden of God . . . Thou art the anointed cherub . . . thou wast upon the holy mountain of God"* (Ezek 28:13-14).

⇒ The original fall of Satan and his

angels took place prior to the temptation in Eden. His approach to Eve commenced his efforts to influence those upon the earth.

⇒ It was the original fall of Satan that created a situation where the seventy would have power over some of his hosts. That is why his power was diminished.

⇒ When Jesus died, He *"destroyed"* the devil, rendering him utterly powerless to overcome those who would be joined to Him. Satan's influence would also be unusually restrained when the knowledge of the Lord would *"cover the earth as the waters cover the seas"* (Isa 11:9; Hab 2:14). This is pictorially portrayed as Satan being thrown into, and confined in, the bottomless pit for an extended period (Rev 10:1-9).

⇒ Finally, Satan will be consigned to the lake of fire, with all of his hosts, and all who ignored God's great salvation in preference for this present evil world (Rev 20:10-15).

### THE REASONING

Concerning our text, it appears to me that this was a total statement that took all of the above details into account.

**In other words, the reason the disciples had been successful in exercising power over the demons was technically owing to Satan's kingdom being deprived of power.** Mortals could not receive such power if Satan's power had not already been neutralized. Remember, the devil influenced a third part of the angelic hosts, convincing them to leave their heavenly *"estate."* This is depicted in picture form in Revelation 12:1-11. The symbolic representations are as follows.

⇒ Israel is pictured as *"a woman clothed with the sun,"* and according to promise, bringing forth a *"Son,"* Jesus Christ (Rev 12:1 with Isaiah 9:6-7).

⇒ The preparations for the birth of Jesus are depicted as a woman (Israel), travailing in pain to be delivered (Rev 12:2).

⇒ The surface of the opposition of Satan to the birth of Jesus, and his attempt to destroy him while yet an infant, depicts him as a *"great red dragon"* [defined as the one who drew a third part of the stars of heaven] posed to devour the holy child as soon as He was born (Rev 12:3-4; Matt 2:16).

⇒ The birth of Jesus, His life on earth, His death, resurrection, and ascension, are depicted as the woman (Israel) bringing forth her Son (Jesus) who, after He had completed His work, was *"caught up unto God, and to His throne"* (Rev 12:5).

⇒ The *"one body,"* consisting of Jews and Gentiles (Eph 2:13-22), are portrayed as *"the woman"* who fled into the wilderness where she would be fed during the period of opposition – *"nourished . . . from the face of the serpent"* (Rev 12:6,14).

⇒ The effectiveness of salvation in heaven, is pictured as Michael and his angels fighting against the serpent, and casting him out of heaven, so he could no more accuse the people of God before the throne (Rev 12:7-9).

⇒ The period of salvation is then depicted as coming with *"strength,"*

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

and the kingdom of God, and the power of Christ." This inducted a period when the saints overcame Satan "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev 12:11).

- ⇒ This period is then defined by a heavenly announcement: "Therefore rejoice, ye heavens, and ye that dwell in them" (Rev 12:12a).
- ⇒ A woe is then issued to those living on the earth: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev 12:12).
- ⇒ The aggression of the devil to the saints is seen as him "persecuting the woman which brought forth the man child" (Rev 12:13).
- ⇒ The inaccessibility of Satan to the saints, to destroy them, is pictured as the woman (church) being given "two wings of a great eagle, that

she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev 12:14; James 4:7; 1 John 5:18).

- ⇒ The attempt of Satan to destroy the body of Christ is seen as wreaking all manner of destruction on the earth. He does not know who they are, and so casts "out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev 12:15).
- ⇒ However, his efforts are foiled, as the brunt of his attack is absorbed by the ungodly. That is seen as the earth helping "the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev 12:16).
- ⇒ Frustrated by his efforts to destroy the people of God, Satan turns his attention toward the saints that he recognizes, which is set forth as the "dragon" being "wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17; 1 Pet 5:8-9).

In my understanding, Jesus statement, "***I beheld Satan as lightning fall from heaven***" (Luke 10:18), is uttered with this panorama of truth in mind. From the beginning of human history until its conclusion, Satan is seen as a defeated, hindered, and frustrated foe.

Were it not for this condition, the disciples could not have been given power over demons. This kind of power was not seen in any man from the beginning of history until the ministry of Jesus Christ.

Jesus' ministry began with an assault on Satan's domain. **The reality of that assault was confirmed by Jesus' ministry, and the effectiveness of the sending forth of the twelve and the seventy.** The final confirmation of Satan's defeat will be realized when he is cast into the lake of fire.

## I GIVE UNTO YOU POWER

***"<sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."***

### SOMETHING TO CONSIDER

The conferment of power over the unseen forces of darkness began with Jesus. No one of Scriptural record possessed the power to neutralize spiritual forces. Noah could not do it. Moses did not do it. None of the prophets are said to have done it. Not even John the Baptist did it. None of these holy men commanded Satan, or demons, or any of the forces of darkness.

Now comes a Man from heaven, and He repels the initiative of the devil himself against Him (Matt 4:1-11). He

expels demons and unclean spirits with His word (Mk 1:25; 5:8; 9:25; Lk 4:35; 8:29).

In this text we will see that Jesus could confer this kind of power upon whoever He willed. Further, there is not a syllable in Scripture that suggests this conferment was only intended for a brief period in history.

We also see that during the ministry of Jesus He never removed the devil from the earth, so that he could no longer work with and within men. I do not think any man is capable of firmly establishing that as long as the devil is walking about seeking whom he may devour (1 Pet 5:8), and as long as there are such things as doctrines of demons (1 Tim 4:1), power against the

devil will no longer be dispensed, or that "the age of miracles" was ever decreed to be only for a relatively brief season. Remember, we are dealing here with the Lord of glory, upon whom God imposed no limits (John 3:35). **The only way the miraculous could cease is that either Jesus no longer has "all power," or He is now withholding it from the church.** I do not believe there is any individual in all of the world that could support such a postulate.

What is declared here has to do with the same Jesus we are now following. He is not subject to change. His power has not lessened – in fact, it has been increased. The doctrine of Scripture is that this increase of power and authority is for the sake of the church.

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely



It is improper to attempt to prove "the age of miracles has past," because they are not noticeably occurring in the modern church – which has largely departed from the faith. You cannot establish the Sovereignty of Christ, or what He is or is not doing by examining a dead church! Further, even if men were to convince us that such could, in fact, be established, what advantage would it give to us?

### I GIVE YOU POWER

*"Behold, I give unto you power..."*

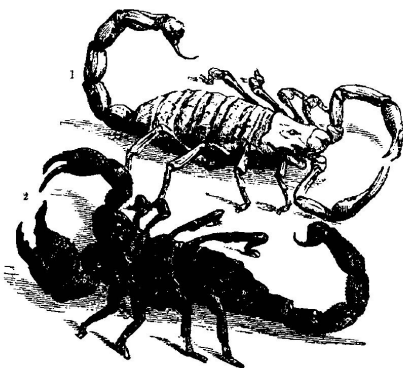
Other versions read, *"I give you authority,"* <sup>NKJV</sup> *"I have given you authority."* <sup>ASV</sup>

I understand this to be power through their word. Just as Jesus Himself did, He gave them the power to command evil spirits to leave, and no longer reside in a particular individual.

### TO TREAD ON SERPENTS AND SCORPIONS

*"... to tread on serpents and scorpions..."*

#### SCORPIONS



Scorpions.

1. *Buftus ocellatus*, Syria. 2. *Scorpio Caesar*, West Africa.

Other versions read, *"trample on serpents and scorpions,"* <sup>NKJV</sup> *"put your feet on snakes and evil beasts,"* <sup>BBE</sup> *"crush snakes and scorpions underfoot,"* <sup>CEB</sup> *"walk all over snakes and scorpions,"* <sup>NIRV</sup> *"walk among snakes and scorpions and crush them,"* <sup>NLT</sup> and *"walk on snakes and scorpions."* <sup>IE</sup>

This activity was mentioned by

the Psalmist which we suppose was David: *"For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet"* (Psa 91:11-13).

When Israel journeyed through the wilderness for forty years, they had to contend with scorpions. *"Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint"* (Deut 8:15).

When addressing the prophet Ezekiel, the Lord referred to rebellious Israelites as "scorpions" – *"And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house"* (Ezek 2:5-6).

In this text, it seems to me that the Lord is gently reminding them that what they are able to do should not become the cause of their rejoicing. In a kind of parabolic form He tells them that what they have accomplished is strictly owing to what He had done – not what they had done. The only reason they were successful was because He had enabled to them to be such.

In the Spirit of Christ, Paul reasoned much the same way with the Corinthians: *"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"* (1 Cor 4:7). O, how he gently chided them

with godly sarcasm: *"Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men"* (1 Cor 4:8-9).

This is how Jesus is responding to the inordinate joy of the seventy.

### OVER ALL THE POWER OF THE ENEMY

*"... and over all the power of the enemy..."*

The enemy had actually yielded to the power of Christ, which He had conferred upon them. Their power was **delegated** power, else the enemy would have triumphed over them.

### NOTHING WILL HURT YOU

*"... and nothing shall by any means hurt you."*

Other versions read, *"and nothing shall injure you,"* <sup>NASB</sup> *"nothing will harm you,"* <sup>NIV</sup> *"nothing shall in any wise hurt you,"* <sup>ASV</sup> *"nothing will do you damage,"* <sup>BBE</sup> *"you will remain completely unharmed,"* <sup>CJB</sup> *"nothing will ever harm you,"* <sup>CSB</sup> *"I have given you authority . . . that nothing should be able to do you in,"* <sup>MIT</sup> *"nothing [you in any way] shall injure,"* <sup>APB</sup> *"Nothing can harm you,"* <sup>CEV</sup> *"Nothing will hurt you at all,"* <sup>GOODSPEED</sup> *"and nothing shall hurt you, no, never!"* <sup>LITV</sup> and *"No one can put a hand on you."* <sup>MESSAGE</sup>

And why were they not only successful, but the enemy was totally unable to in any way harm them? It is because Jesus had given them power, and their rejoicing had obscured that fact. The joy they had was related to the joy the disciples had after seeing the risen Christ: *"And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered . . ."* (Luke 24:41).

Those who have been marvelously delivered from dead religion and the

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

traditions of men are subject to this form of frailty. They can fall prey to a joy that is experience-centered rather

than being Christ-centered. **Experience, however does not outweigh grace.** We

dare not rejoice in experience, but rather in what the Lord has done.

## NOTWITHSTANDING IN THIS REJOICE NOT

*"<sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."*

### NOTWITHSTANDING

*"Notwithstanding . . ."*

Other versions read, *"however,"* <sup>NIV</sup> *"But yet,"* <sup>DARBY</sup> *"Howbeit,"* <sup>ERV</sup> *"But,"* <sup>NLT</sup> *"This is true, but,"* <sup>IE</sup> *"Furthermore,"* <sup>ABP</sup> and *"All the same"* <sup>MESSAGE</sup>

The word translated *"notwithstanding"* {plane}, lexically means, "AT THE BEGINNING OF A SENTENCE, SERVING EITHER TO RESTRICT, OR TO UNFOLD AND EXPAND WHAT HAS PRECEDED: MOREOVER, BESIDES," <sup>THAYER</sup> AND "PREDOMINATELY USED TO RESTRICT A PREVIOUS STATEMENT." <sup>FRIBERG</sup>

In other words, it is not that the statement Jesus is addressing is simply wrong. Rather, it is that there is a higher consideration through which it must be, as it were, filtered. There are contexts, or surrounding verities, in which this statement must be considered. There are priorities and defaults in godly reasoning.

Each valid statement must first be harmonious with highest spiritual perspectives—i.e. God's *"eternal purpose"* (Eph 3:11), and *"the redemption that is in Christ Jesus"* (Rom 3:24). Those are borders of thought within which every valid assessment of human experience or perception of duty must reside.

Jesus will now speak of those ultimate realities, both of which constituted the border within which He Himself spoke and worked. He will not allow His disciples to unduly accent their own experience, which, of necessity, dwarfs both the purpose of God, and His eternal redemption, which



Jesus came to effect.

There is also textual context, which is included in the "statement." It is first within the context of God's eternal purpose, and the redemption that is in Christ Jesus. Both of these involve the nature of God. **Jesus will make no statement, or deliver any teaching, that cannot blend with who God is, what He has purposed, and what He has accomplished in redemption.** If a thought – any thought – contradicts or competes with those two realities, there is not the slightest possibility that it is true.

### An Example

For example, the will of God is presented as the fundamental will driving everything God says and does. If we ask anything *"according to His will,"* He will hear us, and our requests will be honored (1 John 5:14-15). God does *"according to His will in the army of heaven, and among the inhabitants of the earth"* (Dan 4:35). God chose Paul to *"know His will"* (Acts 22:14). The following poignant and rhetorical question is asked, *"Who hath resisted His will?"* (Rom 9:19). God is said to have *"predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will"* (Eph 1:5). In redemption, the thing that is being made known is

*"His will"* (Eph 1:9). It is affirmed that God *"worketh all things after the counsel of His own will"* (Eph 1:11). Paul prayed that the church would *"be filled with the knowledge of His will in all wisdom and spiritual understanding"* (Col 1:9). The thing believers are to fulfill, and what God works in them, is *"to do His will."*

The Scriptures never make a single extended comment about the human will, or *"will power."* Whatever men may say, when it comes to being born again, the Spirit makes a point of saying *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"* (John 1:13). He also affirms that *"it is God which worketh in you both to will and to do of His good pleasure"* (Phil 2:13). When it comes to willingness in regard to man's attitude toward the Living God, it is affirmed *"Thy people shall be willing in the day of thy power"* (Psa 110:3).

There is no doctrine in the Scriptures concerning the human will. There is, however, extensive teaching concerning the Lord's will (Dan 4:35; John 5:21; Rom 8:27; 9:18,22; Gal 1:4; Eph 1:5; Heb 6:17; 1 Pet 4:19; 2 Pet 3:9). Four hundred and eighty seven times the Scriptures represent God saying *"I will."* **His will is the dominant will in both heaven and earth.**

How can man's will be the determining factor? In view of what has been revealed about both God's will and man's will, how can man's will be the determining constituent in things pertaining to God?

### IN THIS REJOICE NOT

*" . . . in this rejoice not, that the spirits are subject unto you . . ."*

Other versions read, *"do not be glad,"* <sup>BBE</sup> *"don't be happy,"* <sup>GWN</sup> *"should not be the basis of your rejoicing,"* <sup>MIT</sup> *"stop rejoicing because,"* <sup>ISV</sup> and *"you must stop rejoicing over."* <sup>WILLIAMS</sup>

The meaning is that the disciples were not to allow the fact that the spirits were subject to them to be **the basis** of their joy. **Their joy and gladness should be drawn from the spring of the knowledge of God, not the success of their endeavors.**

There is a very real joy that is realized when what we have been commissioned to do is actually done by us. **That joy, however is too shallow to sustain you.** If you want a rejoicing that continues *"in suffering"* (Col 1:24), you must have a joy that is grounded in the Lord Himself. Then, when the devil delivers a thorn that is hard to bear, you can *"most gladly"* glory in your *"infirmities"* (2 Cor 12:9), as well as when you are delivered.

**BUT RATHER REJOICE**  
*" . . . but rather rejoice, because your names are written in heaven."*

**When it gets right down to it, what you have is more solid than what you do.** To know that your name is in heaven will mitigate the hard circumstances of life. It will serve to accent the fact that life in this world is temporary, while life in the world to come is permanent.

For those with Christ, their names are written in *"the book of life"* – the record of those who are *"alive unto God"* (Rom 6:11). Paul mentioned a cluster of fellow laborers *"whose name ARE in the book of life"* (Phil 4:3). There are individuals of whom Jesus said, *"I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels"* (Rev 3:5). There are also those of whom it is written, *"whose names are not written in the book of life of the Lamb slain from the foundation of*

*the world"* Rev 13:8; 17:8).

On the great day of judgment, this book will be opened, and the names confessed before an assembled universe (Rev 20:12). Whoever does not have his name written in this book will be *"cast into the lake of fire"* (Rev 20:15).

By saying the seventy should not rejoice that the spirits were subject to them, but rather rejoice because their names were written in heaven, Jesus was underscoring an important fact. Their names were not written in heaven because the demons were subject to them. **Rather, the demons were subject to them because their names were written in heaven.** That is also why they suffer for His name's sake (Phil 1:29), bear thorns, walk through valleys, and are tried. They were primarily citizens of heaven. It is that circumstance that contributes to their earthly experiences.

## JESUS REJOICED IN SPIRIT

<sup>21A</sup> *In that hour Jesus rejoiced in Spirit, 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 . . ."*

The sensitivity of Jesus Christ to the Father, and to circumstance as well, is revealed in this text. He saw things that others did not see, and drew conclusions that no one else was able to draw. This text is an excellent demonstration of this. The seventy have just returned, reporting resounding success, and Jesus has told to them to defer to rejoicing that their names are written in heaven. Here is what that sparked in the Lord Jesus Christ.

### IN THAT HOUR

*"In that hour . . ."*

Other versions read, *"at that very*

*time,"* <sup>NASB</sup> *"at that time,"* <sup>NIV</sup> *"in the same hour,"* <sup>ASV</sup> *"at that very moment,"* <sup>CEB</sup> *"immediately,"* <sup>MIT</sup> *"on that same occasion,"* <sup>NET</sup> *"Just at this time,"* <sup>NJB</sup> and *"then."* <sup>LIVING</sup>

Jesus has sent out the seventy, instructing them how to react to the city that rejects them. In this instruction He referred to such cities as those who would be judged more harshly than Sodom and Gomorrah (Lk 10:12). He then unleashed an unparalleled rebuke to Bethsaida, Chorazin, and Capernaum (Lk 10:13-16). It is at this point that the seventy returned, giving their report (Lk 10:17). With these things in His mind, what will the Lord say? How will He reason? How will He speak to His Father in heaven? This text answers those questions. It will instruct us concerning how we should react to people rejecting Jesus, choosing instead to remain in sin.

### JESUS REJOICED IN SPIRIT

*" . . . Jesus rejoiced in Spirit ..."*

Other versions read, *"rejoiced greatly in the Holy Spirit,"* <sup>NASB</sup> *"full of joy through the Holy Spirit,"* <sup>NIV</sup> *"rejoiced in the Holy Spirit,"* <sup>RSV</sup> *"overflowed with joy from the Holy Spirit,"* <sup>CEB</sup> *"exulted in the Holy Spirit,"* <sup>ETH</sup> *"the Holy Spirit filled Jesus with joy,"* <sup>GWN</sup> *"was filled with the joy of the Holy Spirit,"* <sup>NLT</sup> *"glad in the Spirit,"* <sup>YLT</sup> *"the Holy Spirit made Jesus feel very happy,"* <sup>IE</sup> *"was extremely joyful in the Holy Spirit,"* <sup>ISV</sup> *"thrilled with joy in the Holy Spirit,"* <sup>MONTGOMERY</sup>

And what was it that caused Jesus to rejoice? What moved the Holy Spirit to fill Him with joy? Was it the success of the seventy in assaulting the kingdom of darkness. Was it the fact that some cities did receive them, and that the Gospel of the kingdom had

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

been preached? Let us draw near and hear what Jesus says.

### I THANK THEE

*" . . . and said, I thank Thee, O Father . . . "*

This is a prayer of thanksgiving. It is not a petition for men. It is not a request for more success when the disciples continue to go out. It was not an expression of thankfulness for the blessing the seventy had experienced.

### LORD OF HEAVEN AND EARTH

*" . . . Lord of heaven and earth . . . "*

Jesus thanks the Father as the One who is *"Lord of heaven and earth"* – and these are the domains with which men have to do. The Father is the One who is Sovereign, over all, and does what is pleasing to Him – The One whose will is supreme, and governs the affairs of this world.

### THAT THOU HAST HID THESE THINGS

*" . . . that Thou hast hid these things from the wise and prudent . . . "*

Other versions read, *"didst hide these things from the wise and intelligent,"* <sup>NASB</sup> *"hidden these things from the wise and learned,"* <sup>NIV</sup> *"from the wise and understanding,"* <sup>RSV</sup> *"kept these things secret from the wise and the men of learning,"* <sup>BBE</sup> *"concealed these things from the sophisticated and educated,"* <sup>CJB</sup> *"concealed these concepts from sophisticates and intellectuals,"* <sup>MIT</sup> *"from those who think themselves wise and clever,"* <sup>NLT</sup> *"from the wise and experts,"* <sup>ABP</sup> and *"concealed these things [relating to salvation] from the wise and understanding and learned."* <sup>AMPLIFIED</sup>

### THE WISE AND THE PRUDENT

The *"wise and the prudent"* are those who only possess *"the wisdom of this world"* (1 Cor 3:19). They might have an extensive amount of that kind of wisdom, but it will not give them a weightless mote of advantage when it comes to understanding the things of God. Notwithstanding the opinions of men, the more of this world's wisdom that you possess, the more you have to

overcome in order to comprehend the things of God. The reason for this is quite clear. The wisdom of this world is really considered *"foolishness"* by God (1 Cor 3:19). It neither begins nor concludes with God. It makes no provision for *"the Lord's Christ,"* does not acknowledge that humanity in its entirety has been *"made sinners"* (Rom 5:19), and requires a God-ordained remedy (1 Tim 1:15). The wisdom of this world does not see the necessity for the Holy Spirit in true understanding (1 Cor 2:10). It does not affirm the necessity of preparing for the world to come (Lk 18:29-30), and does not embrace the thought that men are answerable to God for their lives, thoughts, and deeds (Matt 12:36; Acts 17:31; Rom 14:12). It does not acknowledge the reality of the day of judgment (2 Pet 2:9; 3:7), an exalted and reigning Christ (Acts 2:33; 5:31; Phil 2:9), or that there is a unique people who have been delivered and taught by God (Gal 1:3; Col 1:13; 1 Thess 1:10). It cannot even lisp the words *"present evil world"* (Gal 1:4). It refuses to accept the need for a righteousness that comes from God (Matt 6:33; Rom 3:22; 2 Cor 5:21; Phil 3:9). It does not teach that there is a devil (Eph 4:27; 6:11; 2 Tim 2:26; 1 Pet 5:8), as well as principalities and powers in heavenly places that are opposed to the godly (Eph 6:12).

A person can graduate with honors, and with a prestigious title, from any secular university without believing in God or His Christ, without believing the Gospel, and without acknowledging the reality of sin or the need for righteousness. Successfully meeting all of the requirements of such a university does not include embracing what God has said about righteousness, temperance, and judgment to come (Acts 24:25). It is quite acceptable in that surrounding to be an adulterer, a sodomite, and a hater of God. That school will attempt to teach one how to live, using improper standards, but will not teach them how to die.

Now, I ask you, exactly what are the advantages of receiving the commendation of such institutions? To

me, that is something to think about.

### THOU HAST HID THESE THINGS

This accounts for why men reject Christ, refuse to hear Him, refuse to obey Him, refuse to submit to Him. It is why some cities did not receive some of the seventy. It accounts for their obtuseness of Bethsaida, Chorazin, and Capernaum. It will account for the reaction of the people before Him when He delivers the requirements for obtaining eternal life. It also accounts for the reactions of men in our time to the Word. The following texts all postulate that those involved have been exposed to the truth.

- ⇨ Wrestling the Word of God (2 Pet 3:16).
- ⇨ Denying *"the power"* of godliness (2 Tim 3:5).
- ⇨ Denying *"the Lord who bought them"* (2 Pet 2:1).
- ⇨ Having the *"understanding darkened"* (Eph 4:18).
- ⇨ Not receiving *"the love of the truth"* (2 Thess 2:10).
- ⇨ Preachers and teachers not understanding what they *"say"* or *"affirm"* (1 Tim 1:7).
- ⇨ Being *"ignorant of God's righteousness"* (Rom 10:3).
- ⇨ The *"ignorance of foolish men"* (1 Pet 2:15).
- ⇨ Being *"willingly ignorant"* (2 Pet 3:5).
- ⇨ Those embracing *"foolish questions, and genealogies, and contentions, and strivings about the law"* (Titus 3:9).
- ⇨ Those who preach *"another Jesus,"* *"another spirit,"* and *"another gospel"* (2 Cor 11:4; Gal 1:6).
- ⇨ Those who *"could not believe"* (John 12:39).

**As difficult as it may be to receive, there are some people God does not want to know the truth.** He actually purposefully and effectively sends them delusion. It is not without cause – but sometimes He does not divulge the cause to men. It is His decision that allows Satan to *"blind the minds"* of them that *"believe not"* (2 Cor 4:4; 2 Thess 2:10-12).

Men who refuse to hear and obey

the truth, choose to live close to the world, take no delight in the word of God, and spurn Jesus, do not realize the position they are in. These are the kind of people upon which God pours out the spirit of “*deep sleep*” (Isa 29:10-11; Acts 28:26-27). **Those who affirm there is no sin from which men cannot recover simply do not know what they are talking about.** They need to be “*put to silence*” (Tit 1:11; 1 Pet 2:15).

**But we must not overlook the fact that Jesus thanks God for this circumstance, that He has “hid these things from the wise and the prudent.”** This is the same Jesus who will weep over Jerusalem because it was in the circumstance to which He is referring (Lk 19:44).

Jesus is not rejoicing that the people are in such a miserable state, but because this was a judgment of God – and there is a vast difference between the two. **He was rejoicing that God did not give His pearls to swine!**

If these things are not comprehended, it is not because they are too deep, but it is because God has

hidden them from the wise and prudent. No amount of education or disciplined learning can offset this hiding.

**AND REVEALED THEM UNTO BABES**  
*“ . . . and hast revealed them unto babes . . . ”*

Other versions read, “*revealed them to little children,*” <sup>NIV</sup> “*revealed them to infants,*” <sup>NRSV</sup> “*made them clear to little children,*” <sup>BBE</sup> “*shown them to babies,*” <sup>CEB</sup> *revealed them to ordinary people,*” <sup>CJB</sup> “*to those of a childlike disposition,*” <sup>MIT</sup> “*to the childlike,*” <sup>NAB</sup> “*to simple ones,*” <sup>ABP</sup> “*to these innocent newcomers,*” <sup>MESSAGE</sup> and “*to babes (the childish, unskilled, and untaught).*” <sup>AMPLIFIED</sup>

It is important to remember that Jesus is speaking to the Father, not to the multitudes. Even though some of the people, particularly His disciples, may have heard Him say these things, they were not the ones to whom He was now speaking.

Because He was speaking to His Father, He was not using veiled or parabolic language. If ever there was

“*pure language*” it is found in Jesus speaking to the Father.

He is not speaking of “*children*” as the world uses that word. Neither, indeed, is it equivalent with terms like “*simpleton,*” or a person lacking in common sense.

This is speaking of children in the Kingdom – those who have not yet matured in spiritual life. He is confirming that while being a child spiritually has its jeopardies (Eph 4:14), in Christ no person is locked into that state. Such a person can learn, grow, and advance in spiritual understanding.

What Jesus is saying is that, **in spiritual life, even a beginner can comprehend the things that are hidden from the wise and prudent.** For those who can perceive it, this has happened in our assembly. People who are new-borns, so to speak, have been able to receive some of the “*deep things.*”

This accounts for why those who have truly believed were often instructed in very profound things – like the Thessalonians (1 Thess 2:13; 4:13,19; 5:1-10,23).

## IT SEEMED GOOD IN THE FATHER'S SIGHT

<sup>21B</sup> . . . **even so, Father; for so it seemed good in Thy sight.**”

**EVEN SO**

*“ . . . even so Father . . . ”*

Other versions read, “*Yes,*” <sup>NASB</sup> “*for so,*” <sup>ASV</sup> “*Indeed,*” <sup>CEB</sup> “*Father, I concur with your doing.*” <sup>MIT</sup>

The word translated “*even so*” means, “**VERILY, TRULY, ASSUREDLY, EVEN SO; IT IS RESPONSIVE AND CONFIRMATORY OF THE SUBSTANCE OF SOME QUESTION OR STATEMENT,**” <sup>THAYER</sup> “**AS DENOTING ASSENT OR AGREEMENT**” <sup>FRIBERG</sup> “**EMPHATIC AFFIRMATION OF A STATEMENT.**” <sup>LOUW-NIDA</sup>

This involves more than saying

“that is the truth.” This is an affirmation of emphatic agreement. Jesus is glad that this is the case, and that is why He is rejoicing in the Spirit. He is not grieved by the fact that God has hidden such precious things from some people.

**IT SEEMED**

*“ . . . for so it seemed . . . ”*

Other versions read, “*thus it was,*” <sup>NASB</sup> “*this was,*” <sup>NIV</sup> “*such was,*” <sup>NRSV</sup> and “*for so it was.*” <sup>ASV</sup>

Jesus is referring to the precise statement concerning the action of the Father – hiding these things from the wise and the prudent, and revealing them unto babes.

**GOOD IN THY SIGHT**

*“ . . . good in Thy sight.”*

Other versions read, “*well-pleasing in Your sight,*” <sup>NASB</sup> “*this was Your good pleasure,*” <sup>NIV</sup> “*such was Your gracious will,*” <sup>NRSV</sup> “*emphatic affirmation of a statement,*” <sup>MIT</sup> “*it pleased you to do it this way,*” <sup>NLT</sup> and “*for such was Your gracious will and choice and good pleasure.*” <sup>AMPLIFIED</sup>

God did not hide these things from the wise and the prudent simply because He had to do so, or because it was proper – it because **it pleased Him to do so**—i.e. He wanted to do so. Because “*The LORD is righteous in all His ways, and holy in all His works*”

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

(Psa 145:17), **He not only does whatever He pleases, but He is righteous and holy in doing so.**

That is reason enough to concur with His judgments! To question them is wrong, and will not be excused. God will overcome when He is judged – before an

assembled universe (Rom 3:4). He is “*not a man*” (Num 23:19), and is not to be judged as though He was.

In our time there are many misrepresentations of God being placed before the people because He is not comprehended or understood. An

ignorance of God gives birth to such misconceptions, which views put one in danger of eternal judgment. God will not tolerate being misrepresented, for such a thing not only obscures Him, but also puts His great salvation beyond the reach of those who are deceived!

## ALL THINGS ARE DELIVERED TO JESUS

“<sup>22A</sup> **All things are delivered to Me of My Father: . . .**”

Other versions read, “*All things have been handed over to Me by My Father . . .*” <sup>NASB</sup> “*committed to Me,*” <sup>NIV</sup> “*given to Me,*” <sup>BBE</sup> “*handed over everything to Me,*” <sup>CJB</sup> “*been entrusted to Me,*” <sup>CSB</sup> “*I am the Agent of My Father in everything,*” <sup>LIVING</sup> “*All things have been given over into My power by My Father.*” <sup>AMPLIFIED</sup>

If everything has been given to Jesus, then there is no valid distribution of truth, power, promises, or gifts that does not come through Him. There is no

such thing as a distributor of truth that has not been commissioned and sent by Jesus. **Nothing essential to salvation, overcoming the world, or delivering the Gospel can come by means of some person or plan that is not sent directly by Jesus.** There is no plan, organization, or person that can do what Jesus does, or give what He gives. As simplistic as that may seem, there are increasing numbers of men, organizations, and programs that claim to be valid means of being and doing what the Lord requires. If everything has been given into Jesus’ hands, and if the church is His fulness (Eph 1:23), being “*complete in Him*” (Col 2:10),

then there is no truth in such claims. They ought not to be embraced as though they were Divine provision.

As ought to be evident, there is no chance that this is some kind of overstatement. This is a very precise affirmation of the way things really are.

This same statement is recorded in Matthew 11:27. There, the statement is followed by that well known invitation, “*Come unto Me, all ye that labor and are heavy laden, and I will give you rest*” (Matt 11:28). That is one of the things He does with the authority the Father has given to Him.

## NO MAN KNOWS WHO THE SON IS

“<sup>22B</sup> . . . **and no man knoweth who the Son is, but the Father . . .**”

Other versions read: “*. . . and no one knows who the Son is except the Father . . .*” <sup>NKJV</sup> “*no one has knowledge of the Son, but only the Father,*” <sup>BBE</sup> “*no one fully knows who the Son is except the Father,*” <sup>CJB</sup> “*No one perceives the identity of the son except His father,*” <sup>MIT</sup> and “*The Father is the only one who knows who the Son is.*” <sup>NIRV</sup>

Matthew’s account reads, “*All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father*” (Matt 11:27).

You may be deceived into thinking

that you can come to identify the real Son of God on your own – but that is only a delusion. In this statement Jesus has spoken the precise unvarying truth.

This whole matter is complicated by a multiplicity of Christ’s. Jesus said “false Christ’s” would arise: “*For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect*” (Matt 24:24; Mk 13:22). He said that some would come in His name saying, “*I am Christ*” (Matt 24:5; Mk 13:6; Lk 21:8). The church in Corinth had been subject to “another Jesus,” and had been led astray by that Jesus (2 Cor 11:4).

How will men be able to distinguish the real Christ – the genuine Son of God? God will send ministers, through whom men will believe on the real Jesus (1 Cor 3:5; Rom 10:14).

Be sure of this. Men will not be delivered by a false Christ (Gal 1:4). They will not be made accepted in a Jesus who is not genuine (Eph 1:6). The true circumcision will not be accomplished by a false Christ (Col 2:12). A false Christ will not make effective intercession for the people (Heb 7:25), or bring them to God (1 Pet 3:18).

While great care must be taken in this area, **it is quote possible that the apparent absence of the work of Christ**

in the nominal church is owing to the absence of the real Jesus. When He is received (John 1:12), He always does what He has been appointed to do.

## NO MAN KNOWS WHO THE FATHER IS

*" 22C . . . and who the Father is, but the Son, and he to whom the Son will reveal Him."*

### NO ONE KNOWS WHO THE FATHER IS

Other versions read, "save the Son," <sup>ASV</sup> "knowledge of the Father." <sup>BBE</sup>

This is why Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). This is not merely a legal point. It is a necessity. No person can grope his way to the real God, wading through the mass of false god's that have been raised up by men, and the delusions of the devil.

### HE TO WHOM THE SON WILL REVEAL HIM

*" . . . and he to whom the Son will reveal Him."*

Other versions read, "wills to reveal Him," <sup>NKJV</sup> "chooses to reveal Him," <sup>NIV</sup> "will make it clear," <sup>BBE</sup> "wishes to reveal Him," <sup>CJB</sup> "desires to reveal Him," <sup>CSB</sup> "is pleased to reveal Him," <sup>DARBY</sup> "is willing to reveal Him," <sup>GWN</sup> "those whom the Son chooses to tell," <sup>IE</sup> and "chooses to make Him known." <sup>WILLIAMS</sup>

There is a sterling example of what it means for the Father to have placed all things in the hands of Jesus. He is the One who brings us to the true God (1 Pet 3:18), and the One who teaches us of Him (1 John 5:20), so

that we can acquaint ourselves with he Almighty, and be at peace (Job 22:21).

And, who is it to whom Jesus wills to reveal who the Father is? Matthew's Gospel answers the question in the verse immediately following: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of [from] Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." (Matt 11:28-30).

Jesus will reveal the identity of the Father to any and every one who is weary and heavy laden, and will come to Him for rest.

## BLESSED ARE THE EYES WHICH SEE

*" 23 And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see."*

### HE SPEAKS WITH HIS DISCIPLES PRIVATELY

*"And He turned Him unto His disciples, and said privately . . ."*

There are things Jesus says to His disciples that He does not say to anyone else (Matt 15:32; 16:24; 26:1; Mk 9:31; Lk 6:20-49; John 13-16. Frequently, He was with His disciples "privately" (Matt 24:3; Mk 6:32; 9:28; Mk 13:3; Lk 10:23).

### BLESSED ARE THE EYES WHICH SEE

*" . . . Blessed are the eyes which see the things that ye see."*

Other versions read, "How blessed are the eyes that see what you are seeing!" <sup>CJB</sup> "The eyes witnessing what you see have been blessed," <sup>MIT</sup> "How privileged you are to see what you have seen," <sup>LIVING</sup> "You are really blessed to see what you see!" <sup>CEV</sup> "How fortunate you are to see the things you see!" <sup>GNB</sup> and "Blessed (happy, to be envied) are those whose eyes see what you see!" <sup>AMPLIFIED</sup>

It is wonderful to hear the Savior speak of eyes that have been blessed to see great and unusual things. Who would be able to enumerate all of those marvelous things: His powerful

peaching, His many miracles, His transfiguration, Him walking on the stormy waters, and seeing Him feed thousands. They heard Him in the synagogues, and in the Temple, saw Him raise the dead, cleanse the Temple, etc. We are blessed to read about Him going about "doing good, and healing all who were oppressed of the devil." Their eyes were blessed in seeing those things.

Prior to Jesus, for hundreds of years, no eyes had seen the kind or number of things Jesus did. Now, the disciples were seeing them on a daily basis. It was necessary for Jesus to tell them that their eyes were being blessed. They were privileged.

## MANY PROPHETS AND KINGS HAVE DESIRED TO SEE

The seventy return with great joy, reporting what they had done. Jesus explains what happened and instructs them – Given O. Blakely

*“ 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.”*

The dispensing of Divine knowledge is strictly controlled by heaven. Men may desire it, yet not obtain it because of the times – as with many prophets and kings of old. They were notable men, but their nobility could not obtain these sights and sounds for them. They were living during times of preparation.

**MANY PROPHETS AND KINGS  
DESIRED TO HEAR**

*“For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them . . .”*

**MANY PROPHETS AND KINGS  
DESIRED TO HEAR**

*“ . . . and to hear those things which ye hear, and have not heard them.”*

Peter says of the prophets who spoke of the coming Christ, *“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into”* (1 Pet 1:11-12).

Although they earnestly wanted to know more about *“the grace that should come,”* and although they made a diligent search concerning what was signified by the suffering Savior and the glory that would result from those sufferings, **all of their efforts were in vain** – and they were *“holy prophets”*

(Acts 3:21; 2 Pet 3:2). God graciously revealed to them that their ministry was not for themselves or their generation. Rather, it was for those to whom the Gospel would be preached, with the Holy Spirit sent down from heaven. And if we marvel that prophets could not discern the glory of this message, holy angels desire to look into it.

The ministry of the Lord Jesus Christ among men was the introduction to the day of salvation, and the glory of Divine power defeating the devil and establishing righteousness within men.

Now, in order that the disciples might know the magnitude of what they were given to see and hear, and of the unique privilege vouchsafed to them, He reveals to them the longings of holy prophets of old.

In the past, the most noble men in the race of men did not see and hear what the least do now.

Our next Hungry Saints Meeting will be held on Friday, 4/15/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-SEVENTH lesson will cover verses 25 thru 37 of chapter 10: **“THE ACCOUNT OF THE GOOD SAMARITAN.”** A lawyer tempts Jesus asking what he must do to inherit eternal life. Jesus asked him how he read the Law, upon which the lawyer asked *“Who is my neighbor.”* The account of the good Samaritan is Jesus’ answer to his question. 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.