

JESUS SENDS 70 EMISSARIES OF THE KINGDOM | LUKE 10:1-16

- Verse 1 – **appointed** - The Greek word is built on the root *deiknuo*, which involves an exposing, but especially through words. Our English word *diction* is related. This "appointment" was a verbal selection. Jesus was sending these **other seventy** (in addition to the 12) on a last "advance tour" of Israel prior to the offer of the Kingdom which would be given after His ascension.
- Verse 2 - Israel was the "first fruits" of His harvest (See Jeremiah 2:3, James 1:18, Revelation 14:4). This harvest was great but the leadership of the nation would reject the Messianic King and the harvest of that particular generation would be lost.
- Verses 3-4 - This is clearly an instruction that relates to the circumstances at hand. In Lk 22:36 the disciples are given opposite instructions.
- Verses 5-6 - These emissaries of the Lord were literally carrying the Peace of the Kingdom of God, under direct authorization of the King.
 - In any Jewish (i.e. Biblical) theology, judgment comes before the Kingdom. Here these 70 were able to guarantee entrance to the Kingdom based on the authority of Jesus given to them.
 - It is impossible to harmonize this power with the Age of Grace because Kingdom and Grace do not mix.
 - Note: using the "son of peace" strategy in modern missionary practice is a misuse of this text.
- Verses 7-8 - These workers are announcing the Kingdom. The same economic principles would apply in the early portions of the book of Acts, where all believers were having everything in common. This is an economic principle that is only applicable in the Kingdom and in the days immediately preceding the Kingdom. Later, Paul would earn his own living and not take anything from the churches (1 Cor 9:14-15).
- Verse 9 - This command cannot be skipped over by those who attempt to apply these words to the church today. The words are undeniable and clear.
 - Rather than make excuses for why a Christian pastor or missionary shouldn't do this one part of the passage today (while doing the others), it is best to acknowledge that a Christian pastor or missionary is NOT announcing the Kingdom and is NOT under the direct Kingdom authority like the 70.
 - Those who associate the Kingdom with the Christian life must, by necessity of logic, carry a charismatic view of this spiritual gift (such view is called "continuationism," the opposite of "cessationism.")
- Verse 11 - Those who mix Kingdom and Grace fail to carry out this instruction. This is another example of the "pick and choose" nature of modern Evangelical thought which is so confused because it has inaugurated the Kingdom in our age.
- Verse 12 - To properly interpret this passage, one must interpret "that day." In context, it is the day of the establishment of the Kingdom of God, which is also a day of judgment for

cities and nations. One will search the scripture in vain to find an indication of the establishment of the Kingdom of God prior to "that day." Note v. 14 makes reference to "the judgment" in the context of "that day."

- Verses 13-14 - Because we live in the Age of Grace, we are not living in an age in which cities and nations are judged.
 - This age is one in which God deals with individuals.
 - The previous (and coming) age God was dealing with the *nation* of Israel and the manner in which the *nations* related to Israel. To make the argument that "God will judge America if she doesn't repent" would require "proof texts" from previous dispensations.
 - Why will it be **more tolerable for Tyre and Sidon** than Chorazin and Bethsaida? Because, in Kingdom judgment, "to whom much is given, much is required."
- Verse 16 - The Christian pastor or missionary simply cannot legitimately make this claim, and to do so would be abuse of pastoral authority.
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THE 70 EMISSARIES RETURN | LUKE 10:17-20

- Verse 17 - There is no evidence that this is true for all people (even believers) of other dispensations or settings. In Acts 19:11, God was performing miracles (including the casting out of demons) "by the hands of Paul," but not by other believers.
- Verse 18 - A few years ago several preachers were claiming that Jesus voiced the name Barak Obama and declared him to be Satan, using this verse, translated back into Hebrew, where lightning is *baraq* and "heights" is "bamah."
 - One preacher even said, "The only possible conclusion for a Bible believing Christian is that Barack Obama is Satan personified just as Jesus Christ was and is the exact representation of God the Father!! In order to believe anything else is to accuse Jesus of not being the Son Of God, to deny the Bible as God's Word, and call Jesus' sacrifice at the cross meaningless!" (<http://www.jimseekamp.com/obama.htm>).
 - It should be noted that this is 100% eisegesis and should be rejected regardless of your political persuasion.
- Verse 19 - As on all passages, the Scripture should be interpreted based on context and the plain meaning of words. This is not hyperbole or allegory, but it is directed only to a specific group of people--the 70. The phrase, **nothing shall by any means hurt you** contains the Greek double-negative, which is an intensifier. These are clear words with a clear meaning when taken in the clear context. When taken out of context, they are disastrous.