**The Gospel of Luke**

**Witness to the Gentiles - #27**

**Luke 10:16**

***The Disciples Represent Jesus as Messengers of the Kingdom***

**Luke , 17-20, 21-24**

***Report of the 70; Satan; Children; ‘Blessed are your eyes’***

**Luke 10:16 – If you reject me …**

***16*** *“Whoever listens to you listens to me, and whoever rejects you rejects me; and whoever rejects me rejects the him who sent Me.”*

**Notes and Studies**

1. “Whoever listens” does not mean “just listen,” because in Hebrew the same verb listen means acceptance. Here all shall listen to the teaching of Jesus himself.
2. The Greek verb in this verse, ***athetein***, literally means not just reject but “nullify,” regarding the message as totally void and meaningless. It is not just ordinary rejection but it is an evaluation of the teaching as void.
3. This rejection means the rejection of God who sent Jesus to preach. Very often Jesus pointed to the Father as the one who gave him power to teach and to show his authority.

**Luke 10:17-20 – A Report of the Mission of the Seventy**

***17****The seventy returned full of joy and reported, “Lord, even the use of your name the demons are subject to us.”* ***18****And He said to them, “I was watching Satan fall from heaven like lightning.* ***19****See, I have given you authority to tread on serpents and scorpions, and over all the power of the Enemy, and nothing will injure you at all.* ***20****Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”*

**Notes and Studies**

1. Some questioned the use of the divine title “Lord” in verse 17, but the content of the whole passage from 17-20 indicates that Jesus is not just an ordinary prophet.
2. Notice “full of joy,” (Greek: ***meta charas***) for what has taken place in their mission.
3. The use of the name of Jesus was not just for the Acts (3:6; 4:10; 18:30) but the use of the name was part of the teaching of the disciples. This is also clear from Mark 16:17).
4. The demons were subjected to the disciples. Acts recorded how Jewish Exorcists tried to use the name but failed to cast out demons (Acts 19:13-14). We understand that demons submit and obey the Exorcist.

**The fall of Satan**

1. In spite of the fact that there are two different readings of verse 18, yet the common element is that Satan has lost his function.
2. Normally the common name in Greek is ***diabolos***, that is, the devil, and it means the accuser but here the Greek form of the Hebrew ***shatan*** also means the “adversary.”
3. The place of this “adversary” is that Satan takes his place in the heavenly court of God according to Job 1:6-12 and 2:1-7. There it is for him to be under the power of God and not to act without God’s permission. Satan as an accuser appears also in Zechariah 3:1-2. It is the same one who persuaded King David to sin by conducting an account of the people of Israel and thus lean back on the human power of his army rather than the Lord’s protection. This same spirit is called also the “lying spirit” (see I Kings 21:19-23).
4. What did Jesus actually say? The Greek verb ***ethoroun*** can mean “*I was watching*” the “***pesonta***,” that is, the fall of Satan. Jesus came to end Satan’s activity; in a general way we can say: “*To this end was the Son of God manifested, that he might destroy the works of the devil*” (1 John 3:8). The accuser does not function as in the book of Job, “*Who shall bring any charge against God’s elect? It is God who justifies.*” (Romans 8:23). More important is the fact that the disciples came back from their mission reporting to Jesus that demons were subjected to them by the power of Jesus’ name. Then Jesus said that he was watching the fall of Satan.
5. Please notice that not one single exorcism was ever reported in the OT, but this was one among the other works Jesus as giving the Kingdom to those who follow him.
6. Jesus can extend his power, which proves his divinity. A creature may have power to do something but only God can extend his power and give it as in verse 19.
7. Serpents and scorpions are certainly dangerous. God used scorpions to chastise Israel (1 Kings 12:11). So also serpents for the “old serpent” (Gen 3:1-14) is the seductive spirit, so the Psalm says: “*Their poison is like the poison of a serpent: they are like the deaf adder that stops her ear*” (Psalms 58:4, see Psalms 104:3). Jesus will lead his disciples as God did in the Old Days: "*He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint*” (Deut 8:15). Here it is Jesus who gives power over both serpents and scorpions.

**Two promises**

1. Power over the Enemy, i.e., Satan (Rev 9:10-11), and nothing will harm them.
2. Names are written in heaven which is the same promise in the OT (Exod 32: 32-33; Ps 69: 28; 87:6; Isa 4:3; Dan 21:1; Mal 3:16-17). This promise lives in the experience of the church. That is why it appears in Philippians 4:3; Hebrews 12:23; and Revelation 3:5 and 13:8.

**Luke 10:21-24 – Jesus rejoices in the Holy Spirit and praises the Father**

***21****At that very time Jesus rejoiced greatly in the Holy Spirit, and said, “I praise You, O Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent and have revealed them to small children. Yes, Father, for this has been your good pleasure.* ***22****All things have been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.”*

***23*** *Turning to the disciples, Jesus said to them privately, “Blessed are your eyes that see what you see.* ***24*** *I tell you, many prophets and kings have wanted to see what you now see but have not seen it; to hear what you hear but have not heard it”*

**Notes and Studies**

1. At that time, or rather hour, Jesus rejoiced in the Spirit. This is one of great texts, which hints of such intimate relationship. Jesus and the Spirit have this intimate relationship from his conception and his anointing after his baptism.
2. Jesus being the son of the Father, he is the only one who can reveal the Father, for revelation comes from personal knowledge of the same life.
3. “*I praise you*” in the Greek has more than one meaning, for ***exomologeisthai*** means: “I thank you;” I acknowledge what has been given or done. In the OT and in the Psalms, praise is to extol (Psalms 6:5; 9:1; 35:18; 45:17; 86:12; 118:28).
4. These words of verse 21 are one of the great Trinitarian expressions of thanks that were coopted into all the ancient liturgies.

**A Note from Philemon**

**The Revelation of the Fatherhood of God**

We must not speak of God at all for this is how Moslems speak of Allah. We have received the revelation of the Fatherhood of God, “Abba” to whom we cry in the Spirit (Gal 4:4). The Father gives to us always the Spirit of Adoption:

*“For all who are led by the Spirit of God are children of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (Rom 8:14-17).*

So if our mind slips into the usual forgetfulness and sinks into the unawareness of our privilege as the Father’s Children, we lose our fervent hoipe and our courage and begin to pray like slaves.

These are the signs of a prayer of a slave:

1. Requests of temporary things because eternal things are not even known.

2. Prayer becomes obligation and duty because of the absence of the Spirit of adoption.

Please read the words of Romans and see how bold Christians can be: “heirs of God and fellow heirs with Christ.” No one who is a slave to Allah can ever even imagine such a great gift.

**Who are the small children?**

1. The Greek word ***nepioi*** means literally “children who are incapable of proper speech.” Paul used the same word for immature Christians (1 Cor 3: 1).
2. What did Jesus want to say?

a. Compared with the teachers of the Law, the disciples are certainly small children. Their knowledge is knowledge of the immature.

b. The disciples are dependent on the Father who reveals himself, and we must notice that this is his “good pleasure.” Why is this so? Because the knowledge of the Father is not a deductive knowledge which we normally extract from books.

c. Because it is a revelation from the Father who has a pleasure in such a revelation, humans have to receive this revelation and have a taste of it just like children who taste everything once they see it and handle it.

**The Divine Authority of the Son**

1. Verse 22 is one among other emphatic sayings of Jesus himself: “*All things have been handed over to me by my Father*.” No other statement can spell out the divinity of the Son like this one.
2. It points to distinction of the Father and the Son, but it also emphasizes the co-equality. No one in the entire history of Judaism ever made such a statement. The Son has the whole creation as something *“handed over to me by my Father”* followed by the infinite knowledge of the Father:  *“no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal him.”*
3. This knowledge of the Father does not allow us to think that the Son is a creature. No creature can claim that he can or possess knowledge of the Father who is God.

**Why did the Father deliver or hand over everything to the Son?**

1. Christ Jesus is the Mediator who came to us in our flesh to restore, renew, and give us participation in the divine. The Son was given this mission as a representative of the Father.
2. \Jesus took our humanity and united our humanity to his divinity so that he can stand up for the human race representing us and representing God.
3. The Arians of the 4th century and Jehovah Witness today misread this portion (Luke 10:22-23) claiming that the Son is a creature because if he is the Creator, how can all things be delivered to him? But because he is the Co-Creator with the Father all things can be handed over or delivered to him for renewal.

**‘Blessed are your eyes’ – Luke 10:23**

The disciples can see the kingdom coming and the good news of restoring our lost humanity.

This is applied also to us.

***Pope’s Notes***

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