

Luke 10:1-20

- An urgent mission. Go! -

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Introduction

- ❖ In some countries, the church is booming with many new converts and few pastors. In other countries, the church is declining. And there are countries, where Christians have limited liberty to organize themselves, or are being oppressed and persecuted. Till the end has come, the whole world remains a mission field (Mt 28:18-20).
- ❖ During his earthly ministry, there were two occasions recorded in which Jesus sent out his disciples and other followers to preach the Gospel, Matthew 9:35-11:1 (= Lk 9:1-10) and Luke 10:1-20. In both narratives, the following saying is found:
 - He told them (the seventy-(two)), “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves”
 - Matthew 9:37, 38 reads: “Then he said to his disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’”
 - It looks like a proverbial saying used in similar but at the same time different contexts.
 - Similar: Mission.
 - Different: Twelve disciples (Mt 9, 10); Seventy-(two) (Lk 10).
 - Different: Jesus sends his disciples to the lost sheep of Israel (Mt 10:6); Jesus sends the seventy-(two) to every town and place where he was about to go during his final journey to Jerusalem (Lk 9:51-19:44). This extensive narrative found in Luke has no counterpart in the Gospel of Matthew or in the Gospel of Mark.

- What's the meaning for the church today? Did Jesus promise many converts ("the harvest is plentiful")? Is it a call to pray for more missionaries, evangelists, preachers, and pastors?
 - When both missions are studied in detail, it becomes clear that they are limited in time and space.
 - Limited in time: probably weeks or a few months. In the end, the seventy(-two) return to Jesus and report.
 - Limited in space: they were sent to the villages and towns, which Jesus had planned to visit on his way to Jerusalem. The disciples (Mt 10) were sent to the villages and towns of Galilee.
- ❖ The next question is interesting.
 - Why did the Lord use the verb "ἐκβάλλω" translated by "send out" in this proverbial saying? The verb means "to drive out" or "to expel."
- ❖ Finally, Chrysostom¹ noticed the following with regard to Matthew 9:37, 38, which is also applicable to Luke 10:2, 3:
 - "But of what laborers doth He speak here? Of the twelve disciples. What then? whereas He had said, 'But the laborers are few, did He add to their number? By no means, but He sent them out alone. Wherefore then did He say, 'Pray ye the Lord of the harvest, that He would send forth laborers into His harvest;' and made no addition to their number? Because though they were but twelve, He made them many from that time forward, not by adding to their number, but by giving them power."²
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Gospel of Luke. This makes it possible to use this sermon outline as a "stand-alone". You can also fit this outline into a series of sermons.

Context

- ❖ Luke wrote an introduction to his gospel:
 - "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully **investigated** everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus" (Lk 1:1-3).

¹ John Chrysostom. (2019, July 08). Retrieved from https://en.wikipedia.org/wiki/John_Chrysostom

² John Chrysostom. In Schaff, P. (1888, p. 212-213).

- ❖ An overview of the contents of the Gospel of Luke:

Lk 1:1-4	Preface – introduction
Lk 1:5-2:52	The birth of John the Baptist and of Jesus / the childhood of Jesus
Lk 3:1-4:13	John the Baptist and Jesus / Genealogy / Temptation in the Desert
Lk 4:14-9:50	Ministry in Galilee
Lk 9:51-19:27	Progress towards Jerusalem Lk 10:1-20: The mission of the Seventy(-two)
Lk 19:28-21:38	Entry to Jerusalem / Ministry in Jerusalem
Lk 22:1-24:53	Last Supper / Crucifixion / Resurrection / Ascension

- ❖ The mission of the seventy(-two) is found at the beginning of the “progress towards Jerusalem.” Jesus was awaiting their return before he started his journey.

Form and structure

- ❖ The narrative of the seventy(-two) consists of:
 - The appointment of the seventy(-two);
 - The mission of the seventy(-two);
 - Three instructions;
 - Two affirmations;
 - The report of the seventy(-two) and the reaction of the Lord.

THE APPOINTMENT OF THE SEVENTY(-TWO)	
<i>Introduction (verse 1)</i>	After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.
THE MISSION OF THE SEVENTY(-TWO)	
<i>Instruction 1 (verse 2-4)</i>	He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road.
<i>Instruction 2 (verse 5-7)</i>	“When you enter a house, first say, ‘Peace to this house.’ If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the

<p><i>Instruction 3</i> (verse 8-10)</p>	<p>worker deserves his wages. Do not move around from house to house.</p> <p>“When you enter a town and are welcomed, eat what is set before you. Heal the sick who are there and tell them, ‘The kingdom of God is near you.’</p> <p>But when you enter a town and are not welcomed, go into its streets and say, ‘Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.’</p>
<p><i>Affirmation 1</i> (verse 11-15)</p>	<p>“I tell you, it will be more bearable on that day for Sodom than for that town.</p> <p>“Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more bearable for Tyre and Sidon at the judgment than for you.</p> <p>And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.</p>
<p><i>Affirmation 2</i> (verse 16)</p>	<p>“He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.”</p>

THE RETURN OF THE SEVENTY(-TWO)

<p><i>Report (verse 17)</i></p>	<p>The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”</p>
<p><i>Reaction of Jesus</i> (verse 18-20)</p>	<p>He replied, “I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”</p>

❖ Detailed overview of Luke 10:2-4

<p><i>Introduction</i></p>	<p>He told them,</p>
<p><i>Proverbial Saying</i> (see below)</p>	<p>“The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.</p>
<p><i>Imperative</i></p>	<p>Go!</p>

Statement	I am sending you out like lambs among wolves.
Imperative Imperative	Do not take a purse or bag or sandals; and do not greet anyone on the road.”

Technical, hermeneutical and historical notes

Word Studies

- ❖ Harvest = “**θερισμός**”:
 - 1. **the process (and time) of harvesting**, *harvest*. (Mt 13:30 Mk 4:29) In these parables, harvest serves to explain procedures in the reign of God, as Matthew 13:39 plainly shows. Harvest-time as background for discussion of the apostolic mission and approaching judgment (Jn 4:35).
 - 2. **the crop to be harvested**, *harvest* figurative extension of meaning 1.
 - a. of persons to be won (Mt 9:37-; Lk 10:2, but see discussion). In John 4:35 the evangelist may be combining an agricultural observation with a statement about the apostolic mission in pass. sense of *undergoing a reaping*.
 - b. of the approaching judgment (Rev 14:15).³
- ❖ Is plentiful = “**πολύς**”:
 - 2. **pertaining to being relatively large in quantity or measure**, *much, extensive*.⁴
 - In relation to “harvest”:
 1. There is much work to be done (the process).
 2. The fields produced a large crop (the result).
- ❖ To ask = “**δέομαι**”:
 - **to ask for with urgency**, with the implication of presumed need—‘to plead, to beg.’⁵
- ❖ To send out = “**ἐκβάλλω**”. This word differs from “sending out” (verse 3) = “**ἀποστέλλω**”.
 - “**ἐκβάλλω**”: 2. **to cause to go or remove from a position (without force)**, *send out/away, release, bring out*.⁶ It has the force of urgency. 1. **force to leave**, *drive out, expel*.⁷

³ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 453, 454).

⁴ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 848).

⁵ Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 407).

⁶ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 299).

⁷ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 299).

- “‘Send forth with haste and urgency.’ The verb expresses either pressing need, or the directness with which they are sent to their destination.”⁸
- “ἀποστέλλω”: 1. **to dispatch someone for the achievement of some objective, send away/out. c. especially of the sending out of the disciples by Jesus.**⁹
 - The difference between the words is a matter of urgency.

The proverbial saying (Lk 10:2)

- ❖ Luke 10:2-4 must be understood within the original context. Often it is applied to today’s missions. But, this mission of the seven(-two) is limited in time and space.
- ❖ “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” seems to be a proverbial saying.
 - Reiling and Swellengrebel comment: This is the “first part of a saying in proverbial form. Its meaning depends on the meaning and connotation of *therismos* (harvest). *therismos* ‘process of harvesting’, or its result, ‘harvest’, ‘crop’, preferably the latter. Here it is best understood as a metaphor for the bringing in of those who are destined to enter the kingdom of God. The mission of the seventy is part of this bringing in.”¹⁰
 - This explanation needs to be examined.
 - The Lord (verse 1!) appoints seventy(-two) others besides the twelve disciples. To them he says: the harvest is plentiful but the workers are few. They(?) are to ask the Lord of the harvest. Who is the Lord? Is he the same as the Lord, mentioned in verse 1 and verse 17? Or is the Lord equivalent to the Father (verse 21, 22)? Jesus also said: “All things have been committed to me by my Father.” There is no need to make a distinction between the Lord = Jesus, the Son (verse 1) and the Lord = the Father (verse 2).
 - Why would the Lord Jesus appoint seventy(-two) and give them a limited task in space and time: “to send them two by two ahead of him to every town and place (space) where he was about to go (time)”, and at the same time conclude that these seventy(-two) are few, without adding to their numbers and commanding them to ask the Lord (Father) “to drive workers out into his harvest field.”
 - It seems to be better **not** to explain this proverbial saying as a metaphor for bringing in those who are destined to enter the kingdom of God but to explain this saying in terms of urgency.
 1. Harvest = a process at the end of a growing season, in the case of wheat, a process of preparing the field by ploughing, sowing, a period of

⁸ Plummer, A. (1896, p. 272).

⁹ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 120, 121).

¹⁰ Reiling, J., & Swellengrebel, J. L. (1993, p. 401).

growing, some weeks of ripening, and finally harvesting the grain. This harvesting needs to be done in a short period of time, to prevent loss.

2. Workers = labourers who go out into the fields to harvest (the process). In the saying, they are called few. Therefore they need to work hard to finish the work in time. The saying doesn't mention more labourers.
 3. Lord of the harvest = if the harvest is a metaphor for bringing in those who are destined to enter the Kingdom, then the Lord is God the Father or the Lord Jesus Christ. If the harvest is just a harvest, then the lord is the owner of the field and the crop. The latter is preferred.
 4. Ask = **to ask for with urgency**, because of the limited time, which is available for the few workers to fulfil their task.
 5. Send out = **to send out with urgency**. Don't wait any longer. Although the workers are few, they will manage.
- This explanation fits the immediate context. The Lord appoints the seventy(-two). He instructs them with this proverbial saying and says: "Go!" The urgency is also made clear by what follows: "do not greet anyone on the road." It would distract you from your task.

Exposition

Verse 1

- ❖ **"After this"** refers to the two preceding passages, starting with: "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem" (Lk 9:51).
 - Compare Luke 9:1-6. In this passage, Jesus sent out the twelve to preach the Kingdom of God, giving them similar instructions but in Luke 10:1-16 the instructions are more elaborate.
- ❖ **"The Lord."**
 - Compare Luke 10: 1 with Luke 9:51 and 10:21:
 - Luke 9:51**: As the time approached for him to be taken up to heaven, **Jesus** resolutely set out for Jerusalem.
 - Luke 10:1**: After this **the Lord** appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.
 - Luke 10:21**: At that time **Jesus**, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.
 - Luke doesn't mention the name "**Jesus**" in Luke 10:1-20 as he did frequently before (Lk 9:51-62) and afterwards (Lk 10:21-).
 - Luke adds solemnity and authority to this passage by referring to "**the Lord**".
- ❖ **"seventy-(two)"**

- “Both external and internal evidence are rather evenly balanced as to the addition or omission of two. The word might have been either inserted or omitted to make the number agree with the Seventy Elders, for with Eldad and Medad they were seventy-two.”¹¹
- “We might distinguish the two symbolic numbers by saying that 12 = the patriarchs of Israel = the apostles; while 70 = the people of Israel = the church in general.”¹²
 - It is questionable if “the church in general” was in mind because of the limited scope of the task.
- It is not that important to find a solution for this textual problem.
- ❖ **“two.”**
 - They will not only proclaim “peace” but also refer to the coming judgment. The witnesses. Some passages refer to judgment and to accusations, after a house, a village or a town has rejected the gift of peace and the message of the nearness of the Kingdom.
 - This means thirty-five or thirty-six pairs. This is an indication that Jesus wanted the work to be done quickly.¹³
 -
- ❖ **“to every town and place where he was about to go.”**
 - The task the Lord is entrusting the seventy(-two) is limited in space and time. In the end, they return and report to the Lord (10:17).

Verse 2-4 and 16

- ❖ **“The harvest is plentiful...”**
 - This proverbial saying (see above) is meant to underscore the urgency of the task for the seventy(-two).
- ❖ **“Go!”** Don’t hesitate.
- ❖ **“I am sending you out like lambs among wolves.”**
 - This image is clear. Wolves will devour lambs, whenever they get a chance. A lamb is peaceful. A wolf is ferocious. (See also Mt 10:16.)
 - Therefore the seventy(-two) need to trust the Lord, that he will protect them.
 - It is only afterwards, when they have returned with joy, that the Lord replied: “I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you” (Lk 10:18, 19).
- ❖ **“Do not take a purse...”**

¹¹ Plummer, A. (1896, p. 271, 272).

¹² Wilcock, M. (1979, p. 120).

¹³ Lenski, R. C. H. (1961, p. 565).

- The Lord will provide! “The whole charge means, ‘Take with you none of the things which travellers commonly regard as indispensable. Your wants will be supplied.’”¹⁴
 - This “implies that entire devotion to the work in hand is necessary.”¹⁵
 - This word doesn’t imply that they should go barefoot, they must not take an extra pair of sandals with them.
- ❖ **“He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.”** (verse 16)
- The seventy(-two) are witnesses to and ambassadors of Christ and of God the Father.
 - This implies that, when they proclaim peace to a house, they proclaim the peace of God.
 - (See also Lk 9:48. Mt 10:40.)
 - **This is a general statement applicable to all who preach, proclaim and speak the Word of God in the Name of the Lord.**

Verse 5-7

- ❖ **“When you enter a house, first say, ‘Peace to this house.’”**
 - Showing hospitality to the travellers. The two witnesses do not know if they will be received by the owner of the house.
 - They offer the peace of the Lord, the Lord of Salvation and of Judgement.
- ❖ **“Man of peace”** literally **“son of peace.”** This is not the same as a peaceful man. A “son of peace” will immediately recognize the greeting “peace to this house” and accept this greeting as a greeting from the Lord.
 - This is the peace of God, equivalent to the Hebrew **“shalom.”** **“Your peace will rest upon him”** as a blessing. This peace along with grace (Rev 1:4) is the summary of the Gospel.
 - This reminds of the Old Testament promises (Isaiah):
 - How beautiful on the mountains
are the feet of those who bring good news,
who proclaim peace,
who bring good tidings,
who proclaim salvation,
who say to Zion, “Your God reigns!” (Isa 52:7; see also Isa 9:6, 7; Isa 57:14-21;
Na 1:15; Lk 2:10; Rom 10:12-15)
- ❖ **“if not, it will return to you”** “As if it had been unspoken”; or, ‘as if it had been spoken to you, instead of by you.’”¹⁶
- ❖ **“the worker deserves his wages.”** Probably a proverbial saying.

¹⁴ Plummer, A. (1896, 273).

¹⁵ Plummer, A. (1896, p. 273).

¹⁶ Plummer, A. (1896, p. 274).

- In this situation, the wages are given by the Lord!
- ❖ **“do not move around from house to house.”** Don’t make abuse of the hospitality offered by different people. Be content.

Verse 8-12

- ❖ **“heal the sick.”** They seventy(-two) received the same power as the twelve (Lk 9:1). This is also a sign of their credentials. After the Lord commissioned to heal the sick, they have to tell the people:
- ❖ **“The Kingdom of God is near.”** This is the central message of the Gospel (Mt 3:2 (John the Baptist); 4:17 (Jesus); 10:7 (the disciples)).
 - Compare verse 9 and 11:
 - “The Kingdom of God is near **you.**” This is a message of repentance and salvation! (verse 9).
 - “The Kingdom of God is near.” This is a warning for the impending judgment (verse 11).
- ❖ **“Dust”** serves as a sign **“against you”** meaning: “it is your own responsibility, we are leaving.”
 - Lenski comments: “Why? So that this dust may testify that we, messengers of the kingdom and of its rule of grace and salvation, were here and had to leave you because you refused us and our message.”¹⁷
- ❖ **“Sodom.”** See Genesis 19:1-29.

Verse 13-15

- ❖ The Lord will leave Galilee. The twelve have been wandering around the villages and towns (Lk 9:1-6, 10, 11). Although Jesus performed many miracles as signs of the coming Kingdom (healing the sick, feeding the five thousand), he was not accepted as the Messiah of Israel, the Savior of the world.
 - “The Solemn Farewell to the Cities in which He had preached and manifested Himself in vain. The mention of the judgment which awaits the towns that shall reject His forerunners naturally leads to the mention of those places which have already rejected Him.”¹⁸
 - “Woe to you, Korazin! Woe to you, Bethsaida!” This is a severe warning to all those who reject Christ. At the same time, it is an implicit call to repentance.
 - Bovon comments: **“The double ‘woe’ is more of a lamentation than a curse.** The language used here is more than an observation and less than a condemnation.”¹⁹

¹⁷ Lenski, R. C. H. (1961, p. 573).

¹⁸ Plummer, A. (1896, p. 276).

¹⁹ Bovon, F. (2013, p. 29).

- ❖ **“But, guilty as Tyre and Sidon are yet,”** etc. They were both of them heathen commercial towns, and are frequently denounced by the Prophets for their wickedness: Isa 23; Jer 25:22, 47:4; Ezek 26:3–7, 28:12–22.
 - Of Korazin and Bethsaida the paradox was true, that the Kingdom of God had come nigh to them, and yet they were far from the Kingdom of God.”²⁰
 - Lenski comments: “These woes were not uttered in anger, nor are they a wish. Like the exclamation ‘blessed’ in the Beatitudes, the woes constitute a judicial verdict which is pronounced in advance by the divine Judge. **Yet they are not cold verdicts when they are thus pronounced but are filled with deepest pathos.** This is due to the fact that they are so terrible. They reveal the gentle Jesus as also the mighty and the terrible Jesus. All the divine power behind the Beatitudes is equally behind the judicial woes.”²¹

Verse 16

- ❖ See above: verse 2-4.

Verse 17

- ❖ **“Lord, even the demons submit to us in your name.”**
 - “They think more of it than of their success in proclaiming the Kingdom; yet they recognize that it is derived from their Master. It is in His name that they can exorcize.”²²

Verse 18-20

- ❖ **“I saw Satan fall”**
 - **The seventy(-two) reported about demons submitting them in the name of the Lord. The Lord explains that not only demons but Satan himself felt out of heaven.**^f
 - It is an instantaneous fall, suddenly like a flash of the lightning.
 - “And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down—that ancient serpent called the devil, or **Satan**, who leads the whole world astray. He **was hurled to the earth**, and his angels with him” (Rev 12:7-9).
- ❖ **“I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.”**
 - Authority = “**ἐξουσία**”: 2. **potential or resource to command, control, or govern, capability, might, power.**²³

²⁰ Plummer, A. (1896, p. 276, 277).

²¹ Lenski, R. C. H. (1961, p. 575).

²² Plummer, A. (1896, p. 277).

²³ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 352).

- **There is a spiritual war going on!**
- **“snakes and scorpions”** metaphors for cunning and hidden enemies, which might attack out of a sudden.
- **“Nothing will harm you.”** The Lord has protected the seventy(-two).
- ❖ **“rejoice”.** The seventy(-two) returned with joy. They were impressed by the power they could exercise in the Name of the Lord. But, it is more joyful that their names have been written in heaven. They are already(!) citizens of the Kingdom of God.
 - Compare Matthew 7:22: “Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’”
- ❖ **“your names are written in heaven”**
 - “To be enrolled in the heavens means to be justified by God and to be accepted by him as one of his children; and to be permanently so enrolled means that we are among the number of the elect.”²⁴
 - **You truly are ambassadors of the Kingdom of God!**

Application

- ❖ Praise
 - Praise Christ for the advance of the Kingdom of God.
 - Say thanks to Christ for missionaries, men and women, who are serving the Gospel. They have been driven out into this world. It is an urgent task.
 - They are witnesses of salvation and the impending judgment of this world.
 - The church cannot be silent about the impending judgment
 - Praise Christ. He has broken the power of Satan. There is still a spiritual war going on! See Ephesians 6:10-17 and Revelation 12.
- ❖ Verse 1
 - It is the Lord who is in control. He appoints. He instructs. He gives the seventy(-two) the power to break the power of the enemy, Satan.
 - “The driving power is the Lord himself: the harvest is his, the whole scheme is under his control, and three times in as many verses he takes the responsibility for sending out the workers.”²⁵
 - Compare this with the excuses found in the preceding verses (Lk 9:57-62):
 - As they were walking along the road, a man said to him, “I will follow you wherever you go.” Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.”

²⁴ Lenski, R. C. H. (1961, p. 585).

²⁵ Wilcock, M. (1979, p. 120).

He said to another man, "Follow me."
But the man replied, "Lord, first let me go and bury my father."
Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God."

Still another said, "I will follow you, Lord; but first let me go back and say good-bye to my family." Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God."

❖ Verse 2-4

- Be aware of the fact that verse 2 is a proverbial saying, which cannot be applied directly to today's mission contexts. The saying stresses the urgency of the task. The harvest must be finished within a limited span of time. The harvest is plentiful, but the workers are few. The workers need to be driven out. The Lord didn't add to their numbers.
 - The urgency is also clear when the Lord immediately says: "Go!"
- The seventy(-two are not allowed to take anything extra with them. This was a unique command.
 - "Then Jesus asked them, 'When I sent you without purse, bag or sandals, did you lack anything?'
'Nothing,' they answered.
He said to them, 'But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one'" (Lk 22:35, 36).

❖ Verse 16

- Mission is an urgent task. The missionary represents the Sender. He is completely depended on him.
- Pastors, evangelists, ministers must be aware of the fact that their message is not their own, they are the ambassadors of Christ.

❖ Verse 5-15

- Stress the importance of shalom, not as a mere greeting or best wishes, but as reality residing at a house of a son of peace or at town or place which has accepted Jesus Christ as Lord and Savior.
- Mission is not an easy task. There will be acceptance and resistance of the Message.
- Words of the impending judgment are part of the Message. At the same time, these words are an implicit call to repentance.

Quotations

- ❖ **Disciples Survive Among Wolves with Christ as Their Shepherd.** Cyril of Alexandria: How then does he command the holy apostles, who are innocent men and "sheep," to seek the company of wolves, and go to them of their own will? Is not the danger apparent? Are they not set up as ready prey for their attacks? How can a sheep prevail over a wolf? How can one so peaceful conquer the savageness of beasts of prey? "Yes," he says, "for they all have me as their Shepherd: small and great, people and princes, teachers and students. I will be with you, help

you, and deliver you from all evil. I will tame the savage beasts. I will change wolves into sheep, and I will make the persecutors become the helpers of the persecuted. I will make those who wrong my ministers to be sharers in their pious designs. I make and unmake all things, and nothing can resist my will." (Commentary on Luke, Homily 61)²⁶

- ❖ **A Greeting of Peace is to Be Given to All.** Augustine: Our Lord said to his disciples, "Whatever house you enter, first say, 'Peace to this house!' And if a son of peace is there, your peace will rest on him; but, if not, it will return to you." ...

Since we do not know who is a son of peace, it is our part to leave no one out, to set no one aside, but to desire that all to whom we preach this peace be saved. We are not to fear that we lose our peace if he to whom we preach it is not a son of peace, and we are ignorant of the fact. Our peace will return to us. That means our preaching will profit us, not him. If the peace we preach rests upon him, it will profit both him and us. (Admonition and Grace 15.46.)²⁷

- ❖ **Christ Entrusts Disciples with the Great Honor of Speaking His Words.** Cyril of Alexandria: Consider the great authority he gave the holy apostles, how he declared them praiseworthy, and how he decorated them with the highest honors.... "He that hears you," he says, "hears me, and he that rejects you, rejects me; and he that rejects me, rejects him that sent me." O what great honor! What incomparable dignities! O what a gift worthy of God! Although men, the children of earth, he clothes them with a godlike glory. He entrusts his words to them that they who resist anything or venture to reject them may be condemned. When they are rejected, he assures them that he suffers this. Then again, he shows that the guilt of this wickedness, as being committed against him, rises up to God the Father. See with the eyes of the mind how vast a height he raises the sin committed by men in rejecting the saints! What a wall he builds around them! How great security he contrives for them! He makes them such as must be feared and in every way plainly provides for their being uninjured. (Commentary on Luke, Homily 63.)²⁸

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²⁶ Just, A. A. (Ed.) (2005, p 171, 172.).

²⁷ Just, A. A. (Ed.). (2005, p. 172).

²⁸ Just, A. A. (Ed.). (2005, p. 173).

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