*of God is at hand*,” Matt. x. 7.

**13.**] In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn  
farewell of the cities where the greatest  
number of His miracles had been done,  
and discourses uttered: they being awful  
examples of **that city** just described.

**16.**] See Matt. x. 40 and notes.

**17–24.**] RETURN OF THE SEVENTY.  
As in ch. ix. 6–10, St. Luke attaches the  
return of the Seventy very closely to their  
mission. They probably were not many  
days absent. They say nothing of the reception of their message,—or it is not  
brought out in the Gospel, as not immediately belonging to the great central  
object of narration; they rejoice that more  
power seems to be granted to them than  
even His words promised, seeing that He  
commissioned them only to heal the sick,  
not to cast out devils, as He did the  
Apostles, ch. ix. 1. That this was a  
ground of joy not to be *prominently  
brought forward*, is the purport of our  
Lord’s answer; the whole of which as far  
as ver. 24 inclusive is in the strictest connexion, and full of most weighty and deep truth.

**17.**] The fact that it was **in thy  
name** is perhaps too much lost sight of in the  
words **unto us** here—the disciples rejoice in  
their own endowment, and the source of it  
is put into the background.

**18.**] We may  
understand these words in two ways: (1)  
we may say, that in this brief speech our  
Lord sums up *by anticipation*, as so often  
in the discourses in John, the whole great  
conflict with and defeat of the power of  
evil, from the first, even till accomplished  
by His own victory. The words, **I beheld  
Satan as lightning fall from heaven**, refer  
to the original fall of Satan, when he lost  
his place as an angel of light, not keeping  
his first estate; which fall however had  
been proceeding ever since step by step,  
and shall do so, till all things be put under  
the feet of Jesus, who was made lower  
than the angels. And this **I beheld** belongs to the period before the foundation  
of the world when He abode in the bosom  
of the Father. He is to be (see ver. 22)  
the great Victor over the Adversary, and  
this victory when Satan fell from  
heaven. At the same time it may be  
doubted whether it is not (2) grammatically more correct, to refer the imperfect  
tense, **I beheld, was beholding**, to the  
time just past,—to the Lord’s prophetic  
sight at the time of the ministering of  
the Seventy. If this view be correct, the  
words do not refer to any “*triumph just  
gained,*” but to the Lord’s glorious anticipations of final triumph, felt during the exercise of power by His servants.

**as lightning**] Not the suddenness only