

Training for Evangelism ~ The Seventies

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Biblical Basis – Luke 10: 1-24. (NKJV)

The Seventy Sent Out

1 After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. 2 Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. 3 Go your way; behold, I send you out as lambs among wolves. 4 Carry neither money bag, knapsack, nor sandals; and greet no one along the road. 5 But whatever house you enter, first say, ‘Peace to this house.’ 6 And if a son of peace is there, your peace will rest on it; if not, it will return to you. 7 And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. 8 Whatever city you enter, and they receive you, eat such things as are set before you. 9 And heal the sick there, and say to them, ‘The kingdom of God has come near to you.’ 10 But whatever city you enter, and they do not receive you, go out into its streets and say, 11 ‘The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’ 12 But I say to you that it will be more tolerable in that Day for Sodom than for that city.

Woe to the Impenitent Cities

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting

in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum, who are exalted to heaven, will be brought down to Hades. 16 He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

The Seventy Return with Joy

17 Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

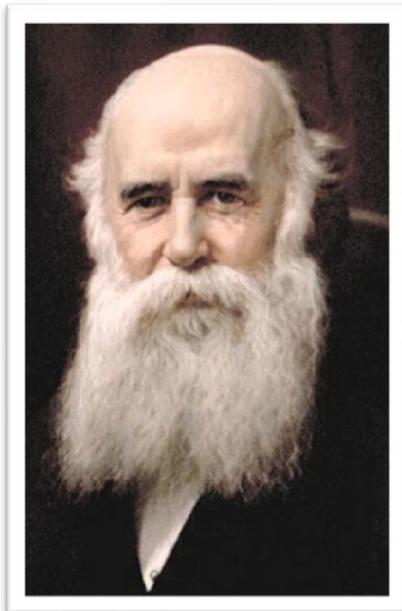
18 And He said to them, “I saw Satan fall like lightning from heaven. 19 Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

Jesus Rejoices in the Spirit

21 In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22 All things have been delivered 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 the one to whom the Son wills to reveal Him.”

23 Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; 24 for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

Historic Precedent



John Alexander Dowie, a late 19th C. Scottish-born evangelical leader came to the USA in the 1880's from Australia. He had received a “revelation of healing” from the Lord after praying earnestly for parishioners during a severe outbreak of influenza. He lost 30 members, but on a certain morning, Dowie cried out to God on behalf of three young children and they were all healed instantly. From that point on, no more parishioners succumbed to the dread disease! Dowie's fame as a healing evangelist grew Down Under.

Upon arriving in the USA, Dowie established a work in Chicago, IL and set about training people to heal the sick. The work grew into thousands of adherents with international branches nurtured by the publication “Leaves of Healing.”

John G. Lake (originally from St. Mary's, Ontario, Canada) was mentored by Dowie and sent out as a missionary to Africa where Lake planted 1250 churches in 5 years! In the Fall of 1913, Lake returned to Spokane, WA and opened Healing Rooms (1914 to 1918). These rooms were revived in 1999.

Dowie trained people to heal the sick and evangelize, based on Luke 10. He sent out groups of "Seventies" two-by-two. These folk went door-to-door in Chicago, praying for people, leading hundreds to faith in Christ, and healing the sick. The fruit was profound! One biographer stated, "the city (Chicago) was set on its ear..."

Contemporary Application

We believe "The Seventies" is a viable, Biblical paradigm for city-reaching. There are several communities that cultivate a setting of supernatural living such as Youth With A Mission (YWAM) and Bethel School of the Supernatural. Young men and women immersed in these cultures flow in the supernatural. Healing, deliverance, salvations, etc. abound. However, when students leave these contexts, they often "crash and burn," having left the communities that reinforced supernatural living!

I would like to propose a strategy for activating and releasing "The Seventies" that I think could work. This ministry paradigm would depend on several dynamics –

Pairs – "(Jesus) sent them two by two..."
Couplets of men, women, or a married couple would commit to a year of the following –

1. Regular prayer (2-3 times per week on the phone) for support and accountability
2. A shared course of study (internet based) with joint submissions/reflection papers
3. Sharing testimonies via social networks (Twitter, etc.)
4. Participating in a weekly evening training
5. Developing a lifestyle as a "divine appointment"
6. Living a Kingdom life to the glory of God
7. Monthly (or more frequent) "seventies assaults"
8. Financial "offerings" as the Spirit leads (not tithes) to support this work



The intensity of the "pairs" would reinforce and undergird a culture of supernatural living.

Website – A well-designed website would cast vision, and a member's section would contain content (archived MP3's, etc.) and online study materials

Internships – one and two-year internships would energize and oversee elements of the ministry model so it will be reproducible in many urban and cultural settings.

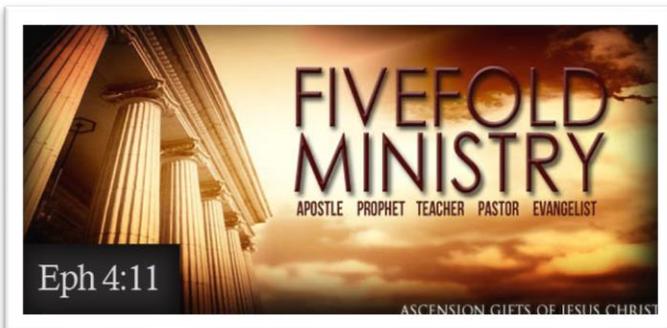
Social Networking – Mechanisms like Twitter would be vehicles to communicate testimonies of ‘signs and wonders’ maintaining a high level of faith and expectancy in the “seventies community.”

Commissioning the Seventies – Once the ‘pairs’ grew in number to the critical mass of seventy with a certain level of preparation/equipping, they would be commissioned to engage the culture and accomplish Kingdom exploits!

Prayer – What will fuel this missional strategy is prayer. The plan is to develop a comprehensive trans-denominational focus.

Stages of Development

Prayer – A multi-layered prayer network is essential to drive this model. The mandate of Jesus to seek the Father to fling our laborers is paramount. Beyond this, work needs to be done to develop an ecumenical network of intercessors and prophetic people who receive revelation regarding direction, etc. Prayers for provision, protection, and favour are crucial factors. It may be appropriate to have the first staff person an individual who fosters prayer!



Training – Weekly exhortation, training, activation (ETA) sessions to ‘equip the saints for the work of ministry... (Ephesians 4: 11ff) facilitated by a functioning five-fold ministry team. Five-fold ministers (apostles, prophets, evangelists, pastors, and teachers) not only serve with effect in their own gifting but also

impart to others. Thus, the believer impacted by each of the five-fold gifts has elements of each transferred, leading to maturity and wholeness in Christ.

This hands-on mentoring to move in supernatural power will be supported by reading, online study, and practical ‘homework.’

Website Support – besides casting vision, a “members-only” section will provide content to reinforce the biblical mandate to make disciples – like Jesus – in word, character, and deed.

Commissioning of the Seventy – When trained clusters of seventy reach their “critical mass” they will be commissioned and released. Certain urban areas may be targeted as the Holy Spirit directs. The goal is to foster Christ-like character in each participant with accompanying works of Jesus. Rather than pray for ‘divine appointments’ those involved will become ‘divine appointments,’ carrying the life-transforming power of God!

Values

God's Timing – *“After these things...”* (Luke 10: 1) According to the Lucan account The Transfiguration, the Feeding of the Five Thousand, and The Sending Forth of the Twelve preceded the Sending Forth of the Seventy. Clearly there are parallels between the Sending of the Twelve and the Seventy – note Luke 9: 1-11

Ministry of the Twelve

1 And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. 2 And He sent them out to proclaim the kingdom of God and to perform healing. 3 And He said to them, “Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. 4 Whatever house you enter, stay there until you leave that city. 5 And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.” 6 Departing, they began going throughout the villages, preaching the gospel and healing everywhere.

7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, 8 and by some that Elijah had appeared, and by others that one of the prophets of old had risen again. 9 Herod said, “I myself had John beheaded; but who is this man about whom I hear such things?” And he kept trying to see Him.

10 When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida. 11 But the crowds were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.

While it is a stretch for contemporary believers to see themselves numbered with the twelve disciples (why not?), most could see themselves a part of The Seventy.

Luke the Physician was careful regarding detail. He notes *“the Lord appointed seventy others also...”* The context suggests that the Seventy were sent out with a similar mandate as the Twelve. Note the parallels –

(Jesus) gave them (the twelve) power and authority over all the demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing. (Luke 9: 1,2) – The Seventy were also sent out with authority to heal (cf. Luke 10: 9). Evidently, they were not specifically authorized to cast out demons as they expressed surprise that even this happened! cf. Luke 10: 17.

(Jesus) said to them, *“Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.”* (Luke 9: 3) – In Luke 10: 4 the Seventy were also instructed to travel light.

Whatever house you enter, stay there until you leave that city. (Luke 9: 4) – This parallels exactly the counsel to The Seventy in Luke 10: 7.

And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them. (Luke 9: 5) – Again this parallels Luke 10: 8-16. In the latter, Jesus elaborates in much greater detail.

Departing, they began going throughout the villages, preaching the gospel and healing everywhere... (Luke 9: 6) – The scope of the disciples is chronicled here. There is no similar reporting regarding The Seventy. However, Jesus' mandate included "whatever city you enter..." (Luke 10: 8 & 10) assuming they would travel widely, announcing the Kingdom of God.

When the apostles returned, they gave an account to Him of all that they had done. (Luke 9: 10) – Here again, those commissioned reported back to The Master what had transpired on their journeys. The account of The Seventy is more detailed.

Appointment by The Lord – "*the Lord appointed seventy others also...*" (Luke 10: 1). The Lord also appoints in our day with specific callings and assignments. We contend that the apostolic/sending mandate is upon all who follow Jesus. Just as the Great Commission (Matthew 28: 16–21) has application to the Church and hence all believers, so the commissioning of the Seventy (and the Twelve) also has application for all contemporary believers, including the authorization to heal the sick (NOT pray for the sick!) and cast out demons!

Before His Face (*ante faciem Dei*) – "*(Jesus) sent them two by two before His face into every city and place where He Himself was about to go...*" (Luke 10: 1)

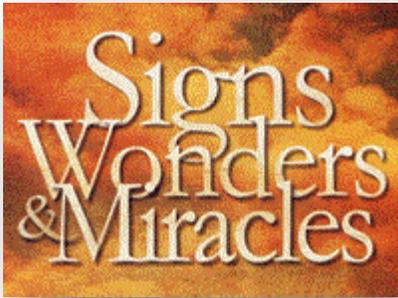
Godly, humble, empowered lives announce the Kingdom of God. Martin Luther lived "before the face of God" honoring/glorifying Him... communing with Him... loving Him... serving Him... To live as before the face of God adds a transcendent quality of our pilgrimage, knowing that the Father's loving gaze is constantly upon us.



Martin Luther

In contrast to the old children's hymn "Be careful little hands what you do..." the revelation of living before the Father's face does not inspire shame or fear but an affirmation of His loving care and constant presence - "*I will never leave you or forsake you...*" And "*Lo, I am with you always...*"

The Kingdom of God Announced – Kingdom demonstrations announce the reign of God. "*...where He Himself was about to go.*" (Luke 10:1) Signs and Wonders declare God's presence in people's lives and experience. They are tangible expressions of God's kindness, love and power. In seasons of Church History where the supernatural has been



affirmed and welcomed, the Kingdom manifests regularly in Holy Spirit intervention. Since the Enlightenment Period, the scientific paradigm has militated against the supernatural. We have become double-minded – giving intellectual assent to the ‘possibility’ of divine intervention but at our core only affirming the empirical. God is raising up disciples who are expecting God’s presence and interaction. The result is more common power encounters. Many are contending that this will become the norm as in the New Testament era. A major paradigm shift is

impacting the Western Church.

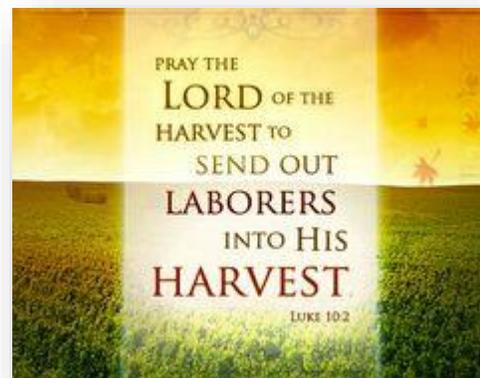
Urgency of The Harvest – *“The harvest truly is great but the laborers are few...”* Elsewhere Jesus contends that *“the fields are white unto harvest”* affirming the urgency of the task! Using a common agrarian illustration Jesus is affirming His central task – *This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.* 1 Timothy 1:5 (NKJV) There is a disconnect between Jesus mandate and where the majority of believers live. Only a few “get it!” In North America, three conversions are needed –

1. Conversion to Jesus Christ
2. Conversion to Jesus’ Church
3. Conversion to Jesus’ Mission

Jesus (His name means ‘rescuer’) is on a mission to save humankind. The white fields suggest that the harvest is about to be lost if some dramatic intervention does not occur! In my home province, Nova Scotia, and in other agriculture-based regions, an appeal is often made to the general population to assist in the harvest for fear that the crops may be lost. Students are freed from school to join the labor force in harvesting the crops. Jesus is communicating a grave urgency – the harvest must be attended to or the crop will be lost!

Undergirding in Prayer – *Jesus said, “The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest...”* (Luke 10: 2) Rather than overt activism, Jesus calls His followers to seek the Father of the Harvest. The prayer mandate is clear and the end product is articulated – the Father would send out more laborers!

The Greek for “send out” is better rendered “flung out.” The picture is that God will literally grab people by the collar and throw them forth into the



frey. In other words, Jesus directs His disciples to ask God to impose His will in people's lives to the point that they cannot help but join in the missional assignment. Clearly, we are a long way from seeing people flock to this task. Thus the starting point is prayer! Lord, teach us to pray in the way Jesus called us so that workers for your harvest will be sent forth.

Prayer initiatives (prayer walking, intercession, crafted prayers, strategic level spiritual warfare, fasting, prayer expeditions, etc.) will be core to this city-reaching strategy. Again, Lord, teach us to pray!



The Reality of Spiritual Warfare – “*I (Jesus) send you out as lambs among wolves...*” (Luke 10: 3). The reality of spiritual conflict has been undermined with a rigid Calvinistic worldview maintaining that “God is in control.” If God is in control, why is the world in such a mess? While we affirm the sovereignty of God, pursue Him and seek to see the reign of God,

we also recognize that there are factors militating against the purposes of God. We contend with “the world, the flesh and the devil...” (Anglican Prayer Book). Jesus taught His disciples to pray “Thy Kingdom come in earth as it is in Heaven.” The implication is that what is happening here is out of synch with God's will and plan.

“Lean and Mean” – “*Carry neither money bag, knapsack, nor sandals...*” (Luke 10: 4) The design of this model is that it is streamlined, focused and reproducible in various urban and cultural settings. The prototype is focused specifically as a NT paradigm for North America. The ideal is for this missional model to be accessible with people asserting “I can do that!”

An urgent, focused mandate – “*greet no one along the road...*” (Luke 10: 4) Direction comes from the Lord in a specific Spirit-led and presence-centered focus. Jesus stated “...I do nothing on my own but speak just what the Father has taught me.” (John 8: 28) And “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.” (John 5: 19) Should we expect to function any differently?

Blessing and Impartation – “*whatever house you enter, first say, ‘Peace to this house.’ And if a son of peace is there, your peace will rest on it; if not, it will return to you...*” () Jesus, the Prince of Peace imparts His peace to His followers - Peace I leave



with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. (John 14: 27 NKJV). We, in turn, can impart this to others. There is something tangible conveyed in the transaction Jesus described. Peace is like a blanket that settles on a person's soul or upon a community or home.

Kingdom Provision – *“the laborer is worthy of his wages...”* (Luke 10: 7) Kingdom laborers bring the blessings of God and will be blessed by the people they serve. Jesus speaks in Luke 10 of shelter and food provided. This ministry will be supported by ‘offerings’ as the Holy Spirit directs people to stand with us!

Incarnation and Perseverance – *“remain in the same house, eating and drinking such things as they give ... Do not go from house to house...”* This model is radically incarnational – living among the people where the focus of ministry is taking place. It is also a commitment to persevere in the Lord to serve those the Lord has called on to minister the Kingdom, before they move on to the next community.

Kingdom Signs – *“Whatever city you enter, and they receive you, eat such things as are set before you. Heal the sick there, and say to them, ‘The kingdom of God has come near to you.’”* (Luke 10: 8-9) Those following this Kingdom mandate are to fellowship (share meals) in the communities that receive them. Jesus also commanded The Seventy to “heal the sick” and declare the coming of God's reign. The verb in the Lord's Prayer declaring “Kingdom come!” is in the imperative – it is a command!

Nevertheless! – *“whatever city you enter, and they do not receive you, go out into its streets and say, ‘The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’ But I say to you that it will be more tolerable in that Day for Sodom than for that city.”* (Luke 10: 10-11) Despite the warning of judgment upon communities that do not receive The Seventy or

their message, Jesus affirms that through them the Kingdom of God has come near. There will be those who reject the message and the minister. God will hold them responsible for their actions.



Kingdom Mandate – *“He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”* The Seventy come as ambassadors. Ambassadors represent their nation and speak on behalf of their

nation's leadership – as though the nation's principal leader was speaking through them! In like fashion, The Seventy speak for Jesus!

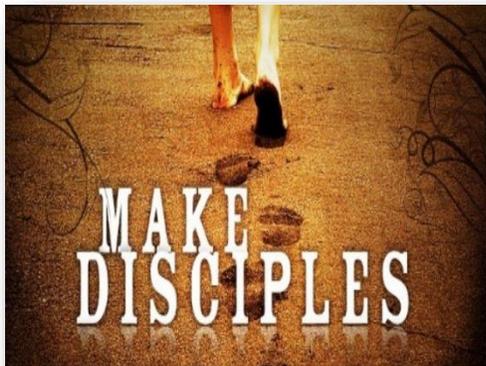
Kingdom Surprises – *“the seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name.’”* (Luke 10: 17) Kingdom ministry is always full of surprises. Spirit-empowered living always leads us far beyond what we can think or imagine. Living

in the supernatural welcomes and partners with the Lord who is lavish in love, mercy and blessing.

Jesus has defeated the evil one - *“I saw Satan fall like lightning from heaven...”* (Luke 10:18) Jesus’ vivid open vision graphically portrays the fall of the evil one. Much of Jesus’ ministry reflected a confrontation with the powers of darkness. St. John affirms, *“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”* (1 John 3: 8 NKJV) One of the understandings of this work is that sickness is the work of the evil one. There is no place in scripture where sickness is seen to be redemptive. Sickness is to be confronted as a tool of the enemy.

Kingdom Authority and Protection – *“I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.”* (Luke 10: 19) There is authority and protection in God’s covenant with His people. This work maintains that Jesus’ followers today may walk in the same covenant realities and benefits as the Twelve and The Seventy. Part of our legacy is to walk in the same authority.

The Great Commission calls us to “make disciples” – again the verb is in the imperative! Later in this same mandate, Jesus states, *“teaching them to observe all things that I have commanded you...”* (Matthew 28: 20 NKJV). Thus, Jesus calls His followers to teach disciples to do what He has commanded them. A simple rendering of the Greek may read *“Teach them to do everything I’ve done.”* The apostles did the works of Jesus (He said they would do even greater works – cf. John 14: 12). Christlikeness, the goal of every believer, centers on the character of Jesus. However it is not limited to this. The Twelve and later the Early Church Fathers mentored their followers



to move in power. This is reflected in Jesus’ commission to *“Teach them to do EVERYTHING I’ve commanded you...”* This includes not just the relational and character elements!

Ramsey MacMullen chronicles the growth of the Church in the 2nd to 5th centuries in his book *Christianizing the Roman Empire: AD 100 to 400*. Using solely secular and other non-Christian sources, MacMullen convincingly proves that the Gospel was advanced primarily through the manifestation of God in supernatural power! Should we expect anything different? We too, like the early followers of Our Lord, need to learn how to minister in the power of God.

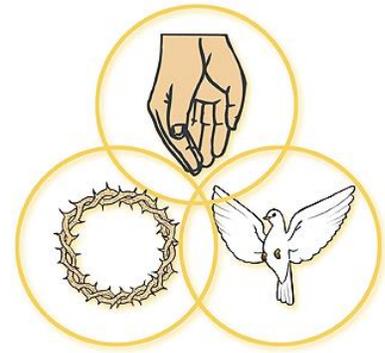
Kingdom Priorities – *“nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”* (Luke 10: 20) Even

today, followers of Jesus carry a fascination with deliverance ministries. While this is clearly part of the Gospel message and by NT standards is Christianity 101, Jesus candidly stated that His followers were to stay centered on the core – thankfulness to God that their names are written in the Book of Life! This again calls the disciples to focus on the main purpose of Jesus’ life – the salvation of the world.

Kingdom Focus – *“In that hour Jesus rejoiced in the Spirit...” Jesus leapt unreservedly for joy!* (Luke 10: 21) The picture is of Jesus leaping and shouting without restraint. This is not a picture that comes easily to many believers’ minds. The report from the Seventy elicited a dramatic expression of joy from the Master. Are we giving Him cause to leap for joy today?

The Kingdom is for Kids - *“I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.”* (Luke 10: 21) Often our perception of Kingdom realities is clouded by its simplicity. Basic trust like a child is a key to engage life in the reign of God. Western Christians are double-minded in that we assent intellectually to the supernatural (mostly!) but we have been formed (disciplined?) in an anti-supernatural worldview. The way through this impasse is through demonstration of the full range of Kingdom life and active apprenticeship to bring our lives in line with biblical reality. This is a process that The Seventies strategy seeks to address.

Theocentric Revelation – *“All things have been delivered 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 the one to whom the Son wills to reveal Him.”* (Luke 10: 22) We come to know God by revelation. The Holy and undivided Trinity seeks to be revealed in many dimensions but most intimately to believers as The Father, the Son, and The Holy Spirit. All three persons manifest to humankind, welcoming us into a love covenant and life in the reign of God – His Kingdom.



This Generation! A Blessing to Share in Kingdom Ministry - *“Blessed are the eyes which see the things you see for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”* (Luke 10: 23-24) Each generation since the first coming of Jesus and the subsequent impartation of the Holy Spirit (Acts 2) has the opportunity to live into a rich expression of Jesus’ Kingdom. We enjoy the benefits of our redemption and seek to welcome others to be part of God’s family. Living with the Lord is supernatural living where we experience His presence in power. Thus we are to live in communion with Him, and His Holy Spirit empowers us to witness in word AND deed... for His glory!

Other Gospel Parallels – There is only one parallel to the Lukan sending forth of Jesus’ followers.

The Twelve Apostles

1 And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. 2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Cananite, and Judas Iscariot, who also betrayed Him.

Sending Out the Twelve



5 These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 9 Provide

neither gold nor silver nor copper in your money belts, 10 nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

11 "Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. 12 And when you go into a household, greet it. 13 If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. 15 Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Persecutions Are Coming

16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. 17 But beware of men, for they will deliver you up to councils and scourge you in their synagogues. 18 You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19 But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; 20 for it is not you who speak, but the Spirit of your Father who speaks in you.

21 "Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. 22 And you will be hated by all for My name's sake. But he who endures to the end will be saved. 23 When they

persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

24 "A disciple is not above his teacher, nor a servant above his master. 25 It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! 26 Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. (Matthew 10: 1-26)

What can we learn from this additional material? Firstly, some maintain that this passage reflects a specific situation where the Twelve were charged and authorized to minister in a specific way. This is seen, by some, to be a unique event entered into exclusively by the Apostles of the Lamb – never to be repeated and certainly not by a broader sphere of believers. Our contention is that there is indeed a broader application – to other disciples and in other times, even today!

Secondly, just as we can relate as believers to Jesus' call of His immediate followers to be friends, not slaves – we too can enjoy the full range of benefits, privileges, sufferings, etc. the original followers of Jesus experienced. These need to be appropriated and lived into. Thus the apprenticeship model used by our Lord is important to lead others into the fullness of Kingdom life.

With this understanding, let's explore the Matthew 10 passage



And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (Matthew 10: 1-2)

Jesus has given us authority also over unclean spirits and sickness. The Church needs to rise up and appropriate our God-

given and Jesus-bought legacy in these areas. This is where our worldviews and church cultures militate against this! We need to be in a context where the reality of the supernatural is welcomed and expected. Accessible models need to be developed and available to see believers move through a paradigm shift where they begin to live into Kingdom reality. The Seventies is a step toward this!

These twelve Jesus sent out and commanded them, saying: *"Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of*

the house of Israel. (Matthew 10: 5-6) Although the call to a focused ministry and audience is reflected in Luke 10, the Matthew 10 passage is much more specific. Could this simply be two different accounts of the same event? Possibly. However, despite the parallels, these may be two different scenarios. The point in both is that Jesus had an audience in mind – in Matthew, the lost ones of God’s First Covenant people and in Luke, a broader audience into every city and place where He Himself was about to go!

And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10; 7-8) The list of actions Jesus gave authority to accomplish is larger in the Matthean account. This is reminiscent of the commission at the end of Mark’s Gospel –

Later He (Jesus) appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.” (Mark 16: 14-18 NKJV) This was a mandate given to the Eleven. However, this has been understood to be a commission to the Church, parallel to the Great Commission. Does this include the mandate to move in power? One would think so!

It is part of the purview of all followers of Jesus to heal the sick, cleanse the lepers, raise the dead, and cast out demons. All need to be instructed and equipped to accomplish these tasks... And offer this freely and joyfully to the glory of God!



Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food. (Matthew 10: 9-10) This passage closely parallels the corresponding Lukan passage but again with greater detail.

Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. And when you go into a household, greet it. If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. (Matthew 10: 11-13) There is a parallel demarcation differentiating the cities. The Matthean passage speaks of “worthiness.” Could this simply be understood as receptivity (as in the Lukan account) rather than the idea of “value?” However, the Greek word is *axios* connoting deserving, comparable or suitable (as if drawing praise) – due reward, meet, worthy.

And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. 15 Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

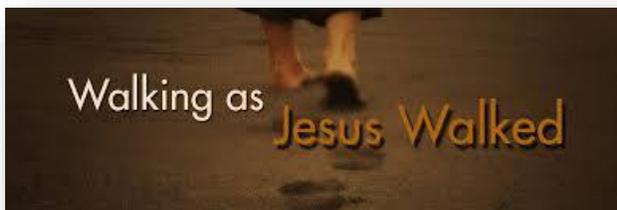
(Matthew 10: 14-15) Despite to quandary regarding “worthiness” judgment falls upon those who are not receptive to the disciples’ message.

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. (Matthew 10: 16-18) Here Jesus details in broader fashion the resistance the Twelve must anticipate. The Gospel message engenders resistance. The “scandal of particularity” is still offensive today!

But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you. (Matthew 10: 19-20) Here Jesus affirms the ongoing presence and empowerment of the Holy Spirit, even in dire circumstances!

“Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name’s sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes. (Matthew 10: 21-23) Jesus further elaborated on the division and acrimony the Gospel elicits. He also affirms the call to persevere and endure “to the end.”

A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. (Matthew 10: 24-26) Jesus counseled the Twelve that they would be painted with the same brush as He. He does not call His people to do what He



has not done or experienced. The experience of suffering for the sake of the Gospel is a way of identification with Our Lord. Jesus affirms, “It is enough for a disciple that he be like his teacher.”

Such radical discipleship has one goal – to be like the Master, Jesus Christ!

St. John affirms this by stating, *“whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He (Jesus) walked.”* (1 John 2: 5-6 NKJV) Walking as Jesus walked is the goal of The Seventies!