

## **SEVENTY-TWO PLUS YOU**

**Luke 10:1–24**

**Dr. George O. Wood**

“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. 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. 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 worker deserves his wages. Do not move around from house to house. When you enter a town and are welcomed, eat what is set before you. Heal the sick that are there and tell them, ‘The kingdom of God is near you.’ 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.’ I tell you, it will be more bearable on that day for Sodom than for that town. 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. And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.’ The seventy-two returned with joy and said, ‘Lord, even the demons submit to us in your name.’ 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

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.’ 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. All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.’ Then he turned to his disciples and said privately, ‘Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it’” (Luke 10:1–24, NIV).

For some months now, we have been in the Gospel of Luke. In fact, I went back and counted the number of sermons that I have preached from the first nine chapters of Luke and discovered that you have listened to thirty-three sermons. I become so involved in details that every once in a while I need to back off. Perhaps you’re like this. Back off and look a little bit at the bigger picture. So in getting into this text today, let’s just take a moment to find ourselves in the Gospel of Luke.

Thus far, Luke has had four major divisions. There’s been a preface: the first four verses, where Luke has told us his purpose in writing and about the kind of research he did prior to writing, letting us know the certainty of the material which he presents.

The second part of the Gospel of Luke—chapters 1 and 2—deals with the birth and infancy of Jesus. Chapter 3 and the first half of chapter 4 deal with the preparation of Jesus for His ministry, including His relationship with John the Baptist.

Then, from the middle of chapter 4, all the way through chapter 9, Luke presents to us the great Galilean ministry of Jesus, which begins with Jesus stating that the power of the Spirit is upon

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

Him. In that great Galilean ministry, the focus had been upon Jesus' teaching and preaching, His healing and exorcism, His calling of disciples and His conflict with religious leadership.

Beginning with Luke 9:51, we move into the fifth part of the outline of the Gospel of Luke, which is called Jesus' journey to Jerusalem. It goes all the way from Luke 9:51 to about the end of chapter 19. He leaves Galilee, cuts through the northern part of Samaria, and goes across to the east, to the area of land now called Jordan, the modern country of Jordan. In biblical days, that area was called Perea.

As we read this particular text today, we want to do what we always do when we come to the Scripture, and ask two questions: "What *did* the Scripture say?" And, "What *does* it say?"

Answering "What did it say?" helps us understand the Bible as it was written, and keeps us from error. But answering the question, "What does the Bible say?" allows us to apply the Scripture now and personalize it in our life.

It's not sufficient, therefore, to talk about Jesus sending out the seventy-two, because that's ancient history. The Scripture becomes living as we find ourselves in the text. Therefore, I have called this message "Seventy-two Plus You." This Scripture has no relevance for you unless you find yourself in it.

Today's text falls into four compartments. There is first the appointment and charge Jesus gives to the seventy-two and to you—verses 1–12. Then there is, secondly, a warning to those who reject the message—verses 13–16. There is a report that the seventy-two bring—verses 17–20. And there is Jesus' own rejoicing—verses 21–24.

### **I. Let's look, first, at the appointment and the charge Jesus gives to the seventy-two.**

If you're using an edition of the Bible other than ones we have in the pew rack, your edition may say that Jesus sent out seventy. Whereas, the text I read from in the New International Version

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

has seventy-two. You might well ask, which is it? Is it seventy or seventy-two? The discrepancy rises in that some Greek manuscripts of the Gospel of Luke have the word “seventy” and others have “seventy-two.” It’s debatable with a slight edge in favor of the seventy-two reading.

We know, however, why Jesus selected the number—seventy or seventy-two. There are two references to it in the Old Testament. One is in Genesis 10, where, after the Flood, a table of nations is given. There is a listing of the nations of the world grouped around the name of the nation’s family head. In the Hebrew text, there are seventy names. In the Greek text of the Hebrew Bible, which is called the Septuagint, there are seventy-two names. So, whether you’re using the number seventy or seventy-two, Genesis 10 talked about the disbursement of humanity into a universal division of seventy or seventy-two clan headings. Therefore, when Jesus chooses that number symbolically, it represents that the message that He has announced is a message that has universal application and is meant to cover all the nations of mankind.

The second time that number occurs in the Old Testament is where Moses selects seventy elders from Israel. While there are seventy, Numbers eleven tells us that two additional elders were found prophesying in the camp, Eldad and Medad. So there again we have the number seventy or, if you add the two, seventy-two. But they represent the leadership, the spiritual leadership of the nation of Israel. Jesus, therefore, selects that number of disciples to represent and to model the fact that He is bringing a new Israel, a new community, a new covenant people with God. And it, likewise, has its Sanhedrin, its collection of seventy or seventy-two.

Therefore, on the one hand, Jesus is showing—by the selection of this number—that His gospel is meant to go everywhere and, on the other hand, He is showing that the leadership of that group is the leadership of the new Israel.

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

He is telling them, as He tells us, to go out. This is in exact reverse to our tendency, especially the tendency of the modern age. People today have an “inward” tendency, to discover self. To be healed of the violent hurts of the past. To get life put together. Often, we are reluctant to take on any responsibility in the Lord’s work, because we feel that we are not collected enough. We’re not informed enough. We’re not sufficiently knowledgeable of Scripture. We feel weak and intimidated and unable to do it because we have not yet discovered ourselves. We have not yet become spiritually as perfect as the pastor. So we go in.

But Jesus has never had the luxury of using perfect people. Then or now. We’re all He’s got. He uses us. And He’s telling us, “Don’t wait until you get 100 percent perfect, until you’re ready to go out.” Because if you wait, you’ll wait forever.

He sees people as ready for harvest into the kingdom of God, and He must thrust into that harvest those whom He has already gathered. So He says to the disciples, on this occasion to the seventy-two, “The harvest is plentiful, but the workers are few” (verse 2). He sees a harvest. In the Gospels, there are three times in which Jesus talks explicitly about a harvest. The first time is in John 4, when Jesus is in Samaria and He has just finished meeting with the woman at the well. The modern town of Nablus, the ancient town of Sychar. He says to His disciples, “Do you not say, ‘Four months more and then the harvest?’” The harvest is already ripe. It’s white. It’s now. Later, when He goes up to Galilee, in Matthew 9, He says to His disciples, “Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” The third time He speaks of a harvest is in Luke 10, when He is in the modern region of Jordan or ancient Perea. There’s something significant about each area where Jesus talks about the harvest. When He first speaks of the harvest in Samaria, He’s talking to people who are hated and not regarded as interested in God. The religious people of Jesus’ day wrote them off and would have nothing to do with them.

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

But Jesus says that these people whom you hate are hungry for God. The kingdom has come near them. That was the land held in contempt—Zebulun and Naphtali—and the attitude toward Nazareth was the attitude by southerners toward all of Galilee: can anything good come out of this? Over in Perea, there were Jews living in Gentile areas who had gradually adulterated themselves with the Greek culture and they were largely neglected in outreach.

So Jesus explicitly mentions there was a harvest waiting among hated people, to people who were looked down upon and to people who were neglected. In those three areas. The people who have felt excluded, have been looked down upon, neglected, broken—these people are ready for the kingdom of God.

I'm sure you've found, as I have found, that you are open to the kingdom of God when there is need in your life. Jesus is identifying people with need as the people to whom the kingdom of God has come near. He says to the disciples that these people who are ready to come into the kingdom of God need their assistance in telling them, in going out and preaching and healing and saying that the kingdom and the king are here.

It's interesting how Jesus identifies the whole matter of the growth of His church. So often the church says, "The world is not interested. People out there are really hardened to the gospel and that's why the church is small." Jesus never identifies the problem in those terms. Jesus always says the world is hungry. There is a harvest out there ready. But the problem is not in the harvest and its potential. The problem is in the lack of workers. Pray, therefore, for workers.

As a pastor, I understand very well the words of Jesus. That is always the problem in the kingdom of God—people will always flock into the kingdom of God in the degree to which there are workers who will invest of themselves to give the life of Jesus away.

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

I think of an area in our own church where we have a plentiful harvest. The harvest is white. It's in the lives of boys and girls in our church and boys and girls in our community. We know our summer ministries have demonstrated, again, that this is a whitened harvest field. But we have a perennial problem of getting enough workers in all areas, especially our Royal Ranger program, which is a tremendous harvesting area for boys, probably one of the best programs ever developed to reach and keep boys for Jesus. "Pray," Jesus says, "for laborers in the harvest."

Working in the kingdom of God requires commitment. It means that you have to decide between always doing your own thing and being involved in that which is His thing. And making the appropriate changes in your schedule and your priorities, which will allow you to be meaningfully involved in the work of the kingdom. Pray for the Lord to send forth laborers into the harvest.

Jesus says, "We begin by praying." And the people who pray wind up going. And the people who don't pray, never go. We start praying about the need. God lays it on our heart and we go. And Jesus says when you go, don't go alone. Go in twos. The Christian life can't be lived alone. The Christian work can't be done alone. If it's done alone, we'll either get discouraged, because we're the only one doing it, or if we have any success at it, we'll get puffed up with pride. We need the companionship with one another to either keep us encouraged or keep us honest.

I'm glad for this congregation, which has made a commitment to keep me honest. I've heard the truth so many times from pastoral staff members, board members, deaconesses and people in the church that have been my friends and told me things I didn't want to hear. But we need that kind of dialoging together in the body of Christ, for there to be purity and ongoing strength in the church. Don't go at it alone.

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

Jesus says, “Start out with a limited commitment, just go and I’ll be coming behind you.” He doesn’t say, “Go and you’ll be gone forever.” They might not have taken on a forever commitment. And you might be unwilling to take on a commitment if it’s forever. But if it’s for thirteen weeks, or half a year, or a year, you can handle that. Start out with limited commitments, Jesus is saying.

And don’t get distracted with sidelines. “If somebody greets you on the road,” He says, “just keep on going.” He’s not teaching a stuck-up kind of attitude, snubbing on the part of His disciples. Jesus is conversant with oriental culture, in which a greeting is more than saying hi. It’s sitting down and—who knows?—a whole day might go by while you visit, so He says, “Keep on target, keep moving toward your objective.” You don’t have that much time.

“Eat what’s set before you.” You’re going to be in Gentile territory. You don’t always worry about whether the food’s kosher or not. Sit down and eat. Stay. Don’t try to weasel yourself into a better house.

And invest yourself where you’re productive. If they receive you, let your peace be in that place. Let your *shalom* be there, and if they won’t, get up and leave. What Jesus is saying is, “Don’t spend your life pounding your head on closed doors. Don’t live frustrated. But stay where the opportunity is and grow where the opportunity is.” This is His charge and appointment to the seventy-two and to us.

### **II. The second part of this Scripture is: He gives a warning to those who reject.**

He singles out three cities we know from the Old Testament and three cities from the New Testament. The three cities from the Old Testament are Sodom, Tyre and Sidon. And the three cities from the New Testament are Korazin, Bethsaida and Capernaum.

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

“Sodom” is a word that has worked itself into our lingo today as sexual perversion. Sodom in Genesis 10 is presented as a city that had two bad qualities. It was a city of sexual excess or sexual immorality, and secondly, it was a city of violence. Those were coupled together in a gang rape attempt. A city of sexual sin and a city of violence.

Tyre and Sidon were two towns located in modern day Lebanon, the ancient Phoenician cities, great sea trading cities. They’re spoken about in Isaiah 23 and Ezekiel 24–26. They’re identified by three characteristics. Money mad, arrogant and cruel. They traded, not only in goods, but in slaves and in people. And they had these qualities—arrogant, money mad and cruel.

Jesus says to the religious towns of Korazin, Bethsaida, and Capernaum, “You’re worse off in the judgment than these.” Jesus identifies something that is more wrong with the culture than simple sexual excess of violence, moral arrogance, money mad qualities and cruelty. He says something is worse than that. And the something that was worse was: not responding at all to Him. Being indifferent to His message. Because being indifferent to His message brings to pass all the things which the other cities would represent. So He says it’s going to be easier in the judgment on Sodom and Tyre and Sidon than it will for the towns of Korazin, Bethsaida and Capernaum.

It’s interesting to look at these towns in the Scripture.

Korazin is a town identified by Jesus, here in Luke, as a town in which He did many miracles.

Yet we won’t find one miracle in the Gospels which is described as happening in Korazin. Jesus did so many miracles that somehow that town is not even included in the list of miracles which He did.

We only know of one miracle He did in Bethsaida, and we know of a number of miracles He did in Capernaum. But anyone who has visited Israel today knows that, when you’re in Capernaum,

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

there is no living city there. Capernaum, which prided itself on its vitality in Jesus' day, lies as an archaeological ruin today. The city that has been exalted has been brought down. Jesus says an indifferent response to God is more repugnant than one like Sodom or Tyre or Sidon's.

On the morning of December seventh, 1941, 353 Japanese airplanes droned through the skies, heading toward Pearl Harbor. Within a couple of hours, America would lose eight battleships, six major airfields, almost all of its planes and two thousand four hundred of its servicemen. The attack happened at 7:50 in the morning. Fifteen minutes before the attack, while the planes were still 137 miles away, two soldiers were on a small radar station in the Hawaiians, scanning a screen. As they scanned the radar screen, they saw dots beginning to emerge on the screen and more dots, until it seemed like their whole radar screen was filled with dots. These two young radar men summoned their commanding officer, a youthful supervisor, a lieutenant. No other officer was around, since it was Sunday morning. The lieutenant looked at the radar scan for a while, and then came to the conclusion that these planes were probably from California. And he dismissed the planes, without another thought, saying these crucial words: "Don't worry about it."

That's what Jesus is saying that Korazin, Bethsaida, and Capernaum have done in respect to Him, "Don't worry about it." The ruins of the area today are an eloquent testimony to the truthfulness of what Jesus says. To reject His word is to bring ruin. And, might I add, that their ruin is not only eschatological. We think of it as being end-time—you're going to be ruined in the end. To reject Jesus' Word is existential. It is now. It is to deprive your life of the tremendous vitality that Jesus brings in life, the vigor, the glory, the reason for being, the purity, the wholeness, the healing. To lose that is to lose everything.

### **III. The seventy-two bring back a report.**

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

That's the third part of our text—verses 17–20. They come back excited. They've gone out to preach that the kingdom of God is near, it is at hand, and the power of Jesus is there to heal. But they even have demons subject to them, something Jesus hadn't told them would happen when they went out. Now, they come back telling that and they are ecstatic.

It's always the case when people get involved in the work of the Lord. They find that the Lord works and it's tremendously exciting to be involved in God's work. There are some people who look at ministry as a burden. And unfortunately, I think some of us pastors go around carrying the burden of the ministry on our shoulders. And we look like we're carrying a burden. I agree, there are burdens with this role. But Jesus says, "My yoke is easy and my burden is light" (Matthew 11:30). And there is a joy in doing the work of the Lord. People say to me, aren't you tired after preaching in three services? My response is, "I'd rather preach three sermons on Sunday morning than preach one!" Why not take the opportunity? It's a delight to be involved in the work of the Lord.

The disciples come back, and they're thrilled. Jesus' response is twofold. On the one hand, He immediately says, "I saw Satan fall like lightning from heaven" (Luke 10:18). They've seen demons cast out and He says, "I saw Satan fall." There are some who look at that and say, "What Jesus means there is that, in His pre-existence, He saw Satan kicked out of heaven." And He could mean that. But more likely, in the context of what He is saying, it's simply this, "While you were casting out the subordinates—the demons—I was seeing in your activity the fact that I'm casting out the leader of the subordinates, the master of the subordinates—Satan and his work is over. When you get involved in the kingdom, you tramp on snakes and scorpions. Jesus wasn't telling His disciples to go out and be snake-handlers and walk across snake pits. He was symbolically visualizing the work of the enemy as one which lethally stings and He says, "The

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

devil is not going to get you. You're going to walk on his head. Spiritually, he cannot come near you. He cannot touch you. You'll go out with power."

So Jesus rejoices that He has seen in the exorcism of the subordinates the defeat of the master.

When you're spending time recuperating from an operation, you do things you don't normally do. I don't normally spend much time watching TV. I like news and sports. But I generally don't watch TV movies and stuff. But I was watching TV one night and this movie was coming on called "The Demon Murder Case," I think that was the name of it. I don't like to watch things associated with the occult or demons. I wasn't going to watch it, but I had one of these marvelous little buttons on the remote control, where you just flip around and somehow I happened to flip on this channel when the movie was coming on, and it really showed what I thought was a rather accurate portrayal of demon possession—things that I've experienced in being around demon-possessed people. I thought, "That sounds so authentic I wonder what they're going to do with it." It turned out to be a very authentic demonstration of demon-possession, and they were trying to show how this priest was trying to cast the demon, first out of a boy—and they didn't succeed—and then out of his older brother—and they didn't succeed with him either. There are all kinds of wild things happening which can happen in exorcism. They were totally unsuccessful so that, in the end, a murder happened. All the time, this exorcism is going along and being unsuccessful and these guys are sweating and trying their hardest. All of a sudden, I'm saying, "Call a charismatic priest! Get Jimmy Swaggart. They have power over those things. Get it out."

The disciples come back, and they have authority, and it feels good when God works in your life.

Jesus says, "Your joy must be more deeply rooted than in what you saw." What is more important is always what God has done for you, more than what you have done for God. The

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

disciples are rejoicing in their subjective experience of seeing demons cast out. Jesus returns them to reality. No matter what happens in your life, your names are written in the Book of Life. There are times in our life in which we haven't cast any demons out, but we've gone through rough spots. If we only take rejoicing when we feel on the tip of things, we're going to be in deep trouble in the days when we're not on top of things. We must find a deeper reason for joy. Several of our congregations have gone through deep waters this week. Where is joy for a believer in a time like this? The joy is on a deeper level. Your names are written in the Book of Life. We know Christ. Christ knows us. That's what really matters. When I stand before the Lord, I'm going to rejoice most because He saved me. I love being the pastor of this church. I love you. I love what God has allowed us to do. The most important thing that ever happened in my life, though, was the day that Jesus met me, the day I found Jesus.

It may well be claimed that the discovery of chloroform was the most important discovery to ever happen in the medical world, because it saved people from being operated on with pain. It took away the pain. And I'm grateful for that. Someone asked the discoverer of the medical use of chloroform, Dr. Simpson, what he regarded as his greatest discovery. He replied, "My greatest discovery was when I discovered Jesus Christ as my Savior."

#### **IV. The last part of this text tells us about Jesus' rejoicing at that time, Jesus is full of joy through the Holy Spirit.**

The Greek text would say something like this, "At that time, Jesus, thrilled with joy through the Holy Spirit." It's the only time in all the Gospels when we are explicitly told that Jesus was thrilled with joy. Other times He talks about joy and His joy being in us. But here, He is explicitly thrilled with joy. What is He joyful over? He's joyful over the fact that there is a body of people who have come into relationship with Him and know Him. The wise of this world have

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

rejected Jesus. His message has been hidden from them. Jesus is not speaking out against education or putting a premium on ignorance. He's comparing the closed, shut minds of the Pharisees and the scribes with the open mind of His children, the disciples, the little ones. He's saying to those who have come into His family that what the eternal purposes of God are it has been revealed, and no one really knows the Son except the Father. The disciples have come to know Him as the Messiah. But the Father knows Him in all the depths of His being. He, too, knows the Father and chooses to reveal the Father.

Then Jesus says these great words: that our eyes are blessed because we have seen what prophets and kings wanted to see, the coming of Messiah. We have seen that and they could not. Since we have seen Jesus, we know what the ultimate outcome of things really is. We know who runs the world, who runs our lives, who's in control. We know that our name is written in the Book of Life when we receive Jesus. We know that, although He is on His way to the cross—Luke 10—He sees, from His vantage point, that He has already emerged triumphant on the other side. “I saw Satan fall”!

The past president of the Conservative Baptist Theological Seminary in Denver tells the story of a friend of his from student days. The friend is now a pastor. In their student days, there was no gymnasium on campus, so they played basketball in a nearby public school. The custodian would stay extra hours and let them play. The janitor happened to be an old black man with very distinguished white hair, and he would sit in the stands while they played and would read his Bible. One day they asked, “What are you reading?” Obviously, they could see that he was reading the Bible and they expected the old man to say, “I'm reading the Bible.” But instead, the old man said, “I am reading the Book of Revelation.” They were surprised at this response. “Do you understand it?” (I've taught the book of Revelation to seniors at Southern California

## **SEVENTY-TWO PLUS YOU**

### **Luke 10:1–24**

College. I had seven required textbooks for the course. The students were required to read every textbook. And all seven represented a different theory of interpretation for the Book of Revelation. People came into the class with a very set idea of interpreting Revelation and left the class saying, “I’m not sure which view is right.” Sometimes, the most educated thing we can say is “I don’t know.”) They were surprised that this janitor was saying, “I understand the Book of Revelation.” “Do you understand it?” “Oh, yes.” They said, “What does it mean?” The old janitor answered, “It means that Jesus is a-gonna win.” They said that’s the best commentary they’ve ever heard on the Book of Revelation.

The message here in Luke 10 is that Jesus is on the way to the cross, but He’s a-gonna win. And He’s not only a-gonna to win on the way to the cross, but He’s a-gonna win in you and me.

There are days when you probably wonder whether He will or not. And I sometimes wonder the same. But He will complete His purposes in us, because He has seen Satan fall and his power broken. And God’s plans or purposes will not fail you or me. His good will will be done. Let’s live in Him. Let’s live with the security that we’re His children and our names are written in the only book that counts—the Book of Life.

### **Closing Prayer**

Father, we thank You that You’re a-gonna win in us. We thank You for the work that You’ve given us to do as Your disciples. We treasure the relationship with You. And we treasure the responsibility that You’ve given to each of us. It is out of the security of our relationship that we go forth to do Your work. Help us not to be people who sit in the grandstands. Let’s do more than that, Lord. Give us Your Spirit. Help us to be a praying people, so that we can get out and go for You. For those, Lord, who are locked in a struggle in their life right now and they feel like they’ve been wrestling with a monster that is bigger than them, ride on, King Jesus, in their life.

**SEVENTY-TWO PLUS YOU**

**Luke 10:1–24**

Come and manifest Yourself again in all Your power and Your strength in their lives. Put a quiet assurance in each life that Jesus is Lord, to the glory of God. Father, we pray it. Amen.