

# LUKE 10

## THE POWER GIVEN AND THE PERIOD BEFORE THE FACE OF

### Introduction:

The voice of him that cries in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, **Isaiah 40: 3-5**. Such was the introduction made by John, saying of himself, this is that voice, **John 1: 3**.

He went on to say: this is He of whom I said, after me cometh a man which is preferred before me: for He was before me. And I knew him not: but that He should be made manifest to Israel, therefore, am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost, **John 1: 31-33**. Thus John introduced the Messiah or the Christ unto Israel!

And Jesus inturns reintroduces Israel to John, saying: but what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, behold, I send my messenger before **thy face**, which shall **prepare thy way before thee**. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of **John the Baptist** until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John, **Matthew 11: 9-13**.

But John was beheaded. Jesus took others unto himself whom He taught and who was with Him wherever He goes, these were the Twelve. When the work intensified and the harvest was great He like Moses appoint yet others, these numbered **seventy** of the 'Elders of Israel', **Exodus 24**. This Chapter speaks to the work of those who are **appointed** as Evangelists, like John the Baptist (who was more than a Prophet) and **the period of going before the face of the Lord**, wherever He himself would go while He was on earth. The work also applies to those who will go before the face of the Lord just before His Second Coming.

We are at **Chapter 10** of the Book of Light: the third chapter, coinciding with the measure of **Genesis** on the Measuring Rod, in the second set of seven Chapters. The second or two, coincides with the measure of the **Spirit** on the Rod. Genesis speaks to age, period, and or time (nature, nativity, birth or pre-eminence or first). The chapter speaks to their appointment and the period of the seventy evangelists going before the face of the Lord. Hence, I have dubbed it collectively as: **'The Power of the Spirit and the period before the face of the Lord'**.

The Seventy went before the face of the Lord in every city and place that He himself would come afterwards preparing the way as John went ahead of Messiah. In the end of time even so the 144,000 will be those who go on ahead or the re-reward after the Ark of the Covenant, **Joshua 6: 9**. But, remember, there am I in the midst of you and lo, I am with you always even unto the end of the world.



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The Chapter also make reference to the following **7 doomed** (at some point or another) **cities and places: Sodom** (burnt or scorched), **Chorazin**, **Bethsaida** (fishing house), **Tyre** (rock or knife) **and Sidon** (fishery or to catch man), **Capernaum** (atonement or mercy for the repentant), **Jerusalem** (teach the way of salvation or peace), **and Jericho** (orphanage, month, scent or of quick understanding) and then a certain village (of the town of Bethany: date house, **John 11:1**) where Martha (Mistress, a Christian woman) and Mary (like Miriam: rebellious) lived and where He resorted to at his appointed time when He would be received up, **Luke 9: 51**. Except for this village no other city or place that received in peace the seventy who went before the face of the Lord was mentioned, and yet these existed. This is to highlight the warning and the great danger and risk of loosing salvation when the Kingdom of God is come unto us and the message is slighted.

The fertile plain of Sodom (and Gomorrah) was inhabited by the vile, wicked and evil men whose sin of sodomy today is so titled after the name of this ancient city and Lot and his family chose there to live. They were rescued by two Angels of the Lord, however, Lot's wife became a pillar of salt as they fled because in her heart she looked back (she loved the place) at the City. Lot and his two remaining daughters committed incest which gave rise to the two nations of Moab and Ammon, **Genesis 19**, who became enemies of Israel when they left Egypt to go into Canaan.

**Chorazin and Bethsaida** were cities in Jesus' time, however, they rejected the gospel of the kingdom and hence they were upbraided as the work which were done in them would have been sufficient to lead Tyre and Sidon to repentance but it was spurned by them.

**Tyre and Sidon** was another ancient place which is known in the Bible for its Cedar Trees which David, Solomon and the returning exiles used to build their house and the Temples. The early King of Tyre had an ongoing relationship with Israel's early kings: David and Solomon who traded with them. The city went on to exist even unto the time of Jesus but they too rejected the kingdom of God which was come unto them.

**Capernaum** was also a city in Jesus' day which had exalted itself in pride and rejected the kingdom of God which had come unto her, she too will be cast down to hell.

And **Jerusalem** the Capital of Israel the place of His Sanctuary and the place where He had placed His Name was no different from the others that were mentioned before in that she did not know the day of her visitation and continuously stoned and killed the Prophets. She was to be laid desolate after she killed the Saviour, **Matthew 23: 38**.

We all know of **Jericho** which was destroyed after the Children of Israel under the leadership of Joshua crossed over Jordan when they came from Egypt to inhabit Canaan, the Promised Land. The hazardous journey from Jerusalem to Jericho was used by Jesus in the parable of the Good Samaritan.

The pronouncement of judgement unto condemnation by Jesus was only upon 6 of these cities as Jericho though destroyed before by Israel was rebuilt whose foundation was laid by the life of the first born and whose gate was set up by life of the last born of Hiel (The Living God), **1 King 16: 34**.

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Thus from Jerusalem to the rebuilt Jericho, in type, speaks of the journey from the Old Jerusalem to the New Jerusalem City in the Heavenly Canaan. Jericho in type here prefigures the New Jerusalem which He who is the first and the last or the Alpha & Omega, whose life and blood would be the basis for its recreation even as Jericho was rebuilt.

Jesus, cunningly, advised of the change in focus from earthly or the old Jerusalem to the New Jerusalem of the Kingdom of God in this parable outlining the reasons why the Priests and Levites of Jerusalem were rejected and the basis of the choice for those who are enlisted in the service of His Ministry, they are the **'Good' Samaritans** (on the look out or watch unto prayer and service for their fellowmen) or the **Samaritan Neighbour**, who by their love will adjure and aid the dying or half dead and restore them to life and health.

O ye, 7 Continents today: Africa, Asia and Middle East, Europe, Antarctica, North America, South America and Australia will ye accept or reject the Kingdom of God that is come unto you today? O ye Islands of the seas what will your answer be?

#### PRESENCE OF THE LORD: BEFORE HIS FACE

**V1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.**

Every City and place wither the Lord will come was first prepared by the seventy who went two by two. These are the Lord's appointed to make straight a highway in the desert, that every valley be exalted and every hill and mountain be made low, the crooked straight and the rough places plain. In like manner the 144,000 shall go before the Lord and then the Glory of the Lord shall be revealed.

**V8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**

Those who are appointed and sent ahead of the Lord has, as it were 'their righteousness shall go before them', **Isaiah 58: 8**, that whichever place or city they enter and are received they of that place will provide and set before them such that has been made available.

This Jesus says they are to eat or partake of. The Spirit of the Lord is upon them by their appointment that He arises and go before them that their enemies flee from before and their foes be scattered, **Psalm 68: 1 & Numbers 10: 35**.

They are bearers of His Presence as the Priest's bore the Ark of the Covenant of the Lord. Those who receive them receive the Lord and those who feed them and clothe them do so as unto the Lord, **Matthew 25: 40**.

**V15 And thou, Capernaum** (kaw-far Nachum: atonement, mercy or pardon shown to the one who makes himself comfortable by being sorry or simply: mercy received for repenting), **which art exalted to heaven, shalt be thrust down to hell.**



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Except ye become converted and become as a little child ye shall not enter into the kingdom of Heaven, **Matthew 18: 3**. For, righteousness exalts a nation, but, sin is a reproach unto all people, **Proverbs 14: 34**. And he that humbles himself shall be exalted and he that exalts himself shall be made abase, **Luke 14: 11**. Capernaum in name spoke to the substance of conversion as seen from the meaning of its name. Capernaum thus depicted the born again who had repented, and have received of the mercy of the Lord and are exalted to the kingdom of Heaven.

However, in reality Capernaum rejected the Saviour and exalted herself above the truth of the gospel, therefore, she can not abide before the face or Presence of the Lord in Heaven, but will be cast down to the pit of hell.

**V22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.**

In His Presence is fullness of joy and to thy Right hand are pleasures evermore, **Psalms 16: 11**. Thus the Father said to the Son sit Thou on my Right hand until I make thine enemies thy footstool, **Psalms 110: 1**. The Father and Son coexists together we only enter that fellowship and communion by the personal revelation of the Son unto those who are so chosen.

Therefore, before His Face is the position that guarantees our access to His Father. And to do so we must by faith receive the gospel of the Kingdom of God and be not like Israel whom the word did not profit them being not mixed with faith in them that heard, **Hebrews 4: 2**. Without faith it is impossible to please God for they that come to Him must believe that He is and that He rewards those that diligently seek His face, **Hebrews 11: 6**.

**V29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

Many by their knowledge seeks to justify themselves while in or being joined to the Presence of the Lord. Because they stand as He they do think they are on the same 'standing and footing' as the Lord Jesus. The Lord though lofty as the Mountains, yeah, condescends to the lowest parts of the earth that by His grace He entertains such to lift them up in righteousness. He invites all: take from me and learn of me that I am meek and lowly and you will find rest unto your souls, **Matthew 11: 29**. The Lord is now being asked to explain: who is my neighbour?

**V36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

Because the Lord knows our thoughts and the motive of our hearts the explanation given for the question before His Presence is now posed even as that, a question: which now of these three do you think was neighbour to him that fell among thieves? He would have every man who comes before His face to have the matter settled in his heart for as a man thinks in his heart even so is he, **Proverbs 23:7**.

Those that go before the face of the Lord is even for this purpose to achieve this end: every man must have settled in his mind the message of the Kingdom of Heaven that is come unto him, whether it be yeah or nay! And this time is fast approaching!



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### THE SPIRIT: THE KINGDOM OF GOD

**V2 Therefore, said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**

The others, 'the seventy' along with 'the twelve' who were so appointed to go before His face bringing the message of the Kingdom of Heaven (God) are told to do so carrying 'a prayer' in their heart. For the Lord shall give us the desire of our hearts, **Psalm 37: 4.**

They were appointed being given the power of the Kingdom of God to be His witnesses like: ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses unto me, **Acts 1: 8.** This outpouring had not yet come but the refreshing was theirs as expressed in this verse: the kingdom comes not with observation behold the Kingdom of Heaven is within you, **Luke 17: 20-21.**

They had received within the anointing of the Holy Ghost by the Lord's appointment and they also were to carry a prayer within, communing by the Spirit with the Father as they go before the Face of the Lord. They were praying for the mission of their engagement: that the Lord of the great Harvest of the Kingdom of Heaven will send more labourers for they were few.

Such is the engagement of the Kingdom of God, the baptism of the Holy Ghost, our prayers for the mission in which we are engaged, and diligent service going before the face of the Lord. Call ye on the Name of the Lord as ye go!

**V9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

The whole purpose of the Kingdom of God is to make whole those who are not, thus the command as we go from the Lord is: heal the sick and proclaim the kingdom of God is come nigh unto you! The witnesses are now in action by the power of the Holy Ghost. They recognized their inability to fulfil the full mandate of reaping the great harvest by themselves, being few, thus they prayed for labourers, and now they exercise their faith by the power of the Holy Ghost as commanded by the instruction of the Lord to heal and proclaim. Thus is the Kingdom of God!

**V16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.**

In the Kingdom of Heaven, the Father sent His Son, and the Son sent His Messengers, two by two, with the message or the gospel of the Kingdom. Therefore, those who hear or receive the Messengers receive or hear, the Son. Similarly, those who do not hear the Messengers despise the Son, and if the Son is despised such despise the Father who sent Him. The message of the Kingdom is pre-eminently that of the Father, not the messenger's nor the Son's!

**V23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:**



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We know of the blessedness or the joy of the kingdom of Heaven. For the Kingdom of God is not meat or drink but righteousness, peace and joy in the Holy Ghost, **Romans 14: 17**. The disciples had first hand knowledge and experience witnessing or seeing the Lord at work by His faith in the Kingdom of Heaven. To this experience the Lord now refers to them in private. Whatsoever ye shall ask in prayer believing it shall be done, **Matthew 21: 22**, such is the Kingdom of Heaven.

**V30 And Jesus answering said, A certain man went down from Jerusalem** (to flow or rain peace or teach the way of salvation) **to Jericho** (orphanage or bereaved, original Hebrew spoke to either month or lunation or scent or quick understanding), **and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

The Kingdom of Heaven is now likened unto the journey going not to but away or from the old city of Jerusalem to the new or rebuilt city of Jericho (New Jerusalem), though it brings us that we are joined unto the Tabernacle of God, is hazardous as those who take the journey put self in arms way. This poor traveller was pounced upon, stripped, wounded and left half-dead.

Nonetheless, the travellers that are bidden and take the journey should aid or assist their fellow travellers. Such is the Kingdom of Heaven, the journey from Jerusalem to Jericho (the city of Hiel: The Living or Congregation of God) is hazardous! But we are not to fear them that are able to destroy the body but rather Him who can destroy both body and soul in hell, **Matthew 10: 28**.

**V37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

Blessed are the merciful for they shall obtain mercy, **Matthew 5: 7**. The Kingdom of Heaven is inhabited by them who are merciful and who in turn have received mercy and compassion from the Father. Therefore, they who do likewise are of the Kingdom of Heaven.

#### THE PERIOD OF PREPARING THE WAY OF THE LORD:

**V3 Go your ways: behold, I send you forth as lambs among wolves.**

The hazard of going the way before the face of the Lord is described as us being 'lambs among wolves'. We are counselled in another place to be wise as serpents and yet harmless as doves, **Matthew 10: 6**. On the global level we are told there will come a time of trouble that as never been since there was a nation to that same time and at that time shall we be delivered, everyone whose name is written in the Book of Life, **Daniel 12: 1**.

**V10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,**

Each city is treated according to their reception of the gospel of the Kingdom of Heaven. Those cities that did not receive the Messengers such have been instructed of the Lord to go into their streets and what they should say. The Messengers do just that, they go their way and they say or preach according to the 'Thus saith' or 'Word of the Lord' as His words are Spirit and they are life, **John 6:63**, they will manifest accordingly.



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**V17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.**

He that goes out sorrowfully bearing precious seeds shall doubtless return with joy bringing in the sheaves, **Psalm 126: 6**. The Sower went out to sow some seeds some fell on ..... good ground and brought forth a hundred fold, **Matthew 13: 18**. Thus the Messengers return again with joy unto the Lord saying: even the devils are subject unto us through they Name. The period before the face of the Lord will be of great joy for the labourers when they return with the news of the great harvest and the power of Name of Jesus (Hebrew pronounced: Yeshua or Y'hoshua).

**V24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

The desire of Prophets and Kings for visions and words of faith, these will be both seen and heard by the Messengers who possessing the Spirit of faith, having believed will speak, **2 Corinthians 4: 13**, as our Lord and it will be done.

**V31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

They will not be the like Levitical Priest who travels that way in this period before the face of the Lord and in seeing someone in need pass by on the other side.

**V38 Now it came to pass, as they went, that he entered into a certain village** (in the town of Bethany, means date house, **John 11:1**) : **and a certain woman named Martha** (a Christian woman) **received him into her house.**

The city or village that receives the Messengers receives the Lord also as Martha, the Christian, received the Lord and His Disciples and 'the Seventy'. Upon such House the blessing of peace shall abide! Hence, some cities will receive the Messengers and yet others will not, they each will be treated accordingly.

#### THE (HIGH STANDARD OF) FAITH OF THE LORD:

**V4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.**

Those who carry the gospel of the Kingdom were told not to make provision for anything else as they walked before the Lord in faith. The mission is urgent that nothing else is to occupy or thwart their focus, no not even to salute or greet any man in the way. As they go accordingly, remember, they were also going with a prayer in their heart. This approach grants us the greatest opportunity for communion and reliance totally on Abba our Heavenly Father and the exercise of our faith and to hear Him as He speaks in answer to our prayers.

**V11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**

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The Spirit of faith is manifested in them as they speak and do according to the Spirit of Prophecy echoing the Testimony of Jesus as He had advised them, they pronounced His judgement on the unbelieving who received not the gospel of peace and consolation: 'even the very dust of your city we do wipe off' as a testimony against you as they received not the Kingdom of God which message was carried by them unto that city.

**V 18 And he said unto them, I beheld Satan as lightning fall from heaven.**

By our exercise of faith going before the face of the Lord, it shall be even as stated by the Lord during that period: Satan is beheld as falling from heaven as lightning. Falling as lightning is a sign designating that his fall is quick, certain and sure even before the voices of The Two Clouds of Witnesses are heard in heaven Satan is seen as lightning falling from heaven. Then the thunder of the Voice of the Two is heard in the heavenly portals for God has granted the desire of the hearts of these Two. Before thou shalt call I shall say here am I, **Isaiah 65: 24**.

**V 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?**

Notwithstanding the high standard of faith those not akin to this precept rather than believing the message that is presented will instead tempt the Lord as the Lawyer, asking questions that they already know the answers for. The Lawyer was proficient in the Law and knows the message of the Law but he refuses to accept the Lord as the Lawgiver as they are the scriptures which testify only of Him, **John 5: 39**. They trust Moses but do not believe in him for he testified of Jesus, **John 5: 45-46**.

**V 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.**

Likewise, the Levite which had charge of the Tabernacle and its furniture and the tribe which immediately encamped around the Sanctuary in the wilderness, they were the closest to the Lord by their service and duty, yet when one such beheld one destitute, a neighbour, the faith of his service did not inspire him to help but rather he passed by on the other side. The high standard of faith demands that faith without works is dead even as the body is dead without the Spirit, **James 2: 26**.

**V39 And she had a sister called Mary (like Miriam, rebellious), which also sat at Jesus' feet, and heard his word.**

Yea, we have this instruction from this verse, heaven is my throne and earth is my footstool, **Isaiah 66: 1**, that as Mary, the sister of Martha, who once was a rebel sat at Jesus' feet and heard his word, that she having heard believed: as faith comes by hearing and hearing by the word of God, **Romans 10: 17**, even so should we upon the earth do likewise and become champions of faith. Who upon the earth, the footstool of the Lord, will sit and listen to His Word from the Bible and do as it says?

**THE GOSPEL OF PEACE:**

**V5 And into whatsoever house ye enter, first say, Peace be to this house.**



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The message of the Kingdom of Heaven is **first** a blessing of peace but the messengers are prepared to give the appropriate message to the householders if they reject its peace.

**V 12 But I say unto you, that it shall be more tolerable in that day for Sodom (burnt, scorch (volcanic or bituminous)), than for that city.**

Those who refuse to become peacemakers and children of God will be doomed in that day that it is more tolerable for Sodom than for that City. But the gospel of peace of the Kingdom must be first preached in all the world for a witness then shall the end come, **Matthew 24: 14.**

**V19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

Perfect peace has they that love thy Law and nothing shall offend them, **Psalm 119: 165.** These that go before the Lord were so prepared and joined unto him becoming one with Him that in their mouths were no guile, they were not defiled by anything, **Revelation 14: 5,** being born again of water and the Spirit they had the power to tread on serpents and scorpions as the locusts of **Revelation 9.** We have power over all the power of the enemy and nothing shall by any means hurt us. The mandate of the gospel of peace is much more powerful than all the power of the enemy!

**V26 He said unto him, What is written in the law? how readest thou?**

Who knows what is written in the Law? How do you read and understand it? Only by faith will thou be able to grasp its contents!

**V33 But a certain Samaritan (lookout or watch station, one who watch unto prayer), as he journeyed, came where he was: and when he saw him, he had compassion on him,**

Faith works by love, **Galations 5: 6.** Only those who are on the watch, watching unto prayer (prayer in the heart also), as the Samaritan, can carry the gospel of peace as they journey before the face of the Lord dispelling its influence by their compassion and love upon those who are in need.

**V40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.**

Many Christians are cumbered as Martha but those that go before the Lord, remember, carry a prayer in their heart that the Lord of the harvest will send labourers for the harvest is truly great and the labourers are few. Like the Samaritan, though, they be alone, yet they know that their service is as one who goes before the Lord who lives. They exercise their faith and the power of their election, in every challenging situation and they do not complain. They are at peace one with another as they carry the gospel of peace to others.

**'THE SON OF PEACE':**

**V6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.**



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The period before the face of the Lord is to find those who are so titled: 'the son of peace': children of God who are peacemakers. Blessed are the peace makers for they shall be called the children of God, **Matthew 5: 9**. In whatever city or place they are those who are sent before the face of the Lord is to gather these that are numbered into the Kingdom of Heaven. If they are not present in the house the Messengers visit the blessing of the Spirit of peace will return back to them.

**V 13 Woe unto thee, Chorazin (uncertain derivation)! woe unto thee, Bethsaida (fishing house)! for if the mighty works had been done in Tyre (a stone or a knife) and Sidon (to catch fish, fishery or to catch figuratively a man, to lie in wait), which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**

The children of the Kingdom was scarcely present in Chorazin and Bethsaida that though mighty works had been done by the Lord, the Twelve and His Messengers, fishers of men, yet they like Tyre and Sidon who would have repented in sackcloth and ashes had this work been done there, were stubborn and unrepentant.

The gospel of peace was first preached in them but having rejected it this is the condemnation that light is come and men love darkness and would not come to the light that they might be saved, **John 3: 19**. Therefore, our Lord now pronounced two woes for these two cities: Woe! Woe! And calls them by their names, they were but snares for the souls of men. The Spirit of peace returns unto the Messengers and would not rest upon these Cities as the son of peace was not present there.

**V20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.**

Evil shall slay the wicked and them that hate the righteous shall be made desolate, **Psalm 34: 21**. Evil spirits are subject unto the Messengers they can do them no harm. But we are counselled to rejoice not in this, but rather that our names are included and we are numbered as those among the 'son of peace' that are written heaven.

**V27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

The 'son of peace' knows that faith works only by love and he has made peace with God and his neighbour by this means. Love conquers all and love works no ill to his neighbour, therefore love is the fulfilling of the law, **Romans 13: 10**. The son of peace loves with the whole heart: all his heart, soul, strength, and mind is settled in the Love of God and his neighbour.

**V34 And went to him<sup>1</sup>, and bound up his wounds<sup>2</sup>, pouring in oil and wine<sup>3</sup>, and set him on his own beast<sup>4</sup>, and brought him to an inn<sup>5</sup>, and took care of him<sup>6</sup>.**

The one at work in this verse is the 'Samaritan' who is as the children of Israel marching around Jericho once for 6 days as he dispenses his service of compassion adjuring: calling upon the Name of the Lord. He is as the Prophet who dwells in Samaria, having a double portion of the Spirit of Elijah who is called Elisha, who advises Naaman to wash and be clean. He is the 'Son of Peace'. He knows the love of God!



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**V41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:**

Christians as 'son (and daughters) of peace' fret not thyself, neither be careful nor troubled about any thing but know Jesus the peace giver.

**DEUTEROS: THE REWARD AT THE END OF IT ALL: WHAT IS GOOD?**

**V7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.**

The Messengers that are sent before the face of the Lord will only abide in the House of 'the Son of Peace' eating and drinking such things as he provides. They are not to go from house to house even though the labourer is worthy of his hire! This is the good and wise Counsel of the Lord in this matter.

In the multitude of counsel there is wisdom. When God made all things He provided all that was good: the light, the land and the sea, the grass, herb and fruit tree, the sun and moon, whales, every living creature and winged fowls, beast, cattle and every creeping thing, heaven, man and woman, were all very good. This means they were perfect or holy and fit for the purpose for which they were created and made. The counsel given to the Messengers is good and will yield the maximum results let's see the other good counsels given in this recount to have the Presence of the Lord:

- 1 The Messengers are sent in '**pair to their peers**' that is **two by two** before the face of the Lord in every city that He himself would come. Let none go alone in the field of souls the fewest is two. In the mouth of two or three witnesses (these are the Clouds of Witnesses, **Hebrews 12: 1**, like Boanerges, **Mark 3: 17**) shall every matter be established, **Deuteronomy 19: 15**.
- 2 They go baring a **prayer in their heart** given the harvest is great and the labourers are few, they were instructed to pray that the Lord of the Harvest will send labourers into His harvest. If two of you shall agree upon earth touching anything it shall be given to you of my Father in heaven, **Matthew 18: 19**. Let not the pair go devoid of a prayer in their hearts that they may be heard and have success.
- 3 They need to understand that they go as '**lambs among wolves**' therefore, we must take the precaution of being wise as serpents yet harmless as doves, **Matthew 10: 16**.
- 4 They are not to go in a prepared fashion so they do not need the provision, such as a purse with money, script, or shoes and they are to be focused in their prayers and mission at hand such that they are not thwarted or delayed by greeting or saluting any man in the way. This creates the greatest opportunity for them to exercise their faith: faith is the substance of things hoped for the evidence of things not seen, **Hebrews 11: 1**. This approach will keep faith's fire burning.
- 5 From the abundance of the preparation of the heart their mouths now speak a blessing first: '**peace be unto this house,**' as they are as missionaries from Yaw-raw Salem or Jerusalem they bear the message of peace. Yeah out of the abundance of the heart the mouth now speaks, **Matthew 12: 34**.
- 6 The sealing of peace will remain on the house if '**the son of peace**' is there if not it will return to us. The blessing that is spoken first is to identify the son of peace who we go in



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search of before the face of the Lord. This is how the Two Spies of Jericho were prepared who Joshua sent out to spy out the Land before the army of Israel and they found the House of Peace that of Rahab where they abode. So we enact The Two Witnesses in our evangelistic endeavours to garner the harvest of the Kingdom of Heaven.

**V14 But it shall be more tolerable for Tyre (rock or knife) and Sidon (fishery or to catch man) at the judgment, than for you.**

It is appointed unto man once to die and afterwards comes the judgement, **Hebrews 9: 27**. Let us hear the conclusion of the whole matter: fear God and keep His commandments for God shall bring every secret thing into judgement, **Ecclesiastes 12: 13-14**. As a man sows even so he shall also reap, **Galations 6: 7**. Tyre and Sidon will reap in the judgement what they have sown which will be more tolerable than for the other two cities named in the previous verse. Therefore, the judgement will be sound, just, equitable and good.

Yea, when the Comforter (The Spirit) is come, he will reprove of sin, of righteousness and of judgement; of Judgement, because the prince of this world is judged, **John 16: 8 & 11**. Let us continue to see how the Spirit reproves of judgement in the recount:

- 8 He provides **whatever is set before** the Two Witnesses for them to eat. Jesus counsels them to eat or partake of this which the City that receives them offers.
- 9 He by the Two Witnesses provides **healing for the sick** announcing the Kingdom of God has come unto them.
- 10 He adjudges the separation of the Two Witnesses from whatever **city that would not receive them** advising that **they should go out into their streets and say:**
- 11 **Even the very dust of your city that cleaves on us we do wipe off against you, notwithstanding this know that the Kingdom of God is come nigh unto you.**
- 12 He reminds of the 'day' of judgement that is coming as echoed by Jesus, saying **it shall be more tolerable in that day for Sodom than for the city that does not receive the Two Witnesses.**
- 13 Two Cities are identified by names that of **Chorazin and Bethsaida** and **two woes** were pronounced upon them as though **mighty works were wrought** in them yet they did not repent. It is said that had these works been **wrought in Tyre and Sidon** they of **that city would have repented in sackcloth and ashes long ago**, therefore, it will be **more tolerable for Tyre and Sidon in the day of the judgement** than for Chorazin and Bethsaida. Though Tyre and Sidon was not as hardened or rebellious as Chorazin and Bethsaida yet the Spirit calls for a total surrender which neither was prepared to give in their respective age of present truths. Do you in your current age despise the longsuffering of God not knowing that His goodness leads thee to repentance? **Romans 2: 4**. Do not confuse therefore the powerful signs of miracles of one age with the straight preaching of the doctrines of truth, the Spirit ministers according to the wisdom and goodness of the Lord.

**V21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.**



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Except ye become converted and become as little children ye shall in no way enter into the Kingdom of Heaven, **Matthew 18: 3**. Our Heavenly Father has a special revelation, that of the effect and power of perpetual prayers, for us that the wise and prudent have not seen for this Jesus rejoiced in the Spirit and in **prayer** thanking Him. We shall experience the power of the Spirit at work dispelling the work of every evil spirit as we go before the face of the Lord as Jesus said: it seemed good in His Father's sight.

Such shall be the experience of the 144,000 during the period going before the face of the Lord as it was for 'the seventy'. This period going before the face of the Lord is punctuated and denominated by the perpetual or ceaseless prayers of the Two Clouds of Witnesses within their hearts as they go, remember this, **1 Thessalonians 5: 17**.

Jesus at the end as He did over 'the seventy' shall rejoice in the Spirit over these too by the same means that they carried on during the period in a **prayer of thanksgiving**. The voice (or thunder) of him that cries in the wilderness: prepare ye the way of the Lord, **Isaiah 40: 3**. Let's continue to look in the recount at what the Father shall reveal unto us who are babes, humble, converted, praying, and employed in His service during the period of going before the face of the Lord:

- 15 Every mountain and hill that is exalted shall be made low, thus like **Capernaum which was exalted to heaven was to be trust down to hell**, even so Babylon, the Mother of harlots which sits upon seven hills will be rocked by a great earthquake that divides it into three parts, burnt, destroyed and like a millstone cast into the depths of the sea, **Revelation 18: 21**. Leading up to this though you will have the islands, mountains and hills being moved from out of their places and the kings and rich men of the earth running to and hiding in the dens of the rocks in fear and asking the rocks to fall upon and hide them from the face of Him which sits on the Throne, **Revelation 6: 16**. They get their desire when every Island fled away and the mountains were not found, **Revelation 16: 20**.
- 16 Every valley shall be exalted, crooked made straight and the rough places made plain as he that **hears the Messengers hears me**, says Jesus; and he that despises you despises me and He that despises me, despises Him that sends me.
- 17 **And the seventy return with joy saying, Lord even the devils are subject unto us through thy Name**. Thus the 144,000 having the Name of the Father in their foreheads will be seen upon Mount Zion with the Lamb and they will sing a new song known only by them, **Revelation 14: 1**. Thus the constant prayer of the heart of The Two Clouds of Witnesses results in a call upon the name of Jesus whenever a soul needs deliverance and their prayers are most potent at these times.
- 18 Thus satan will be bound by the Angel with the chain for a 1,000 years, **Revelation 20: 1-3**. Even as Jesus said, **lo, I behold satan as lightning fall from heaven**. Satan as lightning is seen falling from heaven even before the prayers or the voice of thunder is heard in the heavenly portal, for light travels faster than sound. Glory, hallelujah! For God knows the heart.
- 19 The Messengers were given during the period **power to tread on serpents and scorpions and over all the power of the enemy and nothing by any means shall hurt them**.
- 20 The following caution is given: **we are to rejoice not that the spirits are subject unto us but that our names are written in heaven**. Thus the highway will be made straight in the desert for our God and then the glory of the Lord shall be revealed as Jesus comes the second time in the glory of His Father and of all the Angels.



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**V28 And he said unto him, Thou hast answered right: this do, and thou shalt live.**

After you have identified from the Law what right thing is required this ye must do that you might live: for at the end of faith is works as faith without works is dead as the body is dead without the Spirit. So then the good thing is to obey that ye might live. It is better to obey than to sacrifice, **1 Samuel 15: 22**, so do and ye shall live.

This is the answer to the question Good Master what good thing must I do to have eternal life, **Matthew 19: 16**. We will continue to look at the good thing to do in the recount understanding that we have to first see or understand in other to be able to do:

- 22 Firstly all things are delivered to Jesus of the Father and none knows who the Son is but the Father and none knows who the Father is but the son and him to whom He reveals Him.
- 23 The Twelve are considered to have blessed eyes by Jesus for He has revealed these things unto them and they have seen them with their eyes.
- 24 Even above **Prophets and Kings** who had the desire to see and hear the things which they have seen and heard and had not seen nor heard them. I hope all understands and sees the record in nature of the power of prayer by the Two Clouds of Witnesses from which proceed or rather precede the fall of satan as lightning; the voice of thunder of their prayers heard in the heavenly portals and finally, their pouring out as rain or water, the preaching of the Word of God, that causes the earth to be fruitful, **Isaiah 55: 10**.
- 25 In spite of the revelations many will still tempt as the Lawyer, asking yet again: **what shall I do to inherit eternal life?**
- 26 This question Jesus answers with a rhetoric: what is written in your law? How read thou?
- 27 The purpose or the end of the Law is identified in the answer, which is: the love of God and the love of our neighbour. And the extent to which we are to love as that of with all our hearts, all our minds and with all our strength and others even as ourselves.

**V35 And on the morrow when he departed<sup>1</sup>, he took out two pence<sup>2</sup>, and gave them to the host<sup>3</sup>, and said unto him<sup>4</sup>, Take care of him<sup>5</sup>; and whatsoever thou spendest more<sup>6</sup>, when I come again, I will repay thee<sup>7</sup>.**

For Israel around the wall of Jericho the morrow after the 6 days was the 7<sup>th</sup> day at which time they circled the wall 7 times adjuring or calling upon the Name of the Lord: Sheh-bah, the Holy One of Israel, (though they did not opened their mouths until after the long blast of the trumpets) this completed the week of adjuration. The Good Samaritan in the previous verse did 6 things like Israel on those six days all with one view in mind to make whole again 'the half dead'. In this verse he adjures further as Israel on the 7<sup>th</sup> Day encompassing his neighbour as Israel did Jericho 7 times doing these 7 things:

- 1 He departed on the morrow (Jesus received up)
- 2 Two pence was taken out by him to provide for the needy (former and latter rain)
- 3 And given to the host of the Inn (when he ascended on high he gave gifts unto men)
- 4 He spoke unto the host believing what must be done in his absence (go ye therefore and teach all nations, baptizing)
- 5 Further care must be given by the host to the needy (teaching them to observe all things I have commanded you)



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- 6 And whatsoever more is spent by the host to care for the needy (save your treasure in heaven for where your treasure is there shall your hearts be)
- 7 He will repay when he comes again. (I will give to every man as he has sowed, come ye blessed of the Lord inherit the kingdom that is prepared for you for I was a hungry and you fed me, sick and in prison and you visited me, naked you clothed me)

This is the provision of the Good Samaritan for his neighbour. Does it in anyway reminds you of Jesus' provision and ministry for us? The journey to the 'rebuilt Jericho' or New Jerusalem or the Kingdom of Heaven is accomplished by the needy only upon 'the Samaritan's' adjuration or ministry which is similar to when Israel destroyed Jericho at the start only difference is that it is an adjuration for restoration or wholeness not destruction. Glory, hallelujah!

Who is the Good Samaritan? Firstly, Jesus by example in His ministry fits the bill and all those who follow this example. This includes the Twelve, the Seventy and the 144,000. The ministry is also enacted and lived by those who keep the week holy as unto the Lord for the 7<sup>th</sup> day Sabbath can not be kept holy except all the days of the week are as prescribed by **Isaiah 58**.

I will let every man know that the strategy as employed by Israel in the destruction of the first Jericho is no different from that which is employed in the end of time in Revelation (**see Revelation 22 introduction**). Our world will be destroyed by the adjuration of the Captain of the Lord's Hosts in Heaven and His armies both in Heaven and upon this earth. The Good Samaritan principle or adjuration is that of Jesus, the Captain of the Lord's Hosts. Let us continue to look at the Good Samaritan ministry in the recount:

- 29 The question asked was: who is my neighbour? However, Jesus changed the question to: who was neighbour to the stranger in need?
- 30 The parable or situation outlined was: a certain man went down from Yaw-raw (to flow as water or rain, or to point out or teach) Salem (peace or salvation) or Jerusalem to Jericho (orphanage, month, scent or understanding) and fell among thieves, which stripped him of his raiment, wounded him and departed leaving him half dead. The thieves certainly were not being a neighbour to the stranger as they broke Commandments: 6, 7, and 10 in their relations with him. They did not love him as they would want to be loved by others.
- 31 The Priest (is first as those who went before the Ark of the Covenant with 7 rams horns but) when he saw him he passed by on the other side ignoring him and behaving as those who had left him before half dead.
- 32 The Levite (who came next in the order of the march around Jericho baring the Ark of the Covenant) though he looked at him who was half dead he also went the way of the Priest who came before him. Thus these Two who followed behind each other were not as the Two Witnesses that went before the face of the Lord be it at the destruction of Jericho or the Seventy that went 'two by two' in every place that the Lord himself would come.
- 33 But the Samaritan (one on the lookout or watch, like a watch unto prayer) (the third in the order of the march equating with the army of Israel around the wall of Jericho whose re-reward was actually in front of the priest group but followed the Ark, he who was not of the pastoral ministry, but of the laity) as he journeyed, when he saw him, came unto him and had compassion on him. He related to him as a neighbour: one on the lookout for the interest and well being of another.



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34 So he like Israel went around the walls of Jericho once for 6 days doing these six things all encircling the one in need with his compassion: **And went to him<sup>1</sup>, and bound up his wounds<sup>2</sup>, pouring in oil and wine<sup>3</sup>, and set him on his own beast<sup>4</sup>, and brought him to an inn<sup>5</sup>, and took care of him<sup>6</sup>.**

**V42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

Broad is the way and wide is the path that leads to destruction and many be that enter therein; and narrow is the way and strait is the path that leads to eternal life and few be that find it, **Scripture Text.** We are told that of all things in the world that can occupy our attention and care only one thing is **needed**, nothing else is necessary, and this is described as that good part which shall not be taken away from Mary (and every rebel) who has chosen it.

Now we are looking at the 'Two Witnesses' within the 'House of the Son of Peace' among the women folk at home. We have so far looked at them enacting the plan of salvation in their ministry before the face of the Lord and abiding in one such house as they minister from city to city; the other houses in the Cities that did not repent at their preaching will be destroyed as this is the sound or good judgment of the Spirit; that which seems good in the sight of our Heavenly Father to reveal unto us babes the power of unceasing, fervent and effectual prayer; the good thing of love to do as written in the Law to inherit eternal life; and the reason for the change of the Ministers from the Pastors: Priest and Levite to the Laity: the Samaritan, the one despised by the Jews and His ministry by an adjuration for He is as the Prophet, Elisha, having a double portion of the Spirit, who lived in Samaria.

Let us continue to look at the **good part** chosen by those of the House of the Son of peace or that House that is settled in the truth and joined unto the House of the Lord, The Temple or Sanctuary, at Jerusalem. Like Paul and Barnabas, Mary and Martha, had a disagreement but the Lord identified that only one thing is needed and Mary had chosen it and that **good part** shall not be taken from her.

36 The good part is that chosen by him who was neighbour to him that fell among thieves. Which of the three is he?

37 The answer: He who showed mercy on him. And we are to go and do likewise as the Lawyer was commanded. Blessed are the merciful for they shall obtain mercy.

38 Jesus went to do even as such to a certain village and was received into the House of Martha, a Christian woman.

39 And her sister Mary sat at His feet, choosing the good part, as we are to at His footstool upon the earth and hear His words and learn of Him who is meek and lowly and we will find rest unto our souls.

40 But Martha was cumbered with much serving and queried of the Lord: do you not care that Mary had left me alone to serve, bid her to come and help me?

41 But this was not the good part as Martha was careful and troubled about many things and she wasn't experiencing the peace of God.