

A DIVINE HYMNOLOGY FOR THE LAST DAYS.

What Constitutes Gospel Music, and Gospel preaching?

A DIVINE HYMNOLOGY.

I greatly rejoice in the joy and liberty that young and old alike manifest in singing choruses; the Lord Himself told me that He rejoices in their love and praise as they sing these choruses. To see hundreds and thousands of young people praising God with hands raised, and worshipping God with all their being truly rejoices my heart too. However, I find it very distressing that many Christians do not know, and some seem to despise, or avoid the great hymns of the Church. It is a tragedy when many Christians do not know, and some Christians show little or no respect for the enormous treasures of truth and experience contained in the great hymns of the Church, preferring the lighter and less theologically deep and less spiritually demanding choruses.

We owe an enormous debt to the great hymn writers of the past, many of their hymns were often written as a result of a deep and real experience of God in very trying experiences, many others were written in revival and produced great moves of God, and a renewing of the spiritual life of the Church. These hymns still produce the same blessing and revival today where they are sung in a prayerful and devotional way. The Word of God reveals and comments on the great influence that the psalms of David and Asaph had on the worship and spiritual life of Israel.

Asaph, with Heman, and Ethan were the chief musicians of David 1Chron.15v17-19., Asaph is called "the seer" 2Chron.29v30. He wrote Psalm 50., and Ps.73 to 83, twelve in all, they have a powerful spiritual energy and style. Asaph operated at the top end of prophetic power; he operated as a priest after the order of Melchizedek. Asaph was highly regarded in the days of David, and is mentioned with David as a composer of psalms. Asaph was given a leading part in the worship of the tabernacle, and led the worship. Asaph was one of the musicians who sounded the cymbals of brass, 1Chron.15v19. When Asaph sounded the cymbals, the power of God swept over the congregation. **King Hezekiah** and the princes commanded the Levites to sing praise to the Lord, with the WORDS of DAVID, and ASAPH the SEER. Asaph led the worship in the days of David, as we read in 1Chron.25., and Neh.12v46. "The custom of having choir directors to lead the choirs in hymns of praise and thanks to God began long ago in the days of David and Asaph." NLT. Neh.12v46. The TEV version reads, "From the time of King David and the musician Asaph long ago, the musicians have led songs of praise and thanksgiving to God." Asaph was certainly a man with an outstanding prophetic ministry; he is called a seer, i.e. one who was instructed by God with visions, and because of this he was well qualified to compose hymns or psalms in honour of God. When the Psalms of Asaph are compared with David's Psalms, there is a noticeable difference in the style and content, the prophetic maturity of Asaph shines through.

The difference between the hymnology of young Christians and mature Christians.

God commands us to make a joyful noise to Him when we enter His presence and desires us to experience His promises; and many hymns, songs and choruses accomplish this well. Ps.95 all. We recognise, as do the Scriptures, that baby Christians usually prefer and need a different hymnology to mature Christians, we read in Heb.5v12-14., that babies need milk, and mature Christians need "strong meat." See also 1Pet.2v1-3. However, catchy tunes and simple lyrics are not enough to bring Christians to maturity. To do this our hymns, songs, and preaching must convey divine truths, and give pre-eminence to Jesus and the work and presence of the Holy Spirit. Our hymnology must also contain deep heart-felt worship of God our Father, and magnify the person and atonement of Jesus Christ our Lord. The hymns of Charles Wesley, Isaac Watts, Fanny Crosby, William Cowper. 1731 to 1800., and many other great hymn writers convey these divine truths well, and the reason for this is quite clear; they were written in times of deep need, earnest prayer and in a background of revival, and were inspired by the Holy Spirit. We thank God that some modern Hymn writers, write inspired lyrics and tunes in our day that convey mature Divine truth and God's blessing, and inspire and spiritually build up both young Christians and mature Christians.

Time and space make it impossible to mention all the great hymns of the Church, for they run into the tens of thousands, so we will mention but a very few, and leave the reader to examine the hymnals for themselves, and use them to worship and glorify God. N.B. Heb.13v15. AMP "Through Him (Jesus), therefore, let us constantly and at all times offer up to God a sacrifice of praise, which is the fruit of lips that thankfully acknowledge and confess and glorify His name. [Lev.7v12; Isa.57v19; Hos.14v2.]."

There can be wrong financial motives in composing and singing music, and in preaching.

Too often today, Gospel music is looked upon as a "Music Industry," and people look upon it as a means of financial gain. This motivation is in direct contrast to, and in direct conflict with, the instructions of Jesus in **Mt.10v8.**, "Heal the sick, cleanse the lepers, raise the dead, cast out demons. **Freely you have received, freely give.**"

Jesus experienced real poverty, as did most early Christians. 2Cor.8v2.

Many preachers today deny, and refuse to accept, the totally sacrificial financial nature of our Lord's ministry, they blatantly lie when they erroneously say that Jesus was rich, and one fears that this is an excuse for them to seek after riches. This attitude is the very opposite of the heart and character of Jesus revealed by Paul in 2Cor.8v9., "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes **He became poor**, that you through **His poverty** might become rich." "He became poor," is "epocheusen," the aorist active indicative of the verb "ptocheuo"

4433, to be destitute. "Poverty," is "ptocheia" 4432, destitution, beggary, which is also derived from the verb "ptocheuo" 4433, to be as poor as a penniless beggar.

The Amplified Bible of 2.Cor.8v9., reads. "For you are becoming progressively acquainted with and recognizing more strongly and clearly the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favor and spiritual blessing), [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched (abundantly supplied)." AMP

Jesus said in Lk.16v13,14. "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. v14 Now the Pharisees, who were lovers of money ("philarguros" 5366, literally, fond of silver (money, greedy and covetous.), also heard ("ekouon" 191. the imperfect active, were listening all the time Jesus was talking) all these things, and they derided Him ("exemukterizon," the imperfect active of "ekmukterizo" 1592, it only occurs here and Lk.23v35.. It means to arrogantly turn up the nose at one, to sneer, to deride). Note what Peter said in Acts.3v6., "Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." (NKJ) Like his Lord, Peter was not in God's service for any monetary gain, nor should we.

N.B. James.2v5., "Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?" (NKJ). The Christians at Smyrna were "poor but rich." Rev.2v9. But great riches had corrupted the wealthy Christians at Laodicea and made them spiritually blind and spiritually bankrupt. Rev.3v17,18.

Singing hymns and sacred songs is often our very best way of praying.

We read in Acts.16v23-25. "And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. v24 Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. v25 But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them."

Paul tells us that he was beaten by rods on three different occasions. 2Cor.11v25. However, only Luke records this incident in Acts. Paul and Silas, in excruciating pain through painful bruised and bleeding backs, were locked up in the inner prison with their feet securely fastened in wooden stocks. How did they react? We read that, **"they were praying and singing hymns to God,"** "proseuchomenoi" 4336, "humnoun" 5214, "ton" 3588, "Theon" 2316. Literally, "praying, they sang hymns." "Proseuchomenoi humnoun," is the present participle and imperfect active indicative: **"praying they were singing, or singing they prayed."** Their praying and the praise are not described as distinct acts. Their singing of hymns was their prayer, probably some Psalms, for "humnoun," is the very word that is used to describe the Paschal hymn sung by our Lord and His disciples after their last Passover. Mt.26v30. We know the Jews sang Psalms 113 to 118, at the Passover festival, and every devout Jew would certainly know them by heart. Like Job, Paul and Silas could say, "He giveth songs in the night." Job.35v10. This was powerful evangelism, for the other prisoners heard them singing, and they were obviously amazed how people with bleeding backs, and tortured in the stocks, could make the prison resound with joyful song. The presence of their living God enabled them to joyfully sing, worship and pray even in their great suffering. Christians can have more true joy in tribulation and trials, than a worldly person can find in pleasure, prosperity and ease.

God answered their prayers in song with an earthquake, and released them from their chains. The jailor knew that this was an outstanding miracle, and he and his whole family accepted Jesus as their Saviour. Gospel singing and preaching that is confirmed by the acts and power of God, produces not only remarkable, but also lasting results. N.B. Rom.15v18-21.

We read in one interesting instance how the singing of sacred songs raised a man from the dead.

We are told how a man, who had been dead for two days, was raised from the dead in Amfoang in Indonesia, when Christians sang sacred songs around his corpse. God directed the Christians to stand around the dead body of the man, and sing hymns until he came back to life. The person had been dead for two days, and in the warm and humid atmosphere of Amfoang in Indonesia, the body had begun rapidly to decay, and it smelled so badly that the bad stench could be smelled 100 feet away. The stench was so awful that the Christians found it difficult to stand around the body. However, they did as God had commanded them, and after singing about six hymns the toes started to move on the dead body. After singing eight hymns, God raised the corpse to life, and the man sat up and was perfectly whole, and gave a forceful and eloquent testimony to his experience on the other side of death. He told of the reality of Heaven and Hell, and told people that only faith in Jesus could save them from going to Hell. Through his testimony and ministry, more than 21,000 people came to know Jesus as their Saviour in that area. **Singing they prayed, and God answered their prayers in the most remarkable way. God can and will do remarkable miracles for you as you worship Him in spirit and truth. Singing is often the very best form of praying, and it can bring outstanding and mighty operations of the Holy Spirit, and wave of divine healing to the body of Christ.** The great hymns of the Church can be mightily used to invoke the operation of both mercy and judgement spiritual gifts through extolling the names of and character of God.

It is well known that the Welsh revival was birthed and sustained by God-anointed singing. It certainly was not due to the preaching, for the preachers usually preached once in about six to nine months. They had the sense to get out of the way and let God the Holy Spirit work. Evan Roberts was often hidden behind the pulpit and was worshipping God in song with

the congregation. The result of this worship in singing was a great revival that brought most of Wales in sincere repentance to God. The great Welsh hymns and their inspired tunes still carry and convey a real presence of God and the very breath of Heaven. **There can be no doubt that singing hymns and sacred songs is often our very best way of praying, and it can bring genuine revival.**

As we have said, time and space make it impossible to mention all the great hymns of the Church, for they run into the tens of thousands, so we will mention but a few, and leave the reader to examine the hymnals for themselves, and use them to worship and glorify God. Heb.13v15. AMP "Through Him (Jesus), therefore, let us constantly and at all times offer up to God a sacrifice of praise, which is the fruit of lips that thankfully acknowledge and confess and glorify His name. [Lev.7v12; Isa.57v19; Hos.14v2]."

Here we will give a few of the outstanding hymns that have been used by God to bless the Church and fuel revival.

The invocation and proclamation of the names and character of God in song has been a major secret of victory of the Church of Jesus throughout Church History. Let us seek to grasp and follow out this Divine source of power and grace. No hymn manifests and reveals this better than St. Patrick's Breastplate.

St. Patrick's Breastplate. M.H.B. 392. (St. Patrick lived 372 to 466 A.D.)

Mrs Alexander translated Patrick's Breastplate mainly from Professor Whiteley's translation of the very ancient Irish. She wrote it for St. Patrick's Day, 1889, and it was sung as a processional hymn when Archbishop Magee was installed on St. Patrick's Day in York Minster in 1891. Another rendering by Professor MacAlister can be found in "Church Hymnary" 505.

This was one of the Breastplate hymns, which Patrick and his followers strongly believed that they would guard those that proclaimed them and sang them from spiritual foes. This was why, as far back as 690 A.D., the Church leaders directed it to be sung in all monasteries and churches throughout Ireland. Tradition affirms that Patrick recited it on Easter Sunday when he went to face the Druidical Fire Worshipers and the pagan king and his court at Tara.

Patrick was born in 372 A.D. in what is now Dumbarton, and when sixteen years old was carried off by raiders and sold as a slave to a shepherd in Antrim. After six years Patrick escaped in a ship, which took him to Gaul, where he studied under St. Martin of Tours, and was ordained bishop. After some time Patrick finally got back to his parents, and in the course of time became the Apostle of Ireland. He is said to have converted the Ulster men and established the first mission at Armagh. Patrick was undaunted by the many hardships and persecutions he endured, and died on March 17th. 466. Let us now take a look at Patrick's remarkable hymn.

v1. I bind unto myself the Name,
The strong Name of the Trinity, By invocation of the same, The Three in One and One in Three.

v2. I bind this day to me for ever, By power of faith, Christ's Incarnation; His baptism in the Jordan river; His death on Cross for my salvation;
His bursting from the spiced tomb; His riding up the heavenly way; His coming at the day of doom: I bind unto myself today.

v3. I bind unto myself today The virtues of the star-lit heaven, The glorious sun's life-giving ray, The whiteness of the moon at even,
The flashing of the lightning free, The whirling wind's tempestuous shocks, The stable earth, the deep salt sea Around the old eternal rocks.

v4. I bind unto myself today The power of God to hold and lead, His eye to watch, His might to stay, His ear to hearken to my need,
The wisdom of my God to teach, His hand to guide, His shield to ward, The word of God to give me speech, His heavenly host to be my guard.

v5. Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me,
Christ beneath me, Christ above me, Christ in quiet, Christ in danger, Christ in hearts of all that love me, Christ in mouth of friend and stranger.

v6. I bind unto myself the Name, The strong Name of the Trinity, By invocation of the same, The Three in One and One in Three.
Of whom all nature hath creation, Eternal Father, Spirit, Word: Praise to the Lord of my salvation, Salvation is of Christ the Lord. Amen.

Patrick was totally taken up with he Lord Jesus Christ, as we can see from this next breastplate statement.

Christ be with me, Christ within me, Christ behind me, Christ before me,
Christ beside me, Christ to win me, Christ to comfort and restore me.

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Christ beneath me, Christ above me, Christ in quiet, Christ in danger,
Christ in hearts of all that love me, Christ in mouth of friend and stranger.

Another great hymn that extols the character and person of God and mightily energises the Church, is:-

Immortal, Invisible, God Only Wise. See 1Tim.6v12-16. Dan.7v9-28. "Ancient of Days."

1. Immortal, invisible, God only wise, In light inaccessible hid from our eyes, Most blessed, most glorious, the Ancient of Days, Almighty, victorious, Thy great Name we praise.
2. Unresting, unchanging, and silent as light, Nor wanting, nor wasting, Thou rulest in might; Thy justice, like mountains, high soaring above Thy clouds, which are fountains of goodness and love.
3. To all, life Thou givest, to both great and small; In all life Thou livest, the true life of all; We blossom and flourish as leaves on the tree, And wither and perish⁷, but naught changeth Thee.
4. Great Father of glory, pure Father of light, Thine angels adore Thee, all veiling their sight; But of all Thy rich graces this grace, Lord, impart Take the veil from our faces, the vile from our heart.
5. All laud we would render; O help us to see 'Tis only the splendor of light hideth Thee, And so let Thy glory, almighty, impart, Through Christ in His story, Thy Christ to the heart.

Breathe On Me, Breath Of God.

1. Breathe on me, breath of God, Fill me with life anew, That I may love what Thou dost love, And do what Thou wouldst do.
2. Breathe on me, breath of God, Until my heart is pure Until with Thee I will one will, To do and to endure.
3. Breathe on me, breath of God, Until my heart is pure, Until with Thee I will one will, To do and to endure.
4. Breathe on me, breath of God, Blend all my soul with Thine, Until this earthly part of me Glows with Thy fire divine.
5. Breathe on me, breath of God, So shall I never die, But live with Thee the perfect life Of Thine eternity.

Come, Thou Long Expected Jesus. Acts 13:32,33

1. Come, Thou long expected Jesus Born to set Thy people free; From our fears and sins release us,
Let us find our rest in Thee.
Israel's strength and consolation,
Hope of all the earth Thou art;
Dear desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy gracious kingdom bring.
By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

Dear Lord And Father Of Mankind.

1. Beside the Syrian sea, The gracious calling of the Lord, Let us, like them, without a word, Rise up and follow Thee.
2. O Sabbath rest by Galilee, O calm of hills above, Where Jesus knelt to share with Thee The silence of eternity,
Interpreted by love!
3. With that deep hush subduing all Our words and works that drown The tender whisper of Thy call, As noiseless let Thy blessing fall As fell Thy manna down.
4. Drop Thy still dews of quietness, Till all our strivings cease; Take from our souls the strain and stress, And let our ordered lives confess The beauty of Thy peace.

5. Breathe through the heats of our desire Thy coolness and Thy balm; Let sense be dumb, let flesh retire; Speak through the earthquake, wind, and fire, O still, small voice of calm.

Guide Me, O Thou Great Jehovah.

1. Guide me, O Thou great Jehovah, Pilgrim through this barren land.
I am weak, but Thou art mighty; Hold me with Thy powerful hand.
Bread of heaven, bread of heaven,
Feed me till I want no more;
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through.
Strong Deliverer, strong Deliverer,
Be Thou still my Strength and Shield;
Be Thou still my Strength and Shield.

Lord, I trust Thy mighty power,
Wondrous are Thy works of old;
Thou deliver'st Thine from thralldom,
Who for naught themselves had sold:
Thou didst conquer, Thou didst conquer,
Sin, and Satan and the grave,
Sin, and Satan and the grave.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side.
Songs of praises, songs of praises,
I will ever give to Thee;
I will ever give to Thee.

Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longings:
Come, my Jesus, quickly come;
Vanity is all I see;
Lord, I long to be with Thee!
Lord, I long to be with Thee!

I Know That My Redeemer Lives. (Duke Street)

I know that my Redeemer lives,
What joy the blest assurance gives,
He lives, He lives, who once was dead,
He lives my everlasting Head.

1. He lives to wipe away my tears
He lives to calm my troubled heart,
He lives all blessings to impart.
2. He lives, my kind, wise, heavenly Friend,
He lives and loves me to the end;
He lives, and while He lives, I'll sing;
He lives, my Prophet, Priest, and King.
3. He lives and grants me daily breath;
He lives, and I shall conquer death:
He lives my mansion to prepare;
He lives to bring me safely there.
4. He lives, all glory to His Name!
He lives, my Jesus, still the same.
Oh, the sweet joy this sentence gives,
I know that my Redeemer lives!

When Morning Gilds The Skies.

Gospel Music and Gospel Preaching. Page 6.

Words: translated to English by Edward Caswall and Robert S. Bridges. Music: "Laudes Domini" by Joseph Barnby

1. When morning gilds the skies my heart awaking cries: May Jesus Christ be praised! Alike at work and prayer, to Jesus I repair: May Jesus Christ be praised!

When you begin the day, O never fail to say, May Jesus Christ be praised! And at your work rejoice, to sing with heart and voice, May Jesus Christ be praised!

Whene'er the sweet church bell peals over hill and dell,
May Jesus Christ be praised!
O hark to what it sings, as joyously it rings,
May Jesus Christ be praised!

My tongue shall never tire of chanting with the choir,
May Jesus Christ be praised!
This song of sacred joy, it never seems to cloy,
May Jesus Christ be praised!

Does sadness fill my mind? A solace here I find,
May Jesus Christ be praised!
Or fades my earthly bliss? My comfort still is this,

May Jesus Christ be praised!
To God, the Word, on high, the host of angels cry,
May Jesus Christ be praised!
Let mortals, too, upraise their voice in hymns of praise,
May Jesus Christ be praised!

Be this at meals your grace, in every time and place;
May Jesus Christ be praised!
Be this, when day is past, of all your thoughts the last
May Jesus Christ be praised!

When mirth for music longs, this is my song of songs:
May Jesus Christ be praised!
When evening shadows fall, this rings my curfew call,
May Jesus Christ be praised!

When sleep her balm denies, my silent spirit sighs,
May Jesus Christ be praised!
When evil thoughts molest, with this I shield my breast,
May Jesus Christ be praised!

The night becomes as day when from the heart we say:
May Jesus Christ be praised!
The powers of darkness fear when this sweet chant they hear:
May Jesus Christ be praised!

No lovelier antiphon in all high heav'n is known
Than, Jesus Christ be praised!
There to the eternal Word the eternal psalm is heard:
May Jesus Christ be praised!

Let all the earth around ring joyous with the sound:
May Jesus Christ be praised!
In heaven's eternal bliss the loveliest strain is this:
May Jesus Christ be praised!

Sing, suns and stars of space, sing, ye that see His face,
Sing, Jesus Christ be praised!
God's whole creation o'er, for aye and evermore
Shall Jesus Christ be praised!

In heaven's eternal bliss the loveliest strain is this,
May Jesus Christ be praised!
Let earth, and sea and sky from depth to height reply,
May Jesus Christ be praised!

Be this, while life is mine, my canticle divine:
May Jesus Christ be praised!
Sing this eternal song through all the ages long:
May Jesus Christ be praised!

When I Survey The Wondrous Cross.

Words by Isaac Watts, last verse by unknown author. Tune, "Rockingham." Phil.3v7.

1. When I survey the wondrous cross On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride.
2. Forbid it, Lord, that I should boast, Save in the death of Christ my God! All the vain things that charm me most, I sacrifice them to His blood.
3. See from His head, His hands, His feet, Sorrow and love flow mingled down! Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
4. His dying crimson, like a robe, Spreads o'er His body on the tree; Then I am dead to all the globe, And all the globe is dead to me.
5. Were the whole realm of nature mine, That were a present far too small: Love so amazing, so divine, Demands my soul, my life, my all.
6. To Christ, Who won for sinners grace By bitter grief and anguish sore, Be praise from all the ransomed race Forever and forevermore.

Immortal, Invisible, God Only Wise.

1. Immortal, invisible, God only wise, In light inaccessible hid from our eyes, Most blessed, most glorious, the Ancient of Days, Almighty, victorious, Thy great Name we praise.
2. Unresting, unchanging, and silent as light, Nor wanting, nor wasting, Thou rulest in might; Thy justice, like mountains, high soaring above Thy clouds, which are fountains of goodness and love.
3. To all, life Thou givest, to both great and small; In all life Thou livest, the true life of all; We blossom and flourish as leaves on the tree, And wither and perish, but naught changeth Thee.
4. Great Father of glory, pure Father of light, Thine angels adore Thee, all veiling their sight; But of all Thy rich graces this grace, Lord, impart Take the veil from our faces, the vile from our heart.
5. All laud we would render; O help us to see 'Tis only the splendour of light hideth Thee, And so let Thy glory, almighty, impart, Through Christ in His story, Thy Christ to the heart.

GIVE ME THE FAITH. M.H.B. 390

1. Give me the faith, which can remove
And sink the mountain to a plain;
Give me the child- like praying love,
Which longs to build Thy house again;
Thy love let it my heart o'erpower
And all my simple soul devour.
2. I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them
Who have not yet my Saviour known;
Fully on these my mission prove,
And only breathe to breathe Thy love.
3. My talents, gifts, and graces, Lord,
Into Thy blessed hands receive;
And let me to Thy glory live;
My every sacred moment spend
In publishing the sinners' Friend.
4. Enlarge, inflame, and fill my heart
With boundless charity divine:
So shall I all my strength exert,

And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died.

Charles Wesley. Lived 1707 to 1788.

Time and space mean that we cannot refer to the tens of thousands of great hymns like these, which have been inspired by the Holy Spirit to build up and bless the souls and spirits of Christians and establish and strengthen the Church. The great hymns are a divinely inspired armoury for the Church in the evil last days. Do not despise or neglect them.

PART 2. IN Rev.12. THE GLORIOUS WOMAN HAS FULL MELCHIZEDEK PRIESTLY MINISTRY.
The Woman is a section of the Church specially created and empowered by God for the last days.

The vision of this glorious woman reveals to us one of God's major purposes for the last days. She represents a group of people, who are foreknown, designed, specially created and empowered by God for the great tribulation. **This glorious woman is a group of Spirit-filled praying Christians, with prepared hearts and special ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes, in full Melchizedek power ministry.** God also gives a definite promise that He will protect, provide and empower the seeking hearts in His Church in a new and special way in the last days, and will not leave His Church defenceless in the great tribulation. This glorious woman reveals that part of the Church will be clothed with the fullness of God's power, and will be transported, protected and fed by God. This group is a major part of God's answer to the mystery of iniquity, and it is one of many such groups, who operate in other parts of the world. This woman is certainly not speaking of Orthodox Jews; though this group, or a group like it, could well be speaking of the Jewish Christian Church, for the following reasons.

The Church is not raptured out of the World to escape the tribulation, however, here in Rev.12. we see a mighty Spirit filled part of the Church supernaturally transported to a safe place in the world, and there she is fed and protected by God for three and a half years. God reveals this to us for our encouragement, for when Satan's plan of evil is put into operation, God still reigns and rules over the kingdoms of men. **N.B. Dan.4v16,17.** "Let his mind be changed from that of a man And let a beast's mind be given to him, And let seven periods of time pass over him. 17 This sentence is by the decree of the angelic watchers. And the decision is a command of the holy ones, In order that the living may know, That the Most High is ruler over the realm of mankind, And bestows it on whom He wishes And sets over it the lowliest of men." **NASU.**

1. The woman is not Mary nor is the man child Jesus.

Some say that the woman is Mary, and the man child is Jesus, however, **Rev.4v1.**, definitely informs us that the things that followed were in the future and not in the past. Also the woman in Rev.12. is persecuted by Satan, when he and his evil angels are cast down to the earth; at present they are in the heavenly places, and will remain there until they are cast out of the heavenlies to the earth by the archangel Michael and his angels at the start of the last 3½ years of this age. **Eph.6v12. Dan.12v1,2,6,7. Rev.12v7-12.** Satan tries to kill the woman by means of the Beast, the Antichrist, and God miraculously transports, protects and feeds her during the last 3½ years of this age. **Rev.12v4,6,9,12-14. 13v5.** We read in **Rev.12v5.**, that the man child is to rule the nations with a rod of iron; and since this is a quote from Ps.2v9., some have thought that the man child must be Jesus. However, we read in **Rev.2v26,27.**, that the church at Thyatira was also told that if they overcame they would rule the nations with a rod of iron. The rod of iron descends on the wicked at Christ's coming, and those among the nations who are allowed into the Millennium on probation, who turn to evil and try to harm people. The righteous among these nations have a life of perfect peace and happiness. **Is.32v1,17,18.** The rod of iron ensures that everlasting righteousness and peace are brought in, and that evil never breaks out again and ruins the happiness of God's creation. **Ps.2v1-12. Dan.9v24.**

2. The woman is not Orthodox Jewry.

Some say that the woman is a company of Orthodox Jews. We know some Jews do flee for safety when Antichrist breaks the covenant, and they see the shadows of a Great War and severe persecution threatening to engulf them. However, the woman of Rev.12. is not the group of Israelites who Jesus delivers from Antichrist when He returns. **Is.30v19-22. 32v15. 35v1-10. 66v7-9.** The Jews who rejected Jesus as their Messiah when He was on earth, became the children of the Devil. **Jn.8v39-47.** The synagogue that rejected Jesus as their Messiah became the synagogue of Satan. **Rev.2v9. 3v9. Acts.14v1,2. 17v5,13. 18v4-6. 19v8,9. 21v27-31. 22v22. 23v12. 24v1. 28v17-31.** Jesus said that the people who love the truth would listen to His voice. **Jn.18v37. 1Jn.2v22,23.** The Orthodox Israelite who truly loves God will usually accept Christ when he hears the Gospel. However, many godly Jews may be as slow to lay aside their Jewish traditions, as the apostles and leaders of the early Church. It took a vision of Christ to detach Paul from his cherished traditions and his hatred of Christians. The Orthodox Israelites who flee for safety are perhaps among the sheep of **Mt.25v31-46.**, whose good treatment of the sons of God is looked upon as treatment of the Son of God, some of them may accompany the Christians who flee from Antichrist.

3. The Woman is a section of the Church experiencing full Melchizedek power and ministry.
Scholars say of "entugchano" in Heb.7v25.. "The idea is not intercession, but intervention."

K. Weust gives a most helpful translation of "entugchano" in Heb.7v25., he writes, "The word "intercession" is the translation of "entugchano," which speaks of intervention rather than merely intercession." End of quote.

Vincent makes the same important comment on "entugchano," in Heb.7v25.. "The idea is not "intercession," but "intervention." It includes every form of Christ's identifying himself with human interests." End of quote.

Vincent writes the following excellent comment on 1Tim.2v1., "Entugchanein in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In "enteuxeis" here the idea of interposition is prominent: making prayers a factor in relations with secular rulers." End of quote.

Jesus our Great High Priest after the order of Melchisedec continually intervenes in our lives with power, grace and love. And what is true of Jesus, our Great High Priest, is true of His brothers and sisters, who are priests after the order of Melchisedec; by God's grace and direction, they intervene by prayer in Church and world affairs, through God's grace, love, power and gifts. Rev.1v6. 5v10. 20v6. 1Cor.4v1. 1Pet.4v10.

4. "Entugchano" is used in Rom.8v34. and Heb.7v25. of Christ's High Priestly ministry.

It is twice used of Christ's ceaseless and active High Priestly ministry to aid us, as we draw near to God through Him.

We read in Heb.7v25., "he ever liveth to make intercession for them," is, "pantote zon eis to entugchanein huper auton." "Entugchanein," is the present continuous active infinitive of "entugchano," which states that Jesus is always actively engaged in intervening with power, grace, love, and His spiritual gifts, to meet the needs of His Church.

We read in Rom.8v34., "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us," "hos kai entugchanei huper hemon," literally, "who actively intervenes for us." The KJV "intercession," is "entugchanei," the third person singular present active indicative of "entugchano," 1793. These two Scriptures proclaim that Jesus is not passive, or static, in His High Priestly Ministry, Jesus and the Holy Spirit are dynamically active in their interventions into our lives. Jesus has been through all the trials and temptations of life and knows all about our needs, trials, and temptations and is totally and absolutely able to meet all our needs. Jesus is our Advocate and He paid the debt for our sins with his blood. We are pardoned and set free, and He unreservedly gives to us all the benefits and powers of His gifts, grace, love, and resurrection life. See Isa.53v12., "Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. NKJV

K. Weust proclaims Christ's care and ability to meet all our needs in his translation of Heb.2v17,18., "For this reason it was an obligation for Him in all things to be made like His brethren, in order that He might become a compassionate and faithful High Priest in things pertaining to God, with a view to offering that sacrifice for the sins of the people that would perfectly meet the demands of God's justice. v18 For in that He suffered, having himself been tempted and put to the test, He is able to run to the cry of those who are being tempted and put to the test, and bring them aid." End of quote.

In Heb.2v18., the KJV "to succour," is "boethesai," the aorist active infinitive of the verb "boetheo," 997, from "boe," a cry, and "theo," to run, and so means to run to a cry or call for help. Paul declares that Jesus runs to meet the needs of His suffering saints. In Lk.15v20., we see God the Father running to meet the repentant prodigal. In Mt.15v24,25., the Syrophenician woman was distraught because her daughter was grievously vexed with a demon, she uses "boethai," the present active imperative of "boetheo" 997, to ask Jesus help her, and to run to her cry and deliver her child from the demon.

In Heb.2v18., "He is able," is "dunatai," the present passive indicative of "dunamai" 1410, "to be able, to have power." The power of Jesus to help us is derived not only from His Divine abilities, but also from the sympathy and understanding He acquired from His horrendous experiences of daily life, and the devastating trials of His true humanity. Jesus knows all about, and sympathises with, and aids, "those that are tempted," "tois peirazomenois," the present passive participle of "peirazo," for He has been there, done that, and very definitely wore the tee shirt of temptation, trial, vicious opposition and cruel suffering.

We read in Heb.4v14-16., "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. v15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. v16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. RSV.

Jesus does not "pray the Father," as though the Father were unwilling; but meets the Father on the behalf of men, as a Mediator in whom the Father is well pleased. Jesus asks, "eroteso," 2065. the asking of an equal. Jn.14v16. 16v26. the future active indicative of "erotao." We read in Ex.30v8., that there was a "perpetual incense before the Lord," which was burnt by the high priest, which was not seen by the people. In the same way the eternally continuing, constant and unchangeable High Priestly Melchisedec intercession and

intervention ministry of Jesus, is hidden from the children of God in this world.

Jesus is our advocate in Heaven. 1Jn.2v1. "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." **NKJV.** "An advocate," is the noun "parakleton" 3875. From "para," "to the side of," and "kaleo," "to summon," and speaks of "someone who is called to another's side to aid him," as an advocate in a court of justice. **See Jn.14v16.** "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." "Forever" is "eis ton aiona." Jesus and the Holy Spirit are to abide with us forever. **See Mt.28v20.** "Another Comforter," is "allon parakleton," (not "heteron," of another kind), but "allon," another of the same kind as Jesus, the Holy Spirit, like Jesus is our Paraclete, Helper, and Advocate with the Father. "Parakletos" was used in secular society for a legal assistant and advocate who pleads another's cause; in the New Testament it only occurs in John's writings. As Christians we have Jesus and the Holy Spirit as our Advocates with the Father, they act in a joint and integrated ministry on our behalf. See Rom.8v26-34. Jn.14v16,26. 15v26. 16v7. 1Jn.2v1. **N.B. In Jn.15v26.** "he ekeinos," the emphatic masculine pronoun is used to proclaim the real personality of "The Comforter," "ho parakletos," 3875, not the neuter "ekeino."

N.B. John.16v7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." The Holy Spirit is the gift of the ascended Christ and the Father.

N.B. Acts.1v4,5. "And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, of which [He said] you have heard Me speak. **[John.14v16,26. 15v26.]** v5 For John baptized with water, but not many days from now you shall be baptized with (placed in, introduced into) the Holy Spirit. **AMP**

4. "Entugchano" is used in. Rom.8v26., to describe the Holy Spirit's interventions to aid us in prayer.

N.B. The Holy Spirit's continuous and ceaseless interventions in our lives and needs.

We read in Rom.8v26,27. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." **KJV.**

The Greek word, "entugchano," occurs in Rom.8v26., where it is prefixed by "huper," ("huper," which means, "on behalf of"). "**Huperentugchano,**" is a striking word that describes the rescue by one who 'happens on' one who is in trouble, and 'in his behalf' ("huper") actively intervenes with power and grace, to effect a change. "**Maketh intercession for,**" is "**huperentugchanei,**" the present active indicative of the verb, "**huperentugchano**" 5241, "to intervene in behalf of," it is derived from "entugchano," 1793; and "huper," 5228. "**Huperentugchano,**" is only found here in Rom.8v26., in the New Testament. **It is a striking word that describes the act of dynamic and forceful rescue by the Holy Spirit, who meets the needs of one who is in trouble and "in his behalf" "huper," operates His almighty power and love to aid and deliver us, and pleads for us with unspeakable yearnings, groanings and sighs too deep for utterance" "alaletois."** **It is a Divine mixture of almighty active intervention, combined with the deepest compassionate intercession, with "sighs and groanings too deep for words."** Our Friend and helper, the Holy Spirit, is unfailingly constant in His caring love for us, and only God knows the enormous cost of this very demanding, laborious, and harrowing ministry to Him. Paul uses the present active indicative "huperentugchanei," to reveal to us the Holy Spirit's continual active ministrations of power, grace and love to the Church of Jesus. Amen. Praise be to God, for His wondrous gift of the Holy Spirit to us.

SIGHS AND GROANINGS TOO DEEP FOR WORDS, UNUTTERABLE GROANINGS.

Various translators translate the latter part of Rom.8v26., of the New King James Version, "the Spirit Himself makes intercession for us with groanings which cannot be uttered," ("**to 3588, Pneuma 4151, huperentugchanei 5241, huper 5228, hemon 2257, stenagmois 4726, alaletois 215,**")

The Amplified Bible reads. The Spirit "pleads in our behalf with unspeakable yearnings and groanings too deep for utterance."

The Revised Standard Version, reads. "The Spirit himself intercedes for us with sighs too deep for words."

The New Living Translation, reads. "The Holy Spirit prays for us with groanings that cannot be expressed in words."

Young's Literal translation, reads. "The Spirit himself doth make intercession for us with groanings unutterable."

K. Wuest, reads. "The Spirit himself comes to our rescue by interceding with unutterable groanings."

The New International Version, reads. "The Spirit himself intercedes for us with groans that words cannot express."

Others translators read, "In groans that words cannot express;" and "with inexpressible yearnings;" and "with sighs that are beyond words," and, with unuttered groanings," and "with "sighs that baffle words."

All these translations reveal the deep feelings, heart involvement, and pain that the Trinity experiences over

the needs, heartbreak, pain, and suffering, of God's beloved children. The Trinity and their Angelic Hosts are not detached onlookers, they are continually and eternally active in their ministrations, and feel deeply all our trials, heartaches and problems, and are active in their interventions and ministrations to us.

N.B. The Holy Spirit's intervenes for us "with unutterable groanings," "stenagmois alaletois." or "sighs too deep for words." We do not know how or what to pray for, but the Holy Spirit aids and directs us, and intervenes and ministers divine aid, power, grace and love, to meet the needs upon both His heart and ours. These words show the deep heart involvement of the Holy Spirit with us in our trials and tribulations. The noun "tugchano," 5177, means properly, to hit the mark (in contrast to "hamartanein," to miss the mark), it speaks of one discharging a javelin or arrow. The Holy Spirit always hits the mark.

We often do not know how to pray as is necessary. Rom.8v26-28.

We read in Rom.8v26., "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for (us) with groanings which cannot be uttered." We read in K. S. Wuest, "And in like manner also the Spirit lends us a helping hand with reference to our weakness, for the particular thing that we should pray for according to what is necessary in the nature of the case, we do not know with an absolute knowledge; but the Spirit himself comes to our rescue by interceding with unutterable groanings. Moreover, He who is constantly searching our hearts knows what is the mind of the Spirit because, according to God, He continually makes intercession on behalf of the saints."

"How to pray," is "to ti proseuometha." "Proseuometha," is the aorist subjunctive of "proseuchomai," 4336, to earnestly pray to God, and to worship; it is derived from "pros" 4314, towards; and the verb "euchomai," 2172, to wish, to pray to God.

"As we ought," is "katho dei," which means, "As is necessary." This well describes the limitations of our human knowledge in prayer. It does not refer to the form of prayer, or the words used in prayer, but to our human lack of knowledge of the true state of affairs concerning what we are praying for. Compare 2Cor.8v12. 1Pet.4v13. This is where praying with the gift of tongues is essential, for the Holy Spirit knows the needs we pray for, and as we pray in tongues we not only pray correctly, but we, and the Holy Spirit, intervene with the Holy Spirit's power gifts to meet people's needs. This was the secret of Paul's prayer life, he thanked God that he spoke in tongues more than the talkative and verbose Corinthians. 1Cor.14v18. Invocation of the Covenant Names of Yahweh (Jehovah), and the Name of Yeshua (Jesus), add great power to our prayer in tongues.

We read in the Amplified Version of Rom.8v26., "So too the [Holy] Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance. **AMP.**

In Jn.11v22., Martha has a limited perception of Jesus. Hebrews is written to correct our inaccurate ideas about Jesus.

Vincent comments on Jn.11v22., "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." "Wilt ask of God " is "aiteo ton Theon." The verb "aiteo" is used of the asking of an inferior from a superior. "Erotao" is to ask on equal terms, and hence, is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence, Martha, as Trenchard observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking "aiteisthai" to Him which He never ascribes to Himself" ("Synonyms"). **Bengel says:** "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." **End of Vincent quote.**

We read in Jn.16v26., "At that day ye shall ask ("aiteo" 154) in my name: and I say not unto you, that I will pray ("erotao" 2065, to interrogate; by implication, to request) the Father for you." **KJV. We read in John.15v7.** "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you." **NKJV.** "Ask whatsoever ye will," is "ho ean thelete aitesasthe," the present active subjunctive of "thelo," to wish, to will, and the aorist imperative of "aiteo," to ask. Jesus gives this astounding promise "genesetai," the future middle of ginomai, "**it will come to pass.**" This demands such an intimate union, communion, and harmony with Jesus that nothing will be asked out of harmony with His will, or the will of God the Father.

We read in Mark.11v23,24., "Truly I tell you, whoever says to this mountain, be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him. v24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it]." **AMP.**

"Believe that ye have received them," is "pisteuete hoti elabete," this is true faith, it believes and sees the fulfilment of Gods promise before it is received. "Elabete," is the aorist active indicative of "lambano" 2983, to take, to lay hold of, to receive. "Believe," is "pisteuete," the second person, plural, present, active, imperative of "pisteuo" 4100, to believe, to have faith in.

N.B. 1John.2v28., "And now, little children, abide (live, remain permanently) in Him, so that when He is made visible, we may have and enjoy perfect confidence (boldness, assurance) and not be ashamed and shrink from Him at His coming." **AMP.**

We read in 1John.5v14. "And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to and hears us." AMP. The ASV, "toward him," is "pros auton," **face-to-face fellowship with Jesus brings boldness.** "**According to his will.**" is "kata to thelema autou." Jesus reveals to us that this is the secret behind answered prayer. **See 1Pet.4v19.**, which states that we can suffer according to the will of God. **In Eph.1v5,11. Gal.1v4.**, see God's resolve, fervent desire and great plans for us. "He heareth us," "akouei hemon," even when God does not give us an immediate answer to our prayers.

We see then, that the nature of our Lord's High Priestly ministry, is intervention, not just intercession.
The passage in Heb.7v14-28. reveals our Lord's great High Priestly ministry. "v14 For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. v15 And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, [Ps 110:4.] v16 Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. v17 For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. [Ps 110:4.] v18 So a previous physical regulation and command is cancelled because of its weakness and ineffectiveness and uselessness; v19 For the Law never made anything perfect; but instead a better hope is introduced through which we [now] come close to God. v20 And it was not without the taking of an oath [that Christ was made Priest], **v21 For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated and addressed and saluted with an oath. The Lord has sworn and will not regret it or change His mind, You are a Priest forever according to the order of Melchizedek.** [Ps 110:4.] v22 In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant]. v23 [Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office]; **v24 But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him and intervene for them.** v26 [Here is] the High Priest [perfectly adapted] to our needs, as was fitting: holy, blameless, unstained by sin, separated from sinners, and exalted higher than the heavens. v27 He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people, because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up. v28 For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever. [Ps 110:4.] AMP.

Jesus continually intervenes directly in the world, and through His spiritual gifts to His Church.
Jesus has a continual, unchangeable intervention ministry to His Church through the spiritual gifts He gives to His Church, and through His direct providential acts of power, grace and love in the affairs in the World.

We read in Heb.7v24. "**But He (Jesus), because He continues forever, has an unchangeable priesthood.**" NKJV.
Vincent translates it. "hath his priesthood unchangeable." He says, "The King James Version, misses the possessive force of the article, "his" priesthood, and the emphasis on "unchangeable," "aparabatos." This may be explained either as "inviolable," or "which does not pass over to another." Usage is in favour of the former meaning, but the other falls in better with the course of thought." **End of quote.**

"Hath an unchangeable priesthood," is "aparabaton echei ten hierosunen." **The word "unchangeable" is the translation of "aparabation,"** which is derived from "baino," "to step," and "para" "across," and the negative "alpha," which means "not;" so the compound word means, "not stepping across." So the word describes that which cannot be violated, or that which does not pass over to another. **The translation, "which does not pass over to another," is a negative way of expressing unchangeableness and permanence.** "Aparabatos," only occurs here in the New Testament, and does not occur at all in the Septuagint. **God placed Jesus in this High Priestly ministry and no one else has either the right, or the ability, to fulfil this demanding ministry, and take on its gigantic responsibility.** See Heb.7v3,23,24.

Jesus ministers continually, without a break, to all of the needs, of all of the Church, and the needs of all of the World, and with the Most High rules in the affairs of the kingdoms of men. Dan.4v25,37. **The demands and extent of this difficult, laborious and demanding task are beyond our comprehension!** Jesus has an eternal unchangeable and non-transferable priesthood, and He is able to save and deliver the believer in all the trials and problems of life. There is a continual outpouring of power, grace and love from Jesus to the needs within His Church, and the needs of the World.

Our Lord's High Priestly ministry is much more than saying words, He intervenes with power in our lives.
The Greek phrase used in Heb.7v25., to describe our Lord's ministrations in His High Priestly ministry, "to make intercession for them," is "eis to entungchanein huper auton." **"Entungchanein" is the present active infinitive of "entugchano,"** and translators say it means, "to deal with, to light upon or fall in with; to go to meet, for consultation, conversation, or supplication." **However, as we have seen, some notable scholars give a better and fuller light on the meaning of "entugchano," they say that it speaks of active intervention with power, grace, and love, rather than just intercession with words, and the present continuous active infinitive of "entugchano"**

confirms this. Jesus is always actively engaged in intervening to meet the needs of His Church. ("Entugchano" is also used in **Acts.25v24. Rom.v27,34. and 11v2.**, but it does not occur anywhere in the Septuagint, (the Greek version of the Old Testament). (However, the compound verb, "huperentugchanein," occurs in **Rom.8v26.** and speaks of the continuous interventions of the Holy Spirit in our lives. In 1Tim2v1., Paul uses the noun "**enteuxeis,**" "supplications," to direct us to use and invoke God's power to effect the leaders of the world.

Wuest gives a most enlightening meaning of "entugchano he writes on Heb.7v25. "The word "intercession" is the translation of "entugchano," **which speaks of intervention rather than merely intercession.** It includes every form of Messiah's identifying Himself with humanity, and includes the idea of intercession. The writer speaks here of the present intercession of Messiah on behalf of believers, which is based upon and follows His once-for-all offering of Himself as the sacrifice for sin. **Translation.** But this (priest), because He abides forever, has the priesthood which is non-transferable, for which reason **He is able to be saving those completely and forever who come to God through Him, being always alive for the purpose of continually making intercession for them.**" End of quote.

The Amplified Bible also says that "entugchano" can mean "intervention," we read in Heb.7v24,25. v24 "But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him **and intervene for them.**"

We read in Heb.7v25., "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." "To make intercession," is "eis to entugchanein," the present active infinitive of "entugchano." "The active interventions of Jesus in intercession, have cost Him more pain, sorrow, and suffering than words can ever tell. **In the phrase, "to the uttermost,"** "eis to panteles," **Rienecker** states it can mean either, or both, "for all time," or "fully and completely." The usual meaning of "panteles," is, all complete, completely, utterly, perfectly.

"Panteles," only occurs in Heb.7v25. and Lk.13v11. K Wuest translates it: "A woman had a spirit that caused an infirmity 18 years and **was completely bent together** by a curvature of the spine, and was not able to raise herself up at all."

The New American Standard Update translates Lk.13v11. "And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all."

The Amplified Bible translates Lk.13v11. "And there was a woman there who for eighteen years had had an infirmity caused by a spirit. She was bent completely forward and **utterly unable** to straighten herself up or to look upward."

The KJV translates, Lk13v11. "And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could **in no wise** ("eis to panteles") lift herself up." **End of quotes.**

A certain needy woman had "a spirit of infirmity," "pneuma astheneias," a spirit that caused "astheneias," that is weakness and lack of strength. It does not say that she was possessed, but that an evil spirit had made her ill for 18 years. The poor woman "was bowed together," "en sugkuptousa," the imperfect active of "sugkupto" 4794, it only occurs here in the New Testament, it means, "to bend, to stoop altogether," she was completely overcome by a severe curvature of the spine. "And could in no wise lift herself up," is "kai me dunamene anakupsai **eis to panteles,**" the negative form of the previous statement. "Anakupsai," is the aorist active infinitive of "anakupto," to unbend, she was absolutely unable, "**eis to panteles,**" to bend herself back up. The poor woman was totally incapacitated by her infirmity, but Jesus healed her and said, **Lk.13v16.** "And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" **RSV.**

Adam Clark makes the following excellent note on Heb.7v25. "[Wherefore] Because he is an everlasting priest, and has offered the only available sacrifice, he is able to save, from the power, guilt, nature, and punishment of sin, to the uttermost, "eis to panteles," to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but in and through all times seems to be the particular meaning here, because of what follows, he ever liveth to make intercession for them; this depends on the perpetuity of his priesthood, and the continuance of his mediatory office." **End of quote.**

In Lk.22v31,32. we see the mighty interventions of the power gifts of Jesus in prayer, which delivered Peter and the other apostles from apostasy. "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, v32 but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." **NRSV.**

In John.17v11,12., we see how Jesus had guarded and kept the apostles through intervention with the power gifts of the Holy Spirit, and He will keep us in the same way, and we can keep others through our prayer power interventions.

We read in Heb.7v25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." **KJV. In Heb.7v25.,** the **RSV,** "draw near to God," and the **KJV,** "come unto God," is "proserchomenous to Theo." **Draw near,** is "**proserchomenous,**" the present participle of **proserchomai,**

and it emphasises continual activity, it is **the verb used in Heb.4v16**. The verb only occurs here in Hebrews in Paul's writings, and in 1Pet.2v4. **See "engizein,"** "to draw near," in James.4v8. Heb.7v19. **See Ps.73v28.** "But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works." **KJV. See Heb.10v22.** "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." **KJV.**

WE CAN COME BOLDLY TO THE THRONE OF GRACE.

See Heb.4v16. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need." "Let us therefore draw near" is "proserchometha oun," **the present active subjunctive of "proserchomai," which is, the present continuous, "let us keep on coming to" our sympathizing and Great High Priest.** We need to daily, constantly, and reverently approach God in worship, to receive all the benefits that can come from communion with our dear Lord Jesus. In Hebrews, this verb, "proserchomai," means a reverent approach to God for worship. It occurs in Hebrews, in the sense of approach to God through the Old Testament sacrifices, or through the sacrifice of Christ. See Heb.7v25. 10v1,22. 11v6. **In Rom.5v2.** "access," is the noun **"prosagogen,"** and it expresses the same idea of approach into the presence of our Almighty Father. **In communion with Jesus, God the Father, and the Holy Spirit, we can, as priests after the order of Melchisedec, operate Divine interventions in prayer through God's power and spiritual gifts, to bring deliverance to needy people, and so work with our Lord to perform His will.**

"That we may receive mercy," is "hina labomen eleos," the aorist active subjunctive of "lambano" 2983, to get hold of; with **"eleos," 1656,** which speaks of active Divine compassion and tender mercy. **"And find grace,"** is "kai charin heuromen." "Grace" is **"charis," 5485,** gracious kindness and "mercy" for past sins; and "grace" to resist evil, and face trials, and work for God, in daily life, in home and work. Paul makes it quite clear, that daily home life and work life, executed "heartily, as to the Lord," will bring a truly great reward. **We read in Col.3v23,24.** "And whatever you do, do it heartily, as to the Lord and not to men, v24 knowing that from the Lord you will receive the reward of the inheritance; **for you serve the Lord Christ."** **NKJV.** See Col.3v1-25. and Eph.5v15-33.

In Heb.4v16. "and find," is **"heuromen,"** the aorist active subjunctive of "heurisko," 2147, to find, obtain, get, perceive, and receive. **We are sure to receive what we need and ask for, because Jesus our Great High Priest is on the throne, and He is full of compassion, tender mercy and gracious kindness. So we can come "with boldness," "meta parrusias," and tell Jesus all the details of our, needs, problems, failures and sins.**

N.B. "To help us in time of need," is "eis eukairon boetheian." "Boetheia," 996, is used to speak of aid, and it also describes a rope or chain that is put around the hull of a ship to strengthen it in dangerous stormy weather; it only occurs here and Acts.27v17., in the New Testament. **It is derived from "boetheo," to run to the cry of, to succour, see Heb.2v18.,** where Jesus runs to the desperate cries of his brothers and sisters. **"Eukairos"** is derived from "eu," well, and "kairos," opportunity, it only occurs here in the New Testament. The sense is, literally, "for seasonable help, or help in good time;" or, "for Divinely well-timed help," or, "for Divine help in the nick of time;" help that God guarantees to give us before it is too late.

"Unto the throne of grace," is "to throno tes charitos," we have integrated "thronos" into our English language, to speak of the throne of kings, and the Thrones of God and Christ. Heb.1v3,8. This throne is different from the thrones of men, for God our Father and the Lord Jesus dispense grace and mercy from the beautiful kindness of their beings to needy mankind. Jesus calls His throne in the Mt.25v31., "the Throne of His glory."

In 1Tim 2v1-8. Paul uses "enteuxis" to counsel Christians under lethal persecution.

Intervening in World affairs with God's revelation and power gifts is our Melchisedec priestly privilege
"I exhort therefore, that, **first of all,** ("proton panton," "first in importance"), supplications (**"deesis" 1162**), prayers (**"proseuche," 4335**), **intercessions,** (**"enteuxis" 1783**), and giving of thanks (**"eucharistia" 2169**), **be made for all men:** v2 **For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.** v3 For this is good and acceptable in the sight of God our Saviour; v4 Who will have all men to be saved, and to come unto the knowledge of the truth.v5 For there is one God, and one mediator between God and men, the man Christ Jesus; v6 Who gave himself a ransom for all, to be testified in due time. v7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. v8 **I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."** **KJV.**

The noun, "enteuxis" 1783, is related to the verb "entugchano" 1793, it occurs in 1Tim.2v1., as the feminine plural accusative "enteuxeis," and in 1Tim.4v5., as the feminine singular genitive "enteuxeos." Like "entugchano" and "huperentugchano," "enteuxis" also has the meaning of "an intervention, with power, to effect a change." It does not occur in the Septuagint, the Greek version of the Old Testament Scriptures, except for 2Macc.4v8.

It is a certain fact that the child Jesus intervened in Israel's political affairs through His prayer life, and it is almost certain that Jesus had a "power intervention in prayer," in A.D. 6., when He was about ten years old, that removed Archelaus from power through the Romans, because of his extreme cruelty.

There can also be no doubt that intercessions, and "power interventions in prayer," for Peter, in the house of Mary, the mother of John Mark, brought about the release of Peter from prison. Acts.12v1-19. Their "prayer interventions with power" also undoubtedly brought about the judgemental act of Divine power that executed Herod Agrippa 1st., when he

was smitten by the angel, and eaten up by worms. Acts.12v20-21.

We repeat again Vincent's outstanding note on "enteuxis" 1783, in 1Tim.2v1.

"Intercessions enteuxeis. Only here and 1Tim.4v5., the Septuagint, 2Macc.4:8. The verb entungchanein, commonly rendered "to make intercession," Rom 8:27,34; 11:2; and huperentugchanein, "to intercede in behalf of," Rom.8v26. The verb signifies "to fall in with a person; to draw near so as to converse familiarly." Hence, enteuxis is not properly "intercession" in the accepted sense of that term, but rather approach to God in free and familiar prayer. "Entungchanein" in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers. End of quote.

What tremendous truth, "Jesus is eternally meeting us at every point, and intervening in all our affairs for our benefit." This was certainly needed as we can see from the following. Jesus the martyr, sustains and welcomes His martyrs.

The International Standard Bible Encyclopaedia, states under, "19. 200 Years of Persecution."

"For 200 years, to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For 200 years he that would follow Christ must count the cost, and be prepared to pay the same with his liberty and life. For 200 years the mere profession of Christianity was itself a crime. Christianus sum was almost the one plea for which there was Persecution no forgiveness, in itself all that was necessary as a 'title' on the back of the condemned. He who made it was allowed neither to present apology, nor call in the aid of a pleader. 'Public hatred,' writes Tertullian, 'asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name.' For the name itself in periods of stress, not a few, meant the rack, the blazing shirt of pitch, the lion, the panther, or in the case of maidens an infamy worse than death" (Workman, 103)." **End of quote.**

In the light of these terrible persecutions, we can well understand, why Paul said that every believer was to make this kind of praying for national leaders their top priority.

"Supplications, prayers, intercessions ("enteuxeis," the feminine plural of "enteuxis" 1783, which means, "an intervention, with power, to effect a change"), and giving of thanks, be made for all men; for kings, and for all that are in authority." Paul is teaching here, that the individual believer can change the whole atmosphere of the country, society and community that they live in, from one of great hostility, persecution, and unrest, to one of peace and quietness, by the operation of the power of God through the gifts of the Holy Spirit.

Paul wrote the first epistle to Timothy in A.D. 67, and at this time the great persecution of Christians, started by the Emperor Nero in A.D. 64, was at its height.

The fact that Paul had to state this exhortation makes it clear that the Christians, living at this time, were **NOT** fulfilling this very important injunction to effect the rulers of the nations with God's power. Tens of thousands of Christians were martyred, they were killed by lions, and bulls with metal tipped horns, and by other horrific means. Nero put inflammable substances on the bodies of Christians, even young teenagers, and set fire to them to illuminate his gardens at night. It is also interesting to note, that Nero died by committing suicide in the thirty-second year of his life, in July A.D. 68, a month after Paul had been beheaded. This would seem to indicate that believers in the Roman Empire took this exhortation made by Paul in A.D. 67, seriously, and "started to intervene with God's power and gifts in prayer," to bring to an end Nero's persecutions. God's judgement upon Nero resulted in a greater measure of peace in the Christian societies.

Even in this time of great persecution Paul instructs the suffering Christians, in Phil.4v6. "In nothing be anxious; but in everything by prayer ("proseuche," 4335), and supplication ("deesis" 1162), with thanksgiving ("eucharistia" 2169), let your requests("aitemata" 155, petitions, requests) be made known unto God." Thanksgiving and gratitude to God should be part of all of our various kinds of praying, even in the most trying of times.

The Amplified Bible renders Phil.4v6. "Do not fret or have any anxiety about anything, but in every circumstance and in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God." **End of quote.** "In nothing be anxious," is "meden merimnate," **the present imperative of "merimnao," 3309, it is a definite present continuous prohibition, "stop being anxious."**

N.B. 1. Jesus warns Christians to get out, and keep out, of Israel at the start of the great tribulation.

Jesus warns us that Christians in Judea are to flee into the wilderness, when Antichrist sets up the abomination of desolation, the divinely aided transportation of this woman, seems to be an obvious fulfilment of that prophetic warning. Mt.24v15-20. Our Lord was teaching the leaders of His Church in Mt.24., and His directions were for them and not the orthodox Jew. Anyway, it is a fact that no traditional Jew, who rejected Christ, would accept or heed His warnings and prophecies.

N.B. 2. The picture of this woman is far too magnificent for a group of unbelieving Israelites.

Here we see part of the Church filled with the power and glory of God. The symbols used are very striking and significant. The moon of Mosaic dispensation shone with the light of the Gospel, as the moon shines with the light of the sun. The

woman is not shining with the light of the moon of Judaism, she is clothed with the light of the Gospel sun. Jewish worship was a shadow of things to come. Many of the Old Testament types, shadows and prophecies have been fulfilled in the birth, life, death, resurrection and intercessory ministry of Christ. These revelations of Christ, and other prophetic and moral truths in the Old Testament Scriptures, constitute the moon under the feet of the woman, for the Church is founded upon the truths revealed to the Old Testament prophets, as well as the truth given to New Testament apostles. **Eph.3v5. Col.2v17. Heb.8v1-13. 10v1-16.**

The twelve stars are not the twelve tribes of Israel.

It is very unlikely that the twelve stars are the twelve tribes of Israel, for most of the sons of Jacob were rather wicked, and anything but shining lights. The Scriptures inform us that Christians are the only ones who do not follow Antichrist in the countries that are under his control. **Rev.13v8.** Antichrist will corrupt the Israelites who are not saved. **Dan.11v32-35.** We see from Revelation seventeen, that most of the Israelites do accept Antichrist and lean upon him.

The twelve stars are more likely to be the twelve apostles of Christ, as a star usually portrays an individual not a group of people. **Rev.1v20. 2v1. 12v4. 21v12-14. Mt.19v28.** Paul tells us in **Gal.3v28.**, that in this age of grace, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." Through the blood of Jesus the distinction between Jews and Gentiles is abolished, we are fellow citizens of the household of God. **Eph.2v11-22.**

The woman is surely giving birth to her own kind.

We know that the man child which is born to the woman is a group of Christians, for the martyred man child is said to have overcome Satan and Antichrist through the blood of the Lamb. **Rev.12v5,11,12.** We are also told in **Rev.12v17.**, that the seed of the woman keep the commandments of God **and have the testimony of Jesus Christ.**

N.B. 3. The Woman is not the whole Church of Christ.

The vast majority of the Church is now in Heaven and so is absolutely safe from being persecuted by Satan and the powers of darkness, in fact the Church will judge these evil angels. **1Cor.6v1-3. Jude.v14,15.** We see from **Rev.12v17.**, which speaks of the "seed of the woman," that the woman represents a limited number of Christians on earth, who flee into the wilderness for safety from the murderous wrath of Satan and Antichrist.. Christ's warning in **Mt.24v15-21. Mk.13v14-20. and Lk.21v20-24.**, is to the Christians in Judea, and not to the whole Church, this is an obvious fulfilment of that warning. The woman is fed by God for 3½ years in the wilderness, this has obviously a local, and not a universal fulfilment. **Rev.12v6,14-16.** The woman flees from Antichrist at the start of the great tribulation, and at this time his authority is limited to the Middle East and some countries North and East of this area. Antichrist certainly does not possess world-wide power. **Indeed, he never has world dominion even when he wins His final military victory in the Middle East, a few days before the end of the great tribulation.**

The wilderness referred to in Rev.12, could be a wilderness area in the region of Edom, Moab and Ammon, which, according to **Dan.11v41.**, never falls into the hands of Antichrist. When he does send an army to capture the woman, God opens up the ground and swallows his army up, they suffer same fate as the sons of Korah. **Rev.12v15,16.. Numb.16v28-35.** Antichrist appears to send out another army, just before Christ returns, in an attempt to destroy the saints in Edom. **In Is.63v1-6., and 34v1-8., we read that Jesus personally destroys this army.** Though Christians are persecuted and hated by all nations at this time, it is only when Antichrist puts his image in the Temple that life becomes impossible for them in Palestine. Christ's warning in **Mt.24v9-21.**, for Christians to flee from Judea, had a partial fulfilment in A.D. 70, when Jerusalem was destroyed by Titus. However, this warning is really directed at Christians in Judea during the last 3½ years of this age.

The warning in **Lk.21v20-24.**, for Christians to flee from Judea, when Jerusalem is surrounded by armies, had a definite fulfilment in A.D. 70, for v24 speaks of the dispersion of the Jews among the nations, and a long period of trampling under foot of Jerusalem by Gentiles, until the times of the Gentiles are fulfilled. As **Lk.21v20-24.**, has many prophecies concerning Christ's second coming, the warning to flee from Judea, and not to enter into Judea, when armies surround Jerusalem, must have a dual fulfilment, and also apply to the events of the great tribulation. Since **Rev.11v1,2.**, was written after Jerusalem and the Temple were destroyed by Titus, so another sanctuary has to be built and desecrated by Antichrist. We can only correctly interpret these prophecies when we accept that Christ's return will take place **after** the great tribulation. **Mt.25v15-31.**

N.B. 4. The woman in travail and her man child. Micah.4v10.

This does not seem to be the soul travail that we can have in prayer for sinners to be saved, even though Christians who know the truth will be making great efforts to win people to Jesus, and warn them of the approaching calamities under Antichrist. This travail is more likely to be that spoken of by Jesus in Mt.24v8., "all these things are the beginning of travail, THEN shall they deliver you up into tribulation, and shall kill you." Though at this time travail will, in some measure, be experienced by the universal Church, persecution will be particularly lethal for the Church in Judea. Jesus emphasises the necessity of enduring to the end. Mt.24v8-13. In Rev.12v13., "persecuted," is "edioxen," the aorist active indicative of "dioko," to hunt, to pursue, to chase, it speaks of hostile pursuit as in Mt.5v10-12. and 10v23..

The man child is a group of Christians who are martyred for their faith.

We read in Rev.12v11., that, "they loved not their lives unto death." Jesus said that the Church in Israel will experience travail, suffering and death. Mt.24v8,9. Those who are faithful to death will rule with Christ. Rev.2v26,27. 3v21. 20v4-6. The martyred man child is in sharp contrast to the Christians who allow the abounding iniquity of the last days to cool off

their "agape" love for God. Mt.24v12,13. The man child overcomes through the blood of Jesus, their word of testimony, and an utter disregard of love for their own life, out of love for God. Rev.12v10-12. They overcome, not by their own power, but by relying on God's grace and power. Personal love for God is the secret of victory, and its absence is the cause of defeat. 1Jn.2v12-14.

N.B. 5. The Great Red Dragon.

The red dragon is said to be Satan in **Rev.12v9.**, this indicates Satan's malevolent and ferocious disposition, and his desire to cause suffering, death and destruction. The seven heads are seven kingdoms under the control of Satan, he has used six of them in the past to oppress, persecute and dominate the Israelites. The previous six heads were Babylon, Medo-Persia, Greece, Egypt, Syria, and Rome. the sixth head was oppressing Israel in John's time. The seventh head, the kingdom of Antichrist, is still to come, and the ten horns are ten kings under Antichrist. The tail of the dragon casts the third part of the stars of heaven to the earth, these are without doubt the angels that fell with Satan.

The Ancient Serpent. Jesus said Satan was a liar and murderer from the beginning. Jn.8v44. His wickedness goes back to the angelic ages; He has always been the enemy of man, and as in Eden, he still tries to corrupt and destroy mankind.

The Devil. "Diabolos," "Slanderer," Satan is the slanderer who tries to take away a persons character. **1Tim.3v11. 2Tim.3v3. Tit.2v3. Jn.6v70. In Rev.12v10.**, Satan is called, "the accuser of the brethren," "ho katorgor," is one who brings a legal charge against another, it is a legal term and is used in Jn.8v10. **Acts.23v30,35. 24v7,8. and 25v16,18.. In Rev.12v10.**, "accused," is "kategoron," the present active participle of "kategoroo," to bring a legal accusation;" the present participle again shows the evil persistence, continual action, and habitual character of Satan's accusations. Satan, the father of lies and falsehood, accuses Christ's brethren day and night before their heavenly Father. Note the amazing malice and hate of Satan and the wonderful patience of God. The Devil, the greatest lawbreaker of all, claims the right to appear before God in Heaven, on the grounds of the Law of God, to make a legal accusation against the children of God. Envy will see a spot in a bright sky and dwell on it, failing to see the beauty and brightness in a life that love delights to dwell on. When a disciple gives the Devil grounds for accusation, the whole of Heaven knows about it, and when he sees, or thinks he sees, a weakness in one of Christ's brethren, he demands an opportunity to sift them, just as he did in the case of Peter. **Lk.22v31,32. 1Pet 5v8,9.**

Satan. "Satanas," this means adversary, opponent and enemy. Jesus applied it to Satan, when Peter tried to persuade Him not to go to the cross. **Mt.16v21-23. Mk.8v33.** Adversary is also used in legal matters. **Lk.12v58. 18v3. 1Pet.5v8. Mt.5v25.** Our enemy Satan can come like a roaring lion to devour us, and a fight to the death may be necessary. **1Pet.5v6-11.**

The Great Deceiver. In **Rev.12v9.**, "Satan, who deceiveth the whole world," "deceiveth," is "planon," the present active participle of "planao," to lead astray, to deceive; the present participle shows the continual evil persistence, and habitual character of Satan's attempts to deceive. **Jn.8v44.** Truth will protect us from his attempts to deceive; "It is written," gave Jesus victory over the deceiver, and it will give us victory too, if we love God's Word as the Saviour did. **Mt.4v1-11. Eph.6v14,17.**

It is a terrible tragedy that this once beautiful, wise, and great angel has had his character and disposition destroyed by evil until he can only find pleasure in iniquity and causing suffering. **Sin is no respecter of persons, it destroys the personalities of angels as well as the souls of men. Is.14v12-19. Ezek.28v11-19. Lk.10v17-19. Lk.11v17-26. Jn.12v31-33. 16v8-11. Rev.20v1-3,10.** Heaven is sick at heart over the misery that Satan and his angels inflict on God's Creation. The good angels are continually having the most distressing and painful conflicts with the powers of darkness when they come to minister to the children of God on earth. **Heb.1v13,14. Dan.10v12,13,19-21.** The whole of Heaven will rejoice with great joy when Michael and his angels cast Satan and his angels out of the heavenly places. **Rev.12v12.** The cleansing of the heavenlies will be followed 3½ years later by the cleansing of the earth. **Rev.11v15-19.** Michael means, "Who is like God," and shows his deep love for God and his real humility of mind, there is a complete absence of the self-exaltation and pride that brought about the fall of Satan, who said "I will be like the Most High." **Is.14v13-15.** There is a vast difference between the union that Michael had with his angels, and that which Satan has with his angels. Michael and his angels are banded together by the sweetest and most tender love for one another and God, whereas Satan and his angels are banded together only by a common hatred of good and God. There exists in Satan's ranks the most dreadful hatred, variance and strife, and one angel rules another only by a greater ferocity and greater spiritual strength; it is a kingdom of darkness, thanks be to God who has delivered us from the power and end of these evil angels, and translated us into the kingdom of love and light. **Col.1v12,13.**

N.B. 6. The rest of the seed of the woman.

God gives the woman wings to escape, which could well be the kind of supernatural transport that Elijah and Philip enjoyed. The "they" of **Rev.12v6.**, who feed the woman, are more likely to be angels than men. When God frustrates the attempt of Satan to kill these saints who flee into the wilderness, Satan tries to kill and persecute the rest of the woman's seed who are elsewhere. When Antichrist places his image in the Temple, it will distress Orthodox Jews even more than Christians, and as they see the warning that the Two Witnesses have given them about Antichrist come true, some will doubtless become Christians and suffer martyrdom as a result. However, the majority of the Jews will be completely deceived by the show of power that Antichrist puts on to substantiate his claim that he is God, and they will accept their false Messiah. **2Thes.2v1-12. Jn.15v19. 5v43.** Doubtless even some of these Jews will later have their eyes opened by the ministry of the Two Witnesses and will become Christians as a result, and the plagues and judgements of God, will cause many to realise that Jehovah is God. It is these converts, and other Christians in the kingdoms of Antichrist, that

Antichrist tries to trace and kill. Our Lord warns us in **Mt.24v15-31. and Rev.12v1-17.**, that it will not be safe for any Christian to remain in the kingdom of Antichrist after the setting up of the image in the Temple. Jesus said that, if it is possible, His disciples are to flee and escape from those who persecute them, and so avoid martyrdom. **Mt.10v23.**

To sum up then, the woman is a group of Christians, possibly, or probably, those in Judea, who God transports into a place of safety, for 3½ years. The man child is a group of Christians in Palestine who do not manage to escape when Antichrist breaks the covenant and puts his image in the Temple. The rest of the seed of the woman are other Christians who are scattered throughout the areas under the control of Antichrist.

The vision of this glorious woman gives us a revelation of God's wonderful fullness of provision for His Church in the last days, let us take God at His Word and prepare for those evil last days, for spiritual survival will depend on obtaining and living in God's fullness. Let us walk with God just as Enoch did in the evil days of his time, and fulfil the ministry of priests after the order of Melchizedek, and obtain and manifest all the spiritual armoury, and all the fullness of the spiritual gifts that God has promised us. This is the extra oil for the night that Jesus told us we would need to survive the spiritual darkness and wickedness of the last days. Mt.25v1-13. Let us walk with God and earnestly seek Him for His maximum fullness and gifts, and not be at ease and rest content with the superficial emptiness and insincere formality of man's empty traditions and practice. These evil last days demand a seeking after God's maximum, not a could not care less attitude that is contented with God's minimum.

GOD HAS OFTEN SHOWN LITTLE OR NO CONFIDENCE IN THE SPIRITUAL LEADERS OF HIS PEOPLE.

We read in Mt.23v1-4., "Then spake Jesus to the multitude, and to his disciples, 2 Saying, The Scribes and Pharisees sit in Moses' seat; 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: after their works: for they say, and do not. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers.

Jer.23v1-40. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. 3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4 And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. 5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. 7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. 9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. 10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. 11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. 12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD. 13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. 14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. 16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. 17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. 18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? 19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. 20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. 21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. 22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. 23 Am I a God at hand, saith the LORD, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. 28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. 29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? 30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbor. 31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. 32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them

not, nor commanded them: therefore they shall not profit this people at all, saith the LORD. **33** And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? Thou shalt then say unto them, What burden? I will even forsake you, saith the LORD. **34** And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. **35** Thus shall ye say every one to his neighbor, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? **36** And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. **37** Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? **38** But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; **39** Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: **40** And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Ezek.34v1-31. NKJV. "1 And the word of the LORD came to me, saying, 2 "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord God to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3 You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, *but* you do not feed the flock. 4 The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5 So they were scattered because *there was* no shepherd; and they became food for all the beasts of the field when they were scattered. 6 My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching *for them*." 7 'Therefore, you shepherds, hear the word of the LORD: 8 "As I live," says the Lord God, "surely because My flock became a prey, and My flock became food for every beast of the field, because *there was* no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock" — 9 therefore, O shepherds, hear the word of the LORD! 10 Thus says the Lord God: "Behold, I *am* against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them." 11 'For thus says the Lord God: "Indeed I Myself will search for My sheep and seek them out. 12 As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. 13 And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country. 14 I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. 15 I will feed My flock, and I will make them lie down," says the Lord God. 16 "I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment." 17 'And *as for* you, O My flock thus says the Lord God: "Behold, I shall judge between sheep and sheep, between rams and goats. 18 *Is it* too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture — and to have drunk of the clear waters, that you must foul the residue with your feet? 19 And *as for* My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet." 20 'Therefore thus says the Lord God to them: "Behold, I Myself will judge between the fat and the lean sheep. 21 Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, 22 therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. 23 I will establish one shepherd over them, and he shall feed them — My servant David. He shall feed them and be their shepherd. 24 And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken. 25 "I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods. 26 I will make them and the places all around My hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing. 27 Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I *am* the LORD, when I have broken the bands of their yoke and delivered them from the hand of those who enslaved them. 28 And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make *them* afraid. 29 I will raise up for them a garden of renown, and they shall no longer be consumed with hunger in the land, nor bear the shame of the Gentiles anymore. 30 Thus they shall know that I, the LORD their God, *am* with them, and they, the house of Israel, *are* My people," says the Lord God.'" 31 "You are My flock, the flock of My pasture; you *are* men, and I *am* your God," says the Lord God."

We say with Zeph.3v4. "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." KJV

N.B. Isa.56v10,11. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. v11 Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." KJV

The New Living translation translates Isa.56v10,11., "For the leaders of my people— the LORD's watchmen, his shepherds— are blind and ignorant. They are like silent watchdogs that give no warning when danger comes. They love to

lie around, sleeping and dreaming. v10 Like greedy dogs, they are never satisfied. They are ignorant shepherds, all following their own path and intent on personal gain."

The Living Bible translates Isa.56v10,11. "For the leaders of my people-the Lord's watchmen, his shepherds-are all blind to every danger. They are featherbrained and give no warning when danger comes. They love to lie there, love to sleep, to dream. v11 And they are as greedy as dogs, never satisfied; they are stupid shepherds who only look after their own interest, each trying to get as much as he can for himself from every possible source."

The Bible in Contemporary Language translates Isa.56v10-12. "For Israel's watchmen are blind, the whole lot of them. They have no idea what's going on. They're dogs without sense enough to bark, lazy dogs, dreaming in the sun. 11 But hungry dogs, they do know how to eat, voracious dogs, with never enough. And these are Israel's shepherds! They know nothing, understand nothing. They all look after themselves, grabbing whatever's not nailed down. 12 "Come," they say, "let's have a party. Let's go out and get drunk!" And tomorrow, more of the same: "Let's live it up!"

N.B. Jer.5v31. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" KJV

Paul gives us the Divine key to the Essential Nature of Divine Hymnology and Gospel Singing.

SCRIPTURE BASED HEARTFELT ANOINTED SINGING AND WORSHIP TO GOD.

We read In Eph.5v18-21. KJV. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; v19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; v20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; v21 Submitting yourselves one to another in the fear of God."

We also read in the NKJV of Ephesians.5v18-21. "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, v19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God."

We are to speak to ourselves and to one another with the divine truths contained in our God inspired hymnology. "Singing and making melody in your heart." The heart must always accompany the lips. It is a major sin to draw near to God with the lips, while the heart is far from him. Mt.15v8. We need many more worshippers in our churches whose hearts truly worship God, when they sing the praises of God!

Note well Col.3v15-17. NKJV. "And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17. And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

Note well the Amplified Version. of Col.3v15-17. "And let the peace (soul harmony which comes) from Christ rule (act as umpire continually) in your hearts [deciding and settling with finality all questions that arise in your minds, in that peaceful state] to which as [members of Christ's] one body you were also called [to live]. And be thankful (appreciative), [giving praise to God always]. 16. Let the word [spoken by] Christ (the Messiah) have its home [in your hearts and minds] and dwell in you in [all its] richness, as you teach and admonish and train one another in all insight and intelligence and wisdom [in spiritual things, and as you sing] psalms and hymns and spiritual songs, making melody to God with [His] grace in your hearts. 17. And whatever you do [no matter what it is] in word or deed, do everything in the name of the Lord Jesus and in [dependence upon] His Person, giving praise to God the Father through Him." AMP.

The richness, depth, and beauty of the Scriptures, and the teachings of Christ Jesus, are to be incorporated in our hymnologies and sacred music. This is the acid test of their veracity and Divine inspiration. Are our hymnologies full of the Scriptures and concentrate on glorifying our Father God and the Lord Jesus? The hymns of Charles Wesley, and other great hymn writers demonstrate this perfectly, they are inspired poetic collections and paraphrases of the Scriptures, this is the source of their great blessing and inspiration, the Word of Christ Jesus dwells richly in them.

Paul said that anyone who preached another Gospel is under the curse of God.

The subject is extremely serious, for we read in **Gal.1v8,9.** v8 "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. v9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed." The replacement of the great Biblical truths in the great hymns of the Church with trivial and superficial themes, preaches another Gospel.

The Amplified Bible Translates Gal.1v8,9. "but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you — anathema let him be! 9 as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive — anathema let him be!

Many modern sermons, hymns and songs do not reveal or speak about Jesus, or His Cross and death, and in doing so present another Gospel. The failure to impart any revelation about Jesus and His Cross, and the failure in much of our modern hymnology to dwell upon and reveal the greatness and majesty of God our Father is deeply disturbing. The lack of any real theological content in many of our modern hymns and choruses fills one with alarm. We are saddened to see that a shallow hymnology is pervading and invading the Church throughout the World; this kind of shallow hymnology does not feed the soul and spirit, and fails to inspire a real knowledge, and deep worship of God. We recognise that you cannot put old heads on young shoulders, nor make mature spiritual giants out of young converts; this takes time, and God will give His beloved young Christians time and great grace, and bring them to maturity. God used Asaph and other godly prophets to inspire and lead the young worshippers and worship leaders to maturity and great blessing. Let us follow their example.

Scholars inform us of the following helpful and interesting facts about Col3v15-17.

Col.3v16. (Interlinear Transliterated Bible.)

16	§ ὁ	λόγος	τοῦ	Χριστοῦ	ἐνοικεῖτω	ἐν	ὑμῖν	πλουσίως,
	AMSN	NMSN	AMSG	NMSG	V3SPAM	PD	OP2_PD	BX
	the	word	of	Christ	Let dwell	in	you	richly
	<u>3588</u>	<u>3056</u>	<u>3588</u>	<u>5547</u>	<u>1774</u>	<u>1722</u>	<u>5213</u>	<u>4146</u>
	Ho	lógos	toú	Christoú	enoikeíto	en	humín	plousíoo
	ἐν	πάσῃ	σοφίᾳ	διδάσκοντες	καὶ	νουθετοῦντες	ἑαυτοῦς,	
	PD	JFSDX	NFSD	V_PAPMPN	CCK	V_PAPMPN	OX2MPA	
	in	all	wisdom;	teaching	and	admonishing	one another	
	<u>1722</u>	<u>3956</u>	<u>4678</u>	<u>1321</u>	<u>2532</u>	<u>3560</u>	<u>1438</u>	
	en	pásee	sofía	didáskontes	kaí	nouthetoúntes	heautoús	
	ψαλμοῖς	and	ῥυμοῖς	ὠδαῖς	and	πνευματικαῖς	ἐν	[τῆ]
	NMPD	< <u>9999</u> >	NMPD	NFPD	< <u>9999</u> >	JFPDX	PD	AFSD
	in psalms		hymns	songs,		spiritual	with	
	<u>5568</u>		<u>5215</u>	<u>5603</u>		<u>4152</u>	<u>1722</u>	<u>3588</u>
	psalmoís		húmnois	oodaís		pneumatikaís	en	teé
	χάριτι	ᾄδοντες	ἐν	ταῖς	καρδίαις	ὑμῶν	τῷ	θεῷ·
	NFSD	V_PAPMPN	PD	AFPD	NFPD	OP2_PG	AMSD	NMSD
	grace	singing	in		hearts	your	to the	Lord.
	<u>5485</u>	<u>103</u>	<u>1722</u>	<u>3588</u>	<u>2588</u>	<u>5216</u>	<u>3588</u>	< <u>2316</u> >
	cháriti	ádontes	en	taís	kardíais	humoón	toó	Theoó

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wisdom;	teaching	and	admonishing	one another	in psalms
<u>4678</u>	<u>1321</u>	<u>2532</u>	<u>3560</u>	<u>1438</u>	<u>5568</u>
sofía	didáskontes	kaí	nouthetoúntes	heautoús	psalmoís

In Col.3v16., "Teaching," is "didaskontes," the present Greek active participle masculine plural nominative of "didasko," 1321, a prolonged form of a primary verb dao (to learn); to teach (in the same broad application): KJV - teach.

In Col.3v16., "Admonishing," or "warning," is "nouthetountes," the present Greek active participle masculine plural of "noutheteo," 3560, from the same as 3559; to put in mind, i.e. (by implication) to caution or reprove gently: KJV - admonish, warn. "Admonishing," "noutheteo," means, "to warn, exhort, admonish." The word includes both the

ideas of encouragement, and also reproof, or blame, as well. The participles may be used as imperatives as in Rom.12v11,16.

"With all wisdom," may go either with the preceding "living" or with the following "teaching and admonishing"; most prefer the latter (for the former, see KJV TC Gpd Mft). Psalms, hymns, and sacred songs may go with what precedes, that is, with Lightfoot and others (KJV, WEY, TC, MFT) say that the verbs "instructing and admonishing," by means of psalms, hymns and spiritual songs; whereas, (RSV TEV and most other modern translations read that they go with the participle "singing.")

Instruct: is the verb "noutheteoo," which means, "warn, admonish, instruct"; see "warn" in Col.1v28. Some have suggested that it may be best here to translate the verse, "teach one another and warn one another."

In Col.3v16,17., "the word of Christ," is the word spoken by Christ. This is not limited to His utterances while here on earth in His humiliation; it also refers to the whole body of Scriptural truth. "Dwell in" is **"enoikeítoo,"** the third person Greek singular present active imperative of 1774, **"enoikeo" from 1722 and 3611, to inhabit KJV, dwell in.** **"Oikos,"** means "a home." **"Oikeo,"** means, "to live in a home." Christians are to so yield themselves to the Scriptures that there is a fullness of God's Word in their being. The Word should be able to feel at home in our hearts. We should give it unrestricted liberty in our lives. "Richly" is **"plousioes,"** "abundantly." Not only must we be yielded to God's Word, we must have a good knowledge of it. The Holy Spirit talks to us and guides our lives through God's Word. The extent of His communication is usually decided by how much we know of the Scriptures. That is the language He uses.

The words, "in wisdom," are to be understood with that which follows, since "dwell in" is sufficiently qualified by "richly." Thus, the saints are in all wisdom to teach and admonish one another. The participles "teaching" and "admonishing" are imperative in force. **This teaching and admonition was to be in the form of psalms, hymns, and spiritual songs.** Vincent states that in the early Christian Church, it was not unusual to employ verse or rhythm for theological teaching or statement of truth. We do not use this method today in any formal presentation of theological or doctrinal teaching, although in our congregational singing, we do still follow the custom. Lightfoot defines these as follows: "While the leading idea of **"psalmos,"** (psalms) is a musical accompaniment and that of **"humnos,"** (hymns), praise to God, **"œide,"** (spiritual songs) is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. "Psalmos," we may suppose, is specially, though not exclusively (1Cor.14v26.), referring to the Psalms of David, which would form part of the religious worship of the early Church. On hymns would more appropriately designate those hymns of praise, which were composed by the Christians themselves, being either set forms of words, or by spontaneous inspiration by the Holy Spirit. The third word, "spiritual songs," gathers up the other two, and extends the precept to all forms of song, with the limitation however, that they must be "spiritual."

The saints are to sing with grace in their hearts to the Lord. The article occurs before "grace," marking it out as a particular grace, the grace of God supplied by the Holy Spirit to the yielded saint, the grace for daily living, that divine energy produced in the heart by the Holy Spirit. The word "grace," "charis," also means "thanksgiving," which element should be included in our singing. This singing should be to God. (That is, our singing should have for its purpose the glory of God, not the display of one's voice or musical techniques.

Translation by Weust. The word of Christ, let it be at home in you in abundance; with wisdom teaching and admonishing each other by means of psalms, hymns, spiritual songs, with the grace singing in your hearts to God. And all, whatever you do in the sphere of word or deed, do all in the name of the Lord Jesus, constantly giving thanks to God the Father through Him.

Paul is exalting Christ in this Epistle. "Christou," can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See 1Jn.2v14.

"Dwell," is "enoikeitoo," the present active imperative of "enoikeoo," to make one's home, to be at home.

"In you," is "en humin," not "among you."

"Richly," is "plousioos," an adverb derived from "plousios," (rich). See 1Tim.6v17. The following words explain "plousioos."

"In all wisdom," is "en pasee sophia." It is not clear whether this phrase goes with "plousioos," (richly) or with the participles following "didaskontes kai nouthetountes," see Col.1v28. Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here, (a sentence or construction in which the expected sequence is absent, a construction involving a break in grammatical sequence. A construction that involves the change from one grammatical sequence to another within a single sentence; e.g. While in the garden the door banged shut).

"With psalms," "psalmois," the Psalms in the Old Testament originally with musical accompaniment), hymns *humnois*, praises to God composed by the Christian's like 1 Tim 3:16), spiritual songs *oodais pneumatikais*, general description of all whether with or without instrumental accompaniment). The same song can have all three words applied to it.

Singing with grace *en chariti adontes*. In God's grace (2.Cor.1v12). The phrase can be taken with the preceding words. The verb *adoo* is an old one (Eph 5:19) for lyrical emotion in a devout soul.

In your hearts *en tais kardiais humoon*. Without this there is no real worship "to God" *too Theoo*. How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with Voice or with both it is all for naught if the adoration is not in the heart. (from Robertson's Word Pictures in the New Testament)

Colossians 3:16

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

The word of Christ. The only occurrence of the phrase. The word spoken by Christ.

Richly. See the note at [Rom 2:4](#), and compare [Col 1:27](#).

In all wisdom. Some connect with the preceding words, others with the following-"in all wisdom, teaching," etc. The latter seems preferable, especially in view of [Col 1:28](#), where the phrase occurs "teaching and admonishing in all wisdom;" because the adverb "richly" forms an emphatic qualification of "dwell in," and so appropriately terminates the clause; and because the whole passage is thus more symmetrical. "Dwell in has its single adverb richly, and is supported and expanded by two coordinate participial clauses, each of which has its spiritual manner or element of action (in all wisdom, in grace) more exactly defined" (Ellicott).

Admonishing. See the note at [Col 1:28](#). The participles "teaching and admonishing" are used as imperatives, as [Rom 12:9-13,16-19](#); [Eph 4:2-3](#); [Heb 13:5](#); [1 Peter 3:1,7,9,16](#),

One another is "heautous." "Yourselves." See the note at [Col.3v13](#).

Psalms. See the parallel passage, [Eph.5v19](#). A psalm was originally a song accompanied by a stringed instrument. See the note at [1Cor.14v15](#). The idea of accompaniment passed away in usage, and the psalm, in New Testament phraseology, is an Old Testament psalm, or a composition having that character. "A hymn is a song of praise," and "a song," "oodee," "ode") is the general term for a song of any kind. "Hymns" would probably be distinctively Christian. It is supposed by some that Paul embodies fragments of hymns in his epistles, as [1Cor.13](#). [Eph.5v14](#). [1Tim.3v16](#). [2Tim.2v11-14](#). [James.1v17](#). and [Rev.1v5,6](#). [15v3](#). are also supposed to be of this character. In both instances of his use of "oodee," "song," Paul adds the term "spiritual." The term may, as Trench suggests, denote sacred poems which are neither Psalms nor hymns, as Herbert's "Temple," or Keble's "Christian Year."* This is the more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual Christian teaching and admonition.

With grace "en tee chariti" Literally, the" grace. The article limits the meaning to the grace of God. "With grace" begins the second participial clause. (**Vincent's Word Studies.**)

Col.3v16. [**Let the word of Christ dwell in you richly**] I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. Thus the doctrine of God would dwell richly, that is; abundantly, among them. But there appears to be here an allusion to the Shechinah, or symbol of the divine presence, which dwelt in the tabernacle and first temple; and to an opinion common among the Jews, which is thus expressed in **Melchita**, fol. 38, 4: "In whatever place the LAW is, there the SHECHINAH is present with it." Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, there is God himself; and in that church or religious society where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God. Through bad pointing this verse is not very intelligible; the several members of it should be distinguished thus: Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs. This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it. See the note at [Eph 5:19](#).

The singing which is here recommended is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous, repetitions, which at once both deprave and disgrace the church of Christ. Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires, not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all education totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with GRACE in their hearts unto the Lord? (**from Adam Clarke's Commentary.**)

"Speaking to one another." This is a Divine command; and God expects us to promote worship and communion with Him, and purity of life by songs of praise. Singing was an important part of early Church worship, and was practiced by the Lord Jesus and His apostles, and by Christians throughout Church history. [Mt.26v30](#). [Lk.24v52,53](#).

"In psalms," "psalmois" 5568, set pieces of music, sacred odes accompanied with the voice, harp or other instrument; a "psalm;" collectively, the book of the Psalms. **The Psalms were sung by the Jews at the temple, and by the early Christians, and they have always been part of Church worship. They are valuable for instruction and devotion; the Scottish metrical psalms are a veritable treasure house. The psalms are full of doctrine and teaching as well as worship and praise.** See Asaph's remarkable psalms, he led the tabernacle worship. [1Chron.16v5](#). [Psalm 50](#), and [73 to 83](#). Note well [1Cor.14v26](#). "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

"And hymns." A "hymn," "humnois" 5215, is a technical word, which speaks properly of a song, which worships and honours God, and is directly addressed to God. The Holy Spirit can spontaneously inspire these hymns, or they can be from a well-known and well-loved hymnology. See Acts 16:25.

"Spiritual songs," Spiritual is "pneumatikais" 4152; songs is from "odais" 5603, odes or songs relating to spiritual and Divine things, which are quite distinct from songs sung by worldly people for their entertainment, where God is forgotten and excluded. Christian music should be very different from worldly music; worship should edify Christians and be done "decently and in order" 1Cor.14v40., and should not disgust the pure in heart. Things have gone and are badly wrong when witchdoctors say they are amazed that Christians use the same drumbeats that they use, to call up demons.

"Singing," is "adontes" 1030. The dominant character of music in the worship of God should be vocal. **God inhabits the praises of His people. Ps.22v3.** The Bible says that we can praise God with musical instruments, and if instruments are employed in worship, they can play a valuable part in enhancing the vocal music.

"Speaking to yourselves." The result of being filled with the Holy Spirit is both praise and thanksgiving that edify and build up the soul, and result in good relationships in the home and at work. Eph.5v19-21.

"And making melody in your heart to the Lord." Some people are not good at singing and making melody outwardly. But even they, when they are filled with the Spirit, will make acceptable music to God in their hearts. **"Making melody,"** is "psallontes" 5567, playing and singing, with an instrument. The word, which Paul uses, "psallo" 5567, is frequently used in the sense of touching or playing a lyre, or a harp; and then of making music, but it generally means to sing. It occurs in Rom.15v19., where it speaks of Gentiles singing to God's Name; and 1Cor.14v15., where it speaking of singing in tongues, as well as singing with the understanding; and in James.5v13., where it is translated, "sing psalms;" and here in Eph.5v19., where we are exhorted to sing from our hearts, and praise God from our hearts. The psalms, hymns, and songs are to be sung so that the heart is fully involved, and not so as to be merely musical entertainment, or just a mere external performance, we are singing to, and for, God.

"Giving thanks always." There is no limit on time or place. **"For all things."** There is no limit on circumstances; we can worship God in every circumstance of life. **1Thes.5v16-18.** v16 Rejoice always, v17 pray constantly, v18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you." **RSV.** See Rom.8v28.

"To the Lord." Singing is an act of worship and prayer, and should be regarded as being addressed directly to God; it is not a trivial and frivolous act. Those who lead in singing should be godly, spiritual, and devout people who sing from the heart, for they join the angels singing around the throne of God. We profane divine worship if we draw near to God with our lips, while our hearts are far from him. The heart must always go with our music; it must not be just a musical performance, too many soloists and choirs fail to sing from their hearts, when they sing the praises of God.

We read in Colossians.3v16. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms (and) hymns (and) spiritual songs, singing with grace in your hearts unto God."

"The word of Christ," is "ho" 3588, "logos" 3056, "tou" 3588, "Christou" 5547. This phrase only occurs here, though "the word of the Lord" occurs in 1Thes.1v8. 4v15. 2Thes.3v1. and elsewhere we read of "the word of God." The phrase "the word of Christ," can be either the subjective genitive (the word delivered by Christ), or the objective genitive (the word about Christ). See 1Jn.2v14. We need to let both dwell in us richly. **This shows the great importance of singing Scripture based hymns that glorify the Lord Jesus and God our Father, and extol the work and person of the Holy Spirit, such as are seen in the great hymns of Charles Wesley, and other great hymn writers.** Paul is praising and uplifting Jesus in this Epistle, and we need to do the same in our singing and preaching. **"Dwell,"** is "enoikeito" the present active imperative of "enoikeo" 1774, to make one's home, to be at home. **"In you,"** is "en" 1722, "humin" 5213, **in**, not, "among you." **"Richly,"** is the adverb "plousios" 4146, abundantly, copiously, and richly.

Vincent says it is preferable to connect, "in all wisdom," with "teaching and admonishing," not with the adverb "richly," because the adverb "richly" forms an emphatic qualification of "dwell in," and it terminates the clause; and makes the whole passage more symmetrical. **This is also confirmed by Col.1v28., where the phrase "teaching and admonishing in all wisdom," occurs.**

"Admonishing," "nouthetountes" 3560, is from the verb "noutheteo," 3560, literally, to put in mind (from "nous" 3563, mind), and so, to admonish, to caution or reprove gently, to warn, to exhort, from "nouthetes," admonisher. **Are we "put in mind" and instructed and warned about correct theology and practice by our modern psalms, hymns, and songs, and are they filled with good doctrinal teaching, "didaskontes" 1321?. We usually have to go to the great hymns of the Church, and the psalms of David and Asaph for such material.**

"Singing with grace," is "en" 1722, "chariti" 5485, "adontes" 103; **means literally, "singing in God's grace,"** a phrase also used in 2Cor.1v12. We are to sing psalms, hymns, and spiritual songs enveloped in God's presence and grace. The verb "ado" 103) is also used in Eph.5v19., for the inspired emotional worship of a devout soul.

"In your hearts," is "en" 1722, "tais" 588, "kardiais" 2588, "humoon" 5216. Without this there is no real worship to Jesus or God the Father. Our singing and preaching must be from our hearts, or we will fail to bless people, or fail to be acceptable to God. Within a year or two of this time Emperor Nero began a murderous persecution of Christians, so open and loud singing could have meant the death of one's family, and all the Christians who took part in the singing. Unbelievers were glad to report any singing Christians to the authorities, and they rejoiced in their execution, and enjoyed looting their property; so singing in the heart was the order of the day.

a. We read in 2Chron. 29v29,30. "And when they had finished offering, the king and all who were present with him bowed and worshipped. 30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the Lord **with the words of David and of Asaph the seer.** So they sang praises with gladness, and they bowed their heads and worshipped." **NKJV.** So we see that Hezekiah's revival was inaugurated and sustained with the inspired psalms of David and Asaph, the seer. Hezekiah and all that were with him bowed and worshipped, and the Levites were commanded to sing praise to the Lord with the words of David and Asaph the seer. The people sang praises with gladness and bowed their heads and worshipped.

N.B. It appears that Asaph could have been a descendant of Caleb. We read in **1Chron.2v42,43.** "The descendants of Caleb the brother of Jerahmeel were Meshah, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron. v43 The sons of Hebron were Korah, Tappuah, Rekem, and Shema. **NKJV.** We again read in **1Chron.2v50,51,55.** "**These were the descendants of Caleb:** The sons of Hur, the firstborn of Ephrathah, were Shobal the father of Kirjath Jearim, 51 Salma the father of Bethlehem, and Hareph the father of Beth Gader." v55 "And the families of the scribes who dwelt at Jabez were the Tirathites, the Shimeathites, and the Suchathites. **These were the Kenites** who came from Hammath, the father of the house of Rechab." **NKJV**

b. Asaph was a "seer," a "chozeh," 623.

"Chozeh" 623, means "one who was taught and instructed by visions." David so valued Asaph as a prophet of God that he appointed Asaph to be the leader of praise in the tent where the tabernacle was housed.

c. David knew that teaching was not enough, and victory depended upon communion with God, and a spirit of worship. See 1Pet.1v1-3. Examples. David wanted the people to catch and imbibe the spirit of worship, and experience the power of God, as they came to worship at the feasts, in the city of David, i.e. at Jerusalem. It was not just singing, it was anointed Holy Ghost inspired singing, with divinely inspired psalms led by Asaph the prophet who had an outstanding prophetic ministry.

David knew that the safety and security of Israel depended on the continual Holy Spirit inspired worship in the Tabernacle. David knew that prophetically directed worship was the best means of keeping the spiritual glow among God's people. David desired the people of God to be changed and inspired by listening to the inspired Holy Spirit inspired singing of Asaph and his brethren and children. **We read in Num10v35,36.,** " And whenever the Ark set out, Moses would shout, "Arise, O Lord, and let your enemies be scattered! Let them flee before you!" 36 And when the Ark was set down, he would say, "Return, O Lord, to the countless thousands of Israel!" New Living Translation. When Moses sent out the ark, he said "Let God arise and let your enemies be scattered, and let those who hate you flee before you." Numb.10v35.

N.B. Ps.68v1-8. "1 Let God arise, let his enemies be scattered: let them also that hate him flee before him. 2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. 3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. 4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. 5 A father of the fatherless, and a judge of the widows, is God in his holy habitation. 6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. 7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: 8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. **KJV**

As can be seen from 1Chron.25v1-3. "1 Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was: 2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied according to the order of the king. 3 Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the Lord. **NKJV**

Does the Bible have anything to say about the nature of Gospel music, and Gospel preaching? The answer is a very definite: Yes! For the preaching and hymnology that brings salvation, and inspires worship, prayer, and communion with God, is a vital part of Christian theology, worship, and evangelism.

The word "Gospel," means, "Good News," or "Good Tidings," and speaks of God's amazing love and mercy towards undeserving and sinful mankind, and His great efforts to save us. Ps.86v5,15. 103:8-11. 145v8,9. Is.55v6,7. Micah.7v18-20. Luke.1v78,79. Rom.10v12. Eph.1v7. 2v1-9. 3v8. We are to bring good news, to announce the glad tidings ("euaggelizo" 2097), of the Gospel ("euaggelion" 2098). The wonderful good news is that God is rich in mercy, and loves us with a great love, and that Jesus has died to save us. Eph.2v4. Our message is Jesus. We read in Acts.5v42., "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." See Acts.10v36. 17v18. While he was with the Corinthians Paul resolved to know nobody among them except Jesus Christ and Him crucified, and the

truth of his preaching was confirmed by mighty miracles through the power of the Holy Spirit, and in the wicked city of Corinth many came to know Jesus as Saviour. 1Cor.2v2-4. Acts.18v10.

The word of Christ is "ho logos tou Christou." This precise phrase only occurs here, though "the word of the Lord" occurs in 1Thes.1v8. 4v15. 2Thess.3v1. Elsewhere it is designated as "the word of God." "Christou," can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See 1Jn.2v14.

"Dwell," is "enoikeitoo," the present active imperative of "enoikeoo," to make one's home, to be at home.

"In you," is "en humin," and is not "among you."

"Richly," is the adverb "ploussioos," from "plousios," (rich). See 1Tim.6v17. **"In all wisdom," is "en pasee sofia."** It is not clear whether this phrase goes with "plousioos," (richly) or with the participles following "didaskontes kai nouthetountes," see Col.1v28. Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in Rom.12v11,16.

"With psalms," is "psalmois," the Psalms in the Old Testament were originally with musical accompaniment), "hymns," is "humnois," praises to God, like 1Tim.3v16., "spiritual songs," is "oodais pneumatikais," general description of all whether with or without instrumental accompaniment). The same song can have all three words applied to it.

"Singing with grace," is "en chariti adontes." In God's grace (2Cor.1v12.). The phrase can be taken with the preceding words. The verb "ado," is an old one (Eph.5v19.) and speaks of lyrical emotion in a devout soul.

"In your hearts," is "en tais kardiais humoon." Without this there is no real worship "to God" "too Theoo." Whether with instrument or with Voice or with both it is all for naught if the adoration is not in, and from, the heart.

In Col.3v16. the participles "teaching and admonishing" are used as imperatives, as in Rom.12v9-13,16-19. Eph.4v2,3. Heb.13v5. 1Pet.3v1,7,9,16.

"One another," is "heautous," "Yourselves." See Col.3v13.

Psalms. Note the parallel passage in Eph.5v19. A psalm was originally a song accompanied by a stringed instrument. See 1Cor.14v15. The thought of musical accompaniment passed away, and the psalm, in New Testament phraseology, is an Old Testament psalm, or a composition similar to the O.T. psalms.

"A hymn is a song of praise," and "a song" "oodee;" "ode," is a general term for a song of any kind. "Hymns" would probably be distinctively Christian. Some think that Paul refers to fragments of hymns in his epistles, as 1Cor.13. Eph.5v14. 1Tim.3v16. 2Tim.2v11-14. James.1v17. and Rev.1v5,6. 15v3., are also supposed to be of this character. In both instances of the use of "oodee," "song," Paul adds the term "spiritual." The use of these different compositions is not restricted to singing or to public worship. They are to be used in mutual Christian teaching and admonition.

Colossians 3:16-17. The saints are in all wisdom to teach and admonish one another. The participles "teaching" and "admonishing" are imperative in force. They exhort. "Admonishing" is "noutheteoe," "to warn, exhort, admonish." The word also contains the ideas of encouragement, reproof, and blame, as well.

This teaching and admonition was to be in the form of psalms, hymns, and spiritual songs. **Vincent** is authority for the statement that in the early Christian Church, it was not unusual to employ verse or rhythm for theological teaching or statement. That would explain Paul's exhortation, embracing this form of pedagogy, a system, which we do not use today in any formal presentation of theological or doctrinal teaching, although it does in congregational singing, we do still follow the custom.

Lightfoot defines these as follows: "While the leading idea of "psalmos," (psalms) is a musical accompaniment and that of "humnos," (hymns), praise to God, "oeide," (spiritual songs) is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once a psalm, hymn, and a spiritual song. In the text, the reference to psalms, we may suppose, is specially, though not exclusively (1Cor.14v26.), to the Psalms of David, which would early form part of the religious worship of the Christian brotherhood. On the other hand, hymns would more appropriately designate those hymns of praise, which were composed by the Christians themselves on distinctly Christian themes, being either set forms of words or spontaneous effusions of the moment. The third word, spiritual songs, gathers up the other two, and extends the precept to all forms of song, with the limitation however, that they must be spiritual."

The saints are to sing with grace in their hearts to the Lord. The article occurs before "grace," marking it out as a particular grace, the grace of God supplied by the Holy Spirit to the yielded saint, the grace for daily living, that divine energy produced in the heart by the Holy Spirit. The word "grace," "charis," also means "thanksgiving," which element should be included in our singing. This singing should be as to God, (the word "Lord" is not in the better manuscripts). That is, our singing should have for its purpose the glory of God, not the display of one's voice or musical technique.

Translation. Col.3v16,17. The word of Christ, let it be at home in you in abundance; with wisdom teaching and admonishing each other by means of psalms, hymns, spiritual songs, with the grace singing in your hearts to God. And all, whatever you do in the sphere of word or deed, do all in the name of the Lord Jesus, constantly giving thanks to God the Father through Him." (from Wuest's Word Studies from the Greek New Testament.

Christ's message in all its richness must live in your hearts. Teach and instruct one another with all wisdom. Sing psalms, hymns, and sacred songs; sing to God with thanksgiving in your hearts.

"The word of Christ" (RSV) is the Christian message, the gospel; it is the message about Christ. This is the only occurrence of this phrase in the NT. Some manuscripts have the more usual "the word of God" (as in Col.1v25.), or "the word of the Lord."

"Be at home" ("*enoikeo*:") can speak of the Holy Spirit, Rom.8v11. 2Tim.1v14., of faith, 2Tim.1v5., of sin, Rom.7v17.; see also "*oikeo en*", of the Holy Spirit, Rom.8v9,11. 1Cor.3v16. The Christian message must be an essential and permanent living force in us, not just an outward performance of routine activities.

In all its richness is a metaphor for all the resources and blessings, which are to be found in the Christian message. The phrase **in all its richness** speaks both of the **message, and** the way in which the message must **live** in us.

What follows in the Greek text may be variously understood: (1) the three participles "teaching, admonishing, singing" may be taken as imperatives, as so often occurs in the NT. (2) **With all wisdom** probably goes with "teaching and admonishing"; as most translators prefer this. (3) **Psalms, hymns, and sacred songs** may go with what precedes, that is, with the verbs "instructing and admonishing," by means of psalms, etc. (so Lightfoot, KJV Mft Gpd TC Wey)

Instruct: the verb *noutheteo* means, "warn, admonish, instruct"; see "warn" in Col.1v28., here it could mean, "warn.", it may be best here to translate "teach one another and warn one another."

In your hearts may be associated with **thanksgiving** (as RSV TEV and others do; Brc has "heartfelt"), or with the third participle "singing," in which case it could be taken to mean "singing with all your hearts," fervently, enthusiastically (so FrCL Brc Pphs NAB Gpd).

APPENDIX. 1. Jesus, Our Great High Priest, Continually Intervenes In Our Lives.

Scholars say of "entugchano" in Heb.7v25., "The idea is not intercession, but intervention."

K. Weust gives a most helpful translation of "entugchano" in Heb.7v25., he writes, "The word "intercession" is the translation of "entugchano," which speaks of intervention rather than merely intercession." End of quote.

Vincent makes the same important comment on "entugchano," in Heb.7v25.. "The idea is not "intercession," but "intervention." It includes every form of Christ's identifying himself with human interests." End of quote.

Vincent writes the following excellent comment on 1Tim.2v1., "Entugchanein in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers." End of quote.

Jesus our Great High Priest after the order of Melchisedec, continually intervenes in our lives with power, grace and love. And what is true of Jesus, our Great High Priest, is true of His brothers and sisters, who are priests after the order of Melchisedec; by God's grace and direction, they intervene by prayer in Church and world affairs, through God's grace, love, power and gifts. Rev.1v6. 5v10. 20v6. 1Cor.4v1. 1Pet.4v10.

"Entugchano" is used in the following places in the New Testament.

The Greek word "entugchano" 1793, does not occur in the Septuagint, except for the Apocrypha.

1. "Entugchano" is used in Rom.11v2-5., "v2 No, God has not rejected and disowned His people [whose destiny] He had marked out and appointed and foreknown from the beginning. Do you not know what the Scripture says of **Elijah, how he pleads with God against Israel?** [Ps 94: 14; 1 Kings 19:1.] v3 Lord, they have killed Your prophets; they have demolished Your altars, and I alone am left, and they seek my life. v4 But what is God's reply to him? I have kept for Myself seven thousand men who have not bowed the knee to Baal! [1 Kings 19:18.] v5 So too at the present time there is a remnant (a small believing minority), selected (chosen) by grace (by God's unmerited favour and graciousness). **AMP.**

"How he pleads with God against Israel," is "hos entugchanei to Theo kata tou Israel." "Entugchanei," the third person singular **present active indicative of "entugchano,"**1793, is used with the preposition "**kata,**" **against,** to accuse and act against another in a judicial way. It is used to describe Elijah's pleading with God **to intervene against** Israel. See 1Kings.19v10.

2. "Entugchano" is used in Acts.25v24., Festus uses "entugchano" to describe how the Jews had come before him and

petitioned him to try Paul and condemn him. In Acts.25v24. "Petitioned" is "enetuchon," the third person plural aorist active indicative of "entugchano" 1793. The Jews desired Festus to try Paul, and condemn him to death. **v24** And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people **petitioned me**, both at Jerusalem and here, **shouting that he ought not to live any longer.** RSVNT. "Shouting," is "boontes," the present active participle of "boao" 994, to shout in a riotous way, The Jews yelled at the top of their voices, and demanded the death of Paul.

When Paul testified in Jerusalem the Jews had violently threatened Paul and demanded his death.

See Acts.22v21-24. "And he (Jesus) said to me, 'Depart; for I will send you far away to the Gentiles.' v22 Up to this word they listened to him; **then they lifted up their voices and said, "Away with such a fellow from the earth! For he ought not to live."** v23 And as they cried out and waved their garments and threw dust into the air." v24 the tribune commanded him to be brought into the barracks, and ordered him to be examined by scourging, to find out why they **shouted** thus against him." RSV.

In Acts.25v15. **Festus explains to King Agrippa.** "And when I was at Jerusalem, the chief priests and the elders of the Jews informed me about him, petitioning for a judicial hearing and condemnation of him." AMP Version.

The TEV Version of Acts.25v15., reads, "and when I went to Jerusalem, the Jewish chief priests and elders brought charges against him and asked me to condemn him."

The KJV, "desiring to have judgment against him," follows E and Phi, the Byzantine texts, and Majority Text, and uses the noun "diken," which is used to mean, justice, judgment, punishment, and vengeance. **However,** the Critical Texts, p74, Aleph, A, B, C, and several others, read the noun "katadiken," which means, a sentence of condemnation, which meant the death sentence. This is clearly the meaning of both of these readings, for Paul's enemies only pretended that they wanted justice, but these evil religious leaders did not seek justice, they wanted Paul's death. Paul appeals to the Emperor, for he knew that the Jews only wanted him to return to Jerusalem, so that they could bring about his death. Acts.25v11,12,21.

3. "Entugchano" is used in Rom.8v34. and Heb.7v25. of Christ's High Priestly ministry.

It is twice used of Christ's ceaseless and active High Priestly ministry to aid us, as we draw near to God through Him.

We read in Heb.7v25., "he ever liveth to make intercession for them," is, "pantote zon eis to entugchanein huper auton." "Entugchanein," is the present continuous active infinitive of "entugchano," which states that Jesus is always actively engaged in intervening with power, grace, love, and His spiritual gifts, to meet the needs of His Church.

We read in Rom.8v34., "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us," "hos kai entugchanei huper hemon," literally, "who actively intervenes for us." **The KJV "intercession," is "entugchanei," the third person singular present active indicative of "entugchano," 1793.** These two Scriptures proclaim that Jesus is not passive, or static, in His High Priestly Ministry, **He is dynamically active in His interventions into our lives.** Jesus has been through all the trials and temptations of life and knows all about our needs, trials, and temptations and is totally and absolutely able to meet all our needs. Jesus is our Advocate and He paid the debt for our sins with his blood. We are pardoned and set free, and He unreservedly gives to us all the benefits and powers of His gifts, grace, love, and resurrection life. **See Isa.53v12.,** "Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, **And made intercession for the transgressors.** NKJV

K. Weust proclaims Christ's care and ability to meet all our needs in his translation of Heb.2v17,18., "For this reason it was an obligation for Him in all things to be made like His brethren, in order that He might become a compassionate and faithful High Priest in things pertaining to God, with a view to offering that sacrifice for the sins of the people that would perfectly meet the demands of God's justice. v18 For in that He suffered, having himself been tempted and put to the test, He is able to run to the cry of those who are being tempted and put to the test, and bring them aid." End of quote.

In Heb.2v18., the KJV "to succour," is "boethesai," the aorist active infinitive of the verb "boetheo," 997, from "boe," a cry, and "theo," to run, **and so means to run at a cry or call for help. Paul declares that Jesus runs to meet the needs of His suffering saints. In Lk.15v20.,** we see God the Father running to meet the repentant prodigal. **In Mt.15v24,25.,** the Syrophenician woman **was distraught because her daughter was grievously vexed with a demon,** she uses "boethai," the present active imperative of "boetheo" 997, to ask Jesus help her, and to run to her cry and deliver her child from the demon.

In Heb.2v18., "He is able," is "dunatai," the present passive indicative of "dunamai" 1410, "to be able, to have power." The power of Jesus to help us is derived not only from His Divine abilities, but also from the sympathy and understanding He acquired from His horrendous experiences of daily life, and the devastating trials of His true humanity. Jesus knows all about, and sympathises with, and aids, "those that are tempted," "tois peirazomenois," the present

passive participle of "peirazo," for He has been there, done that, and very definitely wore the tee shirt of temptation, trial, vicious opposition and cruel suffering.

We read in Heb.4v14-16. "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. v15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. v16 Let us then with confidence draw near to the throne of grace, **that we may receive mercy and find grace to help in time of need. RSV.**

Jesus does not "pray the Father," as though the Father were unwilling; but meets the Father on the behalf of men, as a Mediator in whom the Father is well pleased. Jesus asks, "eroteso," the asking of an equal. We read in Ex.30v8., that there was a "perpetual incense before the Lord," which was burnt by the high priest, which was not seen by the people. In the same way the eternally continuing, constant and unchangeable High Priestly Melchisedec intercession and intervention ministry of Jesus, is hidden from the children of God in this world.

Jesus is our advocate in Heaven. 1Jn.2v1. "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." **NKJV.** "An advocate," is the noun "parakleton" 3875. From "para," "to the side of," and "kaleo," "to summon," and speaks of "someone who is called to another's side to aid him," as an advocate in a court of justice. **See Jn.14v16.** "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." "Forever" is "eis ton aiona." Jesus and the Holy Spirit are to abide with us forever. **See Mt.28v20.** "Another Comforter," is "allon parakleton," (not "heteron," of another kind), but "allon," another of the same kind as Jesus, the Holy Spirit, like Jesus is our Paraclete, Helper, and Advocate with the Father. "Parakletos" was used in secular society for a legal assistant and advocate who pleads another's cause; in the New Testament it only occurs in John's writings. As Christians we have Jesus and the Holy Spirit as our Advocates with the Father, they act in a joint and integrated ministry on our behalf. See Rom.8v26-34. Jn.14v16,26. 15v26. 16v7. 1Jn.2v1. **N.B. In Jn.15v26.** "he ekeinos," the emphatic masculine pronoun is used to proclaim the real personality of "The Comforter," "ho parakletos," 3875, not the neuter "ekeino."

N.B. John.16v7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." The Holy Spirit is the gift of the ascended Christ and the Father.

N.B. Acts.1v4,5. "And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, of which [He said] you have heard Me speak. **[John.14v16,26. 15v26.]** v5 For John baptized with water, but not many days from now you shall be baptized with (placed in, introduced into) the Holy Spirit. **AMP**

4. "Entugchano" is used in. Rom.8v26., to describe the Holy Spirit's interventions to aid us in prayer.

N.B. The Holy Spirit's continuous and ceaseless interventions in our lives and needs.

We read in Rom.8v26,27. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." **KJV.**

The Greek word, "entugchano," occurs in Rom.8v26., where it is prefixed by "huper," ("huper," which means, "on behalf of"). "**Huperentugchano,**" is a striking word that describes the rescue by one who 'happens on' one who is in trouble, and 'in his behalf' ("huper") actively intervenes with power and grace, to effect a change. "**Maketh intercession for,**" is "**huperentugchanei,**" the present active indicative of the verb, "**huperentugchano**" 5241, "to intervene in behalf of," it is derived from "entugchano," 1793; and "huper," 5228. "**Huperentugchano,**" is only found here in Rom.8v26., in the New Testament. **It is a striking word that describes the act of dynamic and forceful rescue by the Holy Spirit, who meets the needs of one who is in trouble and "in his behalf" "huper," operates His almighty power and love to aid and deliver us,** and pleads for us with unspeakable yearnings, groanings and sighs too deep for utterance" "**alaletois.**" It is a Divine mixture of almighty active intervention, combined with the deepest compassionate intercession, with "sighs and groanings too deep for words." Our Friend and helper, the Holy Spirit, is unfailingly constant in His caring love for us, and only God knows the enormous cost of this very demanding, laborious, and harrowing ministry to Him. Paul uses the present active indicative "**huperentugchanei,**" to reveal to us the Holy Spirit's continual active ministrations of power, grace and love to the Church of Jesus.

Various translators translate the latter part of Rom.8v26., of the New King James Version, "the Spirit Himself makes intercession for us with groanings which cannot be uttered," ("**to 3588, Pneuma 4151, huperentugchanei 5241, huper 5228, hemon 2257, stenagmois 4726, alaletois 215,**")

The Amplified Bible reads. The Spirit "pleads in our behalf with unspeakable yearnings and groanings too deep for utterance."

The Revised Standard Version, reads. "The Spirit himself intercedes for us with sighs too deep for words."

The New Living Translation, reads. "The Holy Spirit prays for us with groanings that cannot be expressed in words."

Young's Literal translation, reads. "The Spirit himself doth make intercession for us with groanings unutterable."

K. Wuest, reads. "The Spirit himself comes to our rescue by interceding with unutterable groanings."

The New International Version, reads. "The Spirit himself intercedes for us with groans that words cannot express."

Others translators read, "In groans that words cannot express;" and "with inexpressible yearnings;" and "with sighs that are beyond words," and, with unuttered groanings," and "with "sighs that baffle words."

All these translations reveal the deep feelings, heart involvement, and pain that the Trinity experiences over the needs, heartbreak, pain, and suffering, of God's beloved children. The Trinity and their Angelic Hosts are not detached onlookers, they are continually and eternally active in their ministrations, and feel deeply all our trials, heartaches and problems, and are active in their interventions and ministrations to us.

N.B. The Holy Spirit's intervenes for us "with unutterable groanings," "stenagmois alaletois." or "sighs too deep for words." We do not know how or what to pray for, but the Holy Spirit aids and directs us, and intervenes and ministers divine aid, power, grace and love, to meet the needs upon both His heart and ours. These words show the deep heart involvement of the Holy Spirit with us in our trials and tribulations. The noun "tugchano," 5177. means properly, to hit the mark (in contrast to "hamartanein," to miss the mark), it speaks of one discharging a javelin or arrow. The Holy Spirit always hits the mark.

We often do not know how to pray as is necessary. Rom.8v26-28.

We read in Rom.8v26., "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for (us) with groanings which cannot be uttered."

"How to pray," is "to ti proseuometha." "Proseuometha," is the aorist subjunctive of "proseuchomai," 4336, to earnestly pray to God, and to worship; it is derived from "pros" 4314, towards; and the verb "euchomai," 2172, to wish, to pray to God.

"As we ought," is "katho dei," which means, "As is necessary." This well describes the limitations of our human knowledge in prayer. It does not refer to the form of prayer, or the words used in prayer, but to our human lack of knowledge of the true state of affairs concerning what we are praying for. Compare 2Cor.8v12. 1Pet.4v13. This is where praying with the gift of tongues is essential, for the Holy Spirit knows the needs we pray for, and as we pray in tongues we not only pray correctly, but we, and the Holy Spirit, intervene with the Holy Spirit's power gifts to meet people's needs. This was the secret of Paul's prayer life, he thanked God that he spoke in tongues more than the talkative and verbose Corinthians. 1Cor.14v18. Invocation of the Covenant Names of Yahweh (Jehovah), and the Name of Yeshua (Jesus), add great power to our prayer in tongues.

We read in the Amplified Version of Rom.8v26., "So too the [Holy] Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance. **AMP.**

In Jn.11v22., Martha has a limited perception of Jesus. Hebrews is written to correct our inaccurate ideas about Jesus.

Vincent comments on Jn.11v22., "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." "Wilt ask of God " is "aitese ton Theon." The verb "aiteo" is used of the asking of an inferior from a superior. "Erotao" is to ask on equal terms, and hence, is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence, Martha, as Trench observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking "aiteisthai" to Him which He never ascribes to Himself" ("Synonyms"). **Bengel says:** "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." **End of Vincent quote.**

We read in Jn.16v26., "At that day ye shall ask ("aiteo" 154) in my name: and I say not unto you, that I will pray ("erotao" 2065, to interrogate; by implication, to request) the Father for you." **KJV. We read in John.15v7,** "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you." **NKJV.** "Ask whatsoever ye will," is "ho ean thelete aitesasthe," the present active subjunctive of "thelo," to wish, to will, and the aorist imperative of "aiteo," to ask. Jesus gives this astounding promise "genesetai," the future middle of ginomai, **"it will come to pass."** This demands such an intimate union, communion, and harmony with Jesus that nothing will be asked out of harmony with His will, or the will of God the Father.

We read in Mark.11v23,24., "Truly I tell you, whoever says to this mountain, be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him. v24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it]." **AMP.**

"Believe that ye have received them," is "pisteuete hoti elabete," this is true faith, it believes and sees the fulfilment of Gods promise before it is received. "Elabete," is the aorist active indicative of "lambano" 2983, to take, to lay hold of,

to receive. "Believe," is "pisteuete," the second person, plural, present, active, imperative of "pisteuo" 4100, to believe, to have faith in.

N.B. 1John.2v28. "And now, little children, abide (live, remain permanently) in Him, so that when He is made visible, we may have and enjoy perfect confidence (boldness, assurance) and not be ashamed and shrink from Him at His coming." **AMP.**

We read in 1John.5v14. "And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to and hears us." **AMP.** The **ASV**, "toward him," is "pros auton," **face-to-face fellowship with Jesus brings boldness. "According to his will,"** is "kata to thelema autou." Jesus reveals to us that this is the secret behind answered prayer. **See 1Pet.4v19.**, which states that we can suffer according to the will of God. **In Eph.1v5,11, Gal.1v4.**, see God's resolve, fervent desire and great plans for us. "He heareth us," "akouei hemon," even when God does not give us an immediate answer to our prayers.

We see then, that the nature of our Lord's High Priestly ministry, is intervention, not just intercession. The passage in Heb.7v14-28. reveals our Lord's great High Priestly ministry. "v14 For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. v15 And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, [Ps 110:4.] v16 Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. v17 For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. [Ps 110:4.] v18 So a previous physical regulation and command is cancelled because of its weakness and ineffectiveness and uselessness; v19 For the Law never made anything perfect; but instead a better hope is introduced through which we [now] come close to God. v20 And it was not without the taking of an oath [that Christ was made Priest], **v21 For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated and addressed and saluted with an oath, The Lord has sworn and will not regret it or change His mind, You are a Priest forever according to the order of Melchizedek.** [Ps 110:4.] v22 In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant]. v23 [Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office]; **v24 But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him and intervene for them.** v26 [Here is] the High Priest [perfectly adapted] to our needs, as was fitting: holy, blameless, unstained by sin, separated from sinners, and exalted higher than the heavens. v27 He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people, because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up. v28 For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever. [Ps 110:4.] **AMP.**

Jesus continually intervenes directly in the world, and through His spiritual gifts to His Church. Jesus has a continual, unchangeable intervention ministry to His Church through the spiritual gifts He gives to His Church, and through His direct providential acts of power, grace and love in the affairs in the World.

We read in Heb.7v24., "**But He (Jesus), because He continues forever, has an unchangeable priesthood.**" **NKJV.**

Vincent translates it. "hath his priesthood unchangeable." He says, "The King James Version, misses the possessive force of the article, "his" priesthood, and the emphasis on "unchangeable," "aparabatos." This may be explained either as "inviolable," or "which does not pass over to another." Usage is in favour of the former meaning, but the other falls in better with the course of thought." **End of quote.**

"Hath an unchangeable priesthood," is "aparabaton echei ten hierosunen." **The word "unchangeable" is the translation of "aparabation,"** which is derived from "baino," "to step," and "para" "across," and the negative "alpha," which means "not;" so the compound word means, "not stepping across." So the word describes that which cannot be violated, or that which does not pass over to another. **The translation, "which does not pass over to another," is a negative way of expressing unchangeableness and permanence.** "Aparabatos," only occurs here in the New Testament, and does not occur at all in the Septuagint. **God placed Jesus in this High Priestly ministry and no one else has either the right, or the ability, to fulfil this demanding ministry, and take on its gigantic responsibility. See Heb.7v3,23,24.**

Jesus ministers continually, without a break, to all of the needs, of all of the Church, and the needs of all of the World, and with the Most High rules in the affairs of the kingdoms of men. **Dan.4v25,37. The demands and extent of this difficult, laborious and demanding task are beyond our comprehension!** Jesus has an eternal unchangeable and non-transferable priesthood, and He is able to save and deliver the believer in all the trials and problems of life. There is a continual outpouring of power, grace and love from Jesus to the needs within His Church, and the needs of the World.

Our Lord's High Priestly ministry is much more that saying words. He intervenes with power in our lives. **The Greek phrase used in Heb.7v25.,** to describe our Lord's ministrations in His High Priestly ministry, "to make intercession for them," is "eis to entungchanein huper auton." **"Entungchanein" is the present active infinitive of "entugchano,"** and translators say it means, "to deal with, to light upon or fall in with; to go to meet, for consultation, conversation, or supplication." **However, as we have seen, some notable scholars give a better and fuller light on the meaning of "entugchano," they say that it speaks of active intervention with power, grace, and love, rather than just intercession with words, and the present continuous active infinitive of "entugchano" confirms this. Jesus is always actively engaged in intervening to meet the needs of His Church.** ("Entugchano" is also used in **Acts.25v24. Rom.v27,34. and 11v2.,** but it does not occur anywhere in the Septuagint, (the Greek version of the Old Testament). (However, the compound verb, "huperentugchanein," occurs in **Rom.8v26.,** and speaks of the continuous interventions of the Holy Spirit in our lives. In 1Tim2v1., Paul uses the noun **"enteuxeis,"** "supplications," to direct us to use and invoke God's power to effect the leaders of the world.

Weust gives a most enlightening meaning of "entugchano he writes on Heb.7v25. "The word "intercession" is the translation of "entugchano," **which speaks of intervention rather than merely intercession.** It includes every form of Messiah's identifying Himself with humanity, and includes the idea of intercession. The writer speaks here of the present intercession of Messiah on behalf of believers, which is based upon and follows His once-for-all offering of Himself as the sacrifice for sin. **Translation.** But this (priest), because He abides forever, has the priesthood which is non-transferable, for which reason **He is able to be saving those completely and forever who come to God through Him, being always alive for the purpose of continually making intercession for them.** End of quote.

The Amplified Bible also says that "entugchano" can mean "intervention," we read in Heb.7v24,25., v24 "But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him **and intervene for them.**"

We read in Heb.7v25., "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." "To make intercession," is "eis to entungchanein," the present active infinitive of "entugchano." "The active interventions of Jesus in intercession, have cost Him more pain, sorrow, and suffering than words can ever tell. **In the phrase, "to the uttermost,"** "eis to panteles," **Rienecker** states it can mean either, or both, "for all time," or "fully and completely." The usual meaning of "panteles," is, all-complete, completely, utterly, perfectly.

"Panteles," only occurs in Heb.7v25. and Lk.13v11. K Wuest translates it: "A woman had a spirit that caused an infirmity 18 years and **was completely bent together** by a curvature of the spine, and was not able to raise herself up at all."

The New American Standard Update translates Lk.13v11., "And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all."

The Amplified Bible translates Lk.13v11., "And there was a woman there who for eighteen years had had an infirmity caused by a spirit. She was bent completely forward and **utterly unable** to straighten herself up or to look upward."

The KJV translates, Lk13v11., "And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could **in no wise** ("eis to panteles") lift herself up." **End of quotes.**

The woman had "a spirit of infirmity," "pneuma astheneias0.," a spirit that caused "astheneias," that is weakness and lack of strength. It does not say that she was possessed, but that an evil spirit had made her ill for 18 years. The poor woman "was bowed together," "en sugkuptousa," the imperfect active of "sugkupto" 4794, it only occurs here in the New Testament, it means, "to bend, to stoop altogether," she was completely overcome by a severe curvature of the spine. "And could in no wise lift herself up," is "kai me dunamene anakupsai **eis to panteles,**" the negative form of the previous statement. "Anakupsai," is the aorist active infinitive of "anakupto," to unbend, she was absolutely unable, **"eis to panteles,"** to bend herself back up. The poor woman was totally incapacitated by her infirmity, but Jesus healed her and said, **Lk.13v16.,** "And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" **RSV.**

Adam Clark makes the following excellent note on Heb.7v25. "[Wherefore] Because he is an everlasting priest, and has offered the only available sacrifice, he is able to save, from the power, guilt, nature, and punishment of sin, to the uttermost, "eis to panteles," to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but in and through all times seems to be the particular meaning here, because of what follows, he ever liveth to make intercession for them; this depends on the perpetuity of his priesthood, and the continuance of his mediatory office." **End of quote.**

In Lk.22v31,32. we see the mighty interventions of the power gifts of Jesus in prayer, which delivered Peter and the other apostles from apostasy. "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, v32 but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." **NRSV.**

In John.17v11,12., we see how Jesus had guarded and kept the apostles through intervention with the power gifts of the Holy Spirit, and He will keep us in the same way, and we can keep others through our prayer power interventions.

We read in Heb.7v25., "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." **KJV. In Heb.7v25.,** the **RSV,** "draw near to God," and the **KJV,** "come unto God," is "proserchomenous to Theo." **Draw near," is "proserchomenous," the present participle of proserchomai,** and it emphasises continual activity, it is **the verb used in Heb.4v16.** The verb only occurs here in Hebrews in Paul's writings, and in 1Pet.2v4. **See "engizein," "to draw near," in James.4v8. Heb.7v19. See Ps.73v28.** "But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works." **KJV. See Heb.10v22.** "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." **KJV.**

WE CAN COME BOLDLY TO THE THRONE OF GRACE.

See Heb.4v16., "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need." "Let us therefore draw near" is "proserchometha oun," **the present active subjunctive of "proserchomai," which is, the present continuous, "let us keep on coming to" our sympathizing and Great High Priest.** We need to daily, constantly, and reverently approach God in worship, to receive all the benefits that can come from communion with our dear Lord Jesus. In Hebrews, this verb, "proserchomai," means a reverent approach to God for worship. It occurs in Hebrews, in the sense of approach to God through the Old Testament sacrifices, or through the sacrifice of Christ. See Heb.7v25. 10v1,22. 11v6. **In Rom.5v2.,** "access," is the noun "**prosagogen,**" and it expresses the same idea of approach into the presence of our Almighty Father. **In communion with Jesus, God the Father, and the Holy Spirit, we can, as priests after the order of Melchisedec, operate Divine interventions in prayer through God's power and spiritual gifts, to bring deliverance to needy people, and so work with our Lord to perform His will.**

"That we may receive mercy," is "hina labomen eleos," the aorist active subjunctive of "lambano" 2983, to get hold of; with "**eleos,**" 1656, which speaks of active Divine compassion and tender mercy. **"And find grace,"** is "kai charin heuromen." "Grace" is "**charis,**" 5485, gracious kindness and "mercy" for past sins; and "grace" to resist evil, and face trials, and work for God, in daily life, in home and work. Paul makes it quite clear, that daily home life and work life, executed "heartily, as to the Lord," will bring a truly great reward. **We read in Col.3v23,24.,** "And whatever you do, do it heartily, as to the Lord and not to men, v24 knowing that from the Lord you will receive the reward of the inheritance; **for you serve the Lord Christ."** **NKJV.** See Col.3v1-25. and Eph.5v15-33.

In Heb.4v16., "and find," is "**heuromen,**" the aorist active subjunctive of "heurisko," 2147, to find, obtain, get, perceive, and receive. **We are sure to receive what we need and ask for, because Jesus our Great High Priest is on the throne, and He is full of compassion, tender mercy and gracious kindness. So we can come "with boldness," "meta parresias," and tell Jesus all the details of our, needs, problems, failures and sins.**

N.B. "To help us in time of need," is "**eis eukairon boetheian.**" "**Boetheia,**" 996, is used to speak of aid, and it also describes a rope or chain that is put around the hull of a ship to strengthen it in dangerous stormy weather; it only occurs here and Acts.27v17., in the New Testament. **It is derived from "boetheo," to run to the cry of, to succour, see Heb.2v18.,** where Jesus runs to the desperate cries of his brothers and sisters. "**Eukairos**" is derived from "eu," well, and "kairos," opportunity, it only occurs here in the New Testament. The sense is, literally, "for seasonable help, or help in good time;" or, "for Divinely well-timed help," or, "for Divine help in the nick of time;" help that God guarantees to give us before it is too late.

"Unto the throne of grace," is "to throno tes charitos," we have integrated "thronos" into our English language, to speak of the throne of kings, and the Thrones of God and Christ. Heb.1v3,8. This throne is different from the thrones of men, for God our Father and the Lord Jesus dispense grace and mercy from the beautiful kindness of their beings to needy mankind. Jesus calls His throne in the Mt.25v31., "the Throne of His glory."

In 1Tim 2v1-8. Paul uses "enteuxis" to counsel Christians under lethal persecution.

Intervening in World affairs with God's revelation and power gifts is our Melchisedec priestly privilege

"I exhort therefore, that, **first of all, ("proton panton," "first in importance"),** supplications ("**deesis**" 1162), prayers ("**proseuche,**" 4335), **intercessions, ("enteuxis" 1783),** and giving of thanks ("**eucharistia**" 2169), **be made for all men;** v2 **For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.** v3 **For this is good and acceptable in the sight of God our Saviour;** v4 **Who will have all men to be saved, and to come unto the knowledge of the truth.**v5 **For there is one God, and one mediator between God and men, the man Christ Jesus;** v6 **Who gave himself a ransom for all, to be testified in due time.** v7 **Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.** v8 **I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."** **KJV.**

The noun, "enteuxis" 1783, is related to the verb "entugchano" 1793, it occurs in 1Tim.2v1., as the feminine plural accusative "enteuxeis," and in 1Tim.4v5., as the feminine singular genitive "enteuxeos." Like "entugchano" and "huperentugchano," "enteuxis" also has the meaning of "an intervention, with power, to effect a change." It does not occur in the Septuagint, the Greek version of the Old Testament Scriptures, except for 2Macc.4v8.

It is a certain fact that the child Jesus intervened in Israel's political affairs through His prayer life, and it is almost certain that Jesus had a "power intervention in prayer," in A.D. 6., when He was about ten years old, that removed Archelaus from power through the Romans, because of his extreme cruelty.

There can also be no doubt that intercessions, and "power interventions in prayer," for Peter, in the house of Mary, the mother of John Mark, brought about the release of Peter from prison. Acts.12v1-19. Their "prayer interventions with power" also undoubtedly brought about the judgemental act of Divine power that executed Herod Agrippa 1st., when he was smitten by the angel, and eaten up by worms. Acts.12v20-21.

We repeat again Vincent's outstanding note on "enteuxis" 1783, in 1Tim.2v1..

"Intercessions enteuxeis. Only here and 1Tim.4v5., the Septuagint, 2Macc.4:8. The verb entungchanein, commonly rendered "to make intercession," Rom 8:27,34; 11:2; and huperentugchanein, "to intercede in behalf of," Rom.8v26. The verb signifies "to fall in with a person; to draw near so as to converse familiarly." Hence, **enteuxis is not properly "intercession" in the accepted sense of that term**, but rather approach to God in free and familiar prayer. **"Entungchanein" in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers. End of Vincent quote.**

What tremendous truth, "Jesus is eternally meeting us at every point, and intervening in all our affairs for our benefit." This was certainly needed as we can see from the following. Jesus the martyr, sustains and welcomes His martyrs.

The International Standard Bible Encyclopaedia, states under, "19. 200 Years of Persecution."

"For 200 years, to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For 200 years he that would follow Christ must count the cost, and be prepared to pay the same with his liberty and life. For 200 years the mere profession of Christianity was itself a crime. Christianus sum was almost the one plea for which there was Persecution no forgiveness, in itself all that was necessary as a 'title' on the back of the condemned. He who made it was allowed neither to present apology, nor call in the aid of a pleader. 'Public hatred,' writes Tertullian, 'asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name.' For the name itself in periods of stress, not a few, meant the rack, the blazing shirt of pitch, the lion, the panther, or in the case of maidens an infamy worse than death" (Workman, 103)." **End of quote.**

In the light of these terrible persecutions, we can well understand, why Paul said that every believer was to make this kind of praying for national leaders their top priority. "Supplications, prayers, intercessions ("enteuxeis," the feminine plural of "enteuxis" 1783, which means, "an intervention, with power, to effect a change"), and giving of thanks, be made for all men; for kings, and for all that are in authority." Paul is teaching here, that the individual believer can change the whole atmosphere of the country, society and community that they live in, from one of great hostility, persecution, and unrest, to one of peace and quietness, by the operation of the power of God through the gifts of the Holy Spirit.

Paul wrote the first epistle to Timothy in A.D. 67, and at this time the great persecution of Christians, started by the Emperor Nero in A.D. 64, was at its height. The fact that Paul had to state this exhortation makes it clear that the Christians, living at this time, were **NOT** fulfilling this very important injunction to effect the rulers of the nations with God's power. Tens of thousands of Christians were martyred, they were killed by lions, and bulls with metal tipped horns, and by other horrific means. Nero put inflammable substances on the bodies of Christians, even young teenagers, and set fire to them to illuminate his gardens at night. It is also interesting to note, that Nero died by committing suicide in the thirty-second year of his life, in July A.D. 68, a month after Paul had been beheaded. This would seem to indicate that believers in the Roman Empire took this exhortation made by Paul in A.D. 67, seriously, and "started to intervene with God's power and gifts in prayer," to bring to an end Nero's persecutions. God's judgement upon Nero resulted in a greater measure of peace in the Christian societies.

Even in this time of great persecution Paul instructs the suffering Christians, in Phil.4v6., "In nothing be anxious; but in everything by prayer ("proseuche," 4335), and supplication ("deesis" 1162), with thanksgiving ("eucharistia" 2169), let your requests("aitemata" 155, petitions, requests) be made known unto God." Thanksgiving and gratitude to God should be part of all of our various kinds of praying, even in the most trying of times.

The Amplified Bible renders Phil.4v6., "Do not fret or have any anxiety about anything, but in every circumstance and in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God." **End of quote.** "In nothing be anxious," is "meden merimnate," **the present imperative of "merimnao," 3309, it is a definite present continuous prohibition, "stop being anxious."**

Jesus was under continual persecution, and died a martyr's death, but He said in Mt.6v25., "Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?" **ASV. "Be not anxious for your life,"** is "me

merimnate te psuche humon." **"Merimnate," is the present active imperative of "merimnao" 3309.** "Anxious" is a good translation, for the King James Version, "Take no thought for your life," is a poor translation in today's language, for the word "thought" speaks of mental planning, and it fails to convey the idea of anxiety which is in the Greek word. "Take thought," was a correct rendering when the King James Version was made, since the old English word "thought," meant anxiety or worry.

Though "merimnao" does include the ideas of worry and anxiety, it can also sometimes include the ideas of thoughtful care and concern, as in 1Cor.7v32., "careth for the things of the Lord;" and 1Cor.12v25., "that the members should have the same care one for another." See the RSV of Phil.2v20., "I have no one like him, who will be genuinely anxious for your welfare. See the KJV of Phil.2v20., "For I have no one like-minded, who will sincerely care for your state." In these Scriptures the sense of anxiety or worry is entirely improper. In other cases anxiety and worry is foremost, as in Mt.13v22., "the care of this world," which chokes the good seed. See also Lk.8v14., "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." KJV.

In Lk.10v41., when Jesus says "art anxious," He uses "merimnas," the present active indicative of "merimnao" 3309, to gently rebuke Martha for her anxiety and agitation about preparing a meal for Jesus. Like Martha, many housewives, can be subject to anxiety and agitation over the pressures of life, of home relationships, and finances.

As we have seen, Jesus warned against anxiety in His Sermon on the Mount. Mt.6v25,28,31,34. See Lk.12v11,22,26.

We read in Mt.6v31., "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" **RSV. Jesus uses the aorist active subjunctive of "merimnao," 3309, "to be anxious about, with the negative, to direct his disciples not to have the habit of soul-destroying worry about food and clothing.** The related noun is "merimna," "care," which speaks of a dividing care, which distracts the heart of a person from the true purpose and goal of life. However, the word can also speak of thoughtful care, as well as the idea of worry and anxiety. **In Mt.6v34.,** Jesus repeats the prohibition with the aorist subjunctive: "Do not become anxious," It is worry about the future, which Jesus warns against here.

In 1Pet.5v7. "Casting all your care upon him; for he careth for you." "Casting," is the aorist participle "epiripsantes," which indicates a once for all act; throwing the whole life with all its care on him. "He careth" is "melei," which speaks of the "watchful" providential care, love and affection of God. Let us humble ourselves before God and cast all our anxiety on Him. Pride can cause much of our anxiety. Often human beings find it difficult and humiliating to cast everything upon another and be cared for. **However, God resists the proud and gives grace to the humble, and it is only as we submit to God that we can successfully resist the Devil, and see him flee from us. James.4v6,7.** God really does care for us.

In 1Pet.5v7., the King James Version unfortunately ignores the distinction between the two kinds of care, anxiety is not distinguished from God's tender providential love and care for His beloved children. "Casting all your care ("merimnan," "anxiety") upon Him, for He careth ("auto melei") for you." **"Melei" 3199, is the present active indicative of "melo," and proclaims to us the continuous active present tense care of God. God states that we are the object His care; the care of forethought, attention and love, not of worry and anxiety.** "Casting," is "epiripsantes," the aorist active participle of "epirripto" 1977, which means, "to throw upon, to place upon," it only occurs in the New Testament here in 1Pet.5v7. and Lk.19v35., where they were casting their clothes on the colt that Jesus was to ride upon.

The Amplified Bible translates 1Pet.5v7. beautifully, "Casting the whole of your care [all your anxieties, all your worries, all your concerns, once and for all] on Him, for He cares for you affectionately and cares about you watchfully. [Ps.55v22.]" **End of quote.** God is always watchfully, thoughtfully and affectionately really caring for His beloved children, **and that means you.**

The Living Bible also has a lovely translation of 1Pet.5v7., "Let him have all your worries and cares, for he is always thinking about you and watching everything that concerns you."

See also Ps.55v22., in The Amplified Bible, "Cast your burden on the Lord [releasing the weight of it] and He will sustain you; He will never allow the [consistently] righteous to be moved (made to slip, fall, or fail)." **End of quote.**

Note, Luke.12v32., "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom." **KJV**

See also Lk.21v18,19., "But there shall not an hair of your head perish. v19 In your patience possess ye your souls." **KJV.**

We have finished this section with Lk.21v18,19., a Scripture on the Second Coming of Jesus, and I have done this deliberately, for when the hearts of men are failing them for fear for the catastrophic things that are coming on the earth. **If we walk with God we can be at peace, and be free from anxiety, for Jesus has told us that these things must happen first, and shortly after them, Jesus will return and set up His kingdom.**

PRAYER AND INTERCESSION. INSTRUCTIONS FOR THE DANGEROUS LAST DAYS.

In Lk.21v12-19., Jesus warns of great persecution and hard times for His Church. Jesus tells us in, Luke.21v17-19., “And you will be hated (despised) by everyone because [you bear] My name and for its sake. v18 But not a hair of your head shall perish. [1Sam.14v45.] v19 By your steadfastness and patient endurance you shall win the true life of your souls. **AMP.**

Intervention with God’s revelation and power judgement gifts is a vital part of Great Tribulation ministry.

As we have already seen in 1Tim.2v1-8., Paul states that every believer is to make their top priority, “supplications, prayers, **intercessions** (“enteuxeis,” the feminine plural accusative of “enteuxis” 1783, which means, “an intervention, with power, to effect a change”), and giving of thanks, be made for all men; For kings, and for all that are in authority.” Paul is teaching here, that the individual believer can often change the spiritual atmosphere of the country, society and community which they live in, from one of great hostility, persecution, and unrest, to one of peace and quietness, by persevering prayer and the intervention through the gifts of the Holy Spirit and the power of God.

By these “power interventions in prayer,” the believer actively restrains the Devil and his evil angels from putting their evil plans and purposes into operation through evil worldly rulers and leaders. This becomes extremely important in the last three and a half years of this Age of Grace, the period known as The Great Tribulation. During this time God removes His restraint upon the Devil and the powers of darkness, so that the “Mystery of Iniquity,” (or better “Mystery of Lawlessness”) will begin to fully manifest itself. The striking prophetic example of this intervention with God’s gifts and power is seen in the ministry of the Two Witnesses in Rev.11., and the mighty interventions of the woman in Rev.12., which we will now consider.

God’s answer to Antichrist, two mighty New Testament prophets, the Two Witnesses.

It will be through these “power interventions,” during “The Great Tribulation”, that believers in Jesus, like the Two Witnesses, will manifest great power and authority, and bring Divine judgement, by Angelic ministry, and through the gifts of the Holy Spirit, upon the powers of darkness, and Satan’s children upon the earth. They manifest the ultimate in judgement ministry. We read in Rev.11v3-6., “And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.” v4 These are the two olive trees and the two lamp stands standing before the God of the earth. v5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. v6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, **as often as they desire. NKJV. N.B. “As oft as they desire,” this is a totally new level of authority, it is New Testament Elijah ministry.”**

The followers of Antichrist will persecute and kill God’s children, and massacre hundreds of millions of the world’s population, and devastate and destroy great areas of the earth. The Divine judgements upon these wicked followers of Antichrist through the Two Witnesses, and other powerful Christians, will have a restraining effect upon these evil people, and will frustrate them from carrying out many of their evil desires and deeds.

N.B. The Woman of Rev.12. is part of the Church specially created and empowered by God for the last days.

Some say that the woman is Mary, and the man-child is Jesus, however, Rev.4v1., definitely informs us that the things that followed were in the future and not in the past. So the woman of Rev.12., cannot be Mary, nor is the man-child Jesus.

The vision of this glorious woman reveals to us one of God's major purposes for the last days. She represents a group of people, who are foreknown, designed, specially created and empowered by God for the Great Tribulation. It is a group of praying people, with prepared hearts and special Melchisedec priestly intervention ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes. Through this vision God also gives us a definite promise that He will protect, provide and empower the seeking hearts in His Church in a new and special way in the last days, and will not leave His Church defenceless in the great tribulation. This glorious woman reveals that part of the Church will be clothed with the fullness of God’s power, and will be transported, protected and fed by God. **This group is a major part of God's answer to the mystery of iniquity, and it is one of many such groups, who operate in other parts of the world.** This woman is certainly not speaking of Orthodox Jews; however this group, or a group like it, could well be speaking of the Christian Church in Israel, for the following reasons.

a. Jesus warns Christians to get out, and keep out, of Israel at the start of the great tribulation.

Jesus warns us that Christians in Judea are to flee into the wilderness, when Antichrist sets up the abomination of desolation, the divinely aided transportation of this woman, seems to be an obvious fulfilment of that prophetic warning. Mt.24v15-20. Our Lord was teaching the leaders of His Church in Mt.24., and His directions were for them and not the Orthodox Jew. Anyway, it is a fact that no traditional Jew, who rejected Christ, would accept or heed His warnings and prophecies.

b. The picture of this woman is far too magnificent for a group of unbelieving Israelites.

Here we see part of the Church filled with the power and glory of God. The symbols used are very striking and significant. The moon of Mosaic dispensation shone with the light of the Gospel, as the moon shines with the light of the sun. The woman is not shining with the light of the moon of Judaism, she is clothed with the light of the Gospel sun. Jewish worship was a shadow of things to come. Many of the Old Testament types, shadows and prophecies have been fulfilled in the birth, life, death, resurrection, and intercessory and intervention ministry of Christ. These revelations of Christ Jesus, and other prophetic and moral truths in the Old Testament Scriptures, constitute the moon under the feet of the woman, for

the Church is founded upon the truths revealed to the Old Testament prophets, as well as the truth given to New Testament apostles. Eph.3v5. Col.2v17. Heb.8v1-13. 10v1-16.

c. The twelve stars are not the twelve tribes of Israel.

It is very unlikely that the twelve stars are the twelve tribes of Israel, for most of the sons of Jacob were rather wicked, and anything but shining lights. We read in Rev.13v8., that Christians are the only ones who do not follow Antichrist in the countries that are under his control. Antichrist will corrupt the Israelites who are not saved. **Dan.11v32-35.** We see from Rev.17., that most of the Israelites do follow Antichrist, and he kills those who reject him. We read in Zech.13v8,9., that Jesus executes two out of three Jews when He returns at His Second Coming, because they have been corrupted by Antichrist.

The twelve stars are more likely to be the twelve apostles of Christ, as a star usually portrays an individual not a group of people. **Rev.1v20. 2v1. 12v4. 21v12-14. Mt.19v28. Paul tells us in Gal.3v28.**, that in this age of grace, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." Through the blood of Jesus the distinction between Jews and Gentiles is abolished, we are fellow citizens of the household of God. **Eph.2v11-22.**

d. The woman is surely giving birth to her own kind.

We know that the man-child, which is born to the woman, is a group of Christians, for the martyred man-child is said to have overcome Satan and Antichrist through the blood of the Lamb. Rev.12v5,11,12. We are also told in **Rev.12v17.**, that the seed of the woman keep the commandments of God and have the testimony of Jesus Christ.

N.B. The Woman is not the whole Church of Christ.

The vast majority of the Church is now in Heaven and so is absolutely safe from being persecuted by Satan and the powers of darkness, in fact the Church will judge evil angels. 1Cor.6v1-3. Jude.v14,15. **We see from Rev.12v17., which speaks of the "seed of the woman," that the woman represents a group of Christians, who flee into the wilderness for safety from the murderous wrath of Satan and Antichrist.** The warning by Jesus in Mt.24v15-21. Mk.13v14-20. and Lk.21v20-24., is to the Christians in Judea, and not to the whole Church, this is an obvious fulfilment of that warning. The woman is fed by God for 3½ years in the wilderness, this has obviously a local, and not a universal fulfilment. Rev.12v6,14-16. The woman flees from Antichrist at the start of the great tribulation, and at this time his authority is limited to the Middle East and some countries North and East of this area, he certainly does not possess worldwide power. Indeed, he never has world dominion even when he wins His final military victory in the Middle East, a few days before the end of the great tribulation.

The wilderness referred to in Rev.12, could be a wilderness area in the region of Edom, Moab and Ammon, which, according to Dan.11v41., never fall into the hands of Antichrist. When Antichrist sends an army to destroy the woman, God opens up the ground and swallows up and destroys an army, which Antichrist sends out to kill and destroy this godly praying group of Christians symbolised by the woman. This army suffers same fate as the sons of Korah in Numb.16v28-35., see Rev.12v15,16. The destruction of this army could well be through the intervention power gifts manifested by this group of praying Christians. **Here, then, is the answer to terrorism, God's power and judgement gifts, operating through a praying body of Christians, just as they do through the Two Witnesses.**

Antichrist appears to send out another army, just before Christ returns, in an attempt to destroy the saints in Edom. We read in Is.63v1-6., and 34v1-8., that Jesus personally destroys this army. Though Christians are persecuted and hated by all nations at this time, it is only when Antichrist puts his image in the Temple that life becomes impossible for them in Palestine. Christ's warning in Mt.24v9-21., for Christians to flee from Judea, had a partial fulfilment in A.D. 70, when Titus destroyed Jerusalem. However, this warning is really directed at Christians in Judea during the last 3½ years of this age. The warning in Lk.21v20-24., for Christians to flee from Judea, when Jerusalem is surrounded by armies, had a definite fulfilment in A.D. 70, for v24 speaks of the dispersion of the Jews among the nations, and a long period of trampling under foot of Jerusalem by Gentiles, until the times of the Gentiles are fulfilled. As the context of Lk.21v20-24., has many prophecies concerning Christ's second coming, the warning to flee from Judea, and not to enter into Judea, when armies surround Jerusalem, must have a dual fulfilment, and also apply to the events of the great tribulation. Since Rev.11v1,2., was written after Jerusalem and the Temple were destroyed by Titus, so another sanctuary has to be built and desecrated by Antichrist. **We can only correctly interpret these prophecies when we accept that Christ's return will take place after the great tribulation. Mt.25v15-31.**

The woman in travail and her man-child. Micah.4v10.

This does not seem to be the soul travail that we can have in prayer for sinners to be saved, even though Christians who know the truth will be making great efforts to win people to Jesus, and warn them of the approaching calamities under Antichrist. This travail is more likely to be that spoken of by Jesus in Mt.24v8., "all these things are the beginning of travail, THEN shall they deliver you up into tribulation, and shall kill you." Though at this time travail will, in some measure, be experienced by the universal Church, persecution will be particularly lethal for the Church in Judea. Jesus emphasises the necessity of enduring to the end. Mt.24v8-13. In Rev.12v13., "persecuted," is "edioxen," the aorist active indicative of "dioko," to hunt, to pursue, and to chase, it speaks of hostile pursuit as in Mt.5v10-12. and 10v23.

N.B. The man-child is a group of Christians who are martyred for their faith.

We read in Rev.12v11., that, "they loved not their lives unto death." Jesus said that the Church in Israel will experience travail, suffering and death. Mt.24v8,9. Those who are faithful to death will rule with Christ. Rev.2v26,27. 3v21. 20v4-6.

The martyred man-child is in sharp contrast to the Christians who allow the abounding iniquity of the last days to cool off their "agape" love for God. Mt.24v12,13,44-48. The man-child overcomes through the blood of Jesus, their word of testimony, and an utter disregard of love for their own life, out of love for God. Rev.12v10-12. They overcome, not by their own power, but by relying on God's grace and power. Personal love for God is the secret of victory, and its absence is the cause of defeat. 1Jn.2v12-14.

So after God has removed His restraining hand upon the Devil and the powers of darkness, and the Mystery of Iniquity begins to work, the Church will have the responsibility to be a restraining influence in the world through their "power interventions." Is.26v9. Dan.11v32. Lk.18v1-8. 2Thes.2v1-12. Rev.7v9-17. 11v3-6. 12v1-17. We read in Rev.11v18., that when Jesus returns to raise his beloved saints from the dead, and give them their rewards, He will at that same time destroy the wicked who are destroying the earth. The wicked are consumed by the rod of His mouth, and the breath of His lips, and destroyed by the brightness of His appearing, "katargesei 2673, te 3588, epiphaneia 2015, tes 3588, parousias 3952, autou 846." Is.11v4. Rev.19v11-21. 2Thes.2v8.

During His early years of life at Nazareth Jesus learned how to intervene with His Father's power and gifts. See Is.49v1-3. 50v3-7. The secret preparation of Jesus at Nazareth by God the Father was the foundation of the ministry of the Lord Jesus, and the lessons He learned in communion with God His Father, was the source of His spiritual power. For 30 years Jesus was in His Father's school of prayer and intercession. **Jesus actively intervened in situations and people's lives by manifesting God's power in the Heavenly places through the Gifts of the Holy Spirit, to change the situations and circumstances of people's lives. He could not deny the compassion of His loving heart.** The turning of the water to wine was our Lord's first public sign, but He had tens of thousands of private prayer interventions with His Father's power in people's lives before this first public sign miracle, "semeion" 4592. The Living Bible translates John.2v11., "This miracle at Cana in Galilee was Jesus' first public demonstration of his heaven-sent power. And his disciples believed that he really was the Messiah."

Jesus makes the following very instructive statement in Mark.10v27. "And Jesus looking upon them saith, With men it is impossible, but not with God: for **with God** all things are possible." **KJV.** What is impossible by the side of human beings, "para 3844, anthropois 444," becomes possible by the side of God, "para 3844, to 3588, Theo 2316." **When we position ourselves alongside God, all things are possible.** This statement covers **ALL** situations and circumstances! **See Mt.19v26. Lk.18v27.**

In Mk.10v27., "with God", is "para to Theo." "Para" 3844, is a preposition, which means properly, near, beside, by the side of, alongside, in the presence of. When we humble ourselves, submit and draw near to God, we are able to take His great power and change situations and circumstances, and bring healing and deliverance to people by God's mighty "interventions." We can even make the Devil flee from us, we read in James.4v6,7., "But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble." v7. **Therefore submit to God. Resist the Devil and he will flee from you.**" **NKJV.**

These were the kind of interventions that were made by the Lord Jesus during His earthly life, and He was able to say in Mt.17v20., "nothing will be impossible for you." We read in Mt.17v15-21. "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. v16 So I brought him to Your disciples, but they could not cure him." v18 And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. v19 **Then the disciples came to Jesus privately and said, "Why could we not cast it out?" v20 So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.** v21 However, this kind does not go out except by prayer and fasting." **NKJV.** (See Mt.21v21. Lk.17v6.) **What a wonderful promise! "Nothing shall be impossible to you."**

See also Mt.21v19-21. "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. v20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! v21 **Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.**" **KJV**

See Lk.17v6. "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." **KJV**

Certain signs and world events must happen before Jesus can return.

The NKJV translates Lk.21v9., "But when you hear of wars and commotions, do not be terrified; for **these things must come to pass first**, but the end will not come immediately." "Do not be terrified," is "me ptoethete," the aorist passive subjunctive with the negative "me" from "ptoeo" 4422, "to terrify," "to scare," from "ptoa," "terror." It only occurs in the New Testament here in Lk.21v9. and 24v37. **"First," is "proton," if we are not careful we can ignore Christ's words that these things must happen first, and insist that the end is imminent and "immediately," in spite of Christ's explicit denial of this here.**

The NIV Bible translates Lk.21v9., "When you hear of wars and revolutions, do not be frightened. These things must

happen **first**, but the end will not come right away." **The Amplified Bible translates Lk.21v9.**, "And when you hear of wars and insurrections (disturbances, disorder, and confusion), do not become alarmed and panic-stricken and terrified; **for all this must take place first**, but the end will not [come] immediately."

We read in Mt.24.6., "And ye shall hear of wars and rumours of wars: **see that ye be not troubled** : for all these things must come to pass, **but the end is not yet.**" KJV. "**See that ye be not troubled,**" is "**horate me throeisthe.**" "**Throeisthe,**" 2360, is the second person plural present passive imperative of "**throeo**" 2360, **to cry aloud**, from "threomai," to wail, to clamour.

We read in Mark.13v7., "And when ye shall hear of wars and rumours of wars, **be ye not troubled**, for such things must needs be; **but the end shall not be yet.**" KJV. "**Troubled,**" is the second person plural present passive imperative of "**throeo,**" which as we have seen, means to cry aloud, to scream, and in the passive to be terrified by an outcry.

We read in 2Thess.2v1-5., "v1 Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, v2 not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come. v3 Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, v4 who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. v5 Do you not remember that when I was still with you I told you this? **RSV.**

We read in 2Thess.2v2., "That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." KJV. "**You be not soon shaken,**" is "me tacheos saleuthenai humas," the aorist passive infinitive of "saleuo," 4531, to agitate, to disturb, to rock, to topple, to destroy. **In Mt.11v7.**, to cause to totter like a reed. **In Heb.12v26.**, God shakes the earth. However, Paul warns them not to be shaken, "**in your mind,**" "apo tou noos," mind, reason, sober sense. Paul arms us against a state of agitation following the shock of traumatic World events.

"**Or be troubled,**" is "**mede throeisthai,**" the present passive infinitive of "**throeo**" 2360, **to cry aloud, to scream, and in the passive to be terrified by an outcry.** Paul tells us **not to cry out in fear, or be in a state of fear; for the present passive infinitive, indicates it is "a continued state of agitation."** Paul warns us against being deceived and disturbed by false reports that predict that Christ's second coming is imminent. Paul tells us to look out for the Antichrist, and wars and rumours of wars, but we are not to let any cry of fear come from our mouths, or be terrified by alarming world events.

The ten faithless spies terrified the Israelites by a bad report about the warlike tribes in the land, and the people cried all night in fear. Numb.13v25-33. 14v1-10. The people rejected the counsel of Joshua and Caleb that they were well able to defeat these foes and conquer the land. The people did not believe Caleb and Joshua and wanted to stone them, and it was only the manifestation of the glory of God that saved their lives. **We are not to imitate these unbelieving Israelites and cry out in fear, when the Antichrist is manifested,** and the world is plunged great darkness, and great wars come upon the World, and great persecutions are hurled against the Church. God has made great provisions for His Church in these last days.

Paul warns against three sources of prophetic deception.

1. "Neither by spirit," "mete dia pneumatos." By false prophecy. No individual claim of divine revelation can justify the claim of an imminent return of Jesus. **2. "Nor by word," "mete dia logou."** The false report of a supposed word or remark purporting to come from Paul, or a supposed private remark by Paul, that sets aside his teaching on the second coming of Christ.

3. Nor by a false epistle purporting to come from Paul. "mete di epistoles hos di hemon." In 1Thess.4v13 to 5:3., Paul had plainly said that Jesus would come as a thief in the night, and that the Christian dead would be raised to life. It seems that someone claimed to have a private epistle from Paul, which said that Christ's return was imminent, Paul tells them to reject it.

"**As that the day of the Lord is now present,**" "hos hoti enesteken he hemera tou kuriou," is the perfect active indicative of "enistemi", to be at hand, is present, "is imminent" (Lightfoot). Paul warns us against prophetic utterances that state that the return of Christ is imminent, and emphatically denies that that he had suggested by conversation or by letter that the second coming was imminent. **Paul tells us to reject any idea of an imminent return of Jesus before Antichrist is manifested.**

THE OLD TESTAMENT PROPHETS INTERVENED WITH GOD'S GIFTS TO CHANGE CIRCUMSTANCES.

We read in Heb.11v of many of God's interventions in the lives of His beloved people. The translation of Enoch, Noah's building of the ark, God's many and varied interventions in the life of Abraham. The lives of Isaac, Jacob and Joseph are full of instances of Divine intervention. The life of Moses is filled with many marvellous instances of Divine intervention. Moses delivered Israel from Egypt by intervening with the power judgement gifts of God, and provided for Israel's needs by 40 years of continual miracles of provision. Joshua proved the promise was true that God would never fail him or forsake him. As Heb.11v32 onwards tells us, time would fail us to tell of Gideon, of Barak, of Samson, of Jephthah, of David, of Samuel and the prophets, who, through faith in God's grace and power, v33 "subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, v34 quenched the violence of fire, escaped the edge of

the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. v35 Women received their dead raised to life again." Heb.11v33-35. NKJV

Paul then goes on to speak of those, who in faith and love for God, bravely and victoriously overcame great suffering for God's sake. v35 "Others were tortured, not accepting deliverance, that they might obtain a better resurrection. v36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. v37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented — v38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. v39 **And all these, having obtained a good testimony through faith, did not receive the promise,** v40 God having provided something better for us, that they should not be made perfect apart from us." Heb.11v35-40. NKJV. Paul then goes on to speak of the very greatest exhibition of the brave endurance of hatred, persecution and extreme suffering, the life, ministry and death of our Lord Jesus, who bravely endured the hostility of sinners and the sufferings and death of the Cross. Heb.12v2,3.

The Lord Jesus followed the example of the O.T. prophets, and actively intervened to change circumstances, and people's lives with the power mercy gifts of God, and the envious religious leaders of Israel murdered him for it.

God is not the "Great I Was," He is the "Great I Am." Who dares to limit The Holy One of Israel. See Ps.78v41-43. "Yes, again and again they tempted God, and limited the Holy One of Israel. v42 They did not remember His power: The day when He redeemed them from the enemy, v43 When He worked His signs in Egypt, And His wonders in the field of Zoan." NKJV.

The chariots of Israel and the horsemen thereof, speaks of Divine intervention by anointed men of God.

This description was used by Elisha of Elijah, and king Joash of Elisha, and it meant that Elijah and Elisha were the spiritual defence of Israel, for chariots and horsemen were the major weapons of defence in warfare in those days.

We read in 2Kings.2v1-18. N.B. v9-15., that Elisha used it of Elijah, when Elijah was about to be translated by God to Heaven. Elisha knew that without Elijah's presence, all the evil godfathers in Israel would feel safe to manifest themselves, and that there would also be no spiritual defence against satanically motivated heathen kings. Elisha felt that God was making a big mistake, but Elisha did not realise that his day of power had arrived. Jordan was parted and Elisha went over on dry ground, God confirmed that Elisha had received the double portion that proved he was Elijah's anointed and empowered successor. **Elijah's God is alive today, and James.5v13ff tells us to pray like Elijah and expect the same results. Elijah stopped it raining for three and a half years by God's power gifts, and we too are assured of certain answers to believing prayer.**

We read in 2Kings.13v14-21. that king Joash described Elisha as "the chariots of Israel and their horsemen!"

v14. "Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, "O my father, my father, the chariots of Israel and their horsemen!" (these were the very words that Elisha had spoken when Elijah was to be taken away from him in 2Kings.2v12.). v15 And Elisha said to him, "Take a bow and some arrows." So he took himself a bow and some arrows. v16 Then he said to the king of Israel, "Put your hand on the bow." So he put his hand on it, and Elisha put his hands on the king's hands. v17 And he said, "Open the east window"; and he opened it. Then Elisha said, "Shoot"; and he shot. And he said, "The arrow of the Lord's deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at Aphek till you have destroyed them." v18 Then he said, "Take the arrows"; so he took them. And he said to the king of Israel, "Strike the ground"; so he struck three times, and stopped. v19 And the man of God was angry with him, and said, "You should have struck five or six times; then you would have struck Syria till you had destroyed it! But now you will strike Syria only three times." v20 Then Elisha died, and they buried him. And the raiding bands from Moab invaded the land in the spring of the year. v21 So it was, as they were burying a man, that suddenly they spied a band of raiders; and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet. NKJV.

Even King Joash realised that it was Elisha, by his Divine interventions, who had been the real defence of Israel, so much so that King Joash called him, **"the chariots of Israel, and the horsemen thereof."** Joash knew that with the death of Elisha, the real defence of Israel would disappear, as there had not arisen another great prophet, who stood before the Throne of God (in spirit), and who had a "double portion" of the anointing of the Holy Spirit that both Elijah and Elisha had experienced.

Elisha performed possibly his last "Divine intervention" on behalf of Israel; when he asked Joash to strike the ground with the remaining arrows. However, King Joash being of little faith, only struck the ground three times, when he should have struck it at least five or six, which would have seen Syria destroyed for good. Certainly the words of Jesus in Mt.9v29., apply to King Joash: "According to your faith be it unto you." And in 2Kings 13v20 we read: "Then Elisha died, and they buried him. And the raiding bands from Moab invaded the land in the spring of the year." The spiritual defence and protection of Israel had disappeared with the death of the great prophet Elisha, for he was, "the chariot of Israel, and the horsemen thereof," and this resulted in the immediate inrush of Israel's enemies into the land.

The great hymns of the Church are a spiritual armoury, which God has prepared through the ages, to defend and empower the Church for the last days, we are in great spiritual peril if we despise and neglect them.

The Woman of Rev.12 is a section of the Church specially created and empowered by God for the last days.

The vision of this glorious woman reveals to us one of God's major purposes for the last days. She represents a group of people, who are foreknown, designed, specially created and empowered by God for the great tribulation. **This glorious woman is a group of Spirit filled praying Christians, with prepared hearts and special ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes, in full Melchizedek power ministry.** God also gives a definite promise that He will protect, provide and empower the seeking hearts in His Church in a new and special way in the last days, and will not leave His Church defenceless in the great tribulation. This glorious woman reveals that part of the Church will be clothed with the fullness of God's power, and will be transported, protected and fed by God. This group is a major part of God's answer to the mystery of iniquity, and it is one of many such groups, who operate in other parts of the world. **It is God's answer to ruthless persecution and terrorism.**