

The Use Of The Gift Of Tongues During The Great Tribulation

(By Alister Hamilton And William Turner)

Contents

Foreword – Page 1

Introduction – Page 2

Why Our Heavenly Father Desires To Give us The baptism In The Holy Spirit – Page 3

The Scriptures Show That The Baptism In The Spirit Takes Place After The new Birth – Page 3

The Gift Of Tongues And The Baptism In The Spirit – Page 5

What Are The Conditions For Receiving The Baptism In The Holy Spirit? – Page 6

The Gift Of Tongues – Page 14

The Value And Use Of The Gift Of Tongues – Page 18

The Opening Of The First Three Seals Of The Book Of The Revelation Of Jesus Christ – Page 23

Some Other Thoughts On The Use Of The Gift Of Tongues – Page 24

The Use Of The Gift Of Tongues During The Last Seven Years Of This Age, Especially During The Great Tribulation – Page 28

Conclusion – Page 31

Appendix I: The Lord's Prayer – Page 32

Appendix II: The Whole Armour Of God – Page 34

Appendix III: The Spiritual Qualities That Make Up The Character Of The Overcomer – Page 34

Appendix IV: Some Thoughts On Acts 2v16-21,38,39 – Page 35

Appendix V: : Looking For And Hastening The Coming Of The Day Of God - 41

Bibliography – Page 46

All Scriptural quotations (unless otherwise stated) in this study are taken from the King James Version. The King James Version follows the vast majority of Greek texts in the order of about 1,000 to 10, and it is also confirmed by the ancient manuscripts in other languages, like the Gothic and Peshitta. It is in my opinion still the most accurate translation from the original Scriptures, and is my preferred version, and other translations quoted in this study, are tested against the King James Version. The Hebrew and Greek texts are taken from The Interlinear Bible.

I have stated some points in this study more than once, however, this is only because these points are of prime importance and vital truth for the believer and should be taken note of.

Foreword

Paul states in 1Cor 14v15: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." In his teaching to the Corinthian Church, he gives them direction on a balanced prayer, praise and worship life in their Christian walk.

The Lord Jesus said to me very recently that today there is much "praying with the understanding" (praying with the mind), but little "praying with the spirit" (praying in tongues), and that this is one off the main reasons for a powerless Church.

He then went on to say that if we use the gift of tongues diligently (like the early Church did, 1Cor 14v2,4,18, Jude v20,21) we would see mighty signs, wonders and miracles happen when the last great outpouring of the Holy Spirit upon all flesh occurs (Joel 2v28-32 with Acts 2v16-21), thus fulfilling John 14v12-14. **(Please See Appendix IV)**

He then went on to say that any Church or Christian who neglects to use it diligently, will see little or nothing happen and will be living in defeat.

It happened that a certain evangelist who had a powerful healing ministry from the Lord, over a period of time the miracles all but stopped, perplexed by this, the evangelist sought the Lord Jesus as to why, the Lord replied that it was because he had all but stopped praying in tongues. He immediately started praying the 3-4 hours he used to previously do and the miracles started again.

There has been much controversy regarding the beautiful gift of tongues (which is the evidence of receiving the baptism in the Holy Spirit, the Promise of our Heavenly Father, Luke 24v49, Acts 2v4, 9v17, 10v44-46, 1Cor 14v18) in recent time, especially since the wonderful outpouring of the Holy Spirit at the beginning of the twentieth century to the present time. (The early Church never had any such controversy whatsoever about the baptism in the Holy Spirit and the gift of tongues, indeed, they welcomed it gladly and understood that if used extensively it would result in great divine truth, power and authority being demonstrated by God through the user. 1Cor 14v18 with 2Cor 12v11,12). Many evil things has been spoken against this wonderful gift, one of the most common that is said that "it is of the Devil." This attack against the gift of tongues by the Devil is not generally from the worldling, but from other blood washed Christians whom the Devil has deceived and spiritually blinded to the Truth on not only the gift of tongues, but also on the other gifts of the Spirit. These (so called) spiritually blind "leaders" in the Church not only do not enter into a full experience of God and His divine power, but actively keep their flocks out of it as well. These leaders like the Scribes and Pharisees of old have taken away the key of knowledge on this, whom the Lord Jesus pronounces a "woe" upon. They will certainly have to answer for this before the Throne of Judgement at the Lord's Second Coming. Luke 11v52, 1Cor 12v7-11, 2Cor 5v10.

We must remember that our Heavenly Father loves His children, as He loves Jesus, and Jesus loves us, just as the Father loves Him, and if we ask our Heavenly Father for the Holy Spirit, it is the Holy Spirit that He will give us! He will certainly not give us a stone, serpent or scorpion, we will not get any bad or dangerous thing from Him. He only gives good gifts to us, His dearly beloved children. Matt 7v7-11, Luke 11v9-13, John 15v9, 17v23, Eph 3v19, James 1v17, 1John 4v8,16.

As the dark evil days of the Great Tribulation rapidly approaches, the gifts of the Holy Spirit, especially the gift of tongues, will be crucial for coming through this evil time with an overcoming and triumphant faith. This short study is to show forth the great benefits of a diligent use of this gift, not only now, but also during the last seven years of this age and especially during the Great Tribulation. **(Please See Appendix III)**

Alister Hamilton, 17th April 2019.

Introduction

- 1) It is a thing most wonderful, Almost too wonderful to be, That God's own Son should come from heaven, And die to save a child like me.
- 2) And yet I know that it is true; He chose a poor and humble lot, And wept, and toiled and mourned and died, For love of those who loved Him not. (To these lovely words by William How, 1823 to 1897, I add the following verse.)
- 3) It is too wonderful for words, Almost too wonderful to be; That God should send the Holy Ghost, To comfort, help, and dwell in me.

In 2Cor 12v4, Paul says the words and things he experienced on a visit to heaven were indescribable and unspeakable, "anekdiegetos," too wonderful for words. In 1Peter 1v8, Peter tells us that our faith, and love for Jesus, causes us to "rejoice with joy unspeakable ("arrhetos," inexpressible) and full of glory." In 2Cor 9v15, Paul thanks God for Jesus, His indescribable and unspeakable, "anekdiegetos," gift to us. God the Father gave the promise of the Holy Spirit, and sent Him to us, "another Helper" like Jesus, another unspeakable gift, too wonderful for words. The Holy Spirit comes to help us in worship, and enables us to express the inexpressible and unspeakable.

The baptism in the Spirit was the secret both of the worship and the power of the early Church. Unfortunately many today are like the Ephesians in Acts 19v1-6, we read in Acts 19v1,2, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain

disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." Many who say "I believe in the Holy Spirit" have not experienced His power or gifts, but they are there for us all, if we seek and claim them. Luke 11v1-13.

Why Our Heavenly Father Desires To Give us The baptism In The Holy Spirit

1) Our Heavenly Father loves to give.

God is love, He is perfectly unselfish and wholeheartedly generous. 1John 4v8-10. Our Father is the most bountiful giver, even to the ungrateful and selfish; He is full of mercy and kindness. Luke 6v35,36, Psalm 103 all, 107v8,15,21,31,43. Our God of love even gave His own dear Son for our salvation, and with Him He freely gives us all things. John 3v16, Rom 8v31-39.

2) Our Heavenly Father loves us so much.

We are so very precious to God, and He makes us the objects of His wondrous love and affection. John 16v24,27. Our heavenly Father is much more loving and kind than the very best earthly father. Matt 7v7-11, Luke 11v9-13. It is an amazing fact that God loves us with the same tender love that He loves His only begotten Son, John 17v23,26, and Jesus loves us on this same incredible level of love. John 15v9, cf. 13v34. God's love is always a "much more" love, it "surpasses human understanding" and longs to do "immeasurably more than all our highest prayers or thoughts, or hopes and dreams." Luke 11v13, Eph 3v14-21. Rejoice in His wonderful love, and claim and receive His "exceeding great and precious promises" to you. 2Peter 1v1-4.

3) Our Heavenly Father desires us to know Himself and the Lord Jesus in a deeper way.

The Holy Spirit has come to reveal Jesus and the Father to us. John 15v26, 16v12-15, Eph 1v15-23, 3v14-21. The disciples were full of joy and praise before Pentecost, because of a glorious fellowship with their risen Lord; however, Jesus promised, and they experienced, a new and greater revelation of their Lord and spiritual realities, at their baptism in the Spirit on the day of Pentecost. Beset as we are by the world, the flesh and the Devil, earthly armour fails us, we can only overcome by God's help, the baptism in the Spirit is His answer to our needs and the wickedness around us. The revelation of God to the inner depths of our souls, is the only thing that can bring spiritual victory and satisfy our deepest longings for God. 2Cor 3v12-18.

4) Our Heavenly Father wants to manifest Himself to the Church and the World.

Though the disciples had the Lord Jesus with them, and many of them had experienced His ministry through them to a remarkable degree, He told them plainly that the baptism in the Spirit would give them a more powerful ministry for Him. Acts 1v1-8. Paul said, in 1Cor 12v7, "The manifestation of the Spirit is given to everyone for the common good;" "manifestation" is "phanerosis," which means "a making visible, a shining forth, an appearing, a making known in a definite and tangible manner." Mark 4v22, 16v14, 1Cor 2v9,10, 2Cor 4v2. The baptism and gifts of the Holy Spirit are intended to bring an overwhelming sense of the presence of God. God does not intend us to apprehend spiritual things or the Holy Spirit's presence by blind faith alone, the healing of the sick, the release of Satan's captives, make it plain that God is in the midst of His people. 1Cor 14v23-25, Acts 8v5-14. Jesus said that people needed the evidence of signs and wonders to help them believe, He, therefore, did many signs and wonders, for the very purpose of creating faith and saving the souls of His hearers, and sent out many preachers with miraculous ministries to do the same. John 4v48, 5v19-25, 10v37,38, 11v15, Luke 9v1,2, 10v1-9, Mark 16v17,20, 1Cor 2v4, 2Cor 12v12, Rom 15v18,19. Even the greatest miracles will fail to win some people, Jesus said that many of Israel's religious leaders had seen and hated Himself and the Father, they rejected His gracious words and mighty acts. John 15v22-26, Matt 11v20-24. **Rejection of God when He is manifested in great signs and wonders, is the final act of spiritual suicide.** Mark 3v22-30. This was why Jesus refused to give a sensational sign to the sceptics of Matt 12v38-42; they did not need a sign, they already had a multitude of them, they needed to genuinely repent of their sins and accept Christ.

Spiritual decadence is due to a lack of a vision of God and His gifts and ministries. Judges 2v7-11, Prov 29v18. History shows that when we get away from God, we rely more and more upon what we can do, and are less able to trust God for the miraculous manifestations of His presence. When we do this, we shall find, as Israel did, that our enemies are always stronger than we are. God does not glorify unholy human endeavour, but He does delight to show His power to those who trust Him, particularly if the odds are stacked against us, and we are in great need; so He used Jonathan and his armour bearer, Gideon and his 300, to defeat great armies, and David the shepherd boy to defeat giant Goliath, and Christ's despised apostolic band to lay the foundation of His Church. 1Cor 1v26-31, Eph 2v19,20.

The Scriptures Show That The Baptism In The Spirit Takes Place After The new Birth

The apostles were born again years before their baptism in the Spirit.

The apostles were converted before Pentecost; their names, like those of the 70, were "written in heaven," Luke 10v20; they were "clean," John 15v2,3; they were not of the world, and belonged to God, John 17v6,9-16,23; they had received Jesus and believed in Him, and He said they were His friends and brethren. John 1v12, 15v15, 17v8, Matt 12v48-50. At Pentecost these believers received the baptism in the Spirit that had been promised to them. Acts 2v1-4. We know from John 7v37-39, that the Holy Spirit was not given until Jesus was glorified, and that the baptism in the Holy Spirit was not available to the Church until the outpouring of the Holy Spirit on the day of Pentecost. The following records in Acts show that Christians received the baptism in the Spirit after their conversion, not at conversion.

The Samaritans were baptised in the Spirit a considerable time after their conversion.

At Samaria many accepted Philip's sign-attested ministry and became joyful believers in Jesus; it was several, even many days later, that Peter and John came to Samaria to lay hands on these born-again, and water-baptised converts, that they might receive the baptism in the Spirit. Acts 8v5-19. The Samaritans were full of faith and joy; but they were not baptised in the Spirit until Peter and John prayed for them. Joy, peace, sanctification, or love, cannot be looked upon as a claim for being baptised in the Spirit; these are the even more important "fruit of the Spirit," which are the result of abiding in Christ and being led of the Spirit. Gal 5v16-25. To be a balanced Christian we need both gifts and fruit, both "great grace and great power." Acts 4v33.

Paul experienced his baptism in the Spirit a few days after his conversion.

Paul became a Christian when he met the Lord Jesus on the Damascus road. He owned Christ as Lord, saying, "Lord, what will thou have me to do"? Ananias was able to call him "brother Saul," and was sent that Paul might receive his sight and be filled with the Holy Spirit. This was three days after Paul's conversion. Acts 9v6,9,17.

The remarkable outpouring of the Holy Spirit upon Cornelius and his friends.

The outpouring of the Holy Spirit at the house of Cornelius proves that Christians can receive the baptism in the Spirit a few seconds or minutes after believing in Jesus as Saviour, and without having previously been baptised in water, and without having the laying on of hands. Acts 10v34-48. God gave Cornelius and his devout friends the sign of the gift of tongues, to prove to bigoted Jews at Jerusalem, and elsewhere, that God desired to save and forgive the despised Gentiles, and had welcomed them into His Church. Acts 11v1-18.

The Ephesians received their baptism in the Spirit some time after their conversion.

In Acts 19v2 Paul asks the question, "Have ye received the Holy Ghost **since** ye believed?" However, some have translated this as, "Did ye receive the Holy Spirit **when** ye believed?" The first translation states that the baptism of the Spirit takes place after conversion, the second states that the baptism of the Spirit is at conversion. Which translation is correct? The words translated "since ye believed" and "when ye believed," are the translation of the Greek word "pisteusantes," the aorist participle of "pisteuo," which means "to believe."

Machen writes in his "New Testament Greek for Beginners," "The aorist participle denotes action prior to the action denoted by the leading verb, whether the action denoted by the verb is present, past, or future." The leading verb in Acts 19v2, is "elabete," which is translated in the A.V. as "Have ye received," and in the R.V. as, "Did ye receive," R.V.. The literal translation of "pisteusantes," is "having believed." Therefore, according to the Machan's rule, the literal translation of Acts 19v2, is, "Having believed, did ye receive the Holy Spirit." The aorist participle, "having believed" speaking of an action which took place **before** the action of the leading verb, "did ye receive?" So the believing took place before the receiving of the Spirit. The Scriptures nowhere look upon salvation and the baptism of the Spirit as identical events, so the aorist participle of identical action cannot apply here, the more usual aorist participle of antecedent action applies here.

F.F. Bruce states that the term "disciples" is a term that was commonly used for Christians, and that if these disciples had been disciples of John, Luke would have said so explicitly. It does not say that they were disciples of John, who Paul had to lead to Jesus, it says they only knew the baptism of John. The disciples at Ephesus were undoubtedly Christians whose knowledge of Christianity was in a similar faulty condition to the knowledge of the "fervent" Apollos; before he was more accurately instructed by Priscilla and Aquila. Acts 18v24-28. Apollos was a Christian who was "mighty in the Scriptures," "and was instructed in the way of the Lord;" and "spake and taught diligently the way of the Lord;" but he too only knew the baptism of John. It seems that these Christians were converted through the ministry of Apollos. This is confirmed by the fact that these two events are recorded

together. Acts 18v24 to 19v6. It was, then, a considerable time after their conversion, that these Ephesian Christians received their baptism in the Holy Spirit.

Even if, as some say, these were disciples of John, who became Christians when Paul spoke to them, it still follows that they were baptised in the Spirit some time after their conversion; for some time must also have elapsed before and after their baptism in water, and the laying on of the apostle's hands for the baptism in the Spirit, even if it were only a matter of minutes or hours. Their baptism in the Spirit occurred, therefore, some time after their conversion, when the apostle Paul laid hands on them, a point that Paul reminds the Ephesians of in Eph 1v13, "after that ye had believed (again "pisteuosantes"), ye were sealed with the Holy Spirit of promise."

The Gift Of Tongues And The Baptism In The Spirit

In Acts 2v4, 10v45,46, 11v17 and 19v6, when Christians received the baptism in the Spirit, they all spoke with tongues. With the exception of the outpouring at Ephesus, we do not read of any other manifestations of the gifts, and at Ephesus they prophesied in addition to speaking in tongues. From humble housewives to mighty apostles, the initial conclusive evidence of their baptism in the Spirit was speaking in tongues. The Holy Spirit did not give various gifts as the evidence of the baptism, He gave the gifts of tongues to all. Peter did not say that the household of Cornelius had received the Holy Spirit because they had believed the Gospel, and had accepted Christ, or were filled with joy, or were living sanctified lives, desirable and essential as all these are. Peter said that they were unmistakably filled with the Holy Spirit, because they had spoken with tongues, like the 120 on the day of Pentecost. Acts 2v1-4, 10v44-46, 11v17,18.

There are two more instances in the book of Acts, where it states that Christians received the baptism in the Spirit. In the case of the Samaritans in Acts 8v14-20; even commentators who are not Pentecostal agree that what Simon saw was the Samaritans speaking in tongues. We read of Paul's baptism in the Spirit in Acts 9v17; we know from 1Cor 14v5,18, that Paul spoke in tongues, and esteemed the gift of tongues very highly in private prayer, for he thanked God that he spoke in tongues even more than the Corinthians, and desired every Christian to speak in tongues. This must have been the will of God, or Paul would not have dared to say such a thing.

The baptism in the Spirit is an overwhelming experience to the prepared heart; indeed, the Holy Spirit's gift of tongues is the only thing that enables us to express what Charles Finney called the "unutterable gushings" of praise, adoration, and worship of God, that fill the soul when we receive a mighty baptism in the Spirit. The apostolic band did not quibble about the gift of tongues, or God's choice of it as the initial evidence of their baptism in the Spirit, they joyfully accepted it and rejoiced that the Holy Spirit had lifted them above the limitations of their own vocabulary and spiritual perception, and had given them the ability to pray and worship as they ought. Let us take these New Testament Christians as the pattern of our baptism in the Spirit, others, even the good and the best, may lead us far astray.

Always seek an encounter with God, more than His gifts.

Here I want to give a very necessary warning! Remember, that though the gift of tongues is a wonderful and lovely gift from God, when you are seeking the baptism in the Spirit, you are seeking an encounter with Jesus, not just seeking tongues. The gift of tongues is the outflow of an encounter with Jesus our baptising Lord, it is the effect of the baptism in the Spirit, not the cause. We should not try to get Christians to speak in tongues at any cost, so that they can be told, "You have received your baptism." Our whole emphasis should be on an encounter with Jesus. In the New Testament the filling of the Spirit preceded the speaking with tongues. The baptism in the Spirit does not come through physical or soulish techniques, it comes through a living communion with Christ. We should not be satisfied by how many "tongue statistics" we can quote, but in how many Christians have received a new revelation of Christ, which has come with transforming power at their baptism in the Spirit. It does not satisfy the soul of the seeker, if they speak in tongues without feeling a fullness of the Spirit, and a heightened perception of the closeness and preciousness of God our Father and the Lord Jesus Christ.

If there is an absence of soul-searching, consecration, and a thirsting after God in His Word and in prayer, Christians may well have an experience that does not reach or satisfy the deep yearnings of the inner depths of the soul, even though they may have spoken with tongues. This can cause Christians to doubt their baptism and gifts, when Satan comes to attack their experience. We should not be satisfied until Christians have received a soul-satisfying baptism in the Spirit, that brings an overwhelming experience of the nearness and preciousness of our dear Lord Jesus and our heavenly Father.

God desires the baptism in the Spirit to be the gateway to the regular manifestations of His gifts; He wants us to be the channels of Christ's life, love, knowledge and power. It is only possible to convey this life, love and power to others, when we have a deep personal experience of God through the Holy Spirit's ministrations. Even our Lord, who was "full of grace and truth," did no public signs or miracles until He was empowered by the Holy Spirit at

Jordan. John 1v14, 2v11, 3v34,35, 5v19,20, Luke 3v21,22, 4v1,14-23. God desires to give the baptism in the Spirit to all Christians; "the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call;" and again, "how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Acts 2v39, Luke 11v13.

If we are seeking the baptism in the Spirit, and are finding difficulty in receiving it, we should remember that we are God's dear children, and that He loves us with a love that passeth knowledge. We must leave our anxiety, perplexity, struggles and disappointment, in our Father's tender care, and not allow ourselves to listen to the lies of Satan and get dejected and depressed. We are safe in the arms of Jesus, and in our heavenly Father's tender care; take heart struggling Christian, God tenderly loves you. The Father, Son and Spirit are wholly on your side. John 16v26,27. NB: v12-15.

What Are The Conditions For Receiving The Baptism In The Holy Spirit?

Jesus said that the unconverted cannot receive the baptism in the Spirit, for He is "the Spirit of truth; whom the world cannot receive." John 14v16,17. While it is true that Peter in Acts 2, used the promise of the Holy Spirit as part of his Gospel message; we must remember that the majority of his hearers were "devout men from every nation under heaven;" we have to be careful not to cast our heavenly pearls before those who cannot appreciate them. Matt 7v6, Acts 2v5,38,39. **Peter told these devout Jews, that repentance and faith in Jesus, were the pre-requisites for receiving the baptism in the Spirit.** These simple conditions make it possible for all true Christians to receive the baptism in the Spirit. However, we have to walk with God to **keep** a real fullness of the Spirit and a God-glorifying life. Psalm 24v1-6, 1Cor 9v24 to 10v15. The promises for retaining blessing in the Old Testament were always conditional. Gen 17v1-8 and Deut 28v1-68. The New Testament promises also carry a strong conditional "if." John 15v6,7,10,14, Acts 8v37, Rom 8v17, 1Cor 15v1,2, 2Tim 2v11,12, Heb 3v6,14, 4v1,7, 10v26,38. Repentance starts, and carries us along the path of spiritual safety and blessing. The careless, prayerless, and unconsecrated Christian is in grave spiritual danger. In the final reckoning, the attitudes of heart and mind that bring spiritual victory and safety, will also bring joy and blessing, for they are sustained by exactly the same means of grace. Though we can never earn or merit blessing from God, there are attitudes of mind and heart that will preserve us from spiritual danger, and will open our hearts and lives to God, so that He can bless us more freely.

We do not have to be perfect before we can experience the baptism and gifts of the Holy Spirit.

In Psalm 68v18 and Eph 4v8, we are told that God gives gifts and ministries to rebellious imperfect people, so that we might be improved by them, and "that the Lord God might dwell among them." This is why even some very faulty Corinthians "came behind in no gift." 1Cor 1v7. No one would receive either baptism or gifts of the Holy Spirit, if we were to be perfect before we received them. However, if a church lacks Christian love, it can, like the Corinthian church, be anything but a happy place, or a good testimony for the Lord. 1Cor 13 (all). We should always seek the fruit of the Spirit as well as the gifts of the Spirit, and the giver more than His gifts. The balanced Christian is one who manifests both fruit and gifts of the Spirit. 1Cor 12v7-11, Gal 5v16,22,23,25.

How To Receive And Retain A Pentecostal Fullness.

The following attitudes of heart and means of grace will help us to receive and retain a fullness of the Holy Spirit.

1) We Must Seek Out Jesus And The Father In Faith.

When we seek the baptism in the Spirit and His gifts, we must "ask in faith with no doubting," we must believe that God is "a rewarder of those who diligently seek Him." We have every reason to trust our unchangeable, good and gracious "Father of lights, with whom there is no variation or shadow due to change," from whom, "every good thing bestowed and every perfect gift" proceeds. The Trinity love us with a love that surpasses knowledge. James 1v5-7,16,17, Eph 3v19, Heb 11v6, 6v13-20.

The risen Christ restored the shattered faith of His apostles, and though He chided them for their ignorance of the prophetic Scriptures, and their consequent unbelief, He was very gracious to them, and encouraged them with a benediction of peace. Jesus also restored their faith by "showing Himself alive after His passion by many infallible proofs;" He "appeared to them repeatedly over a period of 40 days talking with them about the affairs of the kingdom of God." Acts 1v3, Luke 24v25-29,44,45, John 20v1-31, 1Cor 15v3-8. We too can experience the strengthening grace of our Lord in our times of trial and "faith distress."

The Christian's fight of faith: All Christians experience some kind of "fight of faith," and these trials of life and conflicts with the powers of darkness, can be particularly expected when we are seeking a deeper walk with God and a more effective ministry for God. We cannot avoid having battles of faith, and the pressures on our faith and

the gloomy doubts that rise, are often caused by the demanding pressures of life that we cannot avoid, such as financial and health problems, difficulties in our home and work circumstances, and the opposition and unbelief of the world. 1Tim 6v12. Pressure and problems can be exacerbated through false teaching and unscriptural tradition, and the lack of a Spirit-anointed fellowship, for this leaves Christians without the essential spiritual support they need, when they are attacked by the insinuations and lies of the powers of darkness. However, God understands and sympathises with us in all these pressures and difficulties, and our Saviour's intercession and ministry are totally dedicated to us. He is the author of our faith, and He will perfect and finish it; so let us cling to Him and seek Him with all our hearts. Heb 12v2, Rom 8v26-39. We can surely believe that the God who gave His Son for us, will with Him also freely give us all things. Rom 8v32, Matt 11v27, 19v26, 21v22, 1Cor 3v21,22, Rev 21v5,7.

2) We Must Determine To Obey God And Live A Holy Life.

Obedience, purity and holiness are essential companions of faith.

Wilful sin will not only hinder faith, it can end in apostasy. 1Cor 10v1-13, Luke 8v13-15, Heb 3v6 to 4v16, 6v1-12, 10v26-29, 1Tim.1v19, 1Sam 15v22,23. Fellowship with God and other Christians is conditional upon us walking in love and purity; spiritual darkness envelops those who are sinful, disobedient and worldly. 1John 1v3-7, 2v3-17, 5v1-5,18,20. Careless worldly living fills our lives with injurious thorns and briars instead of the fruit of the Spirit, this injurious thorny ground is "nigh unto cursing." Heb 6v6-9. Those who live loosely without moral effort, love, and obedience to God, are walking down the broad way to destruction. Matt 7v12-29, Rom 6v1-23, 8v1-9, Luke 6v43-48. Jesus warned us that we must "dig deep," and have solid foundations, or our spiritual house will collapse in ruins, and we will "fall away" from grace. Luke 6v46-49, 8v13. However, as we yield to God, a glorious harvest will grow in our lives, that will bring blessing to all who meet us. Gal 5v22,23.

God will never despise a broken and contrite heart. Psalm 51v17, Isaiah 66v2.

A feeling of need, a brokenness of spirit and heart examination, will always precede and accompany a genuine revival; however, these Christian qualities should not be confused with a state of morbid introspection, unbelieving anxious despair, or Satan inspired depression and dejection. We should remember, that though our need is great, God is immeasurably greater than our need, and He is wholly on our side. We should be honest with ourselves and God, about any deficiencies of character that we find in ourselves, but these should not drive us to despair, but to the throne of grace, where our great Saviour and High Priest has a plenitude of mercy and grace to meet our every need. Isaiah 66v2, Matt 5v2-4, Heb 4v12-16. True holiness is beautiful and attractive and must not be confused with a negative morbid introspection, or a "holier than thou" attitude, which God abhors. Isaiah 65v5. An affected devotion, or outward veneer of sanctity; is an empty and loathsome imitation of true holiness; which is a warm, tender and sacrificial quality of character.

Holiness does not merely mean, "to free from sin or evil;" nor does it just mean purity, which means, "to love righteousness and hate evil;" for though purity of life is an essential constituent of true holiness, holiness goes even further than purity, it carries the thought of service and devotion to God, as well as separation from sin. The words "holiness" and "sanctification" are translations of the same noun "hagiasmos," which occurs ten times in the New Testament. Rom 6v19,22, 1Cor 1v30, 1Thess 4v3,4,7, 2Thess 2v13, Heb 12v14, 1Peter 1v2. The verb "hagiazō," "to sanctify," and the adjective "hagios," "holy," occur many times in the New Testament. "Hagiazō" is used twice, in John 10v36 and 17v9, of our Lord being sanctified; this does not mean that Jesus needed to be purified, for He had always lived a perfect life. In John 10v36, we read the Father dedicated Jesus and sent Him into the world to be our Saviour, regardless of the pain that this would bring to His Father's heart. In John 17v19, Jesus states that He sanctified Himself, so that we might be sanctified. He is speaking of His amazing sacrificial dedication to the task of being our Saviour and High Priest. For our salvation, His great love for us drove Him, to depths of physical, emotional and spiritual suffering that we cannot conceive. This is true holiness.

Before any angels or men were created, the Trinity counted the enormous cost of our creation and salvation and were willing to pay it out of pure love for us. They have always been totally dedicated to their creation. 2Cor 8v9, Titus 1v2, Rev 13v8. The Seraphim, "Burning Ones," in Isaiah 6v2,3, are (probably) the "Living Beings" (Creatures full of life) of Rev 4v6-8; for both groups radiate Divine energy and life, have six wings, and sing the same words. For untold millenniums they have been ceaselessly crying "holy, holy, holy," they are astonished by God's dedicated love for His creation. They do not rest, "anapausin," from "anapauo," "to relax," as in Matt 11v29, from praising God. They express amazed ceaseless adoration at the totally selfless and sacrificial nature of God. Their continual, "holy, holy, holy," does not just state the fact of the purity of God, marvellous as this may be; but the even more amazing total sacrificial devotion of God to His creation. Isaiah 6v3, Rev 4v8.

Sanctification starts at the Cross; and the Trinity sanctifies us.

The Trinity work together for our sanctification. The Holy Spirit regenerates us and cleans us up at the new birth, and endeavours to sanctify us. Titus 3v5, 2Thess 2v13, 1Peter 1v2. All Christians are "called to be saints," that is, "holy ones. Rom 1v7, 15v25,26,31, 16v2,15,16, 6v1,2, 2Cor 1v1, Eph 1v1, 3v8,18, Rev 5v8, 8v3,4, 15v3. etc. They are saints in the respect that their faith in Christ has "set them apart" from the world, and this should result in a very practical and real holiness. Sanctification begins at the cross of Jesus, when we repent of our sin and believe in Him as our Saviour. Holiness develops and deepens as the believer grows in grace and is more and more drawn into the ways and service of God. Eph 4v15, 1Peter 1v2,14-25, 2v2, 2Peter 3v18.

In Mal 3v1-3, we see Christ likened to a refiner of silver, these refiners used to sit over a pot of molten silver and draw the scum off until their faces were clearly mirrored in the silver, Christ desires to clean us up until we reflect His beauty, love, and holiness to others. If we do not let the Lord Jesus refine and beautify us now with His sacred fire, then the fire will try and burn up our works at the judgement seat of Christ. 1Cor 3v12-17, 2Cor 5v8-11. Failure to yield our lives to the purifying presence of Christ and the Holy Spirit, can result in a painful chastening from our loving heavenly Father, the aim of which is to make us partakers of His holiness, and to save us from being ashamed at Christ's coming. Heb 12v10, 1Cor 11v27-34, 1John 2v28. Under the New Covenant there is a definite emphasis upon purity of life, and a heart cleansed by the fire of God, and devotion to God. Luke 3v8,16,17, John 1v33, Acts 2v3,4,38,39, 2Cor 3v18, 1Peter 1v13-18.

Jesus is our example, we see Him at Jordan "full of grace and truth," completely consecrated to ourselves and His Father, perfectly loving and pure. He not only received the Father's "well done," but an immeasurable fullness of the Spirit as well. When we compare Christ's matchless sinless beauty, love and dedication, with our own great need, we can only feel unworthy, pitiful and beggarly, and quite undeserving of receiving any blessing from Him. But what is this that I hear from His lips? He tells me that He so loved me, that He died for me, and that my feeling of great need is a vital condition for receiving His blessing. Jesus declares that because I recognise my complete spiritual poverty without Him, I can claim heaven's riches with Him, and that because I hunger and thirst after righteousness, I shall be filled. Matt 5v3,6. As I abide in Christ and seek Him in prayer, I imbibe His beauty and grace, He is my wisdom, righteousness, sanctification, and redemption. 1Cor 1v30. We have the victory over sin, failure and circumstances, through Jesus Christ our Lord. He is full of love and grace towards us, He never condemns the penitent seeker, it is the proud "arrived Pharisee" that He knows afar off. Rom 8v31-39, 1Cor 15v57, Rev 3v20-22. We can be greatly encouraged by the truth expressed in the following hymn by Thomas Binney:

"Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam"?

"There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A Holy Spirit's energies,
An advocate with God."

3) We Must Thirst After Jesus And Our Heavenly Father.

A) Thirsting For God's Word. Psalm 119v97,103.

The "exceeding great and precious promises" of God are the foundation of every true revival, they give us the faith to ask for and receive our Father's "good gifts." 2Peter 1v4-11, Luke 11v13. The Word of God is the food of faith, and faith will increase as we read it and believe it. John 20v30,31, Acts 20v32, Rom 10v17, 1Peter 2v2, 2Tim 3v14-17. Meditation upon the promises of God will give us the faith to receive God's promises. **If we desire a revival, we must get our pattern from God's Word, for others, even "the good and best," may lead us far astray. We should test our experience by the Scriptures, not correct or interpret the Scriptures in the light of our experience.** Those who say, "Our practice is not found in the Scriptures, but we believe it is right because we experience it;" are supplanting God's Word with their tradition. We can limit both God and our experience of God, by making the standards of others our guide instead of the Scriptures. Matt 22v29.

The first sign of a cold heart and spiritual backsliding, is not a lack of prayer, important as this is, but a lack of love and respect for the Word of God, and a neglect of its study. If we desire to receive a real fullness of the Spirit we must cast off critical unbelieving attitudes to the Scriptures, and humbly and earnestly seek God in His Word. If we do not believe what God has said regarding the miraculous and other vital Christian truths, how can we expect to receive anything from Him? An evil heart of unbelief kept Israel out of Canaan, and it will keep us from experiencing God's power and gifts. Psalm 95v1-11, Heb 3v12,19, 4v1-13, John 5v46,47. Without faith we cannot please God, faith is our capacity for God. Heb 11v5,6, John 10v26,27, 8v46,47. Those who have experienced the miracle of the new birth, can believe the miracles in the Bible, it is the unconverted who look upon the things of God as "foolishness." 1Cor 1v18-25, 2v14. Failure to accept and believe the things that Jesus taught and believed, will mean that we have little or no spiritual progress. John 8v28-36, 17v8,13,14,17. Those

who feed in faith on the Scriptures, will find that they receive an experience of God that is "exceedingly above all that we can ask or think."

B) Thirsting for God's presence in prayer.

We should not say, "If the Lord wants to give me the baptism in the Spirit, He will do so, in His own good time; I am not going to seek this blessing, God will give it to me when I am ready for it;" for it is still true that, "ye have not, because ye ask not." James 4v2,3. Jesus told us to "ask, seek and knock," to receive our Father's good gifts and the Holy Spirit. Matt 7v7-11, Luke 11v5-13. The New Testament does not teach that there has to be a long period of waiting before we can expect to receive the baptism in the Spirit, but it does say that we have to thirst after Christ and the Father. Luke 11v9-13, John 7v37-39. From Acts 19v2, we see that Paul believed that a Christian should receive the baptism in the Spirit as soon as possible after their conversion. However, Christians who have been taught for years that spiritual gifts are "not for today," often have a lot to unlearn, and it may take some time to clear away the theological rubbish that they have been taught, before they can receive the baptism and gifts of the Spirit. We should never underestimate the satanic opposition that we will receive if we are seeking to be the channels of God's power and love. Satan will use every strategy to turn us away from the promise and purpose of God. Matt 4v1-12, Eph 6v10-20. The initial Pentecostal outpouring had a background of fervent prayer, and we shall have to imitate them if we are to defeat Satan's crafty and malicious attacks. Acts 1v14.

It is a tragedy when Christians, who have received the baptism in the Spirit, stop seeking God, because they feel, or have been taught, that they have reached the goal of Christian experience. **The baptism in the Spirit should not be looked upon as a goal, but rather as a gateway into the exciting possibilities of a Spirit-filled life, mighty experiences of the Holy Spirit's power and love, should follow the baptism in the Spirit.** It is, in fact, essential to seek God even more after we have received the baptism in the Spirit, to keep and expand the experience that we have received, for Satan will try to rob us of the precious holy experience that God has given to us, just as he tried with the Lord Jesus. Matt 3v16, 4v1. Indeed, the greater manifestations of the gifts of power and revelation demand a close and humble walk with God, a very definite prayer life, and some Christian maturity. It is a mistake to try and lead prayerless people and immature spiritual babes into the greater manifestations of the gifts of power and revelation, for it will only result in carnal impersonations.

C) Thirsting for Christ and the Father in love and unity with other Christians.

Lack of a prayerful, loving, Spirit-anointed fellowship is almost certainly the major reason why many Christians experience difficulty in receiving the baptism in the Spirit. Even our Lord Jesus needed and desired the help of others in prayer, the twelve were appointed "to be with Him," as well as to preach and heal the sick. Mark 3v14. In times of exceptional spiritual pressure, Peter, James and John, were asked by Christ to be His special close companions. Mark 5v35-43, 13v2-4, 14v32-42, Luke 5v5-11, 9v28-36,51. If Christ needed companions who were spiritually minded in times of spiritual conflict, we certainly do. A constant day-to-day fellowship with other like-minded, spiritual Christians, puts a protective spiritual umbrella over us. The Scripture states that co-operation of faith, in the will of God, can multiply our spiritual effectiveness tenfold. Deut 32v30. Christ believed in both private and public prayer, and the early Church followed His example. Luke 3v21, 5v16, 6v12, 9v18,28, 11v1, 22v39-46, Acts 1v14, 2v1,41,42, 3v1, 4v23-33. etc. **The early Church sought God with one accord, for long periods of time, and this is the reason for their spiritual effectiveness; we will not experience a revival unless we imitate them.**

Before the Pentecostal outpouring, the disciples "continued with one accord in prayer and supplication;" and after it, "the multitude of those who believed were of one heart and one soul, -- they had all things in common." Acts 1v14, 4v32. God richly blesses those who "dwell together in unity." Psalm 133v1-3. Churches that lack this unity and love can be discouraging places, and the faith and spiritual progress of the Christians in them certainly suffers. Gal 5v13-26, 1Cor 1v5-11, 1John 4v7-16. This love and unity is the acid test of a genuine revival. John 13v34,35. The love and unity of the early Church at Jerusalem puts denominational pride, bigotry, and competition in its true light.

A New Testament church consisted of all the Christians in an area or locality, there was no external visible organisation in the form of buildings, this was forbidden by the Roman State until Constantine's "Edict of Toleration (Milan)" in 313 AD. Christians gathered for fellowship at any place or hour that was suitable, there was liberty as to when and where they could worship, as long as they were under mature godly guidance. Matt 18v20, John 4v19-24, 1Tim 3v1-7, Titus 1v5-16, Compare v6 and 10.

True religion is love in action, anything less is a mere pretence.

We read in 1John 2v7-11 and 3v10-19, that if we do not positively and practically manifest a genuine love to our brothers and sisters in Christ, we are deceiving ourselves. James 2v1-26. We must recognise that feelings of superior spirituality or superior doctrinal enlightenment, are manifestations of a loathsome spiritual pride. Isaiah 65v5. If we are not careful we can strenuously affirm that we are defending the truth while we are viciously attacking our fellow Christians. Bad temper and bigotry are often called by the names of "righteous indignation" and "zeal for the truth;" when they are really excuses for party spirit and loveless prejudices and bigotry. True Christianity does not consist only of a correct doctrinal outline, for we can have knowledge of all sacred secrets, and without love be nothing. 1Cor 13v1-3. Fellowship between Christians of different traditions demands love and forbearance. In Eph 4v13, Paul makes it clear that the unity of faith takes time to achieve; but he also tells us that until we reach it, we are to keep a unity of the Spirit. Eph 4v3, 1Cor 1v10 to 3v23. We greatly rejoice that God is burning up the barriers that have existed between Christians in different denominations, and is bringing a true oneness in Christ. Col 3v11, Eph 2v11-22. No Christian group has a monopoly of God, and the fellowship that I have enjoyed with Christians from various traditions has been a veritable foretaste of Heaven, because Christ's love has reigned in our hearts.

Christ's love withheld truth from His disciples that they could not bear. John 16v12.

Christ's love forgave His faithless disciples, and patiently sustained them when they were slow to understand the truths of the New Covenant, and held on to the Old Covenant and their false man-made traditions. Luke 24v1-53, Acts 18v18, 21v23-27, 1Cor 9v19-23, Gal 2v11-21. Christ did not "shoot down" His doctrinally lacking disciples, His love and grace sustained them until they could receive and bear the truth. John 1v14, 16v12. Jesus veiled some of the implications of the New Covenant from His apostles, even after His forty days resurrection ministry, because they were so bound by the tradition of a restored Israel. Acts 1v6-8. It took Jesus many years to get the Church to realise that it was separate from Judaism, and this was probably the biggest internal problem that the early Church faced. Acts 15v1-31, 21v23-27, 2Cor 11v1-15, Gal 5v1-12. etc.

How we love to cling to false, but cherished traditions! We should imitate Jesus and exercise patience and kindness towards Christians whose traditions and practices are strange to us, just as they need to manifest patience and kindness towards us. Long patience and kindness are the first essential qualities of love that Paul mentions in 1Cor 13v4-7. We should never sacrifice our personal convictions for the sake of a superficial unity, but we should be big enough in God, to recognise and have fellowship with Christians whose background and traditions are different from our own. Love is the basis of fellowship, and it is only as the world sees genuine love and unity between Christians, that it will know that we are Christ's disciples and believe the Gospel message. John 13v34,35, 15v10-14, 17v23. Jesus said that if we hold bitter unforgiveness in our hearts, God will not listen to our prayers. Mark 11v26.

Some Practical Advice On Prayer.

1) Use your Bible in your prayer time.

I have proved that Bible study with prayer is the best way of seeking God for hours in prayer, recorded Bible readings also have real value, and can provide valuable inspiration and aid to prayer while driving the car, but "watch and pray." Mark 13v33.

2) Do use your hymn book.

In 1Cor 14v15, Paul said we should sing and pray with the understanding as well as in tongues. Eph 5v18-20, Col 3v15-17. We can do this by reading and singing hymns that express what we feel and desire. In Acts 16v25, the literal sense is, "praying, they sang hymns." Use the great hymns of the Church; for they cover every need and circumstance, as well as every aspect of prayer and praise. Mature Christians need hymns of depth and substance, use this Divine treasury of Christian experience.

3) Use recorded sacred music.

Some recorded sacred music has a great anointing; and it can be a great blessing to listen to them in our prayer times and our tasks around the home. Sacred music is a great blessing, particularly if we are experiencing spiritual conflict, or are in physical need. Elisha used music to carry him into the presence of God; he asked for a minstrel to play while he sought God in prayer; "and it came to pass, when the minstrel played, the hand of the Lord came upon him." 2Kings 3v14-16. In both Bible study and prayer, I have proved the value and divinely ordained inspiration of sacred music, it has been more blessing to me than I can ever tell. Do use this heavenly means of grace.

4) Don't be tied to one posture, or one time of prayer.

We know from Eph 3v14, that Paul knelt in prayer, but he did not limit his praying to kneeling and praying. Paul told us to "Rejoice always; never stop praying; in everything give thanks; for this is God's will in Christ Jesus for you." 1Thess 5v16-18. Paul stresses the importance of a life of prayer, not just a time of prayer. Do not just kneel and pray, sit and pray, walk and pray, work and pray, and rest and relax and pray. We can practice and enjoy prayer at any time. "Sitting." Acts 2v2. With "feet fast in stocks. Acts 16v24,25. "Lifting to heaven holy, loving and devoted hands, which are unstained by anger, disputes and dissensions." 1Tim 2v8. The most important attitude in prayer, is the posture of love and dedication to God and others.

5) Follow the pattern for prayer that Jesus gave us in, "The Lord's Prayer."

Jesus tells us the attitudes of heart and mind that will bring a knowledge of God, a fullness of the Spirit and answered prayer. **(Please See Appendix I)**

6) Raise your hands (Exodus 17v8-16 with 1Tim 2v1-8).

When Moses let his arms drop due to being weary, Amalek prevailed over Israel, but when his arms were then supported by Hur and Aaron until the going down of the sun, Israel then prevailed and Joshua defeated Amalek. When a believer raises their hands when praying (see also Ezra 9v5, Neh 8v6, Psalm 28v2, 63v4, 88v9, 119v48, 134v2, 141v2), this has the effect of releasing divine power into the heavenlies against Satan and the powers of darkness and shutting them down and de-energising them, making them powerless and so rendering the servants of Satan powerless (whom they energise) and sending blessing upon believers.

4) We Must Come To God With Praising Hearts And Praising Lips. 2Chron 5v13,14.

A Pentecostal fullness is sustained by praise and worship.

Heartfelt praise to God has a very important place in receiving and keeping a Pentecostal fullness. Praise and victory are very closely linked in the Scriptures, indeed, praise is a vital part of victorious praying. Psalm 61v8, 69v30,31, 40v3, 34v1-3, Phil 4v6,7. Before Pentecost the disciples "were continually in the Temple, praising and blessing God," Luke 24v53, after Pentecost the Church excelled in praise. Acts 2v47, 1Thess 5v18, John 4v23,24. We too should follow the advice and command of Heb 13v15, "Through Christ, then, let us offer a continual sacrifice of praise to God, that is, the fruit of our lips, giving thanks and praise to His name." This "sacrifice of praise" is said to be an essential companion to paid vows, honouring God, and spiritual victory in Psalm 50v14,23; this praise is said to be more acceptable to God than any sacrifice. Psalm 69v30,31, Hosea 14v2. Jesus told us that the Father is seeking for those who will worship Him "in spirit and in truth." John 4v23,24. It is very sad that many devout children of God have been taught that it is wrong to express emotion and praise in Christian worship, the "sacrifice of praise," is an essential partner of contemplative worship, prayer and waiting upon God.

Praise and worship bring us into our heavenly Canaan.

We read in Heb 3v7-19 and 4v1-11, that our hearts can be hardened, and we can fail to enter our heavenly Canaan if we fail to listen to God's voice. The quotation is from Psalm 95, which says that joyful praise and worship is the way to enter Canaan. The failure to express with our lips, the love that we feel in our hearts for God, is a real cause of spiritual bondage, and why many Christians experience difficulty in receiving the baptism in the Holy Spirit. Our reserve may guard us from the dangers of fanaticism, exhibitionism, and emotionalism; but it can also cause us to quench genuine moves of the Holy Spirit. We need to break free from the traditions and reserves that hinder the free workings of the Holy Spirit, and take heed to David, who said in Psalm 103v1, "Bless the Lord, O my soul: and ALL that is within me, bless His holy name." Joyful praise is a necessary prerequisite to receiving the baptism in the Spirit, however, this must not be confused with excessive noise and emotionalism. Loud praise is often best expressed in heartfelt congregational singing. Psalm 95v1-7, 23v2, 46v10, Luke 19v37-40. We should endeavour to edify others, and act decently and in order. 1Cor 14v12,19,39,40. Let us also learn to hear Gods voice of gentle stillness. 1Kings 19v11-13.

The beauty and value of holy emotion in praise and worship.

It is inspiring to see the devotion of loving hearts being poured out to God in praise and worship. The best things in the natural world bring emotion, and the best things in God's kingdom bring a holy emotion to the soul. Indeed, an experience of God that does not touch our emotions, cannot satisfy our longings for God, or affect us very much. The apostles did not spend the fifty days before Pentecost in introspection and mourning, because they had failed Jesus in His hour of need, and had not believed in His resurrection. Their repentance was real and deep, but it was not drawn-out, or despairing; they rejoiced in a loving, forgiving, and risen Christ. Matt 28v9, Mark 16v11-14, Luke 24v25-53, John 20v1-31. This gracious, forgiving Jesus is our friend and Saviour, He is with us to

strengthen and sustain us, and to lift us up when we have fallen. Meditation on the great and tender mercies of God, should continually fill our hearts with joy and praise.

5) We Must Have Wise Spiritual Leadership.

a) We need Christian leaders who are anointed by God.

Even great truth can fail to inspire us if the anointing of the Holy Spirit is lacking. God makes us able ministers of the New Covenant, not oratory, rhetoric, or eloquence. 2Cor 3v5,6. There is too much "word only" preaching today; we need to preach "with the Holy Spirit sent down from heaven." 1Thess 1v5, Eph 3v7, 1Peter 1v12. Prevailing prayer is needed to bring and keep God's presence in our Churches. 1Sam 12v23. A true ministry does not scramble for position and power; it is satisfied with a ministry of Christ's love, power and truth. God condemns the leaders who do not properly care for His flocks, and fail to lead them into His green pastures. Jer 23v1-6, Ezek 34v1-31, Matt 23v1-39, James 3v1. To avoid spiritual declension, we need leaders who have a real experience of God's power and majesty, and can inspire others to seek and receive the same experience. Exodus 24v9-11,18, Judges 2v7-17, Eph 4v7-13.

Church congregations should not expect their leaders to have all the answers to their problems, for no one has a complete ministry, we are part of the body of Christ, and we all need the help of other ministries in the body of Christ. We read in 2Cor 2v12,13, that even the apostle Paul "had no rest in his spirit," and could not accomplish the work that God desired him to do at Troas, because Titus was not with him. The elders at Joppa knew that raising Dorcas from the dead was beyond their ministries, so they sent for Peter. Acts 9v36-43.

b) We need leaders who are examples, not Lords.

Ecclesiastical tyranny and denominational prejudice should have no place in Christ's Church. Matt 23v8-12, Luke 22v24-27. Jesus warned His apostles that they must not dominate their charges, they had the authority to exhort Christians to observe Scripture truths, but no authority to act as lords over God's heritage. 2Cor 1v24. 1Peter 5v3, Matt 20v20-28. Paul appealed in love rather than commanded 2Thess 3v4,6,11,12, 1Tim 4v11, 1Cor 13 all, 14v34, Rom 12v1, Gal 4v12. etc. It is the constraint of love that unites Christians together, not the pressure of authority. When Jesus is truly Lord, Christians from different churches can experience a true unity and fellowship of the Spirit. The only thing that can hinder a sweet fellowship between truly converted Christians, is a denominational and doctrinal bigotry and pride. If we only use the Scriptures to shoot people down, we have become "as sounding brass and clashing cymbal." 1Cor 13v1.

NB: What we must do if we are members of a spiritually cold church.

Earnest Christians should not leave a cold church unless God tells them to, or forced to leave through circumstances; they should try to create a praying group within the church. Love, patience, humility, wisdom and prayer will produce a sweet fellowship, which can change the spiritual atmosphere of a church and attract other hungry hearts. **The best antidote for spiritual coldness in a church is found in informal house meetings, as long as they are under mature Christian leadership.** In these meetings, time is given to worship, prayer, testimony and Bible study, and problems are talked about and prayed over, all on an informal level. 1Cor 13v1. Churches of all denominations have been transformed by the radiant witness of truly Spirit-filled Christians, and have become centres of evangelism, revival, healing, and blessing.

6) We Must Come To God With Humility Of Mind And Sincerity Of Heart.

a) Pride in past achievement is the enemy of further progress.

We should not let pride in past achievement and past blessing from God, make us think that there is nothing more to receive from God. A feeling of arrival and attainment is the most deadly foe of spiritual progress. The unsearchable riches of Christ were hidden from many of those who Jesus preached to, because of their false feeling of spiritual attainment, and their determination not to embrace anything outside of their tradition or experience. Matt 13v15,16, Luke 19v42, John 9v39-41, Eph 3v8. Arrogant self-sufficiency, not only brings blindness to further revelation, it often means the death of the things that we have attained. We shall never, not even during the endless ages in heaven, come to the end of what God is, or what He has for us. There will always be a sense of amazement, overwhelming gratitude and love, as we continually and eternally learn of the greatness of our God of love, and His wonderful plans for us. When we consider the everlasting riches of our almighty unlimited Lord, we can never say that we have reached the limits of our Christian experience.

b) Pride in our religious traditions can cause us to resist God. Acts 7v51-53.

It is a fact that pride in our traditional beliefs and habits of worship die very hard, we can be bound by our traditions, and they can keep us from receiving what God has for us. It took a vision of Jesus to persuade Paul that a superior New Covenant had replaced his traditional worship. Let us learn, therefore, to not only treasure the precious truths and experiences that God-inspired revivals of the past have given us; but we must also be willing to be led by God into what may be new ways to us, but which are in reality, rediscoveries of neglected truth. It is a great tragedy when devout souls miss the answer to their prayers for revival, through preconceived ideas as to how God should work. We all need to watch that we do not limit God. Psalm 78v41. It takes a genuine humility of mind for a Christian of long standing, to admit that they have been without some vital part of God's armoury and provision for His children. Jesus said that it is only the penniless beggar, who receives the riches of heaven, those who feel that they have "arrived," miss His blessing. Matt 5v3.

NB: Opposition is inevitable when revival comes.

Many people love their formal church services, and like things to remain as they are, so the formation of earnest praying groups in their churches disturbs and convicts them, and can produce problems. The usual excuses for criticism of these praying groups, are "The Church is the place to pray;" "These meetings cause division;" "These Christians think that they are better than us;" or even "They are heretical." The experience of Spirit-filled Christians is sometimes resented and rejected, no matter how humbly, sincerely and graciously it is presented. In such circumstances let us remember that love is still kind after it has suffered long; and let us rejoice in those churches, which do not resent, but rather encourage, the earnest seeking of God, and the spiritual progress of fellow Christians.

c) Seeking honour from men, is a great spiritual danger. John 5v44.

Seeking honour from men stops many people from seeking God for His gifts; Jesus said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5v44, Prov 29v25. Compromising truth in order to seek honour from men, destroys faith and spiritual experience. We can sell our soul to the denomination we serve, as well as to "the company store." A fear of being thought unorthodox, eccentric, fanatical, or heretical, can deter God's dear children from seeking God's gifts, or from testifying of what God has done for them. Many today still "love the praise of men, more than the praise of God." John 2v23-25, 5v41, 12v42,43, Acts 5v29,32. We should obey God rather than men, we should say like Paul, "what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them all to be mere rubbish, that I may win Christ." Phil 3v7,8,9-14. We thank God for Christians of all persuasions and denominations, who have stood true to, and even died for, their convictions about Christian truth and experience.

d) The danger of an evil heart of unbelief over spiritual gifts. Heb 3v12,19.

7) The Distinguishing Features Of Christ's Church At Jerusalem.

The church at Jerusalem manifested the essential characteristics and distinguishing features that God desires in His Church.

a) They have a vital encounter with their risen Saviour.

b) They are of one accord, of one heart and mind, and manifest God's character and love in their lives.

In Acts 2v1, the Majority Text reads, "homothumadon," (Strong's NT:3661), "one accord, or one mind" not "homou," together. " **Thayer says** that "homothumadon" is a compound of two words meaning to "rush along" and "in unison." He writes, "The image is almost musical; a number of notes are sounded which, while different, harmonise in pitch and tone. As the instruments of a great concert under the direction of a concert master, so the Holy Spirit blends together the lives of members of the "ekklesia" of Christ."

"**Homothumadon**," occurs in Acts 1v14, 2v1,46, 4v24, 5v12, 15v25 and Rom 15v6, to describe the Church being of one accord, in Acts 8v6, how people responded to the ministry of Philip, and in Acts 7v57, 18v12 and 19v29, of the one accord opposition of the enemies of the Church, and in Acts 12v20, how people gave heed to Herod, before God executed him.

c) They earnestly seek God in prayer, and with fervent praise.

Seek bread for others, knock and keep on knocking. Luke 11v5-13.

d) They believe Christ's teaching and doctrine.

e) They have an evangelistic fervour.

They were prepared to suffer for their Saviour, and their faith.

f) They answer Satan's lying wonders with God's miracles. Acts 3v1-10, 5v12-16.

g) They act as a body under the leadership of the Holy Spirit and the Lord Jesus.

In Eph 5v18, Paul writes, "Be not drunken with wine," "me methuskesthe oinoi," the present passive imperative of "methusko," to intoxicate. "But be filled with (lit. "in") the Spirit," "alla plerousthe en pneumatii," the present passive imperative of "pleroo," to fill. The present passive speaks of a habitual continuing action, always being filled with, and under the control of, the Holy Spirit.

The Gift Of Tongues

This is spoken of in the New Testament as "new tongues," "other tongues," "divers kinds of tongues," and even as "the tongues of men and angels." Mark 16v17, Acts 2v4, 1Cor 12v10,28, 13v1. **It is a precious gift from God.**

1) The gift of tongues is certainly not gibberish.

To say that speaking with tongues by a blood-washed, Spirit-filled Christian is "gibberish," or "of the Devil," is to come very close to blasphemy against the Holy Spirit. Nothing could be further from the truth than to call speaking with tongues, "gibberish," for those who have been able to understand the languages that Christians have spoken while speaking with tongues, have said that they are perfect. For example, a ten-year-old girl named Irene Piper was enabled by the Holy Spirit to speak to a Chinese man in his own language. He was told that he was to come to church and accept salvation. The Chinese man said that "her accent was perfect, and her forms of speech were so exact that ten years study would not give the average Occidental such knowledge of the language." This is confirmed by Acts 2v6,8, where it is said that the 120 disciples spoke in not only different languages but in different dialects. These believers were mainly illiterate people who knew only one dialect of one language, yet they were speaking in different languages and different dialects of the same language. We are told that the Medes and Elamites (Persians), spoke the same language but with different dialects. "Dialektos" occurs only in the book of Acts, Acts 1v19, 2v6,8, 21v40, 22v2, 26v14, the other word for language is "glossa," i.e. "tongue," and is used for the organ of the body known as the tongue, the tongues of fire, as well as a language. Mark 7v33,35, 16v17, Acts 2v3,4,11,26, 10v46, 19v6, 1Cor 12v10,28,30, 13v1,8, 14v2,4,5,6,9,13,14,18,19,22,23,26,27,39, Rev 7v9. etc.

"Glossolalia," speaking with tongues, is certainly not like the incoherent, unmeaning, broken ramblings of some wild false religions. It is the intelligent speaking of God's mysteries, i.e. God's hidden secrets and purposes. The disciples at Pentecost spoke fluently and powerfully of God's wonderful works, it was only those who did not understand the language who said that it was drunken gibberish, those who did understand it said it was perfect and inspiring language and were converted as a result. It was the hearers of tongues who were "beside themselves," amazed and "ecstatic," not the speakers in tongues. "existemi," Acts 2v7,12, 10v45, "ekstasis." Acts 3v10, Mark 5v42, 16v8, Luke 5v26, Acts 10v10, 11v5, 22v17. The person who is worshipping God in tongues will sometimes have real depths of feeling, but the Holy Spirit will never cause them to lose control of themselves, He is a perfect gentleman.

Sometimes even Christians who have been filled with the Spirit and spoken in tongues doubt their experience because they seem to repeat again and again certain sentences or phrases in their unknown tongue. These Christians should realise that in their native tongue they do not use an extensive vocabulary when they are praising the Lord. Many Christians just say, "Praise the Lord," "Wonderful Jesus," etc., they do not use a great many words to express their worship and praise.

Here is an extract from page 32 and 33 of W.F.P. Burton's book "Signs following." This extract shows that on occasions the Holy Spirit may inspire us to speak only a few words, but that these words can reach the very highest levels of praise and express the very deepest love and devotion for God.

"In 1921 the Pastor of a meeting in Toronto, Canada, confided in me, "Brother Burton, there is something I do not understand in our assembly. When the meeting is warmed up into a real fervency of spirit a woman bursts out into an ejaculation. It never varies, and it seems to me like nonsense. She says in a kind of intonation 'Kalomboo Vidye. Vidyeeeee Kalombo.' I don't like to stop her. What would you do about it?' I said, 'Oh, do let me hear it, brother. That is an expression used by our natives in the highest respect to their big chiefs.' On my return to Lubaland I was much struck by the monotonous regularity with which the village counsellors keep up an excited

'Kalombo Vidye,' in reverence to their chiefs during sessions of the court, and one can well understand both what an ejaculation of loving worship it was on the woman's part and also how it might have puzzled her Pastor." **End of quote.**

This shows how careful we have to be in judging utterances in tongues that seem repetitive and sound very peculiar. Many languages sound like utter nonsense to those who do not understand them, indeed, some sound so primitive, that even the best and most intelligent linguist might doubt the genuineness of what is in reality a complicated, beautiful and meaningful language. Even the very greatest linguist knows but a fraction of the world's languages. "World Digest" informs us that there have existed at least 6,760 languages, and only 2,296 are still spoken. There are, then, 4,464 dead languages on earth, which one could speak in other tongues, besides the tongues of angels of which we are told nothing except that there are obviously many of them as Paul speaks of them in the plural in 1Cor 13v1. It is a fact that children of God have spoken by the Holy Spirit's inspiration, both modern and ancient languages, and linguists have understood them. However, we need to remember that God does not cast His pearls before swine; such manifestations like this are usually for the sincere and seeking heart. The gift of tongues was not given to enable people to preach in languages that they did not know, in Christ's time Greek was known throughout the Roman Empire, but it has always had a great effect as a sign to confirm the Gospel. The gift of tongues is certainly not gibberish; it is a lovely and precious manifestation of God the Holy Spirit.

2) The gift of tongues is certainly not a useless, unprofitable, and unimportant gift.

Every gift of God is precious and good, and the gift of tongues is certainly no exception, it can bring great blessing to us.

a) Diligently used the gift of tongues transforms our ability to pray and worship.

The gift of tongues enables the Christian to utter and fully express the otherwise indescribable longings of their soul and their unspeakable feelings of love for God. It gives the Christian the ability to pray to God and worship God as we ought, it frees us from the limits of human speech and knowledge, for the Holy Spirit Himself gives us the vocabulary and blessing to fully express the needs, feelings and desires of the soul. The gift of tongues enables the Christian to pray on a new level of prayer, for it is God praying through us to perform things exceeding more abundantly than we can ask or think.

b) Diligently used the gift of tongues transforms our appreciation of spiritual things.

It brings a new realisation of the value and power of the Scriptures, and a new insight into their meaning; indeed, it is only the Spirit-filled Christian who can really understand much of the experience of the New Testament early Church. The diligent use of the gift of tongues enables us to have a deeper level of fellowship with Christ and His Father, and to see and worship them in a new and deeper way. Through the use of this gift God the Holy Spirit edifies the soul and spirit and makes spiritual things real to the soul. Which brings us to our next point.

c) Diligently used the gift of tongues transforms the character and blesses the whole personality.

It is given to build faith and love in the soul and edify, bless and transform the character and life of the believer, as Paul said the person who speaks in tongues "edifies himself." 1Cor 14v4. It has the same effect in the prayer life and devotional life that prophecy has in the church. In blessing the soul and spirit it can have the most beneficial effect on the body, it can throw off conscious and subconscious worries, and can relax and refresh a tired body and mind as well as bless the soul. Isaiah 28v11,12 with 1Cor 14v21 and Rom 8v11. The gift of tongues can defend us from spiritual foes and give us the victory over them, for through this gift the Holy Spirit Himself comes to our aid and ministers to our spiritual needs and makes the soul strong, i.e. edifies the soul.

d) Diligently and properly used it can transform a Christian meeting.

A powerful, love-laden tongue can greatly bless the church even before it is interpreted, and if the interpretation carries the same benediction, it can bring showers of blessing.

So we can clearly see that God intended the gift of tongues to be an immense aid to the devotional life and prayer life, and it is also very profitable in the church when it is correctly used. This explains why Paul used the gift of tongues more than any of the Corinthians. 1Cor 14v18. We will consider the value and use of the gift of tongues at greater length later; this will involve some repetition, but it will serve to impress upon our minds, the great blessing and benefits that the Holy Spirit can bestow upon us through the use of His precious gift.

3) The apostle Paul certainly did not reject, despise, or belittle the gift of tongues, and neither should

we.

The apostle Paul spoke in tongues more than any of the Corinthians, he obviously looked upon it as absolutely indispensable and necessary for his spiritual welfare. 1Cor 14v18. Paul criticises the Corinthians selfish and noisy misuse of tongues in their public meetings, not the gift of tongues, and he instructs them to use the gift in the correct way. Paul certainly does not say in 1Cor 13v1, that the gift of tongues is unprofitable, he says that the selfish and noisy use of the gift of tongues in public does not profit the church. "The more excellent way" that 1Cor 12v31 tells us to walk in, is not the way of love severed from, or separate and distinct from all the other gifts, graces, attributes and talents; it is love as the motivating force and guiding principal of all these lovely and desirable things. It is certainly not, as some would have us to think, love in opposition to the gifts, or love without the gifts. It is the gifts of the Holy Spirit being sought and used out of the love of God and others.

It is very foolish to say, "You can seek the gifts, but I am going to seek for love." Those who seek for love from the God of love will also seek **HIS** gifts. The fact that a Christian lacks spiritual gifts does not mean that they possess love, indeed it may mean the very opposite, for it is impossible to follow after love and despise or criticise our heavenly Father's spiritual gifts. If we really desire and follow after love, we shall desire, follow after, and encourage spiritual gifts. We are not glorifying God by extolling love at the expense of the gifts that He has given. Paul does not say in 1Cor 13 that the gifts are "nothing" without love, for they are given by the God of love and are wonderful, it is the possessor that is "nothing." 1Cor 13v1-3. Spiritual gifts manifested in love profit both the recipient of the gift and others who are ministered to. It must be remembered that Paul said that without love, not only spiritual gifts, but also knowledge of sacred things, gifts to the needy, and even martyrdom for Christ's sake, are profitless to us without love. Though spiritual gifts lose some of their value without love, love is helpless without them. Love needs God's power to meet the needs of the broken in heart, the sick in body and the oppressed, and in the ministry of Jesus we see the lovely co-ordination of divine love and divine power meeting the needs of suffering humanity.

Paul does not say that the gift of tongues and other spiritual gifts are of little consequence because they are only temporary. In Heb 6v5 the baptism and gifts of the Holy Spirit are spoken of as "the powers of the age to come," so we can see that the gifts of the Spirit are a temporary and partial use of the powers of the eternal kingdom. The gifts of the Holy Spirit do not cease in the sense that there will never again be any miraculous manifestations of the Holy Spirit; the temporary manifestations of the Holy Spirit and the partial manifestations and revelations of God are swallowed up in the continuous and eternal enjoyment of the supernatural power and blessing of God. The part is swallowed up in the whole. The same way are present knowledge will come to nought, or vanish away, in the sense that our limited knowledge will be swallowed up in the infinite knowledge of God. Paul is telling us that the temporary and occasional manifestations of divine power through the gifts will be swallowed up in the continual, permanent and eternal manifestations of the Holy Spirit. Paul emphasises the need for gifts as well as love until the Lord Jesus comes and the kingdom of God is set upon earth. The temporary gifts help to produce eternal love and when they give way to the eternal and permanent manifestations of divine love power and wisdom. The gift of tongues is important because Paul says that it is given to produce love and faith in the soul, it is given to edify the believer, it is only like "roaring brass and clashing cymbal" when it is used in a selfish way by an unconsecrated and loveless Christian.

When Paul speaks in 1Cor 12v31 of prophecy and the other gifts as being "greater gifts" than the gift of tongues, he is speaking in the context of public meetings of Christians. For Paul makes it quite clear that the greatest gift in the devotional life of the believer is the gift of tongues. The diligent, devotional and loving use of the gift of tongues in the secret place will result in other gifts being manifested in public. 1Cor 14v2,4,18 with 2Cor 12v12. Paul spoke more in tongues than any of the verbose Corinthians so that he might edify his fellow-Christians in public; this was one of the secrets of Paul's spiritual power and godly character. From his own experience Paul tells us that the gift of tongues will build love, faith and spiritual strength in the possessor of the gift, if it is used diligently and devotionally. Indeed, Paul states that it is the one gift whose primary aim is the spiritual well being of the possessor. A Christian cannot manifest the other gifts of the Spirit when he desires, and when they are manifested they are nearly always for the benefit of others, but he can speak in tongues when he desires and be spiritually edified as a result. Paul certainly did not disparage or belittle the gift of tongues; he used it very diligently and was greatly edified and spiritually blessed as a result.

It is a great tragedy that many Christians do not appreciate their heavenly Father's provision for them in His gift of speaking with tongues, indeed, it is a stone of stumbling and rock of offence to many Christians. Here are some of the reasons why they do not want to speak in tongues.

a) Many Christians are ignorant of the great blessing that this gift can bring.

They say, "What is the good of speaking with tongues? It is the least of the gifts." they feel that it is of no real benefit. This attitude shows that a person is ignorant of the Scriptures upon the subject, for the great benefits of

this gift are shown in the New Testament. However, even if a Christian does not know the benefits of this gift as revealed in the Scriptures, they should not question the wisdom of God in giving this gift. They should say, "My heavenly Father has given this gift, so there must be some very good reason for it and some very profitable results of its manifestation, for God only gives good and perfect gifts." James 1v17. The gift of tongues may be the least important gift as regards to public ministry, but it is the greatest gift in relation to the devotional life and prayer life, which is the source of an anointed public ministry, so we can see that there is certainly nothing little about the gift of tongues.

b) Some Christians love the praise of men more than the praise of God. John 12v42,43.

Some Christians count the cost of losing friends who reject the Pentecostal experience, and so they also reject the lovely gift of tongues. Two young men who had dictated to the Lord, "We want the baptism in the Holy Spirit without speaking in tongues, were asked why they prayed in this manner, they replied that it was because speaking in tongues was unpopular. It is a sad thing that many more Christians are choosing to please men rather than God by criticising, avoiding and condemning the gift of tongues given by their Saviour and heavenly Father. Acts 2v4,33.

c) Some Christians have a fear of the supernatural.

Some Christians are frightened by the operation of spiritual forces, and they cannot trust God to give them "good gifts," to preserve them from dangers in the spiritual realm, so they prefer to stop in the wilderness instead of conquering their spiritual Canaan. The Lord Jesus stated that this attitude is due to a lack of faith in our heavenly Father's love and power. Matt 7v7-11, Luke 11v9-13. Comp Heb 3 and 4. Paul certainly never belittled speaking with tongues, and neither should we, he said that the gift of tongues, like any other gift, should be correctly used by Christians, and this brings us to our next point.

4) The gift of tongues should certainly not be misused.

Paul tells us that we should take special notice of the following.

a) We should not monopolise church meetings with speaking in tongues.

The aim in the church should be public and not private edification; therefore, we should curtail noisy or excessive speaking in tongues and seek God for a prophecy. 1Cor 14v5,18,19. We can use the gift of tongues in the church, but Paul says that we should usually speak quietly to ourselves and God. A background murmur of praise or speaking in tongues is quite all right as long as it does not hinder others praying or prophesying. 1Cor 14v40. Though the whole church may on occasions burst out in praise and worship and sing and speak in tongues; in a church meeting, speaking with tongues should generally be quietly spoken between ourselves and God. 1Cor 14v28. A Scriptural order will result in a greater measure of blessing on the church.

b) We should exercise special restraint when the unconverted or unlearned are present.

When the unconverted or people who are unlearned in spiritual gifts come into a Pentecostal meeting, the Pentecostal believers must act wisely and restrain themselves from any loud outbursts in tongues, otherwise the visitor will say that everybody is mad. 1Cor 14v23. If there is to be any public manifestation of the gift of tongues in such circumstances it must be by tongues and interpretation, however, Paul makes it quite clear in 1Cor 14v24,25, that prophecy is by far the best gift to manifest under such circumstances. The noisy use of the gift of tongues is particularly wrong when an outsider is in a meeting, and it will invariably produce consternation and criticism whereas, the use of the gift of prophecy may well result in the conviction and conversion of the "outsider." The gift of tongues is only a sign to the unbeliever when he can understand the language spoken in tongues.

c) We should set a definite limit to the number of tongues for interpretation.

Utterances in a tongue in the church that are for interpretation should be limited to three utterances, and if there is no interpreter in the church there must be no public utterances, the person must speak quietly to themselves and to God. 1Cor 14v27,28. Only one person should interpret each utterance even though several might be able to do so. It also definitely seems from 1Cor 14v16, "everyone hath a tongue," that Paul said that one person should only give one tongue; it is certainly a good thing to share the ministry of spiritual gifts. We should not speak an utterance for interpretation at all unless the Holy Spirit moves us in a very definite way, those who do insist on speaking without the Holy Spirit's direction, will find that there is very limited blessing on it.

Paul had several reasons for limiting tongues for interpretation to three. Paul did not want the Corinthians to have

an excessive emphasis upon utterances in tongues; he desired them to have a correct and sensible balance, and to seek after prophecy and the other gifts. Paul also knew that three tongues for interpretation was as much as the Christians could remember, weigh and profit from. It is certainly a very sensible limitation, and if we observe this and the other limitations that Paul lays down, we will be preserved from fanaticism, selfishness and disorder, and we will enjoy a profitable manifestation of speaking with tongues.

5) We must not confuse devotional tongues with tongues given for a ministry to the Church.

It is a proven fact that only a small percentage of Christians, who speak with tongues, have a ministry in the church of "divers kinds of tongues." 1Cor 12v10. Only a small percentage of Christians who speak in tongues, speak out a tongue that is interpreted in the church. This is what Paul is speaking about in 1Cor 12v30, when he asks, "Do all speak with tongues?" The failure to distinguish between tongues that are for private edification, and tongues that are interpreted as a ministry to the church, has caused some critics of the Pentecostal experience to seize upon 1Cor 12v30, as an excuse for not speaking with tongues. However, Paul in 1Cor 12v27-31 is speaking of ministries that God has set in the church to build up the church, people with God-given gifts for public ministry, and the ministry of speaking tongues for interpretation is mentioned amongst them. There are Christians who have been given outstanding ministries of speaking with tongues, Christians whose utterances in tongues are of such great beauty and carry such a divine benediction that one feels that they are upon holy ground, even before there is any interpretation. The gift of tongues that is interpreted and ministers to the needs of the church is an enlargement of the ability to speak in a tongue, or tongues, that a Christian receives when they receive the baptism in the Holy Spirit. However, all are not given this ministry, some quite properly, only use their tongue for private prayer and devotion, while others have in addition to this ministry for the church.

The Value And Use Of The Gift Of Tongues

Definition: The gift of tongues is the supernatural ability given by the Holy Spirit to speak in a tongue that is unknown to the speaker. The primary purpose of this gift is devotional; it is intended to be a divine aid to the prayer life. For though this gift can be used by God to speak to people in their own language, and when interpreted it can speak to the church; the person who speaks in an unknown tongue almost always, "Speaks not to men, but to God; for no man understands him." 1Cor 14v2.

Let us now consider the great blessing that come through the correct manifestation of this gift of the Holy Spirit, these will clearly show why every Christian should desire to speak in tongues, and why God desires every Christian to speak with tongues.

1) Speaking with tongues brings into play the highest faculty of the Christian, the spirit.

Christ said that we must worship God with our spirit if we are to worship Him acceptably, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4v23,24. The most elaborate and highly organised worship is only a dead form if the spiritual worship that Christ spoke of is missing. However, by the simple act of speaking with tongues we are enabled by the Holy Spirit to worship God on the very highest level, it is truly acceptable worship if we let love for God and others direct our lives. When the Holy Spirit enables us by this gift to magnify and bless God and to give God the love and worship of our hearts, He enables us to do the greatest thing that the Christian can do, for worship of God is the greatest act of the creature. Acts 10v46, Matt 22v35-40, Mark 12v28-34. The use of the gift of tongues lifts the Christian into a new realm of worship; it enables us to worship God to the limit of our capacity. Eph 4v18, Rom 8v26,27. We can also pray with our spirit, "If I pray in an unknown tongue my spirit prays." 1Cor 14v14. We can sing with the spirit, "I will sing with the spirit." 1Cor 14v16. So that we can see that the gift of tongues enables us to reach the highest levels of worship in spirit and truth, the very thing that Jesus said God desires. John 4v23,24. Spirit and truth worship is the most important act of the Christian life. How then, can some despise the gift of tongues and call it "The least of the gifts?"

2) The gift of tongues brings into the personal prayer life the ability of the Holy Spirit.

When you speak in tongues you are not limited by your own ability, God the Holy Spirit takes our needs, prayer, praise and desires, and the needs of other people and brings them to the Father. When we pray in tongues we can pray for deep needs that we do not know, and the burdens that would be too big for us and would shatter or overwhelm us if we knew them, we can bring them to God and have complete assurance of victory through the Holy Spirit's aid.

The gift of tongues is as important in the personal prayer life as prophecy is in the church. In the secret place the gift of tongues is the most important gift for personal edification, and the youngest convert and most mature Christian can build themselves up in their most holy faith by the use of this lovely gift. Jude v20,21, 1Cor 14v4,18. A diligent use of the gift of tongues in the private prayer life will result in a very blessed and fluent use

of this gift. On occasions a completely new language will be given by the Holy Spirit, which possesses all the phonetics and rhythm of a perfect and complete language. However, whether the Holy Spirit gives us many or few words to express our praise or prayer, the exercises of the gift of tongues will bring great blessing and mighty power in prayer. When we use the gift of tongues our devotional life, we pray or praise as the Holy Spirit directs and in the way that He thinks best. We always pray for the right things in tongues, because we pray as the Holy Spirit directs, whereas, in our own tongue we can pray selfishly, ignorantly, incorrectly, and even with unsanctified ambition and denominational pride. When a Christian prays in tongues, it is prayer and worship on the very highest level. The balanced prayer-life demands praying and singing in tongues, as well as prayer and singing in one's own language. 1Cor 14v15.

In 1Cor 13v1 Paul implies that the Holy Spirit may cause us to speak in the tongues of angels. If an angelic tongue can express the praise of a great angelic being living in the eternal and uncreated glory and splendour of God's majestic presence, it can surely express the praise of the redeemed children of God living in this dark and sinful world. How wonderful it is to be freed from the limits of our own small vocabulary and limited eloquence, into the excellence and eloquence of earthly and even heavenly languages by the aid of the Holy Spirit. How wonderful to speak our praise on such a high plane. A gift that is of such importance in the prayer-life of the Christian should not be disparaged or termed little, least, or unimportant; such talk is a slight upon God, who is the giver of this good gift.

3) Speaking in tongues brings into operation the other gifts of the Spirit.

Prayer and praise builds up the spiritual life of the Christian to the place where they are able to manifest the other gifts of the Holy Spirit. **The greater a person's ministry is, the more they need to speak in other tongues.** One well known evangelist found that miracles were ceasing in his services because he had been neglecting speaking in tongues. Another well-known evangelist tells us that he does not expect much to happen unless he prays for several hours in tongues before he goes to the services. The Holy Spirit's ministrations through this gift in the secret place of prayer will result in a blessing upon one's public ministry. Matt 6v5,6 with 1Cor 14v4,18.

4) Speaking with tongues makes the Lord Jesus and God our Father very real to us.

Those who use this gift of tongues diligently in the secret place can testify that speaking with tongues really brings one close to our heavenly Father and the Lord Jesus, and it really deepens our love for them. What a precious gift this is! This alone would be a more than sufficient reason for desiring this gift. John 16v13-15. A gift that makes God the Father and God the Son more real and precious to the Christian should never be disparaged or belittled.

5) Speaking with tongues edifies the church when it is interpreted. 1Cor 14v5.

An anointed message in tongues can be a really wonderful blessing, and the interpretation can bring great comfort, solace and needful instruction. God has set this gift in the church as a valuable means of public as well as private edification.

6) The gift of tongues nourishes the spirit with divine truth.

Some people have said that the gift of tongues is the least of the gifts, or that it was "infant prattling" and not for mature Christians. However, the apostle Paul 24 years after his conversion was speaking in tongues more than the verbose Christians at Corinth and he was certainly not immature. 1Cor 14v18. Paul tells us that when we speak in tongues we speak "mysteries," i.e. the hidden counsels and secrets of God, which were once hidden, but are now revealed to the children of God. Matt 13v11, Luke 8v10, Rom 11v25, 16v25, 1Cor 2v1,7, 4v1, 14v2, 15v51, Eph 1v9, 3v3,4,9, 5v32, 6v19, Col 1v26,27, 4v3, 2Thess 2v7, 1Tim 3v9, Rev 10v7, Psalm 25v14. When we speak in tongues, we speak hidden and exalted spiritual truths; this is an exalted sphere of utterance. The hearers at Pentecost called these "mysteries," "The wonderful works of God;" they looked upon the utterances of the disciples as anything but "infant prattling," those who understood the languages were so awed and moved by the sublime words that they heard, that they became Christians. In 1Cor 13v11,12, Paul speaks of our present limited knowledge of the future heavenly "mysteries" as "infant prattling," but he never refers to speaking in tongues in this way.

Our minds are limited in their ability to absorb and appreciate heavenly realities, our spirits are not limited in this way. Speaking in tongues enables our spirits to appreciate and feed on spiritual realities and Divine mysteries, and our spirits grow through the spiritual truths and blessings that come through speaking with tongues. This bypasses and rests the mind, so that even when we are too tired to think upon truth with our minds, our spirits and souls are nourished by the use of this gift. Isaiah 28v11,12, 1Cor 14v21. However, we cannot grow in God if we neglect the Scripture, its truth feeds our minds; so we should: "As new-born babes, for the pure milk that is for the mind eagerly crave, that thereby ye may grow unto salvation." 1Peter 2v2. Rotherham.

We will now give two instances where people have actually heard Christians speaking of the "mysteries of the kingdom of heaven" as they spoke in other tongues.

H. Horton writes on page 160 of his book, "The Gifts of the Spirit," what a missionary in the Congo heard when he was present at the baptism in the Spirit of a young coloured man. The missionary was amazed to hear the young man speaking in perfect English and repeating Old Testament instances of creation and history. The young man did not know a word of English and what is more, nothing of the accounts of Scripture that he was repeating. The missionary left the hut to search for his wife so that she could witness this remarkable manifestation of the Spirit. When he returned with his wife the young man was still speaking in English, and was speaking of the New Testament revelation concerning the second coming of Christ. **End of quote.**

W.F.P. Burton gives an account of another inspiring incident that occurred at Mwanza in the Congo, on page 30 and 31 of "Signs following." When the churches were getting spiritually cold it was their practice to gather the believers together for several days of prayer, ministry of the Word and waiting upon God. During one such occasion Mr. Burton was keeping "a quiet eye" on the meeting to make sure that there was no "undue excitement or extravagance," when he was struck by the earnest expression of a young man named Ziba, who was obviously being deeply affected by the real power of the Holy Spirit which was moving upon the men gathered there. Mr. Burton quietly moved around to where the young man sat and was surprised and moved to hear Ziba speaking in absolutely perfect English of Christ's second coming to earth to reign and the glories of His millennial kingdom. Ziba was a simple village lad without any knowledge of the English language, but here he was speaking in perfect English without any ungrammatical expressions or any trace of foreign accent, and what he said was absolutely true to the Scriptures. **End of quote.**

So we can see that when the Holy Spirit enables a Christian to speak in tongues it nourishes their spirit with divine truths and builds them up spiritually. It is foolish and wrong to forbid Christians to speak with other tongues, for this is a good and lovely gift of God the Holy Spirit, and God ordained that we should have this gift and use it for our spiritual benefit.

7) Speaking with tongues is the initial evidence of the baptism of the Spirit.

At the outpourings of the Spirit mentioned in Acts 2v4, 10v45,46, 11v17 and 19v6, when the Christians received the baptism of the Spirit, they spoke with tongues as the Spirit gave them utterance. They received one common evidence that they had been baptised in the Spirit, speaking in tongues as the Spirit gave them utterance. With the exception of the outpouring at Ephesus, we do not read of any other manifestations of the gifts, and there they prophesied after speaking with tongues.

A. Linford writes on the outpouring of the Spirit at Ephesus on page 55 of his book, "The Baptism in the Holy Spirit." "Again the construction of the Greek (in Acts 19v6) determines the fact that they all spoke in tongues. The expression is 'elaloun te glossais kai epropheteuon.' When 'te' is followed by 'kai' it may be rendered 'both,' or 'not only... but also.' Closest union is expressed by 'te kai.' We could translate thus: 'The Holy Spirit came at once upon them, and they began not only to speak with tongues but also to prophesy.'.... sliding joyously and naturally from inspired language they did not know to inspired language they did know- but speaking by the same Spirit." **End of quote.**

From humble housewives to mighty apostles the initial evidence of the baptism in the Spirit was speaking with tongues. At the baptism in the Spirit of these believers the Holy Spirit did not give various gifts as the evidence of the baptism in the Spirit He gave the gift of tongues to all. If the Holy Spirit had decreed that the manifestation of any spiritual gift indicated that a Christian was baptised in the Spirit, then He would certainly have manifested them all on the day of Pentecost, but tongues was the only initial evidence of the Spirit's baptism at Pentecost. When Paul speaks in 1Cor 12v11 of the gifts being given "severally as He will," he is referring to the manifestations of the Spirit in a church meeting or to the other activities of the church. He is not speaking of the baptism in the Spirit, for at Pentecost, the house of Cornelius, and Ephesus, the gift that was given to all was the gift of tongues. In the other two cases in the Acts where it is stated that Christians received the baptism in the Spirit, even non-Pentecostal commentators agree that what Simon saw in Acts 8v18, was the Samaritan Christians speaking in tongues, and we know that Paul spoke in tongues from 1Cor 14v18, Acts 8v14-20, 9v17.

To those who question that tongues is the initial evidence of the baptism in the Spirit, we would ask, "What other evidence can you supply from the Scriptures that will prove that a person is baptised in the Spirit?" All the other gifts, except the gift of interpretation of tongues, were used by the Old Testament prophets and the disciples of Christ before Pentecost. If a great ministry or many conversions were to be used as a claim for the possession of the baptism of the Spirit, John the Baptist and the apostles could have claimed that they were baptised in the Spirit before Pentecost, however, John 7v39 assures us that this was not so. The Holy Spirit was WITH them but

not IN them with His permanently abiding presence, they had not received the baptism of the Spirit, as the Lord Jesus states in John 14v16,17.

The Holy Spirit has even given revelations to the unconverted, e.g. Pharaoh, Nebuchadnezzar, and Cornelius. Cornelius received words of wisdom and knowledge, and a discerning of spirits, before he was converted or baptised in the Spirit. Peter did not say that the household of Cornelius had received the Spirit because they were filled with joy, or were living sanctified lives, desirable as these are; Peter said that they were unmistakably filled with the Spirit because they had spoken in tongues like the 120 on the day of Pentecost. Acts 10v1-6,43-48, 11v17,18. Joy, peace, sanctification, or love for the brethren cannot be looked upon as a claim for being filled with the Spirit; these are a result of abiding in Christ and being led of the Spirit.

The baptism of the Spirit is a conscious experience and should be an overwhelming experience; to be immersed in the mighty power of God the Holy Spirit is just as real an experience and spiritually more uplifting than being baptised in water. The book of Acts shows us that meeting and being baptised with the gracious and mighty Holy Spirit is a great and overwhelming experience. Some Christians think that they have received the baptism of the Spirit when they have received a temporary anointing of the Holy Spirit. However, the Old Testament saints had this experience, and the apostles too, before the baptism of the Holy Spirit was given. Ezek 2v2, 3v24, Judges 14v6, 15v14, Num 11v25, Luke 1v67, 2v27, 2Peter 1v21 with John 7v37-39. The gift of speaking with tongues is the evidence that we have received the New Testament experience of the baptism of the Spirit. Speaking with tongues gives the Christian undeniable and unmistakable evidence that they are filled with the Holy Spirit, and it also enables them to express the "unutterable gushings" of praise, and worship and adoration that fill the soul when a Christian receives the mighty baptism in the Holy Spirit. The other spiritual gifts and graces do not certify that a Christian has received a Pentecostal experience of the baptism in the Spirit, the only certain Scriptural proof of a Pentecostal gift of tongues.

We do not always need a word of wisdom or a gift of healing, or some of the other gifts, however, we always need to build up ourselves in our most holy faith, and this is why after the baptism in the Spirit, God enables us to manifest this gift whenever we desire to do so. The apostolic band did not quibble about the gifts of tongues, or God's choice of it as the initial evidence of the baptism of the Spirit, they accepted it and rejoiced in the use of it, and all Christians should do the same. **The only safe pattern of Christian experience is that written in the New Testament, the good and best can lead us far astray, the Word of God alone can lead us safely on.**

Some Christians teach that the Christian receives the baptism of the Holy Spirit at conversion; however, this can be shown to be incorrect by many passages of the New Testament Scriptures. The apostles were converted before Pentecost, their names were written in heaven, Luke 10v20; they were "clean," John 15v3; they were Christ's flock and Christ's brethren, Luke 12v32, John 20v17; they belonged to God, John 17v6,9,23, but it was after Calvary that these disciples received the baptism in the Spirit that had been promised to them. Acts 1v5-8. Pentecost was not the time when the apostles were saved, they were rejoicing in their salvation before Pentecost. Luke 24v52,53. They received Christ and believed in His name and so they were saved, John 1v12, even though it was not until the resurrection that they understood the atoning work of the Lord Jesus. Luke 24v44-49.

Paul was saved when he met the Lord Jesus on the Damascus road (34 AD), he owned the Lordship of Christ, he said, "Lord, what will thou have me to do?" Acts 9v6. Ananias was able to call him "Brother Saul," and he was sent that Paul might receive his sight and be filled with the Holy Spirit; this was three days after Paul's conversion. Acts 9v9,17. At Samaria the people accepted Philip's message of salvation and became joyful believers; it was several, or many days later that Peter and John came to Samaria to lay hands on the converts so that they might receive the baptism in the Spirit. Acts 8v5-18.

Even if, as some say, the "disciples" at Ephesus in Acts 19v1-6, were disciples of John Baptist, who became Christians when Paul spoke to them, (a thing that I do not myself believe), it still follows that they were baptised in the Holy Spirit some time after their conversion. For it would take some time to find a suitable place where they could baptise the disciples, and some time must have elapsed between this and the baptism in the Spirit, even if it were only a matter of minutes or hours. Their baptism in the Spirit occurred, therefore, some time after their conversion, when the apostle Paul laid hands upon them. The apostle Peter tells us in Acts 2v38,39, that as a general rule, the baptism in the Spirit takes place after repentance and faith in Christ. The exceptions to this rule are found in Acts 10v44-48, and possibly Acts 9v18.

We see in John 1v29,33, that the experience of salvation is looked upon as a quite distinct experience from the baptism of the Holy Spirit, a fact confirmed by Eph 1v13, where it states that "after ye had believed (in Christ,) ye were sealed with the Holy Spirit of promise." This promise of the Spirit was not the abiding presence of the Holy Spirit, which all Christians enjoy before the baptism in the Spirit as a result of salvation and the new birth; it was the promise of the baptism of the Spirit, the promise of the Father, the endowment of power from on high. Luke 24v49. The baptism in the Spirit can occur a few seconds after conversion, as at the house of Cornelius, or many

years after conversion, as was probably the case of the Ephesian believers of Acts 19v1-6. There are thousands, indeed, millions of Christians today who have proved the truth of the Scriptures, that after conversion a Christian can experience the mighty baptism of the Holy Spirit. Paul desired every one of the Corinthians to experience their personal Pentecost and speak with other tongues. 1Cor 14v5. This must have been the will of God or Paul would not have dared to say such a thing. Paul was not content until Christians had received their personal Pentecost and spoken with tongues as the Spirit gave them utterance. It is very sad that many Christians are as ignorant today of their Pentecostal heritage as the Ephesian believers of Acts 19v1-6, they do not know Christ as the baptiser in the Holy Spirit. John 1v33. Acts 2v32,33. However, those of us who are filled with the Holy Spirit can rejoice in this precious experience and rejoice in the gift of tongues, which is the initial evidence of the baptism in the Spirit.

8) Speaking with tongues can be a powerful sign to people when they understand the language.

Though this is not the normal use of the gift, the gift of tongues is predominantly devotional; it can produce remarkable results when God manifests this gift as a sign as He did on the day of Pentecost. It can convict and convert the sinner, and be a great encouragement to the believer. 1Cor 14v22, Acts 2v4-12, Mark 16v17-20. The gift of tongues is not intended to replace the preaching of the Gospel however, on rare occasions God does use the gift of tongues to confirm the Gospel message by speaking in a language that the listener understands. This sign is intended to prepare the listeners for the preaching of the Gospel. The disciples at Pentecost spoke in tongues that were unknown to them, but many listeners recognised the languages and were captivated and amazed at hearing the rapturous praise of God and His wonderful works in their own language. The listeners at Pentecost knew that these disciples did not know their language, and so when Peter explained what had happened they were instantly willing to accept the Gospel Peter preached. The tongues gained the attention of the people and prepared them for the preaching of Peter. We will now give some well-documented modern instances where the Lord has used the gift of tongues as a sign to convert the unbeliever and encourage the believer.

W.F.P. Burton gives the following testimony. "We used to hold gospel services beside Lytham lifeboat house on Sunday evenings. One Sunday when a big crowd was listening to the preaching, the power of God fell on a Mrs. Whiteside, and she began to speak in a strange language. This dear sister would certainly not mind my stating that under ordinary circumstances she was far from grammatical, even in her own language, and she never learned any other. As she spoke I found that I could understand all that she was saying. A solemn silence fell on the crowd as Mrs. Whiteside spoke in tongues, and I gave the interpretation in English. As soon as we had finished a big, middle-aged man stepped into the ring of listeners and, falling on his knees cried to God to save his soul. He had been a prominent tailor in Lytham, with a big business, but had lost practically everything through his craving for liquor. He was more often inebriated than sober, but he was as sober as a judge and declared that every word of that message in tongues and interpretation went straight to his heart.

Now it happened that a young Japanese man, who was studying shipbuilding in Lytham shipbuilding yard, had stood listening among the crowd outside the lifeboat house. He went home and asked his landlady, 'Who are those people who preach and sing on Lytham beach?' She replied, 'They are a lot of fanatical, religious enthusiasts. Some say that they are religion mad,' he remarked, 'but I heard a most remarkable thing. One spoke in perfect Japanese, while another gave the exact equivalent in English.'

There one had both the tongue and the interpretation corroborated, while the result, in a soul won for the Lord Jesus, was ample evidence that the thing was from God." **End of quote.**

Another account of this same incident is given in Mr. Burton's book "Signs following," on pages 28 and 29. The writer recommends all readers of this book to obtain this excellent booklet. This booklet gives the additional information that Mrs. Whitehouse spoke in tongues about the death of Christ on the Cross for us. Mr. Burton goes on to tell on page 29 and 30 of his book, of a highly respected Methodist minister who heard Pentecostal Christians speaking in praise and adoration to God in seven languages which he knew, they were speaking about the death, resurrection and second coming of Christ, and extolling Christ's blood and His risen power. This so moved the minister that on his way home on the train he longed for the same experience, he through his pipe and tobacco out of the train window, he earnestly sought and received the baptism in the Spirit with speaking with tongues before the train reached his station. There are other instances, which could be quoted to show the use of the gift of tongues as a sign, those who would like to read of a few more can read my book "The Comforter has come," which can be found at:

https://truthforthelastdays.com/wp-content/uploads/2018/05/the_comforter_is_come.pdf

We can clearly see that there are many reasons why every Christian should desire to speak with other tongues as the Holy Spirit gives them utterance, the gift of tongues is one of God's good, valuable and perfect gifts. God has given the gift of tongues to His Church because He considers it to be absolutely indispensable and necessary for

the spiritual welfare of His Church. God does not give any gifts that are mean or paltry, they are all priceless, magnificent, good, beautiful and precious, and we should bow the knee at His wisdom, love and authority. Who are we to criticise the "good and perfect" gifts that our heavenly Father has given to us? He is the Lord, let us recognise the value and importance of what He has given. How dare we criticise His gifts, or neglect to seek them, when He has commanded us not only to pursue after love, but earnestly seek spiritual gifts as well? 1Cor 14v1. The gift of tongues is one of His gifts, let us recognise its value and use.

The Opening Of The First Three Seals Of The Book Of The Revelation Of Jesus Christ

The seven seals reveal Satan's evil plans for the world during the last seven years of this age. Paul calls Satan's plans "the mystery of iniquity." 2Thess 2v7. The seals reveal the major catastrophic stages of the career of Antichrist from the time when he makes the covenant, until the great day of the wrath of the Lamb brings his evil career to a close. Also note that Satan's evil plan is under the direct control of The Lamb, for it is He Who opens the seven seals. Dan 9v27, Rev 4 & 5, 6v1-17, 8v1.

The taking of the Book out of the Father's right hand by the Lord Jesus and the subsequent opening of the 1st Seal by Him are both preceded by believers diligently praying in tongues; diligent use of the gift of tongues also precedes the blowing of the seven Trumpets. Rev 5v1,7,8, 6v1, 8v2-5. The effect of believers praying in tongues before the Lamb opens the 1st seal also brings about the last great world wide revival (the latter rains) at the end of this age, thus fulfilling completely Joel's wonderful prophecy (Joel 2v28-32 with Acts 2v17-21,38,39), which results in multitudes being converted, saved and kept during the last seven years of this age, but especially during the Great Tribulation. Rev 5v8, 7v9,10,14.

The 1st Seal (Rev 6v1,2): The first crown that Antichrist (Vladimir Putin, Rev 13v1-10) gets in this 1st seal is complete power and authority in Russia, this will occur around the same time as he makes the peace treaty with many parties, including Israel. Dan 9v27. He will dissolve the State Duma and the Federal Council and then issue some kind of Presidential decree giving him emergency powers which will enable him to rule in an authoritarian dictatorial manner. Dan 8v25, 11v21-24, Rev 6v1,2. Vladimir Putin (who will be joined later by Abū Bakr al-Baghdadi, the False Prophet, Rev 13v11-18) will appear as a great peacemaker, though a crown is given to Antichrist, he is not content with it, he lusts for more power, his aim is world domination by conquest, and he goes forth conquering and to conquer, to extend his power and influence.

The precursor to the peace treaty that "the prince who is to come" (Vladimir Putin) makes with many parties will be the completion of a new Syrian constitution agreed upon by the many warring factions that took part in the Syrian civil war. The peace treaty will be signed by all the warring parties within Syria and also by Turkey, Lebanon, Israel, Jordan, Iran, Iraq, Egypt, Saudi Arabia, Russia and possibly the Palestinians, Hezbollah and Hamas. Russia will have a large army in Syria to underpin and maintain the peace treaty, hence the 7th Head of the Beast (Antichrist) will come out of the 5th Head, Syria. Dan 8v8,9, 9v26,27, 11v21.

(Abū Bakr al-Baghdadi, the False Prophet will see Antichrist's reign during the Great Tribulation from the Temple in Jerusalem as the fulfilment of Islamic prophecy regarding a Caliphate and he as the Caliph. He will claim to be Muhammad and the Muslims will see him and accept him as such, and look upon Antichrist as Allah. The unbelieving Jews will accept the False Prophet as Elijah and Antichrist as their Messiah.)

The 2nd Seal (Rev 6v3,4): When Antichrist (the little horn) goes forth conquering, and to conquer, he fights against 3 kings (the 3 horns whom he fights against, Dan 7v8,20,24), which are 3 former Soviet countries (probably Ukraine, Belarus and Kazakhstan, but the three countries whom he fights will be the most populace and wealthy of the former Soviet Republics), using the lie that he is protecting "Russian nationals" in those countries, or some such false excuse to attack them. He defeats these three countries in a great slaughter for Rev 6v4 says, "that they should kill one another," and he sits upon a red horse. Having defeated these three countries the other kings give the Beast their power and authority, thus ruling over all ten countries. Rev 6v3,4, 17v12,13.

The 3rd Seal (Rev 6v5,6): The Lord Jesus spoke to me recently and said that the UK would suffer the same kind of fate as the countries against whom the 7th Head of the Beast (the little horn) would fight against in the 2nd seal (Rev 6v3,4), which is widespread famine (like Ireland suffered in the 1840s, and Israel suffered in the time of Elijah). Rev 6v5,6. The area in which Antichrist will be fighting these wars (of the 2nd Seal) against the 3 horns (Dan 7v8) will be in eastern Europe, the area of the old USSR.

The cause off the famine and a time of real (economic) hardship in the UK during the 3rd seal will be because of a banking and economic catastrophic crash which will have been engineered by the Devil and put into effect by his evil servant "the little horn" (Vladimir Putin) and his followers. The effect of this, amongst other things, will be to destroy the UK's ability to make war on foreign soil, not only during the 3rd Seal, but more importantly during the Great Tribulation and especially at the last great war that occurs when Antichrist fights against the West at

Armageddon. It is at this last great battle that Antichrist defeats the West just a week or so before the Lord's Second Coming in great power and glory. Matt 24v29-31, Titus 2v13, Rev 19v11-21.

The banking and economic crash that the UK suffers from will also affect Western Europe from which there will be no recovery, which will result in a complete failure of countries' infrastructure. This will result in industry being unable to function as it should do, great disruption of the utilities, water, electricity, gas and sewage will also occur, stocks of petrol and diesel will run out, and so forth. This economic and banking crash will also affect North America, Australia, New Zealand and Japan.

It does not seem that Brexit, which will have occurred before the 3rd seal is opened will play any part in causing this great disaster.

The results of this will be as follows:

1) As already mentioned, the UK will not be able to fight any wars on foreign soil, for they will simply not have the money or resources to do so.

2) The Christians in the UK will seek the Lord Jesus in a new way, they will respond to the Lord Jesus, Who has been knocking on the door off their hearts for so long by opening the door and supping with Him, i.e., they will seek Him in a new and earnest way, greatly using the gift of tongues. Psalm 24v3-6, Rev 14v2,4, Jude v20,21, Rev 3v17-20. This will prepare the UK Church for the last great worldwide revival (which will be many times greater (in power and authority) than that which occurs during the first three and a half years of Daniel's 70th prophetic week, Dan 9v27, Acts 2v16-21) and the Great Tribulation (the 4th seal, Rev 6v7,8, Dan 8v23, 12v1, Matt 24v15-21) as they will be seeking the Lord to meet their needs in this time of great hardship. It will also waken the Church up to the fact that the dark evil days of the Great Tribulation and Christ's Second Coming will soon be upon them (Rom 13v11-14), thus spurring them on to seeking last day prophetic truth, which will result in the manifestation of the Glorious Woman of Rev 12v1. (Matt 25v1-13, James 5v7-9, 2Peter 1v18,19). The UK Church will also start to learn how to operate as a restraint upon the wicked and the powers of darkness during this time of the 3rd seal (due to an increase in lawlessness during this time of great economic hardship), so as to fully operate as such during the whole of the Great Tribulation.

3) The conditions of the 3rd seal in the UK will also cause many worldlings to respond to the signs, wonders and miracles that will accompany the preaching of the Gospel through the Church during this time of revival. Matt 24v14, Mark 16v15-18, Acts 2v16-21, 3v19-21.

4) It will be praying women in the UK who will greatly respond to the great hardships and revival during the 3rd seal earnestly seeking the Lord Jesus (greatly using the gift of tongues) to bring deliverance to the UK, as what happened at Dunkirk and The Battle of Britain during WWII. Acts 2v16-21.

After the banking and economic crash inspired by the Devil and executed by his evil servant Vladimir Putin at the 3rd seal, vast banking and economic resources will come under Putin's direct control so that all of this wealth and influence will be centred in Jerusalem during the Great Tribulation. Dan 11v28, Rev 18v3,9-19.

The 3rd seal describes widespread famine; however along with the mention of this widespread famine, Matt 24v7 and Luke 21v11 adds that there will also be widespread "pestilences" as well. "Pestilences" in Greek is "loimos" (Strong's NT3061) and means "a plague, disease, or any deadly infectious malady." These widespread highly infectious diseases will not primarily be the result of all the wars going on in the world at that time, but will be caused directly by Satan and his evil angels energising evil power against people (like he did against Job) and also by their creating highly resistant bacteria and viruses.

(Please see Appendix V)

Some Other Thoughts On The Use Of The Gift Of Tongues

ALL the New Testament truth (this includes all off Paul's Epistles, Gal 1v11,12,16,17, 1Cor 14v18, 2Cor 12v11,12, Eph 3v3-5) received by the apostles and prophets after the Ascension of the Lord Jesus was given to them through the diligent use of the gift of tongues. It was through the diligent use of the gift of tongues that enabled Peter (around 41-42 AD) to (finally) recognize that the New Covenant was not just for the Jews only, but also for the Gentiles, even after the Lord Jesus had repeatedly told His apostles during His forty day post-resurrection ministry to preach the gospel to the Jews and Gentiles, starting at Jerusalem, then Samaria **and unto the uttermost part of the earth.**

This "ekstasis" (Strong's NT:1611) vision given to Peter occurred at a critical time for the Church which was in danger of being taken over by the judaizers (the Pharisees who had believed, Acts 11v2,3), which would have ended up, if the Lord had not given this critical vision to Peter, by being absorbed into Judaism. The great racial and sectarian prejudices of the Jewish Church, including Peter (as can be seen from Acts 10v28), cannot be overestimated, the Jewish believers even thought that all Gentiles were fuel for the fires of Hell. However, in this wonderful vision, the Lord Jesus shows that this godly, justified and prayerful Gentile believer Cornelius (who believed in the God of Israel), had been accepted by God as such, it even says that his alms came up as a memorial before God, what a wonderful accolade to be awarded by the Holy Spirit in the Scriptures. Acts 10v1-4.

The Lord uses very strong language in the vision to Peter; in the Greek where He says, "What God hath cleansed, that call not thou common," God puts a very strong emphasis upon the word "thou," so it would better read, "Do **THOU** stop making common what God cleansed." The sheet coming down from Heaven occurred three times, after which it was pulled back up into Heaven. The vision left Peter baffled, but as events unfolded, he then got the message, Acts 10v34,35 states, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." It then became accepted by the Jewish Church that "God also to the Gentiles granted repentance unto life." Acts 11v18.

It was though Peter's diligent use of the gift of tongues that made sure the wall of separation between Jew and Gentile was torn down for good. John 16v12,13, Acts 10v9-16, 1Cor 2v6-16, 14v2, Eph 2v14.

The apostles were unable to bear and grasp the truth that the Lord Jesus desired to give them during His earthly and post-resurrection ministries because their spirits and minds were darkened and their hearts hardened by the man-made unscriptural traditions of the Scribes and Pharisees that they had imbibed during their lifetime. New Testament truth is not only revealed to God's children through the use of the gift of tongues (in the secret place), but it also gives the believer spiritual understanding of the Scriptures. Isaiah 49v6, Matt 16v6,11,12, 28v18-20, Mark 16v15-18, Luke 24v46-49, John 16v12-15, Acts 1v4-8, 2v40-47, 6v2,4, 10v1-48, (esp. v9-17), 11v1-18, 1Cor 2v6-16, 14v2,4, Gal 1v11,12,16,17, Eph 2v19-22, 3v3-5, Heb 5v11-6v2, 1Peter 1v18,19, Jude v20,21, The Revelation of Jesus Christ.

Before Constantine's Edict of Toleration (Milan) in 313 AD (which took place after his supposed "conversion," being inspired by the Devil to issue the edict), **ALL** Christians were baptised in the Holy Spirit after their conversion and were encouraged by the ministries of the Church and mature Christians to earnestly use the gift of tongues, and so up to that time the Church enjoyed continuous revival. Constantine (being inspired by the Devil) then heaped riches, wealth, power and position upon the Church, and especially upon its clergy and ministries. The influx of this great wealth into the Church ensured that revival and the gifts of the Holy Spirit (especially the gift of tongues) ceased, even as they all but ceased in the Laodicean Church when the Lord Jesus spoke to them in 96 AD for they trusted in their wealth and what they could do, and not on the Lord Jesus and what He could do. Constantine, after his "supposed" conversion continued to worship idols and also murdered his wife Fausta and son Chrispus. Acts 2v16-21,38,39.

After 313 AD, and the use of the gift of tongues (and all the other gifts of the Spirit) had all but ceased, Augustine brought in the terrible evil heresies of Original Sin and born in sin theories into the Church, which have generally remained to this day. By Augustine's time the gifts of the Spirit had just about vanished away, and Augustine's view was that the gifts of the Spirit were no longer needed, and the evidence that a believer had received the baptism in the Spirit was that he loved his brother. Indeed, Augustine in writing against the Donatists said that the gift of tongues had ceased. The Edict of Toleration (Milan), which had been inspired by the Devil through Constantine, managed to wipe out the ability of Christ to work through His Body the Church to manifest His great love and power to a needy Church and world.

Off the calamitous results of Constantine's Edict of Toleration (Milan), John Wesley writes the Following remarks:

"That this was a disastrous day for the Church, when it lost as much purity, holiness and power, as it had gained in wealth and influence." **End of quote.**

In Vol.2, page 204 of his works:-

"The grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men, began to ridicule whatever gifts they had not themselves and to decry them all as either madness or imposture." **End of quote.**

In his sermon "The More Excellent Way."

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom hear of them after the fatal period when the Emperor Constantine called himself a Christian; and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon the Christians in general, but in particular upon the Christian Clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, as has been vulgarly supposed, "Because there was no more occasion for them, because all the world had become Christians." This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was 'the love of many,' almost of all Christians, so called, was 'waxed cold.' The Christians had no more of the Spirit of Christ than the other Heathens; The Son of Man when He came to examine His Church, could hardly 'find faith upon the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned Heathens again, and had only a dead form left." **End of quote.**

Donald Gee said the following in 1952: "We have now got enough organisation in the Assemblies of God to manage without God." The very resources that the Church had in the natural was the very thing that could keep God from having control of what was supposed to be built up for Him. **End of quote.**

In 1956 at the Assemblies of God conference in Skegness, James Wallace, who was chairman of the conference stood up and said: "In the early days of Pentecost (early 1900's) we used our resources to uplift the Name of Jesus, now we uplift the Name of Jesus to increase our organisation and resources. We do the same thing, but there is a subtle difference of emphasis in the motive." **End of quote.**

I would think that the Lord Jesus is really interested in increasing the number of Pentecostal Christians.

Although it is not specifically stated in the Scriptures that the Lord Jesus received the gift of tongues at His baptism in the Holy Spirit, it is certainly strongly implied. Matt 3v15-17. Paul said that he imitated the Lord Jesus (1Cor 4v16, 11v1, 14v18), and the apostle John writes, "because as he is, so are we in this world." Acts 1v13, 2v1-4, 1John 4v17.

Our Lord's wonderful earthly ministry came out of thirty years of preparation at Nazareth by His Heavenly Father, and after the baptism in the Holy Spirit at the Jordan river it was maintained by a diligent use of the gift of tongues, even the experience of The Transfiguration came out of His use of this wonderful gift. Because the apostles would not talk to Him about His coming crucifixion (and more so, His descent into the Abyss in Hades), which they repeatedly rejected, the Lord Jesus on Mount Hermon, entered into the glory which He had had with His Father before the Incarnation, at which time both Moses and Elijah also appeared in glory to talk to "Him about His decease which he should accomplish at Jerusalem." Luke 9v31. The word "decease" in Greek is "éxodon," from "exodos" (Strong's NT:1841), Peter uses it in 2Peter 1v15 to speak off his own death. It is a reference to His delivering all the Old Testament saints (and all those who also received the truth of the gospel when the Lord Jesus preached to all those in Hades after He had made atonement for sin) out of Hades and leading them into Heaven immediately after He was raised from the dead and had appeared to the women to comfort and encourage them. It was this wonderful experience that strengthened and enabled the Lord Jesus, by the grace of God, to go to the Cross and then experience the pangs of death in Hades when His soul was made an offering for sin to make atonement for the sin of the world, His spirit having returned to God and His body in the Tomb. Heb 2v9 states: "But we see Jesus, who was made a little lower than the angels for the suffering of death, **crowned with glory and honour; that he by the grace of God should taste death for every man.**" Isaiah 53v10, Matt 16v21-23, 27v46, Luke 9v27-36, 23v46,50-56, John 17v15, 20v17, Acts 2v23-33, Rom 10v7, Eph 4v8-10, 1Peter 3v18-20, 4v6, 2Peter 1v16-18, Jude v9.

If Our Heavenly Father gave His dearly beloved Son this blessed experience to help Him at this critical time in His life, He will also certainly encourage and strengthen us when we are in deep distress and trials as well (if we follow the example of Our Lord and the early Church and diligently use the gift of tongues), for He loves us, even as He loves His dearly beloved Son, Jesus, and Jesus loves us even as the Father loves Him. John 15v9, 17v23, 1John 4v8.

The Lord Jesus states in John 7v16,17: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Lord Jesus got a lot of doctrine from His Father during the thirty years at Nazareth before He was baptised in the Spirit, however, He also would have received truth from His Father after it, especially during His forty days in the wilderness being tested by the Devil. It was during this time that He would have received such truth as The Sermon on the Mount (which He had already lived at Nazareth), and The Revelation of Jesus Christ. Divine truth simply did not drop upon Our dear Lord without any effort from Him because He was the Son of God, indeed He would, like the Old Testament prophets, sought the Lord very earnestly. The Lord's time in the wilderness fasting

and praying (in tongues), not only revealed divine truth to Him and the plan and purposes of His Father, but it also greatly increased His power and authority and anointing. (Luke 4v14, John 3v34). Isaiah 50v3-7, Dan 10v2,3, Matthew chapters 5,6,7, Mark 1v12, Luke 2v40-52, 4v1-13, Heb 2v10,17,18, 4v15, 1Peter 1v10-12, Rev 1v1-22v21.

Heb 3v1 and 12v2 states: "consider the Apostle and High Priest of our profession, Christ Jesus... Looking unto Jesus the author and finisher of our faith." The Lord Jesus is the inspirer, pioneer and finisher of our faith, He is the example of how a Christian should believe and walk in faith. The early Church followed His example in using the gift of tongues, they knew first hand of the wonderful powerful and loving ministry that Messiah exercised during His earthly ministry through using this wonderful gift at every opportunity. The Lord's diligent use of tongues during His earthly ministry also helped prepare Him for His Heavenly High Priestly ministry after the Order of Melchizedek, and it will also prepare us for our position in the eternal Kingdom of God if we follow the Lord's example in using it. John 14v1-6, 17v19, Heb 2v5-18, 7v25.

Paul highly esteemed this gift, for he said that he did it more than all the believers in Corinth. The diligent use of the gift of tongues was the secret behind not only Paul's great apostolic ministry, but also that of Peter's and all the other ministries in the early Church. Matt 6v6, Mark 16v15-18, 2Cor 12v11,12, Acts 5v12-16, 6v8. It was by the gift of tongues that Paul received the truth regarding the Gospel by revelation direct from the Lord Jesus. 1Cor 2v9,10,12, 14v2, Gal 1v11,12.

Daniel's 70th prophetic week is almost upon us, the second half of this seven year period is called the Great Tribulation, and will be a time of great evil upon the earth like has never been experienced before. The cause of the Great Tribulation is due to Satan and his evil angels being cast out of the heavenlies into the earth and God's restraint being removed. The Devil knowing he has a short time has come down with great wrath, a wrath which increases as the dark evil days of the Great Tribulation progresses. With God's restraint removed from the Devil, he is now at last allowed to put his evil plan, the mystery of iniquity (lawlessness), into effect. Matt 24v15-21, 2Thess 2v1-12, Rev 7v9,10,14, 12v7-12.

In Matt 24v3, the disciples ask Jesus privately, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)?" The disciples asked what signs would precede His Second Coming, and He refers them to Daniel's 70 weeks prophecy, specifically the last week in Dan 9v27 (with Dan 11v31, 12v11) for the cardinal signs. The last 7 years of this age will start with Antichrist, Vladimir Putin (who will be joined by his evil assistant, the False Prophet, Abū Bakr al-Baghdadi), who will come on the scene as a great peacemaker, making a peace treaty with many parties, including Israel. After three and a half years, Antichrist will break the peace treaty and setup his image in the Holy Place in the Temple in Jerusalem (the Jews have in recent time tunneled into the Holy of Holies of Herod's Temple that the Romans destroyed in 70 AD from the Western Wall, so everything is in place for the fulfilment of Dan 9v27), and thus starts the Great Tribulation. It is immediately after the Great Tribulation that the Second Coming of Christ occurs when He will come in great power and glory, and every eye shall see Him, to destroy the wicked and take His people home, and fulfil to the faithful Israelites the promise of a Kingdom. Isaiah 26v19, Ezek 37v1-14, Dan 8v25, 11v24, 12v1,2, Matt 24v15-21,29-31, 1Cor 15v50-55, 1Thess 4v13-17, 2Thess 2v1-12, Titus 2v13, Rev 1v7, 6v1,2, 7v1-8, 11v15-18.

When we pray using the gift of tongues in the secret place, it is not us praying but God the Holy Spirit, as Rom 8v26-28 states: "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.** 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. And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And Rom 8v28 promises us that by praying in tongues, "all things work together for good." This makes such a great difference in our prayer life, for God the Holy Spirit will always pray rightly for any situation. As we pray in tongues, we become co-workers with The Trinity. 1Cor 3v9.

As we pray in tongues the Christian is able to overcome the world, the flesh and the Devil: to bind the strongman and get into the heavenly places; we have to continue to diligently use the gift of tongues to enable us to remain in the heavenly places. It also prepares the heart, mind and spirit of the Christian to receive a mighty anointing when God pours out of His Spirit upon all flesh. By diligent use of the gift of tongues, we become channels for God to minister His power and love through us to a needy Church and world. As Christians pray in tongues for the ministries of the Church, this enables them to operate at a great level of power and authority, and not only now, but more so during the Great Tribulation. Mark 3v27, Luke 24v49, Acts 2v1-4,16-21, 5v12-16, Eph 4v7-16, 6v18,19, Heb chapters 3 & 4, 1John 2v13-17.

During the last seven years of this age, but more so during the Great Tribulation, God is not going to pour His life and power through prayerless established Churches (old wineskins cannot contain the new wine, which is the divine energies of the Holy Spirit, new wineskins are needed to contain it), but will minister His power and love

through small groups of praying Christians meeting in homes (and the likes) all over the world who are diligently and earnestly seeking the Lord and making great use of the gift of tongues. As the Church resorts to the 1st Century government, practices and ministry during the last seven years of this age, and the last great revival occurs, we will see a return to direction by vision and angelic visitation from the Lord Jesus, just as the Lord Himself and the early Church experienced. John 5v19-30, Acts 2v16-21, 8v26-40, 16v6-10. The diligent use of the gift of tongues is vital for the Lord Jesus to work as He desires through the structure that He gave to the early Church, so that His will is done on earth. It is the Lord Jesus Who is the Head of the Church and not man or some Church committee. Matt 6v10, Col 1v18.

The Lord Jesus chose none of the religious leaders of His day to be the leaders in His Church, but ordinary working men, most of whom had had a deep conversion under John Baptist, people whom generally the world despised. And so will it be at the end of this age, he will again use ordinary people of no standing in the world to lead in His work, Christians who realise their great spiritual need and whom will rely totally on what God can do for them, and not what they themselves can do, or some Church or Church committee. These small groups of Christians make up the glorious woman referred to in Rev 12v1 which at this time He is preparing. The glorious woman appears immediately the Great Tribulation starts, which shows that these Christians have been called, educated and prepared by God previously to the start of the Great Tribulation. Like Elisha of old, God's power and anointing will drop upon these prepared Christians in a most instantaneous and dramatic way. The leadership in the mainline denominations and established churches are generally the real blockage to a church not knowing and experiencing real revival and His power at work through the Body of Christ in that Church. The great majority of Christians look to and follow the example of their spiritual oversight, which generally pray little and totally neglect using the gift of tongues in private prayer where it has its main use (and even speak against this wonderful gift), which is just the complete opposite of what the early Church did, and then these prayerless ministers/pastors/teachers wonder why they see little or no miracles from one year to the next! The early Church's informal fellowship meeting (the love feast, Jude v12) was filled with the presence and power of the Holy Spirit (to meet the needs of those at it) because they followed the example of their pastors/teachers/apostles/prophets and diligently used the gift of tongues each day, not only in the secret place, but also going about their every day life whenever able to do so, and also praying quietly to themselves and to God in their love feasts. The pastors/teachers/deacons in the early Church were set in the Church, firstly by the Lord Jesus, and secondly by the believers of the local Church, and they were examples to the flock. 2Kings 2v9,13,14, Psalm 24v1-6, Isaiah 66v2, Matt 5v3, 15v14, Luke 5v36-39, Acts 2v16-21, 6v1-6, 1Cor 1v26-31, 4v16, 11v1, 12v7-11,28,31, 14v1,2,18,26,28,40, Eph 4v7-16, 1Tim 3v1-13, Titus 1v5-9, Heb 10v24,25, 1Peter 5v1-9.

The Use Of The Gift Of Tongues During The Last Seven Years Of This Age, Especially During The Great Tribulation

- 1)** Praying in tongues brings the authority into a Christians experience where they can speak to a mountain for it to be removed into the sea. Matt 17v20, Jude v20,21.
- 2)** It will bring the Christian to a level of faith where they "have the faith of God." (YLT) Mark 11v22.
- 3)** It will enable the Christian to fulfil Our Lord's wonderful promise in John 14v12-14 to do not only the same works, but greater: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." Rev 11v3-6.
- 4)** It will bring a Christian to a level of faith to operate a last day Elijah ministry, like the Two Witnesses will operate. Mal 4v5,6, Matt 17v10,11, Rev 11v3-6.
- 5)** It will also allow abundant manifestation of the revelation gifts, especially the word of knowledge and the word of wisdom, so that, like the Lord Jesus during His earthly ministry, the hearts, characters and lives of all who come before them for prayer will be made manifest to them. John 2v24,25.
- 6)** Continual and diligent use of the gift of tongues will get the Christian into the heavenly places and keep them there. Heb chapter 3 & 4.
- 7)** It will enable the small groups of praying Christians (the glorious woman, Rev 12v1) when gathered together to bring judgement and discipline upon the wicked and powers of darkness, even as the Two Witnesses will be doing. Matt 18v19,20, Rev 11v3-6.

8) It will bring a bubble of invincible power and protection around and over the small groups of praying Christians, and will give complete protection from any kind of attack: nerve gas, conventional bombs, hydrogen missiles. Not a hair on their hair will be damaged in any way, even as Shadrach, Meshach, and Abed-nego were protected in the fiery furnace. Dan 3v27.

9) It will also bring a great increase in angelic ministrations to these praying Christians, with open visions of them when they'll come and speak directly to believers. Gen 28v10-22, John 1v51, Heb 1v14, Rev 12v6.

10) Once the 3rd Seal is opened (Rev 6v5,6) and food is scarce and a great price, praying Christians will have production and multiplication of foods and drinks, even as the Lord Jesus had during His earthly ministry and Israel experienced in the wilderness with Moses. This will also be preparing them for the great dearth of food during the Great Tribulation. Neh 9v20,21, John 6v1-14, Rev 12v6,14.

11) The Great Tribulation will produce a great need in Christians to seek Him in a way like never before (using the gift of tongues), due to the exceptionally evil and hard times, thus producing a Glorious Church at His Second Coming. Dan 11v32-35, 12v10, Matt 24v21, John 17v17-19, 2Thess 2v3, 1Tim 4v1-3, 2Tim 3v1-9, Rev 7v9,10,14, 12v4,5, 13v10, 14v12, 16v15, 19v7-9, 20v4.

12) Many of the Christians who rule with Christ during the Millennium will have been saved and kept during the Great Tribulation by God through His great grace and power by their diligent use of the gift of tongues. Rev 14v1-5, 20v4.

13) Through praying in tongues Christians will be able to deal with the giants and the fierce pre-historic dinosaurs and creatures that Satan and his evil angels will create during the Great Tribulation. Gen 6v1-8, 1Sam 17v1-52 (esp. v45), 2Kings 6v8-23 (esp. v 17), Dan 2v43, 12v1, Mark 13v19, Luke 17v26,27, 2Thess 2v7, Rev 6v7,8 ("with the beasts," Greek, "theeríoon," (Strong's NT:2342), a wild ferocious beast).

14) The conditions upon earth during the 3rd Seal will be a real prompter to Christians to seek the Lord Jesus in a new way using the gift of tongues, and so be prepared for the Great Tribulation (the opening of the 4th Seal). Psalm 24v3-6, Rev 6v5,6,7,8.

15) Praying in tongues will raise up ministries for the last days, especially the last day Elijah ministry. Mal 4v5,6, 1Cor 12v28, Eph 4v7-16.

16) It is as we pray in tongues that we will come to "the mind of Christ." 1Cor 2v16.

17) Continued use of tongues will result at the end of the Great Tribulation in God the Father sending the Lord Jesus to come to earth to deal with the wicked, take His people home and set up the Millennium Kingdom. Matt 24v22, 2Thess 1v6-10, Rev 11v15-19, 19v11-21.

18) It will also result in the Lord Jesus taking the book out of the Father's hand, continued praying in tongues results in Christ opening the first 3 seals. Further praying results in the casting of Satan and his evil angels out of the heavenlies by Michael and his angels into the earth and God's restraint being removed from Satan, so that the mystery of iniquity (lawlessness) works fully with the start of the Great Tribulation (and the opening of the next 3 seals), and the blowing of the seven trumpets for God's judgements upon the wicked for the evil treatment of His children and also God's attempt to bring the wicked to repentance. Dan 12v1, Rom 2v1-4, 2Peter 3v9, Rev chapters 4 & 5, 6v1-17, 8v2-9v21, 11v15-18, 12v7-12.

19) It will also bring revival at the beginning of the last seven years of this age, continued praying sustains it and increases it during the first three and a half years, it then initiates the greatest worldwide revival the world has even experienced, and will sustain and increase this great worldwide revival right up to Christ's Second Coming. Acts 2v16-21,38,39, Rev 7v9,10,14.

20) The following is a prophecy from praying monks in Russia who prayed for the deliverance of Mother Barbara's father and family in 1911 (who subsequently got out of Russia), one of the monks was given a prophecy, part of which stated that "Britain will lose her empire and all her colonies and will come to almost total ruin, but will be saved by praying women." (Taken from Battle For Israel by Lance Lambert, pages 63-64). This prophecy that Britain would come to almost total ruin is also confirmed by what the Holy Spirit recently spoke to me. He said that "the third seal (Rev 6v5-7 with Mark 13v8) when opened would not only apply to the countries under Antichrist's control, but would also occur to the UK." When the third seal is opened we see another dreadful result of Antichrist's career, a black horse and a pair of balances. This is a period of famine, for the prices for food stated here are famine prices, **£10 for a £1 loaf would convey to us better the prices here mentioned.** Lev 26v24-26, Ezek 4v16, Gen 41v49. A full days wage will only buy a day's ration of wheat for a man, there would

only be sufficient food for dependants if barley was bought instead of wheat. **All the income of a family can only buy enough food to keep them alive.** This time of famine could probably be the result of the wars of the previous seal for those countries under the control of Antichrist (but as already stated the economic and banking collapse in the West and the ensuing famine is directly caused by the Devil through his evil servant Vladimir Putin). It appears that there will be an abundance of oil and wine, i.e., the luxuries of the rich, while the necessities of life for the poor will be in very short supply. During this time of famine and hardship, God will undertake for His children, through not only natural means, but supernatural means also, like He did with Israel for forty years in the wilderness (when He kept and provided for a nation of two and a half million for forty years without any help from the surrounding nations). This deliverance will come about by prolonged praying in tongues by the women of the UK. Deut 8v3,4, Neh 9v20,21, Mark 16v15-18, Acts 2v16-21,38,39, 3v19,20, Rev 12v6,14.

21) It will also enable the Christian to overcome the false apostles and prophets both inside and outside the Church, those who turn God's great Grace into an excuse for fulfilling the lusts of the flesh and for personal gain. It will also give the Christian victory over the many false doctrines of demons that will arise during the last seven years of this age. Matt 24v11,23-26, 2Cor 11v13-15, 2Thess 2v9, 1Tim 4v1-5, 2Tim3v1-9, 2Peter 2v1-22, Jude v17-21, Rev 13v13,14.

22) It is also the means by which God will be able to present us faultless before the presence of His Glory with exceeding joy. Jude v20,21,24, Rev 14v1-5.

23) The "old wineskin" is a powerless unscriptural form of religion controlled by men, which the Lord Jesus will bypass during the last seven years of this age. The "new wineskin" is for the new wine (the divine energies of the Holy Spirit), which will be under the control of the Holy Spirit and driven by (small groups of) believers praying in tongues. Luke 5v36-39, Acts 2v16-21,40-47, Rom 8v26-28, 1Cor 12v7-11.

24) 1Kings 17v1 states: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (with James 5v17,18). The supernatural transport, bilocation and prolonged entering into timelessness during the last seven years of this age by Christians, and especially the last three and a half years of this age will result from a constant use of the gift of tongues. 1Kings 18v7,12, Luke 4v30, Acts 8v39,40, Rev 11v4. **ALL** the signs, wonders and miracles happening in the Christian's walk during the last seven years of this age will be due to that believer's diligent use of the wonderful gift of tongues!

25) We will only be able to live in the heavenly places and walk in the Spirit by using the gift of tongues. John 3v13, 17v24, Eph 1v3, Col 3v1-4, Heb 3v1, 4v9.

26) Having put on the whole armour of God, we need to be praying in tongues for all the saints and the ministries of the Church for the preaching of the gospel and the teaching and edification of the saints. Mark 16v15-18, Acts 11v19-26, Eph 6v10-20 (esp. v18,19). **(Please see Appendix II)**

Also having put on the whole armour of God we need to pray in tongues (with hands raised) for all who are in authority, kings, presidents, prime ministers, members of parliament, politicians and so forth. Exodus 17v11-13, 1Tim 2v1-8.

27) Praying in tongues produces the fruit of the Spirit in the Christian. Gal 5v22,23, Jude v20,21.

28) Acts of deliverance of Christians and divine judgement upon the wicked will come from Christians praying in tongues. Rev 12v15,16 with Num 16v23-34.

29) The new authority of judgement and discipline upon the wicked and the powers of darkness during the Great Tribulation, will come out of the gift of tongues being used. 1Cor 14v18, Acts 13v6-12, 1Cor 5v1-5, 1Tim 1v19,20, 2Tim 2v16-18, Rev 11v3-6.

30) All things work together for good as we diligently pray in tongues. Rom 8v26-28.

31) The Lord Jesus will only be pouring out His power and authority upon those individual Christians and small groups of believers who are earnestly seeking Him and using the gift of tongues as demonstrated by the early Church. It is usually the despised of this world that the Lord Jesus uses to minister His power through, and the smaller the group and the bigger the odds the more He delights to use them (the Gideon principle). It was with a small number of disciples that the Lord Jesus used "to turn the world upside down." Judges 6v15, 7v2,7, Matt 18v20, Acts 2v40-47, 17v6, 1Cor 1v26-31, Heb 10v24,25.

32) The Lord Jesus wants to fulfil His plans and purposes through His Church, He is not going to bless the plans and purposes of men! The Church needs to get back to the pattern laid down by the Lord Jesus through the early Church in government, prayer (especially utilizing the gift of tongues), informal fellowship meetings and ministries, even as Moses was obedient and made all things for the Tabernacle according to the pattern shown to him by God. Matt 6v10, 2Tim 3v16, Heb 8v5.

Please see the study "Early Church Organisation" by Bill Turner which can be found at:

https://truthforthelastdays.com/wp-content/uploads/2018/05/early_church_organisation.pdf

33) Today, the Lord Jesus is firmly shut out of many Christians lives and Churches, those whom He shed His Blood to redeem, He still patiently stands at the door and knocks, longing for the door to be opened and for meaningful communion. Rev 3v20. He desires to reveal divine truth (especially regarding the last days) to those whom He communes with (and diligently uses the gift of tongues) as they study the Scriptures. Acts 6v2,4, 1Cor 2v7,9,10,12, 14v2,4.

34) Another result of the last great revival upon earth (before the Lord's Second Coming), which begins around the same time as the start of Daniel's 70th prophetic week, will be that because of mighty signs, wonders and miracles being done, people will not only get born again, but also led into the baptism of the Holy Spirit (with the evidence of speaking in tongues), even as the believers in the early Church were. The new converts will also be taught the importance of a diligent use of the gift of tongues, which is the gateway to the other eight gifts of the Spirit and also which will produce the fruit of the Spirit in them. Dan 9v27, Acts 2v16-21,38,39, Rom 12v1,2, 1Cor 2v1-5, 12v7-11, 14v4, 2Cor 3v16-18, Gal 5v16-26, Jude v20,21.

35) Another result of the use of the gift of tongues is that we will be continually filled with the Holy Spirit. Eph 5v18.

36) Praying in tongues helps to form the character of the Lord Jesus in us. Rom 12v1,2, 2Cor 3v16-18.

37) Diligent use of the gift of tongues prepares the believer for ministry, for it is God the Holy Spirit praying into and for all those areas in our lives that need God's attention and grace. Rom 8v26-28, 1Cor 14v4, Jude v20,21.

38) Diligent use of the gift of tongues will produce and sustain a ministry on the highest and most powerful apostolic and prophetic ministry level, even as it did the Lord Jesus, Paul, Peter and so forth. John 3v34, Acts 5v1-16, 1Cor 14v18, 2Cor 12v11,12.

39) The gift of tongues, although it accompanies (and is the evidence) of the baptism in the Holy Spirit throughout the whole of the age of Grace, was especially given to the Church by God to deal with the great evil and darkness that will be upon earth during the Great Tribulation. Matt 24v12,13,21,22, Eph 6v10-13,18, Jude v20,21.

Conclusion

Luke 6v47-49 states: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (with Acts 2v1-4,38,39, 1Cor 14v18, Jude v20,21)

The believer who "heareth my sayings, and doeth them (by diligently using the gift of tongues) I will shew you to whom he is like: "He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." He is an overcomer, a faithful servant and a wise virgin. Matt 24v45-47, 25v1,2,4,6,8-10, Jude v20,21, Rev 2v7,11,17,26, 3v6,12,21, 7v9,10,14.

However, the believer "that heareth, and doeth not (use the gift of tongues diligently), is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." This believer will backslide and go into apostasy, this is an evil servant and foolish virgin. Matt 24v12, 48-51, 25v1,2,3,6,8-13, 1Thess 5v2,3, 2Thess 2v3, 1Tim 4v1-3, 2Tim 3v1-9, Rev 22v11.

As the Lord Jesus, during His forty day post resurrection ministry, gave to His apostles and disciples Joel's wonderful prophecy and promise (which is the promise of Our Heavenly Father) and told them to "tarry in Jerusalem until they be endued with power from on high," so He is saying to the Body of Christ **today** to tarry (by diligently using the gift of tongues) until we be endued with power from on high (when we will receive the "latter rains," which are far more copious than the "early rains" at Pentecost), that the Church might be a witness for Him "unto the uttermost part of the earth," during the last seven years of this age, but especially during the Great Tribulation. It will be the greater ministries of the Church (e.g., the last day Elijah ministry) that will bring the lesser ministries and believers through into revival thus fulfilling Acts 2v16-21. (1Kings 18v1-46 with Malachi 4v5,6). Matt 24v14, 28v18-20, Mark 16v15-18, Acts 1v4-8, Acts 2v16-21 (with Joel 2v28-32), Heb 4v7,11,12, Rev 7v9,10,14.

The Lord Jesus showed me the following regarding the coming revival: He showed me a person rolling a snowball up a mountain, as they got further up to the top it became harder to roll the snowball because as it rolled up the slope it gathered more snow on it, thus getting heavier and requiring more effort to get it to the top. However, once the snowball had reached the top and it was pushed down the other side, it didn't just roll down the mountain and continue to get bigger as it went down the slope, but it triggered a massive avalanche that covered the whole side of the mountain.

What the Lord Jesus is saying is that we need to continue to pray diligently in tongues, and even when it gets harder to pray because of attacks from Satan and the power of darkness, it is essential to pray through until we get the answer and the Lord Jesus pours out of His Spirit upon all flesh, thus fulfilling Joel's wonderful prophecy. Joel 2v28-32, Acts 2v16-21,39, Eph 6v10-20.

The Trinity greatly desires to see Daniel's 70th prophetic week come to pass and the Millennium brought in, which will bring an end to the great suffering that mankind, the holy angels and the Trinity has endured through many of the past ages, so "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph 2v7

Appendices

Appendix I: "The Lord's Prayer."

In answer to the request of the disciple in Luke 11v1, in Luke 11v2-4, the Lord Jesus then gives them a "pattern" of how to pray (i.e. this is the "pattern" He had used during the first thirty years of His life at Nazareth and in His Earthly ministry, except He had **NO** sin to confess in connection with the phrase "and forgive us our sins/debts, Matt 6v12, Luke 11v4). This "pattern" is commonly referred to as "The Lord's Prayer," however, it is not an actual prayer, but the "pattern" of how we should pray (Greek, "proseuchomai" (Strong's NT:4336), which is used in both Matt 6v9 and Luke 11v2). This is the second place in the New Testament where this "pattern" has been recorded, the first being in Matt 6v5-15 (esp. v9-13).

Matt 6v9-13 states:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Luke 11v2-4 reads:

"And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

The Essential Attitudes Of Heart And Mind In Prayer.

Jesus tells us the attitudes of heart and mind that bring a knowledge of God, a fullness of the Spirit and answered prayer.

We must realise our position in Christ, we are sons of God.

"When you pray, say, Father." In Jesus we have a new and blessed relationship with the Father; we are brethren of Christ, joint heirs with Christ, and God's own beloved children. 1John 3v1, John 15v9, 17v23, Rom 8v17, Heb

2v10-20, 6v13-20. Hallelujah!

We must have a continual spirit of worship.

"Hallowed, revered, and honoured, be thy name." God is seeking worshippers, not empty flattery, which God deploras. True worship recognises with sincere gratitude and deep love that we owe everything we are, have and will have to our Creator and Redeemer. John 4v23,24, Matt 15v7-9, Mark 7v6-9, God is worthy of all our respect, adoration, love and esteem. Rev 5v11-14.

We must desire to see God's kingdom and will to be manifested on earth.

"Thy kingdom come, Thy will be done on earth as it is in heaven." There is not only desire and longing; there is positive action and costly sacrifice, under God's direction, to see His kingdom extended. This is a personal matter between ourselves and God, we must always be very careful to distinguish between people who put pressure upon us to build up their personal kingdoms, or other human pressure groups, and the will of God. John 21v19-22, Matt 10v37-42, Acts 15v25,26.

We must be free from anxiety over material needs.

"Give us this day our daily bread." We must believe, as it is absolutely true, that our heavenly Father loves us intensely and will meet all our needs. Phil 4v19, Matt 6v25-34. A spirit of materialism and worldly anxiety will effectively incapacitate us from useful service for the kingdom of God. 1John 2v15-17. This does not mean, of course, that we have to neglect our families, those who do this "have denied the faith," and are "worse than unbelieving heathen." 1Tim 5v8.

We must have a tender conscience and repentance from any known sin.

"Forgive us our sins." In Luke 11v4, Luke uses the word "hamartia," "sins;" whereas, Matt 6v12 uses "opheilemata;" a word that Paul uses in Rom 4v4 to speak of legal debts. Christ obviously used both; He taught that our sins are debts to God and others. Wilful sin closes our hearts to the blessing and love of God. Heb 10v19-39, 1John 1v5 to 2v6.

We must have a forgiving spirit towards those who have sinned against us.

We must beware of roots of bitterness and an unforgiving spirit, for Jesus warns us that we can only ask for forgiveness "in proportion as, or like as," "hos," we forgive others, a truly solemn warning, which is reiterated by Christ elsewhere. Matt 6v12,14,15, Mark 11v25,26. Jesus tells us to rebuke Christians who sin against us, and **IF** they repent, we must forgive them. Luke 17v3,4. Let us make every effort to achieve reconciliation and forgiveness with Christians, and make it easy for those who have offended us to repent, and exercise a forgiving spirit to them. However, Jesus said that repentance is necessary before fellowship can be restored, and failure to repent after the procedure laid down in Matt 18v15-17, means that a person loses their rights to be treated as a Christian. Let us remember that God's forgiveness is always conditional upon repentance. Matt 5v23,24, 18v20-35, Mark 11v22-26, Luke 6v37, 23v34, Eph 4v30-32, Gal 6v1-3, 1John 4v20,21. Jesus certainly did not try to be reconciled with Israel's religious leaders; His attacks upon them were extremely contentious. Matt 23v13-39, Luke 11v39-54. Christ asked the Father to forgive the soldiers who were crucifying Him, they really did not know what they were doing; however, there was no such prayer for the religious leaders of Israel, who knew full well what they were doing, Jesus said they had seen God and hated Him. Luke 23v34, John 15v22-25. Stephen manifested a forgiving spirit to his implacable enemies, and asked God not to lay his murder to their charge; however, God could not forgive them, for He cannot forgive unrepentant sin, even though He may long to restore and pardon. Acts 7v59,60, Matt 23v37-39, Luke 19v41-44. Christians who hurt and offend others, and do not repent, face an inevitable discipline from their heavenly Father, and so do those who fail to forgive others, when those who offend them repent. We know that we have a genuine revival when Christians get right with each other and fervently love each other. Rom 12v14-21, 2Cor 13v1, Gal 6v1. Our enormous debt to God should keep us from fighting over our comparatively trifling debts to each other. Matt 18v21-35, Heb 12v14,15.

We must allow God to lead us from dangerous paths.

Christians should have a fear of sin, and a fear of getting out of the will of God. As someone has said, "lead us not into temptation," is an Eastern way of saying, "Father, please keep us from going out of your will, into paths that lead to spiritual danger or sin." God can, by various means, stop us from going into spiritual danger, if we are prayerful and willing to be led by Him. Psalm 141v4, 1Cor 10v13, Acts 16v6-9. We should always be prepared for our heavenly Father's stops or diversions.

We must trust God to deliver us from evil, and the Evil One.

In the phrase, "lead us not into temptation," Jesus was speaking of dangers and temptations that can be avoided by prayerful living. See Luke 22v40. Here He speaks of conflicts with evil that we cannot avoid and must face. These conflicts demand a prayerful life and a real faith in God, for we cannot defeat Satan on our own, we must draw near to God before we can effectively resist the Devil. James 4v6-8. Persecution or opposition of some kind or other will always come against the consecrated child of God, and supernatural opposition from Satan is often channelled through his earthly friends. Matt 4v1-11, Acts 13v50-52, 2Cor 1v8-10, Eph 1v2, 6v10-20, 2Thes 3v1-3, 2Tim 2v12, 3v12. We must believe that God will deliver us, and will answer our prayers, as we follow and obey our Lord's pattern of prayer, and if our prayers accomplish anything, we must remember that His power has brought it to pass, and we must give Him all the glory.

Appendix II: The Whole Armour Of God.

To deliver the captives of Satan, we first have to have victory over him in our lives, we have to bind the strong man before we can spoil his goods. We have to overcome Satan by answering every lying temptation with the Truth, we have to put on **ALL** the armour of God. Matt 12v18-30, Mark 3v22-30, Eph 6v10-20. It is as follows:-

The belt of truth: A right knowledge of God's Word and Christian Doctrine.

The breastplate of righteousness: God's Word of Truth is applied to the life and it results in a practical holy life, the heart is kept pure, there is integrity of purpose, truthfulness, sincerity, genuine love and faithfulness.

The feet shod with the Gospel: An evangelistic fervour; a desire to extend God's kingdom and preach God's good news of forgiveness and peace.

The shield of faith: The 4 feet by 2 feet Roman type shield is spoken of here. A complete trust in God and His word at all times, can quench all Satan's flaming darts.

The helmet of salvation: A disciplined and pure thought-life. We think what God thinks, and weigh everything up in the light of God's Word and our salvation. False doctrines, impure thoughts, and worldliness are banished from the Christian mind. All is looked upon and judged in the light of an eternal future.

The sword of the Spirit: The ability to use God's Word against Satan and his children. This presupposes a knowledge of the Scriptures and essential Christian Truth.

Prayer: (Greek, "proseuche" (Strong's NT:4335) and "enteuxis" (Strong's NT:1783) which mean "the making of interventions with power so as to affect a change in circumstances"). The spear, or bow and arrow? A vigilant, intelligent and persevering prayer life, for all the saints and the ministries that God has set in the Church, with a diligent use of the gift of tongues. Rom 8v26-28, 12v6-8, 1Cor 12v28, 14v2,4, Eph 4v8-11, Jude v20,21.

Appendix III: The Spiritual Qualities That Make Up The Character Of The Overcomer.

The spiritual qualities that make up the character of the overcomer. Rev 2v7,11,17,26-28, 3v5,12,21.

Christ has solemnly warned the Christians of the last days that they will have to live very careful, prayerful and godly lives if they are to overcome and come through the gross darkness of the Great Tribulation with flying colours. Dan 7v25, 8v23, 12v1, Matt 7v24-29, 24v11-13,42-25v13, Mark 4v19, Luke 8v14, 18v1-8, 1John 2v28, Rev 7v9,14-17.

NOTE: There is no such doctrine as a secret pre-tribulation Advent and Rapture taught in the Scriptures!

The spiritual qualities that cause a person to be an overcomer and the things an overcomer does and is are as follows:

1) They Love The Word Of God. They are not lazy in Bible study, they learn the doctrines and truths of God's Word, they know truth and long for more, it is the joy and rejoicing of their heart. Joshua 1v8, Psalm 1 all, John 17v17,26, Acts 17v10,11, 20v32, Rom 6v17, Eph 6v14,17, 2Tim 3v15-17, Heb 5v11-14, 2Pet 2v2.

2) They Love To Do God's Will. They actively serve God, they seek the lost, they have an evangelical fervour. Isaiah 52v7, Matt 6v10, 26v42, 28v18-20, John 4v34, 5v30, 12v26, Rom 12v1,2, Col 1v9, Heb 10v7, 12v23. They obey the will of God as revealed by the Spirit of God. Rom 8v14, Eph 4v30, 1Thess 5v17, Rev 2v7,11,17,29,

3v6,13,22. They obey the will of God as revealed by the Word of God, e.g. "follow after love and desire spiritual gifts." Matt 7v21, 12v30, Luke 6v46, 11v34, John 14v21-24, 1Cor 14v1.

3) They Love To Seek Their Father's Face. They love to pray, they have a life of public and private praise and prayer, they tarry for the Spirit, they wait on God. Psalm 27v8, 34v3,6, 37v9, 62v1,2,5,6 84v4-10, 91v1,2,9,14,15, Matt 6v5-15, Luke 11v1-13, 18v1-8, Eph 6v18,19, 1Thess 3v10, 5v17, Jude v20,21.

4) They Love To Walk With God In Their Daily Lives. They live a practical holy life. Rom 8v5-14, Gal 5v16-26, Eph 4v1-3,17-32, 5v1-6v9. By the grace of God they keep themselves pure and in victory. They are not in bondage to sin. By the grace of their Saviour they have overcome the world, the flesh and the Devil. Psalm 37v23,24, Matt 5v8, John 16v33, Rom 6v14-23, 2Cor 7v1, Phil 3v7-21, 1Thess 4v2,3, 1John 2v13-17, 3v1-10, 4v4, 5v4, Rev 14v1-5.

5) They Love the Brethren. Psalm 133v1-3, John 13v34,35, 15v12-15, Acts 1v14, 2v1,44-47, 4v32,37, Phil 4v1, 1Thess 2v11, 1John 3v10-24, 4v7-5v3. They love to have fellowship with God's people, and dwell on the things of God together. Deut 6v4-9, Prov 27v17, Mal 3v16-18, Heb 10v24,25. In the home as well as the church building. Matt 23v37-39, Acts 2v1-4 with 1v13, Rom 16v5, 1Cor 16v19, Col 4v15, Philemon v2. Our conversation should be centred on heavenly things and should be such as becomes the Gospel of Christ, gracious and loving like those of our gracious Lord, "They were all astonished at the beautiful words that fell from His lips." Luke 4v22 cf. Col 4v6. If this is not so, there is a definite need of reconsecration. Matt 15v10,11, Mark 7v20-23, Eph 5v4,5.

6) The letters to the seven churches in the book of Revelation give us a very good idea of what the Lord expects of the Christian, and what an overcoming Christian is like. We read the Christians are to have works, love, service, faith, patience, increasing works, a willingness to be faithful unto death, a separation from the world, spiritual alertness, and the thing that will assure all these, they must keep their fervent first love for Christ. Perhaps more qualities of the overcomer could be added to these, but these will suffice. In **ALL** things we are to follow the example of Christ, for by His grace we can overcome ALL that comes our way. Matt 11v28-30, 13v23, Luke 8v8,15, John 15v1-8, 1John 2v6, 4v17, Rev 12v10,11.

Appendix IV: Some Thoughts On Acts 2v16-21,38,39.

Acts 2v16-21,38,39: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved...Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Lord Jesus, after His Resurrection early on the morning of Sunday, 9th April 30 AD, ascended into Heaven (leading a multitude of captives out of Hades, all those who had repented at His preaching of the Gospel, Acts 2v22-32, 1Peter 4v6) to His Father and the first thing that He did after entering Heaven was, "gave gifts unto men," that is His Church, the Body of Christ. These "gifts" (Greek, "doma" Strong's NT:1390) given were ministry and spiritual gifts. John 20v17, 1Cor 12v7-11,28, Eph 4v7-16. He then spent the next forty days and nights with His apostles and disciples restoring their shattered faith and teaching them truths pertaining to the Kingdom of God. On Friday, 19th May 30 AD He lead them out as far as Bethany to the Mount of Olivet, lifted up His hands and blessed them and ascended into heaven having given them the command saying, "behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." One hundred and twenty apostles and disciples were gathered in the Upper Room for the coming of the promised Holy Spirit, and one week later, on the Day of Pentecost (Friday, 26th May 30 AD), the Lord Jesus sent the Promise of the Father upon the Church, fulfilling Joel's wonderful prophecy in Joel 2v28-32. Further background to this event on the Day of Pentecost was when the Lord Jesus was resurrected: "behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and **many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**" Hence the great amazement of the "devout men" out of every nation under heaven for: "they were all amazed and marvelled." Matt 27v51-53, Luke 24v46-51, Acts 1v1-14, 2v1-47.

Peter states that Joel's prophecy which he delivered so long ago is just now fulfilled; and that this is another proof that Jesus whom they have crucified is the Messiah! Peter takes Joel's prophecy from the Septuagint.

"In the last days." The expression means simply "in those future times, when the Messiah shall have come." Peter's usage of it refers to the whole of the age of Grace, and to the last seven years of this age (Daniel's 70th prophetic week), but especially the Great Tribulation which is the period of three and a half years immediately before the Lord's Second Coming on the "great and notable day of the Lord." Dan 9v27.

"I will pour out." It conveys the idea of "communicating largely or freely," as water is poured freely from a fountain, the copiousness of this gift is denoted by the 'pouring out.'

"Of My Spirit." The Spirit here denotes the Third Person of the Trinity, promised by the Saviour, and sent to finish His work, and apply it to people. The Holy Spirit is regarded as the source or conveyer of all the blessings which Christians experience. Some Christians teach that "only he who now letteth will let, until he be taken out of the way" (2Thess 2v7), means that God the Holy Spirit is removed from the earth when Antichrist sits in the Temple in Jerusalem claiming that he is God at the beginning of the Great Tribulation, however, Peter, through Joel's wonderful prophecy clearly teaches that He is upon earth (during the Great Tribulation) right up until the great and notable of the Lord. During the Great Tribulation the greatest revival of all time occurs when the Holy Spirit is regenerating sinners, and keeping, strengthening and working through the Church with great power and authority, so "that whosoever shall call on the name of the Lord shall be saved." Dan 11v32,33, Acts 2v21, Rev 7v9,10,14, 12v6,14.

"Upon all flesh." The word "flesh" here means "persons," or "people." Without distinction of age, sex, or condition, and this is confirmed by Acts 2v38,39. Gal 3v28, Rev 7v9,10,14.

"Your sons and your daughters shall prophesy." Paul tells us that prophecy is the gift that Christians are to desire the most, because it can greatly edify the church. 1Cor 14v1-3. Prophecy is a supernatural utterance given by the Holy Spirit that can take the form of exhortation, encouragement, prayer or song. It is not the product of a person's processes of thought; it is a revelation from God. Its main purpose is to edify and encourage the church. There may be prediction channelled through this gift on occasions, when the prophecy contains words of wisdom and knowledge. Prophecy enables God to meet hidden needs in the church. A prophecy may contain something that the prophet already knows, which God desires to be spoken to help others, or it may contain some revelation that the prophet was previously unaware of. However, whatever the content of the prophecy, a true prophecy will be endured with Divine life and power. Prophecy enables God to speak to man; the word "prophet" describes someone who is the mouthpiece of God. 1Cor 14v2. A church is not Pentecostal if it does not manifest spiritual gifts, and in particular the gift of prophecy. There is a spirit of expectancy if the gifts are powerfully manifested, and when the Holy Spirit speaks words of tender comfort through a loving heart, the very peace of Heaven is ministered.

Most of the Christians who prophesy, do not possess a prophetic office and ministry, which is second only to apostolic ministry. 1Cor 14v5,24,31, 12v28, Eph 4v11. The person with a simple gift of prophecy has a local ministry; the person with a prophetic office can have a wider ministry outside of his locality. There is a considerable difference between the prophetic ministry of Agabus, and the prophetic gifts of Philip's four daughters in Acts 21v9,10. Some have no authority or ministry to predict like Agabus, and must not try. Rom 12v6. The predictive prophecies of the Old Testament, were manifestations of words of wisdom, and words of knowledge. The simple gift of prophecy does not hold the pre-eminent place in the gifts; it is prophecy that contains the mind, purposes and knowledge of God that is of supreme importance. This is seen in its most perfect operation in our Lord's messages to the seven churches in Revelation.

We have the right and duty to judge prophetic utterances. 1Cor 14v29-33. We have to "Prove all things, and hold fast to that which is good and beautiful." In 1Thess 5v21 the word for "prove" is "dokimazo," which is used for the testing of metals; it speaks of a test with the expectation of approval. In 1Cor 14v29 the word for "judge" is "diakrino," and that means to discern, discriminate and judge. We should not only decide which part of a prophetic message applies to ourselves, we have the right to judge if a prophecy is from the Lord; and we should reject anything that comes from the human mind, or from evil spirits. Jer 23v16,25-34. Even Ahab knew that only Micaiah was telling the truth. 1Kings 22v19-30. The Holy Spirit will always witness to the truth. 1John 2v26,27, Rev 2v20-25. Important prophetic truth will be confirmed out of the mouths of two or three reliable witnesses. Deut 19v15 with 2Cor 14v29. The mature spiritual members of the local church will, if they walk with God, preserve their church from error due to immaturity, fanaticism, and wilful sin. Most false cults have come into being through someone making a claim to exclusive inspiration, and multitudes have been deceived by Satan, because they have unconditionally surrendered their right to judge these "revelations." Christians should not make this same dreadful mistake.

"Your young men shall see visions, and your old men shall dream dreams."

Visions and Dreams

A vision is an accepted New Testament experience. "Horasis," speaks of the sense of sight, is used of visions in Acts 2v17 and Rev 9v17. "Horama," that which is seen, ("horao), is used to speak of visions, in Matt 17v9 Acts 7v31, 9v10,12, 10v3,17,19, 11v5, 12v9, 16v9,10 and 18v9. "Optasia," speaks of the act of seeing, from "optano," to see, is used to speak of a vision in Luke 1v22, 24v23, Acts 26v19, and 2Cor 12v1. Supernatural sight is a reality. During some of the more important visions, God can cause Christians to become oblivious to their surroundings; this is the thought in Acts 10v10, 11v5, and 22v17; where the Authorised Version states that both Peter and Paul experienced a "trance;" an "ekstasis." "Ekstasis," literally means, "a standing out," and so it means a transportation out of a person's normal condition or state of mind. It is used of people being carried out of themselves with extreme astonishment and amazement in Mark 5v42, 16v8, Luke 5v26 and Acts 3v10. God even spoke to the sorcerer Balaam in a trance. Num 24v4,16. "Ekstasis," speaks of an elevated consciousness during which God suspends ordinary perceptions and the awareness of natural surroundings, and the person is only conscious of the vision imparted by God. On rare occasions children of God have become quite unconscious to their surroundings, and have been transported out of the natural world to behold the supernatural and spiritual. Paul said that on one occasion, when he was having visions of heaven, he did not know if he was in or out of the body. 2Cor 12v1-4. This does not mean, of course, that the intellectual powers of Paul were suspended, they were enlightened and carried to the greater heights of spiritual revelation. This is in direct contrast to the experience of mediums, who completely lose consciousness when they go into a trance. Raphael Gasson, in his book, "The Challenging Counterfeit;" tells us from his own pre-Christian experience as medium, that he lost consciousness when he went into a trance, and had to be told what had taken place during a séance.

The great majority of Old Testament prophets received their revelations by vision. Isaiah 1v1, Jer 1v11, Ezek 1v1, Dan 1v17, Amos 1v1, Zech 1v8. etc. The prophets were called "seers," Hebrew "chozeh," and "roeh," because God taught them by visions. 1Sam 9v9,15-20. Vision was the highest form of revelation in both the Old Testament and New Testament; however, visions can vary a great deal in importance in both their method of communication and their content. Let us now consider the various ways in which we can receive a vision from God; we will begin with the more common and simple vision revelations, and consider the sublime beatific vision last.

1) Visions in dreams. Gen 46v2, Acts 2v17,18, Dan 7v1, 2v19.

Visions can be given in dreams, and angels as well as the Holy Spirit can take part in this ministry. Matt 1v20, 2v12,13,19,20,22. God can reveal future events, warn of people's attitudes, or give guidance through this means. These God-given dreams can never be confused with cheese-supper nightmares. There is a vividness and anointing with dreams from God, that has to be experienced to be appreciated; even Nebuchadnezzar knew that he had received a mighty revelation from God in a dream, and he was desperate to know the correct interpretation of it. Dan 2.

It seems from Acts 16v9,10, that Paul was directed by a vision in a dream to go to Macedonia. God can reveal needs for prayer in this way, as well as things of vital significance. Gen 41v1-6,25, Dan 7v1. If we have a spiritual dream more than once, we should take particular note of it, for "it is because the thing is established by God, and God will shortly bring it to pass." Gen 41v32. We need to remember that the dreams of Joseph recorded in Gen 37v4-11, took about twenty years to come to pass, and Pharaoh's dream took at least fourteen years to be fulfilled. Gen 41v1-8. Don't expect revelations to come to pass immediately. Some of Daniel's visions in dreams have not even yet come to pass; the vision of Dan 7v1-28, is surely one of the greatest revelations that any servant of God has ever had, and it appears to have been revealed in a dream.

2) Pictorial Visions. These visions can be of two kinds.

Pictorial visions as real as life.

Some visions can be indistinguishable from real life. Peter was used to having this kind of vision, for when the angel came to deliver him from prison; he thought he saw a vision. It was only when the angel was gone, and he found himself outside of the prison that he knew that it was not a vision. Acts 12v7-11. This shows how real this kind of vision can be. The child of God is taken by the Holy Spirit into a living vision, that conveys to them what He desires them to know. Jer 1v11-13, Zech 1v18-21, 2v1,2, 3v1-7, 4v1-7, 5v1,2, 6v1-8, Acts 10v9-16.

Mental visions that are pictorial.

This is a mental vision that can be given to us even when we are actively engaged in normal life; however, it usually takes place when we are seeking God. The Lord will give these revelations as we, or others, need them; if we are in the right place with God. Suddenly, sometimes unasked and unsought, a mental picture appears revealing various things that we need to know, this revelation can take the form of a quite simple prophecy, or even an extended revelation of actual events in the past, present and future. We may not immediately understand what the revelation given to us may mean; sometimes circumstances may need to change, and considerable prayer and earnest seeking of God for His illumination, before we can understand some revelations from God. Dan 7v15,28, 8v27, Acts 10v17-22, 1Peter 1v10-12, 2Pet.1v19-21. The anointing of the Holy Spirit will confirm a revelation that is from Himself, and very often His revelations may surprise us, for they can reveal a situation that is the very opposite to what we think or desire. Ezek 8v1-18. Until we have grown in grace and got used to the movings of the Holy Spirit, we are not in a position to manifest the greater revelations of the Holy Spirit. It is one thing to have a simple prophetic vision, but quite another thing to have detailed and extended revelations of people's lives and God's purposes, covering the past, present and future.

The Scriptures state that some false prophets prophesied visions out of their own mind and imaginations. They decided that they were going to see something, and they saw what they desired to see; we should not make the same mistake. Jer 14v14, 23v16. It is absolute nonsense to say that Psalm 81v10, "Open your mouth wide and the Lord will fill it," means that we should prophesy in faith and start speaking before we receive a revelation, and God will give us a revelation. The word of the Lord "came" from God to the prophets BEFORE they started speaking. To flog an empty mind into a false carnal imitation of true inspiration, is nothing but folly. We should never allow a good desire for spiritual gifts to degenerate into something that is false and unreal. A lusting after signs and wonders for reasons of self-exaltation like Simon the sorcerer in Acts 8v17-24, can get us into real trouble. If we seek spiritual gifts out of love for God and people, we will have an authentic manifestation of spiritual gifts. God will never fail the honest and loving heart that waits for His word.

"Prophesy according to your faith," Rom 12v6, does not mean, "prophesy what you hope God will do," it means that we prophesy the revelation that God has given us and we don't go beyond it. Some of the things that God reveals to us take real faith to accept, believe, and see through; so our faith and spiritual authority will decide the depth of revelation that we can receive. There is a real difference between hope and faith. Some revelations the prophets received needed great faith and mature spiritual authority to believe and see through; even though they came through a mighty revelation and vision. When God promised Elijah that fire would come down from heaven and bring the people to repentance at Carmel, it took real spiritual maturity, great faith, and much prayer and pain until the promise came to pass. It was quite different from sitting in a church of believers and giving simple words of edification, exhortation and comfort. God told one notable prophet, "You can't teach Pentecostal babes supernatural things, you will cause carnal impersonations." So Christian teachers must be careful who they try to lead into the greater manifestations of spiritual gifts, or they will find themselves plagued with carnal impersonations.

3) Visions of angels.

The Scriptures tell of many cases of angelic visitation, but it is not a common experience, and it usually has to do with things of great importance, and to meet very definite needs. Christians continually enjoy the ministry of angels even though we may not always feel their presence, however, on rare occasions we may not only feel their presence, we may also have our eyes opened to see them, and they may have something to say to us. 2Kings 6v13-17. The Bible tells us that the number of angels is innumerable; there are untold millions of them. Dan 7v9-11, Heb 12v22, Rev 5v11,12. These are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb 1v13,14. These angels of God can be sent to deliver us as in the case of Peter in Acts 12v5-11; they can also instruct, warn or inform us as well. Luke 1v11-38, 2v8-15, Acts 10v3-6, 8v26, 27v23,24. Angels can also appear to us for the purpose of ministering spiritual strength and blessing. Matt 4v11, Luke 22v42-44. God can communicate important revelations through angelic ministry. Dan 9v20-27, 10v21. This occurs more often in dreams than in open angelic visitation. Matt 1v20, 2v13,19,20. Most of us are so busy when we are awake, that the only time that God can speak to us, is when we are asleep. Angels have an important place in bringing to pass the purposes of God. Gen 19v1,12-17, 21v17-21, 22v11-18, 31v11-13, Exodus 3v2, Num 22v21-35, Judges 2v1-5, 6v11-24, 13v2-25, 2Kings 19v35, 1Chron 21v1-30, Dan 4v9-37, N.B. v13,17,23, 1Kings 19v5-7, Isaiah 37v36, Matt 13v41,42,49,50, 24v31,36, 25v31, 26v53, 28v2-7, Luke 12v8, 15v10, 16v22, Acts 1v8-11, 7v53, Gal 3v19, Col 1v15-17, Heb 1v4-14, 2v2, Rev 20v1,2, Job 38v4-7. etc. Contrast the activities of wicked angels. Eph 6v10-20, Rev 12v7-12.

4) Visions of God. Ezek 1v1.

The prophets and some children of God have had visions of God, and have even spoken face to face with the Lord; this is not a common experience. Exodus 24v9-18, 2Chron 18-27, Isaiah 6v1-13, Ezek 1v26-28. Human flesh cannot stand the unveiled glory of God, so He has had to veil His presence and glory. Exodus 33v20, 1Tim 6v14-

16. We can behold God's glorious character, but not His unveiled glory and power. John 14v8-11, 1v14, Exodus 34v5-8, 1John 1v2, 1Peter 1v16-18. The most overwhelming spiritual experience that we can have reveals to us only a little of the eternal majesty and glory of God's character and power. However, though the human body cannot enter or appreciate the full blinding glory of that kingdom, God has allowed some of His children to enter into heaven in spirit and have had visions of God, that are "not lawful for man to utter." 2Cor 12v1-4. Paul looks upon this as one of the greatest ministries of the Holy Spirit. The greater ministries of the Church need this kind of vision to sustain them. Moses spoke face to face with the Lord and received His commission, and exceeding great and precious promises from Him. Exodus 33v9-11. A disciple named Ananias had a vision of Jesus. Acts 9v10-16. The vision of Jesus on the Damascus Road, saved Paul's soul; a vision of Jesus at Jerusalem, saved his life and directed his ministry. Acts 22v17,18. Paul's vision of Jesus at Corinth, strengthened and guided him, the result was a great revival. Acts 18v8-11, 2Cor 12v12. We need this kind of experience, for when there is "no open vision" and the word of the Lord is "rare," the Church is backslidden. 1Sam 3v1. This is the most important kind of vision, we must have this kind of vision to save people from perishing. Prov 29v18.

"And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Servants "doulos" (Strong's NT:1401), "handmaidens" doulas (Strong's NT:1399). This properly means persons of the lowest condition, such as male and female slaves (and not only on "sons and daughters"). The humblest classes will receive the Spirit of God (cf. 1Cor 1:26-31).

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, "and vapour of smoke." "Wonders," Greek, "terata" (Strong's NT:5059). Apparently akin to the verb "tereo" (Strong's NT:5083), to watch like a wonder in the sky, "miracle" (miraculum]), marvel, portent. In the New Testament, the word occurs only in the plural and only in connection with "seemeia" (Strong's NT:4592) "signs" as here and in Acts 2v43. But "signs" "seemeia" here is not in the Septuagint. In Acts 2v22 all three words occur together: powers, wonders, signs dunamesi (Strong's NT:1411), terasi, and seemeiois. "Above," Greek, "ano" (Strong's NT:507). This word is not in the Septuagint nor is "beneath," Greek "kato" (Strong's NT:2736), both probably being added to make the contrast between heaven and earth clearer.

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." This well-known prophetic language was employed by our Lord in his prophecy of the destruction of Jerusalem at the end of this age (See Matt 24, Mark 13, Luke 21); and to this Peter is referring to. These are the "wonders" or "portents" of Acts 2v19. To say that the sun is darkened, or turned into darkness; is an image of calamity. (See Matt 24v29, Rev 6v12, 8v12, 9v2, 16v10). The word "blood" here means that obscure, sanguinary colour which the moon has when the atmosphere is filled with smoke and vapour, and especially the lurid and alarming appearance which it assumes when smoke and flames are thrown up by earthquakes and fiery eruptions. (See Matt 24v29, Rev 6v12, 8v12, 9v2, 16v10).

"Notable." "epifanee" (Strong's NT:2016) is the same root as epiphany "epifaneia" (Strong's NT:2015) used of the Second Coming of Christ (2Thess 2v8, 1Tim 6v14, 2Tim 4v1, Titus 2v13). It translates here the Hebrew word for "terrible." In the Epistles the "Day of the Lord" is applied to the Second Coming of Christ when He comes to take His people home and to destroy the wicked. (1Thess 5v2, 1Cor 1v8, 2Cor 1v14, Phil 1v10).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This is a wonderful promise that those who call on the Name of the Lord Jesus, throughout the whole of the age of Grace, right up until the very Second Coming of the Lord Jesus **WILL** be saved. When the worst comes to the worst (the sun turned into darkness and the moon into blood), prayer will still be heard, and faith will lead to salvation. Psalm 46 (all), Rom 10v13, Eph 2v8.

"Repent (ye)." Greek, "metanoesate." First aorist (ingressive) active imperative "metaneo" (Strong's NT:3340) "Change your mind and your life." Turn right around, and do it now. You crucified this Jesus; Now crown him in your hearts as Lord and Christ. This first!

"And be baptized every one of you in the name of Jesus Christ." Greek, "kai baptistheetoo hekastos humoon." Rather, "And let each one of you be baptized." Note the change of grammatical number from plural to singular and the change of person from second person to third person. This change marks a break in the thought here that the English translation does not preserve. **The first thing to do is make a radical and complete change of heart and life.** Then let EACH ONE be baptized after this change has taken place, and the act of baptism be performed "in the name of Jesus Christ," Greek, "en too onomati Ieesou Christou." In accordance with the command of Jesus in Matt 28v19, "eis to onoma." No distinction is to be insisted on between "eis to onoma" and "en too onomati" with "baptizoo" since "eis" and "en" are really the same word in origin. In Acts 10v48 "en onomati Ieesou Christou" occurs, but "eis to onoma" in Acts 8v16, 19v5. The use of "onoma" means in the name or with the authority of one as "eis onoma profeetou" (Matt 10v41) as a prophet, in the name of a prophet. In the Book of Acts, the full name of the Trinity does not occur in baptism as in Matt 28v19, but this does not show that

it was not used. The name of Jesus Christ is the distinctive one in baptism in water and really involves the Father and the Spirit.

To save Christians from controversy with those who have a strong baptismal axe to grind (e.g., believers of the "Oneness" (Jesus Only) heresy), I say at baptism, "I baptise you in the name of the Father, and of the Son, the Lord Jesus, and of the Holy Spirit." This stops both sides from harassing the person being baptised. Let us remember that baptism is intended to unite Christians, not divide them. 1Cor 12v13, 1v10-17, 3v1-16.

(In Acts 2v38, there are two "baptisms" mentioned, baptism in water (which is referred to as "be baptized every one of you in the name of Jesus Christ," and baptism in the Spirit, which is referred to as "ye shall receive the gift of the Holy Spirit." These are two of "the first principles of the oracles of God" (Foundation Truths) that are listed in Heb 6v1-2, as "doctrine of baptisms." Please see the study "Foundation Truths" which can be found at:

https://truthforthelastdays.com/wp-content/uploads/2018/05/foundation_truths.pdf

"For the remission of sins." Peter here is urging baptism (in water) upon each of them who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received. The Holy Spirit is the agent of regeneration, the baptism in water is the outward sign and ordinance of regeneration. So linked is baptism with forgiveness that this was the method of appeal to seekers in the early Church. The appeal was not "Would you please raise your hands," it was, "Please come forward and be baptised." Titus 3v5. The cleansing bath of regeneration is linked with baptism in the New Testament. The Bible does not teach baptismal regeneration, but it does teach baptismal obedience and good conscience that is obtained by obeying God's Word.

"And ye shall receive the gift of the Holy Ghost." Here we have the promise that if and when one repents and his sins are forgiven he can receive the baptism in the Holy Spirit, for the promise is to all men, Jew and Gentile alike. The gift of the indwelling Spirit, of which tongues and other supernatural gifts are the external attestations. Acts 2v39, 5:32, Matt 3v11, John 1v33, 7v37-39, 14v12,16-17,26, 15v26, 16v7-15, 1Cor 12v7-11, Gal 3v13-14.

"For the promise." The promise made by the resurrected Lord of the Church (Acts 1v4) as foretold by the prophet Joel (Acts 2v18).

"Is unto you." "You Jews." And your descendants, sons and daughters of Acts 2v17.

"And to all that are afar off." The horizon widens and includes the Gentiles. Those "afar off" from the Jews were the pagan (Isaiah 49v1, 57v19, Eph 2v13,17). The rabbis so used it. It was not until 41-42 AD that Peter finally understood that the New Covenant instituted by the Lord Jesus on the night of Wednesday, 5th April 30 AD (the night before His crucifixion) was open to not only the Jews but also the "despised" Gentiles by the welcoming God of Love. John 3v16, Acts 10v1-11v26, Eph 2 (all), 1John 4v8,16.

"Even as many as the Lord our God shall call." The Lord God calls men of every nation anywhere whether Jews or Gentiles. "Shall call" "an proskalesetai" (Strong's NT:4341), "pros," "to:" "shall call unto him." Rev 7,9,10,14.

It is a fact that the Christians who say that spiritual gifts have ceased are indeed praying for them every day! Those who insist that spiritual gifts and spiritual ministries have ceased and are not for today, must, if they are to be consistent, insist that God has removed them all, and not just some of them. If they really believe that spiritual gifts are not for today, how is it that they pray for Divine healing? For this is a gift of healing. How is it that they pray for illumination upon a problem, or guidance from God? For this is a word of wisdom. How is it that they pray for ministers of the Gospel to receive the Holy Spirit's anointing? and for Satan's power to be lifted off people? and for people to be blessed? For these are the operations of the gift of faith. How is it that they pray for material needs to be met? For this is the province of the working of miracles. How is it that they pray for a revelation of God to the soul? For this is a discerning of spirits. How is it that they pray for an inspired utterance from God to help others? For this is the realm of prophecy. How is it that they pray for the Holy Spirit to inspire them in prayer? and then reject the gift of tongues, which is the Divine answer to this request. It is a fact that Christians who say that spiritual gifts have ceased to operate in the Church, actually pray for their manifestation. **Those who reject spiritual gifts completely, have in reality tried to remove God's influence from His Church, and put it in the hands of men. We must accept that God has decreed that we need these gifts, and not frustrate the wise and loving reasons for their manifestation.**

Acts 2v16-21,38,39 teaches the following:

1) That spiritual gifts and ministries are set in the Church by God throughout the whole of the age of Grace, right up to Christ's Second Coming. 1Cor 12v7-11,28, Eph 4v7-16.

2) God's plan for the Church was that there would be continual revival throughout the whole of the age of Grace right up to Christ's Second Coming, especially during the last three and a half years, during the period known as the Great Tribulation, but the Church's disobedience (as Church history has shown) has thwarted this lovely desire.

3) The desire of God is that all believers should manifest the lovely gift of prophecy. Acts 2v17,18, Rom 12v3-6, 1Cor 14v1,5,24,31,39.

4) Prophecy will be a most prominent spiritual gift during the last seven years of this age, and especially during the Great Tribulation, for edification, and exhortation, and comfort off the Church. Acts 2v17,18, 21v19, 1Cor 12v7-11, 1Cor 14v3.

5) It also clearly teaches that the Church is upon the earth (and not taken up to heaven in a secret pre-tribulation advent and rapture) during the Great Tribulation right up until the Second Coming of Our Lord on "that great and notable Day of the Lord." Matt 24v14,15,29-31, 28v18-20, Mark 13v37, Acts 2v20,21, Rom 11v25-27, Rev 7v9,10,14.

6) It also teaches that God's great desire during the age of Grace is that every Christian should be baptised in the Holy Spirit (with the evidence of speaking with tongues) after they have been born again. Acts 2v1-4, 19v2 (KJV), Eph 1v13 (KJV).

7) The baptism in the Spirit is the way God wishes to manifest Himself through every member of His Body, the Church, and do, not only the same works, but greater works. Luke 24v49, John 7v37-39, 14v12-14, Acts 1v4,5,7,8, 1Cor 12v11-27, 14v26, Rev 11v3-6.

8) The baptism in the Spirit is vitally connected with the gift of tongues. If the believer fails to use the gift of tongues diligently, they will see little or no manifestations of God the Holy Spirit, and their spirituality will suffer. Jude v20,21.

9) By rejecting the baptism and gifts of the Holy Spirit, we firmly shut the Lord Jesus out of His Church and His manifesting His power and love to a needy world and Church.

10) The refusal to accept and ignorance amongst Christians to receive the baptism and gifts of the Holy Spirit has been one of the main reasons why the Second Coming of Christ is taking so long to occur. 2Peter 3v12, Rev chapters 4 & 5 (esp. 5v8, 8v3).

11) The early Church looked upon getting the new believer baptised in the Holy Spirit as soon as possible after the new birth. Acts 9v1-19 (esp. v9,17), 8v1-14 (esp. v14), 19v1-7 (esp. v2,3). The first question that Paul asked the believers at Ephesus was, "Have ye received the Holy Spirit since ye believed." (KJV).

Appendix V: : Looking For And Hastening The Coming Of The Day Of God.

It has been the consensus amongst Christians for many centuries that they individually or collectively can do absolutely nothing to hasten the coming of the day of God. However, it is the complete opposite that is true, 2Peter 3v12 states:

"Looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?" (NKJV)

"Hastening" is in Greek, "speúdontas," the present active participle (accusative also) of "speudo" (Strong's NT:4692), which means "to speed" i.e., urge on (diligently or earnestly); by implication, to await eagerly, (make, with) haste unto, to cause something to happen soon, to hurry up. Archbishop Trench, in his work "The Authorized Version of the New Testament" makes the following comment:

"..."Hastening on;" i.e., "causing the day of the Lord to come more quickly by helping to fulfil those conditions without which it cannot come; that day being no day inexorably fixed, but one the arrival of which it is free to the church to hasten on by faith and by prayer."

Both "looking for" and "hastening" in the Greek are in the present continuous tense (active voice), which shows that each individual believer **MUST** keep praying (Greek, "proseuchomai" (Strong's NT:4336) and "enteuchano" (Strong's NT:1793), both of which have the meaning, "to make "interventions" (with power) so as to affect a change in the circumstances.") and watching for the signs of the Lord's Second Coming to appear and to keep it up until He actually comes in great power and glory to destroy the wicked and to take His people home. Luke v17v20-18v8 (esp. 18v1), Luke 21v36 (RSV), Rev 5v1-14 (esp. v8), 8v2-6 (esp. v3,4).

With this in mind, each individual believer can by praying (Greek, "proseuchomai" (Strong's NT:4336) and "enteuchis" (Strong's NT:1783), which mean, "to make "interventions" (with power) so as to affect a change in the circumstances.") hasten the coming the day of God. The following seven **NBs** contain the thoughts and great desires that are upon God's heart at this present time that He is seeking His Church to pray ("proseuchomai" (Strong's NT:4336) and "enteuchano" (Strong's NT:1793)) into being and so to quicken the coming of the Day of God.

NB1: As the last seven years (the 70th week of Daniel's 70 week prophecy, Daniel 9v20-27) of this Age (the Age of Grace) rapidly approaches, especially the last three and a half years of this Age (the period known as The Great Tribulation, Dan 9v27, Matt 24v15-28, Rev 7v9-17), the Devil is busy endeavouring to put his evil servants into positions of power and authority; wicked people who will put the Devil's and Antichrist's evil plans into operation (which is to kill as many people (both believers and non-believers) and destroy as much as possible, before they themselves are destroyed at Christ's Second Coming by being consumed by the breath of His mouth, 2Thess 2v8). It is during the last three and a half years of this Age, that the Mystery of Lawlessness (the Devil's evil plan) will work fully; which will be the result of the Devil and his evil Angels being expelled from the Heavenly places by Michael and his Angels into the Earth, and God's restraint upon the Devil and the powers of darkness being completely removed, hence The Great Tribulation will begin, which should be pointed out is due to the "great wrath of the Devil, because he knows that he has a short time," and **NOT** the wrath of God. Rev 12v7-17 (esp. v 12), 2Thess 2v1-12.

The Devil will then proceed to put his evil plan (the Mystery of Lawlessness) into operation through Antichrist and other evil persons, whom he has put into positions of power and authority (Matt 4v8-10, Rev 13v1-10, 16v12-16), so it is **NOW** most vital, that we, the believers, are obedient to this most important injunction made by Paul in 1Timothy 2v1-8 (with Rom 13v1-7), to make "interventions" (with power) ("proseuchomai" (Strong's NT:4336) and "enteuchano" (Strong's NT:1793), 1Tim 2v1), (for and against) "for all men, for kings and all who are in authority," that God will put honest, upright, wise, godly and compassionate persons into places of power and authority, and thwart the Devil's attempts to put his own evil servants into these places; for it is the Most High Who rules in the kingdom of men and gives it to whomsoever He wishes, and sets over it the lowest of men. Daniel 4v17.

NB2: Rev 12v6,14 states:

"And the woman fled into the wilderness, where **she hath a place prepared of God**, that they should feed her there a thousand two hundred and threescore days...And to the woman were given two wings of a great eagle, that **she might fly into the wilderness, into her place**, where she is nourished for a time, and times, and half a time, from the face of the serpent."

This group of specially prepared Christians (that flee from Antichrist in Jerusalem and the surrounding area) is definitely said to have a place prepared by God for them to escape to at the beginning of the Great Tribulation; it is **MOST** important that Christians should pray (Greek, "proseuchomai" (Strong's NT:4336)) **NOW**, for God to prepare the areas of Edom, Moab and Ammon ("the wilderness" that is referred to in Rev 12v14 and which are situated in the eastern part of modern day Jordan) to be ready to receive this "glorious woman" at the beginning of the Great Tribulation. Christians firstly should invoke the following covenant names in the heavenly places over these three areas (and modern day Jordan), Yahweh Tsabaoth, the Lord of Hosts (1Sam 17v45, Psalm 46v7,11), and Yahweh Jireh, the Lord Who See and Provides (Gen 22v14), that these areas will know continuous angelic protection from this time forth, right up until the second coming of the Lord Jesus, but especially during the dark evil days of the Great Tribulation, and that **ALL** things will be **FULLY** "prepared" by "the Lord Who Sees and Provides" for His people. Secondly, Christians should also impart the divine benediction by using the priestly blessing of Numbers 6v22-27 upon Edom, Moab, Ammon and modern day Jordan. If Christians pray like this **NOW**, these areas of Edom, Moab and Ammon, will most certainly be **FULLY** prepared and protected by God, to receive His people at the beginning off the Great Tribulation, so that they are fed, kept, guarded and protected right up until the Second Coming of the Lord Jesus. **NOTE:** Rev 5v8, "...which are the prayers (Greek "proseuche" (Strong's NT:4335), "to make interventions with power so as to affect a change in circumstances.") of saints." 2Pet 3v12. (We see in Rev 4 and 5, the preliminaries in Heaven just before the

seals are opened, that is, before the events of the last seven years of this Age start to come to pass (Daniel's Seventieth prophetic week, Dan 9v27). The seven seals reveal Satan's evil plans for the world during the last seven years of this age. Paul calls Satan's plans "the mystery of iniquity." 2Thess 2v7. The seals reveal the major catastrophic stages of the career of Antichrist from the time when he makes the covenant, until the great day of the wrath of the Lamb brings his evil career to a close. It is the "prayers of the saints" (Rev 5v7,8) that precipitates God the Father to invite the Lord Jesus to take the Book out of His right hand so as to loose the seven seals thereof to bring to pass the last seven years of this age. Dan 9v27, 6v1-17, 8v1)

NB3: We read in Matt 9v37,38:

"Then saith he unto his disciples, The harvest truly is plenteous, **but the labourers are few**; Pray ye therefore the Lord of the harvest, **that he will send forth labourers into his harvest.**"

It is also most essential for Christians (especially those Christians in Israel) to pray (Greek, "proseuchomai" (Strong's NT:4336), "to make interventions with power so as to affect a change in circumstances.") **NOW** for God to raise up the Two Witnesses, and other Christians whom He will set in the Body of Christ with the same level of power and authority as the Two Witnesses. We **MUST** also pray (Greek, "proseuchomai" (Strong's NT:4336)) for God to give these "labourers" the same kind of power and authority that He gave unto the prophet Elijah (1Kings 17v1-21v29, 2Kings 1v1-2v11 Dan 11v32, Rev 11v3-6), and then to "send them forth into His harvest." It is also a necessity for us to pray (Greek, "proseuchomai" (Strong's NT:4336)) for God to fulfil such prophecies and promises, as those stated in Rev 11v3-6 and Zech chapter 4, but especially the wonderful promise and prophecy that He spoke through His servant Malachi in Mal 4v5,6 (with Luke 1v17 and Matt 17v11):

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Christians **MUST** pray (Greek, "proseuchomai" (Strong's NT:4336)) **NOW** for "last day Elijah ministries" to be set in the Body of Christ by God! Rev 5v8.

The number of "last day Elijah ministries" that God will be able to set in the Church will be directly proportional to the amount of praying (Greek, "proseuchomai" (Strong's NT:4336)) performed by the Church for God to set such ministries in it; i.e. the more the Body of Christ prays (Greek, "proseuchomai" (Strong's NT:4336)) for God to set such ministries in the church, the **MORE** "last day Elijah ministries" will **actually be set in it by God!**

Behind every great prophet and prophetess, there has **ALWAYS** been someone behind the scenes, who has earnestly sought the Lord and prayed (Greek, "proseuchomai" (Strong's NT:4336)) them into their ministry. Very often this is the result of the prayers (Greek "proseuche" (Strong's NT:4335)) of a godly loving mother or aunt; as in the case of Jeremiah, when his aunt, the great Old Testament prophetess, Huldah, was the person responsible for praying (Greek, "proseuchomai" (Strong's NT:4336)) him into his prophetic ministry as a young man. We can gauge the depth of her spirituality and prophetic ministry from the incident when King Josiah asked Hilkiah, the high priest, to inquire of the Lord as what should be done at that time, Hilkiah promptly went and sought out Huldah, and as soon as he had asked for the word of the Lord, Huldah was able to give it too him straight away. However, when the remnant of those left in the southern kingdom came and asked Jeremiah to seek the word of the Lord for them, it was ten days before the reply came from the Lord for them (which they didn't heed anyway); and so from this, we can see just how in touch with the Lord Huldah was and the depth of her spirituality and prophetic ministry! 2Kings 22v3-20 (esp. v14), Jer 1v1-19 (esp. v6), 32v7, Jer 42v1-22 (esp. v7).

NB4: Rev 12v1 (with Rev 12v2-17) states:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

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 (Greek, "proseuchomai" (Strong's NT:4336)) people, with prepared hearts and special ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes. 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 Israel and other parts of the world.**

Another of the desires upon the great loving Heart of our Heavenly Father, is the necessity for His people to get ready and prepared for the dark evil days of the Great Tribulation; however at the present moment in time, very few, if any, Teachers or Preachers in the Church are talking about these vital Truths, and when they do mention it, it is nearly always to state that the Christian does not need to be concerned about the Great Tribulation, because they will miss it, having been raptured before it starts. **I wish to state here and now, that those (so called) preachers and teachers who propagate such lies, the Lord Jesus plainly states are amongst the false prophets and teachers of the last days, and a severe judgement awaits them!** The Lord Jesus clearly states that His Second Coming will be visible to every eye, and will be with great power and glory, the elements melting with fervent heat, which will be accompanied by the greatest earthquake that the earth has ever known! It is **NOW** vital for **EVERY** Christian (especially those Christians in Israel) to get close to the Lord Jesus, and pray (Greek, "proseuchomai" (Strong's NT:4336)) that He will prepare His people into such groups (as represented by the glorious woman in Rev 12v1) in every country around the world, but **ESPECIALLY** in Israel! Dan 11v32, Joel 2v28-32, Zech 12v8, Matt 24v21-30,48-51, 28v20, Luke 18v1-8, 2Pet 3v10, James 3v1, Rev 1v7, 12v1-17, 16v18.

NB5: Psalm 2v8 and Rev 5v7 reads:

"**Ask of me**, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession...And **he came and took the book** out of the right hand of him that sat upon the throne."

The "He came and took the book," is the fulfilment of the "ask of me" of Psalm 2v8, it is when God brings to pass the prophetic events that will close the Age, and bring in Christ's kingdom. Psalm 2v8, Dan 2v44,45, 7v13.

It is most important for **ALL** believers to pray (Greek, "proseuchomai" (Strong's NT:4336), "to make interventions with power so as to affect a change in circumstances.") **NOW** that God will invite the Lord Jesus to come and ask Him for His inheritance and possession, so that He takes the Book out of His Father's right hand, so as to open the seven seals thereof to bring to pass the last seven years of this Age, so that the Father can then, at the end of these seven years, send the Lord Jesus to come and deal with the wicked once and for all, to take His people home and bring in everlasting righteousness by sealing up vision and prophecy and setting up the Millennium Kingdom. **NOTE:** Rev 5v8, "...which are the prayers (Greek "proseuche" (Strong's NT:4335)) of the saints..." with Matt 6v9,10, "After this manner therefore pray (Greek "proseuchomai" (Strong's NT4336)) ye...**Thy kingdom come.**" (It is the "prayers of the saints" (Rev 5v7,8) that precipitates God the Father to invite the Lord Jesus to take the Book out of His right hand so as to loose the seven seals thereof to bring to pass the last seven years of this age. Dan 9v27, 6v1-17, 8v1) Dan 9v27, Matt 6v5-15, Luke 11v1-13 (esp. 11v2), 2Pet 3v12, Rev 11v15-19.

(The seven seals show the major stages in the career of Antichrist, from the covenant, to seven years later, when he and his evil system is destroyed on the great day of the Lamb's wrath. An angel asks who is worthy to rule the world after Antichrist has brought the world to almost complete ruin; the answer is only Christ and His faithful brethren. Rev 5v5,9,10, Rom 8v19. This age will close when Jesus has enough brethren to rule the Millennial kingdom with Him. Rev 14v1-5, 17v14, 2Pet 3v12. John's vision in Rev 4 and 5, was not a revelation of events in Heaven in the time of John, it was a vision of events in Heaven just prior to the last seven years of this age. When Jesus opens the seven seals, it starts the last 7 years of this age, and the mystery of iniquity. Dan 9v20-27, 2Thess 2v1-12.

Satan's plans are restrained by God, and even when the mystery of iniquity is allowed to have its final fling, God reigns and His kingdom will surely come quickly. All of Heaven's inhabitants are perfectly satisfied at Christ's worthiness to open the seals and receive the kingdom, and they rejoice that divine love will rule the nations, after the evil rule of men. John was heartbroken and wept because no one could open the book and loose the seals, but one of the elders comforted John and said, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and loose the seals thereof." As God, Jesus was the source of David's family and the means of its sustenance, anchorage and strength; as a man He was the offspring of David. Isaiah 11v1,10, Rom 1v3,4, Rev 22v16. John looks for this Lion of Judah, but sees a Lamb as it had been slain. The most courageous act of the Lion of Judah was His death as the Lamb of God, this shows His courage and love more than all else. The title "Lamb" occurs 29 times in Revelation, but it is only applied to Jesus 4 times in the rest of the New Testament. John 1v29,36, Acts 8v32, 1Pet 1v19. Men often use mighty beasts and birds of prey as symbols of power, but God uses a Lamb to show the greatest act of courage, strength and love the world has even known; Calvary is the ultimate act of power and love. The Lamb of God is worthy to reign because of the sacrificial love revealed in His death upon Calvary. Phil 2v5-11.

The Lamb of God has not only redeemed sinners, but has made them kings and priests unto God as well, and the faithful saints will reign with Christ in the Millennium and eternity. Rev 5v10, 20v4-6, 22v3-5. Christ has won the right to reign, the Father has no favourites, He has "no jobs for the boys," those who rule will have to prove their

worthiness to rule, even as Jesus has proved His worthiness to reign. Rev 3v21, 5v5, Phil 2v6-11, Rom 2v11, Acts 10v34, Heb 5v5-10, Dan 7v13,14. Amen. Even so, come, Lord Jesus!)

NB6: On the day of Pentecost, Peter stood up and said in Acts 2v16-21 (with Joel 2v28-32):

"...This is that which was spoken by the prophet Joel; **And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, **before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.**"

The Lord Jesus, during the His Post-Resurrection ministry to the Apostles, had told them "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high," when He (the Holy Spirit) that was with them, would then enter them, which was the Baptism in the Holy Spirit that they would receive. Luke 24v49, John 7v39, 14v17, Acts 2v4,38. It was during the Post-Resurrection ministry that the Lord Jesus had instructed them regarding Joel's prophecy, that this was the glorious prophecy which referred to the "Promise of the Father" (i.e., power from on high), and that it was **vital** for them to tarry in the Upper Room, and pray (Greek, "proseuchomai" (Strong's NT:4336), "to make interventions with power so as to affect a change in circumstances.") this great prophecy and promise into reality. The Lord Jesus did not tell them the precise timing of when they would receive the Promise of the Father (this was because that if they had known, some of them might have just sat back and said, "well I don't need to pray (Greek, "proseuchomai" (Strong's NT:4336)), God is going to do it anyway"), but simply said, "ye shall be baptized with the Holy Ghost not many days hence." Acts 1v5. The Apostles were obedient to His command, and with other disciples (one hundred and twenty of them in all), they prayed (Greek, "proseuchomai" (Strong's NT:4336)) Joel's wonderful great prophecy and promise into reality. Acts 1v14,15, 2v1-4. The great outpouring of the Holy Spirit on the Day of Pentecost was only a partial fulfilment of Joel's prophecy, which also had a fulfilment throughout the whole of the Age of Grace to encourage the Church to pray for revival, blessing, spiritual gifts and ministries from their risen Lord. 1Cor 12v7-11, Eph 4v7-16. Joel's great prophecy and promise has a final and complete fulfilment at the end of the Age of Grace, for it specifically says, "**it shall come to pass in the last days...I will pour out of my Spirit upon all flesh...before that great and notable day of the Lord come.**" Even as the one hundred and twenty disciples in the Upper Room prayed (Greek, "proseuchomai" (Strong's NT:4336)) Joel's wonderful prophecy and promise into reality on the Day of Pentecost, it is also **VITAL** for the Church to pray (Greek, "proseuchomai" (Strong's NT:4336)) **NOW** for God to pour out of His Spirit upon the Church and the world...i.e., "**upon ALL flesh.**" God's people need to claim the complete fulfilment of Joel's great prophecy and promise **NOW**, and **MUST** continue to claim the complete fulfilment of it right up until the Lord's Second Coming. There will certainly be a great outpouring of the Holy Spirit when Daniel's Seventieth week starts, when Antichrist "confirms a covenant with many (including Israel) for one week," which also refers to the opening of the First Seal. Dan 9v27, Rev 6v1,2. Another and even greater outpouring will occur, when Antichrist breaks the covenant, and sets up his image in the Temple in Jerusalem (at the beginning of the Great Tribulation). During the last seven years of the Age of Grace, the Church and the world will know a time of the greatest worldwide revival that has ever been experienced, and **NOW** is the time for the Body of Christ to pray (Greek, "proseuchomai" (Strong's NT:4336)) so that this great outpouring becomes a reality very soon, and also is **FULLY** experienced during the last seven years of this Age. Acts 2v16-21, Rev 5v8, 11v3-6, 12v1.

NB7: With the Devil and his evil angels being cast out of the heavenlies into the earth, and God's restraining hand being removed from them, the Great Tribulation then ensues. The responsibility for the restraint upon the powers of darkness and the wicked upon the earth, during the Great Tribulation, will be the Church's, and it will be through each individual believer's prayers (Greek, "proseuche" (Strong's NT:4335)) and "interventions" (with power), (Greek, "enteuxis" (Strong's NT:1783), both of which mean, "to make interventions with power so as to affect a change in circumstances."), that this restraint will occur. The amount of evil and wickedness that will be found in any society around the world during the Great Tribulation, will be inversely proportional to the amount of prayer (Greek, "proseuche" (Strong's NT:4335)) and "interventions" (with power) (Greek, "enteuxis" (Strong's NT:1783)) that the believers of that society will make, in other words, the more prayer and "interventions" (with power) that the believers make for their society in which they live, the less evil and wickedness will be manifested in it. Hence, as soon as Antichrist sets up his image in the Temple in Jerusalem and breaks the peace treaty with Israel, the Great Tribulation then ensues and these are the signs that the Christian should be earnestly watching for, so that as soon as they appear, the responsibility for restraint upon the powers of darkness, wicked persons and wickedness in the world will lie solely with the Church. It is at this time that each individual believer **MUST** start making prayers (Greek, "proseuche" (Strong's NT:4335)) and "interventions" (with power) (Greek, "enteuxis" (Strong's NT:1783)) against the evil angels and wicked people upon earth to restrain their activities. When the wicked see Divine judgement falling upon other evil persons (which will be via the believer's prayers

(Greek, "proseuche" (Strong's NT:4335)) and "interventions" (with power) (Greek, "enteuxis" (Strong's NT:1783))), many (although not all) will think twice before putting their evil desires into practice to hurt, harm or kill God's dear children, hence, the believer's prayers and "interventions" (with power) will actively restrain the wicked. It will be during the Great Tribulation that the last World War will occur (before the 2nd coming of Christ), and the desire of the Devil (through Antichrist) will be to smash the world completely, which Antichrist will do with vast conventional armies and limited exchanges of nuclear weapons. So, it is vital for Christians to exercise prayer (Greek, "proseuche" (Strong's NT:4335)) and "interventions" (with power) (Greek, "enteuxis" (Strong's NT:1783)) **NOW**, so that they will be spiritually prepared for those terrible dark evil days, and can act as an effective restraint upon the powers of darkness and the wicked during the last three and half years of this Age, so that the country and society in which they live is not completely destroyed by Antichrist's armies and followers. Isaiah 26v9, Dan 9v27, 11v32,41, Zech 12v8, Luke 18v1-8, 2Thess 2v1-12, 1Tim2v1-8, Rev 6v7,8, 9v13-21, 11v3-6,18, 12v13-17.

Also NOTE: Another reason why God cannot let the last seven years of this Age (of Grace) begin to come to pass is that the required number of overcoming Sons, who will replace the present world rulers (the Devil and the evil angels) in the heavenly places during the Millennium, must first be begotten, educated and tested; and so when God knows that this number is at hand, He will then invite the Lord Jesus to take the Book out of His right hand, so that He might loose the Seven Seals thereof; which will then bring to pass Daniel's 70th (prophetic) week, which will end with the Second Coming of the Lord Jesus when He comes in great power and glory (so that **EVERY** eye will see Him), to deal with the wicked once and for all, to take His people home and bring in everlasting righteousness by sealing up vision and prophecy. It will be when the six and seventh seals are opened and the seventh Trumpet sounds (these all occur on the last day of this age (the Age of Grace) at the Second Coming of Christ) that the "mystery of God" will be completed. (The "mystery of God" is God's plan to put both Heaven and Earth under the rule of His Son Jesus and His bride (i.e., the Church), and to fulfil upon the earth the promise made to Abraham and his seed, Israel, that they should inherit the earth. The inhabited earth to come is not again to be put under angels, but under Christ and His brethren who overcame.) The believer who accepts the call of their Lord, to rise up with Him into the heavenly places, to conquer and defeat the Devil and powers of darkness, so as to enter into and inhabit their Heavenly Canaan, will be exercising a priestly ministry of the Melchizedek Priesthood (by manifesting God's great power and love to the worldling and Church through the Gifts of the Holy Spirit, upon earth and the heavenly places), with Jesus as their Great High Priest (after the Order of Melchizedek). It is the Christians who are exercising a priestly ministry of the Melchizedek Priesthood who will be praying (Greek, "proseuchomai" (Strong's NT:4336) and "entunchano" (Strong's NT:1793), which mean "to make interventions with power so as to effect a change in circumstances.") for the Lord Jesus to take the Book out of the Father's Right Hand and so bring to pass the last seven years of this age. These Christians will also be praying (Greek, "proseuchomai" (Strong's NT:4336) and "entunchano" (Strong's NT:1793)) for God to bring judgement upon the wicked who are persecuting and killing Christians during the dark evil days of the Great Tribulation. These Christians are a group of people, who are foreknown, designed, specially created and empowered by God for the Great Tribulation; a group of praying people, with prepared hearts and special ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes. 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. Some of these Christians will belong to a group of believers in Israel during the dark evil days of the Great Tribulation, who are represented by the glorious woman of Rev 12v1 (already mentioned in **NB2** and **NB4**), which 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 these Christians who will be exercising a priestly ministry of the Melchizedek Priesthood during the last seven years of this age (and even more so during the dark evil days of the Great Tribulation) and who will be amongst those who will rule with Christ during the Millennium. (Rev 5v10, "...and hast made them kings and priests to our God, and they shall reign on the earth.") Dan 9v20-27 (esp. v27), 10v13-21, 11v32, Matt 25v41, Mark 16v15-18, Luke 17v20-18v8, 19v11-27, 24v46-49, John 3v13, 7v37-39, 12v40, 17v24, Acts 1v4-8, 2v16-21, Rom 1v17, 4v1-25, 8v12-39, 1Cor 9v24-27, 12v1-14v40, 12v31, 15v50-54, Eph 6v12, Col 3v1,2, 1Thess 4v13-18, 2Thess 2v1-12 (esp. v8), 1Tim 2v1-8, 2Tim 4v8, Heb 2v4,5-13, 3v1-4v16, 7v25, James 1v12, 1Pet 2v1-9, 5v1-4, Rev 1v7, 4v1-5v14, 6v12-17, 7v1-8, 8v1,2-6, 10v1-11 (esp. v7), 11v15-19, 12v1,6,7-9,14-16, 14v1-5, 21v7.

The believer, by praying (Greek, "proseuchomai" (Strong's NT:4336)) and making "interventions" (with power) (Greek, "enteuxis" (Strong's NT:1783)) as indicated in these seven NBs ("nota benes"), will surely "hasten the coming of the Day of God." 2Pet 3v12.

Bibliography

Barnes, Albert, Notes.

Bennett, Dennis & Rita, The Holy Spirit And You.

Burton, W F P, Signs Following.

Carter, Howard, The Gifts Of The Spirit.

Carter, Howard, Spiritual Gifts And Their Operation.

Clarke, Adam, Commentary.

Dale, Finis Jennings, Annotated Reference Bible.

Horton, Harold, The Gifts Of The Spirit.

Jamieson, Fausset, and Brown, Commentary.

Keener, Craig S, The IVP Bible Background Commentary.

Linford, Aaron, A Course Of Study On Spiritual Gifts.

Parker, C L, Covet Earnestly.

Robertson, A T, Word Pictures In The New Testament.

Vincent, M R, New Testament Word Studies.

Wordsworth (Bishop), Christopher, A Commentary On The Whole Bible.

Wuest, K S, Word Studies From The Greek New Testament.

NOTE:

This and other studies can be found at:

www.truthforthealtdays.com

www.prophetbillturner.com

www.clparker.com