

# Advance

16 - Living the Simple Gospel: Philippians  
Church on the Park I Sunday, 02 April 2017

**Text:** Philippians 1:23-26

**Theme:** Don't sit still, get sidetracked or fall back in your faith. Always be advancing, pushing forward to God's goal.

**Intro:** Paul shows us his father's heart in this passage and is a great example to us. For Paul, departing this world and being with Christ is much better than anything. And yet, persevering on earth for the purpose of God's people progressing is more important. His deep love and affection for the people moves him to stay. The heavenly Father also wants us to have this deep love and affection for the people he has entrusted to us, as well as our brothers and sisters in Christ. Paul is not a religious professional or a hired man. He is not doing a job and pursuing a spiritual career. What motivates him is God's love and call, not the things of this world.

## 1) **Love! Let your sole motivation be love—love for God, love for his people and love for the lost (Phil. 1:25-26).**

- My **heart** has always been to get back to our **apostolic roots** and **faith**.
  - I've been **saddened** that the church at large has become a **mere business** or **religious institution**. People are seen as **commodities** to be used and as **numbers** to be **counted**. Ministers use the church for their own religious **ambitions**. Many just want to advance in their **careers**. Ministry becomes another **profession** among the myriads of professions.
    - **Paul** shows us by his **life** that this is **not** the **foundation of the church**.
- The church is not **another faith-organisation** in the midst of a **multitude** of faiths that you can **choose**.
- The **church** is **other-worldly**. It's **sent** by the Father into this world as a **witness** of his **Kingdom**. The church that God is building is **totally different** and **other** than anything in this **world**.
- Paul shows that the **foundation** of the church is **Jesus Christ himself**. And Jesus is all about **genuine relationships: fathers, mothers, sons, daughters, brothers and sisters**. It's **not** about **customers, clients and congregants**. God's **grace flows** through **real relationships**.
  - What motivates Paul is not a **raise** or **more comfortable circumstances**, but his people's **"progress and joy in the faith."**
- The **church** is **God's instrument** to **reach** the **lost world**. If we are **not progressing** and **advancing** the **lost** will **never** be **saved**.
- Listen to **Paul's language** throughout **Philippians**:
  - "For it is only right for me to **feel** this way about you all" (v. 1:7a)
  - "Because I have you in **my heart**" (v. 1:7b)
  - "I **long** for you all" (v. 1:8a)
  - "with the **affection** of **Christ Jesus**" (v. 1:8b)
  - "Now I want you to **know, brothers**" (v. 1:12)
- Having **God's people in your heart**, having **Jesus' Christ own affection** for them, must be the **motivation** of **all you do**.
  - This is the **motivation** for **gathering** together as a church

- This is the **motivation** for **prayer**
- This is the **motivation** for **preaching**
- This is the **motivation** for the **choices** we make
- Listen again for the **motivation** of why **Paul** is staying on earth: “I know that I will remain (meno) and continue (parameno) with you all for **your progress and joy in the faith.**”

## 2) **Advance! Don't sit still, get sidetracked or fall back in your faith. Penetrate through every obstacle and progress on God's path (Phil. 1:25).**

- Let your sole **purpose** be to **progress** down God's **path**, **fighting through every obstacle**, and **aid** as many others as possible to **advance** with you.
  - **Take others with you!**
- God's **will** is that you **progress**—keep pressing **forward**, **breakthrough obstacles**; never stay still, never go backward.
- You will face **mountains** on God's path. You have an **enemy** that does not want you to **advance**. And moreover, you have your heavenly **Father** who wants to **teach** you to be a **warrior**.
  - Morning Thought: There are times when you are walking down God's path and an unscaleable **mountain** stands in your way. It's a mountain that threatens to obstruct you from fulfilling the Father's will. It's in these moments that you must put your faith in the Mountain-Mover. He who rolled the stone that trapped Jesus' body in a tomb is able to remove the blockages locking you in. The Lord of the resurrection has no barriers. He moves the stone and pulverises the mountain. “What are you, O great mountain? Before **Zerubbabel** you will become a plain; and he will bring forth the top stone [completely rebuilding the temple] with shouts of 'Grace, grace to it!’” (Zechariah 4:7, NASB).
  - Remember, Christians encounter with **Apollyon** in **Pilgrim's Progress**.
  - **Apollyon**—thick scales like a fish (pride), feet like a bear, head like a lion, wings like a dragon, breathing fire—stands on God's highway of holiness to block Christian from going any further.
- Word study on **progress (prokopé)**
  - From, 4298. προκόπτω prokóptō; fut. prokópsō; from pró (4253), before or forward, and kóptō (2875), **to cut, strike, impel**. To **beat** or **drive forward** as if with **repeated strokes**, hence to **go forward** or **further**, make **progress**, proceed. In the NT used only figuratively:
    - To make **progress** in something, to **advance, increase**, with the dat. of that in or as to which (**Luke 2:52**).
    - **Progress presupposes a struggle.**
  - The **word picture** of ‘**progress**’ is **striking** through a **hostile army**. Or, it's like an **explorer**, cutting through a **thick jungle** with his/her machete. To progress in is **breakthrough barriers** and to **move mountains**.
    - God has called you to be a **mountain mover**. And you need the **equipping** of **Paul-like fathers** to be a mountain mover.
  - **Progress** is not **strolling down** an **easy path**; it's **marching** through the **wind, rain, darkness** and **hostile forces** to get to **God's city, his destination**.
  - **David** says he will **advance** through a **troop** (\***Psalm 18:29**).
    - “With your help I can **advance** against a **troop**; with my God I can **scale a wall.**”
  - It's the **heart of a warrior** that is **needed** to **make** it on your **journey**.

### **3) Rejoice! In the intensity of the battle, don't forget joy (Phil 1:25).**

- Not only are you called to progress in faith, but also in **joy**.
- The **longer** you walk with God, the **more joy** should sustain you.
- **Philippians** is **filled with joy** and calls to **rejoice**.
- For **Paul**, "The **joy** of the Lord is your **strength**" (Nehemiah 8:10)
- When the **battle** is **intense**, we have a tendency to **forget joy**.
- The **Lord Jesus himself** is **our joy** and **he lives within us**.
- **Joy** in the Christian life **transcends negative circumstances**.
  - Joy is **not based** on the **elimination** of **suffering**, but based on **communing** with God within **conflict**.
- Hebrews 12:2 really encapsulates this message: "Let us fix our eyes on Jesus, the pioneer and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God."

**Conclusion:** Let your motivation be love, your purpose be progress and your strength be the joy of communing with God. Always advance and let nothing stop you.

### **Onward Christian soldier, Marching on to war...**

1. Onward, Christian soldiers, marching as to war,  
with the cross of Jesus going on before.  
Christ, the royal Master, leads against the foe;  
forward into battle see his banners go!

Onward, Christian soldiers, marching as to war,  
with the cross of Jesus going on before.

2. At the sign of triumph Satan's host doth flee;  
on then, Christian soldiers, on to victory!  
Hell's foundations quiver at the shout of praise;  
brothers, lift your voices, loud your anthems raise.

3. Like a mighty army moves the church of God;  
brothers, we are treading where the saints have trod.  
We are not divided, all one body we,  
one in hope and doctrine, one in charity.

4. Crowns and thrones may perish, kingdoms rise and wane,  
but the church of Jesus constant will remain.  
Gates of hell can never gainst that church prevail;  
we have Christ's own promise, and that cannot fail.

5. Onward then, ye people, join our happy throng,  
blend with ours your voices in the triumph song.  
Glory, laud, and honor unto Christ the King,  
this through countless ages men and angels sing.

## END NOTES

### 'Affection' (Phil. 1:8) - Word Study

**4698. σπλάγχνον *splágchnon***; gen. *splágchnou*, neut. noun. An intestine, bowel. In the NT only pl. *tá splágchna*, the bowels, viscera. In Class. Gr. writers, it is chiefly spoken of the upper viscera of animals, as the heart, lungs, and liver which were eaten during or after the sacrifice. In the NT, of persons generally, the intestines, bowels:

(I) Used particularly (Acts 1:18).

(II) Figuratively, the inward parts indicating the breast or heart as the seat of emotions and passions. In the NT, of the gentler emotions as compassion, tender affection indicating the mind, soul, the inner man:

(A) Generally (2 Cor. 6:12, parallel with *kardía* (2588), the heart, in 6:11). See Phile. 1:7, 20; 1 John 3:17; Sept.: Prov. 12:10 (cf. Gen. 43:30; 1 Kgs. 3:26).

(B) Metonymically, inward affection, compassion, pity, love (2 Cor. 7:15; Phil. 1:8, meaning in my ardent love to Christ; 2:1). Intens. (Luke 1:78; Col. 3:12). In the Sept. it stands for *éleos* (1656), mercy (Deut. 13:18; Is. 47:6).

(C) As the object of affection (Phile. 1:12, "mine own bowels," equal to "my heart" [a.t.], spoken of a person and implying strong affection.

**Deriv.:** *eúsplogchnos* (2155), tender-hearted; *splagchnízomai* (2697), to have compassion; *polúsplogchnos* (4184), very compassionate.

**Syn.:** *páthos* (3806), affection of the mind; *oiktirmós* (3628), the feeling of pity and the external exhibition of it; *éleos* (1656), the outward manifestation of pity and participation in the sufferings of others; *sumpathés* (4835), one having compassion.

**Ant.:** *sklērokardía* (4641), hardness of heart; *sklērotēs* (4643), hardness; *pōrōsis* (4457), callousness, hardness.

### Progress

**4297. προκοπή *prokopē***; gen. *prokopés*, fem. noun from *prokóptō* (4298), to drive forward. A going forward, used only figuratively of progress, advancement, furtherance, either for good or evil (Phil. 1:12, 25; 1 Tim. 4:15).

**Syn.:** *ōphéleia* (5622), benefit, advantage; *óphelos* (3786), advantage, profit.

**Ant.:** *zēmía* (2209), loss; *apobolē* (580), a casting away; *hēttēma* (2275), defect, diminishing; *apōleia* (684), waste, loss; *hustērēma* (5303), a deficit, lack.

**4298. προκόπτω *prokóptō***; fut. *prokópsō*; from *pró* (4253), before or forward, and *kóptō* (2875), to cut, strike, impel. To beat or drive forward as if with repeated strokes, hence to go forward or further, make progress, proceed. In the NT used only figuratively:

(I) To make progress in something, to advance, increase, with the dat. of that in or as to which (Luke 2:52). Followed by *en* (1722), in, with a dat. (Gal. 1:14).

With *epí* (1909), upon, with the acc. *cheíron* (5501), worse, meaning to grow worse and worse (2 Tim. 3:13); *epí pleíon* (4119), more, meaning further (2 Tim. 2:16; 3:9).

(II) Spoken of time, aor., to be advanced, far spent (Rom. 13:12, in regard to the night).

**Deriv.:** *prokopé* (4297), furtherance, profit.

**Syn.:** *auxánō* (837), to grow as a result of life within or by external influence; *perisseúō* (4052), to abound; *pleonázō* (4121), to make to abound.

**Ant.:** *zēmióō* (2210), to lose.

**2875. κόπτω *kóptō***; fut. *kópsō*. To cut off or down, trans. (Matt. 21:8; Mark 11:8; Sept.: Num. 13:24; Judg. 9:48); in the mid. voice *kóptomai*, to strike or beat one's body, particularly the breast, with the hands in lamentation, to lament, wail, equivalent to *túptō* (5180), to beat (Luke 18:13; 23:48). Used intrans., to beat the breast or cut oneself in loud expressions of grief, to lament, wail (Matt. 11:17; 24:30; Luke 23:27); with the intens. prep. *epí* (1909), upon (Rev. 1:7; 18:9; Sept.: 2 Sam. 1:12); with the acc. (Sept.: Gen. 23:2; 50:10); followed by *epí* (1909), upon, (Sept.: 2 Sam. 11:26; Zech. 12:10).

**Deriv.:** *anakóptō* (348), to hinder, beat back; *apokóptō* (609), to cut off; *argurokópos* (695), silversmith; *egkóptō* (1465), to cut off, hinder; *ekkóptō* (1581), to cut or strike out; *katakóptō* (2629), to cut down; *kopetós* (2870), beating, mourning; *kopé* (2871), slaughter; *kópos* (2873), labor, weariness; *kōphós* (2974), blunted, deaf, dumb; *prokóptō* (4298), to advance, increase; *próskomma* (4348), offense, stumbling block; *proskóptō* (4350), to strike at, trip.

**Syn.:** *lupéō* (3076), inner grief without necessarily an outward expression.; *penthéō* (3996), to mourn, and *thrēnéō* (2354), to wail; *klaíō* (2799), to weep; *stenázō* (4727), to groan.

### 'Troop' Psalm 18:29 - Word Study

313  $\text{גָּדַד}$  (*gādad*) **cut, invade.**

#### Derivatives

313a  $\text{גֵּדֻד}$  (*gēdūd*) I, **marauding band.**

313b  $\text{גֵּדֻד}$  (*gēdūd*) II,  $\text{גֵּדֻדָּא}$  (*gēdūdā*) **furrow, cutting.**

313c  $\text{גָּד}$  (*gad*) I, **coriander.**

313d  $\text{גָּד}$  (*gad*) II, **fortune.**

313e  $\text{גָּד}$  (*gād*) **Gad.**

This verb is used eleven times in the ot. Seven of these are in the Hithpoel stem, and with two exceptions, they all refer to an act of self-laceration in an act of worship or to a custom of mourning. The most familiar passage will be the dramatic episode on Mount Carmel between Elijah and the prophets of Baal. In an attempt to invoke the power of Baal the prophets cried aloud and “cut themselves” after their custom with swords and lances (I Kgs 18:28). What exactly was the praxis behind these self-inflicted wounds is not sure. Everything has been suggested from the idea that this act was a substitute for human sacrifice to the idea that the effusion of blood established a covenant bond between the deity and the worshiper. More likely, since blood was so

vital, the self-laceration was an act of imitative magic, and as the worshipers have relinquished a part of their essential self, so the deity will be prompted to unleash his power in whatever fashion it is called for at the moment (in this case, fire).

Since the Bible rejects the pagan idea that God can be coerced, it will also forbid such practices as are described in I Kgs 18:28. Thus, cf. Deut 14:1, “You shall not cut yourself.” Three times there is a reference to this behavior in Jeremiah:16:6; 41:5; 47:5, in the latter case with reference to the Philistines.

Two times in the Hithpoel stem the verb has nothing to do with the idea of cutting oneself. These are: (1) Jer 5:7, “And they ‘trooped’ to the houses of harlots,” and (2) Mic 5:1 [H 4:14], “Now gather yourself in troops, O daughter of troops (*gědûd*).” (For the NIV footnote here, “Strengthen your walls, O walled city,” cf. the Aram. *gûddā* ‘wall’—Heb root *gādā*?)

This reference from Micah is the usual nuance of *gādad* when it is used in the Qal: cf. Mic 6, Ps 94:21. Both times it is the invaded who speaks of the invader in a situation of uncertainty. Finally, we may note the use of the verb *gādad* in Gen 49:19 in connection with the “blessing of Jacob” upon Gad. The text reads: “As for Gad (*gād*), a troop (*gědûd*), shall raid him (*yěgûdennû*), but he shall raid (*yāgûd*) at the rear (*āqēb*).” Obviously, this verse is full of puns as is illustrated by the deliberate alliteration.

**גִּדּוּד (gědûd). A marauding band, troop.** This noun appears thirty-two times in the OT excluding Ps 65:10 [H 11] where *gědûd* is to be translated as “ridge,” and is parallel to *tělāmeyhā*, “its furrows,” and Jer 48:37, *gědûdôt* “cuttings.”

The word usually refers to those who take part in a military raid, but occasionally it may refer to the raid itself: II Sam 3:22. More often than not, the noun refers not to Israel’s own troops but to those of her enemies: I Sam 30:8,15,23; I Kgs 11:24; II Kgs 5:2; 6:23; 24:2. In certain situations God may allow these unbelievers to inflict damage on his own people for chastisement (Jer 18:22).

A *gědûd* could operate officially under royal sponsorship: II Sam 3:22 (David); II Sam 4:2 (Ishbosheth); II Chr 22:1 (Ahaziah); II Chr 25:9–10 (Amaziah); II Chr 26:11 (Uzziah). The function of such troops, perhaps mercenaries, was not to acquire land, but rather to put pressure for conformity on peoples already reduced to vassalage. In some cases these bands became primarily looters. This is the case of the “band” of the Amalekites mentioned in I Sam 30:8,15,23. There are a few references in the Bible to *gědûd* who operate independently; thus, “troop of robbers” in Hos 6:9; 7:1.

Two times the book of Job refers to God’s *gědûd*:19:12; 25:3, analogous to *Yahweh šěbā’ôt*, “Lord of hosts/armies.” Job says that he himself was once like a king among his “troops” (Job 29:25).

**גַּד (gad) II. Fortune.** This word appears only twice in the OT. In Gen 30:11 it is a word play on the name of Gad. And Leah said, “Good fortune!”, or as the KJV has it, “a troop comes” dividing the MT *bāgād* into something like *bā’lgad*. Speiser’s translation in the Anchor Bible is “how propitious!” It seems preferable to translate it as an appellative and to connect it with such proper names as Gaddiel (Num 13:10), “El is my fortune”; Gaddi (Num 13:11), “my fortune”; Gadi (II Kgs 15:14–17); and the prophet Gad (I Sam 22:5).

The only other place where this word is used is Isa 65:11, “You who forsake the Lord ... who set up a table for Gad (RSV “Fortune”), and fill cups of mixed wine for Meni (RSV, “Destiny).” Gad here seems to be a reference to a deity of fortune equivalent in meaning to the Greek Tyche. The rite described here is lectisterium, i.e. one in which food was spread before an image of the deity.

גַּד (*gād*). **Gad**. The name of the first child born to Jacob by Zilpah, the maidservant of Leah and subsequently, one of the tribes to settle in the Transjordan area. His name is to be connected with *gādad/gědûd*. We have already discussed Gen 49:19 which points to Gad’s capabilities in the area of military exploits. Deuteronomy 33:20 compares Gad to a crouching lion, ready to tear his victim to pieces. According to I Chr 5:18, Gad is “expert in war.” Gad’s leonine appearance is also stressed in I Chr 12:8. They were also as beautiful and swift as a gazelle.

V.P.H.

Also, the name Gideon comes from this root, to cut (GDD).

### **Christian vs. Apollyon (Excerpt from Pilgrim’s Progress)**

## **APOLLYON**

**But now, in this Valley of Humiliation,** poor CHRISTIAN was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet with him; his name was APOLLYON. Then did CHRISTIAN begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground. For, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and APOLLYON met him. Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride); he had wings like a dragon; feet like a bear; and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to CHRISTIAN, he beheld him with a disdainful countenance, and thus began to question with him:

**Apollyon.** Whence come you, and whither are you bound?

**Chr.** I am come from the city of Destruction, which is the place of all evil, and am going to the City of Zion.

**Apol.** By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

**Chr.** I was born indeed in your dominions; but your service was hard, and your wages such as a man could not live on, for the wages of sin is death;

("For all have sinned, and come short of the glory of God;" Romans 3:23)  
therefore, when I was come to years, I did as other prudent persons do, look out, if perhaps I might mend myself.

**Apol.** There is no prince that will thus lightly lose his subjects; neither will I as yet lose thee. But since thou complainest of thy service and wages, be content to go back; what our country will afford I do here promise to give thee.

**Chr.** But I have let myself to another, even to the king of princes; and how can I with fairness go back with thee?

**Apol.** Thou hast done in this according to the proverb, "changed a bad for a worse"; but it is ordinary for those that have professed themselves his servants, after awhile to give him the slip, and return again to me: do thou so too, and all shall be well.

**Chr.** I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

**Apol.** Thou didst the same to me; and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

**Chr.** What I promised thee was before I came of age; and besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying APOLLYON, to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine. Therefore leave off to persuade me further: I am his servant, and I will follow him.

**Apol.** Consider again, when thou art in cold blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them – and so I will deliver thee!

**Chr.** His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account. For, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the glory of the angels.

**Apol.** Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

**Chr.** Wherein, O APOLLYON, have I been unfaithful to him?

**Apol.** Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast also almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

**Chr.** All this is true; and much more which thou hast left out: but the Prince whom I serve and honour is merciful and ready to forgive. But besides, these infirmities possessed me in thy country; for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

**Apol.** Then APOLLYON broke out into a grievous rage, saying, "I am an enemy to this Prince: I hate his person, his laws, and people: I am come out on purpose to withstand thee."

**Chr.** APOLLYON, beware what you do; for I am in the King's highway, the way of holiness: therefore take heed to yourself!

**Apol.** Then APOLLYON straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter: prepare thyself to die! for I swear by my infernal den that thou shalt go no farther; here will I spill thy soul." And with that he threw a flaming dart at his breast; but CHRISTIAN had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did CHRISTIAN draw, for he saw 't was time to bestir him; and APOLLYON as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that CHRISTIAN could do to avoid it, APOLLYON wounded him in his head, his hand, and foot. This made CHRISTIAN give a little back; APOLLYON therefore

followed his work furiously, and CHRISTIAN again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till CHRISTIAN was almost quite spent. For you must know that CHRISTIAN, by reason of his wounds, grew weaker and weaker.

Then APOLLYON, espying his opportunity, began to gather up close to CHRISTIAN, and wrestling with him, gave him a dreadful fall: and with that, CHRISTIAN'S sword flew out of his hand. Then said APOLLYON, "I am sure of thee now"; and with that he had almost pressed him to death, so that CHRISTIAN began to despair of life. But as God would have it, while APOLLYON was fetching his last blow, thereby to make a full end of this good man, CHRISTIAN nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy; when I fall, I shall arise"; ("Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me." Micah 7:8) and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound. CHRISTIAN perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through him that loved us". ("Nay, in all these things we are more than conquerors through him that loved us." Romans 8:37) And with that, APOLLYON spread forth his dragon's wings, and sped him away, ("Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7) that CHRISTIAN for a season saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring APOLLYON made all the time of the fight – he spake like a dragon; and, on the other side, what sighs and groans burst from CHRISTIAN'S heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded APOLLYON with his two

edged sword, then, indeed, he did smile, and look upward; but 'twas the dreadfulest sight that ever I saw!

So when the battle was over, CHRISTIAN said, "I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against APOLLYON"; and so he did, saying:

"Great Beelzebub, the captain of this fiend,  
Designed my ruin; therefore to this end  
He sent him harnessed out, and he with rage  
That hellish was, did fiercely me engage.  
But blessed Michael helped me, and I,  
By dint of sword did quickly make him fly:  
Therefore to him let me give lasting praise  
And thanks, and bless his holy name always!"

Then there came to him a hand, with some of the leaves of the tree of life; the which CHRISTIAN took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before. So being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, "I know not but some other enemy may be at hand." But he met with no other affront from APOLLYON quite through this valley.