

An Alphabetical Analysis

Part 10

Terms and texts used in the study of

'Practical Truth'

By

CHARLES H. WELCH

Author of

Dispensational Truth
Just and the Justifier
The Prize of the High Calling
The Testimony of the Lord's Prisoner
Parable, Miracle and Sign
The Form of Sound Words
This Prophecy
Life Through His Name

THE BEREAN PUBLISHING TRUST
52a WILSON STREET, LONDON EC2A 2ER
ENGLAND

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First printed	1964
Reset and reprinted	2003

ISBN for the complete set of 10 volumes: 0 85156 200 0

ISBN for this volume: 0 85156 210 8

Note: The book Numbers will be right but the page numbers will only be right in the books

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The reader is advised that in this tenth and last part of An Alphabetical Analysis, the subject matter does not lend itself to a strictly alphabetical subdivision (see Introduction).

Please ignore the article 'the' when using the Index, i.e. 'The Effectual Word' appears simply as 'Effectual Word' and so throughout.

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A Subject Index
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will be found at the end of each Volume

INTRODUCTION TO THE 1st PRINTING

When in about 1952, we took up the pen to prepare An Alphabetical Analysis of terms used in 'Dispensational Truth', we were rather staggered to realize that it would involve the writing of five volumes, especially in view of the labour involved, the many expository meetings for which we were responsible, the great amount of money that would be required, and the fact that we were, to use a common expression, 'of advanced years'. Since then, however, owing to the urgent request of many readers, we have published a separate Analysis of Prophetic subjects, also two further volumes devoted to Doctrinal themes. At last, we thought, we can relax a little, our task being accomplished. But no! we were conscious that one theme had received no specific attention, namely the 'Practical and Experimental'.

Of what use is a knowledge of Dispensational Truth, if it does not, at the same time, lead us to seek to be 'approved unto God'? (2 Tim. 2:15). Of what service is the knowledge of doctrine, if unaccompanied by corresponding practice? (2 Pet. 1:5 -9); of what use was it to be able to distinguish between the epiphaneia (appearing) and the parousia (coming), to discern between 'hope' and 'prize', if after all we did not 'love His appearing'? (2 Tim. 4:8). Our 'doctrine' should be related with our 'manner of life' (2 Tim. 3:10). Consequently, although seven years beyond the 'three score years and ten', we gladly take up our pen once more in the interest of 'Truth, Practical and Experimental'. Upon examination we did not find that this theme lent itself to a strict Alphabetical method, and yet without any intention of invoking 'Alliteration's Artful Aid', we found our prefatory notes distributed under the following headings. The Christian faith is likened to a Way, to a Walk and to a Witness, expressed in Works, in Warfare, in Waiting, and in Worship. Doubtless, better ways of presenting the truth could be devised, but these subdivisions came so artlessly, that we have accepted them. Some articles published in Volumes 1 to 20 of The Berean Expositor and even later, are practically inaccessible to our readers, and we have drawn upon some of these in the preparation of the present volume. There will be however, no vain repetition, each subject will be revised, rewritten and recast where the interests of truth may so demand. We sincerely hope that the present part of this Analysis will act as a spur, not as a soporific: an incentive to search and see, to make the truth personal and fruitful, to lead each one to:

'Live ... looking for that blessed hope ... zealous of good works'
(Tit. 2:12 -14).

TO THE READER

Cross References

Cross references to articles in Parts 1 to 9 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

Sons of God⁴ refers to the article with that heading in Part 4 of An Alphabetical Analysis.

Resurrection^{4,7} refers to the articles with that heading in Parts 4 and 7, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

With All Thy Getting Get Understanding, (p. 350) refers to the article with that heading on page 350 of this book.

Structures

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation², the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.

THE WAY

(1) Christianity is likened to a 'way' in Scripture.

In ordinary language, the word 'way' has the following shades of meaning, among many:

- (a) A track or path. 'In the way' (Matt. 21:8).
- (b) A going, progression, journey. 'Prosper thy way' (Gen. 24:40).

- (c) The course of life. 'The way of sinners' (Psa. 1:1 cf. 1:6).
- (d) The will of God. 'I being in the way' (Gen. 24:27).
- (e) Any form of belief. 'The way ... they call heresy' (Acts 24:14).

As early as Genesis 3 we learn that 'the way of the tree of life' was preserved by the flaming sword, and guaranteed by the symbolism of the cherubim. This way which started at the door of the garden of Eden, wends its course, sometimes in lowly valleys, sometimes over majestic heights, through wildernesses, in crowded city, in tent, by pilgrims, under law, or under grace, until in the Apocalypse we find the long trail is over and access to the Tree of Life is at last restored (Rev. 22:2). This way is given a number of names in the Scriptures, which combine to focus our attention on the nature of the road itself, or the goal at the end. It is one of the heartening consequences of being translated out of the way of death, and having our feet placed on the way of life, to be given at the same time a conviction that there is a purpose in the ages, and an end in view (1 Cor. 15:24 -28). Here are some of the names of this Way in the Scriptures --

The Way of Truth (Psa. 119:29,30), put over against
 The Way of Lying.
 The Way of His Commandments (Psa. 119:32);
 The Way of Righteousness (Prov. 16:31);
 A Way of Holiness (Isa. 35:8);
 The Way of Peace (Isa. 59:8; Rom. 3:17),
 undiscoverable by man apart from divine guidance, illumination
 and grace.

Teaching also is associated with a 'Way':

'Thou ... teachest the way of God in truth' (Matt. 22:16).
 'Aquila and Priscilla ... expounded unto him the way of God more perfectly' (Acts 18:26).

The Saviour uses the term of Himself, saying,

'I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me' (John 14:6).

This is really a figure of speech called hendiatriis and should read 'I am the true and living way', just as Hebrews 10:20 tells us that we draw near by a 'new and living way'. Two ways, however, take their rise at the door of the garden of Eden, 'The way of Cain' (Jude 11) and the way of Abel (Heb. 11:4). The one way recognizes the necessity for a Redeemer, the other dares to approach God uncovered by sacrifice. The LXX translation of Genesis 4:7 is highly suggestive:

'Hast thou not sinned, if thou hast brought it rightly, but not rightly divided it?'

While the Gospel is, and must be 'The Gospel of God', that Gospel must also be 'concerning His Son' (Rom. 1:1 -4). Christian belief was early denominated 'The Way' (Acts 9:2). In Acts 19:9,23 many spake evil of 'that way'; and there arose no small stir 'about that way'. Referring to his past life Paul said, in Acts 22:4, 'I persecuted this way unto the death', and ultimately confessed that 'After the way which they call heresy' he worshipped the God of his fathers (Acts 24:14). A way has been made in which the redeemed may walk where: provision, guidance and protection is assured.

However, until the journey ends there will be pitfalls, temptations and enemies on the route, but very full guidance is given in the record of Israel's typical wanderings in the wilderness (1 Cor. 10:1-12; Heb. 3).

(2) Christianity is essentially a Pilgrim Way

The name 'The Pilgrim Way' conjures up in the mind of those who know the history and geography of England, the track still traceable, some 120 miles long, used by pilgrims on their journey to Canterbury to the shrine of Thomas ... Becket, or the term calls to mind the Tales of Chaucer, and closer still to the teaching of Scripture, the immortal story entitled Pilgrim's Progress by John Bunyan, whose tomb is still to be seen in Bunhill Fields, a few minutes from 'The Chapel of the Opened Book', a meeting house which we believe would have appealed to that man of God. The Greek word 'pilgrim' is *parepidemos*. It is a compound of *demos* 'people' (hence democracy), and the prefixes *para* beside and *epi* upon. *Epidemo* (Acts 2:10; 17:21) is translated 'strangers which were there' or as in the Revised Version 'sojourning there'. The added *para* in the word translated 'pilgrim' suggests one who is 'beside' but not actually a 'part' of the company among whom for a time his way may lead him. He may, with Bunyan, be obliged to pass through 'Vanity Fair' without indulging in its empty shows. The word occurs three times in the New Testament:

'Confessed that they were strangers and pilgrims' (Heb. 11:13).
'To the strangers scattered throughout ... Asia' (1 Pet. 1:1).
'As strangers and pilgrims, abstain from fleshly lusts' (1 Pet. 2:11).

Two words, *paroikos* and *parepidemos* are found in the LXX of Genesis 23:4, where Abraham, negotiating for a burial place in the very land of promise, confessed to the sons of Heth,

'I am a stranger and a sojourner with you'.

A more remarkable passage where the two words occur once more is Psalm 39:12, which the LXX reads:

'I am a stranger in the land and a pilgrim, as all my fathers were'.

The Authorized Version following the Hebrew reads:

'For I am a stranger with Thee, and a sojourner, as all my fathers were'.

The Hebrew word *ger* 'stranger' indicates a person 'entirely dependent on another for shelter and food; without rights of property: a tenant at will' (W. Kay, D.D.). Here, the words 'with Thee' and 'with Me' open up a wonderful avenue of truth. God has used the words of Himself, saying to Israel 'For ye are strangers and sojourners with Me' (Lev. 25:23). Consequently we read that the present limited 'heaven' is likened to a 'tent' for God to dwell in (Isa. 40:22). Not until the purpose of the ages is attained will God Himself fail to share the pilgrimage of His redeemed people. Since the fall of Adam, God Himself, we may say reverently, awaits the day of glory that lies ahead. He will dwell in a Tabernacle (or tent); His dwelling place will be a movable one, even as it was all through the days of Israel's wanderings in the wilderness. We are pilgrims but we do not walk alone:

'In all their affliction He was afflicted, and the Angel of His presence saved them' (Isa. 63:9).

The attitude of Abraham, Isaac and Jacob, as described in Hebrews 11, the attitude of Israel, as described in Deuteronomy 2:26 -28 and the words and terms of Ephesians 2:19 will give sufficient light on the nature of this our pilgrimage, to enable all who believe to realize something of the 'other worldly' character of our calling. The principle contained in the words:

'Here have we no continuing city, but we seek one to come' (Heb. 13:14),

is true of all the redeemed, of whatever calling or sphere of blessing. Abraham 'sojourned' in the very land of promise as 'in a strange country' and, instead of staking his claim, he became a 'tent dweller' as did Isaac and Jacob. He had a city in view, but it was a heavenly one (Heb. 12:22), a 'better, that is, an heavenly country' (11:16), and these men of faith died without actually receiving in this life a fulfilment of the promises made to them. Even so they embraced them, believed them, and by their attitude confessed that they were strangers and pilgrims passing through to their inheritance that lay beyond. Such an attitude plainly reveals a quest. They sought a better country and resisted all temptation to turn back. As pilgrims passing through this world, we are enjoined:

'If it be possible, as much as lieth in you, live peaceably with all men' (Rom. 12:18).

The request made in Deuteronomy 2:27 'to pass through' uses the Hebrew word abar. Abar means:

'To emigrate, leave one's territory or city (Mic. 1:11), to be alienated, to pass into other lands (Ezek. 48:14); the noun form indicates a region across or beyond, and so the word Hebrew, means one from beyond, from the other side, i.e. probably from beyond the Euphrates (Josh. 24:23), but possibly, in fact (if the name be given to Canaan) from beyond Jordan' (Brown, Driver and Briggs).

Ephesians 2 reveals the state of the Gentile by nature, as an alien from the citizenship of Israel and a stranger from the covenants of promise, but with the breaking down of the middle wall of partition a new man was created, and the Gentiles, who were once far off, are no longer strangers and foreigners, but fellowcitizens with the saints and of the household of God (Eph. 2:11 -19), and like Abraham who had the heavenly city in view, are exhorted to 'seek those things which are above, where Christ sitteth at the right hand of God' (Col. 3:1 -4). The pilgrim attitude is summed up by Paul in 1 Corinthians 7:29 -31:

'But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away'.

Moffatt translates verse 31:

'Let those who mix with the world live as if they were not engrossed in it',

which echoes the words of Deuteronomy 'meddle not' (Deut. 2:5,9,19). 'We wrestle not against flesh and blood' (Eph. 6:12).

We do not become pilgrims because we are odd or queer, nor because we have no appreciation of beauty, nor because we are misanthropic by choice. We are pilgrims because we have been redeemed, because of sin and its doom, because of the purpose of grace and the hope of glory. Something of this can be sensed as we read the instructions given for eating the Passover:

'And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste' (Exod. 12:11).

The word 'haste' means to be in trepidation, hurry or alarm (2 Sam. 4:4; Psa. 48:5). The pilgrim way leads through the wilderness of this world, and while bread, water, leading and protection are guaranteed, enemies and temptations must be expected, especially temptations associated with trust, enduring as 'seeing Him that is invisible'. All these features are set forth in the forty years wanderings of the children of Israel, and recorded as examples for the believer. The epistle to the Hebrews makes use of this experience, especially in Hebrews 3 and 4, with its counterbalancing chapter on faith (Heb. 11). The reader may profit by turning to the earlier parts of this analysis and consider the article entitled The Epistle to the Hebrews2.

We must now pass from the consideration of 'The Way' to the adjunct, 'The Walk' without which any way would be such in name only.

'This is the way, walk ye in it'.

(See also the article in the Doctrinal Analysis Strangers and Sojourners with Me7).

THE WALK

Quite apart from Biblical usage, the word 'walk' means not only 'to go afoot' but a manner of life. We speak of a student 'walking the hospital', of a certain 'walk of life', or of the 'higher walks of art and science'.

Five words are translated 'walk' in the New Testament, peripateo, poreuo, stoicheo, dierchomai and orthopodeo. The second word means 'transport' and the third, 'to proceed in order'. It is with peripateo that we are chiefly concerned. In one reference the compound emperipateo is used of God, 'I will dwell in them, and walk in them' (2 Cor. 6:16), where it is evident that fellowship is intended, even as it is in such a passage as that of Amos 3:3, 'Can two walk together, except they be agreed?' The fourth word means, 'to come, pass or go through', and the fifth, which occurs but once only, namely, in Galatians 2:14, orthopodeo, 'to foot it straight', 'to walk uprightly'. While each one of these words makes its contribution, the burden of teaching falls on the word peripateo. The Old Testament usage of the word 'walk' in such phrases as 'walk in My statutes', 'walk in the law of the Lord', 'walk after other gods', is found in Mark 7:5:

'Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?'

No incongruity is felt in speaking of a 'walk' that is to do with 'eating' bread with unwashen 'hands', the word obviously meaning a way or manner of life, a custom, an observance. In the Gospel of John, when some of the disciples turned away from the Lord's teaching, saying 'This is an hard saying; who can hear it?' we read 'From that time many of His disciples went back, and walked no more with Him' (John 6:60,66). The other references speak of walking in darkness, in the day and in the night (John 8:12; 11:9,10; 12:35). In the Acts, the charge laid against Paul, among other things, was that he taught the people not to walk after the customs and observances of the law (Acts 21:21). When we come to the epistles, however, we find the word in its full use. There are forty -two occurrences of 'walk' and each reference, except 1 Corinthians 7:17, and 2 Corinthians 10:3, has a spiritual meaning.

'Walk in newness of life' (Rom. 6:4).

'Walk not after the flesh, but after the spirit' (Rom. 8:4).

'Walk honestly, as in the day; not in rioting' etc. (Rom. 13:13).

'Now walkest thou not charitably' (Rom. 14:15).

Here, walk in newness of life is expanded and explained by the references that follow. It will Not be after the flesh, it will Not be in rioting and drunkenness, it will Not be in a self -pleasing that is not according to love. It will be 'in the spirit', it will be 'honestly', it will be 'as in the day'. This expansion of the theme is obvious. We have elaborated these opening examples, but leave the reader to ponder the remaining references as before the Lord.

'Walk' in 1 Corinthians

'For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men (according to man)?' (1 Cor. 3:3).

'Walk' in 2 Corinthians

'Not walking in craftiness, nor handling the Word of God deceitfully' (4:2).

'We walk by faith, not by sight' (5:7).

'Some ... think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh' (10:2,3).

'Walked we not in the same spirit?' (12:18).

While Paul, like the rest of mankind while in this life, must walk in the flesh, he did not walk after the flesh, nor walk according to man.

'Walk' in Galatians

'Walk in the Spirit, and ye shall not fulfil the lust of the flesh' (Gal. 5:16).

'Walk' in Ephesians

'Wherein in time past ye walked according to the course of this world' (Eph. 2:2).

'Unto good works, which God hath before ordained that we should walk in them' (Eph. 2:10).

'I ... beseech you that ye walk worthy of the vocation wherewith ye are called' (Eph. 4:1).

'That ye henceforth walk not as other Gentiles walk, in the vanity of their mind' (Eph. 4:17).

'Walk in love, as Christ also hath loved us' (Eph. 5:2).

'Are ye light in the Lord: walk as children of light' (Eph. 5:8).

'See then that ye walk circumspectly' (Eph. 5:15).

'Walk' in Philippians

'Mark them which walk so as ye have us for an ensample' (Phil. 3:17).

'For many walk ... the enemies of the cross of Christ' (Phil. 3:18).

'Walk' in Colossians

'That ye might walk worthy of the Lord' (Col. 1:10).

'As ye have ... received Christ ... walk ye in Him' (Col. 2:6).

'In the which ye also walked some time, when ye lived in them' (Col. 3:7).

'Walk in wisdom toward them that are without' (Col. 4:5).

'Walk' in 1 Thessalonians

'That ye would walk worthy of God' (1 Thess. 2:12).

'How ye ought to walk and to please God' (1 Thess. 4:1).

'That ye may walk honestly toward them that are without' (1 Thess. 4:12).

'Walk' in 2 Thessalonians

'Withdraw yourselves from every brother that walketh disorderly' (2 Thess. 3:6).

'Some ... walk ... disorderly, working not at all, but are busybodies' (2 Thess. 3:11).

'Walk' in Hebrews

'It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein (literally "who walked in them")' (Heb. 13:9).

'Walk' in 1 Peter

'Your adversary the devil, as a roaring lion, walketh about' (1 Pet. 5:8).

'Walk' in 1 John

'If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1:6,7).

'He that saith he abideth in Him ought himself also so to walk, even as He walked' (1 John 2:6).

'He that hateth his brother is in darkness, and walketh in darkness' (1 John 2:11).

'Walk' in 2 John

'I rejoiced greatly that I found of thy children walking in truth'.
'This is love, that we walk after His commandments'.
'This is the commandment ... ye should walk in it' (2 John 4,6).

'Walk' in 3 John

'I rejoiced greatly ... the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth' (3 John 3,4).

Let us examine the references in Ephesians a little more closely. First, we note that the whole epistle is so constructed as to be pivoted on the word 'worthy' (4:1). We find three chapters of glorious doctrine revealed on the one side, and three corresponding chapters of practice on the other. The structure of Ephesians, and the meaning of the word 'worthy' are fully set out in the Alphabetical Analysis Part 1, which cannot be repeated here. In the doctrinal section, the two walks, the one of the old creation, the other of the new, are stated. The old walk is explained fairly fully, but the new walk is not given in detail until we come over to the practical side. There, as before, the new and the old are contrasted.

The New. 'Walk worthy ... with all lowliness (literally "humbleness of mind")' (Eph. 4:1,2).

The Old. 'Walk not as other Gentiles walk, in the vanity of their mind' (Eph. 4:17).

The arrangement of the subject matter suggests its development and inter-relationship:

A	Old creation 2:2.	
B	New creation 2:10	}
C	The Pivot. Worthy 4:1	
B	New creation 4:1	
A	Old creation 4:17.	
		{ Walk in love 5:2.
		{ Walk as children of light 5:8.
		{ Walk circumspectly 5:15.

This is not all. The threefold walk of Ephesians 5:2,8 and 15 is followed by a threefold division of human society, in which this walk should be manifest. The high and heavenly doctrine of Ephesians chapters 1 to 3, being expressed in all the lowly offices of daily life, thus:

- (1) By wives and husbands.
- (2) By children and fathers.
- (3) By servants and masters.

Before anyone begins to talk about or object to the 'submission' of a wife to her husband, let him observe that all is prefaced by the all covering words:

'Submitting yourselves One To Another in the fear of God' (Eph. 5:21).

Hupotasso translated 'submit' means literally 'to set in order under'. From the verb tasso is derived taxis and tagma. Thus in the resurrection, every one will be in his own order, or rank (1 Cor. 15:23), the word tagma here being one that is used of a band of soldiers, a cohort, a legion. A field marshal 'submits' to the appointment of his Sovereign to this high and responsible office, as much, if not more, than the private soldier 'submits' to the lower rank indicated for him. There is no sense of shame or servility in thus accepting either office. The husband 'submits' to the rank appointed him, as much as the wife 'submits' to hers. Both have the honour and responsibility of setting forth in their intimate relationship the higher and fuller union of Christ and His church. What woman in her senses would talk of being 'subjected' to a husband who fulfilled the conditions of Ephesians 5:25, who loved his wife 'As Christ also loved the church, and gave Himself for it'? Be it further noted, the word 'obey' is used by the apostle of children (Eph. 6:1), and of servants (Eph. 6:5), but he does not say 'wives obey'. Man in his folly puts the words into the Marriage Service, and then has ceaseless debate as to what they mean, or whether they should be removed!

As only an exceedingly small number possess Volume 1 of The Berean Expositor, we believe the following extract will be appreciated. The indulgence of the reader is asked for, when he remembers the following article was written by the present writer fifty -four years ago, namely in 1909, and if some reader discovers that some parts of this article appear under the heading of Sanctification, let him hear the apostle Paul, in another context:

'I am repeating this word 'rejoice' in my letter, but that does not tire me, and it is a safe course for you' (Phil. 3:1, Moffatt).

'We now propose to consider the teaching of one or two passages in 1 John which show (1) the absolute, and (2) the progressive or responsible aspect of sanctification.

'As He is.-- Christ is the centre of all the purposes of God's grace. He is the Author, the Perfecter, the Goal.

'We have seen the connection between resurrection and sanctification. Likeness to our risen Lord is the theme before us now, both during our sojourn here, and in that day when we shall be satisfied upon awaking in His likeness.

'First let us briefly "consider Him". "If we walk in the light, as He is in the light" (1 John 1:7). "He is in the light". Verse 5 declares that "God is light, and in Him is no darkness at all". In the full blaze of the Shekinah glory our Saviour stands. Not only is He there by the right of His own Godhead, but He is there because of the perfectness of His atoning work. Nothing but absolute righteousness and perfect holiness could endure the light in which our great Advocate stands. Yet, fellow -believer, weak and failing as we may be in ourselves, that and nothing less is our position in Christ.

'Chapter 2:29 tells us "He is righteous"; 3:3 tells us "He is pure", emphasizing that which is involved in the statement quoted above -- "He is in the light". 1 John 1:7 commences with a "but if"; a condition is therefore attached. Before we consider the conditional aspect, let us turn to the verses that reveal the absolute nature of the believer's sanctification "in Christ".

'"In this hath been perfected the love with us, in order that boldness we may have in the day of judgment, that as He is we also are (though) in this world" (1 John 4:17 author's translation).

'God's love to us is the subject under consideration in the verse. The words translated "in this", are of constant occurrence in John's epistle. In this very chapter they are translated "hereby" (verse 13), "herein" (verse 10), and "in this" (verse 9). To what does the apostle refer when he says "in this" in verse 17? Does he mean that God's love is perfected in this -- that believers shall have boldness in the day of judgment? Yes, and yet no, for this is but a part of the glorious goal. We believe the verse should be read as follows:

'"In this is the love with us perfected (in order that we may have boldness in the day of judgment); that as He is so are we in this world".

'The love is perfected in this, that the believer in Christ is as He is. God Himself knows no higher goal for eternity than that the believer shall be as his Lord, and when these bodies of our humiliation are changed for bodies like unto the glorified Lord, then perfect love will have found its goal.

'What grace wherein we stand! Every believer equally perfect in Christ. The weakest as the strongest, the babe and the full grown, all are equally and altogether complete in Him. There are no "ifs" here. This is no more conditional upon our walk and life than is justification. Results will necessarily follow, but let it always be remembered that they follow, not come before. "He that is righteous (in Christ) doeth righteousness (as a result)".

'As He Is -- We Are (1 John 4:17).

'As He Is -- We Shall Be (1 John 3:2).

'"We know that when He shall appear, we shall be like Him".

'Again we deal with that which is absolute. "We shall be like Him", and perfect love will have reached its goal. Can we not better understand the reason why the apostle introduces this marvellous subject with the words, "Behold what manner of love". What is to be the outcome of this glorious position? "Every one that hath this hope in Him purifieth himself even as He is pure". According to many, possibly among them some who will read these words, this certainty means licence. They think that it is presumption to "know" that which God has declared. Scripture does not veil the fact that there will always be those who "turn the grace of God into lasciviousness", but this by no means alters the relations established between 1 John 3:2 and 3.

'The reasoning of the heart will be, am I as He is, by grace in Christ? Oh, that I may be more like Him in practice. Am I to be like Him in the future? Oh, for grace to be more like Him now. Keeping 1 John 4:17 in mind we turn to 1 John 2:5,6. Again we shall read of God's love being perfected, but this time dealing with the conditional side of sanctification:

'"But whoso keepeth His Word, in him verily is the love of God perfected. In this know we that we are in Him. He that saith he abideth in Him ought also so to walk, even as He walked".

'Even in this conditional setting the keeping of the Word is a proof of our being in Him; not that the keeping of the Word either places us in that blessed sphere, or secures us when we are there.

'By comparing 1 John 4:17 with 1 John 2:5,6 it will be seen that God's love to us, and our love to God, meet together in the Lord Jesus Christ as their great goal; both point forward to likeness to Him. The believer's love to God urges him to seek more conformity to the image of His Beloved Son; and God's love to His people has fixed as its goal, perfect likeness to Christ in resurrection glory. Be it noted that this verse does not say, "We ought to be as He is", but it says, "We ought to walk as He walked". Many have gone into all kinds of excesses in their endeavour to "walk as He walked", forgetting that 1 John 1:7 must be included, and that henceforth we know Christ according to the flesh no longer. 1 John 1:7 speaks of walking in the light. This is how the Lord Jesus always walked whilst here on earth.

'In the very presence of God, in the light of the holiest of all; what a position to be found in! what a position to abide in! No creature preparation or perfectness can avail there; in fact, any attempt at such only shows the failure to appreciate the heights of holiness demanded by that brilliant throne. What is our warrant for daring to walk in the light?

'As He is we are. Is this "sinless perfection"? No! If we say we have no sin we deceive ourselves. If we say we have not sinned we make God a liar. It is not by covering up our sins, neither is it by imagining ourselves to have become sinless that we draw near to the presence of the Lord. No; it is by reason of the wondrous grace that has made us "accepted in the Beloved", that has "made us meet to be partakers of the inheritance of the saints in the light". With all our imperfections still upon us, with all our sins of omission and commission, we may draw near to walk in the light. Do we make little of sin? No! God does not, but He has made provision. It is not our walk or our talk that will ever keep us fit for His holy presence, but "If we walk in the light ... the Blood of Jesus Christ His Son cleanseth us from all sin".

'Such is some small fragment of the teaching of these verses. Let us glorify God by believing His Word, and, seeing that by His grace we are (in Christ) as He is, and that as He is we shall be, let us seek by grace to walk as He walked, to walk in the light, to confess thankfully the glorious efficacy of the blood that cleanseth, and to exemplify in some measure the complete sanctification which is ours in Christ Jesus'.

Related to the figurative use of the word 'walk' is the use of the word 'conversation'. Modern usage would give first place to the meaning of conversation, 'familiar or intimate talk, interchange of thought and words, familiar discourse', but if one consults a standard dictionary, this definition comes a long way down the list. The word 'verse' comes from the Latin verso 'to be occupied', and from another branch of the same word we have 'versatile' as being 'versed' or skilled or even 'conversant' with a subject. Lloyd's Encyclopaedic Dictionary gives the following meanings in this order:

The act or state of residing or sojourning in any place; residence, dwelling.

Commerce, intercourse, dealing, traffic.

Close intimacy or familiarity; intimate fellowship or intercourse with persons.

Intimate knowledge gained by long study or acquaintance; a practical knowledge of things.

Behaviour or manner of life, conduct, deportment, habits.

And last of all familiar or intimate talk.

When therefore the apostle speaks about our 'conversation' he refers to Walk not to Talk, and even the world has proverbs that say:

'Words to the heat of deeds, too cold breath gives' (Shakespeare).

'Your actions make such a noise, I cannot hear what you say'.

'Actions speak louder than words'.

The word 'conversation' occurs twice in the Old Testament where it translates the Hebrew word derek 'a way'. 'Upright conversation' (Psa. 37:14); 'Him that ordereth his conversation aright' (Psa. 50:23). Psalm 37 contains the word derek five times, and in four places the Authorized Version translates it by the word 'way':

'Commit thy way unto the Lord'.

'Who prospereth in his way'.

'The upright of way (margin)'.

'He delighteth in his way'.

'And keep his way' (Psa. 37:5,7,14,23,34).

In Psalm 50:23 the margin reads 'Disposeth his way'. Conversation therefore in the Old Testament does not refer to Talk but to Walk. The occurrences of the word 'conversation' in the New Testament are confined to the epistles and translate the Greek words anastrophe, anastrepho and tropos, meaning primarily something that 'turns', then behaves. In addition, the Middle or Passive of anastrepho is also rendered abide, be used, behave thyself, live and pass (the time), and tropos is elsewhere translated manner, means, way. In Galatians, Paul refers to the days preceding his conversion, saying:

'Ye have heard of my conversation (anastrophe) in time past in the Jews' religion' (1:13),

and immediately goes on to speak of 'deeds' rather than 'words'; persecuting and wasting the church of God and of profiting in the Jews' religion above many of his equals, and being exceedingly zealous of the traditions of his fathers (Gal. 1:13,14). In the epistle to the Ephesians Paul reminded them that they too 'in times past', that they together with all men had had their conversation in the lusts of the flesh, a passage which echoes the line in the preceding verse which uses the word 'walk' instead of 'conversation', and linking together the past of both Jews and Gentiles so far as their walk or conversation is concerned.

Eph. 2:2.	A	In which (en hais).
	B	Ye.
	C	Walked.
	D	World.
	E	Sons of disobedience.
Eph. 2:3.	A	Among whom (en hois).
	B	We also.
	C	Had conversation.
	D	Flesh.
	E	Children of wrath.

The apostle reverts to this 'former conversation' in Ephesians 4:22, this time linking it with 'the old man' and contrasting it with the new man and his deeds, the blessed consequence of the renewing of the mind and the result of nothing less than a new creation (22 -25). When we contemplate the emptiness, the hollowness, the vanity, the corrupting influence of the former conversation, whether of Galatians 1:13, Ephesians 2:2; 4:22 or of 1 Peter 1:18, how lovely and enriching it is to read of 'the end' or the 'issue' of the faith and conversation of those commended in Hebrews 13:7,8. It is rarely that the apostle urges his reader to follow the faith of others, but here is a glorious exception. We have no grounds for fear in following the faith of anyone, if we perceive that the end and issue of his conversation or manner of life is:

'Jesus Christ the same yesterday, and today, and for ever (unto the ages)' (Heb. 13:8).

The First Covenant (Heb. 8:13), Priesthood, Sacrifice and Tabernacle were but types and shadows, all of which must be ultimately set aside; but while it can be said 'Thou remainest', 'Jesus Christ the same', all is more than well, it is a glory that excelleth.

What should be the effect upon those who have learned from the Scriptures the terrific ending of the present system (Heb. 1:11,12), the passing away of heaven and the burning of the earth and its works? Let Peter tell us:

'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ... Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless' (2 Pet. 3:11 -14).

Turning now to the other words translated conversation, namely politeuo, and politeuma, we first of all note that these and other similar words all derive from the Greek word polis meaning 'a city'.

'A citizen (polites) of no mean city (polis)' (Acts 21:39).

'With a great sum obtained I this freedom (politeia)' (Acts 22:28). This same word politeia is translated 'commonwealth' in Ephesians 2:12. We as far off uncovenanted Gentiles were aliens from the citizenship of Israel, but Philippians 3:20 tells us that we have lost nothing, but gained the more, for 'our politeuma, citizenship, enfranchisement, exists in heaven' (Phil. 3:20). They who teach from Ephesians 2:12 onwards that all that the apostle intended these Ephesians to learn was, that though once they had no place in

the citizenship of Israel, that now they have, badly miss the point and mislead their readers. The church of the dispensation of the Mystery has no place in the covenants or the commonwealth of Israel, their citizenship is where Christ sits 'far above all heavens'. Again, in view of another interpretation put forward, the reader should note that the two words translated 'being aliens', in Ephesians 2:12 and in Ephesians 4:18 are identical.

We learn from Acts 16:12 that Philippi was a 'colony', its full Roman name being Colonia Augusta Julia Philippensis, as a coin in the British Museum shows. A Roman colony was a miniature resemblance of Rome, and it was at Philippi that Paul claimed the privilege that attached to Roman citizenship. Rome divided the world into two classes, 'citizens' and 'strangers', those who lived in Italy being citizens.

'The City of Rome might be transplanted, as it were, into various parts of the empire, and reproduced as a colonia; or an alien city might be adopted, under the title of municipium. The privilege of a colonia was transplanted citizenship, that of a municipium was engrafted citizenship'.

'The colonists went out with all the pride of Roman citizens, to represent and reproduce the city in the midst of an alien population. Every traveller who passed by a colonia saw there the insignia of Rome. He heard the Latin language, and was amenable, in the strictest sense, to the Roman law' (Conybeare and Howson The Life and Epistles of St. Paul pp. 224, 225).

Every believer in Philippi when he read the words 'our politeuma is in heaven' would realize the apostle's intention. Just as the Philippian citizen, though miles away from Rome, yet lived as far as possible as a Roman, so the believer far from his heavenly city, lives here below as 'a citizen of no mean city'. The Revised Version has placed 'citizenship' in the text here, and 'commonwealth' in the margin.

This citizenship, Paul says, 'is' in heaven. The verb eimi 'to be' is not used here, but a richer, fuller word is employed, namely huparcho. We have given a fairly full examination of huparcho in chapter 5 (2. a), of the book The Prize of the High Calling and have seen that it means the persistence of an original possession, in spite of extreme changes in circumstance. The two occurrences of huparcho in Philippians should be read together. Concerning Christ, Who passed through all the changes from glory to the utmost humiliation of the death of the Cross, yet never at any time did He lose that which was persistently His original possession 'Being in the form of God' (Phil. 2:6). Concerning the believer, who was originally chosen to this high estate as a citizen of heaven itself, which citizenship persists as an unalterable fact, even though for the time being he may be in the flesh, in the world and encompassed by infirmity. His citizenship is as truly in heaven, even though he may not be there, as the Philippian citizenship existed in Rome, even though miles of sea and land intervened.

It should be noted that in Philippians 3:20, the Greek word ouranois is plural, 'heavens'. The words translated 'from whence' ex hou are singular, and can only refer to politeuma 'citizenship'. Out from that heavenly commonwealth we are expecting a Saviour.

There is an intended parallel between Philippians 2:6,7 and 3:20,21 indicated by the words 'being', 'form', 'fashion' and 'humble'. Christ was originally in the form of God, the citizenship of the believer abides from the beginning in heaven. This persistent state is expressed by huparcho. Christ was in the 'form' of God and took upon Him the 'form' of a servant. The believer desires to be conformable unto His death and looks forward to a body that shall be conformed unto His glorious body. This conformity and form is expressed by morphe and its variants. Christ was found 'in fashion' as a man, the transfiguration of the believer 'fashions him anew'. This is expressed by the Greek schema. Christ 'humbled' Himself; the believer who is made conformable to His death will realize that he has now a body of 'humiliation'. This is expressed by the Greek word tapeinosis. Like Him in humiliation, like Him in glory. This is the fulfilment of Paul's desire that he might attain unto the out-resurrection and obtain the prize. Our walk and our conversation therefore should reflect our calling, the sphere of our blessing, our relationship to Christ, our recipient of unmerited grace. Our conversation should manifest the new man, and be as it becometh those saved by grace and predestined to be conformed to the image of God's Son.

WITNESS

Our 'way' leads us home. Our 'walk' should make it manifest that we have a heavenly calling, but we are left here for a time, and left for a blessed purpose. One of the reasons for our stay in this life instead of being taken straight to glory, is that God has condescended to use 'earthen vessels', to save men through 'the foolishness of preaching', to allow the redeemed the unspeakable privilege of being associated with His Word and Gospel here in this life. There is but one Greek word in the New Testament for the English word 'witness' namely martus, which is taken bodily over into English and appears as the word martyr. In Revelation 1:5 Christ is said to be the 'faithful witness' ho martus ho pistos. In Revelation 2:13 identical words are translated 'faithful martyr'. The two 'witnesses' of Revelation 11 were 'martyrs' (Rev. 11:7-9), and the only remaining passage which speaks of 'witnesses' refers to 'the blood of the martyrs' (Rev. 17:6). Those who live and reign with Christ for the Millennium, number among them those who were 'beheaded for the witness (marturia) of Jesus' (Rev. 20:4). Those who overcome through the blood of the Lamb, do so also through the word of their testimony (marturia), and it is written, 'they loved not their lives unto the death' (Rev. 12:11). Modern English limits the word 'martyr' to those who have either suffered for the faith, or were willing to do so, or who suffered but were too young to have any will in the matter. Stephen was a martyr in will and deed; John was willing but Divinely delivered, and there are the innocents who had no will in the matter at all. The Scriptures use the word in a somewhat different sense. It is doubtful whether the innocent babes who were massacred by order of Herod were 'martyrs', for the word is essentially associated with bearing a witness or testimony. The Scriptural concept is rather one who bears a testimony, and bears it in such degree and manner that he would if need be bear that testimony even unto death. From the Scriptural point of view, the great cloud of witnesses (Heb. 12:1) not only included Abel, whose blood was shed, but Enoch who was translated that he should not see death. Sarah and Rahab also are included in this noble band. While therefore we may and do give all honour to those who ended their testimony at the stake, God Who knows the heart and judges the hidden motives, will reckon many of His children as martyrs who have died peacefully in their beds.

John the Baptist was a forerunner, a voice crying in the wilderness, one who was sent in the spirit and power of Elijah. He was also pre -

eminently a witness. It may be well, before proceeding, to note that the verb *martureo* is translated 'bear witness', 'bear record', 'give testimony' and 'testify'. *Martus* is translated 'martyr', 'record' and 'witness', and as these varied translations appear sometimes in the same verse, or in the near context, the force of this word is sometimes sacrificed to euphony or style:

'There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light' (John 1:6-8).

John, we read was sent 'from' God. Nicodemus recognized that the Saviour was a teacher 'come from God' where the preposition 'from' is *apo* (John 3:2). The baptism of John was it 'from' heaven? (Matt. 21:25). Here the word 'from' is *ek*. The word translated 'from' in John 1:6 is the preposition *para*. The primitive meaning of *para* is 'beside' as is seen in the English word *parallel*. In this Gospel, John uses *para* a number of times of the Lord Himself, thus:

'Not that any man hath seen the Father, save He which is Of (*para*) God' (6:46).

'But I know Him: for I am From Him, and He hath sent Me' (7:29).

'I speak to the world those things which I have heard Of Him' (8:26).

'I speak that which I have seen With My Father: and ye do that which ye have seen With your father' (8:38),

and so John 10:18; 15:26; 16:27,28; 17:5-8. There is an intimacy, a fellowship implied in the word *para* here. John the Baptist was thus sent. What a witness! But further 'The same came For a witness'. Here we have the Greek word *eis*, into, unto, in order to. There can be no doubt about the object and goal intended by *eis*. Again, John came 'to bear witness Of the light' and here the Greek word is *peri* 'concerning'. *Peri* enters into the composition of a number of English words, such as *perimeter*, *period*, *periscope*, where the idea of circumlocution, or encircling is evident. John, true witness as he was, placed Christ in the centre of his testimony, and a Christo-centric testimony is one that is vital and blessed indeed. Yet again, John's testimony had an object, 'that all men Through Him might believe' where the word is *dia*, for John was but a channel, or as he himself said 'I am a voice', for Christ Himself is 'the Word'. The testimony concerning the character of John's witness does not finish until the negative aspect, so essential, is also presented. 'He was not that light', even as he three times denied that he was either 'The Christ', 'Elijah' or 'That Prophet' (John 1:20,21). He was not 'The Light' but was a bright and shining Lamp (*ho luchnos*) (John 5:35).

If Christ be the Word, John would be a voice (John 1:23). If Christ be the Light, John would be a lamp (John 5:35). Here we have some of the essential characteristics of Scriptural witness. Let it be recorded and held in great regard, that even though the word 'witness' did not necessarily involve 'martyrdom', John the Baptist, Peter and Paul, who are called witnesses in the Scriptures, did each of them lay down their lives for the faith. John in his first epistle left his 'record' or witness:

'And this is the record, that God hath given to us eternal life, and this life is in His Son' (1 John 5:11).

The other apostles have left it on record that they were witnesses of His resurrection pre-eminently (Acts 1:22; 2:32; 3:15; 5:30-32; 10:39-41). Paul also was chosen to be a witness (Acts 22:15; 23:11; 26:16 and 26:22). Peter described himself as 'A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed' (1 Pet. 5:1), indicating that his ministry was a continuation of the early prophets who 'testified beforehand of the sufferings of Christ, and the glory that should follow' (1 Pet. 1:11).

To bear a witness, while it presupposes personal acquaintance, involves much more, and for those of us who have no special spiritual endowment or supernatural gift, our witness must arise from, be equipped by, and be in harmony with, the written Word of God. Under this heading of Witness, therefore, we must consider the equipment provided for such exacting yet glorious service. We can gather much by considering the titles given to the witnesses in the Scriptures, such as Ambassador and Apostle, and other qualities and exercises referred to in the apostle's instructions, that are essential to acceptable service. Perhaps the first of these supplementary studies could well be the words of 2 Timothy 3:17, where Paul speaks of the man of God being 'thoroughly furnished'.

The goal of all Christian training is expressed by the words 'That the man of God may be perfect, thoroughly furnished unto all good works' (2 Tim. 3:17). Light upon the meaning of these words will be provided by the context, but before seeking this, let us endeavour to understand, as fully as we can, the words 'Thoroughly furnished'.

Modern English has dropped the word 'thoroughly', and uses in its place 'thorougly', but the conception 'through' is not lost, as may be seen in the word 'thoroughfare'. The furnishing provided by the Scriptures goes right through; it commences with the 'child' (2 Tim. 3:15), it remains with the 'man of God' (2 Tim. 3:17), it is 'thorough'. It is interesting to note the different translations of *exartizo*, 'thoroughly furnished', that have been made since the Authorized Version was published. Rotherham translates the word 'well prepared'; J. N. Darby renders it 'fully fitted'; Weymouth, 'perfectly equipped'; Cunnington, 'completely fitted out' and Young's Literal Translation, 'completed'. The Greek verb *exartizo* occurs but once more in the New Testament, namely in Acts 21:5, where it refers to the 'completion' or 'accomplishing' of a period of time. Josephus uses the word in his Antiquities (Book III, 2.2) where he employs it in connection with military equipment, saying that his people, in the days of Moses, were 'in mighty disorder, and in want of all necessaries', and yet were to make war with men who were 'thoroughly well prepared for it'. It is evident that to be 'thoroughly furnished' includes both matter and method, 'all necessaries', and is the very opposite of 'mighty disorder'. Evidently, a parrot-like quotation of Scripture texts would not satisfy the desire of the apostle for there seems to be indicated here not only the completeness provided by 'all Scripture' (2 Tim. 3:16), 'all necessaries' but 'right division' (2 Tim. 2:15), the antithesis of 'mighty disorder'.

Exartizo is a compound of *ek*, 'out of', and *artizo*, 'to make fit'. In composition *ek* often loses its primitive significance, 'out of', and takes on the meaning of excess or superiority, even as it does in such English compounds as 'out-do', 'out-bid', 'out-vie', 'out-rival', etc. *Exartizo* is as near to the English 'out-fit' as one language can be to another. Furnished right through, fitted right out, such is the equipment aimed at, and possible to those who follow the teaching of the apostle Paul here. The

idea of 'fitting', 'mending', and 'adjusting' can be seen in *katartizo*, 'mending their nets' (Matt. 4:21); and *katartismos* 'perfecting' or 'adjusting' the saints to the requirements of the new dispensation (Eph. 4:12). The root word *aro* does not occur in the Greek New Testament but Liddell and Scott say of it, that it is 'one of the most prolific of Greek roots', from which is derived words meaning 'to join', 'to fit', 'to fashion', 'to arrange' and 'to harmonize'. Every one of these significations is implied in the words 'thoroughly furnished', which gives a fuller idea than may at first have been formed of what this goal of Christian training involves.

Before a Christian worker can make progress in his training he must have some sense of vocation; he must feel that, in his degree, the words of the great apostle are also true of himself, 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!' (1 Cor. 9:16). This sense of vocation, however, will not be confined to the mind of the teacher alone; there will be evidence of his call sufficient to cause the concurrence of Christian brethren. These two elements can be seen together in the record of Paul's great commission, as found in Acts 13. Paul turns Timothy's attention back to this great moment in his life, when he directed him to his 'doctrine, manner of life', and to those experiences through which he passed 'at Antioch, at Iconium, at Lystra' (2 Tim. 3:10,11; Acts 13:14).

Paul was 'separated' by the Holy Ghost in a way that is not to be expected in the present dispensation. 'The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them' (Acts 13:2). This command was obeyed by the brethren gathered at the church at Antioch, for they 'laid their hands on them' and sent them on their way. There will therefore not only be the preacher's own personal conviction, but it will be accompanied by some evidences of fitness for the great undertaking. Ordinarily, if a man feels a call to be a teacher, he will be 'apt to teach'.

This 'separation' by the Holy Ghost in Acts 13 is the climax rather than the beginning, of the Divine choice. All unknown to Paul, yet most certainly guiding each step in his career, the hand of the Lord had been outstretched. The city of his birth, his racial prejudices, his Roman citizenship, his schooling at the feet of Gamaliel, were all subsequent to the fact that Paul had been 'separated' as a preacher from before his very birth (Gal. 1:15,16). Another reference to his call and separation is made in Romans 1:1 where he wrote, 'Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God'. Unless there is some parallel with this consciousness of a Divine call, the discipline and rigour of Christian training will generally prove too severe, but where the call is real, no pains will be too great to enable the believer to stand approved unto God, a workman who needs not to be ashamed of the execution of his task.

If we pass from the 'separation' of Paul in Acts 13 to the actual ministry that follows, it will be observed that, when speaking to the people of Israel, he bases all his doctrine and exhortation upon the Scriptures. The exodus from Egypt, the period under the Judges, the reigns of Saul and of David are traversed in the opening of his address. Here was a mind stored with the facts of God's Word, ready to be marshalled and applied as the Lord gave opportunity. But we should miss the essential point if we concluded that we must always and in all circumstances introduce large portions of Scripture into our public addresses, for we have only to turn to Acts 17 to discover that, to a people who knew nothing of the exodus, of Judges, of Saul, or of David, Paul omitted all reference to the Scriptures, met them on

their own ground and led them step by step to the same goal that was before him in Acts 13. That goal was Christ.

To the Jew he became a Jew, and led up through Biblical history to David, and from David to Christ, 'Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus' (Acts 13:23).

To the Greek he became a Greek, and by reference to their 'superstition', their 'unknown God', the testimony of their philosophers and poets, led on, equally with his address to the Jews, to the inevitable Christ:

'He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead' (Acts 17:31).

Paul's conception of the gospel was the preaching of 'Christ' (Rom. 1:1-4; 1 Cor. 1:23; Gal. 1:16; Phil. 1:18). That his equipment for the work had already been going on before his conversion is made evident by the fact that he only needed the saving revelation on the road to Damascus to vitalize all he had previously acquired; for we read that, after only a few days' respite, 'straightway he preached Christ in the synagogues, that He is the Son of God' (Acts 9:20), 'and confounded the Jews ... proving that this is very Christ' (Acts 9:22), the church in Judæa learning with wonder, 'that he which persecuted them in times past now preacheth the faith which once he destroyed' (Gal. 1:23).

As a survey of all his references to them will show, Paul's acquaintance with the Old Testament Scriptures was very wide and very thorough. Furthermore, he spoke both 'Greek' and 'Hebrew' (Acts 21:37-40), which enabled him to quote sometimes the Greek Septuagint, and sometimes the Old Testament as it is in the original, a great asset in his equipment. This must not be misrepresented as indicating that no one can exercise the vocation of preacher or teacher today without a knowledge of Hebrew and Greek, but it does indicate the extreme value of all such aids as the Concordance and Lexicon to enable the man of God to verify his references and so build upon a sound foundation.

We have already referred to the fact that a thorough furnishing of the man of God includes, not only the supply of all necessary material, but the intelligent use of that material. We shall therefore not be fully equipped if our 'manner' spoils our 'matter'. A good housekeeper not only provides wholesome food, but sees to it that it is not spoiled in the cooking:

'Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures. Opening and alleging ...' (Acts 17:2,3).

Dialegomai, 'reasoning', indicates an argument in which two or more speakers take part, or in which one speaker argues out the 'pros and cons' of his subject. A good example of this method is exhibited in Romans 6 and 7 where the apostle interposes a possible objection four times, and four times gives a reasonable refutation and positive reply. The word translated 'opening' is dianoigo, and is used of opening the Scriptures, opening the heart, and opening the understanding (Acts 16:14; Luke 24:32 and 45). 'Alleging' is paratithemi, 'to place beside'. Its first occurrence in the

New Testament is associated with parables, where it is translated 'to put forth' (Matt. 13:24), a mode of teaching in which one thing is placed beside (para) another, thus, 'The field is the world' (Matt. 13:38). The apostle's method therefore was twofold. First, he opened up the Scriptures. This would involve not only quotation, but any needed explanation to make plain the inspired sense to the hearer. Then he compared Scripture with Scripture, and Scripture with historic fact, or with feeling, and so produced a convincing argument. There was one further element that Paul added to his manner of preaching which vivified his reasoning and alleging: he 'testified' or 'bore witness' to the truth he expounded. With this word he summed up his early ministry, 'testifying (diamarturomenos) both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ' (Acts 20:21). From this time he looked forward to entering upon his second great ministry, 'to testify the gospel of the grace of God' (Acts 20:24), and with this expounding and testifying he brought his ministry to Israel to a close (Acts 28:23).

Paul's message was the testimony of a lover of the Scriptures, not the mere deliverance of a doctrinaire. The alphabet he used may have been learned at the feet of Gamaliel, but the gospel he preached he learned at the foot of the Cross. His learning and logic was made a living thing by reason of his personal testimony. He was both preacher and teacher. He brought good tidings of great joy; he announced the message given him with no uncertain sound, and he taught, and 'showed', as the word translated 'doctrine' indicates, the unfolding of the mind and will of God. He knew by bitter experience the bondage of legalism; he knew what pride of race and religion could never give. He knew the conflict that the believer experiences, for he confessed that when he would do good evil was present with him; and so he emphasizes the need for sympathy with our hearers in all their pilgrim experiences.

Turning from the example of Paul to some who served with him in the gospel, we learn another important lesson in Christian equipment. In Acts 18:24-28 we read of a man named Apollos, who was both 'mighty' in the Scriptures and an 'eloquent' man. We might be pardoned for believing that such a man was 'thoroughly furnished'. Yet Aquila and Priscilla evidently thought otherwise, for they took him home, and there expounded to him the way of God 'more perfectly'. These faithful servants of Christ enabled Apollos to sort out his already abundant material; to arrange, to classify, to differentiate, to complete (for he knew only 'the baptism of John'). In other words, he was led to see the need for 'rightly dividing the Word of truth', and as a consequence he 'helped them much which had believed through grace', besides 'mightily' convincing the Jews (Acts 18:27,28).

It must not be forgotten that the thorough furnishing of the Christian worker will not be attained unless he adds to all that has been brought forward such qualities as 'lowliness of mind'. While at one time the apostle would 'magnify' his office, at another he would recognize that he was indeed 'less than the least of all saints'. The apostle was consistent. His preaching and his practising went hand in hand. 'Thou hast fully known my doctrine, manner of life'. Thus he not only taught the church to support the weak, but he could say, 'These hands have ministered ... I have shewed you ...' (Acts 20:34,35).

While Paul had no confidence in the flesh, he had great confidence in His Lord. He was not to be made ashamed or intimidated by persecution, opposition or desertion, he 'knew' Whom he had believed. The word exartizo

which we have been considering is used for the 'fitting out of a ship'. Now the world has a proverb which says, 'There is no back door to a ship', the obvious meaning being that the equipment of a ship for a voyage must be thorough, comprising within itself provision for all possible contingencies, and it is the glory of the Scriptures given by inspiration of God, that such an equipment for the man of God is their special province.

So far we have pondered the fact and the meaning of the equipment; we must examine this complete equipment in relation to its context. We have seen that the words 'thoroughly furnished' indicate complete equipment, both in matter and in method. We now examine the context in order that by its light we may the better see what this complete equipment involves and implies. Just as it is true that no man liveth unto himself or dieth unto himself, so it is true that all words used in rational discourse take some colour and modification from the passage in which they are found. Thus the expression 'A well -furnished house' conjures up an entirely different set of ideas from the expression 'A well -furnished mind', yet the difference lies not in the word 'well -furnished' but in their relationship either with a 'house' or a 'mind'. We must therefore not rest satisfied with having examined the meaning and usage of exartizo, but go on to consider the bearing that the context has upon its meaning.

As we look at the context that precedes and follows this word, the first fact that registers itself upon the mind is that it is almost entirely related to the Holy Scriptures. These Scriptures are said to be profitable for doctrine, for reproof, for correction, for instruction (2 Tim. 3:16), and the exhortation follows in the next chapter to 'preach the Word ... reprove, rebuke, exhort with all longsuffering and doctrine' (2 Tim. 4:2), which most evidently looks back to the characteristics of the Word, already examined in 2 Timothy 3:16.

By scrutinizing the whole epistle we discover that 2 Timothy 3:10 to 4:8 constitutes a complete member, and this will set the bounds of the immediate context which we are seeking. Broadly, it may be set out thus:

2 Timothy 3:10 to 4:8

A	3:10 -12.	Paul's doctrine and ministry.	The Beginning.
B	3:13 -17.	Scripture for doctrine.	
C	4:1.	The Judge and His appearing.	
B	4:2.	Preach the Word ... with doctrine.	
A	4:3 -7.	Paul's doctrine and ministry.	The End.
C	4:8.	The Judge and His appearing.	

Omitting for the time being the reference to the beginning and the ending of Paul's ministry, we have the closer context of chapter 3:13 to 4:2, which we must now examine more closely. This passage opens with the deception that arises from the teaching of evil men, 'deceiving and being deceived', and looks down the age to the time that will come when men shall turn away their ears from the truth, and be turned unto fables. In contrast with such fatal error the apostle places the 'thoroughly furnished' man of God. This man of God was once a child; this man, who is now seeking to serve his Lord once needed to be shown the way of salvation. We are not only saved to serve, but no one can possibly serve who has not already been saved, 'for all have sinned':

'From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works' (2 Tim. 3:15 -17).

This passage may be restated in analysed form thus:

A	B	15.	The Child.	
		C	15.	The holy Scriptures. Grammata.
		D	15.	Wise unto Salvation.
A	C	16.	All Scripture.	Graphe.
	B	17.	The Man of God.	
		D	17.	Furnished for Service.

Here we see the range covered by the Scriptures; the child must begin with them, and the man of God still needs them. They make wise unto salvation; they are profitable for doctrine; they provide a complete outfit.

Two words are employed here when speaking of the Scriptures, (1) Grammata, (2) Graphe. Both are derived from grapho, 'to write', but, whereas the Holy Scriptures, with which Timothy was acquainted as a child are called grammata, referring rather to the 'letters', the 'elements' of revelation, the Scripture spoken of in verse 16 is Graphe, meaning 'The Writings', and by common consent The Writings par excellence, namely, the Scriptures as a whole. Moreover the phrase, 'It is written' (gegraptai), literally, 'It hath been written (and remains so)', is never used except to refer to the Scriptures as authoritative. The following passages are examples of this usage; Matthew 4:4; Mark 14:27; Luke 7:27; John 12:14; Acts 15:15; Romans 1:17 and Galatians 3:10.

The word used by Paul for 'a child' shows that one can scarcely begin Christian training too early. Bephos (allied to 'embryo', Luke 1:41), refers to a newborn babe, and Peter does not hesitate to say, 'As newborn babes, desire the sincere milk of the Word' (1 Pet. 2:2).

These Scriptures, learned by Timothy as a child at his mother's knee, were able 'to make wise' unto salvation. Sophizo is used in the Greek version of Psalm 19: 'The testimony of the Lord is sure, making wise the simple' (Psa. 19:7). The Scriptures are given by inspiration of God.

Theopneustos is composed of Theos, 'God', and a word derived from pneo, 'to breathe'. Let us acquaint ourselves a little more closely with this word pneo and its derivatives.

Pneo: 'The winds blew' (Matt. 7:25).

There are seven occurrences of pneo in the New Testament every one referring, in the English, to the 'wind blowing', although we must remember that more than one word is translated 'wind' in the Authorized Version.

Pnoe: 'A rushing mighty wind' (Acts 2:2).

'He giveth to all life, and breath' (Acts 17:25).

These are the only occurrences of pnoe.

Pneuma: 'God hath not given us the spirit of fear' (2 Tim. 1:7).

This word has at least fourteen distinguishable usages in the New Testament, as for example, 'God is spirit', 'The Holy Spirit', 'The gifts'. It is however outside our subject to pursue these subdivisions here.

Pneumatikos: 'Now concerning spiritual (gifts)' (1 Cor. 12:1).

Pneumatikos: 'Spiritually discerned' (1 Cor. 2:14).

Ekpneo: 'He gave up the ghost' (Luke 23:46).

Empneo: 'Saul, yet breathing out threatenings' (Acts 9:1).

Kapnos: 'Vapour of smoke' (Acts 2:19).

Hupopneo: 'And when the south wind blew softly' (Acts 27:13),

The word has entered into our language in such words as pneometer, pneumatic and pneumonia, in each case the primitive idea of 'breathing' has been retained. The words 'inspiration' and 'inspire' are used with this primitive idea of breathing, as well as in the doctrinal sense. 'Inspire' is used as the opposite of 'expire', and we speak of the 'inspiratory' organs, which draw in air during respiration. The apostle asserts that 'The sacred letters', 'All Scripture', are 'breathed by God'. In this passage it is not the writers that are in view. Holy men of God were indeed moved by the Spirit of God (2 Pet. 1:21), but Paul, in 2 Timothy 3:16, is speaking of the 'writings' themselves. What has been written, *pasa graphe*, 'All Scripture', is nothing less nor more than what 'God breathed'. They are inspired words. It follows that such Scripture (i.e. the original documents) must be inerrant, infallible, authoritative, perfect.

We have examined the word translated 'thoroughly furnished', and considered some of the ways in which the apostle himself exemplified, both in manner and method, the completeness of the equipment provided. By comparing Scripture with Scripture, we now discover that the full preparation of the believer for Christian service falls under three heads, or in other words, it is a threefold preparation that is required.

- (1) The preparation provided by the Holy Scriptures, which 'thoroughly furnish' unto 'all good works' (2 Tim. 3:17).
- (2) The preparation that involves separation, purging, 'sanctified' and 'prepared unto every good work' (2 Tim. 2:19 -21).
- (3) The preparation supplied by abounding grace, providing 'sufficiency', so that the worker may 'abound to every good work' (2 Cor. 9:8).

We have already noted the preparation provided by the Scriptures and now pass on to 2 Timothy 2 to discover the preparation indicated there. While the context is not devoid of reference to the Scriptures, they are not so specifically referred to as in 2 Timothy 3:15 -17. We read of the Word of Truth, but it is its 'right division' that is stressed (2 Tim. 2:15). In verse 18 we read of 'the truth' and of the resurrection, but it is in connection with a warning concerning error, not a positive declaration of doctrine. We certainly read that the foundation of God standeth sure and that the Lord knoweth them that are His, but the point of the verse that contains this doctrine is the urging of all who name the name of Christ 'to depart from iniquity'. We read of a great house and its many vessels, some for honourable use, and the rendering of personal service to the Master, and of others that have no such honour, but, once again, the message speaks of 'purging', 'sanctifying', 'being meet for

the Master's use' and so 'prepared unto every good work' (2 Tim. 2:19 -21). In the next verse we have the whole teaching crystallized in two words 'flee', 'follow'. If we turn to the only other occasion on which Timothy was addressed as a 'man of God' we shall find the same two words,

'But thou, O man of God, flee these things; and follow after righteousness ...' (1 Tim. 6:11).

Nothing is actually said in 2 Timothy 2 concerning 'denominations', 'sects', 'Christendom' and the like, but a guiding principle is there which makes one see very clearly that a servant of God who would preach and teach the Mystery and be found 'meet for the Master's use', must not only see the truth clearly for himself but stand clear of all compromising associations. In 2 Timothy 3:15 -17 the sequel is 'saved', then 'service'; whereas in 2 Timothy 2:19 -21 the sequel is 'sanctified', then 'service'. We have observed that where 2 Timothy 3:17 uses the words 'thoroughly furnished', 2 Timothy 2:21 uses the word 'prepared'. This word hetoimazo means 'to prepare' as one prepares a road to facilitate progress (Matt. 3:3); or as one prepares a 'dinner' or 'feast', like the passover; or a people for some specific duty. It is used of the Lord's gracious work of preparing a place for His people; the glorious things that God has prepared for them that love Him; for Paul's request to Philemon to prepare him a lodging and for the adorning of a bride for her husband. The word implies watchfulness, 'Be ye also ready'; 'They who were ready went in'. It also implies willingness, 'Lord I am ready to go with Thee'; 'ready always to give an answer'. The use of the word in the LXX is very similar to that of the N.T., only that, in the former, the word is occasionally used to translate a Hebrew word meaning 'a base' or 'foundation'. This can be seen in Ezra 2:68 (Heb. makon, A.V. place), Ezra 3:3 (Heb. mekonah), and Zechariah 5:11 (Heb. mekonah). The idea, too, of establishing or firmly settling is found in 1 Kings 2:46. Consequently, some commentators view the 'preparation of the gospel of peace' with which the believer is shod (hupodeo Eph. 6:15) as referring to the military hupodema (sandal Matt. 3:11) which enabled the Roman soldier 'to stand' against the shock of an enemy. Each of the ways in which hetoimazo is used, as cited above, can be applied to the preparation of the 'man of God'. His ministry is intimately associated with a 'way' and a 'meal'; with a 'people' and a 'home'; with readiness to speak, and watchful care, even as it is expected that the true servant of the Lord will not only be 'always abounding in the work of the Lord', but at the same time 'steadfast' and 'unmoveable' (1 Cor. 15:58).

Words, either spoken or written, constitute the material with which the servant of God must serve, and in the Pentecostal equipment, the twelve apostles were miraculously enabled to speak in the language, even the 'dialect' of those who were assembled at Jerusalem. Such supernatural equipment does not pertain to the present dispensation, but a recognition of the place that language must occupy is implied, even though such ability to speak be attained by slower and more painful process. There is no doubt about the apostle's attitude to this great matter:

'Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air' (1 Cor. 14:9).

He proceeds to remark, that while there are a great variety of voices in the world, 'none of them is without signification'. If, therefore, said the apostle, 'I know not the meaning of the voice' the effort will be wasted.

He stressed the need to 'interpret' whenever the gift of tongues was exercised; he affirmed that even though he prayed in an unknown tongue, his understanding would be 'unfruitful' and concluded his remarks on this important element of service by saying:

'I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue' (1 Cor. 14:18,19).

The gift of language is a sacred trust and no man of God is 'thoroughly furnished' who is not scrupulously careful in the use of this great implement. From 1 Corinthians 14 we can compile the following list of words, each of which has a distinct bearing upon the purpose of speech and therefore indicates what should form a part of the preacher's preparation.

'Edification', 'exhortation', 'comfort', are set forth as objects at which to aim. 'Revelation', 'knowledge', 'prophecy' or 'doctrine' are indicated as the burden of the speaker's message. Distinction in sound, ease of being understood, words having signification and meaning, are alone profitable, and 'to be understood' is the goal of all speech. The words 'easy to be understood', in 1 Corinthians 14.9 translate the Greek word *eusemos*, a word that is composed of *eu*, 'good', and *semos*, 'a sign'. It indicates the avoidance of ambiguity, but inculcates the choice of words, the significance of which cannot be missed. If our words are 'good signs' we shall not select them merely for their 'sound' but for their 'meaning'. In 1 Corinthians 14:10 the word 'without signification' is *aphonon*, or 'dumb' as in 12:2, a word the meaning of which is not clear, like the unintelligible noises uttered by the dumb. In 1 Corinthians 14:11 the word 'meaning' is in the original *dunamis*. Where the meaning is not grasped a word loses its dynamic force, and accomplishes nothing; conversely, when the full meaning is understood, such a word will possess power approximating to a 'miracle', as the same word is rendered in 12:10 and 28.

While therefore we must stress the spiritual preparation of the man of God, without which, necessarily, all will be dead and ineffective, the spiritual man will not despise the dictionary, the grammar, the concordance, the lexicon, and all aids that are at hand to enable him to 'speak with understanding'. Eternal issues hang upon the use of 'right words'. 'How forcible', said Job, 'are right words!' (Job 6:25). How needful to be able to speak a word 'in season!' (Isa. 50:4). How precious are words 'fitly spoken!' (Prov. 25:11). How important to follow the example of 'the Preacher' who 'sought to find out acceptable words ... even words of truth!' (Eccles. 12:10). The 'thorough furnishing' of the man of God, even though it take cognisance of both 'matter' (2 Tim. 3:16,17) and 'morals' (2 Tim. 2:19 - 21), would still be lacking if it did not also provide for the 'manner' in which the message entrusted should be given.

Among the elements of 'manner' that are found in Scriptural references to acceptable ministry, must be included 'assurance':

'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance' (1 Thess. 1:5).

'Continue thou in the things which thou hast learned and hast been assured of' (2 Tim. 3:14).

The slightest doubt entertained in the heart and mind of the speaker, will make itself felt in the hearer, to the weakening of the testimony. While mere 'self-assurance' must be avoided, it should be manifest that the speaker utters what he has to say with conviction, that he can at least say, 'One thing I know'; 'We speak that we do know and testify that we have seen'. He must avoid the 'uncertain sound' as he would the plague. In the eyes of the world he must exhibit a strange combination for he must be 'gentle', yet he must be 'bold'. He must avoid 'striving', yet he must 'contend earnestly for the faith'. He must be patient, apt to teach, and mingle 'longsuffering' with 'doctrine', and 'endurance' with 'evangelizing' (2 Tim. 2:24,25; 4:2,5; Eph. 6:19). In his attitude to those to whom he ministers he must be made 'all things to all men'. He must be both 'father' and 'mother' to his hearers (1 Thess. 2:11; 1 Cor. 4:15; Philem. 10), and have a ready and practical sympathy with them in all their joys and sorrows. He will feel for the prisoner, as 'being bound with him' (Heb. 13:3). He will see in the weak brother one for whom Christ died, so that he will curtail or deny himself many a legitimate right, lest by offending the weaker brother he should 'sin against Christ' (1 Cor. 8:7-13). 'Who is weak, and I am not weak', said Paul; 'who is offended, and I burn not?' (2 Cor. 11:29). While it is true that we might obtain help in the study of the Scriptures or in the knowledge and use of language from our friends and brethren, where can such unselfish and truly spiritual characteristics be gained except in fellowship with the Lord Himself? Though we be not aware of it, others will 'take knowledge of us' if we have been in His Presence. If we cry 'Who is sufficient for these things?' the answer still stands, 'My grace is sufficient for thee'. 'Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God'.

'And God is able to make all grace abound toward you; that ye, Always having All sufficiency in All things, may abound to All good works' (2 Cor. 9:8 author's translation).

THE EFFECTUAL WORD

**'The Word of God which effectually worketh' (1 Thess. 2:13)
'Able to make (a child) wise unto salvation' (2 Tim. 3:15)**

Our ministry is a ministry of the Word. Whatever our thoughts, experiences or philosophy may be, our ministry deals with revealed truth, and must be based squarely upon the inspired Scriptures. 'It is written' must ever be the ground of all our teaching and the final appeal. This does not mean that we shall be always and only speaking about the Scriptures, for that would be as foolish as to try to feed a starving man on a list of vitamins. Our ministry is the Gospel of the grace of God, Dispensational, Doctrinal, Prophetic and Practical truth, but these and all other divisions of truth, must find their basis and origin in the inspired Word of God.

In the present study, the inspiration of Scripture will not be discussed and the principle of right division will not be prominent. These have been dealt with separately. We hope to apply the Word of Truth to the various outgoings and activities of the spiritual life, and to show that our title 'The effectual Word' is fully justified.

We have, of course, taken the words of the apostle in 1 Thessalonians 2:13 for our covering text:

'For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe'.

The fact that the word is 'effectual' is of particular interest to all those who labour among children and young people, a service of supreme importance and worthy of our fullest support. We turn therefore to the second epistle to Timothy for an example of 'the effectual Word' in the ministry to the young:

'From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus' (2 Tim. 3:15).

Let us consider the testimony of this passage under the following heads:

- (1) Encouragement. Here is a great encouragement to all who labour among children and young people, 'From a child thou hast known'.
- (2) Empowerment. The proverb says 'knowledge is power'. This passage rather says 'Here is power to make you to attain to knowledge', 'Able to make thee wise'.
- (3) Enrichment. Power and wisdom pertain to all departments of life and often lead to richer and fuller enjoyment of life, but the goal before us in this passage is nothing less than salvation in its highest sense. Let us ponder this threefold message.

Encouragement. The passage of Scripture which is before us occurs in a letter written by Paul to his own son in the faith, Timothy, with the most obvious intention of encouraging Timothy to stand fast and to hold fast the faithful word, and to make full proof of his ministry. The times were testing in the extreme. The apostle writes in the full knowledge that his life is forfeit. Great grace and holy boldness were demanded of Timothy to be willing to step into the breach at such evident hazard, and Paul uses every opportunity in this brief epistle to encourage Timothy to finish his course, as he (Paul) had finished his. He turns Timothy's thoughts back to the beginning of their fellowship together, saying:

'Thou hast fully known my doctrine, manner of life ... persecutions, afflictions' (2 Tim. 3:10,11),

and particularly those that came upon him at Antioch, at Iconium, and Lystra, cities with which Timothy had been acquainted as a child and as a young man. The pointed reference to the 'persecutions' and 'afflictions' at that time was in order that Timothy should be encouraged by the remembrance that 'Out of them all the Lord delivered me' (2 Tim. 3:10,11). The apostle takes Timothy back further still; he reminds him of his childhood, and the unfeigned faith that dwelt first in his grandmother and then in his mother, 'and I am persuaded' he added, 'that in thee also' this faith dwells. From this he leads on to the exhortation:

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God' (2 Tim. 1:8),

and then proceeds to take Timothy back in mind beyond Antioch and its sufferings and deliverances, beyond Timothy's birth and childhood, back to the origin of all gospel grace, to that 'purpose and grace which was given us in Christ Jesus before the world began' (2 Tim. 1:9). We have no access to the Book of Life, neither can we have to do with a purpose that antedates creation; that would be to meddle with the secret things of the Most High. We have a responsibility, however, in this life, and we are encouraged by Paul's words in our labours among children and young people.

'From a child'. Paul had the choice of seven Greek words: teknon (Col. 3:20); huios (Heb. 12:5); pais (Luke 9:42); paidion (1 Cor. 14:20); paidarion (Matt. 11:16 in the Received Text); nepios (Gal. 4:3); brephos (1 Pet. 2:2). The word he chose to use in 2 Timothy 3:15 is brephos. 'From pherbos (by transposition), from pherbo to feed, nourish (which is from pherein bion, bringing or affording sustenance)' (Parkhurst). Brephos is used of the unborn babe, John the Baptist (Luke 1:41,44); of the Infant Saviour (Luke 2:12,16); of the Hebrew children at the time of Moses (Acts 7:19); of the infants which were brought to the Saviour (Luke 18:15) and which drew from Him the lovely words 'Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God' (Luke 18:16). It is therefore evident that when Paul adopted the word brephos he did so with intention, emphasizing by the choice of word the lesson we must never forget, that it is never too early to start Christian instruction.

With this, we find Paul's fellow apostle Peter would agree, for he too used the word brephos when he wrote: 'As newborn babes, desire the sincere milk of the Word, that ye may grow thereby' (1 Pet. 2:2). What Paul calls 'the holy Scriptures' Peter calls 'the sincere milk of the Word'. Let us see how far these two expressions agree. 'The holy Scriptures'. Paul had occasion to speak of the Scriptures again in the succeeding verse, when he said 'All Scripture is given by inspiration of God'. This however we shall see is strong meat for 'the man of God' and fits him for service; we shall not be surprised therefore, to learn that two different terms are employed. In 2 Timothy 3:16, the word graphe is used for the Scripture, whereas in 2 Timothy 3:15 the word gramma is used.

The child must first of all be taught the spiritual alphabet gramma, his 'letters', before he can appreciate the Scriptures. Gramma is used of 'the letters' of Greek, Hebrew and Latin that were used in the superscription placed upon the cross (Luke 23:38) and had reference to schooling as we may see in John 7:15, 'How knoweth this man letters having never learned?' When Festus cried out to Paul as he stood before Agrippa 'Much learning doth make thee mad' (Acts 26:24), he used the word gramma for 'learning'. Of such elementary 'letters' were the commandments engraven in stone at Sinai (2 Cor. 3:7), where the word 'written' is a free rendering of en grammasin. The apostle makes a distinction between that teaching which can be likened to 'milk' and that which can be likened to 'meat', saying,

'I have fed you with milk, and not with meat' (1 Cor. 3:2).

'For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil' (Heb. 5:12 -14).

'The letters' of 2 Timothy 3:15, or 'the milk' of 1 Peter 2:2 refer to 'the first principles of the oracles of God', the 'elements' or 'rudiments' (Gal. 4:3; Col. 2:8) as the words 'first principles' are elsewhere rendered. Before the great doctrine of the faith can be understood, the actual historic facts concerning Adam, Abel, Noah, Abraham, Joseph and others must be known. The historic account of the birth, life, death and resurrection of the Saviour must be learned and understood, and such adjuncts as geography and Eastern customs must not be despised. The teacher who has the care of children and young people could well take as his 'signature tune' the chorus 'Make the Book live to me'. Here therefore is the encouragement that this passage offers to all who labour among the young.

Empowerment. This resides in the word itself. The Scriptures are 'able to make wise unto salvation'. The word translated 'able' is *dunamai*, the word that gives us 'dynamic' and 'dynamo'. These elementary lessons for the child have the same power as the gospel has, for the apostle declared that the gospel is 'the power of God unto salvation to everyone that believeth' (Rom. 1:16). This empowerment enables the child to become 'wise unto salvation'. As the child learns of the ways of God with man, he will come to see his own need and be led to seek salvation by faith in the One Whose life and death have been the theme of many a lesson and many a story.

We revert to the figure already used, of the infant being nourished on milk, and we shall see that this is expressed by Paul in 2 Timothy 3:15 without the figure of growth or nourishment, for he says such children are 'made wise'. It is written of the Saviour Himself that He 'increased in wisdom and stature' (Luke 2:52) and there are, as Colossians 2:3 teaches us, 'treasures' of wisdom even as the Proverbs tell us that wisdom is better than 'rubies'. There is therefore enrichment in Paul's words of 2 Timothy 3:15. There are riches of grace, of goodness, and of glory, in the salvation which is by faith in Christ Jesus, yea, there are 'unsearchable riches' in Christ, and 'exceeding riches' of grace, and riches of 'full assurance' that await the one who becomes thus 'wise unto salvation'.

Feeding with milk is sometimes a tiresome business. The rearing of an infant makes demands upon time and temper, but all these demands are more than met by all-pervading love. The teacher of children will need to go slowly 'precept upon precept, line upon line'. He will remember that children love to hear the same story over and over again. They demand the same names shall be used, the same incidents repeated; they will not tolerate the omission of some incident from a particular story. So in the teaching of the Scriptures the motto 'Hasten slowly' should be kept in mind. Many things that may appear to be outside the legitimate sphere of teaching may have to be included. Bodily comfort, sympathetic interest in home or school; admiration for some new book or article of clothing, and patience, patience, patience all the time. Let all such labourers think of the goal, salvation; rejoice in the power at their disposal, 'able to make wise', and encouraged by the apostle's words to Timothy, may they find much blessing as they seek to teach even 'babes' to walk in the way of life everlasting.

'Incorruptible seed' (1 Pet. 1:23)

We have seen that the Word of God is able to make even a child wise unto salvation, and learned that the word translated 'child' is *brephos*, 'a newborn babe'. We could have gone one step further into the beginnings of

spiritual life and shown that 'the effectual word' is the seed or germ of the new life. Let us do this now:

'Of His own will begat He us with the word of truth' (Jas. 1:18).

'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever' (1 Pet. 1:23).

The word used by James for 'beget' is apokueo, which word occurs but twice in the New Testament, namely, James 1:15 and 18 'bring forth' and 'beget'. The word used by Peter for 'being born again' is anagennao, which word occurs but twice in the New Testament, namely, 1 Peter 1:3 'begotten again' and 1 Peter 1:23 'being born again'. Where the Authorized Version reads 'to be born again' in John 3:3, the original reads gennethe anothen, literally 'born or begotten from above'. Another is translated 'from above' in John 3:31 and 19:11. While it is true that Paul does not use these words, we must not jump to the conclusion that 'rebirth' is entirely foreign to the ministry of Paul, for the following reasons:

- (1) Every believer is a child of God, and has the right of addressing the Almighty as 'Father'.
- (2) Paul uses the word palingenesia 'regeneration' as an extension of salvation by grace (Tit. 3:5).
- (3) To one trained as Paul had been in the tradition of his fathers, he would know that the Rabbis used the expression 'a new creature' to indicate the change from idolatry to truth, etc., and so this expression must not be unduly stressed so as to exclude re-birth. Rather, both new birth and a new creation are implied.

These things however are by the way. We are not discussing the question 'Does the new birth apply to some, or to all, who believe?' but considering 'the effectual Word' and its place in this life-giving process. Let us consider occurrences of the two words apokueo and anagennao in James and 1 Peter:

'When lust hath conceived, it bringeth forth (tikto) sin: and sin, when it is finished, bringeth forth (apokueo) death' (Jas. 1:15).

The Revised Version preserves the distinction between tikto and apokueo in this verse, rendering the former 'beareth', and the latter 'bringeth forth'.

'Of His own will begat (apokueo) He us with the word of truth, that we should be a kind of firstfruits of His creatures' (Jas. 1:18).

The power that 'brought us forth' from the death of sin unto life and light, is 'the Word of Truth'. Elsewhere, new birth is ascribed to the Spirit, and to the power of the Resurrection, but the one great fundamental cause of newness of life is 'the Word of Truth'.

The two references to 'begetting' in 1 Peter 1, link the hope of future resurrection with the present enjoyment of new birth, and both with the Word of truth:

'Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again (anagennao) unto

a lively hope by the resurrection of Jesus Christ from the dead' (1 Pet. 1:3).

'Being born again (anagennao), not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever' (1 Pet. 1:23).

Apart from the scientific fact that 'Life springs only from life', the Word of God is so intimately bound up with the thought of resurrection in the context of this verse as to impress the mind with the obvious intention of the writer.

The passage is the natural outcome of the preceding context, and leads to that which succeeds it. What does this reveal? In verse 3 we have 'hope' and 'resurrection'. The hope moreover being defined as 'lively'. In verse 4, an inheritance is in view, and this is said to be 'incorruptible'. Coming nearer, verse 21 emphasizes the resurrection saying, 'Who by Him do believe in God, that raised Him up from the dead', and associates 'hope' with 'faith'. In the verses that follow verse 23, 'the Word of the Lord' is placed in vivid contrast with 'all flesh' that is likened to grass that withers. This word 'endureth for ever', and 'this is the word which by the gospel is preached unto you' (1 Pet. 1:24,25).

Aphthartos 'incorruptible' occurs seven times in the New Testament. Incorruptibility is ascribed to God Himself (Rom. 1:23; 1 Tim. 1:17); to the crown and inheritance (1 Cor. 9:25; 1 Pet. 1:4); to the state of those raised from the dead and to the Word of God (1 Cor. 15:52; 1 Pet. 1:23), and to the hidden man of the heart (1 Pet. 3:4). The relationship of these seven references can be demonstrated by putting them into correspondence, thus:

A	Rom. 1:23.	The glory of the uncorruptible God.	God.
B	1 Cor. 9:25.	The incorruptible crown.	Crown.
C	1 Cor. 15:52.	The dead raised incorruptible.	Raised.
A	1 Tim. 1:17.	The King eternal, immortal.	King.
B	1 Pet. 1:4.	An inheritance incorruptible.	Inheritance.
C	1 Pet. 1:23.	Born again ... of incorruptible seed.	Born again.
A	1 Pet. 3:4.	That which is not corruptible.	Heart.

Not only is The Word of God allied with resurrection by the word 'incorruptible', it is also contrasted with flesh that is like grass that withereth, and is declared to 'live', 'abide' and 'endure' for ever.

Zao 'living' is used by Peter just seven times, and is related to 'hope', 'the Word of God', 'stone' and 'stones', 'righteousness', 'the quick' as opposed to the dead, and to living 'according to God in the spirit' (1 Pet. 1:3,23; 2:4,5,24; 4:5,6).

Meno 'abide', 'endure' occurs in 1 Peter 1:23 and 25, a double emphasis upon the abiding nature of the Word of truth as contrasted with the fleeting character of all flesh.

The word that is described as 'living', 'incorruptible' and 'enduring' is called a 'seed'. The believer has been born again not of corruptible but of incorruptible seed. We have quoted science earlier in its dictum 'Life comes only from life'. Another statement made in the name of science is 'all

life comes from an ovum or seed'. In 1 Corinthians 15 the future entry into resurrection life is compared and contrasted with our first entry into the present mortal life:

'It is sown in corruption; it is raised in incorruption' (1 Cor. 15:42).

'But as many as received Him, to them gave He right to become children of God, even to them that believe on His name, which were born, not of blood, nor of will of the flesh, nor of the will of man (the corruptible seed), but of God (the incorruptible seed)' (John 1:12,13 author's translation).

This passage emphasizes the place of the 'will' both of man and of God in this matter of birth. We remember that James very definitely says 'Of His own will begat He us with the word of truth' (Jas. 1:18). With this evidence before us of 'the effectual Word', how foolish and vain is all effort and method that attempts to bring about new birth by any other means than that of the Gospel. All so-called 'gospels' that appeal to the 'flesh' or to any effort that can be put forth by those who are spiritually dead, are futile and ineffective. Life comes only from life. Living seed alone can produce life. Like produces like. 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit'. Incorruptible seed alone can give newness of life and a hope of incorruption and immortality. May every preacher of the Gospel keep steadily before him the fact that those to whom he preaches are dead in sin, and that the word he speaks is 'spirit and life'.

'I am not ashamed of the gospel of Christ: for it is the Power of God unto salvation to every one that believeth' (Rom. 1:16).

'The engrafted Word' (James 1:21)

We have seen that the Scriptures are able to make a child wise unto salvation, and that the Scripture that is preached is the gospel, an 'incorruptible seed' by which the sinner dead in sins is 'born again'. Let us now consider another passage that throws light upon 'the effectual Word':

'Receive with meekness the engrafted Word, which is able to save your souls' (Jas. 1:21).

The ability of the Word is still before us, and we have to consider:

(1)	How the Word will become effectual.	'Receive with meekness'.
(2)	How the power is transmitted.	'The engrafted Word'.
(3)	What it accomplishes.	'Saves your souls'.

The mighty power resident in the Gospel and in the Word of God, is dynamic truly, and irresistible in its working, but we must beware of using the symbolism of dynamite, for mighty as this power of the Word is, it does not work along material but along moral lines. This power, which if God so willed could crush all opposition and bend or break all resistance, as surely as it overcame the power of death and the grave, must be 'received'. It is there in the Gospel, but it is there for 'faith' to appropriate. Much therefore will depend upon the meaning and nature of this receiving. Into our home and business premises, there may be laid on the mighty power of

electricity. It is there ready to give light, heat and power throughout the building. Yet nothing will happen unless the switch is turned over, or the plug inserted. This same power may rage overhead in the form of a thunderstorm, and the same power may crush and destroy without warning. It is not however a true symbol of 'the power of God unto salvation' for it is 'unto every one that believeth'.

James does not use the word 'believe' in the passage cited above, instead he says 'receive'. Now it is well known to Bible students that 'receive' is often a synonym for 'believe' and John 1:12 comes immediately to mind. It must be recorded however that John 1:12 uses the Greek word lambano, where James 1:21 uses the Greek word dechomai, and that while both words are and can be translated 'receive' they have their own distinctive shade of meaning and this must be perceived before we shall be able to appreciate the teaching of James on this subject of the 'Effectual Word'.

Thayer, in his lexicon gives under the word lambano, the following subdivisions:

- (1) To take with the hand. To lay hold of any person or thing in order to use it.
- (2) To take in order to carry away.
- (3) To take what is one's own, to take to one's self, to make one's own.
- (4) To take, i.e. to admit, receive.
- (5) To take, the same as: to choose, select.

Under the word dechomai Thayer has the following subdivisions:

- (1) To take with the hand.
- (2) To take up, receive
 - (a) Used of a place receiving one;
 - (b) To receive, grant access, to a visitor; not to refuse intercourse or friendship. To receive to hospitality, or into one's family;
 - (c) To receive favourably, give ear to, embrace, make one's own, approve, not to reject;
 - (d) To receive i.e. to take upon one's self, sustain, bear, endure.
- (3) To receive, get.

It will be perceived that dechomai is a warmer, kinder word than lambano. The last meaning of dechomai is 'to get', but this is the first meaning of lambano. Dr. E. W. Bullinger in his Lexicon suggests the difference between the two words by saying of lambano it means 'to take with the hand', whereas of dechomai he says 'to receive into one's hands'. The former word is acquisitive 'getting', the latter is gracious 'accepting'. The distinction between these two words is observed in such a passage as Matthew 10:40,41. Rotherham recognizes these two words in his translation:

'He that giveth welcome unto you,
Unto Me giveth welcome ...
He that giveth welcome unto a prophet ... the reward of a prophet shall receive'.

In the Authorized Version both words are translated 'receive' and the difference between them is therefore unobserved. The two words occur again in Luke 22:17 which Rotherham translates:

'And (accepting a cup) giving thanks He said -- Take this and divide it among yourselves',

where the difference between dechomai 'accepting' and lambano 'taking' is recognized.

In 2 Corinthians 11:4 the Authorized Version recognizes this difference, and reads:

'If ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted'.

The difference can be seen in Philippians 3:12 as compared with 4:18. In the former passage a position is attained, whereas in the latter, gifts are received. So in Colossians 4:10 we must observe the difference between 'receiving' commandments lambano, and 'receiving' or 'welcoming' Mark, sister's son to Barnabas. James uses the verb lambano in 1:7 and 1:12 of 'receiving anything' and 'receiving a crown' and so his choice of dechomai in verse 21 is intentional.

For the Word to be effectual, we must receive, embrace, welcome the truth. But even this does not exhaust all the qualifying conditions given by James. This welcoming must be with 'meekness', and the word thus received is called 'the engrafted Word' (James 1:21). Heathen philosophy had magnified the virtue of megalopsuchia 'greatness of soul', but high sounding as these words are to us, they were often allied with pride and self -assertion. The Gospel lifted the despised 'humbleness of mind' into a place of honour, enforcing its superiority by a reference to the condescension of the Lord Himself. Midway between these two extremes stands the virtue of 'meekness'. Today, the world looks upon 'meekness' as though it were a synonym of 'weakness'. The context of the words 'I am meek and lowly in heart' (Matt. 11:29) shows that the word indicates an uncomplaining resignation to the Divine will, a complete absence of self -assertion, but by no means a weakness either of spirit, mind or body. When we learn from Galatians 5:23 that 'meekness' is one of the fruits of the Spirit, as contrary to the works of the flesh, it seems obvious that James has a believer in mind. This too seems to be demanded by the character of the Word, which is thus to be embraced or received.

'Engrafted'. The original of this word is derived from the root phu, which enters into the English language as phy, in such words as physic, from phusis 'nature'. The root word means 'to shoot, spring, or sprout' as plants, in the first stages of their growth. This meaning is demonstrated by Luke 8:6 where phuo is translated 'as soon as it was sprung up'. From this has come the word phule 'a tribe', as sprung from a common stock or ancestor (Matt. 19:28), and those early evidences of growth called the 'leaves' of a plant, are in the Greek phullon. Perhaps the word emphutos used by James, can be understood by comparing it with ekphuo used by Matthew, 'When his branch is yet tender, and putteth forth leaves' (Matt. 24:32). Matthew speaks of something that is breaking 'out', James speaks of something that is 'within'.

Emphutos can hardly mean the grafting of one branch on to another, for a word was in use to indicate that process, as is found in Romans 11:17 -24. In James 1:21 we have the sequence to the rebirth brought about by the 'incorruptible seed'. The seed has not only germinated, but it has begun to send out shoots. There will be 'first the blade, then the ear, then the full corn in the ear'. Much of our future growth in grace depends on how we receive this emplanting Word. It is possible for a believer to be inclined to disputation and contention which if arising from any other spirit than that of 'meekness' can act like a canker upon the young growth, as 2 Timothy 2:16,17 indicates. If James 1:21 is speaking of the Christian grace of 'meekness' and if the 'Word' has been engrafted or rather implanted, then the sequel 'Able to save your souls' can hardly refer to the initial salvation from sin of an unconverted person. That the term can mean that, James 5:20 makes clear. The salvation of the soul however, goes beyond initial salvation or conversion, it looks to the end. Take for example the Lord's words to His disciples, men who were already believers:

'If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life (soul) shall lose it: and whosoever will lose his life (soul) for My sake shall find it ... what shall a man give in exchange for his soul?' (Matt. 16:24,25).

Here we have suffering and enduring now, with the reward that shall be given at the Lord's return. This is not initial salvation. In Hebrews 10 we have the words 'We are not of them that draw back unto perdition; but of them that believe to the saving (or acquisition) of the soul' (Heb. 10:39). This passage also is placed in a context of suffering and endurance with the Second Coming of the Lord in view, and a 'great recompense of reward' (Heb. 10:32 -35). Moreover, to draw back unto perdition, is set over against 'going on unto perfection' (Heb. 6:1) in the structure of the epistle, and so reveals that initial salvation is not in view. In 1 Peter 1:9 we meet the expression once again 'Receiving the end of your faith, even the salvation of your souls'. Once again the context speaks of 'the trial of faith' in view of the 'appearing of Jesus Christ' (1 Pet. 1:7). Moreover, this salvation is 'the end' of faith, a salvation to be revealed 'in the last time' (1 Pet. 1:5).

That James is not speaking to an unconverted man is further made clear by his injunction 'to lay apart all filthiness and superfluity of naughtiness'. For this injunction involves the possession of life. It is found in Romans 13:12 where the believer is called upon 'to cast off' the works of darkness, a command that the flesh can never obey. It is the command of Ephesians 4:22-25 where 'the former conversation' of the old man, and where 'the lie' is repudiated. It is the 'laying aside' of every weight while running the race set before us, as in Hebrews 12:1.

Closest of all to James 1:21 is 1 Peter 2:1. After revealing that new birth comes from the incorruptible seed of the Word of truth the apostle goes on to subsequent growth under the figure of the newborn babe desiring the sincere milk of the Word. But this is preceded as in James, by the injunction 'to lay apart' something: 'Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings' (1 Pet. 2:1), which injunctions are meaningless to men unsaved and without the Spirit of God. Peter assumes that those to whom he speaks have already 'tasted that the Lord is gracious' (1 Pet. 2:3).

The word 'naughtiness' has lost its original meaning, and is usually limited to the acts of children. It would be incongruous in a court of law today to speak of a full -grown criminal as 'naughty'. In Shakespeare's time and in the days of the Authorized Version translation, 'naughty' retained its original sense of 'a thing of naught', 'worthless', 'bad', 'Naughtie and pestilent bookes should be burned' (a.d. 1560).

Kakia, the original of the word in question, is rendered mostly by the word 'malice', and the Revised Version brings the passage up to date by translating it 'Wherefore putting away all filthiness and overflowing of wickedness' (James 1:21). Further, James does not exhort his hearer to 'put away wickedness' any more than Paul exhorts his hearer to 'put off the old man'. Paul says, 'Put off concerning the former conversation the old man' (Eph. 4:22); so James speaks, not of wickedness itself, but its 'overflowing'. The old man itself can be dealt with only by Christ (Rom. 6:6); the new life can but deal with its 'former conversation' or its 'overflowing'. All these considerations go to show that James speaks of those things that 'accompany' salvation, and has little to say about the gospel and initial salvation. Even when he speaks of justification by faith he emphasizes the place that 'works' must have in 'perfecting' that faith (Jas. 2:20 -26). Moreover, one of the key thoughts of James is the relation between enduring and receiving a crown, the perfecting work of patience. The words of James 1:21 therefore are addressed to a believer, in whom the incorruptible seed has commenced to send forth shoots, the saving of the soul referring to the conditions of Matthew 16:25,26 rather than the initial salvation unto life. Here then is another of the workings of 'the effectual Word'. It is not only able to make wise unto salvation, but able to save the soul in the ultimate and 'perfect' sense of those believers who embrace it with meekness, giving it a welcome into their hearts and homes.

'The Word of His grace' (Acts 20:32)

The effectual Word has been seen at work in the heart of the sinner and the saint. We have seen that it is able to make wise unto salvation and, at the goal, to save the believer's soul. The figures that have been used both by James and Peter have been that of the seed, the nourishing of a child by milk, the growth of a plant manifested by its first young shoots. We now, by an easy and Scriptural transition pass from the figure of 'growing' to that of 'building'.

'And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up ... an inheritance among all them which are sanctified' (Acts 20:32).

These words come at a crisis in the ministry of the apostle Paul, and at a point where dispensational changes were foreshadowed that have a very personal bearing upon ourselves, our calling and our hopes. Paul is conscious that one ministry is about to close and he gives a survey of his ministry 'from the first day' that he came into Asia (Acts 20:18). He reveals the sad news to the Ephesian elders that they would 'see his face no more' (Acts 20:25,38). He was about to enter his 'prison ministry' and was desirous of finishing his course (Acts 20:24). There is a stress upon the apostle's absence in this passage. He warns them of what will happen after his departing (Acts 20:29), and reminds them that 'by the space of three years' he had ceased not to warn them every one 'night and day with tears' (Acts 20:31). What substitute has Paul to offer them in the absence of so full and so faithful a ministry? He offers them 'the effectual Word'. 'I

commend you to God, and to the word of His grace' (Acts 20:32). We must exercise a little care as we use the word 'commend' here. While the word comes from 'com' and 'mando' to commit or to entrust, modern usage has weighted the scale and made the word almost a synonym of 'recommend', even as the word 'commendable' means 'worthy of praise', and has no reference whatever to the idea of being 'committed' as it once meant. The modern reader, when he comes to Acts 20:32, can scarcely be blamed if this aspect of the word should be uppermost in his mind. Paul was not 'recommending' the believer, he was 'committing' him into the hand of God.

Paratithemi, the word employed by Paul in Acts 20:32 is composed of two parts, para a preposition meaning 'beside' and tithemi 'to place'. The word is used in its primitive sense in such passages as 'A friend of mine in his journey is come to me, and I have nothing to set before him' (Luke 11:6). Here the word is used in its active sense. In Luke 12:48, however, paratithemi is used in its middle voice,

'To whom men have committed much, of him they will ask the more'.

We have in this verse an example of unfortunate translation, for earlier in the same verse we meet the word 'commit' which, however, is used to translate an entirely different Greek word, and is used in an entirely different sense. The reader should mark these pitfalls and avoid them. The Revised Version has rectified this, by reading instead of 'did commit things worthy of stripes', 'did things worthy of stripes', leaving the word 'commit' to translate paratithemi as we have seen. This brings us to Luke 23:46, 'Father, into Thy hands I commend My spirit'.

These most sacred words are a quotation from Psalm 31:5, where the Authorized Version reads 'Into Thine hand I commit my spirit'. The Psalmist was not 'recommending' his spirit to God, but 'entrusting' it. So, in Acts 20:32, Paul 'commits' rather than 'commends' the believer to the Lord. He himself was to be withdrawn; they should see his face no more. The earnest, selfless ministry of the three years in Asia would become a memory. They need not fear however; Paul after all was but an earthen vessel, a channel through which the Word was ministered. It was that Word which was effectual. Paul, himself, could no more build up the Lord's people, than he could save them. God could, and God remained, whatever the world might do to His servant. Theoretically, we should all agree that God could build up His people without instruments or agents, but practically we know that this is not the case. God Himself has asked the question 'How shall they hear without a preacher?', and so we are prepared, in this passage of Acts 20 to find that if God sets aside one agency, namely that of a personal apostle, He substitutes another, namely that of His effectual Word. The Ephesian saints were not simply 'committed to God', but 'to God and the Word of His grace'. It is God, using the Word of His grace that is able to build up the believer, even as by using His Word He gave them newness of life at the beginning. The Word has many adjuncts and titles. Sometimes the context or purpose demands that this Word shall be called 'The Word of promise', at other times it will be called 'the Word of truth'. At one time it is called 'the Word of life', and another, 'the Word of righteousness'. Grace however is uppermost in the apostle's mind in Acts 20. The ministry toward which he was pressing was the testifying of the 'gospel of the grace of God' (Acts 20:24). The new dispensation associated with his prison ministry is called by him 'the dispensation of the grace of God' (Eph. 3:2). The Diaglott Version sees in the repeated article, an emphasis which it renders into English as follows:

'And now I commend you to God, and to That word of His favour' (Acts 20:32).

The fact that these words were addressed to Ephesians, were said in view of a new dispensation, and that this new dispensation is one 'of grace' lends some colour to this rendering. On the other hand we must not allow ourselves to be blind to the fact that in Acts 14:3 the selfsame words are used of the apostle's opening ministry in Galatia. The fact is that Paul had no other message or ministry than 'the Word of His grace' whether under the dispensation of the New Covenant (Galatians, Hebrews, Romans) or under the dispensation of the Mystery (Ephesians, Philippians, Colossians). He was committing the Ephesian believers to something already tried and proved.

There is a division of opinion among commentators as to the reference of the relative pronoun 'which'; some say it refers to 'The Word of His grace', others that it refers to 'God'. Nothing can be decided by the wording of the original, for the words Theos and logos are the same gender and declension and look alike in all their grammatical forms. It has been offered as a deciding factor that we cannot say that 'The Word of His grace' gives believers 'an inheritance', but that God alone can do that. We have however observed that 'God alone' is not a Scriptural way of expressing the truth. God, using His Word as an effective instrument seems nearer to the facts as revealed.

The effectual Word, therefore, is once again before us. In the absence of the personal ministry of the apostle, both the Ephesian believers and we who live today who have neither apostles nor supernatural gifts, are abundantly provided for. We have been committed to God and to the Word of His grace, and the work of salvation and growth that has already begun, can be supported and encouraged so that upon the foundation once laid, growth or upbuilding may go on apace, until the inheritance is attained.

Epoikodomeo 'to build up' is used by Paul seven times. Once in Acts 20:32, and in six passages in 1 Corinthians, Ephesians and Colossians. It is used elsewhere by Jude once. The word is used both actively and passively. It may mean building Upon, as on a foundation; it may be building Up, in the sense of growth. It may mean 'being built up' by some external power. This latter meaning is intended in Acts 20:32. The saint is conceived as being already upon the great Foundation, Christ Himself, and now, the Foundation having been once laid by the ministry of the apostle, the upbuilding will go on in his absence by the effectual working of the Word of grace.

Here, therefore, is another piece of gracious work, that the effectual Word is set apart to accomplish. There is nothing mechanical, however, about this upbuilding; we have already seen that the Word must be received with meekness, and accompanied by the laying aside of the overflowing of wickedness. So in Acts 20:32, the address is not to all and sundry, it is to those who will find their inheritance among all them which are sanctified. Here we have something parallel with the word of Ephesians 1:18 'His inheritance in the saints'. This building up of the Word can be hindered and checked by any failure on the part of the believer, for Paul insists in Ephesians 5:3 -5, that no unclean person, covetous man or idolater 'hath any inheritance in the kingdom of Christ and of God'. The Word of grace builds up, but it cannot build on the sacred Foundation of Christ that which is unholy and untrue. We ourselves may erect upon that one Foundation much that will not stand the test of that day (1 Cor. 3:10 -15) and all that is not built up by the Word of grace will most certainly pass away in smoke. What

an incentive so to lay the Word of God to heart, that every thought, every notion, every plan, every performance shall be prompted by that indwelling Word that can effectually work in them that believe.

'Faith, and the hearing of the Word' (Rom. 10:17)

We have seen how able the Word of God is, and have noted its activities in the realm of the new birth, growth and edification. These divisions in the experience of grace are in their turn subdivided or given different classifications according as the Divine or the human aspect is uppermost.

In the first part of this study, the Word of God was said to be able to make wise unto salvation, and for the time being we left the matter there. But the reader knows that salvation is by faith in the Lord Jesus Christ, and that 2 Timothy 3:15 makes this very clear. The Scriptures make wise unto salvation, but salvation itself is found only in Christ and by faith.

Next we were considering the incorruptible seed which alone gives life. Nothing definite was said at the time as to the place that faith must occupy, but the passage in 1 Peter which was before us, is introduced by the words 'Who by Him do believe in God ... that your faith and hope might be in God' (1 Pet. 1:21). Let us therefore consider the words of Paul in Romans 10 which relate believing or faith with preaching and the Word. The gospel is defined by him in Romans 10:8 'The word of faith, which we preach', and the testimony of this word to the resurrection of Christ is to be believed in the heart, the consequence being 'thou shalt be saved' (Rom. 10:9). When next he speaks of being 'saved' he substitutes the word 'call' for 'believe', saying,

'For whosoever shall call upon the name of the Lord shall be saved'
(Rom. 10:13).

This leads to the argument of verses 14 -17 where the interrelation of preaching, believing, hearing and the Word of God is the chief feature.

There is a figure of speech employed in the Scriptures, known by the name Anadiplosis, to double back, where the ending of one sentence and the beginning of the next are similar. Psalm 121 provides several examples, one will suffice:

'From whence cometh my help.
My help cometh from the Lord'.

The apostle's argument in Romans 10:13 -17 does not strictly follow the pattern of an anadiplosis, but a recognition of this mode of speech will help us in our understanding of this passage in Romans:

'How then shall they call on Him in Whom they have not Believed?
and how shall they Believe in Him of Whom they have not Heard?
and how shall they Hear without a Preacher?
and how shall they Preach, except they be Sent?' (14,15).

(The apostle, instead of continuing this anadiplosis, appeals to a portion of the prophecy of Isaiah to confirm this matter of being sent).

From the quotation of Isaiah Paul selects the word 'glad tidings' which of course gives him the word 'gospel' in verse 16. The word 'obeyed' is

hupakouo 'to hear under'; the word 'report' is akoe 'something heard', and so leads to the conclusion,

'So then faith cometh by hearing (akoe), and hearing by the word of God' (Rom. 10:17).

From this, it is evident that 'hearing' and 'believing' are but two sides of one subject, and that hearing necessitates a preacher, so that when we read that faith comes by hearing the Word of God, it is the preached Word, 'The report' that is in view.

There are many and blessed instances given in the records of missionary activities of where a portion of Scripture carried into the village or house of people far removed from mission or preacher, has been blessed to the salvation of many. These exceptional cases, much as they give cause for thanksgiving and demonstrate the innate power of the effectual Word, do not in any sense lessen the insistence which the selfsame Word makes, that as a general rule, it is the preaching of the Word that leads to conviction, faith and salvation.

'It pleased God by the foolishness of preaching to save them that believe' (1 Cor. 1:21).

So intimately connected is 'the Word' with 'preaching' that the Greek logos is translated 'preaching' in 1 Corinthians 1:18: 'For the preaching of the cross is to them that perish foolishness', but this very 'Word' or 'preaching' is the power of God to those who are saved. And so we come to Romans 10:17,

'So then faith cometh by hearing, and hearing by the Word of God'.

We observe first of all that the text does not say 'Faith cometh by reading', although as we have already said, there are many who owe their conversion to the printed page. Even so, the fact that people can read a printed page presupposes the blessing of a human agent, and if such are reading a printed page in their 'own dialect' that again presupposes the intervention of the human translator. We do not make these comments in order to glorify man, but in faithful recognition of the principle given in Romans 10:14. The preacher often supplies the spark that sets the whole machinery of the Word in motion. When the Ethiopian was discovered by Philip, he was reading the prophecy of Isaiah. And Philip hearing him read said to him, 'Understandest thou what thou readest? And he said, How can I except some man should guide me?' The Ethiopian was reading the Word of God, but he had questions in his mind that he could not answer. The Ethiopian said to Philip,

'I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus' (Acts 8:34,35).

Here it is evident that 'faith came by hearing', and hearing by the Word preached. This same fifty-third of Isaiah is before the apostle in Romans 10. One version reads 'Who hath believed our report?' As the translation stands in the Authorized Version, 'the report' would be something uttered or reported by the prophet. The margin reads 'or doctrine? Hebrew hearing?' The Revised Version puts in the margin 'that which we have heard'. Rotherham's version: 'What we have heard'. It is the passive participle

shemuah 'what is heard' that is used in Isaiah 53:1. The same is used in 1 Samuel 2:24, 'It is no good report that I hear', something that Eli had heard from others, not a report that he made himself. The prophet Isaiah declared in Isaiah 52:15 'That which they had not heard shall they consider', and follows this statement immediately with the question 'who hath believed that which we have heard?', and the answer that is implied is no one. It is evident as we read on in Isaiah 53, that the amazement and the confession of verses 4 and 5 are a continuation of the admission of verse 1.

'Penitent men, looking back from the light of the Servant's exaltation to the time when His humiliation was before their eyes, say, Yes: What God has said is true of us. We were deaf and indifferent. We heard, but who of us believed what we heard?' (Geo. A. Smith).

In Romans 10 the apostle points out that Israel in his days were acting precisely as Isaiah had said,

'But I say, Have they not heard? Yes verily, their sound went into all the earth' (18).

Israel heard, faith comes by hearing. How was it then that Israel did not believe? They were 'a disobedient and gainsaying people' (Rom. 10:21), and the word 'believe' in Isaiah 53:1 is the Hebrew aman, the parent of our word 'Amen'. Men may 'hear', but the hearing that leads to faith, is a hearing that 'heeds', that says 'Amen'. 'Hear ye indeed, but understand not' said Isaiah 6 of this same disobedient and gainsaying people. The hearing with the ears, is accompanied in Isaiah 6 with 'understanding with the heart'. So there may be 'itching ears', ears that are turned away from the truth and turned unto fables (2 Tim. 4:3). Stephen accused his hearers of being 'uncircumcised in heart and ears' (Acts 7:51), and those who were thus accused 'stopped their ears and ran upon him' (Acts 7:57), acting out in their blind zeal the very truth of the accusation Stephen had made. The Saviour knew that there were 'ears to hear', but that not all who heard His word would believe, obey or understand. The parable of the sower shows that it is possible to 'hear the word' without profit, as James speaks of 'forgetful hearers', and those who are 'hearers only' and not doers of the Word. Having granted all this, there is, as Galatians 3:2 and 5 reveal, 'the hearing of faith'. The Ephesians were reminded that they had 'heard the Word of truth', the gospel of their salvation (Eph. 1:13) which when the fact is repeated reads 'after that ye believed', showing that once again, this is 'the hearing of faith'. In the epistle to the Colossians this same emphasis upon 'hearing' the gospel is found.

'Ye heard before in the word of the truth of the gospel ... since the day ye heard of it, and knew the grace of God in truth' (Col. 1:5,6).

At the great dispensational change, the apostle covered the whole evangelization of the Gentile with the words,

'The salvation of God is sent unto the Gentiles, and ... they will Hear it' (Acts 28:28).

This verse is not only connected with the quotation from Isaiah 6 which immediately precedes it in Acts 28, but is an intentional application of the argument of Romans 10. 'How shall they hear without a preacher? and how shall they preach except they be sent'. While therefore it is sadly true that many may hear the Word of truth and not believe, it is also blessedly

true that 'faith cometh by hearing, and hearing by the Word of God'. We are therefore encouraged to persist in spite of all opposition, for we are using the effectual Word, the one instrument given by God for the production of faith, the word preached being the testimony of God concerning His Son.

'The Sword of the Spirit, which is the Word of God' (Eph. 6:17)

We have seen the operation of the effectual Word from the moment of new-birth, up through the nourishment of the newborn babe, the engrafting of the Word to the building up of the saint in the faith. Parents, planters, builders have been provided for. Christian witness, however, has one further activity which must not be forgotten. Jude not only says 'Beloved, building up yourselves on your most holy faith' (Jude 20), he says also 'Beloved ... ye should earnestly contend for the faith' (Jude 3). To Timothy, Paul gave a charge that he might 'war a good warfare' (1 Tim. 1:18), declaring elsewhere that 'we do not war after the flesh', 'the weapons of our warfare are not carnal' (2 Cor. 10:3,4), even as he further explains that 'we wrestle not against flesh and blood' (Eph. 6:12). The believer who is engaged in this spiritual warfare is provided with one weapon of offence and one only, 'The sword of the Spirit, which is the Word of God' (Eph. 6:17). Protective armour is varied, the loins are girt about with truth; the breastplate is righteousness; the great shield behind which the believer is safe, is the shield of faith; the helmet that protects his head is the helmet of salvation, his feet also are shod with the preparation of the gospel of peace, but one weapon and one only is provided. That is a sword, the sword of the Spirit, and that sword is nothing less than the Word of God. The Greek word for 'sword' is machaira, a compound of mache 'fighting', and airo 'to lift up'. Although fighting is necessarily brought to mind whenever the 'sword' is mentioned in Greek, there is not one occurrence of mache 'fighting' or machomai 'fight' that is commanded in the New Testament, whereas there is one very definite prohibition given: 'The servant of the Lord must not strive, machomai' (2 Tim. 2:24). One would expect in Ephesians 6 with the detailed description of the whole armour of God there provided, that it would be impossible to avoid some reference to fighting, warfare or some other military exercise. Not only is this absence of all military conflict true of Ephesians 6, but if we make a complete survey of all the references to arms, armour, weapons, or soldiers, we shall find no use made of military exercises. As this may sound strange to some, let us go over the ground together.

- To Arm. 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind' (1 Pet. 4:1).
- Armour. 'Let us therefore cast off the works of darkness, and let us put on the armour of light ... put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13:12-14).
'By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left' (2 Cor. 6:7).
- Weapons. 'For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)' (2 Cor. 10:3,4).

The only passage that associates 'warfare' with 'armour' is this last passage, 2 Corinthians 10:3,4, yet if the whole chapter is read, it will be

evident that the apostle is dealing not with foes but with carnal believers, 'casting down imaginations (margin, reasonings logismos) ... bringing into captivity every thought to the obedience of Christ' (2 Cor. 10:5). We look in vain for an external foe in the other passages where arms or armour are used. 'Arm yourselves' truly said Peter, but arm yourselves 'to suffer'. 'Put on the armour of light', said Paul, but the exhortation that follows has no word to say of an external foe, it speaks of walking honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, and when he returns to the subject, instead of repeating his words 'Put on the armour of light', he says, 'But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13:12 -14). In 1 Thessalonians there is a reference to armour. The apostle speaks of 'the breastplate of faith and love' and for a helmet he speaks of 'the hope of salvation', but the context has no word to say of war; it is very similar to that of Romans 13:12 -14. 'They that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate', etc. (1 Thess. 5:4 -8), so that 'that day' should not overtake you as a thief (1 Thess. 5:4). 'The day is at hand' (Rom. 13:12).

When we examine the context of Ephesians 6:14 -17 where 'the whole armour of God' is set out in detail, we find a future 'day' in view, called 'the evil day'. Those against whom the conflict is directed are not flesh and blood, but principalities and powers, the rulers of the 'darkness' of this world. The conflict itself is set forth in terms of 'wrestling', of 'standing' and of 'withstanding'. The apostle knew full well that no Greek athlete ever 'wrestled' clad in armour, consequently he uses the figure of arms and armour not so much to direct the attention to warfare against an external foe, as against the powers of darkness and the lusts of the flesh. Peter speaks of fleshly lusts, which 'war against the soul' (1 Pet. 2:11). James speaks of lusts that 'war' in our members. Consequently while there are most certainly external foes and mighty spiritual powers that are against us, our conflict is rather directed against our own complicity, our own evil desires, our forgetfulness that we are not of the night or darkness, but that we are children of light. The believer is susceptible to temptation along these avenues, and it is in temptation that the Sword of the Spirit is proved to be the effectual Word. Let us stand by and see our great Captain meet His spiritual foe in the wilderness. Let us see how He uses 'the sword of the Spirit, which is the Word of God'.

Matthew 4:1 -11

The first temptation	'Bread'.
The use of the Sword	'It is written'.
The second temptation	'Cast self down'.
The use of the Sword	'It is written again'.
The third temptation	'Worship'.
The use of the Sword	'It is written'.

One lesson however is not brought into prominence by this outline. The Devil himself used the expression 'It is written' when tempting Christ to cast Himself down. Yet it is observed with thanksgiving, that even though the Devil may quote Scripture, and reply in exactly the same language (gegraptai) such quotation of the Scripture does not constitute it 'The Sword of the Spirit', so that there is evidently some condition or qualification that is not on the surface. Let us return to Ephesians 6 for a further

examination. The believer in that passage is not exhorted to 'take the sword of the Spirit' as separate from 'the whole armour of God', neither is the sword of the Spirit named first, but last in the list. Those who have their loins girt about with truth, will find the Word of God an effective weapon, but the Devil is a liar from the beginning, and the Word he quotes is ineffective. Those who wear the breastplate of righteousness, who have their head covered with the helmet of salvation, who are securely protected by the shield of faith, whose feet are shod with the preparation of the gospel of peace, such, acting in character, will find the Word of God 'the Sword of the Spirit' indeed. Mere quotation of Scripture does not constitute 'The Sword of the Spirit'. The chief priests and scribes quoted the Scripture that revealed the birthplace of the Saviour (Matt. 2:6), but it was not to them 'the effectual Word'. The Lord Himself told the Jews that they did indeed search the Scriptures, but in vain, for they did not believe their testimony, nor come to Him (John 5:39 -47). Those who came down to Jerusalem, quoting 'chapter and verse' in their endeavour to place the Galatian believers under the law of Moses (Acts 15:1), quoted Scripture indeed, but it was not 'the effectual Word'. It is evident therefore that something more is intended in Ephesians 6 than a mere knowledge of, or citation of Scripture.

Essential conditions

At the head of this study we have the words: 'The Word of God which effectually worketh', but this is a defective quotation, for the Word effectually worketh 'in you that believe' and we must now consider this verse in full in order that the essential conditions under which the Word becomes effectual may be seen. First, Paul records with unceasing thanksgiving that these Thessalonians received the Word of God. When dealing with 'the engrafted Word' (Jas. 1:21), we observed that the word *dechomai* 'receive' meant to 'embrace' rather than 'take' or 'get', and that is the word used by Paul here in 1 Thessalonians 2:13. How these Thessalonians received the Word is made plain in chapter 1:

'Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe' (1 Thess. 1:6,7).

This was no shallow or perfunctory reception of the Word, for it had been 'received in much tribulation', and tribulation is a great tester. In the parable of the sower, the stony ground is likened to the hearer of the Word, who 'anon with joy receiveth it', but 'when tribulation or persecution ariseth because of the Word, immediately he is offended' (Matt. 13:20,21). Paul knew only too well the sifting power of tribulation, and was greatly concerned lest these Thessalonians should be 'moved' by them (1 Thess. 3:1 - 8). These believers not only received the Word in much tribulation, but they received it 'not as the word of men, but as it is in truth the Word of God'. The critic may quote Scripture, Satan and his ministers may quote Scripture, those who preach 'another' gospel may quote Scripture, but such does not make the word they quote 'the effectual Word'. The attitude of heart that I bring to the Word, will decide what that Word shall be when I attempt to use it. If, to me, it is 'the word of men' all my quotations of its sacred text is in vain. If, to me, it is indeed 'the Word of God', given by inspiration of God, the Scriptures that cannot be broken, the Scriptures endorsed and fulfilled by Christ, it becomes in my hand 'The Sword of the Spirit'. It is the office of the Spirit to glorify the Son of God. It is His greater work to take of the things of Christ and show them to us. The Scriptures can only

be the sword 'of the Spirit' if this, their great purpose is believed and understood.

And so we come to the complete statement of 1 Thessalonians 2:13,

'The Word of God, which effectually worketh also in you that believe'.

The word that is translated 'effectually worketh' is the Greek *energeo* 'to inwork', 'to energize'. The three forms *energeo*, *energeia* and *energes* are translated 'effectual', 'effectually' and 'to work effectually' in the New Testament, and an examination of these occurrences will help us to understand something of the energizing power of the Word. Limiting ourselves to those passages which use the word 'effectual' we observe that:

Energeo 'to inwork or energize' is used in 2 Corinthians 1:6; Galatians 2:8; 1 Thessalonians 2:13 and James 5:16. The things which are said to be 'effectual' in these passages are consolation enabling both Paul and the Corinthians to endure; the equipment of both Peter and Paul for their apostleship; the Word of God, the passage under consideration and the prayer of a righteous man.

Energeia, energy. This is translated 'effectual' in Ephesians 3:7 and 4:16; in the first passage Paul speaks of the gift of the grace of God which enabled him to be the dispenser of the truth of the Mystery, and in the second passage, every member of the Body of Christ is seen to have its appointed and proper function, which, by the working together of every part according to its appointed place and measure, makes for increase or growth.

Energes, powerful. The word occurs but three times in the New Testament. 'A great door and effectual is opened' (1 Cor. 16:9), wrote the apostle concerning an opportunity for service which he desired to seize,

'That the communication of thy faith may become effectual' (Philem. 6),

or speaking generally, that fellowship in faith proves effectual, when it makes for acknowledgment that every good thing that is in us is found and enjoyed 'in Christ Jesus'. It will be seen that this energy comes to the believer through the Risen Christ and is very much associated with Christian service. In our text, however, it is not so much the Word effectually working through us to others that is in mind, but effectually working in those who believe. We must therefore come a little closer and confine our examination to the two epistles to the Thessalonians, where we find two occurrences of *energeo*, and two of *energeia*. These four occurrences form a connected whole, as may be seen by the following:

A	1 Thess.	For this cause.
	2:13.	Word believed, effectually worketh (<i>energeo</i>) in you.
B	2 Thess.	Mystery of iniquity already works (<i>energeo</i>).
	2:7.	But kept in check for a time.
B	2 Thess.	Manifestation Satanic working (<i>energeia</i>).
	2:9.	Signs and lying wonders.
A	2 Thess.	For this cause.
	2:11.	Lie believed, inworking (<i>energeia</i>) error in them.

The solemnity of these passages needs no emphasis. We are transported by these prophetic words to the approaching day of the Lord. As the age

nears its end, as dispensations run out and cease, as all the threads gather to the crisis of the age, so the darkness foretold descends. The end of the Gospel age is evidently one of unbelief, for the Saviour said, 'When the Son of Man cometh, shall He find faith in the earth?' and the implied answer is 'No'. Paul's last epistle, the one that completes his testimony as the Prisoner of Christ Jesus for us Gentiles, speaks of 'perilous times', when men will not endure sound doctrine. Peter also speaks of scoffers who shall figure in the last days, in conformity with these utterances. Paul tells the Thessalonians of the coming day of the Lord and the apostasy that precedes it (2 Thess. 2:3), the rise of the Man of Sin, the son of perdition and the Satanic delusion that descends upon those who have rejected the truth.

'A falling away' supposes at least a previous profession. The darkness of the last days is not so much pagan ignorance, but wilful blindness. Apostasia, the word translated 'a falling away' in 2 Thessalonians 2:3, is rendered 'to forsake' in Acts 21:21, while the word apostasion is translated in its three occurrences 'divorcement' (Matt. 5:31; 19:7; Mark 10:4). Three times in this prophetic chapter does Paul use the word *energeia* or *energeo*, the culminating point being the words of 2 Thessalonians 2:11, 'strong delusion' (Authorized Version); 'a working of error' (Revised Version); 'a misleading influence' (Weymouth 3rd. ed. 1909). Satan's 'working' had been supported with 'all power and signs and lying wonders' (2 Thess. 2:9), and from the verse that follows, it appears that no one will be deceived by this Satanic attempt who is not already disposed to deception by personal and responsible turning from the truth:

'With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved'.

Such we learn are 'damned' for they believe not the truth, and their unbelief is not because of honest doubt, nor of intellectual difficulties but from moral reasons, they 'had pleasure in unrighteousness'. As it was in the beginning, so will it be at the end,

'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ... who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them' (Rom. 1:18,32).

In both Romans 1, and 2 Thessalonians 2, the Greek word *pseudos* 'the lie' is found (Rom. 1:25; 2 Thess. 2:9,11).

'The wrath of God' is a term that needs to be handled with great care. An examination of its usage in the New Testament will show that in most cases, culpable and inexcusable unbelief is in view (Matt. 3:7; John 3:36; Rom. 1:18; 2:5,8; Eph. 5:6; Col. 3:6; 1 Thess. 2:16; Heb. 3.11; 4:3). The references to wrath in Hebrews 3 and 4 speak of the apostasy of the people of Israel, and in Romans 1 of the culpable sinfulness of paganism. It is therefore in blessed contrast to 2 Thessalonians 2:11, that we read in 1 Thessalonians 2:13, of the effectual working of the Word of truth in them that believe. One essential feature of the faith of these believers is that they discriminated between that which was 'the word of men' and that which was 'the Word of God'. Those who make their boast of 'independence' and 'free -thought', are nevertheless in terrible bondage. See how they swallowed the forged letter referred to in 2 Thessalonians 2:1,2, if men will not receive the truth, they will receive the lie. An 'effectual working'

goes on in each case. This is further demonstrated in Ephesians. In Ephesians 1:19 and 20, we read of the 'mighty power' that worketh in the believer, called in Ephesians 3:7; 4:16 'the effectual working of His power'. This is set over against 'The Spirit that now worketh in the children of disobedience ... children of wrath' (Eph. 2:2,3). 'The lie' to pseudos (Eph. 4:25; 2 Thess. 2:11) must be repudiated; the truth must be received and loved.

The Word of Truth is 'effectual', but its working is not controlled by mechanical rules, it works in the moral realm, it 'effectually worketh' in them that believe. To unbelievers it appears as a dead letter, and its rejection opens the mind for that other effectual working 'the strong delusion' that believes 'the lie'. May we, in our ministry to others as well as the application of the truth to ourselves, find it the effectual Word for the child, making him wise unto salvation, for the 'sowing', proving it to be incorruptible seed, for the upbuilding and blessing of all who receive it with meekness and hear it with the hearing of faith.

FUNDAMENTALS OF CHRISTIAN PRACTICE

Prayer, doctrinally and dispensationally considered

A study contributed by Stuart Allen

We are deeply conscious that, to have a share in the ministry of The Berean Expositor, The Berean Forward Movement, and An Alphabetical Analysis is not only a great privilege, but at the same time a real responsibility. In the following studies we intend to dwell upon practical truths which the Scripture indicates should be in the lives of all who love the Lord and the high calling He has so graciously given us. We have the young believer specially in mind, and while some aspects of the truth presented may be elementary to those who are more advanced along the Christian pathway, we ask such to bear with us so that those who are younger in the faith may grow in grace and that we may all not only be rooted in Him (Eph. 3:17) but exhibit that fruit of the Spirit which is so well pleasing in His sight (Gal. 5:22).

To the believer who is going on to spiritual maturity, there can scarcely be a more important subject than that of prayer. Its importance can be gauged by considering the pattern given to us by the ascended Lord Jesus, viz. the great apostle of the Gentiles and his ministry (1 Tim. 1:16).

Even a casual reading of Paul's epistles cannot fail to disclose the large place that prayer occupied in his life and witness. It is no overstatement of truth to say that these were literally steeped in prayer. No less than six times in his letters does the apostle declare that he prayed 'without ceasing'. On the surface this appears to be an exaggeration. How could a man write such a passage as 2 Corinthians 11:21 -31, describe his sufferings for Christ, his tremendous responsibilities, his untiring work, that could have left little time for what we call leisure, yet declare that he never left off praying?

If we limit prayer to drawing aside in secret upon our knees, and pouring out our hearts to God, it is obvious that the apostle could have had very little time so to do. But prayer, in its essence, is an attitude of the new nature and the renewed mind to God. It is one that is constantly in

touch with Him in fellowship and communion, and that in spite of all external pressure of circumstances.

Paul could therefore declare in truth that his prayer life was continuous and uninterrupted, and those who follow him even as he followed Christ, will ever desire to know in daily experience such a blessed spiritual condition.

In considering this vital subject, let us look at the words used by the Holy Spirit in the New Testament that are translated 'to pray'.

Deomai occurs 22 times and is rendered in the Authorized Version 'pray' 12 times, 'beseech' 9 times and 'make request' once.

Its root meaning is to be in want or need, and this expresses one of the basic conceptions of prayer, a consciousness, on the part of the believer, of his weakness and insufficiency, and a desire to come into living touch with the Almighty One Who declared 'All power is given unto Me in heaven and in earth' (Matt. 28:18).

Euchomai, to wish strongly, occurs 8 times and is translated both 'pray' and 'wish'. Its compound proseuchomai is of more frequent occurrence, 87 times in all, 83 of which are translated 'pray'. Here prayer is the expression of a strong desire to the Lord, either personal or in respect of others.

Erotao, to interrogate, to ask. Out of 58 occurrences in the New Testament, fourteen times the word is rendered 'pray'.

'To interrogate, to ask, implying familiarity, if not equality; hence never used of our prayers to God, while it is used of Christ's prayer to the Father' (John 14:16; 16:26; 17:9,15,20). (Critical Lexicon and Concordance to N.T., E. W. Bullinger, D.D.).

It is the word that is consistently used in the Gospel of John which stresses the Lord's Deity.

Parakaleo, to call beside or near, in order that the person concerned may assist. The word is used 105 times in the New Testament. Among its usages, three times it is rendered 'intreat', six times 'pray' and 43 times 'beseech'. Again the conception behind the word is one of need and the calling to our side of the Lord to help and strengthen. It comes over into our language as paraclete and is applied to the Holy Spirit (John 14:16 Comforter) and to the Lord Jesus Christ (1 John 2:1 Advocate).

To the foregoing Greek words must be added the word enteuxis -- intercession. The word means a falling in with or coming together, and then to intercede, specially with relation to the needs of others. This is perhaps the highest conception of prayer, where self is relegated to the background and the welfare of others is put first and foremost.

In 1 Timothy 2:1 the apostle says, 'I exhort therefore, that, first of all, supplications (deesis from deomai), prayers (proseuche from proseuchomai), intercessions (enteuxis) and giving of thanks (eucharistia) be made for all men'. This covers prayer in a wider sense and gives us an indication what our prayer life should be like, and the range it should cover.

At this juncture we may well pause to ask ourselves, What is the purpose behind prayer? Is it a means of extracting something from God that He would otherwise be unwilling to give? Or is it its effect upon us in some way?

As we survey the evangelical world, we find a multitude of conceptions existing among believers. Some talk of 'prayer warfare'. Are we justified in regarding prayer as an offensive weapon? The answer to these and all other spiritual problems is only found within the range of inspired Scripture. Ephesians 6 is the passage generally alluded to in connection with this idea. Here we have a description of the 'whole armour (panoply) of God' which is for the believer with a view to the 'evil day' (Eph. 6:13). A careful reading will show that this armour is sixfold, five pieces being for the defensive, and only one offensive weapon and that is not prayer, but the Word of God, the Sword of the Spirit. Prayer does not occur at all in the symbolism of the armour, but follows on in verse 18. We do not deny that the believer who has taken to himself the whole armour of God, will also use to the utmost the privilege of prayer, but this does not of necessity turn it into an offensive weapon. Rather is it more protective than offensive.

Let us consider what prayer does for the believer and we may then appreciate something more of its supreme importance in our daily lives. We may remind ourselves to begin with, that there is no such thing as unanswered prayer. If we have waited upon the Lord for a certain thing, and in His wisdom it is not granted, the answer is 'No', and 'No' is as much an answer from Him as 'Yes'. Paul himself learnt this lesson. Three times he earnestly prayed and asked the Lord to remove his 'thorn in the flesh' (2 Cor. 12:8). The Divine answer was 'No' but the glorious experience of the added grace and strength imparted to him more than compensated for the negative answer to his prayer. Wise are we if we can take the Lord's refusals without being offended, and have a complete trust in His matchless wisdom and love for each one of us, a love that will not allow Him to grant us things that would be to our harm.

True prayer gives access to the Father

To appreciate this properly, we should put ourselves back into Old Testament times. Do we realize that, prior to the all-sufficient Offering on Calvary, no believer ever enjoyed access into God's presence? Jehovah surrounded Himself with barriers of sacrifice and priesthood to impress upon His people the fact that sin separates Himself eternally from fallen man and until the One Offering for sin had been made and sin put away righteously, there could be no possibility of access in the fullest sense to Himself. Let us consider the following verses:

'The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing' (Heb. 9:8).

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus' (Heb. 10:19).

We may point out, in passing, that the right to enter into the holiest of all did not confer upon believers of the Acts period the tremendous privilege of dwelling there for ever. To enter there by prayer is one thing, but to be seated there in Christ Jesus, to have one's permanent homeland

there, is quite another (Eph. 2:6; Phil. 3:20 R.V.). This is the exclusive privilege of the One Body and it is revealed in all its fulness in the second chapter of the epistle to the Ephesians.

Every time we pray, we are able to draw near to God in a sense that no Old Testament saint was able to do, and this fact alone should remind us of the inestimable privilege that prayer confers upon us. It should prevent us from thoughtlessly rushing into the Lord's presence.

In praying we are coming into the audience chamber of the King of kings, but lest this should daunt us, we remember that this glorious One is also our Saviour and our Head.

True prayer gives fellowship and communion with God

When believers speak of fellowship, they usually mean spiritual intercourse with one another, and this is a beautiful feature of the Christian life. The apostle John, however, reminds us of a far more important aspect of fellowship: 'Truly our fellowship (koinonia) is with the Father, and with His Son Jesus Christ' (1 John 1:3).

The Greek koinonia means something that is shared or one has in common with someone else, so leading to the thought of communion. Thus, in a wonderful way, prayer brings us into communion with our Heavenly Father and we have the joy of talking with Him at any and all times. God forbid that we should ever regard prayer as a Christian act to be engaged in only when we want something, but rather learn, in a practical way, what day by day fellowship with the Father means, its wonder, privilege and joy.

Just as breathing is the natural expression of physical life, so should prayer be the normal and continuous expression of our spiritual life.

True prayer puts God first, others second, and self last

In the prayer which our Lord taught His disciples, which is a model prayer for the subjects of the earthly kingdom, the Lord commences with: 'Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done ...'. Thus we have four references to God before we reach 'Give us this day our daily bread' (Matt. 6:9 -11). Likewise the recorded prayers of the apostle Paul abound with concern for others (see Rom. 1:9 -12; 1 Cor. 1:4 -7; Eph. 1:16 -23; Phil. 1:4 -11; Col. 1:3 -6; 1 Thess. 1:2 -4). These references not only make this clear, but also contain the element of thanksgiving which is most important. As long as we are conscious of the Lord's abiding goodness to each one of us, we are not likely to stray from the path of His revealed will. It was when Israel of old ceased to be thankful that they forgot God's loving-kindness and wonder -working on their behalf, and their heart turned back to Egypt (a type of the world) and its allurements.

It was also true of the nations at Babel. They knew God yet glorified Him not as God, neither were they thankful (Rom. 1:21), and thus started the terrible declension that the remainder of this chapter reveals. A thankful mind is a great preservative against evil, and we are not ever likely to weary the Lord by including it continually in our prayers in a heartfelt manner.

True prayer rests upon and claims God's promises

It is a significant fact that all the outstanding characters in Scripture have been men and women who knew how to pray, and a careful study of their prayers will show that these are based upon the Word of God and the promises contained therein.

We think of Elijah. James, in his epistle, brings forward Elijah as an example of effectual praying (5:17). He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. He prayed again and the heaven gave rain, and the earth brought forth her fruit (verses 17 and 18). Now this was remarkable indeed, and on the surface it looked as though the prophet had some extraordinary power to accomplish this miracle. But it should be remembered that this prayer was based upon the Word of God:

'And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day ... that I will give you the rain of your land in his due season ... Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit' (Deut. 11:13 -17).

Elijah, in a time of Israel's apostasy, was simply asking the Lord to carry out His Word, His written threats as well as His promises, in order to bring back the sinful nation to repentance.

Or let us take the case of David. After thanking God for all His gracious revelation of His purposes concerning himself he says, 'Therefore now, Lord, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, and do as Thou hast said' (1 Chron. 17:23). God loves to be reminded of the promises of His Word, which are ours in Christ.

If our praying is to be effective, it must be likewise based upon the unchanging Word, but to this we must add the injunction of 2 Timothy 2:15. If we base our prayer upon Scripture or promises relating to a calling other than that to which we belong, can we expect God to hear and answer? Most assuredly not in the affirmative, unless those promises are true for all time and all the callings of the redeemed. Right division is eminently practical in this respect as in every way. We must get to know our Divine calling before we can begin to pray properly. Many children of God are asking Him for all kinds of things pertaining to Scriptures that do not apply to them or which belong to another time period, and they are disappointed and frustrated because they have a silent heaven. Let us search our prayer life and make sure we are not perpetuating the same error.

True prayer watches and waits for the Lord's answer

The prophet Habakkuk not only prayed, but stood upon his watchtower to see what the Lord would say in reply (Hab. 2:1). The Lord Jesus not only exhorted His disciples to pray, but to watch as well as pray (Mark 13:35 -37; Luke 21:36). In the last reference the word translated 'watch' is *agrupneo*, which literally means to be sleepless or to keep wide awake. Can it be that we sometimes pray to the Lord and then, as it were, go to sleep and forget? Did not many of the Pentecostal Church do this very thing? They were

concerned that Peter had been imprisoned by Herod. 'Peter was therefore kept in prison: but prayer was made without ceasing of the church unto God for him' (Acts 12:5). God was graciously pleased to answer this prayer and release His servant, who thereupon came to the house of Mary the mother of John, where 'many were gathered together praying' (verse 12), and knocked at the door of the gate. When the damsel Rhoda, who recognized Peter's voice, ran to tell them, they said to her 'thou art mad' (verse 15). 'But Peter continued knocking: and when they had opened the door, and saw him, they were astonished' (verse 16).

Now this was praying, but it was certainly not watching and praying, for when the answer came, they were unprepared for it. However, we have no stones to throw at these believers, for how many times in the experience of both the writer and reader has this not been repeated? May God keep us wide awake to recognize immediately His answers to our petitions:

'Continue in prayer, and watch in the same with thanksgiving' (Col. 4:2).

True prayer has an intensity and earnestness behind it

We know little of Epaphras and his ministry, but of two things we can be certain; his keenness and practical love for the saints at Colosse and Laodicea (Col. 4:13), and his vital prayer life:

'Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God' (Col. 4:12).

'Labouring fervently' is a translation of the Greek word agonizomai. While it would be going too far to translate this word 'agonize' as some have done, it has in its composition the word agon meaning 'a race or contest', and it brings before our mind the fact that effective praying has behind it an intensity of effort compared to an athlete running a race. Does this characteristic truthfully describe our praying? An apathetic or spasmodic prayer life accomplishes nothing, and often we may be convicted of laxity in this respect.

True prayer is offered to God the Father in Christ's Name

In the New Testament, prayer is always directed to God the Father (Eph. 3:14), offered in the name of the Lord Jesus (Eph. 3:21) and interpreted by the Holy Spirit (Rom. 8:26). How often have we heard in public, prayer finished with the phrase 'for Christ's sake, Amen' and so rushed over as though it was of little importance and merely a formal or correct way of concluding. Do we realize that it is only because of the Lord Jesus Christ and His precious redemptive work that prayer is possible at all? If we do, then we shall be very conscious of this supreme fact as we pray and ask that all His fragrance should be cast over all our spiritual breathings to God.

True prayer is protective

The Lord Jesus, looking ahead to Peter's denial of Himself, says to him: 'Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not' (Luke 22:31,32). Literally the words read, 'I have prayed (peri) around thee'. Peter was, as it were, surrounded with a wall of protective prayer by the Lord and in spite of his

weakness and failure, his faith was preserved thereby. No wonder he was so soon to be smitten with remorse and turn back to Him, from his grievous fall, with true repentance.

The Lord uses the same expression in John 17:9,20. 'I pray for (peri) them, I pray not for (peri) the world' (verse 9). 'Neither pray I for (peri) these alone, but also for (peri) those who shall believe on Me through their word' (verse 20).

Paul, in his concern for the Thessalonian and Colossian saints uses the same thought (2 Thess. 1:11; Col. 1:3). Do we uphold in prayer those who are in special need in this way? It may be that distance separates such from us, but prayer can annihilate the greatest distance and protect them from harm and danger.

True prayer makes doctrine real and experimental

In Ephesians 1:3 -14 the apostle Paul covers a tremendous sweep of doctrine, revealing the magnitude of the Father's will, the Son's redemptive work and the Holy Spirit's present witness. But this did not exhaust what he had to teach the Ephesian saints. Before he proceeds further, he begins to pray that the truth so far given may become real and experimental to each of his readers (verses 15 -23). Every public Bible reading and every private reading of the Scriptures should send us to our knees and make us realize the increasing responsibility that every revelation of Truth brings, and the need that we should not only receive it as Truth (Eph. 1:17), but practically acknowledge it in our walk and witness day by day. Reading about our inheritance in Christ, is like viewing it afar off. Prayer brings it near and makes it our own possession.

'And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us' (1 John 5:14).

True prayer will conform to the will of God

On reaching this point, we have come to the centre of the purpose of all prayer, that is, to bring each one of us into conformity to the Lord's will, whatever that may involve. Alas, so many of us journey such a long way along the road of Christian experience before we reach this point. When we can honestly and truthfully say we long for nothing so much as His will in our lives, whatever that may cost, and when our wills are completely submerged in His, we have progressed far towards the goal of spiritual maturity. We shall not reach this stage until we know something of the deception, frailty and sinfulness of our own hearts, and, at the same time, the boundless love and infinite concern for our eternal happiness that exists in the heart of our Heavenly Father towards each one of us. Then, and not till then, can we say as the Saviour did, 'Thy will, not mine, be done' (Luke 22:42).

CONDITIONS THAT GOVERN THE ANSWERING OF PRAYER

At this point it may be good to realize afresh from God's Word what are the conditions for obtaining affirmative answers to our prayers.

There must be an abandonment of all known sin in our lives

The Old Testament saints had to learn this lesson:

'If I regard iniquity in my heart, the Lord will not hear me' (Psa. 66:18).

'Bring no more vain oblations; incense is an abomination unto Me ... Your new moons and your appointed feasts My soul hateth ... And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood' (Isa. 1:13 -15).

'Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear' (Isa. 59:1,2).

Both John and James, in their epistles, stress the same truth:

'Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight' (1 John 3:22).

'The effectual fervent prayer of a righteous man availeth much' (James 5:16).

Members of the Body of Christ are warned against giving place to the Devil, thus grieving the Holy Spirit (Eph. 4:27,30), and causing prayer to be disregarded by God.

There must be a practical realization of the truth of Sanctification

The root meaning of sanctification is separation, with its twofold aspect of being separated from the world and separated to the Lord, for the fulfilment of His will in daily service.

When the judgment upon the cities of the plain was impending, there were two believers who figure largely in the story. One was inside the city of Sodom, namely Lot, and one was outside the city, namely Abraham. Although Lot was vexed every day by the sin which surrounded him (2 Pet. 2:7) we have no record of any prayer on his part on behalf of Sodom, and finally we know that God had to drag him out that he might not be involved in its doom. He is a type of the believer who is not only in the world but of the world and knows little of sanctification in practice. It was left to Abraham, the separated one, to intercede for these wicked cities (Gen. 18:16 -33).

It is impossible for a believer who has too close a contact with a world which is under the domination of Satan (Eph. 2:2,3) to pray effectively. We must, in practice, be outside the enemy's camp if we wish to accomplish anything for those who are still inside it.

There must be no self -motive in prayer

'Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts' (James 4:3).

The Greek word hedone translated 'lust' is elsewhere rendered 'pleasure' and is used in the parable of the Sower to describe those who fall among thorns and are choked with cares and riches and pleasures of this life and bring no fruit to perfection (Luke 8:14). Sometimes it is a good thing to take stock of ourselves, searching our hearts and asking whether the things we constantly ask of God are for His glory, the blessing of others, or

are they for the gratification of our desires? Is He and His service first and last, and self excluded?

Undispensational praying

We have before commented on this very prevalent source of denied petitions. If dispensational truth means anything at all it will have a practical bearing upon every phase of our life including our praying. We must learn to pray in harmony with our calling. It is not sufficient to quote any verse from the Bible and expect it to be a sufficient basis for the Lord to answer our requests. How many believers have claimed such promises as Matthew 21:22 'And all things, whatsoever ye shall ask in prayer, believing, ye shall receive', only to reap disappointment which has staggered them! It is easy to explain the failure by reading into the promise conditions which are not there. The answer to the problem is to be found, not in tampering with the Lord's words, but in rightly dividing the Word of Truth. Again, if instead of a slavish adherence to the 'Lord's Prayer', the magnificent prayers of Ephesians 1 and 3 were used by God's people more frequently, would there not be a greater growth in grace and a deeper appreciation of the high calling of God in Christ Jesus, and also of His will?

There must be perseverance with our praying

The apostle Paul exhorted the saints at Colosse to continue in prayer (4:2). The word here is *proskartereo*. It occurs in Mark 3:9, 'And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him'. Just as the purpose of this little ship was to be put at the Lord's disposal and wait for Him to use as He willed, so the believer, when he reaches the point in his spiritual growth where he earnestly longs for God's will, will likewise wait upon Him by continued prayer and watch for every indication of His hand to this end.

However, we must utter a word of warning. Persevering prayer to know our heavenly Father's will is one thing, but persistent praying that is outside His will may bring an answer that is terrible in the extreme. We think back on Israel's experience when, not satisfied with the gracious provision of the manna, 'angel's food' as Scripture terms it, they longed for flesh such as they had in Egypt. The whole of Numbers chapter 11 should be studied in this connection. Did God answer their prayer? Yes, indeed He did, but with dreadful consequences as the context indicates.

The Psalmist's comment is:

'They ... lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul' (Psa. 106:13-15).

Here was a terrible answer, consequent upon their determination to get something that was outside the will of God. Let us ever remember that He is always more ready to answer than we are to pray, and that persevering prayer is necessary, not because He is aloof and unwilling, needing constant worrying that the answer may be wrung out of Him, but rather that the waiting time is for our spiritual growth, discipline and appreciation of His goodness. Let us not interpret beseeching as though it were besieging. Just as a wise and loving parent makes every provision for the needs of his child, yet he trains that child, to ask for these things and say 'please', and

'thank you' when they are granted. Likewise our Heavenly Father deals in His grace and loving -kindness with us and teaches the true reason for prayer, to realize our utter dependence upon Him for all things necessary to Christian life and service, and a desire to be filled with a knowledge of His will in all wisdom and spiritual understanding (Col. 1:9).

This lesson is not peculiar to the dispensation of the Mystery. Through the prophet Ezekiel God had made known His will to Israel and showed what He was willing to do for them in restoration and blessing (Ezek. 36:24 - 36). But, although this was true, the earthly people had to learn the lesson of prayer:

'I will yet for this be enquired of by the house of Israel, to do it for them' (verse 37).

There are two opposing schools of thought among believers regarding prayer. One stresses the fact that God is sovereign and is working all things after the counsel of His own will (Eph. 1:11) and that nothing can hinder the fulfilment of His plans. To such, prayer cannot forward or retard His purposes and is likely to be undervalued. The other lays stress upon the responsibility of the believer and the fact that unbelief limits the Holy One of Israel (Matt. 13:58). Such will talk of God being unable to work because of prayerlessness and of true prayer 'moving the Hand that moves the world'. It is very much like the arguments for free will set up against election. The truth lies, as it so often does, midway between these two extremes. It is important to realize that God has a glorious plan for both the heavens and the earth, and that, finally, this plan cannot possibly miscarry. Not to appreciate this would cause utter despair and make mockery of all Christian effort.

At the same time, if redemption means anything at all, it signifies that the believer is not only alive spiritually, but free; free to choose the way of the flesh and self -gratification, as well as the will of the Lord. And it is here that the supreme importance of prayer becomes manifest. If God is working to a plan and chooses to use redeemed human lives to carry it out, then the question arises as to what part each of us is going to play in its unfolding. The importance of this can hardly be overemphasized. Does it not mean that we must go to the Throne of Grace constantly and ask 'Lord, what wilt Thou have me to do?' (Acts 9:6). We are assured by the apostle Paul that it is according to the 'effectual working in the measure of every part' that the Body grows (Eph. 4:16), and this will only take place when every member of the Church is doing just the work intended by our Heavenly Father and none other. What this involves can only be discovered by prayer and waiting upon God.

As there are no useless members in the physical body, so there should be none in the spiritual Body. That prayer does make a difference, the following Scriptures make abundantly clear:

'Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified ... and that we may be delivered from unreasonable and wicked men' (2 Thess. 3:1,2).

Now it could be argued that it was obviously the Lord's will that His Word should run unhindered and be glorified. If so, then why the need for prayer? But the apostle knew how easily the human factor could enter in and the flesh and the Devil intrude, and so hinder God's work:

'Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds' (Col. 4:3).

The same thought occurs here, but this time Paul is thinking of himself and any possible failure on his part to make known the great Secret:

'For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ' (Phil. 1:19).

Whether we take salvation to mean Paul's deliverance from prison or in a much deeper sense, his salvation with age abiding glory (2 Tim. 2:10), is not our concern at the moment. It is clear that the suffering he was undergoing in his Roman prison was for the Lord's gain and the furtherance of the truth, and the prayers of the Philippian saints contributed a vital part to this great end.

Whether this would have happened if the church at Philippi had not constantly remembered the apostle in prayer, it is idle to speculate, but it is quite evident that Paul took them as a factor to be reckoned with in the outworking of the Lord's will for himself:

'But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you' (Philem. 22).

Here, quite obviously, the apostle is contemplating the possibility of his being set free from prison and in a position to visit Philemon; and this possibility is inextricably woven with Philemon's intercession for his release. If prayer makes no difference to the daily happenings in our lives, why should Paul say, 'I trust that through, or, on account of (dia) your prayers, I shall be given unto you'? (22).

'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together (sunagonizomai) with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed' (Rom. 15:30 -32).

Here Paul asks prayer for four important things concerning himself and mentions God's will regarding them. If the fulfilment of this will was automatic, there would be no need of such prayer, but it is evident that the apostle did not so regard it, but rather that the petitions of the Church at Rome could materially help forward the fulfilment of his desire.

We trust that careful consideration of these passages will impress upon the mind of both writer and reader how vastly important our daily prayer - life is and how it can very practically affect not only our own Christian service but also the service of others.

From time to time we come across believers who are exercised about their sphere of service and witness for the Lord. They are rightly concerned about these things. It is not our province to direct the conscience of such, but this we can say that here is a supreme ministry we can all engage in, namely that of intercession. It will cost us something in time and perhaps

in other ways, and we shall get no human commendation for it, as it is a thing only known to us and our Saviour.

Just as in our physical bodies there are organs like the heart and lungs doing vital work, yet are never seen like the external members as the hands and feet, so believers who engage in this vital activity behind the scenes may be doing as much in the Lord's sight as those whose service is in the open and manifest to all. The reader will remember the wonderful type given in Exodus 17:8 -13. Joshua and his men were fighting strenuously with Amalek in the valley, but it was the man unseen at the hill top who controlled the battle, namely Moses:

'When Moses held up his hand ... Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun' (Exod. 17:11,12).

Do we who value dispensational truth and the glories of the dispensation of the Mystery, uphold our leaders like this in prayer? Oh, the need today for many like Aaron and Hur! As we look around us we see a growing apathy to spiritual things in general and to our calling in particular. Christian walk and witness is getting more difficult as the weeks and months pass. We may put this down to the increasing apostasy and declension which marks the end of the age and we may be right in so doing. But can it be that we have not yet fully realized the possibilities latent in a vital prayer -life and that the lack of results which we deplore may be due to the fact that we have sown the seed of the written and spoken word and then forgotten to water it by the ministry of prayer? Only then can we expect the increase or growth that God alone can give (1 Cor. 3:6,7).

When John in his Apocalyptic vision sees the twenty -four elders before the Throne, he tells us that each one had a golden vial 'full of odours, which are the prayers of saints' (Rev. 5:8). So, in symbol, the prayers of God's people ascend to Him as something inexpressibly precious and fragrant. What encouragement we have then to come constantly to the Throne of grace and share in this wonderful ministry of intercession!

Persevering prayer along the lines of the will of God does make a difference, and if our studies on this subject come as a challenge to each of us as we consider the poverty of our prayer -life, may God give us grace to use, as we have never done before, this matchless privilege, and so be blessed of Him increasingly in making known His transcendent riches of grace and glory in the saving, calling out, and upbuilding of those chosen in Christ before the overthrow of the world, to inherit the Heavenly holiest of all for all eternity:

'Continue in prayer, and watch in the same with thanksgiving' (Col. 4:2).

THE TWO NATURES AND THE SOUL

A Question of Balance

A study contributed by Stuart Allen

A true understanding of the doctrine of the two natures in the believer is vital to a well -balanced Christian walk and witness. Many readers will know the booklet *The Two Natures in the Child of God* by Dr. E. W. Bullinger. It is a classic, and should be studied by all who want guidance in this important truth. However, we feel that, in order to get a complete picture, a consideration of the soul must be given. While it is right to say every believer in the Lord Jesus Christ has two natures, yet these two natures do not sum up the whole of his personality, for he has a body and five senses as well, and of necessity these play a great part in his daily life and service. Let us now consider what the Scriptures teach concerning the two natures. It is humiliating to realize that every human being, however fine in character, has inherited from our sinful first parents, Adam and Eve, a corrupted nature. This is described in several ways in the Word of God.

The Flesh

While this word is often used of the literal flesh of the body (e.g. Gen. 2:21) and also of this present life (the life that I now live in the flesh, Gal. 2:20), it is used in the sense mentioned above, namely the seat of corruption which is passed on to the whole human race by fallen Adam. Of all writers in the New Testament, the apostle Paul uses it most frequently in this sense:

'And you hath He quickened, who were dead in trespasses and sins ... among whom also we all had our conversation (manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others' (Eph. 2:1 -3).

'And they that are Christ's have crucified the flesh with the affections and lusts' (Gal. 5:24).

The Carnal Mind

This is another aspect of the old nature and deals with its thinking. Paul uses the phrase in Romans 8:7 and the margin gives the literal reading, 'the minding of the flesh'. All such thinking, however refined and attractive it may appear, is stated to be 'enmity against God' and not 'subject to the law of God' (verse 7). Like water, it cannot rise above its own level, and it is utterly impossible for the flesh, or its thoughts and ways, to comprehend the things of God. Sin has darkened the human mind (Eph. 4:18) so that,

'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor. 2:14).

Closely linked with the carnal mind is the heart which by nature is deceitful and desperately wicked (Jer. 17:9). The Lord Jesus Himself declared,

'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies' (Matt. 15:19).

The Old Man

This is another Scriptural name for the sinful nature of man, and it is peculiar to the apostle Paul's writings:

'That ye put off concerning the former conversation (manner of life) the old man, which is corrupt according to the deceitful lusts' (Eph. 4:22).

'Knowing this, that our old man is (was) crucified with Him, that the body of sin might be destroyed (made inoperative), that henceforth we should not serve sin' (Rom. 6:6).

It is important to realize that although the English word 'lust' has narrowed itself down to one particular bad meaning, the Greek word epithumia (translated 'lust') is wider and can be used of any strong desire of the human mind. It is used in a good sense in the following passages:

'Having a desire to depart, and to be with Christ' (Phil. 1:23).

'We ... endeavoured the more abundantly to see your face with great desire' (1 Thess. 2:17).

'With desire I have desired to eat this passover with you' (Luke 22:15).

The manifestation of the old nature must not be restricted to the grosser sins of the flesh. The educated and the refined have just the same inherent corruption as the immoral, and their thoughts and desires, unless touched by God's redeeming grace, likewise fall short of His standards. The flesh can even take to religion, but it remains flesh nevertheless, for the Lord declared,

'That which is born of the flesh is (and remains) flesh; and that which is born of the Spirit is (and remains) spirit' (John 3:6).

'It is the Spirit that quickeneth; the flesh profiteth nothing' (John 6:63).

And Paul also testifies:

'For I know that in me (that is, in my flesh,) dwelleth no good thing' (Rom. 7:18).

It is obvious that the Word of God does not flatter human nature. Rather does it show it in its true colours and thereby arouses all the latent hostility and enmity that is there because of sin. Men and women hate to be told they are sinners in God's sight. Nevertheless the first stage in true understanding is to accept God's verdict on the old nature and to realize that it is corrupt and its end is death (Rom. 8:6); thus far concerning the old nature -- flesh.

The New Nature -- spirit

In spite of popular theology the Scriptures give no indication that the flesh is ever changed or improved. Even Christians may sing:

'O Thou Spirit Divine
All my nature refine',

but the fact remains that God never does so, for it is not His will to patch up or improve what man has marred. Rather He commences afresh:

'If any man be in Christ, he is a new creation' (2 Cor. 5:17 R.V. margin).

This is by the operation of the Holy Spirit, Who, at the salvation of the sinner, gives a Divine gift to the one who believes in Christ, so that it can be said:

'That which is born of the Spirit (the Giver) is spirit' (His gift, the new nature) (John 3:6),

and such a one is said to be 'a partaker of the Divine nature' (2 Pet. 1:4). This nature like God Himself is sinless and perfect.

The New Man and the Inward Man

Apart from the new man of Ephesians 2:15, which deals with the church of the One Body collectively, this phrase relates to the new nature in contrast to the flesh, the 'old man', and is 'renewed day by day' (2 Cor. 4:16), and further 'renewed in knowledge after the image of Him that created him' (Col. 3:10).

Just as we have seen that the flesh is not improved by God, so also there is no possibility of it being changed into spirit or the new nature. Consequently these two are for ever opposed and give rise to that conflict in the believer that is so graphically described by Paul in the seventh chapter of Romans. And in Galatians 5:17 he writes:

'For the flesh (the old nature) lusteth against the Spirit (the new nature), and the Spirit (the new nature) against the flesh (the old nature): and these are contrary the one to the other: so that ye cannot do the things that ye would'.

This experience leads on to the heart -searching cry of Romans 7:24: 'O wretched man that I am! who shall deliver me from the body of this death?' The solution to this tremendous problem is beyond either the wisdom or the strength of man. It is only found by reading the next verse:

'I thank God through Jesus Christ our Lord'.

He alone can deal, not only with our individual sins, but with the root, namely Sin -- which is found in the old nature:

'Knowing this, that our old man was crucified (aorist tense) with Him, that the body of sin might be rendered inoperative' (Rom. 6:6 author's translation).

The Authorized Version translates *katargeo* 'destroyed', but this is too strong, for the word means 'to put out of working order' or make of none effect (Rom. 4:14; Gal. 3:17). The old nature is not abolished in this life, as the daily experience of every believer testifies. It remains with us until the end of our earthly pathway and our hope is realized, but the Word of God assures us that it was crucified with Christ at Calvary and therefore in God's plan finished and given over to death, and the only way to put it out of working order is continually to count upon this glorious fact:

'Likewise reckon ye also yourselves to be dead indeed unto sin' (Rom. 6:11).

Note it does not say 'feel yourselves to be dead to sin'. If we waited for this, we should wait for ever, but we are urged to count upon the fact that this sinful nature was put to death by God when His Son died upon the Cross, and then, and only then, will it be rendered inoperative.

However we must not stay here, for this is only half the truth. We are to count upon something else, namely that we have been made 'alive unto God through Jesus Christ our Lord' (verse 11), and have a new nature through which the Holy Spirit can operate and control us. We are now on resurrection ground; hence the promise: 'Walk in the spirit (by the new nature), and ye shall not fulfil the desire of the flesh' (the old nature) (Gal. 5:16). From this it is clear that the two natures cannot operate at one and the same time, and if we choose to follow the dictates of the new nature (and the Holy Spirit working through that divine nature), then the old man cannot function. It is put out of working order, and we can be freed, in daily experience, from the domination of sin, and produce the ninefold fruit of the new nature to the praise and glory of God, as detailed in Galatians 5:22,23.

Soul and Spirit

We have now reviewed the teaching of the Word regarding the two natures in the child of God and have found that its practical outworking is related to both death and life. 'Reckon ye also yourselves to be dead indeed unto sin' (Rom. 6:11) is but part of the truth. Too often the conception of practical sanctification stops here. But we may well ask of what use is a dead man in Christian witness? The apostle Paul hastens to add that a further reckoning is necessary. 'Reckon yourselves ... alive unto God through Jesus Christ our Lord'. This second reckoning puts us out of the sphere of death into that of resurrection life and all it implies, making us able and ready for the daily outworking of the Lord's will, whatever that may involve.

We may now ask whether all actions and feelings in the redeemed child of God can be related either to the old nature or the new? If they can, then many of our daily problems could be simplified. For instance, if a believer looks upon a glorious sunset or a work of art and enjoys the exquisite blending of colour, which nature is he satisfying, old or new? If he listens to the fifth symphony by Beethoven, played by a first -class orchestra and conductor, giving a first -class interpretation, and his ears enjoy this great piece of architecture in sound, which nature is he satisfying, old or new? Some would say, without hesitation, the old nature, but they would be wrong. The answer is neither. The basis of the appeal to the eye or the ear is not found in either of the two natures, but is related to the constitution of man as a living soul. A consideration in detail of the soul is not possible here, when one remembers that the word nephesh occurs 754 times in the Old Testament and psuche 105 times in the New, making a total of 859 occurrences. The gulf between popular theology and the Scriptures becomes more and more evident as the subject is studied. Tradition speaks of man 'having a soul', but the Word of God asserts that he is one (Gen. 2:7) and moreover links the soul with the five bodily senses. It is stated to be in the blood (Lev. 17:11,14; Deut. 12:23), where the word 'life' is the Hebrew nephesh, soul. The blood is the seat of sensation, as we well know when a limb is deprived of it, and 'goes to sleep' as we say, and becomes quite numb and void of feeling. The return of blood to the affected part brings back sensation ('pins and needles').

Man, as at present constituted, is bounded by feeling and sensation, and thus came from the hands of his Maker as a living soul.

There is a system of theology which refers disparagingly to the soul and almost treats it as though it were sinful. This or that action is referred to as being soulish, the inference being that in the believer, the soul should be treated almost as if it were the old nature and given over to death. Such an attitude is not Scriptural, it is in fact a libel upon God as Creator, for as we have seen, Adam left the Hands of his Maker a living soul and a perfect creation. The apostle Paul in 1 Corinthians 15 does not hesitate to say concerning the body:

'It is sown a natural (Gk. psuchikos -- soulish) body (the act of creation); it is raised a spiritual body. There is a natural (soulish) body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ... Howbeit that was not first which is spiritual, but that which is natural (soulish)' (1 Cor. 15:44 -46).

Scripture nowhere asserts that the soul has to be modified or annihilated when a person believes in Christ. Saved people can take the delights of the eye and the ear and the other bodily senses as gracious gifts from our Heavenly Father's hands, Who has given us all things richly to enjoy. It is all a question of balance and proportion; of legitimate use and not abuse. Some Christians are trying to live as though they consisted only of a body and a new nature. They are trying to fit in now what will only be true in resurrection, namely, a spiritual body. Such a course of action can only result in lopsidedness of Christian character, however 'spiritual' it may appear on the surface. We write like this because we feel sure some are needlessly in bondage over these things.

There is a sphere, however, where the soul is rigorously excluded. This is the realm of worship. In the Gospels both the Father and the Son are represented as seekers:

'For the Son of man is come to seek and to save that which was lost' (Luke 19:10).

'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is spirit: and they that worship Him must worship Him in spirit and in truth' (John 4:23,24).

With the same intensity that the Son seeks the lost, so the Father seeks true worshippers. As He scrutinizes the various sects of Christendom specially on Sundays, how many does He find?

The only worship He can accept is that which comes from the new nature (spirit). It must be truly in spirit and not just from the senses (the soul). In other words we cannot worship God by looking at ritual, however beautiful it is, or by listening to music, or joining in singing, however fine or exquisite this may be to the ear. All such worship comes from the domain of the soul, and while the senses can be employed in true worship they must not originate it. Rather they should be the external expression of the true desires and the praise and adoration of the new nature.

The apostle Paul stresses the same truth in Philippians 3:3:

'For we are the circumcision, which worship God in the spirit (new nature), and rejoice in Christ Jesus, and have no confidence in the flesh'.

We would stress again, that in connection with the doctrine of the two natures and the soul it is all a question of balance. Nothing is more attractive for Christ than a sane and well -proportioned life and witness, and such a life must have the new nature in control with God operating through it, the old nature treated as dead, and the body with its senses (soul) given its rightful position as a true servant of the believer, and not his master. Only then can we exhibit that holiness (wholeness) of character that glorifies the Lord, and walk worthy of the supreme calling wherewith we have been called (Eph. 4:1).

Sanctification and Consecration

We have referred to the truth of sanctification with its twofold aspect of being separated from the world and all that is not of the Father, and separated to Him. Too often only the negative side is presented and made to mean nothing more than an avoidance of worldliness on the part of the believer. The positive side is all important and is expressed by the apostle Paul in Galatians 1:15 'when it pleased God, who separated me from my mother's womb', and later on when the time for his public ministry had come 'the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them' (Acts 13:2). 'Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God' (Rom. 1:1). The wondrous redeeming work on Calvary's Cross is not only the basis of the believer's salvation, but also of his sanctification:

'But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1:30).

This leads us to believe that every child of God is sanctified and thereby separated to Him for some special purpose in witness and service. It is the privilege and responsibility of each one of us to wait upon the Lord to discover exactly what this means in our experience. Failure so to do only results in barrenness and unfruitfulness.

Closely allied to the doctrine of sanctification is that of consecration. In the Old Testament there are four words translated 'consecrate',

(1) Charam. 'I will consecrate their gain unto the Lord' (Mic. 4:13). Forty times this word is rendered to utterly destroy and the context in the prophecy of Micah speaks of 'beating in pieces many people'. In the Hophel it is translated once 'be devoted', 'every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death' (Lev. 27:28,29). The noun cherem which is allied to charam occurs also in these verses, being rendered 'devoted thing'. The thought behind these words is something given over entirely to the Lord or to destruction.

(2) Nezer. Numbers 6:12 reads concerning the Nazarite: 'He shall consecrate unto the Lord the days of his separation'.

Nine times the word is translated separate in the Authorized Version. This is its basic meaning and we are brought back to the thought of sanctification. A Nazarite was one who was wholly separated to God.

(3) Qadash meaning to set apart: 'And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office' (Exod. 30:30).

The most frequent rendering of this word is sanctify and it occurs 110 times in the various conjugations of the Hebrew verb. Its significance is a person or service entirely set apart to God.

(4) Male. 'Thou shalt consecrate Aaron and his sons' (Exod. 29:9).

The basic meaning underlying the word is to fill the hand. Thus it is translated to be filled, to replenish, to be fulfilled. Seventeen times we have it rendered consecrate in the Authorized Version, and in Joshua 3:15 and 1 Chronicles 12:15 it is used in connection with Jordan overflowing its banks. It also occurs in Exodus 15:9 and Proverbs 6:30 where it is rendered satisfy.

The usage of these four words throws a flood of light on the true meaning of consecration. A consecrated person is one who is devoted, separated, set apart entirely to the Lord, and whose hands are full of loving service in all that pertains to Him. Only such a one can be really satisfied and overflow in blessing to others. We notice that, with the exception of Exodus 32:29, the many occurrences of the word 'consecration' are linked with the priesthood of Aaron and his sons. Here was a full-time service dedicated to God, forcibly reminding us of the fulness of practical meaning that lies behind this aspect of truth.

In the New Testament, consecration is only mentioned twice, and that in the Epistle to the Hebrews, which is largely a Divine commentary on the Aaronic and Melchisedec priesthoods (Heb. 7:28; 10:20). While the word is not of frequent occurrence in the New Testament the fact of consecration is certainly stressed. The apostle reminds us in 1 Corinthians 6:19,20 'ye are not your own, for ye are bought with a price'. That price is nothing less than the sufferings and death of the Son of God. Therefore all the voluntary handing back of ourselves and all we have to Him in loving service is merely giving the Lord back His property. To do anything less than this is to cheat Him of what is His own. It is indeed 'our reasonable service' (Rom. 12:1). We are asked to present our bodies to Him (verse 1) and to yield ourselves unto God (Rom. 6:13). It is one thing to read or sing Frances Ridley Havergal's hymn 'Take my life and let it be, consecrated Lord to Thee', but quite another to make it a truth in our daily experience. Too often the business life and the home life take first place, and the Lord and witness for the dispensation of the grace of God and the truth of the Mystery get pushed into the background. Parestemi, translated 'yield', means literally 'to place alongside'. We are asked to place ourselves alongside God, i.e. entirely at His disposal. Can it be that He would not use us for His glory and the enlightenment and blessing of others if we were constantly to take this step? We do not believe this to be possible. We have a good deposit of truth which centres round the ascended Lord Jesus, the gospel of His grace and the revelation of the dispensation of the Mystery (Eph. 3), with its untold riches of glory in which He has overflowed towards us (Eph. 1:8). This certainly demands that

we give back to Him what is His own, namely ourselves and all we have, day by day and ask Him to cleanse and use us in the practical working out of this supreme aspect of service while the day of opportunity lasts.

May every believer whose eyes have been enlightened to apprehend the Mystery and the high calling of God in Christ Jesus be among those of whom it can be said with truth that they are wholly consecrated to the Lord.

HE FAILETH NOT

'Doth His promise fail (gamar) for evermore?' (Psa. 77:8)
'The Lord will perfect (gamar) that which concerneth me'
(Psa. 138:8)

If the reader will consult an analytical concordance, he will discover that the Authorized Version uses the word 'fail' to translate over forty Hebrew and Greek words. Some of the passages where the word 'fail' occurs have no bearing upon either the purpose of God, or the doctrines of grace, but quite a number will compensate the earnest student for his search. We have selected out of this number, seven, not because the number seven is attractive, for we had made our selection before we counted their number. We sincerely hope that the consideration of these seven different words used in the original by God, will throw light both upon the root causes of human failure, and of the assurance that we have of Divine success. It so happens that we noted down the different Hebrew words alphabetically, and as there does not seem any reason to start with one passage more than another, let this order be our guide now. The word which we now investigate, therefore, is the Hebrew *gamar*. It is translated 'fail' in Psalm 77:8. Psalm 77 is one of the 'Sanctuary' Psalms, a group that begins with Psalm 73 where Asaph is seen to be in despondency and in a critical mood, until he 'went into the sanctuary of God'. This group of Psalms extends from Psalm 73 to Psalm 79. References to the sanctuary are found not only in Psalm 73, but Psalm 74 speaks of the 'enemy in the sanctuary' (verse 3), and the burning up of 'all the synagogues of God in the land' (verse 8), and calls upon God not to 'forget the congregation' of the poor (verse 19). Psalm 76 speaks of the 'tabernacle' and 'dwelling place' (verse 2). The sanctuary is mentioned also in the Psalm under consideration:

'Thy way, O God, is in the sanctuary: Who is so great a God as our God?' (Psa. 77:13).

This reference to the sanctuary, however, does not come in the opening section of the Psalm, but as in Psalm 73, its occurrence marks the turning point from doubt to trust.

The Psalm opens with a cry,

'I cried unto God with my voice,
Even unto God with my voice; and He gave ear unto me.
In the day of my trouble I sought the Lord:
My sore ran in the night, and ceased not:
My soul refused to be comforted' (Psa. 77:1,2).

The words 'My sore ran' which we find in the Authorized Version is altered in the Revised Version to 'My hand was stretched out'. The Authorized Version reads the passage as a figure, the hand standing for a blow struck by the hand, but this finds little or no favour with

commentators. The word translated in the Revised Version 'stretched out' must not be understood as 'stretched out in prayer' but lying open, weak and helpless. Nagar is translated 'As water spilt on the ground' in 2 Samuel 14:14. A close parallel is found in Lamentations 3:49 'Mine eye trickleth down (nagar) and ceaseth not, without intermission'.

'My soul refused to be comforted' (Psa. 77:2). These words refer back to the sorrow of Jacob for the loss of Joseph (Gen. 37:35), and a glance at verse 15 of this Psalm shows that the captivity of the ten tribes (Joseph) is one of the subjects that disturbs and distresses the Psalmist.

Coming now to the verses where the Psalmist uses the word 'fail' we read:

'Will the Lord cast off for ever?
And will He be favourable no more?
Is His mercy clean gone forever?
Doth His promise fail for evermore?
Hath God forgotten to be gracious?
Hath He in anger shut up His tender mercies?' (Psa. 77:7 -9).

Here, as we have already remarked, the word 'fail' is gamar. This word, gamar means, 'to finish', 'to come to an end'. It can be used in a good sense, as in Psalm 138:8: 'The Lord will perfect that which concerneth me', or it can be used in a bad sense, as in Psalm 7:9, 'Let the wickedness of the wicked come to an end'.

The cry of the Psalmist in Psalm 77, is 'Will the promises of God come to a premature end?' or if we could be allowed the graphic colloquialism 'Will they peter out?' The Psalmist now awakened up to the enormity of his doubts. He said:

'This is my infirmity; but I will remember the years of the right hand of the most High' (verse 10).

The Revised Version margin reads 'Or, That the right Hand of the most High doth change'. Hengstenberg rejects this rendering, Perowne adopts it, and Luther rendered the passage, 'The right hand of the Highest can change everything'. The question is perhaps beyond us at this remote period. Shenoth is the ordinary plural 'years' or it may be the infinitive of the verb shanah 'change'. We have often found that an appeal to the LXX will sometimes turn the scale in disputed passages, and we should remember that the translators were over 2,000 years nearer to the original than we are, and were familiar with the language and current interpretation. We find the LXX reads alloiosis 'change', a word used by them to translate the Chaldee shena in Daniel 2:21:

'He changeth the times and the seasons'.

This, the Psalmist seems to mean in the disputed passage. He set his doubtings aside as infirmity, and instead called to remembrance the fact that the right hand of the Most High had in days past turned what appeared to look like defeat into success. So he continues:

'I will remember the deeds of Jah' (verse 11, author's translation).

The title Jah occurs first of all in Exodus 15:2, after the passage through the Red Sea:

'Jah is my strength and song, and He is become my salvation'. The reference to the sanctuary in Psalm 77:13, may be better translated 'in holiness', because of the close association with Exodus 15:11:

'Who is like unto Thee, O Lord, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praise, doing wonders?'

'O God, Thy way is holiness:
What God is so great as our God?' (Psa. 77:13).

Again, in Exodus 15:11 and in Psalm 77:11,14 we have a reference to pele, 'wonders'. The second half of the Psalm is taken up with a review of the exodus of Israel, and the fact that this wonderful triumph was accomplished through the agency of two men, Moses and Aaron.

In spite of all appearances, therefore, the promises of God will be perfected by Him. There is no possibility of failure there. Israel sighed and groaned in Egypt; Pharaoh opposed with all his might, but when the time came, nothing could prevent Israel leaving Egypt, not even the apparently impassable barrier of the Red Sea. The use of the word gamar 'to fail', bids us 'look away to Jesus the Captain and Perfecter of faith' (Heb. 12:2), and as we contemplate the Person and the Work that He finished, we leave the doubts and the fears of the early part of Psalm 77, for the triumphant conclusion, 'He Faileth Not'.

Unquenchable, Uncrushable, and Upheld until Victory
(Isa. 42:1 -4)

We have looked at Psalm 77 and learned that there will be no failure in the fulfilment of the promises of God, for God will bring all to their destined end; He will perfect or finish His purpose of grace, and 'The right hand of the Most High changeth everything', as Israel rejoiced to learn at the Red Sea.

We now come to another passage which assures us that 'He faileth not':

'He shall not fail nor be discouraged, till He have set judgment in the earth' (Isa. 42:4).

The prophecy of Isaiah falls into two parts. Isaiah 1 to 39, deals with the failure of Israel, and Isaiah 40 to 66 prophesies their blessed restoration. Isaiah 40 opens with the words:

'Comfort ye, comfort ye My people, saith your God'.

Then follow words of comfort and hope, the glory of the Lord shall be revealed and all flesh shall see it together:

'For the mouth of the Lord hath spoken it' (Isa. 40:5).

When we remember how this fortieth chapter breaks in upon the sad prophecy of Israel's captivity in Babylon (Isa. 39:6,7) we may perhaps understand a little better the faith that would be necessary to believe these comforting

words without reserve. At the end of verse 5, we must make a pause. Heaven waits for the servant of the Lord to obey the injunction. When no response is forthcoming,

'The Voice said "Cry"!' (Isa. 40:6).

This time there is a reply,

'And he said, What shall I cry?' (verse 6).

He follows this question with a reason. As though he said:

'What is the use of telling this people about restoration and comfort, all flesh is grass and to contemplate the fickleness and feebleness of man, takes away all hope, and leads us to despair'.

'True replied the Voice, true, it is, that the grass withereth, and the flower fadeth, but did I not conclude My message by saying "The mouth of the Lord hath spoken it"?'

The fulfilment of Israel's restoration depends solely upon the grace and power of God. All flesh may be as grass,

'But the word of our God shall stand for ever' (Isa. 40:6 -8).

After speaking of the greatness of God, and referring to the raising up of Cyrus as a deliverer (Isa. 41:25; 44:28; 45:1), the prophet looks down the centuries and pointing to the Messiah says:

'Behold, My Servant, Whom I uphold; Mine elect, in Whom My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles ... the smoking flax shall He not quench ... He shall not fail nor be discouraged' (Isa. 42:1 -4).

The word that is translated 'fail' in this passage is very different from the one we have seen used in Psalm 77. The word here translated 'fail' is kahah, and is the very word used in verse 3 which is translated 'smoking' as of dimly burning flax (margin). The Septuagint recognizes this connection for it translates the Hebrew word for 'fail' by analampo 'to shine out'. The word kahah is often used of the eye. It is written of Moses 'His eye was not dim' (Deut. 34:7), and of Isaac, that he was old 'and his eyes were dim' (Gen. 27:1). When Job lamented that his eye was 'dim', he says in the near context 'my purposes are broken off' (Job. 17:7,11). Once again does Isaiah use the word, namely in 61:3 in a passage very parallel to Isaiah 40, inasmuch as the Messiah proclaims the acceptable year of the Lord, comforts them that mourn and gives a 'garment of praise for the spirit of heaviness'.

Israel had failed, and when the glad tidings of their restoration were announced, it sounded to them like idle tales. That was because they were looking to the flesh which is as grass. The purposes of the Lord however are not dependent upon the arm of flesh for their accomplishment. True, the One Who shall bring forth judgment unto victory was a Man of flesh and blood, but He was a Man unlike any other son of Adam. He was the Word made flesh. Isaiah 42 speaks of Him as the Servant, but immediately adds 'Whom I uphold'. To see how this 'upholding' guarantees success, we need only turn to the book of Exodus, where the battle with Amalek is described. It is written:

'When Moses held up his hand ... Israel prevailed: and when he let down his hand, Amalek prevailed' (Exod. 17:11).

Moses was not sufficient of himself to ensure success, so Aaron and Hur 'stayed up his hands' (verse 12). Here the words 'stayed up' are the same as in Isaiah 42. He was 'upheld'. So there will be no failure on the part of this greater Servant than Moses; the words of Isaiah 42, 'I will uphold' guarantee victory. Isaiah not only says of the Messiah 'He shall not fail' but he adds 'nor be discouraged'. We have already seen that the dim burning of the smoking flax is echoed in the word 'fail', both being the same word in the original, and now another parallel awaits us. The word 'discouraged' is the Hebrew word ratsats, which means 'to break or to crush'. The same word occurs in verse 3 in the phrase 'a bruised reed shall He not break' where the word 'bruised' is also ratsats. Let us endeavour to put the beauty of the original before the eye:

Isaiah 42:3,4

A	Ratsats	'A crushed reed will He not break'.
B	Keheh	'A dimly burning flax will He not quench'.
C	Mishpat	'He shall bring forth judgment unto truth'.
B	Kahah	'He shall not fail (dimly burn)'.
A	Ratsats	'Nor be discouraged (or crushed as a reed)'.
C	Mishpat	'Till He have set judgment in the earth'.

These verses of Isaiah 42 are quoted in Matthew 12. By observing in what circumstances this quotation is made in the Gospel we shall learn how it was that the Lord Jesus was not discouraged, even though there was much, humanly speaking, that was crushing.

Matthew 12, where the quotation occurs, is in a setting of apparent failure. The Lord had upbraided the cities where His mighty works had been wrought because they had repented not. Instead, however, of being discouraged we read:

'At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight' (Matt. 11:25,26).

This is a spirit that cannot be discouraged. In Matthew 12 we have a threefold rejection of the Lord.

'A greater than the temple is here'	(Priest).
'A greater than Jonas is here'	(Prophet).
'A greater than Solomon is here'	(King).
	(Matt. 12:6,41,42).

This was very discouraging, speaking after the manner of men. The fact that the Lord would be rejected by Israel is anticipated in Isaiah. Reading on in Isaiah 42, we come to the words:

'I ... will ... give Thee for a covenant of the people, for a light of the Gentiles' (Isa. 42:6).

Later on in Isaiah we read words that at first sound a little like discouragement, but reassurance immediately follows:

'Then I said, I have laboured in vain, I have spent My strength for nought' (Isa. 49:4).

'And He said, It is a light thing that Thou shouldst be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth' (Isa. 49:6).

The fact that the Lord Jesus gave the title 'Lord of heaven and earth' to the Father, in Matthew 11:25, looks back to Isaiah 42, for there we read, immediately following the statement, 'He shall not fail nor be discouraged' the words:

'Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth' (Isa. 42:5).

Surely it is not without purpose, that these words find an echo in the closing verses of this Gospel:

'All power is given unto Me in heaven and in earth' (Matt. 28:18).

Once again then, we can say with full assurance and with gratitude that knows no bounds, 'He Faileth Not':

'I will sift the house of Israel ... yet shall not the least grain fall' (Amos 9:9).

We have gratefully recorded two blessed facts.

- (1) The Lord will not fail in the sense that He will not bring His promise and purpose to a finish (gamar).
- (2) The Lord will not fail in the sense that He will not go out like a smoking flax (kahah).

We now turn our attention to another phase of this subject:

'There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass' (Joshua 21:45).

The word here translated 'fail' is naphal 'to fall'.

This word is of a very wide significance, meaning not only 'to fall' in a general sense, but it has taken on several special meanings also. The meaning that comes nearest to the subject in hand, namely the fulfilment of a promise, is its usage in connection with Samuel, where we read:

'The Lord ... let none of his words fall to the ground' (1 Sam. 3:19).

These words are followed by the record that all Israel, from Dan to Beersheba knew that Samuel was established to be a prophet for the Lord. Samuel's continuance as a faithful prophet is indicated in 1 Samuel 9:6, where the servant of Saul said:

'Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go'.

There is an explanatory note given in 1 Samuel 9:9 that we should notice:

'He that is now called a Prophet (nabi) was beforetime called a Seer' (roeh).

The seer, was a 'see -er', one who saw either by vision, or by the perception and understanding. Abraham named the Mount whereon he had been willing to offer Isaac, 'Jehovah -Jireh', 'Jehovah will see', which differs little from Moriah which means 'shown by Jah'. Abraham was also a prophet nabi (Gen. 20:7). Here the predicting of future events is secondary, the prime meaning of the word being one who is God's spokesman.

We find this to be the meaning of the second occurrence of the word:

'See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet' (Exod. 7:1).

This needs no further explanation than is provided in Exodus 4:14 -16:

'Is not Aaron the Levite thy brother? I know that he can speak well ... And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God'.

The diffidence of Moses and the anger of the Lord was overruled to provide us with a fairly clear idea of the status of a prophet. He is 'instead of a mouth'. This being the case we can understand how it was that the Lord did let none of Samuel's words fall to the ground.

Another usage of naphal that bears upon our subject is found in Job 12:2,3 and 13:2:

'No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior (naphal with m following) to you: yea, who knoweth not such things as these?' (12:2,3).

Again, in the law regulating the vow of a Nazarite, it is written that if a Nazarite be suddenly rendered unclean by contact with death he must go through certain ceremonial cleansings and shall be restored but,

'The days that were before shall be lost (naphal), because his separation was defiled' (Num. 6:12).

The LXX renders this word *alogoi esontai* 'shall not be reckoned' and the Latin Vulgate *irriti fiant* 'to be vain, useless'. *Naphal* is also used of an 'untimely birth', one who never saw the light (Job 3:16; Eccles. 6:3). Yet once more the word is translated 'giants', the *nephilim* or 'fallen' ones (Gen. 6:4).

These various shades of meaning have a bearing upon our text. God's promises, whether to Joshua, to Israel, to the Church, or to individuals will never fail, for

- (1) The Lord Himself is the speaker. The prophets are but His mouthpiece. None of these words can fall to the ground. (1 Sam. 3:19).
- (2) The words of the Lord cannot fail by reason of any inferiority. If mortal man understands, knows and sometimes speaks words of wisdom and truth, how much more shall God's words prevail (Job 12:3).
- (3) The promises of the Lord will never 'lapse'. We have already seen that He cannot fail either through lack of power or lack of purpose, and even if for reasons that are discoverable there should appear to be 'gaps' or His people called 'Lo -ammi' there is no 'slackness' with God. He knows the whole circumstance; He knew when He spoke to Abraham of the bondage that awaited Israel, but He also knew that when the 400th year was reached that Pharaoh himself would urge the captive people to leave the house of bondage.
- (4) The promises of God are the promises of One Who 'cannot lie' (Tit. 1:2). He will never 'fall' like the *Nephilim* fell, but will remain steadfast to the end.

It does not require much spiritual insight to see once again that the Lord Jesus Christ is the seal upon every promise of God. No one thing can fail, for the purpose of the ages is in His hand, and rests upon His finished work. He is the Alpha and the Omega, the Beginning and the Ending; in Him is the Yea and the Amen to every promise of God, and so once again we rejoice to conclude our third survey, with the precious words 'He Faileth Not'.

'I will not fail thee, nor forsake thee' (Josh. 1:5)

Here the book of Joshua again gives the subject of our meditation.

The word translated 'fail' here is *raphah*, which means, to relax, slacken, yield. Here are some of the ways in which *raphah* is used.

In Proverbs 24:10, we read:

'If thou faint in the day of adversity, thy strength is small'.

Quite a number of times the word is rendered 'to wax feeble or weak' as

'The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail' (Jer. 50:43).

'And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled' (2 Sam. 4:1).

Nehemiah knew what it was to have enemies who tried to intimidate him and so prevent him from accomplishing his purpose:

'For they all made us afraid, saying, Their hands shall be weakened from the work' (Neh. 6:9).

This word is used of Pharaoh in Exodus, when he said:

'The tale of the bricks ... ye shall lay upon them ... for they be idle' (Exod. 5:8).

Of all the renderings, however, those that seem to illuminate our subject most are 'forsake' and 'slack':

'When thou art in tribulation, and all these things are come upon thee ... if thou turn to the Lord thy God ... He will not forsake thee' (Deut. 4:30,31).

'Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?' (Josh. 18:3).

'There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage' (Josh. 1:5,6).

Let us look at the context of some of these passages. The promise made to Joshua in Joshua 1:5 is surrounded with encouragement and strength. Joshua is told to go over Jordan with the people, and to be assured that every place that the sole of their feet shall tread upon is theirs.

Joshua is a pre -eminent type of Christ. His very name when written in Greek becomes 'Jesus', and is so rendered in the New Testament on two occasions, namely in Acts 7:45 and Hebrews 4:8. He foreshadows the Lord as the Captain of salvation, and comes into power at the death of Moses the representative of law. The promise given in Joshua 1:5, is a repetition of that already given in Deuteronomy 31,

'And Moses ... said ... I am an hundred and twenty years old this day ... the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said ... be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee: He will not fail thee, nor forsake thee' (Deut. 31:1 -6).

It is this passage that is quoted in Hebrews 13:

'He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me' (Heb. 13:5,6).

The Lord Jesus Christ is the true Joshua of the church of the Hebrews:

'Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it ... for if Jesus

(Joshua) had given them rest, then would He not afterward have spoken of another day' (Heb. 4:1 -8).

Just as the death of Moses preceded the ministry of Joshua, so the epistle to the Hebrews shows the failure and futility of the law and its offerings, and reveals the glorious triumph of the Work of Christ. Let us take the other word 'slack'. First of all we must draw attention to the fact that while Joshua 1:5 says 'I will not be slack', Joshua 18:3 says to Israel 'How long are ye slack ...?' There is in this the idea of the co-operating power of faith. The land may be given, but it also has to be taken. If the believer fails or comes short of any of the promises of God, that cannot be attributed to any slackness on the part of God; it means that there has been a lack of faith and spiritual boldness on the part of the believer.

It will be remembered that Peter had witnessed to the near approach of the Second Advent, but as the days of waiting lengthened out into years, some of the enemies of the truth began to scoff and said,

'Where is the promise of His coming?' (2 Pet. 3:4).

There were many legitimate reasons why the long hoped for coming of the Lord in glory should be delayed. Peter points to the whole purpose of the ages for an answer (2 Pet. 3:5 -7), but comes down to a specific reply when he said,

'But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day' (2 Pet. 3:8).

This means that before any man attempts to criticize the work of the Lord, he must rise above the time measure of mortal man, to the level of God Who is from age to age the Lord:

'The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us -ward, not willing that any should perish' (2 Pet. 3:9),

and with this strong assertion of truth in the faithfulness of the Lord, Peter is content to leave the problem, merely referring his readers to the epistles of Paul for a fuller answer.

Paul, in the epistle to the Hebrews touches upon this matter in chapter 10:

'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry' (Heb. 10:36,37).

The apostle is here quoting from Habakkuk. That prophet knew what it meant to wait for an answer to prayer and to be surrounded by apparent evidence that 'God had forgotten to be gracious' (Hab. 1:1 -4). He actually uses the word 'slack' in verse 4. In the second chapter we read,

'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry' (Hab. 2:2,3).

The tarrying is only from our point of view, there is no tarrying neither is there any hurrying with God. The vision is for an appointed time. There will be no disappointment at the end.

The promise made to Joshua is repeated by David to Solomon when he said,

'Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work' (1 Chron. 28:20).

What is true of typical men like Joshua or Solomon, who were failing men at the best, is abundantly true of the Lord Jesus Christ. Matthew may record that at the last critical hour, the Son of God had to endure the forsaking of the Father for our sakes (Matt. 27:46), but John gives us the glorious triumphant word 'It is finished' (John 19:30).

If the success of Joshua was assured because the Lord would neither fail nor forsake him, how much more must this be true of Christ:

'I am not alone, but I and the Father that sent Me' (John 8:16).
'And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him' (John 8:29).
'I speak that which I have seen with My Father' (John 8:38).
'I and My Father are One' (John 10:30).

The words that form the title of this section are found in Zephaniah 3:5 and these will come under review in their own time; we mention the place where they are found just now, because in the same chapter at verse 16, we have the exhortation:

'Let not thine hands be slack'.

Again let us be thankful that we are associated with the true Joshua, of Whom it is written in a sense impossible to any other 'He Faileth Not'.

God Who cannot Lie (Titus 1:2)

We have now seen by the testimony of those Hebrew words, words of earth indeed, but 'purified seven times' (Psa. 12:6), a number of aspects of the idea of failure, but there are one or two more that must be included before our survey can be called complete. Let us quote another passage which will provide a further illustration of this characteristic quality of the Most High:

'Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail' (Psa. 89:33).

It will be necessary to get some idea of the Psalm itself in which this passage occurs. The Psalmist opens with praise to God, especially with regard to the faithfulness of the Lord. This is the keynote of the Psalm, consequently we are not surprised to find emunah 'faithfulness' occurring seven times (verses 1,2,5,8,24,33 and 49, the last reference where it is rendered 'in Thy truth'). The faithfulness of the Lord to David, his seed, and the covenant made with David concerning his throne and seed is the burden

of this Psalm. With this it opens (verses 2 -4). After praising the faithfulness of the Lord in general (verses 5 -18) Ethan returns to his theme, and deals with it more extensively (19 -37). In the first part of this section the covenant with David reaches out to the Messiah:

'I will make Him My Firstborn,
Higher than the kings of the earth' (Psa. 89:27).

The second part looks to the human links in the chain that bind the covenant made with David to David's greater Son, and here provision is made for their correction where necessary.

'If his children forsake My law,
And walk not in My judgments
* * * * *

Then will I visit their transgression with the rod.
* * * * *

Nevertheless My lovingkindness will I not utterly take from him, nor
suffer my faithfulness to fail.
* * * * *

Once have I sworn by My holiness
That I will not lie unto David' (Psa. 89:30 -35).

The word translated 'fail' here is the Hebrew shaqar which means to deal falsely, to deceive, to lie. Its bearing upon a covenant is seen in Psalm 44:17:

'Neither have we dealt falsely in Thy covenant'.

When Samuel told Saul that the Lord had rejected him from being king, Saul laid hold of Samuel's skirt and pleaded with him, but Samuel replied,

'The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent' (1 Sam. 15:28,29).

Here is this word 'fail' translated 'lie', and shaqar (and its derivative sheqer) is rendered 'lie' 31 times and 'lying' 22 times, beside 'false', 'deceit', etc. We are reminded of the passage in Titus:

'In hope of eternal (aioniou) life, which God, that cannot lie, promised before the world began (aionion) times' (Tit. 1:2),

and of the words of Balaam:

'God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?' (Num 23:19).

Or once more, we think of the passage in 2 Timothy 2. There we have something similar to the covenant made with David. There is the unconditional gift of life, and the subsequent award for endurance. This may be forfeited, but the gift of life can never be lost:

'It is a faithful saying: For if we be dead with Him,
We shall also live with Him:
If we suffer, we shall also reign with Him:
If we deny Him, He also will deny us:
If we believe not, yet He abideth faithful:
He cannot deny Himself' (2 Tim. 2:11-13).
'I am the Lord, I change not; therefore ye sons of Jacob are not
consumed' (Mal. 3:6).
'As concerning the gospel, they are enemies for your sakes: but as
touching the election, they are beloved for the fathers' sakes. For
the gifts and calling of God are without repentance' (Rom. 11:28,29).

He cannot lie, He cannot deny Himself, He cannot change, He cannot
repent, for any of these would impinge upon His faithfulness. Not only the
covenant made with David is sure of fulfilment because the Lord will not
suffer His faithfulness to fail, it is true also of all the covenants that He
has made with Abraham and his seed:

'The Lord did not set His love upon you, nor choose you, because ye
were more in number than any people; for ye were the fewest of all
people: but because the Lord loved you, and because He would keep the
oath which He had sworn unto your fathers ... know therefore that the
Lord thy God, He is God, the faithful God' (Deut. 7:7 -9).

In that chapter of Isaiah where the Messiah says 'I have spent my
strength for nought' (49:4), and where Israel is 'not gathered' (49:5), and
where the Messiah is called 'Him Whom the nation abhorreth' (49:7), it is the
faithfulness of the Lord that is the anchor and stay:

'Kings shall see and arise, princes also shall worship, because of the
Lord that is faithful' (Isa. 49:7).

The faithfulness of the Lord to His Word of promise is so fundamental
to all our hopes, that we should lay hold upon every passage with eager
thankfulness. Let us tabulate the references to the Lord's faithfulness that
occur in the New Testament:

'God is faithful, by Whom ye were called unto the fellowship of His Son
Jesus Christ our Lord' (1 Cor. 1:9).

'God is faithful, Who will not suffer you to be tempted above that
which ye are able' (1 Cor. 10:13).

'The very God of peace sanctify you wholly ... faithful is He that
calleth you, Who also will do it' (1 Thess. 5:23,24).

'The Lord is faithful, Who shall stablish you, and keep you from evil'
(2 Thess. 3:3).

'If we believe not, yet He abideth faithful: He cannot deny Himself' (2
Tim. 2:13).

'Let us hold fast the profession of our faith without wavering; for He
is faithful that promised' (Heb. 10:23).

'Through faith also Sarah herself received strength to conceive seed
... because she judged Him faithful Who had promised' (Heb. 11:11)

'Wherefore let them that suffer according to the will of God commit the
keeping of their souls to Him in well doing, as unto a faithful
Creator' (1 Pet. 4:19).

'If we confess our sins, He is faithful and just to forgive us our
sins, and to cleanse us from all unrighteousness' (1 John 1:9).

'Jesus Christ, Who is the faithful Witness, and the first begotten of the dead' (Rev. 1:5).

'These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God' (Rev. 3:14).

'And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True' (Rev. 19:11).

Here we have the faithfulness of the Lord operating in twelve different spheres. In fellowship, temptation, sanctification, keeping, failure, profession, human weakness, suffering, confession, and in the great prophetic future. He cannot lie. His faithfulness will not fail. Emunah Hebrew. Amen Greek and English. 'He Faileth Not'.

Christ, the Yea and Amen of All Promises (2 Cor. 1:20)

There is something wonderfully frank and moving in the evident nearness of Jeremiah to the Lord, that he could dare to utter his thoughts as he does in chapter 15. Jeremiah says that he had found the words of the Lord, and eaten them, that he was called by the name of the Lord, that he had avoided the assembly of the mocker, and asks why it is that his pain is perpetual and his wound incurable:

'Wilt Thou be altogether unto me as a liar, and as waters that fail?' (Jer. 15:18).

This sounds worse in the English version than it does in the original. The Revised Version is nearer to Jeremiah's intentions:

'Wilt Thou indeed be unto me as a deceitful brook, as waters that fail?'

Job used this figure when he said,

'My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place' (Job 6:15 -17).

Job refers to the torrents that pour down from the hills when the snow melts, but which vanish in the summer when they are most wanted. Schulten says that this phenomenon has given rise to many proverbs in the East. Thus the Arabs say of a treacherous friend,

'I put no trust in thy torrent' and 'O torrent, thy flowing subsides'.

Jeremiah would be acquainted with similar proverbs and this he uses in his remonstrance with the Lord. The words translated 'fail' in Jeremiah 15:18, are lo aman. Aman comes from the root word that gives us our 'Amen' and means true, reliable, sure. Let us acquaint ourselves with the usage of this word. One of the earliest meanings is 'to make steady' as in Exodus 17:12. We have already referred to this verse in illustrating the word 'uphold' in Isaiah 42:1; we turn to it again to illustrate the word that is used in Jeremiah 15:18:

'His hands were steady (emunah)' (Exod. 17:12).

In 2 Kings 18:16, the 'pillars' of the temple are called omenoth 'stays, or supports'.

In contrast with the expression used by Jeremiah lo aman 'not sure' or 'fail' 15:18, we have in Isaiah 33:16 the positive, 'His waters shall be sure' (aman). So we read of the 'sure' mercies of David (Isa. 55:3), a 'sure' house (1 Kings 11:38), 'verified' words (Gen. 42:20). As a noun we find the word used in Deuteronomy 32:20, 'children in whom is no faith (emun)'. The verb aman has a variety of renderings all of which can be traced back to the one central idea of reliability. 'A nursing father' (Num. 11:12), or a 'nurse' (Ruth 4:16) brings before the mind a lovely picture of faithfulness. 'Established', speaking of the Kingdom (2 Sam. 7:16); and of a 'promise' (2 Chron. 1:9). God is called 'the Faithful God' (Deut. 7:9), and in another context altogether we read of 'long continuance' (Deut. 28:59) even though the subject be 'plagues' and 'sickness', we get another aspect of the word aman. Over and over again the word is translated 'believe', as of Abraham 'He believed in the Lord' (Gen. 15:6), or of Isaiah 'Who hath believed our report' (Isa. 53:1). There are twenty-seven occurrences of the word 'Amen' in the English version, and one occurrence of the phrase 'so be it' which makes twenty-eight in all for the Old Testament. In the New Testament the word occurs some 150 times; being translated 'verily' 100 times, and 'Amen' 50 times. Two of these references in the New Testament are of special interest; in 2 Corinthians 1 we read:

'For how many soever be the promises of God, in Him is the Yea; wherefore also through Him is the Amen, unto the glory of God through us' (2 Cor. 1:20. R.V.).

Actually, the wording reads 'To God, toward glory, through us'. At the moment we are not so much concerned with the question of the text or of its various translations, as to see the force of 'amen' and its bearing upon our subject. This passage in 2 Corinthians 1:20 provides a full answer to Jeremiah's question (Jer. 15:18), and to all who find themselves similarly situated. 'How many soever', however improbable it may seem, while looking at present circumstances, that some of these promises can ever see fulfilment, the Divine affirmation 'Yea' and the Divine confirmation 'Amen' is in and through Christ. Such was the faith of the apostle Paul, and such should be ours. In Revelation 3:14 we meet with the word 'Amen' as a title of Christ:

'These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God'.

The titles 'faithful and true Witness' are but expansions of the title Amen, and the title 'the Beginning of the creation of God' is at the one extreme while the Amen stands at the other extreme of God's purpose. The beginning of creation was God's 'Yea', the rounding out of the purpose of the ages will be His 'Amen', and Christ is both 'Alpha and Omega' and 'beginning and ending' (Rev. 1:8). When at last the purpose of God is reached with Israel, and Jerusalem is created a rejoicing and her people a joy, then the God of Truth shall be remembered:

'That he who blesseth himself in the earth shall bless himself in the God of Truth; and he that sweareth in the earth shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from Mine eyes' (Isa. 65:16).

In that last sentence lies implicit the purpose of the ages. A new creation involves the forgetting or the passing away of 'former things'. (See Isa. 65:17; 2 Cor. 5:17; Rev. 21:4,5). Let us observe also that in Revelation 21:4,5 we find the title of the Lord and of His Word that has come before us throughout this section:

'The former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end' (Rev. 21:4 -6).

'We bless Thee, O Thou great Amen,
Jehovah's pledge to sinful men,
Confirming all His Word.
Doubtful no promises remain
For all are Yea, and all Amen
In Thee, the faithful Lord'.
(Hymns of Praise No. 62).

'For that He is strong in power, not one faileth' (Isa. 40:26)

We now turn to the text that we commenced with 'He faileth not' and find it in Zephaniah 3:5. Before we can enter into the meaning of this verse, a complete analysis of the prophecy must be made. This we are not prepared to do just here. We are concerned at the moment with the various words translated 'fail', so that from the words used we may understand the fuller meaning of both 'failure' and its alternative 'success'. The word translated 'fail' in Zephaniah 3:5, is the Hebrew word *adar*. Let us look at the way this word is used:

'And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking (*adar*) to them, neither small nor great, neither sons nor daughters, neither spoil nor any thing that they had taken to them: David recovered all' (1 Sam. 30:18,19).

The reader will notice that this record begins and ends with the triumphant words 'David recovered all'. It should be added, that the word 'rescue' in verse 18, is the same word as is translated 'recover'. When great David's greater Son sits upon the throne, one of the characteristics of the glorious reign that David rejoiced to record was 'He shall deliver the needy when he crieth' (Psa. 72:12). When Moses wrote Psalms 90 and 91, he addressed the first Psalm to those of twenty years old and upward whose carcasses were doomed to fall in the wilderness, and addressed the second to their children who were to be preserved throughout the forty years wandering and be led into the land. Hence he gave the assurance,

'Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence' (Psa. 91:3).

When Satan opposed the purposes of grace that had the deliverance of Jerusalem in view,

'The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' (Zech. 3:2).

We can therefore feel assured that in that day, when the Lord makes up His jewels there will be none lacking, all will have been delivered.

Even in the day of David's distress, during the rebellion of Absalom and Ahithophel, we find this same word used concerning his own 'there lacked not one of them that had not gone over Jordan' (2 Sam. 17:22). The word is not only used of the victorious David, but of the glory of Solomon. In order to impress upon us the magnificence of Solomon's reign, we are told what the daily provision was:

'Thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl ... for all that came unto king Solomon's table ... they lacked nothing' (1 Kings 4:22 -27).

The word *adar* means not only to fail or to lack, but to keep rank in an army (1 Chron. 12:33), to be digged (hoed) as of a vineyard (Isa. 5:6). The underlying idea being that of order or arrangement which if observed would prevent 'failure' or 'lack'. Another strange derivative of *adar* is *eder* 'a flock of sheep' (Song of Sol. 6:6), possibly because of the well-known tendency for sheep to keep close together and to follow a leader.

We can look back upon fulfilled prophecy also to encourage our faith. We think of the triumphant reply of Moses to Pharaoh's suggestion that Israel should leave behind in Egypt their flocks and herds. 'There shall not an hoof be left behind' (Exod. 10:26). Not an Israelite perished in the Red Sea, not one under twenty years of age died during the forty years wandering in the wilderness, every one of them crossed the Jordan under Joshua. So shall it be at the end; every one whose name is in the book of life shall be found in his lot at the close.

Let us sum up the testimony of these seven Hebrew words:

- (1) he faileth not (*gamar* to finish). He will not halt, be turned aside or in any way fail to reach His goal. He is the Perfecter. He Who once said 'It is finished' from the cross, will yet say 'It is done' from the throne.

'I will cry unto God Most High; unto God that performeth (*gamar*) all things for me' (Psa. 57:2).

Christ is the Beginning and the Ending, and the purpose of God must reach its goal.

- (2) he faileth not (*kahah* to burn dimly). He does not grow old, His eye does not become dim. He ever lives, and in the power of that resurrection life is found the pledge of ultimate victory.

- (3) he faileth not (*naphal* to fall). None of His words can fall to the ground.

'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Isa. 55:10,11).

- (4) he faileth not (raphah to slack).
 'The mills of God grind slowly,
 But they grind exceeding small'.
Man cries 'How long?' 'a thousand years in Thy sight are but as
yesterday when it is past, and as a watch in the night' (Psa.
90:4).

The promises of God only appear to us to tarry, but they are all for an appointed time. There is no slackness with God.

- (5) he faileth not (shaqar to deceive). The conflict of the ages is the conflict between the Truth and the Lie. God is a God of truth. He cannot lie. Satan is a liar and the father of it. The truth is in Jesus. The last we hear about liars and lies is that they are not allowed to enter the New Jerusalem but have their part in the lake of fire.
- (6) he faileth not (aman to be reliable). Christ Himself is the Amen to every promise of God. His sayings are like a rock in a storm, His covenant and His mercies are sure.
- (7) he faileth not (adar to lack). Even though heaven and earth shall pass away, it is written 'Thou remainest', and in Him dwells all the fulness of the Godhead bodily. He is the One that filleth all in all. For this reason He descended and ascended that He might fill all things. In the completeness of His Person and saving Work we find the fullest guarantee that all the true seed shall be recovered. 'In the morning light' there shall 'not lack one' (2 Sam. 17:22).

he faileth not.

OUR YOUNG PEOPLE

With the increase in modernism, sacramentalism and sectarianism, parents and guardians are at times at a loss as to the choice of a Sunday School for their young charges. The lessons given below may indicate one way in which this difficulty may be overcome.

The great truth of the Mystery, the meaning of Dispensational Truth, the principle of Right Division, are not matters into which a child can be expected to enter, but on the other hand, if the Gospel brought before the child is presented by one who already seeks to 'Rightly divide the Word of Truth', that child will unconsciously walk in the ways of truth for today without knowing the byways and blind alleys that indiscriminate teaching of the young often lays for their unwary steps. We believe that not a few parents would appreciate some outlines of teaching that have proved themselves in practice, and so we give a selection of lessons that have been so used in days gone by.

Be it noted, these lessons are not to be given to the child as they stand. They are rather written to help the parent or teacher as the different portions of Scripture are read together.

Subject: The Holy Scriptures

2 Timothy 3.
How Scripture was given. Scripture: Child and Salvation (15). Man and Service (17). Scripture, graphe = written (16). Inspire, pneuma = breathed (as in pneumatic).

2 Peter 1.
How Prophecy came. Purpose of Prophecy: Lamp in dark (19). 'Private interpretation' means 'own unfolding' (20). 'Moved' (21) = 'drive' in (Acts 27:15,17).

Luke 24.
The O.T. and Christ. Moses and all Prophets (27). Opened eyes (31). Opened Scriptures (32). Opened understanding (45). Moses, Prophets, Psalms -- concerning Himself (44).

John 17.
Inspired 'words' make up 'the Word'. The words (8). The Word (14). Thy Word is truth (17).

Psalms 119:1 -16. Nearly every verse contains a reference to the Word and uses a variety of titles such as 'law', 'testimonies', etc.

Verses to memorize (one each week): 2 Timothy 3:16; 2 Peter 1:21; Luke 24:27; John 17:17; Psalm 119:1.

Questions based on Readings

2 Timothy 3. (1) What does the word Scripture mean? (2) How was Scripture given? (3) Will Scripture help a child? How?

2 Peter 1. (1) What is prophecy like? (2) How did it first come? (3) Who is prophecy mostly about?

Luke 24. (1) How much of the O.T. refers to Christ? (2) What was the effect of the opened Scriptures on the two disciples?

John 17. (1) When was this prayer offered? And for whom did the Lord Jesus pray? (2) What work did He do on earth? And whose words did He speak? (3) Can we understand the Word of God if we neglect the words He uses?

Psalms 119:1 -16. (1) In what way can God's Word help us? (2) What do these verses say about 'way' and ways?

Subject: Salvation

Romans 1:1 -17. 'The gospel, the power of God	Notice purport of 'for' in 16,17. 'Power' is translated 'miracle'. unto salvation'. We are saved because righteousness has been provided.
Acts 4:1 -22. 'Salvation through Christ alone'.	'Salvation' in verse 12 is 'the healing'. The miracle sets forth the salvation of the nation. Stress 'none other Name'. Give parallels, e.g. John 14:6.
Isaiah 12. 'God is my Salvation'.	Prophetic 'in that day' (1) 'God' 'Jehovah'. (2) 'Wells of salvation' (see John 4:14). 'Salvation', 'strength', 'song'.
Psalms 119:113 -128.	'hiding place', 'shield', 'safe', 'surety', 'salvation'.

Questions based on Readings

Romans 1.	(1) Why was Paul not ashamed of the gospel he was so ready to preach? (2) To whom is salvation given? (3) What is revealed to us in the gospel?
Acts 4.	(1) Did Peter heal the man by his own power, or did he acknowledge some other power? (2) Are we saved by our own works? (3) Who is the only One Who can save?
Isaiah 12.	(1) Why can we trust and not be afraid when troubles come? (2) Is there only a small supply of salvation and (3) Why is it likened to water?
Psalms 119:113 -128.	(1) Mention in what way God helps us and saves us in these verses. (2) What does it mean by saying that God is 'surety' for us?

Verses to memorize (one each week): Romans 1:16; Acts 4:12; Isaiah
12:2; Psalm 119:114.

Subject: The Saviour

Matthew 1. The Saviour --	Name Jesus is N.T. way of spelling 'Joshua' (see Acts 7:45;
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'Jesus', 'Emmanuel'.

Heb. 4:8).

Name Emmanuel, interpreted in passage as 'God with us'. A true recognition of the Person of the Saviour is essential.

Luke 2:1 -32.

The Saviour --
'Christ the Lord'.

The Saviour is 'Christ the Lord' (11). The Salvation which old Simeon saw was the Saviour Himself (30). Note 'all people' (10 and 31).

Titus 2.
The Saviour --
'Our Great God'.

Note reference to 'Saviour' in Titus (1:3; 2:10; 3:4 -- 'God') (1:4; 2:13; 3:6 -- 'Christ'). Note the 'appearing' of Salvation (11) and the 'appearing' of the Saviour (13).

Isaiah 45.
The Saviour -- 'A Just God'.

Cyrus, a deliverer raised up by God, a type of Christ. 'None else' (5, 14, 18, 21, 22). 'Just' and 'Saviour' (see Rom. 1:16 -17).

Questions based on Readings

Matthew 1.

(1) What are the names given to Christ in this chapter, and what do they mean? (2) Was Christ born into a king's family, and what was the king's name?

Luke 2.

(1) What title does the angel give when telling the shepherds that a Baby is born? (2) How many people were to hear the news of the Saviour's birth? (3) What did Simeon mean when he said he had seen God's Salvation?

Titus 2.

(1) What should we be looking for if we believe the Saviour? (2) When did Christ give Himself for us?

Isaiah 45.

(1) Can you tell from this chapter if there is more than one God and Saviour? (2) What kind of God is our God?

Verses to memorize (one each week): Matthew 1:21; Luke 2:11; Titus 2:13; Isaiah 45:22.

Subject: The Sin -Bearer

John 1:19 -51.
The sin of the world.

'Taketh' (29) = 'beareth'. Lamb of God is Son of God (29,34). Sin borne by Him (29). Dove abides on Him (32). He bare our sins, but He knew no sin.

1 Peter 2.
He bare our sins.

He 'did no sin' (22). He 'bare our sins' (24). Note 'sin' in John 1:29,

'sins' in 1 Pet. 2:24. 'Own Body' (24).
See Heb. 2:14,15; 10:5,10; 'The Tree' (1
Pet. 2:24) see Gal. 3:13.

Isaiah 53:11,12.
Justify many ... bare
sin of many.

'Borne griefs', 'carried sorrows',
'laid on Him iniquity'. 'He shall
bear their iniquities', 'He bare the
sin of many'.

2 Corinthians 5.
The sinless One.
The Sin -Bearer.

'Not imputing their trespasses unto
them ... For He hath made Him
...' (19,21). 'He knew no sin'.
Note again how justification is
associated with the bearing of sin (21)
(ref. to Isa. 53).

Questions based on Readings

John 1:19 -51.

(1) Why is Christ called 'The Lamb' when
it refers to bearing our sins? Can you
compare it with anything in the O.T.? (2)
What did Christ bear and for how many did
He bear this?

1 Peter 2.

(1) In what way did Christ bear away our
sins? (2) Did He commit sin Himself, and
what did He do as our Example?

Isaiah 53.

(1) Find three references to do with
bearing sin. (2) What is the difference
between the sheep in verse 6 and the
sheep in verse 7 ?

2 Corinthians 5.

(1) What does the word 'impute' mean?
(See Rom. 4). (2) 'Not imputing their
trespasses unto them' -- What became of
their trespasses?

Verses to memorize (one each week): John 1:29; 1 Peter 2.24; Isaiah
53:11; 2 Corinthians 5:21.

Subject: Redemption

Romans 3:19 -31.
The Redemption that is in
Christ Jesus.

'Freely' (24) = without a cause
(John 15:25). The word
'redemption' literally means to 'set
free'. Type -- Israel in Egypt 'set
free' by blood of the passover lamb.

Ephesians 1.
Redemption is by blood.

Forgiveness (7) means 'to set
free'. Type as above -- 'the Passover'.
Redemption comes again in verse 14. Type
Ruth 4; Rom. 3:24 and 8:23 set forth the
two.

Exodus 6.
Redemption of stretched out

'I am' (2), 'I have' (4), 'I Will'
(6,7,8). 'Bring out from under',

arm.

'Rid you', 'Take you' = phases of redemption.

Psalm 49.
No man can redeem his brother.

Redemption involves 'living for ever' and 'not seeing corruption' (9). Redemption is by 'ransom' (7). No earthly wealth or power is of any avail (6 -8). God will do what man cannot (15).

Galatians 3:1 -14 and 4:1 -7.
Redemption and the price paid.

'Redeem' in 3:13 and 4:5 is a word that means to pay the price in the market to set a slave free (see 1 Corinthians 6:20).

Questions based on Readings

Romans 3:19 -31.

(1) Can we be saved by keeping the law?
(2) How much have we to pay? (3)
Something is 'declared'. Can you explain? (3:25,26).

Ephesians 1.

(1) 'We have redemption'. Where? How? Why? (2) Redemption (Eph. 1:7) and Justification (Rom. 3) come by what? Can you say why?

Exodus 6.

(1) What was God going to redeem the people of Israel from, and how did He say He would do it? (2) How is the redemption of the Israelites a picture of the redemption in Christ Jesus?

Psalm 49.

(1) What does it say here is impossible for a man to do for his brother? Who can do this? What is it that God redeems and from what power?

Galatians 3:1 -14 and 4:1-7.

(1) Why is redemption necessary for all under law? (See verses 10 and 13). (2) Why did the Lord Jesus die upon a 'tree' or cross?

Verses to memorize (one each week): Romans 3:24; Ephesians 1:7; Exodus 6:6; Galatians 3:13.

Subject: Faith

Romans 10.
Faith cometh by hearing.

Note the questions to verses 14 and 15. 'Report' (16) = The thing you hear. 'Believe' (in Isa. 53:1) is 'Say Amen to'. Faith and the Word (2 Tim. 3:15).

Ephesians 2:1 -10.
Faith links grace and works.

The word 'that' in verse 8 does not refer to 'faith', but to the whole scheme of salvation. 'Faith' leads to 'Works' -

- Not of works ... His workmanship ...
unto good works.

Hebrews 11:1 -31.
Faith the title deeds.

'Substance'. This word has
recently been discovered among ancient
documents and means 'title deeds'.
Abraham's tent = title deeds; Abraham's
city = thing hoped for. Note seven
examples in 4 -11 and seven examples in
17 -31.

Habakkuk 1:1 -4; 2:1 -4;
3:17 -19.
The just shall live by faith.

Habakkuk's test. 'How long shall
I cry' (1.2). Habakkuk's trust.
'Though it tarry, wait' (2:3).
Habakkuk's triumph. 'Yet I will rejoice'
(3:18).

Questions based on Readings

Romans 10.

(1) How does faith come? (2) How is
confessing the Lord related to believing?
(3) What is the result of faith?

Ephesians 2:1 -10.

(1) Can salvation by grace through faith
be earned? (2) What is that we cannot do
in order to be saved and yet we should do
after we are saved?

Hebrews 11:1 -31.

(1) In what way is faith the 'substance'
of things hoped for? (2) Can you give
another meaning for the words 'By faith'
which come in connection with the people
in this chapter? (3) What did this faith
do for them and what will it do for us?

Habakkuk chapters 1 to 3.

(1) Is prayer always answered at once?
(2) What are we told to do in chapter two
and what will help us to do this? (3) If
we have faith in the Lord, what can we do
although things go wrong around us?
(chapter 3).

Verses to memorize (one each week): Romans 10:17; Ephesians 2:8;
Hebrews 11:1; Habakkuk 2:3,4.

Subject: 'Children of God'

John 1:1 -18.
Children of God.

'Received' ... 'believed' (11,12).
Power = the right of authority. Sons
here = children, not full grown sons (1
John 3:1,2, also children).

Romans 8:1 -17.
If children then heirs.

Sons instead of slaves (15). No
slave was permitted to use the word Abba.
Every child of God is an heir (17).
Suffering for Christ is rewarded by
'joint -heirship'.

Questions based on Readings

Hebrews 2:5 -18.

(1) What does Christ call those who are sanctified (verses 11 and 13)? (2) How did Christ make Himself like 'the children', and what did He do for them?

Isaiah 11.

(1) In what way does this make you think of the Garden of Eden?

Write out from memory John 1:12.

PAUL AND HIS COMPANIONS

Fellowship in service

To consider the various titles given by Paul to his friends in the Faith and in service is an education in both Christian courtesy and the essentials of Christian service. Furthermore it affords encouragement both for the lowly and the more highly gifted to press on in the fight of faith. A chief characteristic of the apostle's choice of these titles is the way in which he associates his friends with himself. He does not speak of their service as being rendered to himself, but rather expresses the desire that he and they, whoever they may be, and whatever the character of their service, may in blessed fellowship, both serve the Lord Christ.

First of all let us consider those titles given by Paul to his friends that are prefixed by the word *sun*, 'together with'.

Sunkoinoneo; *sunkoinonos*: 'To have something in common with another'. For the general meaning of the word see Ephesians 5:11. In Revelation 1:9 the word is translated 'companion', and as this is the word we have adopted in our title, Paul and his Companions, let us look for a moment at the make-up of the word. Even in its English composition it is suggestive. *Com*, is simply the Greek *syn*. In Greek 's' was originally written 'c' and the ending 'm' or 'n' changes according to the consonant with which it sounds. Thus in English we say sympathy, and also synthesis. The second part of the word 'companion' lives on in our word 'pantry' and originally meant 'the place where bread is kept'. Moreover, the reader will recognize in this latter word the modern French word *pain*, 'bread'. Originally, therefore, a 'companion' was one who had 'eaten bread with another'. This may have been bread shared in kindness, bread shared as a covenant, or bread shared as a fellow-sufferer. Out of all the churches to which he wrote, the apostle gives signal honour to the Philippian church, by reserving this title for them:

'Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace' (Phil. 1:7).

'Notwithstanding ye have well done, that ye did communicate with my affliction' (4:14).

If we had no personal acquaintance with the truth, we might wonder how the words 'my grace' in 1:7, become 'my affliction' in 4:14. Reference to Philippians 1:29 gives the link: 'For unto you it was graciously given (*charizomai*) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake'. As one reads the epistle to the Philippians, and

especially the last chapter, we see how Paul the independent (4:11 -13) alternates with Paul the lowly (4:14 -16). He is strong enough to endure and to do all things through Christ, assuring the Philippians that he does not 'desire a gift': yet, immediately, he withdraws, lest he should wound their feelings, and says, 'nevertheless ye have well done', and even goes so far as to speak of their gifts in the same terms that God uses of the sacrifice of Christ. However, it is Paul, the independent, that has the last word, for he says: 'But my God shall supply all your need' (Phil. 4:19).

Fellowship with a man of this calibre had to be real or it would be repudiated. See how scathingly he rejected the assistance of the Corinthian church (2 Cor. 11:7 -10). Paul could be melted by an act of pure Christian charity, but he could scorch and wither the first approach of patronage. We may be certain that any who were honoured with his companionship were worthy indeed.

Suzugos: 'I entreat thee, also, true yokefellow' (Phil. 4:3). It is impossible to come to any conclusion regarding the identity of the believer thus called 'Genuine yokefellow'. Some have thought that Paul here speaks of a sister in Christ, and the reference in the context to women who were 'fellowlabourers' with him in the gospel of Christ lends colour to the suggestion. Whoever it was, the title is a blessed one, and reminiscent of the words of the Lord in Matthew 11. In Philippians 4:3 the Authorized Version uses the word 'labour with' and 'fellowlabourers', as though the apostle used the same word twice, but this is not the case:

'And I entreat thee genuine yokefellow, help those women, who in the gospel strove together with me (sunathleo), with Clement also, and with other of my fellowworkers (sunergos), whose names are in the book of life' (Phil. 4:3 author's translation).

Sunathleo occurs once more in Philippians 1:27:

'Only let your conversation be as it becometh the gospel of Christ: that ... I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together (sunathleo) for the faith of the gospel'.

This does not necessarily mean 'preaching the gospel', it speaks of 'conversation' or 'manner of life' that 'becomes' the gospel; it speaks of 'affairs' and suggests that the women thus commended, had stood fast, and taken their share in the witness, strengthening the hands of those who were more actively engaged in public service, without which much of such service would never have been accomplished. The other word sunergos or 'fellow-worker', is the more constantly used by Paul. Priscilla and Aquila are greeted with this title in Romans 16:3 and the intensely practical nature of their fellowship is seen in verse 4, 'who have for my life laid down their own necks'. Urbane, also, is given this title (Rom. 16:9), and Timothy in verse 21. Twice the word is translated 'helper' and once literally 'workfellow'.

In 1 Corinthians 3:9 we read: 'We are labourers together with God', where the English rather leads one to believe the meaning to be that he and others were labouring together with God. This, however, is not the meaning, but rather, 'We are God's "workers together"; you are God's tillage; you are God's building'. Paul was the planter, Apollos was the waterer, and both together were workers who belonged to the same God. Titus also bore the

title (2 Cor. 8:23), and certain of the circumcision who are mentioned in Colossians 4:10,11. Timothy also is given this title in 1 Thessalonians 3:2, so is Philemon and a number of others including Luke (Philem. 1 and 24).

These are some of the ways in which Paul refers to his companions. May the very reading of the passages stimulate fuller and more faithful service.

Fellowprisoners

We have considered four titles given by the apostle Paul to his companions in labour, which by their composition with sun, 'together with', emphasize the idea of fellowship. These four titles are sunkoinonos, partaker, companion, one who has fellowship; suzugos, yokefellow; sunathleo, fellow-striver; and sunergos, fellowworker. There is one other title similarly composed, and in order to make our study complete we must give it like consideration.

Sunaichmalotos, 'fellowprisoner' (Rom. 16:7; Col. 4:10; Philem. 23). The word aichme, meaning 'a spear' is from akme, 'a point', and is found in our language in the word 'acme'. When Paul refers to himself as 'the prisoner of Jesus Christ', or of the Lord, in Ephesians 3:1; 4:1; 2 Timothy 1:8 and Philemon 1 and 9, he uses desmios, a word that emphasizes the 'bonds' that went to make up his imprisonment. To this aspect of his imprisonment he refers several times in his epistles, speaking of his 'bonds' four times over in Philippians chapter 1 and, with a touch of pathos, he refers to them in Colossians 4:18, saying 'remember my bonds'. Again, in 2 Timothy 2:9 and Philemon verses 10 and 13 mention of his bonds is made.

It is this word which we associate with Paul's prison ministry. He had, however, suffered imprisonment many times before the occasion chronicled in Acts 28. We read of his imprisonment in Acts 16:23; 22:29 and 24:27, while in 2 Corinthians 11:23, when comparing his experiences with that of other apostles, he wrote: 'in prisons more frequent'. We do not know how many times Paul suffered this indignity, but both before and after Acts 28, certain faithful souls shared imprisonment with him. The first to be mentioned are found in Romans 16:7:

'Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who were also in Christ before me'.

It is difficult to decide whether by the word 'kinsmen' the apostle intends us to understand that Andronicus and Junia were simply Israelites (Rom. 9:3), or that they stood in the nearer place of relatives, as may be indicated by the use of the same word in Romans 16:11,21. In Mark 6:4 and in Acts 10:24 the meaning is, undoubtedly, 'relatives', and we are inclined to believe that Paul means us to understand that these 'fellowprisoners' were relatives, and he tells us that they had been Christians longer than he. When Paul intends to describe the national relationship of an Israelite and not his kinsfolk, he uses the expression, 'of the circumcision' (Col. 4:11). It is an encouraging thought that apparently some of Paul's kinsfolk were amongst the earliest believers on the Lord, and had probably prayed for Saul at the very time he made havoc of the church. What joy would be theirs, even in prison, to go over the wonderful ways of God, and how their tears would be 'lusted by His love' as they reviewed the grace of the Lord.

Aristarchus, the next to be mentioned, is introduced into the pages of Scripture at a perilous moment. Evidently there had been a rush to the

Jewish quarters at Ephesus in the hope of seizing Paul and dragging him into the theatre. In this the Jews were unsuccessful, but Gaius and Aristarchus, men of Macedonia, were 'rushed with one accord into the theatre'. On hearing this Paul 'would have entered' the theatre, but the disciples 'and certain of the chief of Asia' desired him not to do so (Acts 19:29 -31)

The second reference to Aristarchus is in Acts 20:3,4, where we find the Jews laying in wait for Paul, and a noble band of faithful believers, including Aristarchus, accompany him on his perilous journey. In Acts 27:2 we again find Aristarchus with the apostle, this time on board the ship which was taking Paul as a prisoner to Rome. Evidently he went through the storm and the wreck with Paul and stood by during his Roman imprisonment, for in Colossians 4:10, as fellowprisoner, he joins in sending salutations to the saints at Colosse. What a record of faithful devotedness these few verses supply! When writing the epistle to Philemon, Epaphras becomes the 'fellowprisoner' while Aristarchus is now called by Paul his 'fellowlabourer' (Philem. 23,24).

While there are indications that Paul was at times treated with some discrimination, being permitted to dwell in his own hired house, the fact remains that bonds are bonds, and to a man of the sensitiveness of Paul, a man who championed liberty with fiery zeal, bonds and bars of any sort would perhaps have become well-nigh intolerable, had it not been for the grace of God. We sometimes forget that the grace of God through which we receive help in time of need will usually reach us through some human channel, and Andronicus and Junia, Aristarchus and Epaphras, as 'fellowprisoners' with the apostle must be regarded in that light.

Paul himself is now for ever beyond the power of man. He awaits 'the liberty of the glory of the sons of God', but his message remains, and his appeal to Timothy is of the same urgency today as when he wrote it:

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God' (2 Tim. 1:8).

Some of our readers may know a loneliness and an isolation as deep and as cruel as any prison experience. Certainly those intimately associated with this publication know what the shut door of ostracism means. In a sense, all who believe the truth of the Mystery become 'fellowprisoners' with the great apostle, and we trust that the contemplation of this phase of companionship, which is open to us all, will tend to sweeten the bitterness of the way, and cheer the lonely pilgrim thereon:

'Ye became companions ... ye had compassion (on them that were in bonds R.V.) ... ye have in heaven a better and an enduring substance' (Heb. 10:33,34).

Ananias, the man who said 'brother'

It is usual to speak of Barnabas as Paul's first companion, and if we limit that word companion to actual fellowship in service, perhaps Barnabas must be given first place. We are sure, however, that one name, associated with Paul's passing from blindness to sight, would be sure of a prominent place among Paul's companions; the name of one by whom Paul was cheered in the midst of his bitter reflections and remorse when he was addressed by that unexpected but lovely word 'brother'. To the end of his days, Paul retained

vivid remembrances of his conversion, speaking of it with much feeling as late as his first epistle to Timothy. We feel sure that Paul himself never forgot the first time he was addressed by a Christian as 'brother', and how that greeting was enhanced by the circumstances. Consequently we commence the goodly fellowship of the companions of the apostle with the name of Ananias.

Today it is usual to associate the name Ananias with the sin of lying. Indeed, in the writings of some the word has been used in this connection as a synonym, much as Herod's name is used by Shakespeare in the phrase, 'It out-herods Herod'. But the name was a common one in the days of the apostles, and it is comforting to remember that of the two others of the same name which are mentioned in the narrative of the Acts, Ananias was the name of the man to whom it was first revealed that Saul of Tarsus was a chosen vessel unto the Lord. Ananias was also the name of the High Priest before whom Paul stood, as recounted in Acts chapter 23. The name means 'Jah is gracious', and would speak to the heart of the stricken Saul. The grace of the Lord became the keynote of his afterlife and ministry, and in every sense the association of this name with the commencement of Paul's life as a Christian was fitting.

We are not drawing upon our imagination when we stress the name of this disciple who ministered to the newly converted persecutor, for the Lord said of Saul:

'He ... hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight' (Acts 9:11,12).

Twenty -five years after, in spite of suffering beyond measure and labour beyond computation, the name and the character of the man who first called him 'brother' is remembered by Paul:

'And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight' (Acts 22:12,13).

It was no small or easy commission that Ananias received when he was told:

'Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight' (Acts 9:11,12).

Ananias knew only too well the character of the man to whom he was sent, and in his answer to the Lord declares how he had heard through many of the evil that Saul had done to the saints at Jerusalem, and that now even to far away Damascus, armed not only with the persecuting zeal of a fanatic but with authority from the chief priests, had he come to bind all that called upon the name of the Lord. Ananias had heard 'how much evil' this man had wrought. The Lord shows him 'how great things' Saul must suffer for His sake. Ananias is in fear for those who call upon 'the name' of the Lord, but the Lord reveals that this same persecutor shall bear His 'name' before the Gentiles and kings and the children of Israel, and that he shall suffer great

things for that selfsame 'Name'. Assured by these words, Ananias pursues his way along the street that is called Straight, and enters the home of Judas.

Scripture tells us that all that Ananias was commissioned to do was to put his hand upon the sightless eyes of Saul. At last, Ananias stood in the presence of the stricken man, and as he looked upon this trophy of grace, he must have recalled the Pharisee and the persecutor. When he realized the common bond that was now theirs, he was constrained not only to act, but to speak, and we believe Saul of Tarsus had never before heard so sweet a sound from human lips as the greeting, 'Brother Saul'. Here doctrine and practice met: he was still 'Saul', but he was now 'brother'. The proud persecutor had been received into the family of faith, not only by the Lord of glory, but by one of His humble children. The words and attitude of Ananias are full. He followed this endearing and lovely salutation with the words, 'The Lord, even Jesus' (emphasizing the Lordship of the risen Christ, another feature prominently marking the teaching of the apostle), and finally, he interpreted the gift of physical sight as being symbolic of spiritual illumination: 'Receive thy sight, and be filled with the Holy Ghost' (Acts 9:17).

We have not yet mentioned the first title that Scripture gives to the apostle Paul. Without the Book, and without having Acts chapter 9 before us, we believe that we should select many titles borne by him before the one given him in Acts 9:15 came into our minds, viz. 'He is a chosen vessel unto Me, to bear My name ...'. Paul never forgot that he had been 'chosen', a word allied with the word 'elect', and, in Paul's estimation, a word redolent of grace beyond dreams. He never forgot that he was a 'vessel', and in 2 Corinthians 4:6,7 as though still thinking of that blinding light which he saw on the road to Damascus, he writes:

'For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us'.

Then follows a list of sufferings, which shows that he had entered into that phase of his commission covered by the words, 'how great things he must suffer for My name's sake'.

There are but six references in the Scriptures to Ananias, five of them being in the record of Acts 9 and one in Acts 22 when Paul is making his defence. Ananias may not have lived to see the fulfilment of his vision, but he did see the miracle-working power of Christ's love. It was an honour to be a 'chosen vessel'; to bear the name of the Lord before Gentiles, and kings, and the children of Israel. It was a glory hitherto unknown by a son of man. To be entrusted with the fellowship of His sufferings was a trust indeed. Each and all of these wondrous titles Ananias no doubt unfolded during that scene in the room in Damascus. But all was sanctified, and crowned and blessed beyond the power of human speech, by that grace-taught preface: 'Brother Saul'.

Barnabas, the encourager

Those of us who think of Paul, generally picture him as he was during the middle or the close of his witness; a man, who in face of prison or death could say: 'None of these things move me'. We are apt to forget the early days when all was new and strange, and, so doing, we undervalue the ministry

of such as Ananias and Barnabas. Ananias expressed his fear concerning Saul of Tarsus, but love cast it out, and scales fell from more than eyes of flesh when Ananias uttered the pre-eminently Christian salutation, 'Brother Saul'.

News of the evil that Saul had done to the saints at Jerusalem had been carried as far as Damascus (Acts 9:13), so that we can scarcely be surprised that Saul's attempt to join the disciples at Jerusalem was met with suspicion and fear. It is hard to imagine the disastrous effects this might have had upon the spiritual life of so sensitive a character. But He Who had chosen the vessel and marked out the course, controlled also all the circumstances and the means for the accomplishment of that course. Already indicated as one eminently fitted for the task of bringing together Saul and the church, was a man, a Levite, of the name of Joses. Many would confess that they had never heard of him. Joses is better known to us by the name given him by the apostles, Barnabas. We find then that:

'Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus' (Acts 9:27).

In Acts 4:36 we are told that the name Barnabas means 'the son of consolation'. The Greek word *paraklesis* is from *para*, 'beside', and *kaleo*, 'to call', and gives us the word *Paraclete*.

'The Comforter' and 'The Advocate' (John 14:16; 1 John 2:1). In Vol. 23 of *The Berean Expositor*, pages 13 -15, we discussed the meaning of this word, and showed that the idea contained in our word 'encourage' most fits the majority of the occurrences of the word. The name Barnabas is made up of *bar*, 'a son', and *nabi*, 'a prophet'. The word prophet is used in the Scriptures with wider significance than the foretelling of events, and in more than one passage in the New Testament prophesying and exhortation (*paraklesis*) are found together:

'He that prophesieth speaketh unto men to edification, and exhortation (*paraklesis*), and comfort (consolation)' (1 Cor. 14:3).
Of Judas and Silas it is said that:

'Being prophets also themselves, (they) exhorted (*parakaleo*) the brethren with many words, and confirmed them' (Acts 15:32).

Paul's witness at Damascus was brought to a close by the opposition of the Jews, who watched the gates day and night hoping to kill him (Acts 9:24). His witness at Jerusalem came to an abrupt end from the same cause; this time it was the Grecians (Greek-speaking Jews), who went about to slay him (Acts 9:29). In both instances, Paul is saved by the solicitude of the disciples, his qualms of apparently deserting of his post, being quieted by a vision which he had in the Temple at the time:

'And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee ... and He said unto me, Depart: for I will send thee far hence unto the Gentiles' (Acts 22:17 -21).

Obedience being better than sacrifice, Paul, being 'sent forth to Tarsus' by the brethren, accepted the evident guidance, and there he tarried until sought out once more by Barnabas. We learn from Acts 4:36 that Barnabas was of the country of Cyprus. This may have been regarded by the Lord in choosing Barnabas as the man best fitted to go to Antioch, for we read in Acts 11:20 that:

'Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus'.

If the word 'Cyprus' influenced the apostles in the choice of Barnabas, the word 'Grecians' may likewise have influenced Barnabas in his next move:

'Then departed Barnabas to Tarsus, for to seek Saul' (Acts 11:25).

We can hardly believe that Paul would refrain from telling such a friend as Barnabas of the vision which he had seen in the Temple, and Barnabas, remembering the words addressed by the Lord to Paul, would realize that Saul of Tarsus was the appointed witness, and that the ministry 'far off unto the Gentiles' was about to commence.

It was from Antioch that Barnabas and Saul were separated to evangelize Galatia, and Acts 13 and 14 contain the record of their journeys, their perils and their return. The order of their names at the commencement of this ministry is 'Barnabas and Saul' (Acts 13:1,2), but by the time they have returned to Antioch, Barnabas is almost forgotten. It was 'Barnabas and Saul' that Sergius Paulus called, but it was Saul who was also called Paul that was the actor and the speaker. After the incident in Paphos, we read of 'Paul and his company', not 'Paul and Barnabas' or 'Barnabas and Saul' (Acts 13:13).

Paul and Barnabas are mentioned together in the repudiation of the Jews at Antioch (Acts 13:46), and at the healing of the lame man of Lystra (Acts 14:12). The fact that the inhabitants called Barnabas 'Jupiter' and Paul 'Mercury', suggests the greater activity of Paul, Mercury being the so-called messenger of the gods. It is interesting to read in Acts 14:14 'The apostles Barnabas and Paul' revealing, as it does another order of apostles than 'the twelve'. Paul departed with Barnabas to Derbe (Acts 14:20), and until the end of the chapter neither apostle is mentioned again by name; the record is content to say, 'they preached', 'they ordained', 'they rehearsed'.

The stalwart companionship of Barnabas during this critical period must have been of tremendous help to the young apostle at the beginning of his independent ministry. Once more Barnabas is to stand together with Paul for the truth and the freedom of the Gentile, and then to succumb to the claims of family and the influence of fear. It is in Acts 15 that we find Barnabas standing by Paul for the last time before there came the great cleavage:

'When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question' (Acts 15:2).

Closely parallel with Acts 15 is the record of Galatians 2, where Paul and Barnabas make their stand 'for the truth of the gospel'.

In Acts 15:37 -39 the happy companionship of these two men is broken by the strength of family affection, for John Mark was 'sister's son to Barnabas' (Col. 4:10). Another departure is revealed in Galatians 2:11 -13, where we read that 'Barnabas was also carried away with their dissimulation'. Paul mentions Barnabas once more, namely in 1 Corinthians 9:6, but never again do we find them working together. Barnabas, the encourager, had done his work; the great ship had been fairly launched, but unsuspected weakness revealed that he was unfit to go forward in the great enterprise. Nevertheless the Christian church can never be too grateful to the man whose foresight and encouragement, whose quickness to perceive the way in which the Lord's purposes were to be fulfilled, led him, at Jerusalem and at Antioch, to stand by the chosen vessel who was destined to bear the name of the Lord before the Gentiles.

By humbler and weaker vessels is the God of all grace carrying on the good work. While none may be of Paul's calibre, there is obvious need for many 'sons of consolation' who shall stand by, encourage, and support those who seek to follow in the steps of the great apostle to the Gentiles.

Barnabas had been of utmost service.

- (1) He bridged the gulf between Saul and the disciples at Jerusalem.
- (2) At Antioch he recognized that Saul was the man for the work developing there, and travelled as far as Tarsus to seek him out.
- (3) Together with Saul, Barnabas was chosen to evangelize Galatia and initiate the great independent ministry of the apostle to the Gentiles.
- (4) At Jerusalem he stood with Paul while the apostle laid before the assembly that gospel which he had preached among the Gentiles, and, with Paul, received from the other apostles the right hand of fellowship.

Silas, the succourer

At the conference held at Jerusalem, which is detailed for us in Acts 15, another valued companion of Paul is introduced, namely Silas:

'Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren ... men that have hazarded their lives for the name of our Lord Jesus Christ ... being prophets also themselves' (Acts 15:22,26,32).

Three outstanding characteristics of these men are remarked upon:

- (1) They were 'leaders', the word 'chief' being a translation of hegoemai, which is from ago, 'I lead' (v. 22).
- (2) They combined in an eminent degree, doctrine and practice, for they had 'hazarded their lives' in their testimony for the Lord (v. 26).
- (3) They were moreover 'prophets' and so could 'exhort and confirm' those among whom they ministered (v. 32).

We learn from verse 30 that these men reached Antioch and afterwards were let go in peace.

'Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch' (Acts 15:34,35).

The Revised Version places verse 34 in the margin, but, whether it forms a part of the sacred text or not, Silas must have remained at Antioch, as the close of the chapter reveals.

We have no hint as to what was working in the mind of Silas. Whether he saw what was coming; whether he placed himself before the Lord as being willing further to hazard his life for His name; whether he was moved at the failure of Barnabas at this critical point (see Gal. 2:11 -13), we know not. We do know, however, that the Lord, Who knows the hearts of all men, knew just how far Barnabas would go, and so provided His servant Paul with another comforter and companion.

It must have been a great shock to Paul when Barnabas was 'carried away', but when this was followed by the insistence of Barnabas that his relative, John Mark, should, in spite of his failure at Pamphylia, be included in the company to revisit Galatia, there was a breach, and Barnabas took Mark and sailed unto Cyprus. Thus Paul was left alone. But the visit to Galatia could hardly be undertaken single-handed. A companion was wanted who could be trusted; who was not easily moved with fear; who could, as occasion arose, take an active part in the ministry. Such a one was Silas, a 'leader'; one who had already hazarded his life; one who could minister the spoken word:

'And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches' (Acts 15:40,41).

Now Barnabas was a Levite, but Silas was a Roman citizen, a difference not to be underestimated, seeing that the next step was the preaching of the gospel for the first time in Europe. That Silas was a Roman is made clear by Paul's words in Acts 16:37: 'They have beaten us openly uncondemned, being Romans'.

After Paul had accomplished his design of revisiting the churches in Galatia, he most naturally continued his journey with the intention of preaching in Asia, but this was forbidden by the Holy Spirit. Turning north, therefore, they attempted to enter Bithynia, but again they were prevented by the Holy Spirit. Thus no alternative was left but to turn back, or to go straight on. We can well understand that to these pioneers the thought of turning back would have been intolerable. So, with doors shut on either side, they came to Troas. Here their problem was solved by the vision of the man of Macedonia, and thus fortified by the certainty of divine guidance, the apostle and his faithful band set foot for the first time in Philippi. Here Silas proved his willingness to suffer for the Lord, for it was Paul and Silas who sang together in the innermost prison.

Both at Thessalonica and at Berea, Silas is found faithfully seconding the apostle's witness. The Jews of Thessalonica stirred up the people at Berea, and in order to cover Paul's movements, Silas and Timothy remained behind at Berea, while Paul was sent away to the sea and conducted to Athens. From Athens, Paul sent a request to Silas and Timothy to rejoin him with all speed (Acts 17:4,10,14,15). However, Paul had given his testimony on Mars Hill, and reached Corinth before Silas and Timothy rejoined him (Acts 18:5).

Once more Paul and his companions were exposed to the fury of the mob, but received assurance of protection by a vision in the night (Acts 18:9,10).

We have no further record in the Acts of the witness of Silas, but under his full name Silvanus he is mentioned by Paul in three of his epistles. We learn from 2 Corinthians 1:19 something of the uncompromising character of his witness at Corinth:

'For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea'.

Both of the epistles to the Thessalonians open with the words:

'Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God the (our) Father and the Lord Jesus Christ'.

All the way through these epistles this fellowship is maintained: 'We give thanks', 'our gospel', 'followers of us', 'our entrance in unto you', 'we suffered', 'we were bold', etc.

So far as the Scripture record leads us, the companionship of Silas with Paul terminates in the Acts with the founding of the churches in Thessalonica and Corinth, and with the epistles to those churches. Silas belonged to Jerusalem; he had been entrusted with the decrees and had accompanied the apostle to the fields of labour which possibly at the outset had not entered his mind. Unlike Barnabas, whose companionship terminated in a quarrel, there is no hint in Scripture that Silas failed faithfully to carry out his work.

Soon after the epistles to the Corinthians were written, Peter wrote his first epistle. It was addressed to the dispersion in some of the places which had been visited by Silas: 'Pontus, Galatia, Cappadocia, Asia and Bithynia'. It will be remembered that Asia and Bithynia were closed to Paul and Silas, in order that they might press on to Troas where they obtained direction by the vision of the man of Macedonia. To be entrusted by Peter with a message which included these very places must therefore have come as a blessed compensation to Silas. It is evident from the close of Peter's first epistle that Silas was well known to those who received the epistle, and there is every reason to believe that he is the same man who, earlier, had stepped into the breach and loyally shared with Paul the honour of planting the banner of the cross on European soil. Peter's words are:

'By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein' (1 Pet. 5:12 R.V.).

Silas was a man of broad sympathies. He could work loyally with Paul and with Peter. The distinctive character of their two messages was not so much his burden as lending a hand wherever the grace of God was preached and help was needed. He would have had no sympathy whatever with the partisans at Corinth who said 'I am of Paul' or 'I am of Cephas'. Into the ministry of the Mystery he was not permitted to enter, this honour being reserved for Timothy, who served together with Silas at the beginning. As we discern the different characters that gathered round Paul the apostle, and how he thankfully and lovingly welcomed their companionship, one trusts that the very recital of these varied phases of service will be owned by the Lord in

revealing to many of our readers avenues of witness and cooperation that have hitherto remained closed or unsuspected.

Timothy, the son

Whether Paul was married is a moot point with students of Scripture. That he had full liberty in the matter he makes clear in 1 Corinthians 9:5, but we know that no wife ever accompanied him on his travels, or is mentioned by him.

The first of the six hundred and thirteen commandments of Jewish tradition is the law of marriage, and Maimonides says, 'He that lives to such an age, and marries not, transgresseth a preceptive law'. Paul could hardly have described himself as a zealot for the tradition of his fathers (Gal. 1:14), nor would he have been commissioned by the Sanhedrin, as he was, had he avoided marriage. The truth seems to be that Paul was a widower, and for the sake of the gospel and its ministry he refrained from marrying again. Apparently he stood alone, and had no children. God, in His tender mercy, not only gave helpers, like Barnabas and Silas, who stepped into the breach, fulfilled the purpose of their call and then retired, but He also bestowed upon Paul a 'son', and thus gave him an object for love and solicitude, for He knows as none other the hearts of men and their needs. Timothy was a young believer living either at Derbe or Lystra; his mother was a Jewess and his father a Greek. We learn from 2 Timothy 1:5, that both his mother Eunice, and his grandmother Lois were believers, and from 2 Timothy 3:15 that from his earliest childhood (brephos) he had been taught the holy Scriptures. Timothy differed in several respects from Barnabas and Silas.

In the first place Barnabas and Silas were mature believers, and, in the case of Barnabas, Paul was in the first instance taken under his wing and introduced into the circle of faith at Jerusalem. Silas was a leader, one who had hazarded his life for Christ's sake, and a prophet. There is however a marked contrast between these men of standing and robust service, and Timothy. Timothy was young, and even as far on in the story as the writing of the first epistle to Timothy, Paul says to him: 'Let no man despise thy youth' (4:12), and in 2 Timothy 2:22: 'Flee also youthful lusts'. Timothy was apparently never robust in health, and was inclined to lean too much to the abstemious side of life, so that Paul was obliged to write, in 1 Timothy 5:23: 'Be no longer a water drinker, but use a little wine for thy stomach's sake and thine often infirmities'. Those who cannot enter into the circumstances of the case have made a difficulty of this interjection about drinking water. But the apparent irrelevance of 'elect angels', 'impartiality in judgment' and 'taking a little wine' vanishes when we enter into the deep concern of Paul for his son in the faith who was placed in so responsible a position. Timothy was not naturally a bold man. The very contemplation of hazarding his life would be an agony. To him Paul writes: 'God hath not given us the spirit of cowardice ... be not thou therefore ashamed' (2 Tim. 1:7,8). It was this man who was destined to succeed the intrepid apostle, and who was told in his last letter that the work of an evangelist and the endurance of afflictions went together (2 Tim. 4:5).

Secondly, both Barnabas and Silas were Jews. In the case of Silas his usefulness was increased by the fact that he was a Roman citizen, and so was especially adapted for the work he did with Paul in Thessalonica and Corinth. Timothy was connected by birth both with Jew and Greek, and to ensure his acceptance in the synagogue ministry, which was a feature of great importance

in the early ministry of Paul, Timothy was circumcised before he set forth on that journey which was destined to bear such fruits of grace.

There is surely a third difference, and one which, perhaps, more than any other, was of special value to Paul himself, Timothy was not independent. Barnabas and Silas helped Paul, but for many years, and perhaps throughout his whole life, Paul continually felt the claim of Timothy upon him. His youth, his delicate constitution, his shrinking spirit, provided just that demand upon the apostle, that perhaps saved him many a time from being overwhelmed with his own griefs. He was obliged to set aside his own sorrows in his anxiety for Timothy. Barnabas was an encourager, and stepped aside when his work was done. Silas was a succourer, who stood in the breach and did yeoman service for a specific time, but Timothy was a son, and as a son he remained to the end.

'For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord' (1 Cor. 4:17).

'I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state ... For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with a father, he hath served with me in the gospel' (Phil. 2:19 -22).

'Paul, an apostle ... unto Timothy, my own son in the faith' (1 Tim. 1:1,2).

'This charge I commit unto thee, son Timothy' (1 Tim. 1:18).

'Paul, an apostle ... to Timothy, my dearly beloved son' (2 Tim. 1:1,2).

'Thou therefore, my son, be strong in the grace that is in Christ Jesus' (2 Tim. 2:1).

It should be remembered that the apostle does not use the word *huios*, 'son', in these passages, but *teknon*, 'child'. The choice of the word is in harmony with the purpose of Timothy's place, for *teknon* speaks of affection and endearment, whereas *huios* has more the sense of the dignity that attaches to sonship and inheritance.

The references to Timothy in the Acts correspond with steps in the training fitting him for the great work awaiting. His association with the older man, Silas, must have been of great help, and it must have been an experience for the timid young man to find his leaders thrown into prison. So, also, it was in the nature of discipline for him to remain behind at Berea with Silas, to cover the departure of Paul (Acts 17:14). Again, in travelling from place to place as for instance the journey from Berea to Corinth, valuable experience would be gained (Acts 18:5). On the return journey to Macedonia his companion was Erastus, chamberlain of the city of Corinth (Acts 19:22; Rom. 16:23). From him he could not but have learned much useful information concerning that city and its ways. In Acts 20:4 he is found gaining further experience in company with Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Tychicus and Trophimus of Asia.

Timothy remained true to Paul through the epoch-making days of Acts 28 and passed into the glorious fellowship of the Mystery, not only as a member of the Body of Christ, but as one upon whom was conferred the signal honours of the charge of a church such as that at Ephesus, and succession to the great apostle in carrying forward the ministry of the gospel and the Mystery.

Paul explained that he suffered in the flesh lest the abundance of the revelations granted to him should engender pride (2 Cor. 12:7). Possibly, too, he was saved from introspection, self-pity and hardening during his perilous life, by the constant claims made upon his care, his love, and his pity by his son Timothy. God's gifts are not always in accord with our estimate, and had Barnabas or Silas never left Paul, he might not have been quite the same man of grace that we rejoice to know. Barnabas gave the apostle nerve, and Silas stimulated him to great boldness, but Timothy tugged at his heartstrings, and his tears and his fears were as necessary for Paul, as Paul's strength and grace were for his beloved son.

Luke, the beloved physician

Who shall be named next in the list of Paul's companions? We have read the narrative of the Acts and have mentioned in the order in which they appear, Ananias, the man who dared to say 'Brother Saul'; Barnabas, the man who encouraged Saul; Silas, who stepped into the gap; and Timothy, who served as a son.

The next companions to be named are Aquila and Priscilla (Acts 18:2). But there is another, beloved and faithful to the end, who slips into the narrative without being named. He is Luke, 'the beloved physician'. His presence is known only by a sudden change of pronoun. In Acts 16:6-9 we read: 'when they had gone', 'after they were come', but in verse 10, 'Immediately we endeavoured to go', 'assuredly gathering that the Lord had called us for to preach the gospel unto them'.

When Paul found the doors shut both in Asia and Bithynia, he little knew that those doors were shutting him up to his great ministry and causing him to pass on to Troas to receive a guiding vision and meet one who was to become a lifelong friend. The unconsciously self-effacing manner in which Luke enters into the narrative is charming, and, to one of Paul's temperament, such a companion, ever at his side, quiet, gentle, ministering, must have constituted a valuable gift from above.

The name, Luke, is a translation of Loukas, which is a contraction of Loukanus, and favours the Gentile descent of Luke. Probably he was a freedman. In the days of Paul, the work of a physician was done by the higher class servant, and Luke would most probably have attended one of the collegium archiatriorum, or 'colleges for physicians', where he would have studied the writings of Hippocrates. Only such slaves as had talent were taught the artes ingenuae, the 'liberal arts', and in his writing Luke gives every evidence of the culture and training thus acquired. Tradition speaks of Luke's skill as a painter.

Let us reflect for a moment on the loving service that such a man as Luke could render to Paul the apostle and the prisoner of Jesus Christ. There is every reason to believe that Paul suffered from acute ophthalmia. He had been smitten with temporary blindness on the road to Damascus, and like Jacob, when his name was changed to Israel, he may have carried the effects with him for the remainder of his days. Galatians 4:14,15 speaks of some defect that made Paul a pitiable object, and the witness borne that the Galatians would have 'plucked out their eyes and given them unto him' seems pointless unless it was his eyes that were afflicted. The reference to the 'large letters' or characters, with which he closed the epistle 'with his own hand' (Gal. 6:11) strengthens this probability.

Besides this, his trials, scourgings, perils, shipwrecks, prisons and 'deaths oft' demanded either perpetual miracle or loving ministry, and while he shared with Paul the rigours of pioneer evangelization, Luke, the physician, would never be long without a patient. Luke was also of invaluable service to the apostle in another sphere. He is the writer of the Gospel that bears his name. An examination of the 'things that differ' between the Gospels of Luke and Matthew shows the eminent suitability of Luke's Gospel for supplementing and supporting Paul's message to the Gentiles. It is Luke that traces the genealogy of the Lord to Adam. It is Luke that records such parables as 'the Good Samaritan' and 'the Prodigal Son', and the fact that he had 'perfect understanding of all things from above' (Luke 1:3) renders his witness authoritative. Luke, moreover, compiled the narrative known to us as the Acts of the Apostles, which abundantly shows the intense interest which he took in the life story of Paul with whom he had served. There are but three actual references to Luke in the New Testament:

'There salute thee ... Marcus, Aristarchus, Demas, Lucas, my fellowlabourers' (Philem. 23,24).
'Luke, the beloved physician, and Demas, greet you' (Col. 4:14).
'Demas hath forsaken me ... only Luke is with me' (2 Tim. 4:10,11).

In each, Luke's name is found with that of Demas, as though the fickleness of the one is used as a foil to the faithfulness of the other.

The order, too, in which the references are given is suggestive. In the first, Luke is one of Paul's 'fellowlabourers', in the second, he is 'the beloved physician', while in the third, all titles are dropped, and, in the hour of his trial, when all had forsaken him, Paul speaks of Luke as the only one who was 'with him'.

So we see that Luke was with Paul at that critical moment in Troas, when the call came to preach the gospel among the Greeks; that he was with him once more when he left Philippi for Jerusalem, and that he was with him during his shipwreck and imprisonment at Rome. And so he continued with him, through sunshine and shade, until Paul needed an earthly physician no more. What the Christian church owes to this faithful friend cannot be computed. We honour him for the work he did in giving us both the Gospel and the Acts, but perhaps we love his memory most when we think of his unselfish faithfulness and loving ministry to the great apostle to the Gentiles.

Aquila and Priscilla, or 'Greater love hath no man than this'

Some of the apostle's companions were definitely called by the Holy Spirit and acknowledged by the church, as was Barnabas (Acts 13:2,3). Some possessed qualifications which practically forced them into the breach that opened before them, as Silas (Acts 15:26,27,32,40). In the case of Aquila and Priscilla two very different and remote causes worked together for their good, for Paul's consolation and our lasting benefit. These were the edict of a Roman Emperor, and the teaching of the Talmud.

'After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them' (Acts 18:1,2).

Suetonius, a Latin historian, says that Claudius expelled the Jews from Rome because of the tumults among them stirred up by one, Chrestus. Whether Chrestus was the actual name of some disturber of the peace, or, as some believe, an ignorant misreading of the name Christ, cannot be determined. We know that there were pious Jews from Rome who heard Peter's message on the day of Pentecost, just as there were Jews from Pontus, the birthplace of Aquila. Whatever the fact may be, one result of this edict was the migration of Aquila to Corinth, and there the apostle found him. There is nothing in the narrative to suggest that Paul was acquainted with Aquila and sought him out. The narrative rather suggests that he looked for suitable shelter in the Jewish quarter of Corinth, and that he was guided by the Lord unknown to himself. However, the narrative continues:

'And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers' (Acts 18:3).

A harmful affectation sometimes assumed by those having a literary bent, or who pose as scholars, is to boast of their uselessness in manual work, as though inability to distinguish between chisel and screwdriver enhanced their pose. Paul needed no such pretension to bolster up his dignity. He was as great while stitching his leather tents as when he wrote Ephesians, for in both he was doing the will of the Lord. It is written in the Talmud:

'What is commanded of a father towards his son? To circumcise him, to teach him the law, to teach him a trade'.

Gamaliel said:

'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced'.

There are several references by Paul in his writings to the fact that he supported himself by his own manual labour. He did so at Ephesus (Acts 20:34), at Corinth (1 Cor. 9:12; 2 Cor. 7:2); and Thessalonica (1 Thess. 2:9; 2 Thess. 3:8). No doubt these are but typical instances of his habit.

Because cilicium, a hair cloth, was in common use at the time, it has been assumed that the tents made by Aquila and Paul must of necessity have been of goats' hair. Chrysostom, however, who was born at Antioch, and died in a.d. 407, says on this subject:

'St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his own hands, and the angels regarded him with love, and the devils with fear'.

We may be excused a thrill upon reading this, as we too in our early years learned and practised leather craft. We find that after maintaining a witness at Corinth extending over a period of eighteen months, Paul set sail for Syria, Priscilla and Aquila accompanying him. On the journey they touched at Ephesus and there Paul parted from Aquila for a time (Acts 18:18-28). It was at Ephesus that these two companions of Paul did such splendid service in that they took Apollos with them and expounded unto him the way of God more perfectly. The apostle mentions these companions in three epistles:

'Greet Priscilla (Prisca R.V.) and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house' (Rom. 16:3 -5).

The Revised Version here rightly reads 'Prisca', as does the Authorized Version in 2 Timothy 4:19. This form of the name is probably an affectionate diminutive, and the use of it opens for a moment a door into the private life and homely affection of the great apostle. The genuineness and reality of Paul's character was such that he had no need, as we say, to stand on his dignity, and could indulge in a little playfulness without detracting from the solemnity of his message.

With regard to the passage quoted from Romans 16, it is written: 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13). So that Aquila and Priscilla had shown the apostle the highest quality of love this world affords. How, where, and precisely what, were all the circumstances which brought out this manifestation of love we do not know. The narrative of the Acts abounds with accounts of riots, plots and murderous attacks upon Paul, and at least on one of these dangerous occasions the intervention of this homely couple saved his life, for which it may truly be said not Paul only but the churches of the Gentiles, ever since, give thanks.

Aquila and Priscilla join Paul in sending salutations to the church at Corinth, and it is noticeable that while they have evidently removed from one city to another, they still have a church in their house (1 Cor. 16:19). The faithful fellowship and affectionate nearness of these companions of Paul continued to the end. 'Salute Prisca and Aquila' he wrote on the eve of his martyrdom. At last he was to lay down his neck for the truth he held dearer than life itself, and he cannot forget those whose love was instrumental under God, in enabling him to finish his course. Apart from the important instance recorded in Acts 18 in connection with Apollos, we do not associate Aquila or Priscilla so much with teaching as with that equally important ministry of hospitality and loving service, even unto death. What a sanctifying of life for man and wife and home, thus to be consecrated to the Lord! On every hand there are indications that before this dispensation ends the church will once more be in the house of such believers. What glory may be awaiting some readers of these lines!

May the Lord use the message to accomplish His purposes of grace and prepare His 'Aquilas' and 'Priscillas' for service in the closing days.

PHASES OF FAITH

Preaching is not always done from a pulpit, neither is teaching always done from a platform. Many times the individual contact, with question and answer, with no audience and no conventional setting, proves the most effective. With this in mind the reader may not feel that the following conversational series of question and answer will be out of place in this volume.

Faith says Amen to God

A. I do not wish you to think that I question the truth of Scripture or the power of God, but I am somewhat mystified by the many kinds of 'faith' that are spoken of in theological writings. I read of 'historic faith', and

'saving faith' and other descriptions of faith, but I do not seem to have a clear and simple conception as to what faith really is.

B. In the first place I think you will find that Scripture stresses the thought of what we are to believe, rather than discusses how we believe, although it does speak of that too.

Without attempting to justify or explain the following statement, I have come to the conclusion that the language of revelation and of doctrine is not primarily New Testament Greek, but Old Testament Hebrew, and that it is dangerous to build up a theory upon the etymology of Greek words without continually checking it by the Hebrew equivalent. We may look into this matter on some future occasion.

A. I do not pretend to understand your meaning; do you propose answering my question from the Old Testament?

B. While it would be manifestly absurd to ignore the teaching of the New Testament upon such a subject as faith, yet the primary significance of the term may be discovered in the Hebrew word that is employed in the Old Testament. Will you tell me where the word 'believe' first occurs in the Old Testament?

A. (Using a concordance) I find that first occurrence to be Genesis 15:6:

'And he believed in the Lord; and He counted it to him for righteousness'.

B. What is the Hebrew word there translated 'believe'?

A. It is aman.

B. As you do not know a letter of Hebrew, will you say for the encouragement of others how you can so readily reply?

A. Most gladly. I am using Young's Analytical Concordance, which not only gives the English word, but places it under its corresponding Hebrew or Greek word, enabling one to keep differing words distinct.

B. Will you now turn to the word 'faith' and tell me how it is used in the Old Testament and what Hebrew words are used?

A. The word occurs but twice, viz. Deuteronomy 32:20 and Habakkuk 2:4:

'Children in whom is no faith' (Heb. emun).

'The just shall live by his faith' (Heb. emunah).

I notice moreover that 'faithful' is the rendering of emun, emunah, aman or emeth, and that with the exception of Psalm 5:9 every occurrence of 'faith' and 'believe' in the Old Testament is a translation of aman or its cognates.

B. The Hebrew word 'amen' has passed over into the English language, and it is used to endorse a prayer, or to express one's complete agreement with whatever has been affirmed. The words of John 3:33 may be taken as a practical comment on the Hebrew word for faith:

'He that hath received His testimony hath set to his seal that God is true'.

The simple conception of faith suggested by the words used in the Old Testament may be expressed in some such way as this, 'Faith says amen to anything that God has said'. Whatever the doctrine or the practice that may be the subject at the time, faith bows the head and says, 'That is true'. Of course I do not pretend that such a statement either exhausts the subject or takes in every point of view, but this simple primary definition will bring comfort where philosophy may bring distraction.

A. If your suggestion is that when Abraham believed in the Lord he just bowed his head with a humble 'amen', I see this echoed in the words of Romans 4:20,21:

'He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform'.

It is certainly very simple and rids the subject of a great deal that does not properly belong to it. However, I should appreciate a few words on the question of 'how' we believe.

Faith is the crediting of a Testimony

A. Your previous suggestion that the Old Testament conception of faith could be expressed in some such way as: 'Saying Amen to all that God has said', is certainly simple, but to my mind does not seem impressive enough.

B. I do not mean to teach that such a statement exhausts the meaning of faith, but I do believe that it lies very near the foundation.

A. It seems to me that if a man is dead to everything spiritual until the Lord gives him life and light, then faith must be something more miraculous and wonderful than your suggestion would lead us to suppose.

B. Yet, after all, for a man spiritually dead and at enmity with God and His truth to turn and believe is something very marvellous. On the other hand the Scripture does not seem to turn our attention so much to the metaphysical side of the question of faith, but lays before us a more matter of fact and everyday presentation of it. Would you cease to breathe because you could not satisfactorily resolve the problem as to which comes first, life or breathing? Why disturb your mind with unprofitable speculations? Let us see how faith is used in the Scripture. Think of the well-known words of Isaiah 53:1, 'Who hath believed our report?' You know what it is to believe, or give credit to, a testimony or a report, well this aspect of faith is one that is found in Scripture. This passage from Isaiah 53:1 is quoted by Paul in Romans 10 where one or two further thoughts on the nature of faith are to be found. Will you turn to Romans 10 and tell me what you discover?

A. (Reads the passage silently) The first thing that strikes me upon reading this chapter is this. Instead of saying, as I have rather thought, that faith is a matter of great height and depth, Paul quotes the words of Moses, saying:

'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach' (Rom. 10:6 -8).

B. And moreover you will see that even though faith is said to be 'in the heart', yet it is connected with the preaching of the Word in such a way as to be to all outward appearance the believing of a report. You will see that while the believing of a testimony given by accredited messengers is stressed, the more secret and supernatural phase, which has evidently perplexed you, is passed over without reference. Perhaps you will read the passage.

A. (Reads)

'How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? ... So then faith cometh by hearing, and hearing by the word of God' (Rom. 10:14 -17).

B. You observe that there is no 'still small voice' that is to be heard, but the Word of God, as preached by one sent, and that the inference is that without the word to hear, there will be no faith.

A. I must admit, so far as this passage goes, that it is so, yet I feel a little disappointed over the discovery.

B. Are you not a little like Naaman the Syrian who would gladly have done some great or spectacular thing, but despised the simple process ordained by God for his cleansing? Turn to 1 John 5:9 -11 and see how the apostle speaks of faith. You might, when you read, observe that 'witness', 'record' and 'testify' are one and the same, and therefore keep the translation to 'testimony'.

A. (Reads)

'If the testimony of men we receive, the testimony of God is greater. For this is the testimony of God that He has testified concerning His Son. (He that believes on the Son of God has the testimony in himself; he that does not believe God has made Him a liar; because he has not believed in the testimony which God has testified concerning His Son). And this is the testimony, that God has given to us aionion life, and this life is in His Son' (1 John 5:9 -11 author's translation).

B. The continual iteration (repetition) of testimony and testify, undoubtedly is not such good English as the variation introduced by the Authorized Version, but its insistence is striking and beyond dispute. Faith, here, is belief in a testimony, that testimony being given by God and concerning His Son. To believe that testimony is equivalent to believing 'God' (verse 10), the One Who gives the testimony, and believing on the Son, the One concerning Whom God has testified (verses 9 and 10).

Moreover, the inspired writer has no scruple in comparing the testimony given by God with that of man, simply urging that if we give credence to sinful men upon slight evidence, the demand upon us for giving equal credence

to the testimony of God is 'greater'. And further, unbelief makes God a liar, which is the practical reverse to saying Amen to all that God has said.

A. I see very clearly that my view of faith would never have allowed the argument from men that is used in verse 9, and that the emphasis upon believing a testimony is very strong indeed. I confess that the subject is clearer and simpler and makes faith and belief the more real to me than I could have credited. Perhaps we shall have an opportunity of looking at the subject from another angle.

'Historic' and 'Saving Faith'

A. While I admit that there is much more in the Word as to faith being the belief of a testimony than I had thought, yet I am conscious that there is something not quite satisfactory, to my mind. You will remember that James says:

'Thou believest that there is one God; thou doest well: the devils (demons) also believe, and tremble' (Jas. 2:19).

This is what I call 'historic faith' as distinct from 'saving faith'. Yet 'faith that believes a testimony' is historic faith, and I am therefore left rather perplexed.

B. Your perplexity arises out of confusing things that differ. For the moment let us step outside the scope of Scripture and use some everyday illustration. We both believe the testimony of historians as to the date of the Norman Conquest -- '1066 William the Conqueror'. Do you call such belief 'historic faith'?

A. Yes, I should, and moreover it is a good illustration that 'historic faith' differs from 'saving faith', for no one can be the better for believing '1066 William the Conqueror'.

B. Let us try again. Demons believe that there is one God, some men do the same, but their belief saves neither demons nor men. Why is this?

A. I cannot quite see.

B. Well, I think the most obvious reason is that nowhere in Scripture does salvation depend upon believing that there is one God. It is not the 'faith' but the object of faith that makes the difference. If I believe that 'Jesus died and rose again', that is 'historic faith', and you will remember that throughout the Acts and in many of the epistles evidences and witnesses are brought forward to prove death and resurrection to be an historic fact. Now how is it that if I really believe that 'Jesus died and rose again' such faith brings salvation, whereas believing another historic fact of Scripture, viz. 'there is one God', does no such thing?

A. Is there not more than mere history in the death and resurrection of Christ?

B. There you touch upon the difference, though possibly you do not mean just what I see. When I believe the historic fact that 'Jesus died and rose again', it is impossible to believe that and to deny that when He died He died for our sins, or that when He rose He rose because of our justifying. So far as the 'faith' is concerned there is no difference, but so far as the

subject of faith is concerned there is. No gospel of salvation attaches to '1066 William the Conqueror', therefore though my faith in the accuracy of that date leaves nothing to be desired, it produces nothing. Salvation from sin and death was the very purpose of the death and resurrection of the Son of God, and it is quite impossible for anyone to believe the historic fact of the death and resurrection and deny the purpose and the results of that death and resurrection. This it is that makes 'historic faith' 'saving faith', and not anything attaching to faith itself.

A. Do we not read that the natural man receiveth not the things of the Spirit, for they are foolishness unto him? Does not this statement overturn yours?

B. Whether it is within the power of natural man to overcome the bias and enmity of his unregenerate heart is one thing, and whether the faith exercised in believing the testimony of God which is said to be 'greater than the testimony of man' is different in its nature from believing any accredited testimony, is another.

A. I think I begin to see where we have differed. You do not deny the inability of the natural man to believe God; you agree that apart from grace he never will, but what you do say is that when by grace a man does believe the testimony of God, it is only what any reasonable creature should have done long before.

B. When Scripture affirms that the natural man cannot receive the things of God, it does not mean that the natural man cannot understand, read, hear, ponder or think, but that seeing that his understanding is darkened, his heart hardened, his intelligence subjected to vanity, he can no more believe the testimony of God than he can perform the right acts that even his own conscience indicates. The very simplicity of faith is the severest condemnation of sin and natural man.

We must pursue the subject further, however, so that we may obtain an all -round view of this important subject.

A Few Sidelights

A. I do not bring forward any particular difficulty this time, but simply ask for any further light you may have upon the subject of faith.

B. Let us take notice of some of the contexts of faith in the Scriptures. These will include the objects of faith, the parallels of faith, synonyms and antonyms. All these will illuminate our understanding. Take a few instances of the objects of faith as set forth in John's Gospel:

Belief is said to be 'on His name' (1:12); 'in Him' (3:16); 'on the Son' (3:36); 'on the Son of God' (9:35); 'on Him that sent' the Son (5:24). The Lord said, moreover, 'If ye believe not that I am He, ye shall die in your sins' (8:24). This reference to the great name I Am not only takes us back to Exodus 3 but also comprehends the seven great claims recorded in John, such as 'I am the light of the world', 'I am the bread of life', etc.

The whole purpose of John's Gospel is concentrated in the one note:

'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name' (20:31).

A. I notice in this last reference a distinction which in some measure clears up the difficulty I have expressed with regard to the connection between 'historic faith' and 'saving faith'. First, 'these things' which were written are nothing less than signs which Jesus did 'in the presence of His disciples' (John 20:30), and were to lead to believing certain facts about the Person of Christ, namely, that 'Jesus', the man, was 'the Messiah', and moreover 'the Son of God'. So far this is mere historic fact, but it is impossible to believe that the man Jesus was God's Anointed and God's Son without also believing all that these names connote. Consequently 'life through His Name' is the sequel, and historic faith in an event or a person that can mean nothing if they do not mean salvation, must also of necessity be saving faith too.

B. That is a well -learned lesson, and you have made it your own. There is one other phase given in John's Gospel that we must not pass by. In John 5:39 we read, 'Search the Scriptures', a command that not one of us can neglect with impunity. Nevertheless, we believe the Lord did not intend a command here, but made a statement:

'Ye search the Scriptures; for in Them ye think ye have aionion life: and they are they which testify Of Me. And ye will not come to Me, that ye might have life' (John 5:39,40).

'There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me' (John 5:45,46).

Faith in the Scriptures can only bring salvation because of the fact that its testimony is concerning Christ. 2 Timothy 3:15 does not say that the Scriptures save, but that they are able to make wise unto salvation through faith that is in Christ Jesus. So that believing the Word, like believing the signs, leads to believing the Saviour and receiving His salvation.

Can you think of any words that are used as parallels or synonyms of faith?

A. We have already referred to John 1:12, there we read 'as many as received Him' placed over against them that believe on His name', so receiving is a synonym for believing.

B. This synonym is found again in John 3:11, 'ye receive not our witness'. So also 3:32,33. You must seek for others yourself. Looking now at the antonyms or opposites to faith, we notice that Hebrews 10:39 places 'drawing back' in opposition to 'believing'. John 12:47,48 places 'believing' and 'rejecting' in opposition. A vast field lies before us in the epistles of Paul, which we can only mention but not investigate here. It will not be difficult to reconcile believing with receiving, or to see that its opposite is drawing back and rejecting, for the faith that accepts the testimony concerning the Saviour must necessarily accept the way of salvation.

A. I see clearly that Scripture does not raise the question as to what faith is, so much as Who is the object of faith. I know I have believed, and I know Whom I have believed, and there I gratefully rest, praying now for grace

to live by faith even as in the first case I receive life through faith in His name.

Head versus Heart

A. You remember our conversation concerning the nature of faith? Well, I have a difficulty in accepting your presentation owing to the continual use of the word 'heart' in connection with saving faith. Your way of looking at it savours too much of the 'head'.

B. Let us have some of the passages which show this continual use.

A. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness' (Rom. 10:9,10).

B. That is one passage, certainly, and must be considered, but let us have the others before we commence our examination.

A. (After a pause). I do not seem to be able to discover the other passages. Yet I am sure there are many.

B. Perhaps the word translated 'heart' occurs elsewhere under another rendering.

A. No, that is not so, for Young's Concordance Index says kardia, heart, 158 occurrences, and that it is not translated in any other way.

B. It looks as though you have imagined that there were many such passages, partly because of your earlier conceptions as to 'historic faith', etc. The truth is that this passage quoted from Romans 10 is the only one which makes the positive statement. I can help you to add two more if we include the negative point of view. Hebrews 3:12 speaks of an 'evil heart of unbelief', and the Lord rebuked His disciples saying, 'O fools, and slow of heart to believe' (Luke 24:25). But these hardly warrant your statement as to 'continual use'. You will remember that Romans 10:9,10 is contextually associated, in verses 14 to 17, not so much with a miraculous interposition of God, but with such arguments as:

'How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?' (Rom. 10:14).

A. What is your object in taking away the emphasis upon the heart, and transferring it to the head?

B. That is hardly a fair question. You have read the only passage that there is in the New Testament which speaks of believing with the heart, and the context immediately speaks of the necessity of hearing and preaching in order to make faith possible. Without being uncharitable I would suggest that you are labouring under the influence of a misunderstanding.

A. What misunderstanding? I do not want to rest on unscriptural foundations.

B. Well, I think I should be right if I said that in your way of thinking the 'heart' is set in contrast with the 'head'.

A. Yes, that is so.

B. The Scripture does not make the distinction. The brain is never mentioned, and the idea of thinking with the head as opposed to believing with the heart is unscriptural. Let us see what Scripture says. Where is the first occurrence of the word 'heart' in Scripture?

A. Genesis 6:5.

B. What does it connect with it?

A. 'The imagination of the thoughts of the heart'.

B. Will you turn to Matthew 9:4; 13:15; 15:19 and Mark 2:8 and see what is said?

A. The passages connect 'thinking', 'understanding', 'thoughts' and 'reasoning' with the heart.

B. You will find, moreover, that the Hebrew word for heart (leb) is translated twelve times by the word 'mind', and such passages as Hebrews 8:10 show a great affinity between heart and mind. Without pressing this point further I think you will see that it is not quite in harmony with Scripture to speak of 'believing with the heart' as something very different from merely 'intellectual faith'.

A. While I readily accept the facts of Scripture on this point, the difficulty I had in mind remains untouched.

B. I think I know your difficulty, and will do my best to help you to solve it, but I felt that we must first get rid of unscriptural ideas, as otherwise we should only add to our confusion. Your problem is something like this:

If believing the gospel and the Word of God is the exercise of that same faith which we put into operation upon the testimony of accredited witnesses, 'for if we receive the witness of men, the witness of God is greater', how is it that men who are possessed with normal faculties and exercise faith in everyday matters appear to be utterly unable to believe the truth apart from some act of grace?

A. Yes, that expresses fairly well my difficulty, and in the attempt to solve it I concluded that the difference must be between heart belief and mere intellectual faith.

Repentance

A. When we were talking over the nature of faith you seemed to imply that something was necessary before the natural man would believe the testimony of God. I should be glad if you would take up that point.

B. Most readily. You will find the answer in the following passages which you might read: Mark 1:15; 2 Timothy 2.25; Acts 11:18; 20:21.

A. (Reads)

'Repent ye, and believe the gospel'.

'If God peradventure will give them repentance to the acknowledging of the truth'.

'Then hath God also to the Gentiles granted repentance unto life'.
'Repentance toward God, and faith toward our Lord Jesus Christ'.

B. Here you will observe that repentance comes before faith, before knowledge and before life, and that it is necessary for repentance to be directed toward God if faith is to be exercised in the Lord Jesus Christ. Before we go further, however, we must be sure that we understand the meaning of the term we use. What does repentance mean?

A. I understand that repentance is derived from the word penitence, and implies a certain amount of sorrow for sin.

B. That is true so far as the English word is concerned, and sorrow or penitence is a part, perhaps a later part, of Scriptural repentance, but that is not its primary meaning. What are the Greek words for repent and repentance?

A. (Using Concordance) Metanoëo and metanoia.

B. What does meta mean when used in composition with other words?

A. Meta means 'after' or 'change'.

B. Can you give me any illustrations of this meaning?

A. Metathesis. Translated or transferred (Heb. 11:5).
Metallasso. To change one thing for or into another (Rom. 1:25).
Metamorphoo. To be transformed (Matt. 17:2; Rom. 12:2).

B. What does noëo and noia mean?

A. Noëo means to think.

B. So then repentance literally means a change of mind. The reason why natural man does not believe the testimony of God concerning His Son is because something is wrong with his mind. The reason why he does not acknowledge the truth is for the same reason.

You may remember that we found in the Scriptures that the heart and the mind are not such separate terms as they are in modern use. A man thinks with his mind and believes with his heart in modern phraseology, but in Scripture, thoughts arise in the heart, 'as he thinketh in his heart, so is he' (Prov. 23:7).

A. What then is wrong with the mind of man?

B. Let us discover from Scripture. Speaking of man by nature Scripture says that he walks 'in the vanity of his mind', that his 'understanding is darkened', that he is 'alienated from the life of God through the ignorance that is in him' (Eph. 4:17,18). That men's minds are 'corrupt' and 'defiled' (Tit. 1:15; 1 Tim. 6:5; 2 Tim. 3:8), and that they have been given over to a 'reprobate' mind (Rom. 1:28). Now if this is the case, how is it possible for that man whose very compass is wrong, whose judgment is distorted, whose understanding is so darkened as to alienate him from the very life of God, how is it possible, I say, for him to believe the gospel or to acknowledge the truth without that change of mind which we call repentance?

A. Repentance then of itself does not necessarily mean a change of life.

B. Not necessarily, but in the Scriptures it is usually presented as one half of an action, a change of mind, the other half of which consists in the change of conduct and life. For example, you will find metanoia or metanoeo joined with epistrepho, to turn:

Acts 3:19, 'Repent and be converted'. 'Change your mind and turn you'.
Acts 26:20, 'They should repent and turn to God'.

While men are exhorted to repent, Scripture also tells us that it is God Who gives or grants this change of mind, and into that problem we will not at this point enter.

A. Thank you for this opening of the subject, I must give it a fuller consideration.

B. You must remember that there is another word translated repent, namely metamelomai, which means 'to be concerned about something after something has been said or done', and ametameletos, which is the same word with a negative.

Faith as a Fruit, a Gift, and Inwrought

A. May I reopen the question of faith? There seems to be a phase of the subject that does not conform to the presentation you made when last we spoke on the subject.

B. By all means; one point of view rarely gives a full presentation of any Scripture.

A. My new problem arose out of Galatians 5:22,23, where we read:

'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance'.

B. Your point is that this hardly conforms to the idea that faith is the reception of accredited testimony.

A. That is so; it is said to be part of the fruit of the Spirit, which cannot be produced before the person producing it has believed on the Lord Jesus. Besides, it is classed with longsuffering, meekness, temperance and the like, which removes it still further from that idea.

B. If you turn to Romans 12:3 -6 you will find faith used in a somewhat similar way.

A. I notice that the apostle addresses the believer and tells him not to think more highly of himself than he ought, 'but to think soberly, according as God has dealt to every man the measure of faith' (3).

B. You notice also in verses 4 and 5 references to the body and its members, and then verse 6 returns to the subject saying:

'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith' (Rom. 12:6).

A. The allusion to the body and its members, together with gifts, makes me think of 1 Corinthians 12.

B. If we turn to that chapter we shall see more clearly this phase of faith which is before us:

'But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ... knowledge ... faith ... healing ... miracles', etc. (1 Cor. 12:7 -10).

You will find also by reading Galatians 3:2 -5 that the same faith which is associated with justification is also connected with working miracles. It seems therefore that we must be prepared to find that faith may mean:

- (1) That faith whereby the sinner believes unto salvation.
- (2) A spiritual gift exercised during the Acts period and spoken of together with miracles, tongues and other gifts of the Spirit.
- (3) The fruit of the Spirit, which by being contrasted with the works of the flesh indicates not so much a supernatural gift exercised only by those endued, but the product of the new nature.

A. I notice that all our references keep within the period of the Acts. Is there anything parallel to these in the prison epistles?

B. Oh yes. Read the following:

'And what is the exceeding greatness of His power to us -ward who believe, according to the working (inworking) of His mighty power, which He wrought in Christ, when He raised Him from the dead' (Eph. 1:19,20).

'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation (inworking) of God, Who hath raised Him from the dead' (Col. 2:12).

While we have not 'the gift of faith' as in 1 Corinthians 12, we certainly have an inwrought faith directly connected with the power of the resurrection, which transcends all other manifestations of the Spirit. That this faith may not be experienced and enjoyed as it should be is sadly true, and because of this the apostle prayed, 'that we might know'. Let us then pray along the lines marked out for us, and not vex ourselves because we do not possess the 'gift of faith'. At the same time it should be a real concern that the fruit of faith should take the place of the works of the flesh.

A. I think I now see the distinction between faith unto salvation and faith exercised thereafter; it is all a matter of 'right division'.

THE PULPIT OF THE OPENED BOOK

As one reads the account of the experiences of Nehemiah and Ezra in their endeavour to fulfil the will of the Lord in the rebuilding of Jerusalem and the restoration of the Temple and follow the efforts of their successors, one sees a repetition of those experiences right down the centuries, for, while customs and manners change, humanity remains the same, and from one generation to another the conflict between truth and error follows much the same course. Those of us who sought to put into effect the will of the Lord

as we understood it, met with many experiences parallel with those of Nehemiah and Ezra. There were those who 'laughed' and 'despised' (Neh. 2:19), and those who 'mocked' and reminded us of our 'feebleness' (Neh. 4:2), and intimidation, if not reiterated 'ten times' (Neh. 4:12), was nevertheless repeated. We are never so susceptible as when the enemy appears conciliatory and invites us to a 'conference' (Neh. 6:2), and we are peculiarly vulnerable to the insidious attack of the 'open letter' (Neh. 6:5), beside having to bear the charge of seeking to exercise lordship over the Lord's heritage (Neh. 6:6,7). This is the dark side of the picture, but neither Nehemiah, Ezra nor ourselves would be true to fact and experience if we did not testify to the bright and blessed side of the conflict too.

There were those who had recognized that the time had come and said, 'Let us rise and build' (Neh. 2:18), and there were those like the nobles of the Tekoites, who, while not falling into line with their brethren, nevertheless 'repaired another piece' (Neh. 3:27) and so helped forward the work in unexpected ways. Then there were those who 'gave unto the work' not only in labour and prayer, but in kind (Neh. 7:70,71). In either case, both lines, whether of opposition or help, converge in Nehemiah chapter 8 in the 'Pulpit erected with a purpose' and the 'Opened Book', even as our own experiences of 1943 converged in the opening of The Chapel of the Opened Book.

'And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ... and Ezra opened the book in the sight of all the people' (Neh. 8:4,5).

The purpose of that pulpit was not to magnify Nehemiah the Tirshatha, nor Ezra the Scribe. Most certainly it was not erected to enable a priestly cast to establish an ascendancy over the people, for its prime object was expressed, in the words, 'Ezra opened the book'.

Let us consider three aspects of this theme that must be true of the work now inaugurated, as it was true in the days of Israel's return from captivity.

The Opened Book must be read

'So they read in the book in the law of God Distinctly, and gave the Sense, and caused them to Understand the reading' (Neh. 8:8).

To the Ethiopian riding in his chariot, Philip the evangelist put the question, 'Understandest thou what thou readest?' (Acts 8:30). To Timothy Paul wrote, 'Till I come, give attendance to the reading' (1 Tim. 4:13), and even our Saviour Who spake as never man spake, 'stood up for to read' (Luke 4:16). It will therefore be the duty of all who minister in The Chapel of the Opened Book to see that the reading of the Word finds a prominent place in its services. But reading, to be a service and not a soporific, must be clear, for 'If the trumpet give an uncertain sound, who shall prepare himself for battle?' Reading therefore must be 'distinct', and this lowly feature of public ministry will not be forgotten in the training of students in the days to come. Distinctness of enunciation, however, covers more than the emission of the sounds of words; it also has a bearing upon the sense of the words read. We have heard Luke 24:25 so read as to make it seem that our Saviour rebuked the disciples for being such fools as to believe all that the prophets have spoken! or Romans 6:17 so read as to make the apostle thank God that the Roman Christians were the servants of sin!

The first lesson then that we learn is, that in the ministry of the Word the Book must be read, and so read that its message shall be given distinctly and its sense preserved.

The Opened Book must be 'divided'

At the beginning of His ministry our Lord entered the synagogue at Nazareth and stood up for to read. 'And when He had opened the book' at Isaiah 61 we find that He read one verse and the one sentence following, and then closed the book, sat down and said, 'This day is this Scripture fulfilled in your ears' (Luke 4:21). A perusal of Isaiah 61:1,2 will show that the Lord put into operation that great principle of interpretation entitled 'right division' (2 Tim. 2:15), for He concluded His reading at the words, 'To preach the acceptable year of the Lord'. Had He read on to the next line and said, 'and the day of vengeance of our God', He could not have also said, 'This day is this Scripture fulfilled in your ears', for those two sentences, though divided in our version by but a comma, belong to the two different advents of the Lord, at least 1960 years lying between them.

Therefore the second lesson that we learn is, that not only must the reading be 'distinct' to give the sense, but that it must also be 'rightly divided', otherwise passages that belong to differing dispensations will be confused and the hearers misled.

The Opened Book speaks of Christ

'And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?' (Luke 24:32).

If we inquire what it was that caused this glow within the breasts of the saddened disciples, we discover that it was not eloquence, although we are sure that when He read the Holy Book, He, as none other, read 'distinctly' and 'gave the sense'; neither was it right division, although He could never confuse the dispensation that He Himself came to fulfil. No, He made His disciples' hearts burn within them because,

'Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things Concerning Himself' (Luke 24:27).

So we, too, in type and shadow, in prophecy and in doctrine, will seek to see Him, and we shall preach Him, otherwise all our 'distinctness' and all our 'division' will be dead and fruitless. If, on the other hand, the ministry of the Opened Book follows the lead given by these three examples, we may confidently expect the sequel, 'Their eyes were opened' (Luke 24:31); 'Then opened He their understanding, that they might understand the Scriptures' (Luke 24:45).

REASONABLE SERVICE

The Association of Sacrifice with Service

There is a word that belongs to the Christian faith, if Christian faith regards truth as supreme, that has been handed over to the enemy. That is the word 'rational'. A rationalist today is defined as 'one who rationalizes in matters of religion or sacred history', and rationalism as 'the practice

of explaining in a manner agreeable to reason whatever is apparently supernatural in the records of sacred history', and to act in a rational way excludes not only anything foolish, but anything fanatical. In spite of this corruption of a noble word, the apostle Paul urges upon us all a 'rational service' (Rom. 12:1). Now this service which he calls rational contains the very elements that would cause a rationalist to set it aside as fanaticism, for it sums up the whole of the believer's rational service by saying:

'Present your bodies a living sacrifice'.

The English word 'sacrifice' also has lost an essential part of its meaning. Sacrifice may or may not involve the shedding of blood, it may or may not be accompanied by pain, loss, or deprivation. It belongs to a group of words like sacrament, sacrilege, sacristan, all of which revolve round the central idea of something 'sacred'. The word 'sacrifice' means literally 'to render sacred' and comes from the Latin sacri 'sacred', and ficare, for facere, 'to make'. Now this Latin word facere gives us the English word fact and also the English word 'perfect', per, through or thoroughly, and facere to make, to become a fact. Before, therefore, we turn to the Greek to learn from the Word and words of God, our own English tongue supplies us with a precious meaning of the word sacrifice; it means 'to make sacredness a fact', 'to carry sanctification to its goal', 'to perfect holiness'. Should such perfecting demand the giving up of anything, the loss of anything, the suffering of anything, this will be readily accepted, and inasmuch as we are sinful creatures living in a world of sin, any move towards turning the theory or doctrine of 'sacredness' into the practical reality must of necessity be accompanied by suffering because of the opposition of evil. Take, as another example, the word 'suffer'. Here again the root of the word reveals that pain is accidental to the word, for it is composed of suf (sub), under; and ferre, to bear. The English word 'bear' is simply the Greek pherein and Latin ferre in English dress. It has often puzzled children, and sometimes their teachers, why the Lord should have said 'Suffer little children to come unto Me', for of course no idea of pain is in mind. Here and in parallel cases, the word simply means to bear, to carry, to allow, to permit.

Just as sacrifice originally means carrying the idea of sacredness through into practice at whatever cost, so suffering means to bear whatever burden of joy, sorrow or responsibility it may be right for us to endure, whether pain and sorrow accompany the endurance or not.

Turning from the English to the original Scriptures, we find that the one word translated 'sacrifice' in the New Testament is thusia. Thuo from which thusia comes, is translated, 'to sacrifice', 'to kill and to slay', but it must be remembered that killing is a secondary meaning. This root word enters into the composition of thumiama 'incense' and thumiaterion, a vessel in which incense was burned, 'a censer' (Heb. 9:4). The word thusiasterion which generally refers to the altar upon which the slain animal was burned, is nevertheless used of the altar of incense in Luke 1:11, where the idea of death or shedding of blood cannot be permitted. The fact, also, that the New Testament can use the word 'sacrifice' of that which is living (Rom. 12:1), and of the actions of believers (Heb. 13:16; Phil. 2:17), without the remotest thought of their death being involved, shows that the slaying and killing is not inherent in a sacrifice, it only becomes a necessity when it deals with sin. Then, when sin is in view, the sacrifice must involve the shedding of blood, simply because it is offered vicariously for the ungodly, and because the wages of sin is death. It is rational that the language of

the Old Testament should use discriminative words for sacrifice, for at the very heart of its ceremonial were the varying types of sacrifice. There was the minchah, a present, which is translated over 130 times 'meat offering', where no animal sacrifice is allowed. There was the chag, a 'festival' or 'fest', and the todah, a 'thanksgiving' from which is derived the name Judah and Jew, and zebach which means something slaughtered. We must be prepared therefore to find in the covering word thusia of the New Testament, room for all phases of offering that were enjoined under the Old Covenant.

Anyone acquainted with the teaching of the apostle Paul, and who had intelligently followed his teaching through the first eleven chapters of Romans, would know that the most unreasonable thing to counsel the believer to do would be to offer himself or anything else as a sacrifice for sin that involved death or the shedding of blood. Such an aspect of the word thusia has been gloriously filled to the full, so that there remaineth no more sacrifice for sin. Wherever the Offering of Christ is in view which was accomplished by Him on the cross, that offering is always considered as being 'for sin', 'for our sins', 'putting away sin', 'dying for our sins'. Such a Sacrifice is impossible to man either saint or sinner and is never used of him. In Romans 12:1, the apostle gathers up all the grace and all the mercy that has been revealed in the preceding eleven chapters, and says that our rational service in view of such grace is to:

'Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service'.

Now, paristemi 'present' has occurred earlier in Romans, where we read:

'Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, As Those That Are Alive From The Dead' (Rom. 6:13).

That the translation 'yield' is inadequate, the next occurrence of paristemi in Romans will prove:

'We shall all stand before the judgment seat of Christ' (Rom. 14:10).

The word would be better rendered 'present' in all its occurrences. It is this word that comes in those glorious passages that read:

'That He might present it to Himself a glorious church' (Eph. 5:27).
'In the body of His flesh through death, to present you holy' (Col. 1:22),

and the high ideal before the apostle,

'That we may present every man perfect in Christ Jesus' (Col. 1:28).

The believer, because of the deliverance from sin and its dominion, is free to present himself to God as one that is alive from the dead. He knows that in 'that day' he shall be presented holy and blameless, so far as his acceptance in the Beloved is concerned. Should it not be the rational response of such a one to 'present' himself to God, his body a living sacrifice, something that takes hold of the sacredness that grace has completed, and experimentally carries it through? We find in the Scriptures a great emphasis upon the thought that in all service there is sacrifice, and anything that enables us to serve more acceptably should be eagerly

considered by us all. We proceed therefore to point out several aspects of this basic truth.

The Sacrifice of Open Avowal (Heb. 13:15,16)

We have seen before that the word sacrifice has a fairly wide meaning, including the sacrifice involving death or the shedding of blood, and the gift or present that demands neither. We learned that the logical outcome of the grace of God manifested in Christ towards us, is that we should present our bodies unto God as living sacrifices, and that this is our reasonable service. It appears therefore that all service will be tinged with sacrifice if it be the real thing. Of the twenty occurrences of thusia 'sacrifice' in Paul's epistles, fifteen occur in the epistle to the Hebrews. It is the epistle of sacrifice.

We have the:

sacrifice offered by the High Priest of Israel (Heb. 5:1; 7:27; 8:3);
sacrifices of the Tabernacle (Heb. 9:9; 10:1,5,8,11);
sacrifice offered by Abel (Heb. 11:4); the heavenly reality of Christ's
one Sacrifice (Heb. 9:23,26; 10:12,26);
and lastly, the reasonable service of the believer (Heb. 13:15,16).

When the apostle would encourage the Roman saints in their 'reasonable service', he brings before them 'the mercies of God' (Rom. 12:1). In Hebrews 13, he introduces his exhortation to offer the sacrifice of praise (Heb. 13:15) by revealing to the believing Hebrew, what he had in Christ. 'We have an altar' (Heb. 13:10). 'We have' is a recurring note throughout this epistle, and we must 'have', before we can be exhorted to action:

'Seeing then that we have a great High Priest ... Let us hold fast our profession' (Heb. 4:14).

'For we have not an High Priest which cannot be touched with the feeling of our infirmities ... Let us therefore come boldly unto the throne of grace' (Heb. 4:15,16).

'We might have a strong consolation ... which hope we have as an anchor of the soul' (Heb. 6:18,19).

'We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1).

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus ... Let us draw near' (Heb. 10:19,22).

'We have an altar ... Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and communicate forget not: for with such sacrifices God is well pleased' (Heb. 13:10 -16).

The words of Hebrews 13:15, 'the fruit of our lips' are quoted from the LXX version of Hosea 14:3. The equivalent verse in the Authorized Version, is Hosea 14:2, which is a translation direct from the Hebrew, and reads, 'So will we render the calves of our lips'. The Revised Version endeavours to make the passage clearer by translating 'So will we render as bullocks the offering of our lips'. This however does not go far enough. If any departure from the letter is justified, then it should have been done thoroughly and all the figures of speech resolved.

The reader will see that in the study entitled *With All Thy Getting Get Understanding*, (p. 350 in this volume; and in greater detail, in the series of studies with the same title in *The Berean Expositor* Vols. 25, 26 and 27), we ran through the most important figures of speech used in the Scriptures. One is called *Catachresis* or *Incongruity*. It is a figure that attracts us by its startling use of words. There is something incongruous in the association of 'calves' with 'lips'. Another figure with which we dealt was *Metonymy*, where one name is exchanged for another in a variety of ways. In *Hosea 14:2*, we have two metonymies. First 'calves' are put (by metonymy of the subject) for the sacrifices offered; and the 'lips' are put (by metonymy of the cause) for the confession made by them. Still further, the figure of *Metalepsis* is here, for something has to be supplied that is left out, for the calves are put for the sacrifice made of them, but these sacrifices in turn stand for confession and praise. This is parallel with such passages as that in *Psalm 51*,

'The sacrifices of God are a broken spirit' (*Psa. 51:17*).

'I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs' (*Psa. 69:30,31*).

'I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord' (*Psa. 116:17*).

'Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice' (*Psa. 141:2*).

The word translated 'giving thanks' in *Hebrews 13:15* is *homologeo* 'saying together', 'confessing', 'professing'. Its essential meaning is 'agreement'. Reams have been written on this word, but much is unnecessary if only we would keep in mind the very obvious fact that the writer of the epistle to the Hebrews was one well versed in the Scriptures, making quotations from both the Hebrew, and the Greek Septuagint at will. He knew without search, what we only discover by searching, that the passage that supplies the expression 'the fruit of the lips', namely *Hosea 14:2*, uses the word *homologos* in the same context and is saturated with the spirit of the word as we shall see. First the use of the word itself.

'I will heal their backsliding, I will love them freely' (*Hos. 14:4*).

The word 'freely' is translated in the LXX (*Hos. 14:5* in the LXX) *homologos* 'confessedly', 'avowedly'.

The whole of the fourteenth chapter is an exhibition of *homologia* 'saying the same', for it says,

'Take with you words, and turn to the Lord: say unto Him: Take away all iniquity, and receive us graciously: so will we render the calves of our lips' (*Hos. 14:2*).

Not only is Israel to return and repent, but the very words are given them to say. This, if uttered in the true spirit is truly 'saying the same'. Faith in the Old Testament is saying Amen to all that God reveals (*Isa. 53:1* where the Hebrew word *aman* is translated 'hath believed').

The Hebrews who had read through the epistle so far as the thirteenth chapter, and had believed what had there been written would 'agree' and 'confess' the truth that they had no high priest but Christ, no visible altar on earth, no continuing city here below, by offering the sacrifice

of praise to God 'By Him', thereby acknowledging His efficacy and the passing of type and shadow; 'acknowledging' to His name, 'agreeing' with all that had been revealed as to His better Sacrifice and Priesthood. At intervals through the epistle we meet with this word:

'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession (homologia), Christ Jesus' (Heb. 3:1).

'Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (homologia)' (Heb. 4:14).

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus ... Let us hold fast the profession (homologia) of our faith without wavering' (Heb. 10:19 -23).

'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed (homologeō) that they were strangers and pilgrims on the earth ... they seek a country ... they desire a better country, that is, an heavenly' (Heb. 11:13 -16).

It will be seen that the High Priesthood of Christ, and the Heavenly City are brought together in the confession of Hebrews 13:10 -15.

Before leaving this subject the writer adds one corrective,

'But to do good and communicate forget not: for with such sacrifices God is well pleased' (Heb. 13:16).

To communicate refers to fellowship among saints and particularly fellowship in their temporal needs. The apostle has something to say about this in Philippians, so let us wait until we can consider what he says there, before feeling that we have examined Hebrews 13 thoroughly.

Philippian Gifts, an Odour of a Sweet Smell

At the close of our last section on this subject of service and sacrifice, we observed that praise to God should be accompanied by fellowship with the needs of His children, for with such sacrifices God is well pleased.

As an example of this fellowship and the way in which it is spoken of in sacrificial terms, we turn to Philippians 4:18. It is an inspiration in itself to see the way in which the apostle alternates between the warmest approval of the Philippians' fellowship with himself and the repudiation of even the possibility that he was actuated by the slightest measure of self-seeking.

Commendation. 'I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again' (Phil. 4:10).

Repudiation. 'Not that I speak in respect of want: for I have learned in whatsoever state I am, to be independent' (Phil. 4:11 author's translation).

Commendation. 'Notwithstanding ye have well done, that ye did communicate with my affliction ... ye sent once and again unto my necessity' (Phil. 4:14 -16).

Repudiation. 'Not because I desire a gift: but I desire fruit that may abound to your account' (Phil. 4:17).

Commendation. 'But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God' (Phil. 4:18). Final Independent Note. 'But my God shall supply all your need according to His riches in glory by Christ Jesus' (Phil. 4:19).

It is not usual that a prisoner who has suffered the law's delay for over three years should write such words as 'I have all and abound', 'I am full', but Paul was an unusual prisoner. In this epistle he has already made it clear that all purely personal considerations had gone, and as he put it 'for to me to live is Christ'. He had counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and so had already 'learned' the secret of true contentment and independence.

It does not always follow that an independent spirit is also a very gracious and kindly spirit; independence is sometimes accompanied by an element of harshness, possibly as an unconscious effort at defence. This man of God however, knows something of 'the mind that was in Christ Jesus', and so can show both a face of flint and a meek and lowly heart.

At one moment he could cast his eye around his prison chamber and treat with sublime indifference the evidences of his captivity and its degrading accompaniments, the next minute his eye would fill with tears, his heart be too full for words, as he looked on the little parcel of 'things' that had been sent by the Philippians. The present writer has just looked up as these words were written, and over his desk hangs a photograph of the Greek inscription that constituted 'the middle wall of partition'. Next to it hangs a weirdly cut piece of paper, and no one could guess what its object may be (it was a pattern cut out by the writer's baby daughter some years ago and given as a present). Those who know these things will need no explanation and see nothing incongruous; those who do not, cannot be instructed apart from experience. The apostle blended in one great heart the whole range of human feeling, and his message and ministry were ennobled and enriched thereby. So he swiftly turns from his holy independence to pour out his heart in the fullest gratitude. The word 'abound' has occurred twice before in this chapter:

'I know both how to be abased, and I know how to abound ... both to abound and to suffer need' (Phil. 4:12),

and this endurance of both extremes he attributes solely to Christ:

'I can do all things through Christ which strengtheneth me' (Phil. 4:13).

Yet the Philippians had no need to hesitate as they sent their gifts. This independent saint, will at the very sight of their fellowship use this same word 'abound' to tell them what their gifts mean to him. They were an odour of a sweet smell. These words, written by one who was by race an Israelite, referred back to the typical offerings of the Levitical ceremonial. This expression is used of the burnt offering (Lev. 1:9), an offering that was not offered for the putting away of sin, but as an act of devotion, and the recognition that the Lord had a full claim upon man, to love Him with all his heart, soul, mind and strength. This no man has ever done except the Man Christ Jesus, but the apostle by using this term, shows how deep was his gratitude and that he recognized in the gifts sent, something of the Spirit of Christ,

'A sacrifice acceptable, well pleasing to God' (Phil. 4:18).

The same one that wrote these words, wrote Romans 12:1 and 2 Corinthians 8. In Romans 12:1, it is not 'things' that are sent to a fellow-believer, but 'your bodies' that are presented to God, living sacrifices and acceptable. In 2 Corinthians 8 the Corinthian church are reminded of what the Philippians had done,

'How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but First gave their Own Selves to the Lord, and unto us by the will of God' (2 Cor. 8:2 - 5).

Here was 'sacrifice' of riches abounding out of deep poverty, an 'odour of sweet smell', for it was a 'willing' offering; here was the reason for its acceptance, 'they first gave themselves', and this is the link between all these Scriptures; they gave of their possessions as well as themselves, both to the Lord and to the apostle.

It was not the amount, nor the intrinsic value of the gifts that Epaphroditus brought with him from Philippi to Rome that counted with Paul. At the most it could have been but a small parcel; it was the spirit that prompted the gift that caused him so much joy. As he wrote to the Corinthians,

'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not' (2 Cor. 8:12).

At the end of this section of 2 Corinthians, Paul looks away from their gifts to the one great Gift of Christ, saying,

'Thanks be unto God for His unspeakable Gift' (2 Cor. 9:15).

Our gifts are acceptable in so far as they reflect the character of God's great Gift. If we are called upon in our small degree to offer service that is marked by sacrifice, are we not after all reflecting back in tiny measure the greatest Sacrifice of all? 'Of Thine Own have we given Thee' (1 Chron. 29:14) will be our confession even though we give our all.

The Walk that is in Love

The application of such a figure as 'an odour of a sweet smell a sacrifice acceptable to God' by the apostle Paul to the fellowship of the Philippians is very wonderful, but it is not the only time that such a reference was made by him.

In the epistle to the Ephesians, he sums up all practice under the heading of 'walk', opening the practical section with an exhortation to the believer to 'walk worthy of the vocation wherewith ye are called' (Eph. 4:1), and follows it with a warning not to walk as the darkened Gentiles. After speaking about the believer's attitude to the new man and the old, he returns to this question of walk in Ephesians 5 where he speaks of it under three heads:

'Walk in love' (Eph. 5:2),
'Walk as children of light' (Eph. 5:8) and
'Walk circumspectly' (Eph. 5:15).

'Walk in love' is a practical exhortation, but it admits of any amount of expansion. Love is an abstract term, and stands for a state of feeling. It is invisible and intangible; it has neither extension nor ponderability, in other words it is immaterial. Therefore, to use the unqualified word love in a practical exhortation either supposes the reader to be in possession of its meaning, or it demands that some exposition of the term be given.

What does it mean -- 'walk in love'? The apostle does not stay to discuss the question, he has one all embracing answer:

'Walk in love, as Christ also hath loved us' (Eph. 5:2).

Paul knew that love of which he speaks here. His own personal testimony when he stood for grace and faith against works of law, was 'The Son of God Who loved me' (Gal. 2:20). The restored people of Israel will acknowledge the same love in that day, for they cry 'Unto Him that loved us' (Rev. 1:5). Moreover 'God commendeth His love towards us' (Rom. 5:8); the apostle speaks of 'His great love wherewith He loved us' (Eph. 2:4). The reader will be very conscious that in these quotations we have stopped short; we have omitted the most powerful and blessed parts of the verses cited. The one who said 'The Son of God Who loved me' added immediately 'and Gave Himself for me'. The restored people of Israel who cry 'Unto Him that loved us' add immediately 'and loosed us from our sins in His Own blood'. The love that God commends towards us is that 'while we were yet sinners, Christ died for us'. The great love of God spoken of in Ephesians 2:4, is manifested in the association of the believer with Christ. When, therefore, the apostle said 'Walk in love', he supplemented the abstract by the concrete, he illustrated the precept by an example 'as Christ'. This however is not enough. How did Christ love us? The answer is 'And hath given Himself' (Eph. 5:2).

It is the essential characteristic of love that it gives. We have seen it already in Galatians 2:20. We see it in 1 John 3:16,

'Hereby perceive we the love of God, because He laid down His life for us',

and then, adopting much the same argument as the apostle Paul, John adds:

'And we ought to lay down our lives for the brethren'.

Again he says:

'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins' (1 John 4:10).

While it is absolutely contrary to the teaching of Scripture to suggest that anyone can 'redeem his brother or give to God a ransom for him', the love that prompted that all sufficient Ransom is nevertheless the standard of our practice, so that John concludes:

'Beloved, if God so loved us, we ought also to love one another' (1 John 4:11).

Returning to Ephesians 5, we see that the apostle Paul not only said 'walk in love', but 'walk in love as Christ also hath loved us', not only 'as Christ also hath loved us', but loved us to the point of 'giving Himself'. And not only giving Himself in a general way on our behalf, but in the glorious yet solemn way of 'an offering and a sacrifice to God for a sweet smelling savour' (Eph. 5:2).

Paul does not hesitate to go to the full length of this thought 'an offering and a sacrifice'. The words come together in Hebrews 10, where they refer both to the Old Testament type and the New Testament reality, the one Offering of Christ (Heb. 10:5,8,10,14,18).

The three exhortations 'walk in love', 'walk as children of light' and 'walk circumspectly', are followed by three very personal applications of this truth. Wives and husbands, children and parents, servants and masters are exhorted to this practical outworking of grace. In the first of these three pairs of subjects, the husband is exhorted 'to love his wife' (Eph. 5:25). In spite of the cases of domestic unhappiness that appear so frequently in our newspapers, we must remember that where one case of domestic misery becomes news, a million cases of happy homes call for no comment. Even unsaved husbands in the general run, love their wives, and it seems almost unnecessary for the apostle to write such a thing. We have not finished his statement however. He did not simply say 'Husbands, love your wives'; he said, 'Husbands, love your wives, even as Christ also loved the Church and gave Himself for it' (Eph. 5:25). He even pursues the thought to the sanctifying and presenting of that Church without blemish, resuming his exhortation with,

'So ought men to love their wives as their own bodies' (Eph. 5:28).

Once again therefore, we find service expressed in the terms of sacrifice. It is the reasonable response to the love that has been manifested toward us, that we should present our bodies as living sacrifices, offer the sacrifice of praise, the fruit of our lips, have fellowship with the servants of Christ, and walk in love as Christ loved us. Our whole course Godward, manward, ecclesiastical and domestic is redolent of the holy place. Those who spent their time in serving in the Tabernacle would take with them into the camp something of the fragrance of the incense of the holy place, even though they themselves might be unconscious of it. Moses could not help but that his face should shine after he had been in the presence of God, even though he himself wist it not. Those who most truly serve in this highest sense, will often be quite unconscious of any idea of sacrifice at all. In fact the best way to rob an act of service of its sacrificial character would be to begin to advertise the fact. If our walk is to be 'As Christ loved and gave', what manner of persons we should be!

The Drink Offering (Phil. 2:17; 2 Tim. 4:6)

We return to the epistle to the Philippians to learn something more of the character of sacrificial service. Chapter 4 rightly follows chapter 3, gifts that were of sacrificial character were offered to Paul, but not before service of sacrificial character had already been offered by himself on their account. There is a good deal of sowing and reaping even in this life. While the nature of Paul's ministry and message aroused tremendous

opposition, of which he bore the brunt, there were those whose hearts the Lord had touched who were ready to lay down their lives for his sake. Writing to the Philippians, therefore, in chapter 2, he said:

'Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me' (Phil. 2:17,18).

First of all we cannot help but be struck by the fact that there is no gloom, despondency or conscious martyrdom here. Joy and rejoice are the repeated words. In chapter 1 he recounts how his bonds were manifested in all the palace, and that while some of the brethren prompted by love were stimulated by these very bonds to more earnest witness, others, alas, taking advantage of them, preached Christ of contention, supposing to add even to his affliction. What was his response? Did he bemoan their unchristian attitude? Did he present himself as an object of pity? No, he said,

'I therein do rejoice, yea, and will rejoice' (Phil. 1:18).

Was Paul made of that unnatural stuff that is only happy when miserable? Did he court trouble, and hug to himself misery? It all depends upon what he meant when he said 'therein', 'I therein do rejoice'. Look back again:

'I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel ... some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention ... the other (preach Christ) of love ... What then? ... Christ Is Preached; and I therein (or in this) do rejoice, yea and will rejoice' (Phil. 1:12 -18).

Passing Philippians 2:17 and 18, for the moment, we come to 2:28, and here we find an expression of sorrow on the part of Paul. Here at last he has betrayed himself; we have caught him grieving, he is as other men. But stay, let us read what he has actually stated:

'Epaphroditus ... was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful' (Phil. 2:27,28).

We have only to read what he has said to realize that here was no self-pity, no selfish sorrow, no sorrow merely because of his own lot, but a sorrow, may we not say, a Christ-like sorrow for others. The next occurrence of chairo 'rejoice' is in Philippians 3:1, 'Finally my brethren, rejoice in the Lord'; and this rejoicing in the Lord is so true, so real, so complete, that it excludes all other ground of boasting. The flesh, the advantages of being a Jew, the boast of circumcision and law keeping, all have gone, 'for the excellency of the knowledge of Christ Jesus my Lord'. From the opening words of chapter 4 we gather that there was some little rift between some of the workers at Philippi; the apostle would mend it all with his own well-tried remedy:

'Rejoice in the Lord always: and again I say, rejoice' (Phil. 4:4).

The reader may interpose here, and say 'this is all very well, and is quite true, but what has it to do with service conceived as sacrifice?' The

question is legitimate; let us return to the passage that supplies the answer;

'If I be Offered upon the Sacrifice and Service of your faith, I joy, and rejoice with you all' (Phil. 2:17).

It may seem somewhat incongruous to us to speak of being 'offered upon a sacrifice'. We can understand a sacrifice being offered, but we observe that in this case it is the 'faith' of the Philippians that is the 'sacrifice' upon which Paul is 'offered'. When we consult the original we find the apostle uses the word *spondomai* 'to pour out as a drink offering, a libation'.

The first occurrence of this word in the Old Testament is found in the LXX of Genesis 35:14:

'And Jacob set up a pillar in the place where He talked with him, even a pillar of stone: and he poured a drink -offering thereon, and he poured oil thereon'.

Here, there is no sacrifice of a victim, no shedding of blood, but an act denoting great gratitude. Coming to the ritual of Israel's daily service, we find that day by day continually throughout the year, a lamb was offered in the morning and another in the evening, and accompanying this was a 'drink -offering' of a fourth part of a hin of wine 'for a sweet savour' (Exod. 29:38 -41).

A voluntary offering, made by the children of Israel, was accompanied by a drink -offering. We observe that for the first offering of a lamb, the accompanying drink -offering is the usual 'fourth part of an hin of wine' (Num. 15:1 -5). For a ram, the drink -offering is increased, it must be 'a third part of an hin of wine' (15:7), and for a bullock, the drink -offering became 'half an hin of wine' (15:10). Evidently as the value of the sacrifice increased, the accompanying drink -offering increased too. This is summarized in Numbers 28:14.

This word *spondomai* is used in the LXX of David in 2 Samuel 23:16. In the commemoration of the mighty deeds of valour of those who stood by him in his distress and who were advanced to positions of high trust in the kingdom, we have those who formed the 'first three' and among their exploits we find the following:

'And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam ... And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but Poured It Out unto The Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it' (2 Sam. 23:13 -17).

Here we have the idea of the drink -offering carried over into actual service, and the passage supplies us with a yet further confirmation of our teaching concerning Philippians and 2 Timothy. The word *spondomai* occurs but twice, namely, Philippians 2:17, and 2 Timothy 4:6, both epistles having

either the Prize or the Crown as their goal, and so harmonize with the Old Testament teaching concerning the 'first three'.

The apostle repudiated the remotest idea that his sufferings could in any sense be likened to those of Christ as the Redeemer and as the Propitiation for sin; but seeing that in the freewill offerings the offerer poured out a drink -offering corresponding in value to the offering itself, he seized upon the figure to describe his own voluntary spending of himself in the blessed service of the Lord.

The Afflictions of Christ (Col. 1:24)

We have seen Paul's reference to the drink -offering in Philippians 2:17 as a symbol of service. Let us look at Colossians, for there once again he associates suffering with his distinctive ministry:

'The hope of the gospel ... whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church: whereof I am made a minister' (Col. 1:23 -25).

The reference to sufferings here is twofold.

- (1) These sufferings, Paul said to the Gentiles were 'for you'. We must examine this statement so that we may appreciate its intention.
- (2) These sufferings were called 'the afflictions of Christ', and said to 'fill up that which was behind' in those afflictions, and were particularly associated with the Church, the Body of Christ.

In the epistle to the Ephesians this close association of suffering with the distinctive ministry of the Mystery is also made known. The section that deals with this peculiar ministry begins and ends with this reference to suffering.

It commences at Ephesians 3:1, and the opening and closing members of the structure are:

- A 3:1. Prisoner for you (huper humon).
A 3:13. Afflictions for you (huper humon),

the intervening members being devoted to the dispensation of the Mystery (Eph. 3:2 -12).

This suffering kept pace with the apostle's ministry until it ended in his death for Christ's sake. His last epistle is full of references to suffering, yet full as it is, there is no morbid self -pity; there is an exalted joy that no suffering can dim.

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God ... for the which cause I also suffer these things ... wherein I suffer trouble as an evil doer, even unto bonds ... persecutions, afflictions, which came upon me at Antioch ... what persecution I endured ... endure afflictions, do the work of an evangelist' (2 Tim. 1:8,12; 2:9; 3:11; 4:5).

In the Acts of the Apostles we find the record of two distinct ministries of Paul, the one entered and accomplished while he was a freeman, the other entered when he became a prisoner at Rome. Acts 9 is the chapter that gives us the first commission, and Acts 20 the chapter that prepares the way for the second commission, and while each ministry has its own distinguishing features, they have this in common that they are intimately associated with suffering.

The first ministry

'He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake' (Acts 9:15,16).

The reader will notice that the clause which speaks of Paul's sufferings follows the statement concerning his commission as though it were explanatory 'for I will show him'.

The second ministry

'Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:23,24).

The list of Paul's sufferings that filled up the measure of his first ministry is enough to make the boldest tremble. In 1 Corinthians 4, he uses two figures that almost seem to exhaust suffering and degradation. The 1935 revised and reset edition of the Complete Moffatt Bible translation, is very free, but gives a vivid idea of his meaning:

'For it seems to me that God means us apostles to come in at the very end, like doomed gladiators in the arena! We are made a spectacle (theatre) to the world, to angels and to men!' (1 Cor. 4:9).

'To this hour we are treated as scum of the earth, the very refuse of the world!' (1 Cor. 4:13).

And yet, Paul has the glorious temerity to conclude this list of degradation, by saying to the self-satisfied Corinthians,

'I beseech you, be ye followers of me!' (1 Cor. 4:16).

Further revelations of his sufferings during this period are made in 2 Corinthians. Chapter 4 speaks among other things of 'bearing about in the body the dying of the Lord Jesus' (2 Cor. 4:10).

In chapter 6, there is another list that should be read, and even after these two chapters, there is a further one of tremendous scope, namely chapter 11, where stripes, prisons, deaths, stoning, shipwreck, endless perils, hunger, cold, nakedness are recorded, and beside all this, the care of all the churches (2 Cor. 11:23-28).

When he commenced his second ministry, it was still essentially associated with prison and with suffering as Ephesians, 2 Timothy and Acts 20 have shown. He knew that he had more affliction to endure as he took up this second ministry:

'Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church' (Col. 1:24).

Protestant interpreters generally have rightly felt that anything that touched the completeness of the Sacrifice of Christ must be wrong, and to make Paul say that he supplemented that glorious Work would be horrible in the extreme. Many Romanist commentators have found in this passage a basis for their teaching concerning the merits of the saints and the doctrine of indulgences. Yet many Protestant commentators have failed to give this passage its full weight, putting out their hand, as it were, to stay the Ark of God.

In the first case, let us observe that the apostle uses the word 'afflictions' *thlipsis*, which word is never used to speak of the vicarious Offering of Christ. Christ's suffering was something far deeper than affliction.

The verb 'to fill up' used by Paul here is *antanapleroo*, and differs from *anapleroo* and *prosanapleroo* which are also used by him in his epistles. *Pleroo* means 'to fill' and so 'to complete' as a net (Matt. 13:48). The word is used in the next verse to the one under consideration in Colossians 'to complete the Word of God' (Col. 1:25). *Anapleroo*, 'to fill up', *ana* being the preposition 'up', 'to fill up a measure' (1 Thess. 2:16), or 'to fill the place of something missing' (1 Cor. 16:17).

Prosanapleroo, not only adds *ana* but *pros* 'toward' to the verb *pleroo*, and is translated 'supply', 2 Corinthians 9:12 and 11:9. In both passages the word 'want' is in the context, and Cremer says 'It differs from *antanapleroo* in that it expresses not the supply, but the removal of the want, and differs from *anapleroo* in that it describes the manner in which the want is met, so that the element of supply falls into the background'. This leads us to the word used in Colossians 1:24.

Anti is a preposition which denotes 'corresponding to', a 'return for something else', 'I fill up on my part'. The presence of '*anti*' signifies that the supply comes from an opposite quarter to the deficiency. In this sentence one is mentioned in connection with the supply, another in connection with a deficiency, the *anti* describing the antithesis of these personal agents. While the sufferings of Christ were for ever finished so far as the atonement was concerned, they will never finish until the last redeemed believer is gathered home. We may speak of Christ's sufferings as sacrificial and complete, or ministerial and growing. Peter refers to this aspect where he says:

'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind' (1 Pet. 4:1).

'Rejoice, inasmuch as ye are partakers of Christ's sufferings' (1 Pet. 4:13).

Lightfoot paraphrases the passage in Colossians, writing upon the presence of 'now' in verse 24, saying:

'The thought underlying *nun* seems to be this. If ever I have been disposed to repine at my lot, if ever I have felt my cross almost too heavy to bear, yet now -- now, when I contemplate the lavish wealth of

God's mercy -- now, when I see all the glory of bearing a part in this magnificent work, my sorrow is turned to joy'.

So the apostle held on his way undaunted, enduring all things for the elect's sakes that they may obtain that salvation which is with aionion glory. The relation of Paul's sufferings with those endured alone by Christ, may be better appreciated if we show the correspondence between two sections of Colossians 1 thus:

In the body of His flesh Through death To present holy etc.	Christ's Work for His Church in which none may share (Col. 1:22).
In my flesh for His Body's sake Through afflictions To present every man perfect.	Christ's work for His Church which Paul and the members of His Body may share (Col. 1:24:28).

The language of Paul in this chapter, both as to the Work of Christ, and his own ministry, leaves us without doubt that there is an intentional parallel, which once seen, places the sufferings endured by the apostle in their true place. Just as Christ's great Work presents the church holy and unblameable and unreproueable in His sight, so the ministry of Paul was to present every man perfect in Christ Jesus.

How full is this theme of 'suffering as an essential factor in service'.

Suffering, Consolation and Exaltation (2 Cor. 1 and 12)

There are two items recorded in 2 Corinthians that must not be omitted from a series dealing with the relation of sacrifice and service, and they are found in chapter 1 and in chapter 12. The keynote is struck in the opening thanksgiving:

'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort' (2 Cor. 1:3).

Most of Paul's epistles have some specific note of thanksgiving in the first chapter, and these notes of thanksgiving generally provide a key to the peculiar aspect of the epistle so far as its blessings are concerned.

The examination of these opening benedictions would occupy far more space than it is possible to give here. It is not difficult however in the case before us to see that the supporting fact that God is the Father of mercies and the God of all comfort, runs like a golden thread through the dark experiences of this epistle.

The next verse (2 Cor. 1:4) supplies us with the place that suffering and its relief occupies in Paul's service, and should also, in our small measure, occupy in our own:

'Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God'.

Tribulation must needs be. It is impossible for a child of light and truth to go through the world of darkness and of evil without, at some time or another, coming into collision with its principles. Practically every writer in the New Testament testifies to this close relationship of discipleship and endurance:

'We should be called the sons of God: therefore the world knoweth us not, because it knew Him not ... marvel not, my brethren, if the world hate you' (1 John 3:1,13)

'If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you' (John 15:18,19 also 17:14).

Such is the testimony of John. Peter has much to say about the close relationship of discipleship and sufferings in his epistles. He says among other things:

'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you' (1 Pet. 4:12),

and goes on to speak of these trials as the partaking of Christ's sufferings, being reproached for the name of Christ, suffering as a Christian, and suffering according to the will of God (1 Pet. 4:13 -19).

James stresses the fact of divers temptations in relation to the perfecting of the believer (James 1:2 -4,12). The testimony of Paul is varied and full, as has been under our notice during this study. In 2 Corinthians he realizes that his apostleship involves much more than teaching and preaching; it involves sympathy in its fullest sense. Sympathy at times is conventional, and there is no call to condemn this lighter mode of expression, for if we had to enter into the griefs and sorrows of all our acquaintances, life here below would soon become impossible. There is a sympathy however that fulfils the literal meaning of the word.

Sympathy comes into English from *sumpatheo*. *Sum* meaning 'together with', *patheo* 'to suffer'. In Hebrews 4:15 we read of Christ, as the High Priest, Who is not One that cannot be touched with the feeling of our infirmities, literally, 'unable to sympathize with our infirmities'. The word occurs again in Hebrews 10:34, 'Ye had compassion of me in my bonds', and while the present usage of 'compassion' makes it rather a synonym for 'pity', the origin of the word is plainly the same as sympathy, *com* being the Latin form of *sum* 'with', and 'passion' the Latin form of *pascho*, 'suffer'. To truly sympathize with anyone necessitates that one has passed through similar experiences. So, it is written of Christ, in Hebrews 4:15 that He had been in all points tempted as we are. He knew by experience as a man and in the flesh, not merely as God Who knows all things without the necessity of experience.

Paul was able to comfort those who were in trouble by the very comfort he had received from God. In further explanation of this he continued:

'For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ' (2 Cor. 1:5).

It will help us to see this verse more literally rendered:

'Because, according as the sufferings of the Christ abound unto us, so, through Christ, abounds also our encouragements'.

While it is imperative that there should be a clear understanding that the sufferings of Christ that were endured by Him on our behalf were unique, and can be shared by no man, we have already seen that there are some of the Lord's sufferings that His people may share:

'Christ also hath suffered for us, leaving us an example, that ye should follow His steps ... Who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously' (1 Pet. 2:21 -23).

'Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy' (1 Pet. 4:13).

Turning from this important aspect of sacrifice in service, we pause to consider the apostle's testimony as recorded in 2 Corinthians chapter 12.

'And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure' (2 Cor. 12:7).

Of all the things the servant of Christ has most to dread is self - exaltation. We believe that there are readers of An Alphabetical Analysis who consider its testimony unique. It has necessarily its characteristics peculiar to itself, seeing it is mostly the product of one pen. Sometimes as we sit at study and write these articles, or as we wrestle with some difficulty or discover some structure, we have felt how good it would be if we only knew that this or that effort had been of help to one or another. This knowledge has for the most part been mercifully kept from us. We have been permitted a fair share of buffeting; folk seem more keen to write* and tell us that we are wrong than to tell us that we are right, and 2 Corinthians 12:7 -10 assures us that this is good for ourselves, good for our testimony and good for His glory. The greatest evil that could befall us would be spiritual pride, and what we do know of ourselves does not at the moment make us feel very self -satisfied, so really all is well. If there is to be any praise, we prefer that it shall be deferred until 'that day' when spiritual pride will be impossible. So important was the spiritual fitness of Paul to the church, that to counterbalance the abundance of the revelations he had received, a special spiritual buffeting was allowed, and when he realized its purpose, he was the first to acquiesce. Anyone who can write publicly 'lest I be exalted above measure' is in the way of grace; spiritual pride does not recognize its own face in the mirror of the Word.

* Since writing these series, the Lord has graciously permitted a glimpse. We know that a greater number have been blessed than we dared to believe.

With these comments we bring this study to a close. It might be pursued further with profit. Much more will be found in the epistles than we have even touched upon, and there is still the Gospels and the typical teaching of The Old Testament as unexplored territory. We have accomplished our object, however, if we have convinced the reader that sacrifice is an essential element in all true service, and that the yielding of our bodies as living sacrifices is indeed ... 'reasonable service'.

SYMBOLS OF SERVICE

Ambassador, Apostle, Angel

Having seen something of the nature of, and preparation for Scriptural service, we turn our minds to the consideration of what service involves. We might note the different titles of service, such as 'walk' or 'work', or the different spheres of service suggested in such passages as 'preach the Word', 'fellovsoldier', 'we wrestle', 'sow', 'reap', etc., or yet again we might note the examples of true acceptable service with which Scripture abounds, and yet once again, we could bring into prominence all who are called 'servants', or who are said to have 'served'. Then we should note the spirit that underlies service, and it will not be too far removed from the practical orbit to give attention to the fact that service will be rewarded by the Lord.

The bare summary of possible avenues of approach reveals so much ground to be covered that we shall have to deal with the subject under different heads to avoid confusion. We purpose for the present to bring before the reader's notice a series of symbols of service that we find in the Scriptures. Every reader may not find each symbol of personal help. Service is too wide for generalization, but we trust that each one will find his own special calling illumined as our study proceeds. Moreover, there is always room for the reader to remember in prayer those whose service is so different from his own, and this of itself will enable us patiently to consider service in all its aspects, even though our own particular branch be not immediately in view.

The symbols of service that we will consider first of all are three, viz. ambassador, apostle, and angel. While each word has its own distinctive meaning and cannot be used interchangeably with the other two, they have one or two features in common, which may be of help to us.

Firstly, ambassadors, apostles, and angels are sent ones. To go at one's own charges, or upon one's own responsibility, would disqualify anyone from the use of these titles. Angels are messengers, and as such must be sent on their errand:

'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. 1:14).

When we read concerning John the Baptist: 'Behold, I send My messenger before Thy face' (Matt. 11:10), we not only have the word 'send', but in the word 'messenger' we also have the word 'angel', for the Greek word is aggelos.

The very idea of the word 'apostle' is that of a sent one, for apostello is translated 'to send' scores of times. For example:

'How shall they preach, except they be sent?' (Rom. 10:15).
'Christ sent me not to baptize, but to preach the gospel' (1 Cor. 1:17).

The same holds good of the word 'ambassador'. An ambassador who did not represent a person or power who sent him is a contradiction in terms:

'Now then we are ambassadors for Christ, as though God did beseech you by us' (2 Cor. 5:20).

'He sendeth an ambassage, and desireth conditions of peace' (Luke 14:32).

Secondly, ambassadors, apostles, and angels deliver the message given to them. This most obvious fact is not, alas, so patent when we begin to take stock of our own service or that of others. The apostle said to the Corinthians:

'I delivered unto you first of all that which I also received' (1 Cor. 15:3).

The close association of being 'sent' and being told what to say is exemplified in the commission of Isaiah:

'Whom shall I send, and who will go for Us? Then said I, Here am I; send me. And He said, Go, and tell ...' (Isa. 6:8,9).

Lastly (and this note we hope to strike again and again for our encouragement and for an example) these special features of service are found in all their fullness in the Son of God Himself. Neither Peter nor Paul can claim the title, 'The Chief Apostle', for this belongs to the Lord: 'Consider the Apostle and High Priest of our profession, Christ Jesus' (Heb. 3:1). He was pre-eminently the Sent One, and as such, He delivered the message entrusted to Him:

'My doctrine is not Mine, but His that sent Me' (John 7:16).

'I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak' (John 12:49).

If Paul, in his conception of what a true ambassador should be, could say, 'as though God did beseech you by us', how much more could this be said of Christ!

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him' (John 1:18).

'He that hath seen Me hath seen the Father' (John 14:9).

Further, the prophet Malachi refers to Christ under the symbol of an angel, saying:

'The Lord, Whom ye seek, shall suddenly come to His temple, even the Messenger (angel) of the covenant' (Mal. 3:1).

Let us learn from these symbols of true service what is essential in our own, so that, however lowly our ambassage may be, or however limited the sphere of our ministry, we shall at least have the comfort and the encouragement of knowing that we have been 'sent', and that He has said, 'Go ... tell'. Jeremiah knew this double aspect of service:

'Thou shalt go to all that I shall Send thee, and whatsoever I command thee thou shalt Speak' (Jer. 1:7).

Bondservant, Builder, and Burden -bearer

The glorious doctrine of liberty which is characteristic of the ministry of the apostle Paul must ever be ours to maintain against all odds. It is interesting, however, to notice that, while this liberty is sounded out with clarion notes in the epistle to the Galatians, at the close of the epistle the apostle shows that he, the champion of freedom, who stood alone before the Council at Jerusalem against those who would bring the believer into bondage, was at heart the bondsman of Jesus Christ: 'I bear in my body the marks (stigmata, brand marks of a slave) of the Lord Jesus' (Gal. 6:17). Again, in Galatians 5:13: 'For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another'. Redemption, which sets us free, binds us for ever to the Lord: 'Ye are not your own. For ye are bought with a price' (1 Cor. 6:19,20).

The reader should remember that in the following passages the word 'servant' in the Authorized Version is the translation of *doulos*, meaning, literally, 'a slave':

'Paul, a servant of Jesus Christ' (Rom. 1:1).
'Ourselves your servants for Jesus' sake' (2 Cor. 4:5).
'If I yet pleased men, I should not be the servant of Christ' (Gal. 1:10).
'He took upon Him the form of a servant' (Phil. 2:7).
'The servant of the Lord must not strive' (2 Tim. 2:24).

Peter, James, and Jude, equally with Paul, rejoice to call themselves 'the bondslaves of Jesus Christ' (Jas. 1:1; 2 Pet. 1:1; Jude 1). In the following passages in the Authorized Version the word translated 'to serve' is, in the original, *doouleuo*, 'to serve as a slave':

'That we should serve in newness of spirit' (Rom. 7:6).
'Fervent in spirit; serving the Lord' (Rom. 12:11).
'Use not liberty for an occasion to the flesh, but by love serve one another' (Gal. 5:13).
'Ye turned to God from idols to serve the living and true God' (1 Thess. 1:9).

The first occurrence of *doulos* in the New Testament is in Matthew 8:9, and the words of the centurion give us a good idea of what the service of the Lord's bondmen involves:

'For I (also) am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it'.

The words of Mary might well be the motto for all who would serve thus: 'Whatsoever He saith unto you, do it' (John 2:5).

The second symbol of service that we are to consider is that of the builder. We propose to divide the subject into three sections; the foundation, the building, and the materials.

(1) The foundation. Every building needs a foundation. A house 'founded upon a rock' stands; 'built upon the sand' it falls (Matt. 7:25 - 27). The foundation for all spiritual building must be Christ:

'For other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. 3:11).

All service subsequent to the initial service of the apostle Paul, is related to his work, as the work of the builder is to that of the architect. 'As a wise architect ("master builder": Greek, *architekton*), I have laid the foundation, and another buildeth thereon' (1 Cor. 3:10). No service that we can render can be acceptable unless we build upon the one Foundation laid by God's architect, which Foundation is Christ Himself.

(2) The building. Our chief concern is in the building; God Himself has secured the Foundation. If we are to serve acceptably, not only must we build upon God's Foundation, but we must see that what we build is God's building, for any other erection is unwarranted:

'For we are labourers together with God: ye are God's husbandry, ye are God's building' (1 Cor. 3:9).

How much service is rendered useless by the one fact that what is being built is not 'God's building'. Each reader who reads these words of God, should review the work he has in hand, and ask himself whether or not his energies are engaged in 'God's building'? This inquiry must not be limited to social and philanthropic service, for the highest service, even the preaching of His Word, may fail in relation to 'God's building', as did that of those who preached Christ 'even of envy and strife' (Phil. 1:15).

(3) The materials. In any building scheme, quite apart from spiritual things, the material used is of great importance, as can be seen by inspecting the architect's specifications for a large building. Supposing that we are building upon the true Foundation, and that we are occupied with God's building, all will be in vain if our material is not according to specification. It is evident from 1 Corinthians 3 that the building material represents the builder's work and that it is to be tried by fire:

'Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is' (1 Cor. 3:12,13).

Enough has been said, we trust, under this heading, to throw some light upon service viewed as building. We now close with a reference to the third subdivision:

Burden -bearing

'Bear ye one another's burdens, and so fulfil the law of Christ' (Gal. 6:2).

'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves' (Rom. 15:1).

'Support the weak, be patient toward all men' (1 Thess. 5:14).

The first thought is that of burden -sharing. Galatians 6:2 does not exhort that the strong should bear the burdens of the weak, but that each should bear the other's burdens. How far do we respond to this? Perhaps our own burdens would be lightened if we thought more of the burdens of others.

A person may feel unwell and very sorry for himself, but an accident to another, happening in his presence and demanding immediate help, will usually enable him to forget his own troubles in the endeavour to share others which are greater. Some burdens are referred to as 'infirmities' of the 'weak', and, with regard to these, those who are 'strong' must remember that their strength is not for selfish ends but for the common good. Finally, burden-bearing must be accompanied by patience, and must be devoid of self-pleasing; otherwise the service rendered will lose its spiritual value.

Calling, Cleansing, and Committing

We have seen that none can truly serve who have not been sent, and that none can truly build unless occupied with God's building. We are now to learn the related truth that no man takes office of himself:

'And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest' (Heb. 5:4,5).

The servant of the Lord says, 'Here am I, send me', but never, 'Here am I, I'm going'. The first symbol of service, then, is a calling, and the apostle, whose office has already been before us as that of a 'sent one', is also a symbol of true service in that he is likewise a 'called one'. 'Paul, a servant of Jesus Christ, called to be an apostle' (Rom. 1:1). Strictly speaking the words read, 'a called apostle'. In Romans 1:5, Paul speaks of 'grace and apostleship', and in Galatians 1:15, again speaking of his office, he says:

'But when it pleased God, Who separated me from my mother's womb, and called me by His grace'.

The call to service is 'by grace', for there is no more room for merit here than in our salvation. The word 'calling', in Scripture, denotes occupation, employment, or profession, and is therefore identical in meaning with present-day usage:

'Let every man abide in the same calling wherein he was called' (1 Cor. 7:20).

Let us remember that our service is a calling; that we cannot serve without divine appointment, and that it is far better to serve in a lowly capacity and please God, than to grieve the Holy Spirit of God by self-choosing, remembering, together with our opening text, Hebrews 5:4,5, that 'Even Christ pleased not Himself' (Rom. 15:3).

Let us now give attention to the second symbol of service, namely, cleanliness, that those who are called to serve the Lord are called to be clean:

'Be ye clean, that bear the vessels of the Lord' (Isa. 52:11).

We naturally turn to the great symbolic teaching of the Tabernacle for illustration of this important qualification. Leviticus 22 sets forth the necessity for the priests of Israel to be clean:

'Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of

Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from My presence: I am the Lord' (Lev. 22:3).

The whole chapter should be read and the several items reinterpreted in the light of spiritual realities. One passage that puts the same truth in New Testament terms is 2 Timothy 2:20,21:

'But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work'.

Fellowship among saints is not based upon knowledge, or even upon agreement as to interpretation of Scripture. It is based upon the fact that all are saved by grace, that all are in Christ, and that all are built upon the one Foundation. Some, however, would extend this to form a ground for fellowship in ministry. This is quite a different matter. Such must 'purge themselves from these'. We are apt to limit the cause of uncleanness of the servants of the Lord to contact with others, but there is at least one aspect where uncleanness arises from the servant himself. In the verse we quote, the word 'pure' is often translated 'clean', and it has that meaning here:

'Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God' (Acts 20:26,27).

It is evident by the presence of the word 'for' that any teacher who does withhold truth from those under his charge is not clean in the sight of God. The symbol of this phase of service is a watchman, as set forth in Ezekiel 33:1-6, where it is enunciated that if a watchman give not warning and any die by the sword, 'His blood will I require at the watchman's hand'.

The third symbol of service in this group is committal. Let us note how the apostle speaks of this to Timothy in his two epistles:

'The glorious gospel of the blessed God, which was committed to my trust' (1 Tim. 1:11).

'O Timothy, keep that which is committed to thy trust' (1 Tim. 6:20).

'I know Whom I have believed, and am persuaded that He is able to keep that which was committed unto Him against that day ... That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us' (2 Tim. 1:12-14).

'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:2).

Something has been committed to our trust. This we must guard as life itself. Nothing, however attractive, however apparently good or useful, can ever warrant the slightest departure from faithful stewardship. All true service necessitates a call, demands cleanness, and is a glorious committal.

Debtors and Disciples

The first symbol of service that we consider here is that of a debtor:

'Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also' (Rom. 1:13 -15).

Paul's conception of his responsibility is expressed by the symbol of a debtor. It was something he 'owed', something that was not a matter of feeling or fancy, but a definite debt to saved and unsaved. In the light of Romans 13:8 we can see moreover that this debt was a debt of love: 'Owe no man anything, but to love one another'. Paul felt this sense of obligation when he twice asked prayer for himself:

'That I therein may speak boldly, as I ought to speak' (Eph. 6:20).
'That I may make it manifest, as I ought to speak' (Col. 4:4).

All true service is the discharging of a tremendous debt. A debt to preach the gospel of Christ as the power of God unto salvation to everyone that believeth, whether wise or foolish, Jew or Gentile, Roman or Barbarian; and a debt to teach the truth in such terms that neither through fear ('speak boldly'), nor through lack of clearness and plainness of speech ('make it manifest'), shall any miss the truth. Something of the same feeling of responsibility is expressed by the apostle when he wrote:

'For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!' (1 Cor. 9:16).

For Paul to call himself a debtor in connection with the discharge of his ministry indicates a lowliness of heart that we should emulate.

The second symbol of service before us (a disciple) also demands lowliness of heart and meekness of spirit. In Matthew 16 we find one or two primary conditions that must be fulfilled if one would be a disciple:

'Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross, and follow Me' (Matt. 16:24).

'Come after Me ... follow Me'. These two essential conditions are accompanied by others that arise out of the nature of things. To follow Christ through a world of sin and darkness must of necessity arouse hostility and opposition; consequently the Lord adds: 'deny himself and take up his cross'. Matthew 10 has already made it plain that this association with Christ will be attended by painful consequences:

'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household' (Matt. 10:24,25).

It is evident that discipleship is something more than believing unto salvation, an element of endurance and continuance being implied in the title:

'Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed' (John 8:31).

A continuation of the quotation from Matthew 16 given above would have brought us to the subject of reward, this also being associated in several passages with continuance and endurance.

Two more features characteristic of discipleship are given by the Lord:

'By this shall all men know that ye are My disciples, if ye have love one to another' (John 13:35).

This administers a wholesome corrective to a false deduction from the Lord's earlier words. While a true disciple cannot avoid being called the same hard names as his Master was called, the fact that the world hated a man and called him a devil would not necessarily constitute such a disciple of Christ. Hatred outside must be accompanied by love within; we have then the two sides of the question, and should be safe.

Finally, discipleship is not an empty profession:

'Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples' (John 15:8).

Discipleship, therefore, covers practically the whole of Christian service from the God -ward aspect; while the conception of service in terms of a 'debtor' covers a great deal of service as seen from the man-ward point of view.

The Ear and the Eye

The reader who has followed these studies will by now have realized that we are lifting out from the Word a number of symbols of service, and presenting them alphabetically. We have considered up to the present, the following symbols of service:

Ambassadors, Apostles and Angels.
Bondservants, Builders and Burden -bearers.
Calling, Cleansing and Committing.
Debtors and Disciples.

We do not suggest that every letter of the alphabet will prove of service, but as far as is possible we hope to pursue this course, so that we may in more senses than one learn the 'ABC' of service. Should any reader feel that this method savours of levity or is fitted only for children, we would point to the inspired alphabetical Psalms and other passages of an acrostic nature in the Word (e.g. Psa. 119). Our memories are not so good but they will be all the better for a little help, and an alphabetical arrangement is an aid to memory.

The two symbols of service that are before us are the ear and the eye as used in Scripture with reference to service.

The Pierced Ear

'If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing ... and if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever' (Exod. 21:2 -6).

One cannot read these words without immediately thinking of Psalm 40:6 -8:

'Sacrifice and offering Thou didst not desire; mine ears hast Thou opened (margin Heb. digged) ... Then said I, Lo, I come: ... I delight to do Thy will, O my God',

and of their fulfilment in Hebrews 10:5, where the words 'mine ear hast Thou digged' are interpreted by: 'a body hast Thou prepared me'.

Let us not miss the spirit of it all as expressed by the words 'I love' of the Hebrew servant. His six years' service may have been of necessity, but his seventh and onward could only be entered if he could plainly say: 'I love'.

The service of love, symbolized by the bored ear, finds much exposition in the New Testament, and the reader is urged to acquaint himself with those passages which are written in connection with the words of Galatians 5:13, 'By love serve one another'.

The Consecrated Ear

'Take Aaron and his sons ... and sanctify them ... and he brought the other ram, the ram of consecration ... and he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear' (Lev. 8:2 -23).

'And the priest that maketh him clean ... shall slay the lamb ... and ... shall take some of the blood ... and ... put it upon the tip of the right ear ... and the priest shall put of the oil ... upon the tip of the right ear ... upon the place of the blood of the trespass offering' (Lev. 14:11 -28).

As a matter of exposition, the above passages present two very different aspects of the truth, but for the present purpose they may be considered together. Whether priests who need consecration for service, or lepers who need cleansing and anointing before service is possible, we perceive the consecration, both by blood and oil, of the servant's ear. These figures are readily resolved into their spiritual realities. The precious blood of Christ, the sanctification of the Spirit, the application of both by the Word, these are essential to service. A bored ear for willing, loving service; an anointed ear for acceptable, consecrated service, and thirdly, an opened ear that one may minister words in season.

The Opened Ear

'The Lord God hath given me the tongue of the learned (learner, a disciple), that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear

as the learned (learner, a disciple). The Lord God hath opened mine ear, and I was not rebellious, neither turned away back' (Isa. 50:4,5).

This passage, like Psalm 40, is Messianic, setting forth the true Servant of the Lord. To be able to speak, the servant must hear. To hear, he needs to be awakened, and his ear to be opened. If we covet that most gracious of ministries 'to be able to speak a word in season to him that is weary', book learning will not avail; the ear must be bored, anointed and awakened, for we can only speak as we hear, if we are not to speak vain words out of our own hearts.

The Opened Eye

The second symbol of service before us is the eye:

'Deal bountifully with Thy servant, that I may live, and keep Thy Word. Open Thou mine eyes, that I may behold wondrous things out of Thy law' (Psa. 119:17,18).

'Turn away mine eyes from beholding vanity' (Psa. 119:37).

'Rivers of waters run down mine eyes, because they keep not Thy law' (Psa. 119:136).

'Mine eyes prevent the night watches, that I might meditate in Thy Word' (Psa. 119:148).

'As the eyes of servants look unto the hand of their masters' (Psa. 123:2).

What a variety of uses the eye of the servant has. First he watches for the signal of his master that he may render prompt obedience. Then he desires to behold the wondrous things hidden in the Word, and at the same time prays that he may have his eyes turned away from vanity. His eyes, too, shed tears, because men do not keep the Word, and often cut short the hours of sleep that the Word of God may be better understood.

Coming to the New Testament, we learn the value of the 'single eye' (Matt. 6:22), the relative importance of the 'mote' and the 'beam' (Matt. 7:3-5), a lesson none can learn too well. To the church of the Laodiceans the Lord speaks of the anointed eye (Rev. 3:18), which makes us think of the anointed ear. Service must not be so construed in terms of activity, of business, of doing, that it leaves no time for hearing and for seeing. Service that is not regulated by the anointed ear and the anointed eye may be busy but unblessed.

Fishers, Forsakers and Followers

The first disciples called by the Lord were fishers:

'And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him' (Matt. 4:18-22).

In this passage we have two of the symbols that we are to consider: the 'fisher' and the 'follower'. The Lord found these men 'by the sea', where one would expect to find men of their calling. He did not look for them in

the market place, or in the field, or in the town. This at least is one good qualification for higher service. These men were diligent in their business, and not wasting time in vain efforts. While it is commendable to seek to advance and improve one's position, it is possible for there to be a restlessness and false pride which is very harmful.

Those who have any responsibility in the choice of candidates for Christian service would do well to bear this in mind. It is recorded that one of the qualifications of a young man who applied to C. H. Spurgeon for admission into the Pastors' College was that he had made a failure of every job he had undertaken; hence he felt called to the ministry. We can readily understand Spurgeon refusing such an application. In Christian service, most of us find that our own peculiar temperament and manner of approach to things is not suppressed by the Lord when we enter His service. What the Lord said to Moses, he says to us all -- 'What is that in thine hand?' (Exod. 4:2). The fiery zeal of Saul the persecutor was not quenched at his conversion, but sanctified and used in the service of his Lord. An art training that at first seemed wasted has enabled the writer to prepare numerous charts for use at meetings; and a knowledge of the principles of ornament and design has played some part in the perception of the balance and underlying pattern of the structures of Scripture.

We note next that, whereas Peter and Andrew were 'casting a net into the sea', James and John with their father were 'mending their nets'. These operations represent two necessary and interdependent pieces of work. A net, however well mended, is valueless if it is never cast into the sea, while a net, however vigorously cast into the sea, is valueless if it is badly broken. The same Lord calls some to be 'casters', and some 'menders'. They are 'fishers', not singly, but jointly. Some are called to preach; some to teach. Some are called to gather in; others to build up. The Lord has need of all. The word translated 'mend' in Matthew 4:21 is used by Paul of the ministry given by the ascended Christ in connection with the dispensation of the Mystery:

'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints' (Eph. 4:11,12).

It is also used of the very valuable ministry detailed in Galatians 6:1:

'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted'.

Another important feature which must not be ignored is the evident fellowship of all concerned. Andrew working amicably with Peter his brother; James and John together with their father Zebedee. Unity in service is not always easy to attain. There is nearly always some part of the service that is coveted by the fleshly mind, some office that is apparent and will receive public recognition; while there are other essential acts of service that can never be seen or assessed by man. Think of the many who must serve unknown and unrecognized in order that the pen-written study now in progress may be delivered in printed form to the home of the reader. The manuscript is passed on to friends who, as a labour of love, turn the rapidly written words into clear typewritten characters. The typescript is then reviewed by other friends who check all references, so that nothing shall pass into print without being verified. It is then carefully made ready for the printer;

punctuation marks, paragraphs and headings examined and style of type decided. After this there is the printing and proof -reading, the addressing of envelopes, the making up of parcels and the actual posting. And yet in most cases the only person actually thought of by the reader, if thought of at all, is the original writer, whose work would be useless without this co - operation.

Another important point in the passage under consideration is the unquestioning obedience of the four men. 'They straightway left their nets'. 'They immediately left the ship and their father'. Their nets represented their trade; their ship, the whole of their business and invested capital; their father, the claims of home and loved ones. It is well to count the cost, and to impress upon enthusiastic volunteers that there is a cost:

'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me' (Matt. 10:37,38).

These four disciples left their all and followed Him. This leads us to the second symbol, that of the 'follower'. These men were ordinary fishers, putting into practice the age -old lore of their craft, handed down from father to son, and supplemented by experience. But to become 'fishers of men', they must first be 'followers of Christ'. Moses had to leave Egypt and all its learning, and exchange it for the life of a desert shepherd before he was fit to be entrusted with the leading of Israel. Earlier in this study we suggested, and we believe with truth, that much that belonged to our previous mode of life, our upbringing, temperament, opportunities and training, can be laid upon the altar of service, consecrated to the Lord, and remodelled for His use. We must not, however, forget that there is also much of the old that we must leave behind as we follow Him. We must be prepared to find our knowledge and experience of no value, and must sometimes, contrary to all our instincts, 'Launch out into the deep'. Let us conclude this by recording this incident as a supplement and corrective to that of Matthew 4:

'Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake ... When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord ... And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him' (Luke 5:4 -11).

Gatherers and Guides

It is a solemn thing to realize that we are all either gatherers or scatterers, even though we may consider our attitude to be one of neutrality. The Lord has declared that there is no midway position that is neither for, nor against Him:

'He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad' (Matt. 12:30).

Without attempting to soften or mitigate this serious statement which touches us all whether we will or not, we would add to it another of the Lord's utterances, so that we may not wrongly interpret the first statement in any sectarian spirit:

'Master, we saw one casting out devils in Thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us' (Luke 9:49,50).

Although this man was not in manifest fellowship with the disciples (they say, 'He followeth not with us'), the Lord revealed that there was a deeper unity than this; and we must ever be on our guard lest a mere party spirit should take the place of loyalty to the Lord and His truth. The work of the scatterer is the work of the evil one, and is assisted by the hireling:

'He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep' (John 10:12).

The work of the gatherer, therefore, is the work of the shepherd. The figure of a shepherd is used freely in the Scriptures as a symbol of service, and will be considered in its own place. We here deal with the general significance of the gatherer. It was the desire of the Lord that He might gather the children of Jerusalem together as a hen gathereth her chickens under her wings (Matt. 23:37). And He is yet to send out His angels and gather together His elect from the four winds of heaven, as men gather in the sheaves into the barn at harvest home (Matt. 13:30, 39 -43; 24:31). Let us take stock of ourselves. How far can we honestly say that we are gatherers? Is it our tendency to bring together, or to scatter? Do we spend our strength in building up or in pulling down? Do we manifest the characteristics of the true shepherd or of the hireling?

The Guide

The next symbol to be considered in this study is that of the guide. While a guide does not necessarily gather, he certainly leads on to the desired haven. The Jew, because of the special position he occupied in the plan of redemption, was peculiarly fitted to be a guide:

'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind' (Rom. 2:17 -19).

The Jew had every qualification for being a guide to the blind except one, he was blind himself. Among the reiterated 'woes' of Matthew 23 the Lord refers to blindness five times:

'Woe unto you, ye blind guides' (Matt. 23:16).
'Ye fools and blind' (23:17,19).
'Ye blind guides, which strain at a gnat, and swallow a camel' (23:24).
'Thou blind Pharisee' (23:26).

Upon examination it will be found that on each occasion when the Lord called these men 'blind', He referred to ritualism being substituted for reality. To follow such leaders must end in destruction. If a guide mistakes the mirage for the real, must not all who follow him perish? If he

feeds his followers upon the husks in mistake for the true wheat, shall they not starve? If he leads them to put their trust in the observance of days, months, weeks, years, sabbath days, meats and drinks (which are but shadows of the true), must they not miss the mark? 'If the blind lead the blind, both shall fall into the ditch'. So important is keenness of vision for the eastern guide, that no one was permitted by the Arabs to be a guide who could not discern certain double stars, which to the ordinary town-dweller appear as one. As guides we need to see our path clearly, to discern the leading of the Lord, and to distinguish the shadows from the substance. The gatherer, we found, was a title that could be borne by a shepherd. So also a shepherd can be a guide:

'But made His own people to go forth like sheep, and guided them in the wilderness like a flock' (Psa. 78:52).

Looking to the Lord for guidance as we seek to guide others, we observe that He 'guides the feet into the way of peace' (Luke 1:79). If we read the cry of the Ethiopian eunuch, and Philip's response to it, we shall not be in doubt as to the character of the true guide:

'Understandest thou what thou readest? And he said, How can I, except some man should guide me? ... Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus' (Acts 8:30 -35).

This, then, is the essential difference between the blind guides and the true. The blind guides cannot see that all Scripture points to Christ, and so they lose themselves in shadows. The true guide will always 'begin at the same Scripture' and preach Jesus!

Helpers and Husbandmen

What is the earliest title of service recorded in the Scriptures? Surely it is the word 'help':

'And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him' (Gen. 2:18).

In Eve we have our first symbol of service, 'the helper'. And in Adam we have the second, for although the word 'husbandman' is not actually used of him, we know that this was what he became, out of sheer necessity, after his expulsion from the garden: 'In the sweat of thy face shalt thou eat bread' (Gen. 3:19). So, at the very beginning of the Scriptures, we find the 'helper' and the 'husbandman' linked together.

In 1 Corinthians 12 the apostle enumerates a number of spiritual gifts:

'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues' (1 Cor. 12:28).

The gift of 'helps' to the church is seen from this passage to be a comparatively lowly one, but the apostle has already warned us against lightly esteeming the lowly members of the body. Miracles may be more impressive, but in their absence how grateful we should be for a little help. We cannot all have the highest and most important gifts. Shall we do nothing because we cannot be apostles? Shall we fail to teach because we cannot prophesy? Shall we refuse help because we cannot work miracles? The first

gospel ministry of the apostle Paul in Europe is associated with this humble office of 'help':

'And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over ... and help us' (Acts 16:9).

Paul's and Luke's interpretation of the cry for help is: 'assuredly gathering that the Lord had called us for to preach the gospel unto them' (Acts 16:10). Apollos was a 'helper' of the saints, for we read: 'When he was come, helped them much which had believed through grace'. Of what did this help consist? We read on to the next verse: 'For he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was the Christ' (Acts 18:27,28). This brings the help of Apollos very much into line with the guidance of Philip (Acts 8:30 -35) which we have considered earlier.

Help is not confined, however, to preaching, teaching or doing, for Paul writes: 'Ye also helping together by prayer' (2 Cor. 1:11). This is a ministry in which many may share who would otherwise be excluded from service. Furthermore, we must not allow the idea of helping in dire necessity, or under strenuous conditions, to exclude the gentler but no less important service indicated by the apostle in 2 Corinthians 1:24:

'Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand'.

There were perhaps few intimate friends of the apostle Paul who were more dearly loved or held in higher esteem than Priscilla and Aquila. Of these the apostle records:

'Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles' (Rom. 16:4).

Priscilla and Aquila provided hospitality for Paul and a means of livelihood upon his arrival at Corinth (Acts 18:2). And they took Apollos to their home and showed him the way of God more perfectly, thus enabling him to be a great help to the believers (Acts 18:24 -28). The depth of affection felt by Paul may be seen in the last salutation he sent to them: 'Salute Prisca and Aquila' (2 Tim. 4:19). These stood firm, where others had failed (2 Tim. 4:10,16), and the apostle indulges at the last in a little display of affection, calling Priscilla by the diminutive 'Prisca'. Of these two believers Paul writes:

'Greet Priscilla and Aquila my helpers in Christ Jesus' (Rom. 16:3).

Who would not value the title of helper after seeing the record of two at least who bore it?

The woman, given by God to Adam was the first to be called an 'help'. That was her peculiar office, specially given by God Himself. She was an help 'meet' for Adam, and therefore in no sense inferior to him. There is no suggestion in Genesis 2:18 -25 that Adam was created imperfect. The passage teaches us rather that God had no intention of endowing one person with all the gifts, for such independence would be his ruin. The church today needs its Priscillas quite as much as its Aquilas. May the sisters in Christ who read these words be encouraged to take their place in God's perfect plan,

rejoicing in the privilege of being permitted to have a place in that service for which neither man nor woman is worthy apart from grace.

Husbandman

The next symbol of service that we are to consider is that of the husbandman. There are at least three features that we may profitably consider under this head, although obviously there is scope in the subject for a much more extensive study. An occupation such as this, with all its associations of seed -time and harvest, ploughing, sowing, reaping, wheat and tares and fowls of the air, and all the interesting and typical operations of farming, would not only fill a long article, but could itself be taken as the subject of a lengthy series. We have restricted ourselves to these three aspects of the subject by reason of the three separate references to service as husbandry that occur in the New Testament.

(1) Husbandry calls for the exercise of much patience.

'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh' (Jas. 5:7,8).

(2) Husbandry calls for patient labour, if the fruits are to be enjoyed.

'The husbandman that laboureth must be first partaker of the fruits'. Or, according to the margin: 'The husbandman labouring first, must be partaker of the fruits' (2 Tim. 2:6).

(3) Husbandry implies a responsibility. The parable of the wicked husbandmen makes this point clear. Instead of rendering to their Lord the fruits that were His, they conspire against His servants and His Son that they may keep them for themselves (see Matt. 21:33 -41; Mark 12:1 -9 and Luke 20:9 -16). There is a reward for faithful service, both James and 2 Timothy quoted above make this clear, but service for the sake of reward is another matter, and is fatal. This is a thing that should exercise us all, for the flesh is the same all the world over. Helpers and husbandmen; these two symbols of service include us all, from the lowest to the highest, and both are titles of the Father and the Son (John 15:1; Heb. 13:6; 1 Cor. 3:9).

Interpreters and Intercessors

The two symbols that are before us in this study are not only linked together by similarity of sound, but also, and this is far more important, by a common basic idea. The office of the interpreter and that of the intercessor merge into the idea of mediation, the mediation of the interpreter being man-ward, and the mediation of the intercessor being God-ward.

Even the church with all its gifts of tongues, miracles and prophecy was not complete without the gift of interpretation. The gift of tongues, so much coveted by the Corinthian church, was emptied of most of its value without the gift of interpretation also:

'Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying ... For if the trumpet give an uncertain sound, who shall prepare himself to the battle? ... Wherefore let him that speaketh in an unknown tongue pray that he may interpret ... but if there be no interpreter, let him keep silence in the church' (1 Cor. 14:5,8,13,28).

We have given the above quotation, not because our readers belong to assemblies that have the gift of tongues, but just to show how great a value was placed upon the gift of interpretation in the days when supernatural gifts were possessed by the church. We do not speak in this study of the necessary qualifications for the interpreting of Scripture. This has been done in the article entitled Interpretation². There is also a ministry of interpretation that may be entered by us all that is no less important than that of interpreting the Scriptures. It is the wonderful privilege of interpreting God to man. This office was filled to the full by the Lord Himself. As the Word, and as the Image, He set forth God to men:

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared (interpreted) Him' (John 1:18).

'He that hath seen Me hath seen the Father' (John 14:9).

Job was told of this great Interpreter Who would show to poor, sinful man what his uprightness amounted to and point to the Ransom (Job 33:23,24). We remember, too, that Joseph and Daniel stand out prominently in the Scriptures as interpreters. Both were captives in a foreign land; both were used to reveal the will of the living God to heathen kings (Gen. 40 and 41; Dan. 2 and 5). What sort of God do we reveal to those among whom we minister? Let us come down to the simpler issues. What of our high-sounding words concerning the purpose of the ages, and the fact that God is over all, and that habit of saying, 'O bother it!' when we are vexed or disappointed? What sort of interpreters are we when we fail in longsuffering, patience, forgiveness and love? Interpretation has less to do with nouns and verbs than with thoughts and deeds. In the Sermon on the Mount we read:

'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven ... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven' (Matt. 5:16,44,45).

'Pray for them'. This is the link between the interpreter of God to man and the intercessor for man with God.

The Intercessor

The most unspiritual person would realize the incongruity of three believers kneeling in prayer and beseeching the Lord to give the victory at a political election to three different and opposing parties. What the believer is to do and how he is to intercede is plainly revealed in 1 Timothy 2:

'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and

peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour' (1 Tim. 2:1 -3).

It is evident that intercessory prayer covers a much wider sphere than that occupied by the Church. 'All men', 'kings', 'all in authority' come within its scope. Wide, however, as is the scope of intercession, its purpose is limited. Kings and those in authority may be beneficent or tyrannical. Our prayer must not be debased into something political; it is to be directed to one end: 'That we may lead a quiet and peaceable life in all godliness and honesty'. This twofold ministry of mediation permitted to the believer, brings him very near to the Lord Himself, the one Mediator, the great Interpreter and Intercessor. It is a ministry that calls for no outstanding gifts; it makes no parade, and can go on in silence. It is a ministry, however, that is vital, and blessed are they who can, with unfeigned thanks, realize that in this respect they are following in the footsteps of the Son of God.

Joints and Bands

It is written of the Good Samaritan that 'he came where he (the injured man) was'. There is need for us to remember that all true service is blended with sympathy. Because this sympathy has, alas, sometimes been missing from charitable schemes, we find that the word 'charity', which in the days of the Authorized Version could stand for love in its fullest sense, has now been set apart and is often viewed with suspicion. We even have the common phrase 'as cold as charity'! We therefore feel no hesitation in giving prominence to that aspect of service that is likened to a 'joint' in the human body, a figure that demands unity as a first necessity.

Of all the tribes of Israel, one, namely Levi, was chosen to serve the Tabernacle. The name Levi means 'Joined'. The origin of the name, speaking humanly, is pathetic. Leah, who was married to Jacob by an act of deception, must have felt her position badly. The Lord saw that Leah was hated, and to compensate, He granted to Leah that she should have several children, while Rachel, the beloved wife, remained barren. Leah's first child she called Reuben: 'See, a son', for she said, 'Surely the Lord hath looked upon my affliction; now therefore my husband will love me'. Again she had another son, and called his name Simeon (that is, 'Hearing') 'Because', said she, 'the Lord hath heard that I was hated'. Again she had another son and called his name Levi, that is 'Joined', saying, 'Now this time will my husband be joined unto me'. Her hopes do not appear to have materialized, for upon the birth of her fourth son, Leah said, 'Now will I praise the Lord', and called his name Judah, meaning 'Praise', and ceased bearing children (Gen. 29:31 - 35). It is not our purpose to pursue this theme; we have considered it only in so far as it throws light upon the name Levi. The tribe whose name means 'Joined' is the tribe that stands for the service of God and man. That we are not drawing upon our imagination a reference to Numbers 18 will show:

'Thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined (Heb. lavah as in Gen. 29:34) unto thee, and minister unto thee ... before the tabernacle of witness ... and a stranger shall not come nigh unto you' (Num. 18:2 -4).

Here we not only see that the two phrases 'joined unto thee' and 'minister unto thee' are used together, but that the reverse is true, 'a stranger' shall not come nigh. The word 'stranger' is in the Hebrew zar, from zarah, 'to sow, to scatter, to disperse'; so that it is just the reverse

of the word 'join'. We do not feel that our readers require any elaboration of this point; it is obvious enough. We turn therefore to the New Testament parallel:

'The Head, even Christ: from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love' (Eph. 4:15,16).

'Holding the Head, from Which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God' (Col. 2:19).

The unity here is twofold. First the whole Body is joined to the Head. And secondly, every member is joined to some other member. Without the first union, there can be no life. Without the second, there can be no growth. Dislocation means disease, and without unity, service is impeded, if not rendered impossible. Barnabas gives us an example of what is right and what is wrong in the matter of fellowship in service. When the converted Saul of Tarsus assayed to join himself to the disciples at Jerusalem, they were afraid of him and believed not that he was a disciple. It was the good office of Barnabas, to lead the new disciple Saul by the hand, and to enable him to join the disciples as a brother and fellow -saint (Acts 9:26,27). On the other hand, it was Barnabas' determination to take John Mark with him on the visit to the churches of Asia Minor that caused the cleavage between himself and Paul (Acts 15:36 -41). We must be sure of those with whom we join; otherwise our very tenacity may prove our undoing.

There is also need to remember that fellowship in service does not cover the same ground as does fellowship in salvation. Many are under a wrong impression here. We ourselves have been criticized because of an apparent inconsistency in attitude. We do not make agreement in doctrine a basis for our fellowship, so far as the recognition of life in Christ and the hope of glory is concerned. But fellowship in service, and standing together on the same platform, with a believer who holds some vital doctrine that is unscriptural would not be an act of faith, but of compromise, and this we must avoid. We have said before that our 'pew' is as wide as redemption itself; but our 'platform' must be as narrow as the truth rightly divided.

The many references in which the apostle speaks of some beloved servant of Christ as a fellowworker are helpful. One is graced with the title, 'true yokefellow' (Phil. 4:3); others in the same verse are called 'fellow-labourers'. Aristarchus had the honoured title 'fellow-prisoner' (Col. 4:10), while Epaphroditus bears the double title, 'my fellowworker and fellowsoldier' (Phil. 2:25). The reader will be able to add to the examples here given, particularly if he can use the Greek concordance, for quite a number of examples appear that do not lend themselves as easily as those cited above to English translation.

Let us remember, then, that one essential in all service is unity; and one important symbol of service is that of Ephesians 4 and Colossians 2, 'Joints and bands'.

The Keeper

'None of us', said the apostle, 'liveth to himself and no man dieth to himself' (Rom. 14:7). The context shows that the believer has a twofold

responsibility: first to the Lord, and secondly to his brother. It is all too easy to say: 'It is corban', to shirk our responsibility to our brethren under the plea that all is 'unto the Lord'. It is also easy to put the service of our fellows on a plane higher than service to the Lord. We need the well -balanced presentation of the Word that links together holiness and natural affection (2 Tim. 3:2,3) as parts of one whole. The sad story of Cain is a record of double failure. We immediately call to mind his reply, 'Am I my brother's keeper?' And we must also remember that he had already grievously failed in rendering to the Lord His due. An important symbol of service is that of the 'keeper', or 'watchman' as the word is also translated. Adam is described as a 'keeper' (Gen. 2:15): 'And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it'. We must avoid confusing the two words here. 'To dress it' refers to the ordinary work of the garden; the same Hebrew word occurs in Genesis 2:5: 'There was not a man to till the ground'. 'To keep it', on the other hand, refers to the need for watchfulness as though the attack of an enemy were a possibility. How Adam failed to 'keep' the charge entrusted to him, we all know to our grief. That the 'keeping' had a direct connection with the tree of knowledge and the tree of life, Genesis 2:16,17 and 3:24 bear witness:

'So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life' (Gen. 3:24).

At the end of the Old Testament in the Book of Malachi we find the words:

'The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts' (Mal. 2:7).

The Levitical priesthood, while primarily a sacrificing priesthood, was also the 'keeper' of the law, the 'keeper', not only in the sense of one who obeys and observes its precepts, but of one who watches over, guards and preserves inviolate the trust committed. This is a phase of ministry that is solemnly referred to by the apostle Paul in his last epistles:

'That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us' (2 Tim. 1:14).

'O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called' (1 Tim. 6:20).

It is good to know that He Who looks to us to keep the trust committed to us, will Himself be our constant support. It was this that was Paul's own stay, for he says in the context of the passage above:

'I know Whom I have believed, and am persuaded that He is able to keep that which has been entrusted against that day' (2 Tim. 1:12).

There are suggestions in these passages as to the evils against which the 'keeper' should be on his guard, evils that spring from the same source as that which ruined Adam in the beginning. In referring to 'profane and vain babblings and the antitheses of knowledge falsely so called', the apostle alludes to that specious system later known as Gnosticism which, under different forms and names, still survives today.

'Be not ashamed'. 'God hath not given us the spirit of cowardice'. 'Nevertheless I am not ashamed'. These words from 2 Timothy suggest another avenue along which the sacred trust may be attacked. We are all 'keepers', and have our own particular gardens 'to dress and to keep'. Some good thing has been entrusted to us that we are expected to keep, and not all the refined opposition of 'science falsely so called', nor the more brutal opposition of persecution must cause us to relinquish our post. The title of 'keeper' is employed in Scripture to define the work of a shepherd, 'Abel was a keeper of sheep'. In this connection David stands out prominently as one who was taken from the keeping of sheep to be ruler over the people of Israel (2 Sam. 7:8). What the keeping of sheep involved, let David tell us:

'Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth' (1 Sam. 17:34,35).

Young as he was, David had the true 'keeper' spirit, for we read that when Jesse told him to go and visit his brethren at the battlefront, he did not, with youthful forgetfulness, hurry off unmindful of his responsibility as a shepherd, but 'rose up early in the morning, and left the sheep with a keeper' (1 Sam. 17:20). His eldest brother taunted him in vain when he said: 'With whom hast thou left those few sheep in the wilderness?' (1 Sam. 17:28). This same spirit is manifested by David on his arrival at the battlefield. He did not drop his baggage and run off to see what was going on, but first 'left his carriage in the hand of the keeper of the carriage' or, as Rotherham renders the passage: 'Then David entrusted the provisions that were upon him to the care of the keeper of the stores' (1 Sam. 17:22).

How many times have we left one part of service unprotected and unprovided for because of the claims of another? Yet true service is watchful of all responsibilities. The Lord Himself, as the good Shepherd, entered into the 'keeper' spirit of His office, and could say:

'While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost ... keep them from the evil' (John 17:12,15).

The reader will be aware of the many passages that enjoin the believer to keep the Word of God, to keep the way, to keep the faith, to keep the unity. These should be found and added to the list, so that we may appreciate in some degree of fulness the fact that one great symbol of service is that of 'the keeper'.

The Labourer

There are some who appear to look upon Christian service as though it were a matter of book knowledge and detailed examination of words, scarcely to be described as a piece of work at all. 2 Timothy 2:15 opens with the word 'study' (which actually means 'endeavour', and has nothing necessarily to do with the 'studious') and goes on to speak of a 'workman'. The same chapter speaks of service under the robust figures of athlete, soldier and farmer. True Christian service is labour. Let us see what Scripture says under this head. First, as to the different words so translated:

Ergon. Usually translated 'work':

'I must work the works of Him that sent Me' (John 9:4).

'Always abounding in the work of the Lord' (1 Cor. 15:58).

This is the word used by the apostle in Philippians: 'This is the fruit of my labour' (1:22).

Kopos. The word is derived from kopto to strike, and means 'a beating'; then, as if a beating of the breast, it means 'wailing', 'grief'; and carrying the idea still further, 'wearisome effort', 'toilsome labour', something that cannot be accomplished apart from toil and possibly tears. As an example we may take the words of the Lord in John 4:38: 'Other men laboured, and ye are entered into their labours'.

Agonizomai. This word belongs to the arena and the stadium. The substantive is translated 'race', 'fight', 'contention' and 'conflict'. The verb is translated 'strive', 'fight' and 'labour fervently'. The cognate is translated 'agony'. The solemn association of this word with Gethsemane reveals an aspect of ministry that is far removed from anything merely scholastic or respectable. This word (sunagonizomai) is used by the apostle in Romans 15:30, also (agonizomai) concerning Epaphras in writing to the Colossians: 'Always labouring fervently for you in prayer' (Col. 4:12). Closely allied with this is the word translated 'labour together' in Philippians 4:3, where the original uses the word sunathleo, the latter half of which will be recognized as the origin of our word 'athlete'. Christian service is, therefore, a work, a wearying labour and a conflict. Let us take a few specimen passages, which will show the usage of these words:

Service is Work. 'As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work (ergon) whereunto I have called them' (Acts 13:2).

Service is Labour. 'In stripes, in imprisonments, in tumults, in labours (kopos), in watchings, in fastings' (2 Cor. 6:5).

Every word in this verse speaks of suffering and endurance, harmonizing with the primary meaning of the word 'labour'. The same association is found in 2 Corinthians 11:23:

'Are they ministers of Christ? ... I am more; in labours (kopos) more abundant, in stripes above measure, in prisons more frequent, in deaths oft'.

The next five verses fill out a list of sufferings that are almost unbelievable, all an expansion of 'ministry', weary labour indeed. The apostle links together 'labour and travail' in 2 Thessalonians 3:8, yet we know that in all this labour, weary in it though he may have been, he was never weary of it, for as he wrote to the Thessalonians in the first epistle, his ministry was a 'labour of love'.

Service is Conflict. The word agonizomai occurs only seven times in the New Testament, and it may be helpful to see all the references together. We therefore give them without comment, to avoid occupying too much space:

'Strive to enter in at the strait gate' (Luke 13:24).

'If My kingdom were of this world, then would My servants fight' (John 18:36).

'Every man that striveth for the mastery is temperate in all things' (1 Cor. 9:25).

'Whereunto I also labour, striving according to His working, which worketh in me mightily' (Col. 1:29).
'Always labouring fervently for you in prayers' (Col. 4:12).
'Fight the good fight of faith' (1 Tim. 6:12).
'I have fought a good fight' (2 Tim. 4:7).

To return to the words that most literally mean 'labour', namely, kopos and kopiao, we cannot but rejoice to know that there is provision made for 'all that labour and are heavy laden' in fellowship with One Who knew what it was to be despised and rejected and yet could at the same time look up to His Father with true submissiveness, and say: 'Even so, Father, for so it seemed good in Thy sight' (Matt. 11:26). We rejoice also to realize that though Paul could, without boasting, say that he laboured 'more abundantly than they all', yet he could add: 'Yet not I, but the grace of God that was with me' (1 Cor. 15:10). In spite of a weariness sometimes overshadowed by death itself, we can rejoice that in the risen Christ, and by the power of His resurrection, no labour however wearisome, can be 'in vain', for such is 'in the Lord' (1 Cor. 15:58).

Messengers and Ministers

In the days of our ignorance, many of us have sung: 'I want to be an angel, and with the angels stand'. We have since learned that the redeemed of the Lord will never be angels, although some, in resurrection glory, will be made like the angels in some respects. Some of us are rejoicing in a position, given by grace, that places us far above even principalities and powers. Angels, we are told, are 'ministering spirits'. Although the saint will never be an angel, yet in the wider sense of the word, all the redeemed may be 'angels', for both the Hebrew malak and the Greek aggelos are translated 'messenger'. To be a messenger does not require learning or skill. It may call for expedition, but even a slow messenger is better than none. To be a messenger for the Lord is within the power of all. A most important aspect of this form of service is expressed by Haggai:

'Then spake Haggai, the Lord's messenger in the Lord's message' (1:13).

The messenger and the message should be closely associated, so that the one is but the outward expression of the other. The words of Haggai might well be applied to dispensational truth, for one cannot dissociate Peter from the message to the circumcision, nor Paul from the grace of God to the Gentiles. And what is true of such messengers as Peter and Paul and Haggai should be true of us all. The man and his message should be as closely united as possible. This, of course, involves practice as well as doctrine. As Paul puts it concerning himself: 'Thou hast fully known my doctrine, manner of life' (2 Tim. 3:10).

The Book of Proverbs uses a striking figure when speaking of the messenger:

'As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters' (Prov. 25:13).

It is a blessed thought that the faithful messenger, even though his message be unpalatable to those who receive it, is a delight to the One who sent him. The figure is reversed further on in the same chapter of Proverbs, for in verse 25 we read: 'As cold waters to a thirsty soul, so

is good news from a far country'. Thus the faithful messenger and the good news he brings, refresh the heart of God and man. To be a messenger of the Lord, therefore, is no small privilege.

Hebrews 1:14 has already shown us that messengers can be ministers. Let us look at this aspect of service. The words that are most frequently translated 'minister' and 'to minister' in the New Testament are diakonos and diakoneo. Some derive the word from the Greek, 'through the dust', indicating a runner in the hot dusty lands of the Bible. Whether or not this is true we cannot say, but the first thought associated with this form of service is lowliness. It is the kind of service that waits on others. In the narrowest sense it is a 'waiting at table'. The essence of this aspect of ministry is seen in Christ Himself:

'Whosoever will be great among you, let him be your minister ... Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Matt. 20:26,28).

The Lord's own example in John 13 fills out the words just quoted:

'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you' (John 13:14,15).

The reader will hardly need reminding that the word 'deacon' is the Anglicized form of the Greek word diakonos (see e.g. Phil. 1:1; 1 Tim. 3:8).

Another aspect of ministry is found in the word used by Paul of himself in Romans 15:16: 'That I should be the minister of Jesus Christ'.

Here the word is leitourgos, and its verbal form leitourgeo. Its meaning is 'public service', derived from leitos, 'public' (which comes from laos, 'people') and ergon, 'a work'. At Athens, the leitourgoi were people of substance, who were obliged to assume certain responsibilities at their own expense. The word is used in the LXX (Psa. 102:21; 103:21 in the A.V.) of the ministry of the priests, and this aspect is evidently in view in the New Testament usage. It is so used in Luke 1:23 of the priest Zachariah, and in Hebrews 10:11. A reference to 'public ministry' in the Athenian sense of the term is found in Romans 13:4,6, where the 'powers that be' are in view. The word also occurs in Romans 15:27, in reference to the contribution made by the Gentiles for the poor saints at Jerusalem. 'It is their duty', says the apostle, with an evident allusion to the obligation resting upon the men of substance at Athens.

One other word must be considered before we conclude our study, and that is huperetes, literally 'an under-rower'. It indicates a subordinate position, and may refer either to the relationship between the Lord's servant and the Lord Himself, or the relationship between one servant of the Lord and another. Paul was an 'under-rower', and gladly accepted the office:

'I have appeared unto thee for this purpose, to make thee a minister and a witness' (Acts 26:16).

The lowest office is mentioned first. He could only be a witness, and an apostle, as he, the under-rower, recognized the Lordship of Christ. John Mark was given to Saul and Barnabas as their 'under-rower'. But he failed, and

left them when the course was set for Pamphylia (Acts 13:5,13; 15:38). It is extremely difficult to find those engaged in Christian service who are willing to occupy this lowly place of 'under -rower'. Yet unless one is recognized as director and leader and another as subordinate and a helper, how can the work go forward? When we remember that Paul himself so gladly took this lowly place, both at his commission (Acts 26:16) as we have seen, and in his own voluntary submission, 'These hands have ministered unto my necessities, and to them that were with me' (Acts 20:34), we cannot but feel it a privilege to be entrusted with the same 'under -rower's' place. It was the glory of the Son of God that He was like a man 'under authority' (Luke 7:8), and the servant is not greater than his Lord. We bless the Lord for the ministry of humble hands and hearts, known by few on earth but treasured in heaven. Surely the believer whose doctrine includes the words, 'Not I, but Christ', can be given no office however lowly, that cannot be accepted gratefully as a means of glorifying the Lord and of following in His steps.

The Nursing -Mother and Nursing -Father

From the variety of figures that we have already considered, ranging from 'builders' and 'fishers' to 'angels' and 'husbandmen', it will be seen that our idea of ministry must be exceedingly broad if it is to include all that the Lord intends by the term. The miracles of healing which our Lord and His apostles performed, set forth very vividly the spiritual needs of mankind; and we should be surprised if Christian ministry did not include some aspect of that service which, even among the ungodly, is held in high esteem, the service rendered by the nurse. Today the nurse, whether public or private, is a highly trained, skilful person, a picture of efficiency, cleanliness and courage. It was not always so. We have but to think of Florence Nightingale in real life, or of Sarah Gamp in the world of fiction, to realize what a new meaning has become attached to the idea of nursing.

Among the many roles that the apostle fulfilled in his ministry to the saints, therefore, we are not surprised to find that he claimed that of the nurse. Writing to the Thessalonians he says: 'We were gentle among you, even as a nurse cherisheth her children' (1 Thess. 2:7). It is a sad thing to realize that this statement of Paul is a part of his defence against a grievous misrepresentation. He was obliged to refute charges of deceit, uncleanness and guile, and of using flattering words, and a cloak of covetousness (1 Thessalonians 2:3 -5). If such as Paul could not escape calumny, who are we (who often, alas, merit the hard things said of us), if sometimes we are called upon to walk the same path?

The apostle here makes a greater claim than at first appears in the Authorized Version. For he actually says that he cherished them as a nurse cherisheth her own children. Further on, he changes the figure and says:

'Ye know how we exhorted and comforted and charged every one of you, as a father doth his (own) children' (1 Thess. 2:11).

The words 'his own' are the same in both verses. The nurse, therefore, is to be understood as a nursing -mother; and this is much more in line with Biblical usage than is our modern conception of a nurse. We read in Isaiah 49:23 of kings as nursing -fathers, and queens as nursing -mothers, in the day of Israel's glory. Naomi, in Ruth 4:16 and the mother of Moses in Exodus 2:7,9 are nurses of this type. And Moses in Numbers 11 exclaims:

'Have I conceived all this people? Have I begotten them, that Thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child?' (Num. 11:12).

It is evident that Paul intended the Thessalonians to understand that he had been both nursing -mother and nursing -father to them. A ministry that can be likened to such wonderful figures as these, must be a ministry that is gentle, cherishing, characterized by a willingness to impart one's own self, a labour that makes no charge for its services, and a ministry that exhorts, comforts and charges, with the object that the children of such love and care should 'walk worthy of God, Who hath called you unto His kingdom and glory' (1 Thess. 2:12).

It is important to note the two sides of this wonderful ministry. There is the gentle cherishing that we rightly associate with the mother's care; and the exhortation and discipline that fall to the father's lot. Both are necessary, whether for the actual child at home, or for the believer growing up in the faith. All gentleness, or all discipline, is not good for either child or saint. A blend of the two, with the unselfishness that characterizes the feelings of a parent, is as near an ideal of ministry as this world affords.

As we begin to realize the length and breadth of Christian ministry, we are driven to exclaim with the apostle, 'Who is sufficient for these things?' It is a joy to know that the same grace that enabled Paul to be a wise master-builder, an ambassador in bonds, an under-rower, and a nursing -mother and nursing -father, is at the disposal of all who are engaged in the Lord's service. And we can remember, too, that we are never called upon to exhibit to our fellows any grace that has not first been shown towards us in superabounding measure.

Overseers

It is remarkable that the controversy between Episcopalians and Presbyterians that was waged with so much bitterness years ago, should have been associated with two names which have fundamentally the same meaning. The Anglo-Saxon language tends to smoothness of speech. Thus the Scottish 'kirk' becomes the English 'church', and the Greek word episkopos becomes the English 'bishop'. The word 'presbyter' that gives us the other term, means an 'elder', and by comparing the passages where episkopos and presbuteros occur in the New Testament we discover that these two words are two titles of the same office. The literal meaning of the word episkopos is an 'overseer', and the word is so translated in Acts 20:28:

'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood'.

The same 'overseers' or 'bishops' are called 'elders' or 'presbyters' in Acts 20:17, showing that the titles are interchangeable. The word is translated in its four other occurrences by the word 'bishop'; and in one of these references the title is applied to Christ Himself:

'For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls' (1 Pet. 2:25).

The first and last occurrences of the word link it with the office of a shepherd. Peter has this connection in mind when he writes:

'Feed the flock of God which is among you, taking the oversight (episkopeo) thereof' (1 Pet. 5:2).

That the apostles were 'bishops' is evident from Peter's words at the time of the appointment of Matthias. Speaking of the fall of Judas he says, quoting from the Psalms: 'His bishoprick (episkope) let another take' (Acts 1:20). The word episkopos is of frequent occurrence in the LXX and was apparently taken from this version by the inspired apostles. We find, in this Version, that there were 'overseers' of the army (Num. 31:14); 'overseers' of workmen (2 Chron. 34:12); and 'overseers' of the house of the Lord (2 Kings 11:18). The title episkopos is used to translate the name of God 'El', in Job 20:29; in one English translation the last word of the verse is rendered 'The all-seeing God' or, as we say, 'Providence'; also Eleazar, the son of Aaron, is called an 'overseer' in connection with the Tabernacle and its furniture (Num. 4:16).

We will not go into the specific qualifications mentioned by the apostle Paul (1 Tim. 3:1-7), as they pertain to 'the office of a bishop' rather than to 'oversight' in its wider meaning, which is the aspect with which we are concerned here. The office of an overseer is a position of no small responsibility. It includes the thought of being responsible for soldiers, for workmen, and for the House of God, as well as the care of a shepherd for his flock. And when we discover that the title has been dignified by being applied to God Himself, we realize that to be made an overseer in any department of the work of the Lord is an honour indeed. As the apostle himself writes:

'If a man desire the office of a bishop, he desireth a good work' (1 Tim. 3:1).

Perfecters and Preachers

As we pursue our theme, the comprehensiveness of the term 'ministry' seems to expand, and in selecting the symbols of service for the present study, we have had to choose from quite a number of claimants for recognition. Every one engaged in ministry stands in need of prayer. Of each it should be said, as it was of Paul, 'Behold he prayeth'. Every one engaged in ministry should also be a practiser. Of each it should be possible to say, as it could be said of Paul, that his doctrine and his manner of life went together.

The two aspects of ministry which we now consider are 'the Perfecter' and 'the Preacher', though we realize that each of these subjects contains enough material for a series of studies. When the Lord called Peter and Andrew to follow Him, they were casting their nets into the sea (Matt. 4:18), an act symbolical of preaching. When the Lord called James and John, they were mending their nets, and this is the word elsewhere translated 'perfecting'. Before turning to the passage where the ministry of perfecting is spoken of dispensationally, we shall find another use of the term of a very practical kind in Galatians 6:1:

'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted'.

Here is a ministry of 'perfecting' that belongs to no particular dispensation or calling. To be a 'mender' or 'restorer' of the calibre suggested in this verse demands grace indeed. Perhaps the ability to 'consider oneself' is at the root of the required fitness.

The dispensational use of the term is found in Ephesians 4:12 where the new order of apostles and prophets, evangelists, pastors and teachers, is said to be given 'for the perfecting of the saints'. At Acts 28 a break had come, so deep and wide that nothing less than a new dispensation with new terms could meet the requirements. The gifts of the ascended Christ were given first, with a view to the 're -adjusting of the saints' into their new position, and then for the work of ministry, and the building up of the Body of Christ.

Another ministry of 'perfecting' is that exemplified by Paul when writing to the Colossians. Here he does not use the word *katartismos* as in Ephesians 4:12, but *teleios*: 'Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus' (Col. 1:28). The purpose of the apostle in this phase of his ministry is best seen by studying his 'warning and teaching' in Colossians 2:4 -23. There he warns against everything and anything that would come between the believer and his Lord, or would interpose any observances of any kind whatever and dim the glory of the completeness that was already theirs in Christ. In this case the 'perfecting' does not bear the thought of 're -adjusting', 'restoring' or 'mending', but rather the idea of 'going on to the end'. Among other things which the apostle introduces into Colossians 2 is the possibility of being cheated of the prize (Col. 2:18), a figure that takes us back to Philippians 3, with its race and its goal, its singleness of purpose and the thought of 'perfection' (Phil. 3:11,12,14,15).

There is yet another ministry of 'perfecting' that must be included, which finds its best exposition in the example of Aquila and Priscilla (Acts 18:24 -28). Here we have a man, Apollos, eloquent, fervent, mighty in the Scriptures, but 'knowing only the baptism of John'. To this man Aquila and Priscilla open their house, and 'expound unto him the way of God more perfectly'. There is a need for such ministry still. Many a believer is eloquent, fervent and mighty in the Scriptures up to the light he has. Of such believers it might be added, 'Knowing only the baptism of Pentecost', or 'Knowing only the foundation doctrine of Romans'. May the Aquilas and Priscillas be multiplied, for the need is great.

Turning from these few notes on such an important theme, let us conclude our study with a word or two on the equally important ministry of preaching. As we all know, the word 'preach', like the 'gospel' itself, is derived from the idea of 'good tidings'. The preacher is the bringer of good news. What is not so commonly known is that another word of frequent occurrence and of great importance is used for 'preaching', the verb *kerusso*, 'to proclaim as a herald', and the noun *kerux*, 'a herald'. Examples of this preaching will be found in 1 Corinthians 1:23: 'We proclaim Christ crucified', in 2 Timothy 4:2: 'proclaim the Word', and in 2 Timothy 4:17: 'By me the proclamation might be fully known'.

In many of the contexts of this word there is an atmosphere of opposition, where the preacher, instead of pleading with men to believe the glad tidings he brings, proclaims to them as a herald from heaven the truth, whether 'in season or out of season', even though they will not 'endure sound

doctrine' and 'turn away their ears from the truth'. Such a preacher was Noah (2 Pet. 2:5); and such a preacher Paul claims to be in 1 Timothy 2:7 and 2 Timothy 1:11. If there is a need for those who can enter into the ministry of 'perfecting', there is equally a need for those who will act as 'heralds', attracting no crowds, having perhaps few converts, meeting much opposition, yet fulfilling a much -needed ministry.

Paul himself, as one who both prayed and practised, is seen as the pattern Perfecter and Preacher. We must not forget, however, that great as Paul may be, he acknowledged a Master. The Lord Jesus Himself was heaven's supreme Herald, for the word 'preach' in Matthew 4:17 is *kerusso*. When He said to the rich young ruler, 'If thou wilt be perfect' He could add: 'Come and follow Me' (Matt. 19:21). The Lord Himself is the 'Captain and Perfecter of faith' (Heb. 12:2).

The Refresher

When considering the symbol of 'the messenger', we read in Proverbs 25:13 that a faithful messenger refreshes the soul of his master, like the cold of snow in harvest. It may at first sight seem a humble office to perform, but when we remember that the blessings that accompany the presence of the Lord at His Second Coming are spoken of as 'times of refreshing' (Acts 3:19), its value becomes more apparent. The closing days of the ministry of the apostle Paul found him 'such an one as Paul the aged, and now also a prisoner of Jesus Christ' (Philem. 9). This prisoner writes to Philemon a letter, in which, apart from the touching allusion to himself just quoted, his great concern is for others and for Onesimus in particular:

'We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother' (Philem. 7).

Philemon was a 'refresher', a title which we might well covet. The word is a rebuke to that conception of service that thinks only in terms of bustle and activity, for *anapauo*, the word used in Philemon 7, means 'to give rest'. Philemon was following in the footsteps of the Lord Who said, 'Ye shall find rest unto your souls' (Matt. 11:29). With a different prefix (*kata* instead of *ana*) the word is used in Hebrews 4:4, where 'God did rest on the seventh day', a rest that is defined in verse 9 as a '*sabbatismos*' that remains for the people of God. Paul, the aged, and a prisoner, looks to the loving ministry of Philemon as something equivalent to a sabbath rest. Surely this is a ministry that is not overcrowded, a service that many could render who may not be fitted for the fight or the race. Paul reminds Philemon of this characteristic of his ministry because he is going to entreat for a runaway slave who has since become a brother in Christ; and as a conclusion to his appeal he reverts to the same thought:

'Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord' (Philem. 20).

In his second imprisonment the apostle had a divided experience. Demas forsook him; and at his first defence he had to record that all forsook him. Yet in the midst of it all he could write with tears of joy, 'Only Luke is with me'.

One other faithful helper is mentioned in 2 Timothy, and that is Onesiphorus:

'The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well' (2 Tim. 1:16 -18).

This is all we know of Onesiphorus. The references (2 Tim. 1:16; 4:19) make it appear probable that he had died. His house is mentioned rather than himself. However this may be, the Lord knew all that Onesiphorus meant to Paul both at Ephesus and at Rome. The apostle gives him the credit for seeking him out very diligently and finding him, realizing that had Onesiphorus desired an excuse he could easily have found one.

The figure that is used here of the ministry of Onesiphorus is very beautiful: 'He oft refreshed me (anapsucho)'. He came as a cooling breath of fresh air into the heat and oppression of Paul's prison house. The word is the verbal form of anapsuxis 'refreshing', which is used by Peter to describe the blessings of the Second Coming of the Lord (Acts 3:19). There are some of the Lord's people whose very presence is refreshing, coming like a sabbath calm after the fitful fever of the world's working week, like a breath of clean air driving away the grime and the heat, or, as the proverb has it, 'Like the cold of snow in harvest'. We need active service. Many must wrestle, and run, and fight, and pray. But when the fight is over for a time, and the wrestling has taken its toll, what a ministry is possible for those who can stand ready to soothe, to bind up the wounds of conflict, to ease the pressure, and to restore and refresh.

Sharpeners and Sweeteners

When considering symbols of service under the letter 'R' we might have spoken of such obvious titles as the 'ruler', but instead of this, as the reader will remember, we dealt with the less prominent service of 'refreshing'. If we think next of the denominating letter 'S', the service of 'stewardship' comes immediately to mind. But, while stewardship is perhaps one of the most important aspects of service that Paul mentions, we have often considered it before, especially in connection with the ministry of the Mystery. We therefore turn to less well-known aspects, in the hope that some reader may find a guide, an invitation, an incentive, in considering the wonderful variety of service awaiting the activities of the redeemed. The two kinds of ministry that we wish to bring before the reader are represented by the titles 'Sharpeners' and 'Sweeteners'.

As we write these words, we call to mind a parable from 'The Wit and Wisdom of Safed the Sage'. Safed had been grieved with the follies and sins of men, and from his pulpit had rebuked the people. Some of the congregation felt that he had been a little too severe, and this feeling was shared by his wife Keturah. However, she did not tell him in so many words, but when Safed mentioned that he thought of going to the barber, she said 'Go, my lord. But another time, go thou on the day that precedeth the Sabbath ... '. Safed observed that the barber's tools were very sharp, and he said to himself: 'Here also is a man who needeth sharp instruments in his business, even as I do. And I spake to the barber, and I said, Behold thou dost use in thy business only things that are sharp'. The barber, however, told him that the razor and the shears and the clippers represented only a small part of his equipment. 'I use cold cream that sootheth: and bay rum that feeleth mighty good after a shave; and ointment that healeth wheresoever the razor goeth

over a place where the skin hath any manner of hurt. Yea, and I have lotions and talcum powder, and lots of stuff to make a fellow feel good. Otherwise must I go out of business. 'And I meditated much on what the barber said to me. And I said to my soul, If the barber needeth healing lotions and emollients in his business, much more do I. I will not attempt to run my business with sharp instruments only ... And I told it to Keturah. And Keturah spake to me and said, 'Tell it to all men who preach; for among them are many men who possess as little wisdom as doth my lord. Yea, and there may be a few who know even less' (William E. Barton).

'Sharpeners' and 'Sweeteners' go, therefore, together. Let us look at what the Word has to say of them.

'Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel' (Prov. 27:9).

'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend' (Prov. 27:17).

Here, in this one chapter, we have the sharp instruments and the soothing lotions together.

The amateur often looks with a critical eye at the craftsman sharpening his tools. He would not waste all that time, he thinks, before beginning work. In Ecclesiastes we read,

'If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct' (Eccles. 10:10).

It is evident that wisdom is the whetstone, and without wisdom our good intentions will miscarry. The same spirit that criticizes the use of the whetstone as a waste of good time, criticizes the attempts of An Alphabetical Analysis to make words live, to sharpen the understanding, to give point to the teaching of the Scripture by all and every means at our disposal. The Psalmist speaks of the wicked, 'who whet their tongue like a sword' (Psa 64:3). We refer to this, not that we should emulate them, but that we should realize that the figure is applicable to speech. Sharpness, in the good sense of the word, demands the whetstone of 2 Timothy 2:15. Clearness of proclamation presupposes clearness of understanding. If we are uncertain ourselves of our calling, we shall not impress others except with our dullness.

We must not spend all our time, however, on the Sharpeners, or we shall be considered by Keturah as even less wise than her husband Safed. Let us remember that the same friend who sharpens, can also soothe. This is accomplished, as Proverbs 27:9 says, by 'hearty counsel'. When we minister the Word of God, those to whom we minister may be able to say: 'How sweet are Thy words unto my taste' (Psa. 119:103). Our walk in love, and any little kindness we can do for Christ's sake, may merit the words of Ephesians 5:2 or Philippians 4:18:

'I have ... received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God'.

Any ministry that can be spoken of in the terms that describe the great sacrifice of Christ Himself, must be ministry indeed. The Shulamite said of her beloved, that his lips were like lilies 'dropping sweet smelling myrrh'

(Song of Sol. 5:13), and when we realize that the mouth speaketh out of the abundance of the heart, we may well pray that our 'meditation of Him shall be sweet', for only so shall we become sweeteners of others.

Teachers and Teaching

Among the gifts given by the ascended Lord to His church in Ephesians 4 we find 'pastors and teachers' mentioned (Eph. 4:11), and the apostle Paul on two occasions couples the office of 'teacher' with that of 'preacher' and 'apostle' (1 Tim. 2:7; 2 Tim. 1:11). Even in Old Testament times the teacher had his place. We are apt to think that the Levitical priesthood was wholly taken up with offerings and ceremonials. These certainly occupied a great amount of time, but the value of these offerings and ceremonials lay in their typical teaching, for the blood of bulls and goats could never in itself take away sin. Consequently we find that the Levite was a teacher as well as a priest or server of the tabernacle:

'He said unto the Levites that taught all Israel ... Put the holy ark in the house' (2 Chron. 35:3).

'And of Levi he said, Let thy Thummim and thy Urim be with thy holy one ... They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar' (Deut. 33:8 -10).

The close association of ceremonial and teaching is evident; the holy ark, the incense, the burnt sacrifice, and teaching are all spoken of in the same context. The words of 2 Chronicles 15:3 are significant in this connection:

'Now for a long season Israel hath been without the true God, and without a teaching priest, and without law'.

It is possible to have a life full of ceremonial, offerings, incense, washings and fasts, and yet to be without 'the true God'. Only as these ceremonials and offerings are explained and their meaning appreciated will God be really known.

Further, we must recognize that Ephesians 4:11 does not indicate that a teacher today is endowed with any supernatural gift, such, for instance, as prophecy or tongues. Nevertheless, the teacher himself was a gift to the Church and as such must have possessed some fitness for his work. When the apostle instructs Timothy in the difficult task before him, he writes:

'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:2).

'The servant of the Lord must not strive; but be gentle unto all men, apt to teach' (2 Tim. 2:24).

'A bishop then must be blameless ... apt to teach' (1 Tim. 3:2).

It is only reasonable to believe that anyone sent by the Lord to teach will have an 'aptitude' for teaching. If he has to speak, he will be able to speak plainly, and will be able to make himself heard and understood. However good the message may be, it is valueless if it is inaudible or unintelligible.

These qualifications, however, are by no means all. There are also moral qualifications that are essential. This we may gather from the passage already quoted from 1 Timothy 3:

'A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil' (1 Tim. 3:2-7).

The domestic qualifications mentioned here belong not so much to the teacher as to the bishop, for in these early days the Church was in the house. The rest of the passage, however, may be taken as indicating the qualities that should accompany aptness to teach, if the teacher is to be approved of God. It should be remembered that the words translated 'teacher' (didaskalos) and 'teach' (didasko) give us didaskalia, which is translated in most passages by the word 'doctrine'.

Teaching and Practice

Throughout the Scriptures we find a salutary insistence upon the necessity for the life to correspond with the teaching given and received. The balance of doctrine and practice is very noticeable in the epistles, and also in the lives of the apostles. Paul himself draws the attention of Timothy to his consistency in this matter, saying:

'Thou hast fully known my doctrine, manner of life' (2 Tim. 3:10).
'I ... have shewed you, and have taught you' (Acts 20:20).

The relation between 'shewing' and 'teaching' was a very practical one in the apostle's case, as verses 34 and 35 reveal:

'Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive' (Acts 20:34,35).

The subject of the teacher and his teaching is so great that we at first thought of taking some lesser theme, and of reserving the subject of teaching for a more thorough treatment. However, we have presented very briefly one or two aspects of it here, and trust that the service of each of us may be the better for the brief consideration we have given.

Unmoveable

At the close of the Sermon on the Mount the Lord likens His hearers to two builders, the one who built his house upon a rock, and the other who built his house upon the sand. The figures vary in different parts of Scripture, but the underlying truth remains that the believer, while in one sense he may be said to grow and run and wrestle, is nevertheless in another sense 'unmoved'.

'Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved' (Psa. 55:22).

There are two reasons for being moved that are brought to our notice here. One is unrighteousness. There is no peace for the wicked. Figures such as the troubled sea that cannot rest are often found in Scripture. Righteousness, on the other hand, is like a rock beneath our feet, after floundering in mire and quicksands. The second reason given for 'slipping', as the word 'moved' might be translated, is the foolish endeavour to carry our burdens apart from the Lord.

In Psalm 15 we have six positive and six negative qualities, the possessor of which, the Psalmist says, 'shall never be moved'. The reader who wishes to 'search and see' will find the following of service:

Verse 2.	Three positive qualities.
Verse 3.	Three negative qualities.
Verse 4.	Three positive qualities.
Verses 4,5.	Three negative qualities.

Psalm 16:8 reads: 'I have set the Lord always before me; because He is at my right hand, I shall not be moved'. This Psalm speaks of resurrection, and has a bearing upon the passage in 1 Corinthians 15 which we must consider presently.

Again, in Psalm 21:7 we read: 'The king trusteth in the Lord, and through the mercy of the Most High he shall not be moved'. There is also the magnificent Psalm which opens with the words: 'God is our refuge and strength, a very present help in trouble' (Psa. 46:1). The earth is removed, the mountains are carried into the sea, the heathen rage, the kingdoms are moved, the earth melts. Yet, in the midst of such overwhelming confusion, we read: 'God is in the midst of her; she shall not be moved' (Psa. 46:5). It is encouraging to those who are naturally timid to see how the Psalmist's trust and confidence grow by experience:

'He only is my rock and my salvation; He is my defence; I shall not be greatly moved' (Psa. 62:2).

'He only is my rock and my salvation: He is my defence; I shall not be moved' (Psa. 62:6).

At the first venture of faith the Psalmist's expression is 'I shall not be greatly moved'. After having experienced something of the Lord as his rock and defence, the Psalmist omits the qualifying word and says, 'I shall not be moved'.

We must now look at some New Testament illustrations. Let us turn first to Paul's words as his first great ministry drew to a close. Facing the future, with its bonds and afflictions, he says:

'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:24).

Do we feel as we read these words, that such a condition is beyond us? Let us remember that the unmoved state of the first sentence is largely the

result of what is represented by the rest of the verse. Paul was unmoved in the face of bonds and afflictions because he did not count his soul dear to himself. He already knew that all he had and all he was, belonged to his Redeemer. He was not his own; he had been bought with a price. A self-centred man is easily moved, but a man who holds self as but a means of serving the Lord will not easily be disturbed at the thought of trials and afflictions. Also the apostle had a goal in front of him. He desired to finish his course, to fulfil his calling; and in its pursuit he endured and overcame odds that to a lesser soul would have been overwhelming. The words: 'But none of these things move me' are a free rendering of the original alloudenos logon poioumai, which literally means that Paul did not 'make account of even one thing'. The Vatican manuscript reads: 'Of no account make I life precious to myself', which crystallizes the thought already expressed above.

Another suggestive passage is 1 Thessalonians 3:3 where Timothy is sent to the Thessalonians: 'That no man should be moved by these afflictions'. It is very probable that the preposition en translated in this verse 'by' should carry its primitive meaning 'in'. The verb 'move' here means 'to fawn upon', 'to flatter', 'to deceive through flattery'; and the idea seems to be that when one is enduring affliction, one is open to 'fawning' and 'flattering' suggestions from seeming well-wishers, and that such must be resisted by faith.

We come in conclusion to the great and triumphant exhortation of the apostle in 1 Corinthians 15:58. With resurrection as a glorious fact, with Christ as the mighty Victor over death and the grave, with a glorious hope before the believer, this chapter ends with the words:

'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Cor. 15:58).

These three passages from the New Testament should be continually in mind. Nothing helps us in our service so much as the possession of the unselfish spirit manifested by the apostle in Acts 20. The believer who feels hurt so often, is thinking too much of self. To realize the Lordship of the Risen Christ is to be free from the intimidation and the flattery of man, and with the Lord at our right hand we too can say, 'I shall not be moved'.

Vessels

The first title given to the apostle Paul in Scripture provides us with another subject for study, 'He is a chosen vessel unto Me' (Acts 9:15). To any one acquainted with the Scriptures and with the worship of the God of Israel, the word 'vessel' would be associated with the Tabernacle and the Temple. The altar had its specially designed vessels of brass, such as pans to receive ashes, shovels, basins, fleshhooks and firepans (Exod. 27:3). The table also had its appropriate vessels, and the candlestick, or lampstand (Exod. 30:27 and 35:13). When the Lord called Saul of Tarsus to His service, He separated him as a vessel unto Himself. The Lord Jesus Christ fulfils the typical teaching of the altar, the table and the candlestick, and we may regard Paul as a chosen vessel, serving Him in all these offices.

The apostle was chosen by the Lord as a vessel 'to bear His name'. In Acts 9 Ananias speaks of Paul as having 'authority from the chief priests to

bind all that call on Thy name' (Acts 9:14). And the apostle himself confesses in Acts 26:

'I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth' (Acts 26:9).

How Paul bore that Name and suffered for it can be learnt from his epistles. How he must have rejoiced as he wrote to the Ephesians of the ascended Lord, raised far above every name that is named (Eph. 1:21), and to the Philippians, of the coming day when, at the Name of Jesus, every knee shall bow (Phil. 2:10).

When he comes to speak of himself as a vessel, he does not speak of a vessel of gold or even of brass. So great is the glory of the Name that he has been chosen to bear, that he speaks of himself as an earthen vessel:

'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us' (2 Cor. 4:7).

It is possible that he had in mind the story of Gideon with his empty pitchers and lamps within the pitchers, which were broken before the moment of victory' (Judg. 7:19,20). The context of 2 Corinthians 4:6 refers to the 'light of the knowledge of the glory of God in the face of Jesus Christ', and the suggestion of the broken pitcher may be behind the words of verse 9: 'Cast down, but not destroyed'. The apostle was ever conscious of his utter unworthiness when he contemplated his past life and, at the same time, the glory of the message with which he was entrusted:

'Unto me, who am less than the least of all saints, is this grace given' (Eph. 3:8).

It should be a matter for thanksgiving that Paul can speak in this way. The Scriptures do not present us with impossible saints and inhuman men and women. The chosen vessels of Scripture are in themselves 'earthen vessels', but their enabling is all -sufficient grace (2 Cor. 3:5), and that grace is still available for every 'earthen vessel' in the service of the Lord.

The last passage to be considered in which the thought of the 'vessel' is prominent is found in 2 Timothy 2:20,21:

'But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work'.

There must necessarily be different grades of service, and different ways of assessing them. The aspect in view in 2 Timothy 2 is that of devotion, a devotion that expresses itself in 'separation from' and 'separation to'. There is a purging of the vessel from all contact with evil, whether with evil persons or with evil doctrines, and there is also a singleness of heart in the service of the Lord. The actual service may be performed among and to men, but in spirit it will be offered to the Lord. Its language is that of Philippians 2:17:

'Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all'.

Singleness of heart and consecration to the Master's use, and separation from other vessels and other uses, so far from restricting and limiting, are essential elements in all true usefulness:

'Meet for the Master's use, having been prepared unto every good work' (2 Tim. 2:21 author's translation).

To be a chosen vessel to bear His Name, to be an earthen vessel to contain His treasure, to be a vessel meet for the Master's use, surely these things touch the very heights of devoted service. No wonder that the apostle blends such dignity and greatness with so much humility.

Witnesses

In the first chapter of the Acts we find the eleven apostles gathered round the risen Lord. They have been told to wait at Jerusalem until they have been endued with power from on high. They have had the unique experience of continual fellowship with Him throughout His earthly ministry and have enjoyed a unique exposition of the Old Testament Scriptures 'concerning Himself'. And now they await their commission. Out of all the symbols of service that were at the disposal of the Lord, which will He select? We find that He chooses an important title which we have not yet considered:

'Ye shall receive power ... ye shall be witnesses unto Me' (Acts 1:8).

'Witnesses unto Me'. In these words the Lord indicates the basic significance of all New Testament ministry. The Greek word for 'witness' (martyr) is translated three times 'martyr' and twice 'record'. The feminine form marturia is translated 'record', 'report', 'testimony', and 'witness', and each of these words is used to translate the verb martureo, 'I witness'. The fact that the word generally translated 'witness' is also translated 'martyr' shows the inner meaning of all true witness. Let us consider the way in which the ministries of the apostles and others during the Acts were closely linked up with 'witnessing'. Immediately after the Ascension, the apostles, together with the hundred and twenty, take steps to fill the gap created by the fall of Judas. Matthias, who was numbered with the eleven, possessed the essential qualification for all true witness, the ability to give personal testimony:

'Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection' (Acts 1:22).

Matthias could say 'I know', 'I saw', 'I heard', 'I was there'. Piety and eloquence, learning and gift, may all be valuable adjuncts to witness - bearing, but none of them would be of any value apart from personal testimony. The baptism of Pentecost did not give these witnesses experiences to draw upon, but power to testify to what they had already seen and heard. Peter's address on the day of Pentecost reaches its climax when he declares the fact of the resurrection of Christ, saying: 'This Jesus hath God raised up, whereof we all are witnesses' (Acts 2:32). And again in connection with the healing of the lame man: 'Ye killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses' (Acts 3:15).

When the apostles were liberated from prison they were commanded by the angel:

'Go, stand and speak in the temple to the people all the words of this life' (Acts 5:20).

And we may be sure that they still spoke as 'witnesses of His resurrection'. When brought before the Council, Peter and the others answered and said:

'The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him' (Acts 5:30 -32).

When Paul stood before Agrippa and revealed the important fact that he had received a twofold commission from the Lord, the first part running concurrently with the ministry of the twelve, and the second associated with a ministry from prison, he united them together by one covering title, the title of 'witness':

'I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee' (Acts 26:16).

Ministry may vary in its scope, it may emphasize differing aspects of truth and purpose, and differing spheres of blessing; but whether it be Kingdom or Church, Bride or Body, it is unchangeably true that 'Ye shall be witnesses unto Me'. The greatest of all witnesses is God Himself, and even His witness is 'concerning His Son':

'If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified (witnessed) of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record (witness) that God gave of His Son. And this is the record (witness), that God hath given to us eternal life, and this life is in His Son' (1 John 5:9 -12).

Power from on high, in order to witness to a risen Christ, sums up the essence of true ministry. The reader who cares to go back over these studies, taking each symbol in turn and seeking from the Word its connection with witnessing, will discover that all the various phases of service that have been covered are but various facets of this quintessence of all ministry.

It was the great desire of the apostle that he might 'finish his course with joy' and 'testify the gospel of the grace of God' (Acts 20:24). The word 'testify' here is diamarturomai, 'to witness thoroughly'. This resolve was not merely the product of highly wrought feelings, for, in summing up his previous ministry, Paul was able, by the grace of God, to use this same word (Acts 20:21). And when last we read of him in the Acts, the same thoroughness is manifest:

'To whom he expounded and (thoroughly) testified the kingdom of God' (Acts 28:23).

With 'the witness' as a 'symbol of service' we bring to a close this phase of our subject. Under the title of these studies: 'What manner of persons ought ye to be', there is of course much more to be found than can be comprised under the heading of 'Service', and these other aspects of Christian Witness form the body of this practical volume. Meanwhile, may every reader realize the service he is called upon to perform as a fellowmember in the One Body, and, conscious of the power at his disposal, seek to use to the full whatever talent has been entrusted to him, until he stands in the presence of Him Who came not to be ministered unto, but to minister, and left us an example that we should follow His steps.

The English alphabet has twenty -six letters, but we have not slavishly attempted to fit Q or X, Y and Z with a study; our endeavour is to be of service, not to exhibit cleverness. However, we did note with interest that 22 is the number of letters in the Hebrew alphabet, and that there are a number of alphabetic acrostics in the Old Testament notably Psalm 119, with its twenty -two Stanzas, and the Book of Lamentations, which, while not exhibiting the alphabet in the English version, does preserve the number of verses to each chapter, namely 22, 22, 66, 22 and 22. The central chapter repeats each letter three times, thus verses 1, 2 and 3 begin with aleph, verses 4, 5 and 6 begin with Beth, and so on. This is made plain for the English reader of The Companion Bible.

However, the alphabetical element in this series of articles is immaterial. They could quite as well have been written in the reverse order, or in no obvious order at all. The main question as we come to the close, is, have we attained to some comprehension of 'What manner of persons we ought to be?', and if we have, let us thank God and go forward in our witness. If we have not, 'Repentance to the acknowledging of the truth' is a sure way that will lead back to acceptable service (2 Tim. 2:25).

TENTATIVE TRANSLATIONS TESTED

The extreme importance of usage demonstrated

The English version of the Bible known as the Authorized Version, like every work of man, however good it may be both in intention or execution, contains evidences of human frailty. Nevertheless, its influence for good during the centuries following its publication cannot be adequately expressed. Lloyd's Encyclopaedic Dictionary says of it, that:

'It has held its place so long more by its own great merits than by the artificial support of law; and while there are numerous minute defects, which have been corrected in the Revised Version of the New Testament, it remains, in all essential respects, the same Bible which for nearly three centuries has been the most potent factor in the spiritual education of the English -speaking race'.

When, therefore, one finds teachers and writers adopting the 'debunking' attitude of the modern, and referring, most ungraciously to the Authorized Version as 'King James's Version', one suspects prejudice, and senses discourtesy. The very language in which such teachers discredit the Authorized Version they owe to its influence. Those who thus speak have no conception of the blood and tears that represent the actual cost of the English Bible. However, our purpose in writing is not to defend the Authorized Version, it can still look after itself; nor to sit in judgment on

the ill -manners of our contemporaries, but to continue to discharge the threefold obligation laid upon us.

- (1) To bear a positive testimony to the teaching of the Scriptures,
- (2) To contend earnestly for the faith once delivered to the saints,
- (3) To rightly divide the Word of Truth.

Quite a number of scathing comments have been made on the introduction of the word 'atonement' in Romans 5:11, for obviously we do not receive 'the atonement', if by that term we refer to the Offering of Christ, for that Offering was made to God, on our account. Were the translators of the Authorized Version fools? or should that term be used of those whose shallow criticism we have touched upon? That the translators of the Authorized Version knew that the word employed in Romans 5:11 was the word 'reconciliation', a glance at verse 10 makes clear. The introduction therefore of the word 'atonement' was of purpose. It was to link the 'effect', reconciliation, with the 'cause', the atonement of Christ, which could be done three centuries ago, when the verb 'to at -one' meant 'to reconcile, or to make at one again' after disruption. That 'debunked scribbler' of the reign of Queen Elizabeth the first did not hesitate to use the word 'atone' a number of times in his plays for reconciling, as, for example in:

'Since we cannot atone you, we shall see
Justice design the victor's chivalry'
(Shakespeare, Richard II., i. 1).

Our present purpose however is not to do with either Atonement or Reconciliation but with the word 'Gentile' and its meaning. The word 'Gentile' is an English word, and until we can prove to the contrary, we should give credit to common sense and reasonableness when we meet the word in the Authorized Version. The first occurrence of 'Gentile' in the Authorized Version is liable to the same superficial criticism as has been levelled against the introduction of the word 'atonement' in Romans 5:11. Supposing however the Authorized Version introduced the word with full intention in the tenth chapter of Genesis, in order to prepare the mind for the distinction soon to be necessary by reason of the call of Abraham, namely the difference between 'Jew and Gentile'. No higher authority on the meaning of English is extant today, than the Oxford English Dictionary, which says of the word Gentile:

'Usually with capital G. (1) Of or pertaining to any or all of the non-Jewish nations. (2) Heathen, pagan (-1789). Senses derived from Classical Latin (1) Pertaining to or indicating a nation or tribe. Now rare 1513. (2) Of or pertaining to a gens or to gentes 1846. "Jesu so gente" Middle English. The words Italian, American ... are Gentiles (1889)'.

'To Gentilize' is not in common use, but that word completely translates the Greek ethnikos in Galatians 2:14 'to live after the manner of Gentiles' in contrast with the Greek word Ioudaikos 'to live as do the Jews'; the Jews, moreover being those who are 'Jews by nature'. It is not our mother tongue that stands to be corrected, the Jews also are evidently needing a monitor, for in the Jewish prayer we have the words:

'O Lord our God, King of the Universe, I thank Thee I was not born a Gentile'.

Here the word is the Hebrew *goi*, and this word is used again and again of the nation of Israel, the first occurrence being Genesis 12:2 'I will make of thee a great nation'; Israel were 'a great *goi*'. Israel most surely knew and gloried in the fact that they were a '*goi*', yet here we have Israel glorying also in the opposite fact that they were not a '*goi*'! It is therefore abundantly clear that the word *goi* in the prayer must refer to the Gentile nations, as distinct from the nation of Israel, for according to the Old Testament Scriptures, every individual on earth must belong to a nation, a *goi*, and are classed under the plural *goyim*.

We have said above that the Authorized Version appears to have indulged in an anachronism, using the differentiate word 'Gentile' before its time, for when Genesis 10 was a record of 'present truth', Israel was unknown:

'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations' (Gen. 10:5).

In this verse the word *goyim* is translated once 'Gentiles' and once 'nations'. There can be no thought of forgetfulness or lack of intention here, especially when we read the full preface written by the translators and perceive their methods and purpose.

The book of Genesis is 'The book of the generations of Adam' (Gen. 5:1), which embraces the seventy nations set forth in Genesis 10, and the descendants of Abraham, Isaac and Jacob, namely the nation of Israel, represented by the twelve sons, the fathers of the twelve tribes named after them. While the order given in Genesis 10:1 of the three sons of Noah, is 'Shem, Ham and Japheth', the opening generation is not that of Shem, but of Japheth, who is called 'the elder' in Genesis 10:21. The prominence given to Shem is because of the place which his descendants were to occupy in the redemptive purpose. While the descendants of Ham, and many of the descendants of Abraham (outside the line through Isaac and Jacob) were 'Gentiles' or 'nations' as distinct from Israel, the Authorized Version places the emphasis upon the descendants of Japheth probably because some of these nations occupied Europe at the time of Christ, and to these nations in particular, the ministry of Paul was originally directed:

'From Jerusalem, and round about Illyricum' (Rom. 15:19).

(Illyricum including Albania, Dalmatia, etc., and later Rome, and possibly Spain, Rom. 15:24).

The Hebrew word *goi* is used, sometimes generically, and refers to all 'nations', and sometimes specifically, when *goi* in the singular may refer to Israel, as distinct from *goyim* in the plural that may refer to 'the nations of the earth other than Israel'. This is a feature in language that is everywhere in use and acceptance. The Authorized Version has translated *goyim* 'Gentile' fifteen times, 'heathen' once and 'nations' about thirty times. The apostle Paul places the word 'Gentiles' over against the Circumcision (Rom. 15:8 -12), those nations that 'have not the law' (Rom. 2:14) and over against 'The Jews' (Rom. 3:29). The Gentile believers during Paul's early ministry are likened to a 'wild olive graft' contrary to nature, Israel being the true olive.

An attempt has been made to prove that in many places where the word Gentile occurs in the New Testament it really means the scattered tribes of Israel who had so far left the teaching and customs of their calling as to have become:

'Aliens from the commonwealth of Israel, and strangers from the covenants of promise' (Eph. 2:12),

but such an idea is in conflict with the assertion of Paul when he said,

'Unto which promise our Twelve Tribes, instantly serving God day and night, hope to come' (Acts 26:7).

James too addressed his epistle to

'The Twelve Tribes which are scattered abroad' (Jas. 1:1).

The so-called 'lost' tribes have been a convenient peg upon which to hang other teachings beside this. Neither Paul, nor James, nor old Simeon would have considered the dispersion to be 'Gentiles'. In Ephesians 2, where at verse 12 this assertion is made, we have an intended correspondence with Romans 9. In Romans 9 Paul speaks of his kinsmen 'according to the flesh' who are Israelites and that to them pertain 'the covenants'. In Ephesians 2 he spoke to those who had been 'Gentiles in the flesh', and it is an impossibility to teach that a 'Gentile in the flesh' could really mean 'an Israelite' who had departed from the teaching or customs of this people. Wherever an Israelite may have settled, and however 'Gentilized' he might have become, he would always remain one of Paul's 'brethren according to the flesh'. These 'Gentiles in the flesh' were rightly called 'Uncircumcision', the negative description of all nations outside the covenant. To such Gentiles, in contrast to Israel, Barnabas and Paul were ministers, as recognized by Peter, James and John in Galatians 2. Further, immediately following Ephesians 2:12 comes the glorious new creation of 'one new man', the 'both' having access by one Spirit unto the Father. Where is there a shred of evidence that the dispersed and Gentilized Jew ever entered into such an exclusive relationship? The Greek equivalent of the Hebrew word *goi* is *ethnos* and is found both in the LXX and in the New Testament many many times. Liddell and Scott say of *ethnos* under heading number (3),

'Generally, a nation, people, but in the New Testament and ecclesiastical Greek *ta ethne*, the nations, Gentiles, i.e. All except Jews and Christians: cf. *Barbaros*'.

Under the heading *Barbaros*, Liddell and Scott say,

'*Barbarous*, i.e. not Greek, strange to Greek manners or language, foreign'.

Just as the Scriptures divide mankind up into Jew and Gentile, so Plato divided mankind into Barbarians and Hellenes. The Egyptians had a like term for all foreigners. The Romans even called themselves Barbarians, until the Greek language and literature were naturalized at Rome. Our word 'heathen' is derived from the Greek *ethnos*. The Greek word *ethnos* occurs some 160 times in the New Testament and is variously translated Gentiles, heathen, nation and people. Of this number, *ethnos* is translated 'Gentiles' 93 times. It will not be possible, nor will it be necessary to review separately each of the 93 occurrences, but we can give a specimen from the Gospels, Acts, the

Epistles and the book of the Revelation, that should establish the meaning of the word by its usage.

Gentiles, Samaritans and the lost sheep of the house of Israel are differentiated in Matthew 10:5,6. The Saviour revealed, in Matthew 20:19, that He would be delivered to the Gentiles, 'to mock and to scourge' and this was done exclusively by the Romans. No one so far as we know has ever ventured to teach that the 'Gentiles' of Matthew 10:5 or of 20:19 were Jews of the dispersion, or Jews that had lost their true nationality by living for a long period among the nations. The nations that shall be gathered before the Lord (Matt. 25:32) and the nations that the command of Matthew 28:19 embraced, were not apostate Israel, but 'the nations other than Israel', or to avoid a circumlocution 'The Gentiles'. Old Simeon differentiated between the Gentiles and God's people Israel (Luke 2:32), and Luke records the prophecy that the Jews shall be led away captive into 'all nations', and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24), which makes nonsense if the words 'nations' and 'Gentiles' mean any other than those nations who are not Israel.

The occurrences of ethnos in John's Gospel are five in number, namely in John 11:48,50,51,52 and 18:35, where ethnos is consistently translated 'nation' in the singular, and refers to Israel 'That the whole nation perish not', 'Not for that nation only', 'Thine own nation'. When Pilate said 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me', there can be no doubt what people he meant by the word 'nation'.

Coming to the Acts of the Apostles, we learn that those who attended the feast of Pentecost, were:

'Jews ... out of every nation under heaven' (Acts 2:5).

Acts 4:25,27, bring together 'heathen', 'Herod', 'Pontius Pilate with the Gentiles', who are differentiated from 'the people of Israel'. In the estimate of Stephen, Canaanites were Gentiles, as distinct from 'our fathers' (Acts 7:45 'Jesus' referring to Joshua). These same Canaanites are referred to as 'seven nations' by Paul in Acts 13:19, and the 'Gentiles' of Acts 13:42,46,47,48; 14:2 and 5 are referred to as distinct from the Jews or 'children of the stock of Abraham' (Acts 13:26). Even a renegade Jew would still remain 'of the stock of Abraham' however far he may have departed from the faith of that patriarch.

Peter's defence for going to the Gentiles (Acts 10:35,45 and 15:3,7) was the attitude of a man who, as he himself confessed, would have classed Cornelius among the common and unclean had the Lord not intervened.

We turn aside to consider a note expressed by one who was enthused with the idea that 'Gentile' in many passages of the New Testament refers to Israel, or Israel of the dispersion. He drew attention to the fact that where the Authorized Version reads 'It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation' (Acts 10:28), that the word here translated 'another nation' is the Greek allophulos, literally 'another tribe' which 'proved' that Cornelius the centurion was after all one of the tribes of Israel! But this by proving too much destroys itself. Of what 'tribe' was Peter? We do not know, but as he was a native of Bethsaida in the land of Gennesaret, Peter could have been of the tribe of Manasseh. If Peter's words to Cornelius really mean that he, of the tribe of Manasseh,

could not have dealings with one of any other tribe of Israel, then the case is so absurd and so untrue as to claim no further time or study.

Let us pass over for the time being the usage of the word *ethnos* in the epistles, and observe its usage in the book of the Revelation. There it occurs twenty-two times. The simplest treatment of this phase of our study will be to give a concordance of the word, and let the Scriptures speak for themselves:

'To him will I give power over the nations' (Rev. 2:26).
'Every kindred, and tongue, and people, and nation' (5:9).
'A great multitude ... of all nations, and kindreds, and people, and tongues' (7:9).
'Thou must prophesy again before many peoples, and nations; and tongues, and kings' (10:11).
'It is given unto the Gentiles ... forty and two months' (11:2).
'And they of the people and kindreds and tongues and nations' (11:9).
'And the nations were angry, and Thy wrath is come' (11:18).
'A man child, Who was to rule all nations with a rod of iron' (12:5).
'Over all kindreds, and tongues and nations' (13 7).
'To every nation, and kindred, and tongue, and people' (14:6).
'She made all nations drink of the wine' (14:8).
'All nations shall come and worship before Thee' (15 4).
'The cities of the nations fell' 16:19).
'Peoples, and multitudes, and nations, and tongues' (17:15).
'All nations have drunk of the wine' (18:3).
'By thy sorceries were all nations deceived' (18:23).
'A sharp sword, that with it He should smite the nations' (19:15).
'That he should deceive the nations no more' (20:3).
'And shall go out to deceive the nations ... Gog and Magog' (20:8).
'The nations of them which are saved' (21:24).
'The glory and honour of the nations' (21:26).
'The leaves of the tree were for the healing of the nations' (22:2).

The reader will not fail to observe how closely many of these passages resemble the phraseology of Genesis 10, 'tongues, families, nations'. In this same chapter Babel comes into view, and in Genesis 11 comes the building of the tower of Babel. In the Revelation we find 'Mystery Babylon' bringing the beginning of this kingdom of evil (Gen. 10:10) to its inglorious end. It would be an insult to the reader's intelligence to attempt a laboured proof that these twenty-two occurrences of the Greek word *ethnos* refer to Gentiles as distinct from Jews. The writers of the Gospels had no compunction and faced no linguistic problem over using *ethnos* sometimes of Israel 'He loveth our nation' (Luke 7:5) where Israel is intended, and 'the nations of the world' (Luke 12:30) where the Gentiles are intended.

From a canvass of the use of *ethnos* in the New Testament it appears that as a general rule, where it occurs in the singular, the word refers to Israel, and the translation will be 'nation', but where it occurs in the plural, the translation will be either 'nations' or 'Gentiles'. When Paul declared that he was an apostle of the Gentiles, it was in a context in which his own people Israel were in apposition (Rom. 11:12,13). The fulness of the Gentiles is to anticipate the salvation of 'all Israel' (Rom. 11:25,26). The blessing of the Gentiles in Romans 15:9 follows, and is distinguished from the ministry of Christ to 'the circumcision'. What therefore are we to understand, when we read in the Prison epistles, the word 'Gentiles', remembering that Israel had become 'lo -ammi' 'not My People' and God had

become 'not their God'? In the epistles of Paul written after Acts 28, we find ten occurrences of *ethnos*, and once again our best course will be to provide a concordance:

'Ye being in time past Gentiles in the flesh' (Eph. 2:11).
'The prisoner of Jesus Christ for you Gentiles' (Eph. 3:1).
'That the Gentiles should be fellowheirs' (Eph. 3:6).
'That I should preach among the Gentiles' (Eph. 3:8).
'Walk not as other Gentiles walk' (Eph. 4:17).
'This mystery among the Gentiles' (Col. 1:27).
'A teacher of the Gentiles in faith and verity' (1 Tim. 2:7).
'Preached unto the Gentiles' (1 Tim. 3:16).
'An apostle, and a teacher of the Gentiles' (2 Tim. 1:11).
'That all the Gentiles might hear' (2 Tim. 4:17).

If Israel were set aside at Acts 28 as we verily believe they were, these ten occurrences of the word *ethnos* in the plural can refer to none other than 'Gentiles' as distinct from the nation of Israel.

Another question of translation that is in some measure associated with the attempt to make some of the references to Gentiles really mean the dispersed of Israel, is the translation of Ephesians 3:1 which reads in the Authorized Version 'I Paul, the prisoner of Jesus Christ', as 'I Paul, the bound one of Jesus Christ' with the added comment this is true also of you and me, we are all 'bound ones of Jesus Christ, without any necessity for prison walls'. This may sound very true, and be quite innocent, but it could be another wedge driven in to the peculiar revelation of the epistles Ephesians and Colossians. We will therefore set before the reader a concordance of the Greek word *desmios*, which the commentator we criticize, failed to do.

Desmios

'Release unto the people a prisoner' (Matt. 27:15).
'They had then a notable prisoner' (Matt. 27:16).
'He released unto them one prisoner' (Mark 15:6).

No proofs are required to show that in these contexts we are referred to a literal prisoner who could be released by the Roman Governor:

'The prisoners heard them ... supposing ... prisoners ... fled' (Acts 16:25,27).

Here we read of a 'jailor' and of a 'prison' together with feet in stocks and with bleeding backs. We wonder what Paul and Silas would have said had someone attempted to persuade them that they were not really 'prisoners' but simply 'bound ones' of Jesus Christ! Paul, so far as we can gather, did not suffer fools gladly. Paul is called 'the prisoner' by a centurion (Acts 23:18); 'A certain man left in bonds (*desmios*) by Felix' (Acts 25:14), and referred to as a 'prisoner' in Acts 25:27; 28:16,17. In Colossians 4:18 he said 'Remember my bonds (*desmon*)'.

There are five other references to complete the concordance. They are Ephesians 3:1; 4:1; 2 Timothy 1:8; Philemon 1 and 9. The Septuagint contains four references to *desmios*:

'For out of prison he cometh to reign' (Ecc. 4:14).

'All the prisoners of the earth' (Lam. 3:34).
'prisoners out of the pit ... prisoners of hope' (Zech. 9:11,12).

The Hebrew word thus translated is asir, constantly rendered 'bound in affliction or iron' or 'bound with chains', terms actually used by Paul as he looked forward to his second ministry (Acts 20:23) in Colossians 4:3 and 18 and in Ephesians 6:20, where he speaks of 'conducting an embassy in a chain'.

It is easy to mislead a reader if a new translation of any word is put forward without reference to its consistent usage, but only when every instance has been clearly set forth without reserve, can a private interpretation lay a claim to be heard by any who desire to maintain the Berean spirit.

Soma. The third word is of doctrinal and dispensational importance. We must consider the Greek word soma, translated in the Authorized Version 'body' 145 times, 'slave' once, and 'bodily' once.

Liddell and Scott say:

- (1) 'The body as a whole, both of men and animals, but in Homer, always the dead body'.
- (2) 'The body as opposed to spirit and soul'.
- (3) 'One's life in the flesh, existence'.

Then generally, 'any material, corporeal substance, the whole body or mass of a thing, an animal body as opposed to plants, a single member when spoken of by itself'.

This gives an idea of how the word soma was used in Classical Greek. It may or may not be so used in the New Testament but that remains to be seen.

The LXX uses the word soma many times, and it translates the following Hebrew words:

'Carcase'	Heb. peger	Gen. 15:11
'Persons'	Heb. nephesh	Gen. 36:6
'Flesh'	Heb. basar	Lev. 6:10
'Ear'	Heb. ozen	Psa 40:6, in Heb. 10:5 'Body'
'Back'	Heb. gav	Neh. 9:26
'Body'	Heb. geviyyah	Neh. 9:37
'Body'	Heb. guphah	1 Chron. 10:12
'Wealth'	Heb. chayil	Gen. 34:29
'Families'	Heb. taph	Gen. 47:12
'Body'	Heb. nebelah	Deut. 21:23
'Body'	Heb. sheer	Prov. 5:11
'Navel'	Heb. shor	Prov. 3:8.

The only English words used here that are outside the category of a body of flesh and blood, are the words 'wealth' and 'persons'. The reader will recognize the word translated 'person' as the Hebrew word for 'soul', while the word translated 'wealth' chayil, is translated a variety of ways, of which 'army' 54 times, 'strength' 12 times, and 'substance' 8 times, gives a representative set of examples. The rendering 'substance' is of particular interest in this inquiry, and so we note that chayil is so rendered eight

times, but in no instance is it used as 'substance' over against 'shadow', but of wealth, as an examination of the passages will show: Deuteronomy 33:11; Job 5:5; 15:29; 20:18; Jeremiah 15:13; 17:3; Obadiah 13; Micah 4:13. Where the New Testament uses the word 'substance' in a philosophical sense, it employs the Greek word *hupostasis*, not the word *soma*. So far, Classical Greek and Septuagint Greek are much alike, and the primitive idea of a body of flesh and blood is uppermost. We turn now to the New Testament to consider its usage. Not one reference in the four Gospels uses the word *soma* except of the human body, and need not detain us here. The only occurrence in the Acts, is in 9:40 where it refers to the body of Tabitha.

It has, however, been suggested that where the Saviour took the bread and said 'This is My body' (Matt. 26:26), He could not have referred to His actual body, for He had not as then died; therefore, it is argued we must re-translate the words 'This is My Substance'. There appears to be some touch of Nelson here, a 'blind eye' to the presence of certain words in the context. If we are obliged to substitute the word 'substance' because the Lord had not then died, what substitute shall we adopt for the words: 'This is My blood of the New Testament which is shed for many for the remission of sins'? For neither had His blood till then been shed. We will not multiply examples. Enough, we trust has been said to show the extreme importance of usage when attempting the translation of any word in any language, and especially by reason of its solemn importance in the language of Scripture.

Whenever a word is before one, and the translation is being considered, remember that:

- (1) Greek words were in common use long before they were employed as a vehicle for the writing of Scripture.
- (2) Consequently, they are impregnated with pagan and mythological teachings, which are antagonistic to, and subversive of, the truth of Revelation.
- (3) Therefore, no doctrine should be built upon the etymology of a Greek word, for the reason stated in (2) above.
- (4) Its usage, both in the New Testament and the LXX, establishes the meaning intended by the inspired writers.
- (5) The basic language of all doctrine is the original Hebrew, and New Testament words should be traced back via the LXX before conclusions are arrived at.

Pagan or classical Greek favours the translation of *katabole* as 'foundation', but LXX and the Hebrew Scriptures have no room for such a rendering, the consistent meaning there being 'overthrow'. To all who bow to the authority of Scripture, debate here ceases, and simple faith begins.

VICTORY

The Words used in the New Testament

Those of us who listened to various speakers over the radio or who read the leading articles in the daily press at the conclusion of the Second World War, know that the one word 'victory' was that which stimulated the worker, the warrior, the writer and the speaker. It is just as true in the spiritual realm, for in that realm war has not yet ceased. The Scripture, while it does not veil from our eyes the solemnity and the greatness of the conflict in which we are engaged, heartens the good soldier of Jesus Christ, by the assurances that it gives of victory.

Victory cannot be achieved unless the following three essentials are present.

- (1) The conviction that the conflict is right.
- (2) The possession and use of weapons that are right.
- (3) The employment of methods that are right.

Under these three headings must come many subdivisions, but these will be better discussed as we advance.

Here we only introduce the subject. The word translated 'victory' in the New Testament, is either nike or nikos. The student of Art or Archæology will call to mind the Greek statue named 'The wingless victory' or Nike Apteros. The Roman name for this mythical deity was 'Victoria' from which is derived our own word 'victory'. The verb is nikao 'to conquer' and compounds are frequent. It occurs in such names as Nicodemus and Nicolaitans; and is found in three other compound forms, hupernikao 'more than conqueror', philoneikia and philoneikos, 'strife' and 'contentious'. In the course of this study we shall have to touch upon the Old Testament equivalents, but we will reserve all reference to the Hebrew words until we reach their place.

Here are the passages where the words under consideration occur.

Nike and Nikao

'This is the victory that overcometh the world, even our faith' (1 John 5:4).

Nikos

'Till He send forth judgment unto victory' (Matt. 12:20).
'Death is swallowed up in victory' (1 Cor. 15:54).
'O grave, where is thy victory?' (1 Cor. 15:55).
'Thanks be to God, which giveth us the victory' (1 Cor. 15:57).

Hupernikao

'We are more than conquerors through Him that loved us' (Rom. 8:37).

We will not give a list of the occurrences of nikao 'to conquer', but point out that there are twenty -eight occurrences of the word in the New Testament, of which one of these is found in Luke's Gospel, three in Romans, and all the rest, namely twenty -four references are found in the writings of John.

A Survey of the Field of Battle

Having seen the words that are translated 'victory', let us now pass to the consideration of the campaign itself, and particularly the enemies that are indicated. For want of a better method, let us take the occurrences of the verb nikao as they come in the New Testament and see with whom the war is waged:

'When a strong man armed keepeth his palace, his goods are in peace:
but when a stronger than he shall come upon him, and overcome him, he

taketh from him all his armour wherein he trusted, and divideth his spoils' (Luke 11:21,22).

The context makes it clear that Beelzebub is the 'strong man armed' and Beelzebub is a title of the Devil. Because Satan is called 'the Prince of this world', the world and its rulers are included:

'In the world ye shall have tribulation: but be of good cheer; I have overcome the world' (John 16:33).

'And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name' (Rev. 15:2).

Here is the special victory of the day of the Lord, a victory over Satan and the antichristian powers at the time of the end.

General principles (and very strange ones, judged by the world's point of view) are given in the first occurrence of nikos (Matt. 12:20), while the remaining references in 1 Corinthians 15 deal with the conquest of the enemy -- Death. The super-conquerors are those who triumph over seen and unseen foes, the conquest residing chiefly in the fact that nothing can separate them from the love of God which is in Christ Jesus our Lord. While this survey has touched the salient points, we have not dwelt upon the conflict itself, its methods, its weapons and its prosecution. To this consideration we now proceed.

Essentials to Victory (Matt. 12:19,20)

The one occurrence of the word 'victory' in the Gospels, will upon examination cover a great deal of the various aspects of the subject that it is essential that all should know at the commencement.

We must consider the following features:

- (1) The place where and the time when this reference occurs, and the bearing that the context has upon the subject of victory.
- (2) The passage of the Old Testament that is quoted, observing both the context of the Old Testament passage and the change that is made by Matthew in the wording of Isaiah.
- (3) The qualities that make victory sure.

We now consider the first of these three features, and observe that the word 'victory' comes in Matthew 12:20. Matthew is the Gospel of the earthly kingdom, so we are prepared to find the kingdom aspect of victory prominent. That will not minimize the importance of the subject for those of us who have a very different calling from that of the earthly kingdom, for the underlying principles are the same. At the twelfth chapter of this Gospel we reach a crisis. In chapter 11, the rejection of the Saviour becomes evident. The cities that had seen His mighty works and had not repented were the subject of a dreadful pronouncement of woe. The rejection made evident in chapter 11 is further emphasized in chapter 12. There we read:

'But I say unto you, That in this place is One greater than the Temple' (Matt. 12:6).

'And, behold, a greater than Jonas is here' (Matt. 12:41).

'And, behold, a greater than Solomon is here' (Matt. 12:42).

The Saviour, therefore, stood before the people in the threefold capacity of Prophet, Priest and King, and as such was rejected. Chapter 13 follows immediately with the parables of the mysteries of the kingdom of heaven. The parables speak of seed sown in places that either destroyed or choked it, of an enemy who sowed tares among the wheat, of leaven that leavened the whole of the good meal. It is in such a context that we meet the only reference to 'victory' in the synoptic Gospels. Victory is there, even in the parables of His rejection, for the fourth sowing produces a glorious harvest, the tares are bound in bundles and burned, the leaven 'hid' in three measures of meal is answered by the treasure 'hid' in the field. Moreover, the spirit that leads to victory is discoverable in the close of the eleventh chapter:

'At That Time (i.e. when Chorazin and Bethsaida had manifested that the rejection of their Messiah was imminent) Jesus answered and said, I thank Thee, O Father ... even so, Father: for so it seemed good in Thy sight' (Matt. 11:25,26).

Here is the first essential to victory. To stand in the day of apparent defeat, to be able to look with a calm unflinching eye upon the outward appearance of failure, yet, so to trust the all-wise and all-powerful Father that one cannot only find 'rest' for one's self, but can invite others to share the 'yoke' and find rest too. This quality of 'rest', the expression of perfect harmony with the Divine Will, the complete absence of resentment, defeatism, anxiety or self-seeking, go to make such a fortified heart and unmoveable spirit, that even in the day of calamity, victory is assured. The following set up of this well-known passage may be useful to those that teach young people.

'Come unto Me, all ye that labour and are Heavy laden, and I will give you Rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your Souls. For My yoke is easy, and My burden is light' (Matt. 11:28 -30).

Let us now consider Matthew 12:18 -21:

'Behold My Servant, Whom I have chosen; My beloved, in Whom My soul is well pleased: I will put My spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust'.

The word 'victory' it will be observed comes a long way through this quotation. No victory that is worth while is easily attained, and in the passage before us there are many preparatory qualifications before the goal can be reached. We point out in the first place, that God says 'My', 'I', before He says 'He':

'My Servant', 'I have chosen', 'My beloved', 'My soul is well pleased', 'I will put My spirit upon Him'.

We therefore are reminded as we contemplate the factors that make for victory, that 'the battle is the Lord's'. On the other hand, even God

Himself cannot say 'My' and 'I' without some adjunct. Consequently we observe that He calls the Messiah His 'Servant', His 'Beloved'. Moreover, God had chosen Him, and put His Spirit upon Him, and in Him His soul was well pleased. The battle therefore may be the Lord's, yet the Lord has condescended to use instruments. Victory possibly could be achieved without the use of any agency; we say 'possibly', but inasmuch as we know it never will, and that the Lord always adopts the best method in His great work, the conviction grows upon us that somehow God desires the fellowship of lesser agents, even earthen vessels. Of course at the moment we remind ourselves that this 'Servant', this 'Beloved', is no less than the Lord of glory Himself, yet, at the same time, we also remember that the very fact that He 'took upon Him the form of a servant' shows that He stands before us as 'The Man Christ Jesus'.

To be assured of victory we must be in the Lord's service, for all other service will either distract attention, use up precious time and material, and defeat our very ends by turning in upon self. We can only be called 'beloved' as we are accepted in Him Who bears that title. If, as His servants, it can be said that His soul is well pleased in us, victory is assured. If He puts His spirit upon us, who can withstand us, or rob us of the victory?

From the larger context we learn that there is an overcoming spirit even in the hour of apparent defeat (Matt. 12:28 -30), and now we can add the lessons just learned from the opening words of the quotation from Isaiah.

Before we consider the judgment that will be shown to the Gentiles or which would be sent forth unto victory, let us pause to notice some very unusual qualities for a conqueror that are given in Matthew 12:19,20,

'He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench'.

Judged from the standard of the world, these qualities belong to peaceable days, to quiet, homely gentleness. Human conquest is achieved on stricken fields. The human victor must strive, bruised reeds are broken, smoking flax must be quenched. Homes, and heart too, must be ruthlessly sacrificed to the great idea; any timidity, any 'meekness' would be but an indication of 'weakness'. Such are the elements of the world.

'He shall not strive'. Unless we are careful to distinguish things that differ, we shall probably make a mistake, and a mistake at the beginning may have disastrous consequences. 'To strive for the mastery' is a Scriptural phrase (1 Cor. 9:25), but the word alludes to the Greek athletic contest. This is not the word used in Matthew 12. The word there employed is *erizo* and in that form occurs nowhere else in the New Testament. As He Who becomes the crowned Victor does not strive, we must spare no pains to discover what this striving is that we must avoid. Accordingly we search the Scriptures and find that the cognate words *eris* and *eritheia* occur a sufficient number of times to enable us to form a fair idea of the essential kind of strife that is to be avoided.

Eris. Here are the occurrences with just enough of the context to give the background:

'Full of envy, murder, debate, deceit' (Rom. 1:29).

'Let us walk honestly ... not in strife and envying' (Rom. 13:13).
'There are contentions among you' (1 Cor. 1:11).
'Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' (1 Cor. 3:3).
'Lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumult' (2 Cor. 12:20).

So also Galatians 5:20; Philippians 1:15; 1 Timothy 6:4; Titus 3:9, to the same effect. Where this element together with its ugly companions are admitted, defeat is certain.

Erietheia occurs as follows:

'Unto them that are contentious' (Rom. 2:8).
'Envyings, wraths, strifes' (2 Cor. 12:20).
'Emulations, wrath, strife' (Gal. 5:20).
'The one preach Christ of contention' (Phil. 1:16).
'Let nothing be done through strife' (Phil. 2:3).
'Envying and strife in your hearts' (Jas. 3:14).
'For where envying and strife is, there is confusion' (Jas. 3:16).

We learn from Galatians that this 'striving' is one of the works of the flesh; from 1 Corinthians we learn that they who thus acted 'were carnal and walked as men', while James associates it with that which is 'earthly, sensual, devilish'.

Space will not permit us to exhibit this terrible thing in the full light that the context of each occurrence supplies, but one passage is so much to the point, so connected with the conception of the conflict between darkness and light, the wearing of armour, and the weakening power of the flesh, that we cannot forbear quoting it in full:

'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13:12-14).

We surely can appreciate the truth that a contentious spirit arising from the flesh and having such evil associates as were discovered in every passage, would wreck all hopes of victory.

In Matthew 12:19 we read: 'He shall not strive, nor cry'. This word 'cry' cannot refer to the 'strong crying and tears' which for ever make Gethsemane a holy place, even though the actual word is somewhat similar to that used in Matthew 12. It is the raucous cry of such that said 'Crucify Him'; it is that raising of the pitch in the voice which is a sure sign that anger has taken control:

'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city' (Prov. 16:32).

Here is an essential to ultimate victory. One must have the immediate victory over one's self before one can wear the laurels of the conqueror:

'Neither shall any man hear His voice in the streets' (Matt. 12:19).

We must not miss the essential meaning of this phrase in the literal rendering, for the parable of Luke 13:24 -30 makes the people say:

'Thou hast taught in our streets',

and the larger part of the Lord's public ministry was carried out in the open air.

We must read Matthew 12:19 in the light of Matthew 6:5 where we learn that the hypocrite loved to pray 'in the corners of the streets', and in the light of Matthew 12:15: 'When Jesus knew it, He withdrew Himself', or in the light of Matthew 8:4 'Tell no man', or of Matthew 17:9 'Tell the vision to no man'.

Pride is a usual characteristic of the earthly conqueror, meekness, however, is the distinctive mark of the heavenly Victor:

'Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things' (Psa. 45:3,4).

It is not natural to associate might, majesty and meekness, but it is supernatural and spiritual:

'Now the man Moses was very meek, above all the men which were upon the face of the earth' (Num. 12:3).

The man who could lead out an enslaved people, give them the law, mould them as a nation, endure the rigours of forty years wandering, and die at the age of one hundred and twenty years with eye undimmed and with natural force unabated, is not the world's idea of meekness, but it was God's nevertheless.

What is the attitude of the worldly conqueror to those who can be likened to 'the bruised reed'? It is that of ruthless removal from his path and service. He has no room for weaklings. What is his attitude to fainting hearts and ebbing valour, that flagging of the energy and enthusiasm which can be likened to 'smoking flax'? It is that of the extinguisher. Yet what do we read in Matthew 12 concerning heaven's Conqueror and such weaklings?

'A bruised reed shall He not break, and smoking flax shall He not quench' (Matt. 12:20).

When the Saviour would suggest the stern strength of John the Baptist He said,

'What went ye out into the wilderness to see? A reed shaken with the wind?' (Matt. 11:7).

When the Roman soldiers would mock His claim to kingship they substituted the mean and common reed for the sceptre.

Isaiah said of Israel:

'Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him' (Isa. 36:6).

In the parallel passage of 2 Kings 18:21 the Authorized Version translates the same words 'bruised reed' where Isaiah reads 'broken reed'. The disciples were very bruised reeds. At the hour of His trial, they all forsook Him and fled. Peter who promised so much, denied His Lord with oaths, but it is written:

'Jesus ... having loved His Own which were in the world ... loved them unto the end' (John 13:1).

Peter was converted and strengthened his brethren, besides feeding the lambs and the sheep of the flock.

The Lord might have broken these bruised reeds and flung them aside, but in love He held them fast until that very love sent them out into the pagan world as conquerors in His strength. Instead of extinguishing such failing and feeble flames, He poured in more oil. To the very ones that forsook Him and fled did He send the gift and power of the Holy Ghost! Strange characteristics these for conquest. Unnatural forerunners these of victory, but a patient prayerful reading of Matthew 12:19,20 provides such a testimony that all who can take it to heart are already 'more than conquerors'.

WAITING ON THE LORD

**'Wait on the Lord: be of good courage, and He shall strengthen thine heart:
Wait I Say, on the Lord' (Psa. 27:14)**

One of the characteristics of fallen human nature is its impatience, its overhaste, its inability to wait. Perhaps the loss of immortality, and the consciousness of the brevity of life and the enormous amount of work that lies ahead, may account for this trait. Moreover, impatience is not a fault that is limited to the ungodly; it is also a common failing among the redeemed.

Scripture often calls upon the believer to wait, and there are nineteen different words thus translated in the Old and New Testaments. We hope to touch upon some of them and trust that our brief studies may be blessed of God and used by Him to provide help and encouragement.

Blessing is promised in Isaiah 30:18 to him that waits for the Lord, while in Isaiah 40:31 we read that 'they that wait upon the Lord shall renew their strength'. We also read in Isaiah 49:23: 'They shall not be ashamed that wait for Me', and in Lamentations 3:25: 'The Lord is good unto them that wait for Him, to the soul that seeketh Him'.

Waiting on the Lord does not give much room for exhibitionism; it is more likely to bring down the censure of those whose only conception of service is to be 'up and doing'. Let us consider that waiting upon God, that is Silent, Restful, and Uncomplaining.

The passage to which we would draw the reader's attention is found in Psalm 62:1:

'Truly my soul waiteth upon God'.

Dumiyyah, the word translated 'wait' here, conveys the idea of silence. In the fifth verse of the same Psalm we read:

'My soul, wait thou only upon God'.

Here again the word (damam) is, literally, 'to be silent'. The Psalmist uses this same word in other places, but it is often rendered differently in the Authorized Version. For example, in the well-known words of Psalm 37:7: 'Rest in the Lord, and wait patiently for Him', the word for 'rest' is again damam, 'be silent', as in Psalm 62:5. The word dumam is also used in Lamentations 3:26 where it is translated 'quietly wait'. In Job 4:16 we read: 'There was silence (demamah), and I heard a voice'. Perhaps we hear so little and receive such scant answers to our prayers, because, in the Lord's presence, we are not sufficiently silent.

This silence or quiet waiting may imply something more, for in Lamentations 3:27 -33, immediately following the verse quoted above, we read:

'It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence (damam), because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men' (Lam. 3:27 -33).

Here the man of God is silent. He is full of reproach, certainly, but his mouth is not full of reproaches as he enters into the Divine Presence. In Psalm 83 we read: 'Keep not Thou silence, O God, hold not Thy peace, and be not still' (Psa 83:1). Let us ourselves be more silent, that He may speak. Let us be silent in patient expectancy. Let us be silent in our resting in the Lord, so that we may be able to say: 'Truly my soul is silent to God'. In Isaiah 30:18 a wonderful twofold waiting is revealed, the waiting upon God that respectfully waits for Him:

'Therefore will the Lord wait, that He may be gracious ... blessed are all they that wait for Him'.

Here the waiting is on both sides. The Lord waits, and His people wait. This follows well upon the waiting in silence already considered, for we read:

'Now Elihu had waited till Job had spoken, because they were elder than he' (Job 32:4).

It was because he discovered that neither Job nor his friends had uttered all that was true that Elihu was at length constrained to speak. But the reasons that kept Elihu waiting are only fully justified when we enter into the presence of God. Elihu said:

'I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom' (Job 32:6,7).

This consciousness, deepened as it must be when we enter, not the presence of our elders, but the presence of 'The Ancient of Days', 'The Only Wise God', is well expressed by the attitude of 'waiting'.

We wait in silence, we wait expectantly. We wait -- for the One in Whose presence we tarry, is great and wise, just and holy. We do well therefore to hear the injunction of the book of Ecclesiastes:

'Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few' (Eccles. 5:1,2).

Another salutary lesson is found in Isaiah 8. It is a day of declension, and departure from the living God. The testimony is 'bound up', the law is 'sealed', and 'the Lord hideth His face from the house of Jacob'. Under conditions such as these, the prophet says:

'I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him' (Isa. 8:17).

Again, in Habakkuk, in another day of darkness and despair, the prophet learns the lesson of waiting:

'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry ... the just shall live by his faith' (Hab. 2:3,4).

The Lord's silence must not be misconstrued; it is not indifference, it is not inertia. He awaits His Own appointed time, and the believer, if he would be in harmony with the Lord, will confidently wait too. We read in Daniel 12, in connection with prophetic visions: 'Blessed is he that waiteth' (Dan. 12:12), and in Isaiah 64 the 'patience of hope' reaches its fulfilment in the words of verse 4:

'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him' (Isa. 64:4).

Waiting is essentially associated with hope:

'But if we hope for that we see not, then do we with patience wait for it' (Rom. 8:25).

We turn now to a word which means not only 'to wait', but 'to wait with hope' (Hebrew *yachal*).

Job's use of this word in chapter 29 is particularly illuminating:

'Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain' (Job 29:21 -23).

The Psalmist, also, uses this word over and over again, as for example in Psalm 119: 'I have hoped in Thy Word' (Psa. 119:74).

In Job 14 this 'waiting with hope' is associated with resurrection:

'If a man die, shall he live again? All the days of my appointed time will I wait, till my change come' (Job 14:14).

In certain constructions of the verb, *yachal* means 'to tarry', but even then the thought of hope is still persistent.

In Genesis 8:12 we read:

'And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more'.

In verse 10 of the same chapter we read:

'And he stayed yet other seven days; and again he sent forth the dove out of the ark'.

What a great deal is missed by not reading the original. The same word 'stayed' comes in the Authorized Version of both verses, and yet there is all the difference in the world between the tormenting anxiety of one verse and the confident hope of the other. In Genesis 8:10 the word means 'to twist, to turn, as in a whirlwind, or to writhe as in pain, to tremble, probably from the leaping and palpitation of the heart', whereas in 8:12 the word means 'to wait in hope'.

Coming back to Job again, we find the same confidence begotten of hope in chapter 13: 'Though He slay me, yet will I trust in Him' (Job 13:15). And in Psalm 33 we read:

'Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee' (Psa. 33:18 -22).

While the conception of waiting implies quietness, silence and a cessation for the time being of great activity, waiting can and does enter into the meaning of active service as the following passages will show, quite apart from the poet's observation,

'They also serve who only stand and wait'.

'They waited on their office according to their order' (1 Chron. 6:32).

'The priests waited on their offices' (2 Chron. 7:6).

'Judah rejoiced for the priests and for the Levites that waited' (Neh. 12:44).

In the Hebrew this word 'wait' is *amad*, 'to stand', and, followed by different prepositions, it is used of service rendered to a king.

'And Joseph was thirty years old when he stood before Pharaoh king of Egypt' (Gen. 41:46).

'Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom' (1 Kings 10:8).
'And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king' (Dan. 1:5).

The words of the Queen of Sheba concerning the felicity of those that stood before Solomon, take on a deeper meaning when applied to those who stand before the Lord. The careful provision and preparation of Daniel and his friends, in order that at the end of the time they might be able to stand acceptably before earthly majesty, should help us to realize somewhat the blessed acceptance that must be ours which makes us meet not only for glory, but for acceptable service here below.

Prophets as well as priests are said to stand before the Lord:

'Elijah the Tishbite ... said ... As the Lord God of Israel liveth, before Whom I stand' (1 Kings 17:1).

This word translated 'wait' and 'stand' has in its meaning the elements of the thought of firmness and endurance:

'The counsel of the Lord standeth for ever' (Psa. 33:11).

We are exhorted by the apostle 'to stand', 'to hold fast', 'to run with patience', 'to finish' the course. 'Moses said unto them, stand still' (Num. 9:8).

The Waiting upon God that is the waiting of a host under command

Service does not consist only in peaceful and gentle ministry, for there is an aspect of it which must be likened to conflict and battle:

'From twenty and five years old and upward they shall go in to wait upon the service' (Num. 8:24).

The margin reads 'Heb. to war the warfare of', and be it noted this is spoken of the Levites. The same warlike expression is used of the sons of Gershon, whose duties were to bear the curtains and coverings of the Tabernacle (Num. 4:23). Yet again in Numbers 31:7 and 42 this same act of service is used of 'the men that warred'.

The word translated 'to wait' in Numbers 8:24 already referred to, is the Hebrew *tsaba*, and the reader doubtless thinks immediately of 'the Lord of Sabaoth', 'The Lord of Hosts'. *Tsaba* means 'to go forth' and 'to muster', but often takes on the special sense 'to go forth as a soldier' or 'to muster as an army', much the same as the words 'to enlist' and 'to mobilize' often leave their wider meaning for a particular one.

The word is used of creation, 'All the host of them' (Gen. 2:1); the sun, moon and stars (Isa. 34:4); of the angels that attend the throne of God (Psa. 148:2), and of all three spheres together (Neh. 9:6). In the Old Testament God is called, 'The Lord of Hosts' (Isa. 1:9); 'The Lord God of Hosts' (Isa. 3:15); 'The Lord, the Lord of Hosts' (Isa. 10:16) and 'God of Hosts' (Psa. 80:14).

After the passage of the Jordan, Joshua, the captain appointed by God, and a type of the Lord in the capacity of Saviour (Heb. 2:10; 4:8 margin), saw a glorious Being, and inquired 'Art thou for us, or for our adversaries?' The glorious One answered,

'Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy' (Josh. 5:14,15).

In this phase of service we do well to remember that each one is part of a 'host' and that the Lord is Captain. We worship, we witness, we war, but also await our Captain's orders.

The Waiting upon God that is the waiting of mutual and eager expectation

We have seen that the words 'to wait' in our Authorized Version have a variety of shades of meaning, and we now take up yet another set of passages, using another word that introduces another phase of hope. The Hebrew word qavah which is found in such a verse as 'They that wait upon the Lord shall renew their strength' (Isa. 40:31), is a word which primarily means 'to stretch'. In Psalm 19:4 qav is used of matter stretched forth or expanded:

'Their line is gone out through all the earth'.

The word qav means 'a measuring line', as in the passage,

'I will stretch over Jerusalem the line of Samaria, and the plummet ... of Ahab' (2 Kings 21:13).

It is also used in the well-known passage,

'Line upon line, line upon line' (Isa. 28:10).

The substantive form is used of 'linen yarn'; thread spun out in lengths (1 Kings 10:28). In the form tiqvah we meet the word in Joshua 2:18 and 21, where it is translated 'line', a word which elsewhere is twenty-five times translated 'hope' and seven times 'expectation'. Miqveh occurs first in Genesis 1:10 in the words 'the gathering together of the waters called He seas', yet in Jeremiah this same word is translated 'hope' three times. It is the underlying primary meaning of 'stretching out' that is the link between such strange associates as the gathering together of waters, the line for measuring, and the expectation or hope of the redeemed:

'It is a word of gesture, and of like import as St. Paul's apokaradokia (Rom. 8:19; Phil. 1:20), which is properly the stretching forth of the head and neck, with earnest intention and observation, to see when a person or thing expected shall appear: so our Hebrew verb may be translated To expect earnestly, anxiously or eagerly' (Parkhurst and Leigh).

There are thirty-two passages that use this special word (qavah) where it is translated 'wait' in the Authorized Version. Of these the following may suffice as specimens:

'They shall not be ashamed that wait for Me' (Isa. 49:23).

'I have waited for Thy salvation' (Gen. 49:18).
'Wait on the Lord, and keep His way' (Psa. 37:34).

To anyone acquainted with the Hebrew, the two passages wherein Paul associates the words 'to gather together' with the Second Coming of Christ will be seen in clearer light (2 Thess. 2:1; Heb. 10:25).

The word which we now consider occurs as a verb only eight times in the whole Hebrew Scriptures. It is translated 'to view', 'to hope', 'to tarry' and 'to wait'. As a noun it occurs but twice and is translated 'hope'. The word is sabar (and users of Parkhurst should avoid confusing this with shabar 'to break').

When Nehemiah 'viewed' the walls of Jerusalem (Neh. 2:13,15), this is the word used. The translation from 'looking' to 'waiting' and 'hoping' is seen in Psalm 145:15 and Psalm 104:27:

'The eyes of all wait upon Thee'.
'These wait all upon Thee'.

In one case here the eyes are mentioned and in the other they are omitted. These wait for their 'meat in due season', and the figure of the expectant child, or even the expectant dog that eagerly anticipates his food, should be kept in mind.

Isaiah using this word says:

'The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth' (Isa. 38:18).

'I have hoped for Thy salvation' (Psa. 119:166), said the Psalmist, and we immediately think of Hebrews 9:28:

'Unto them that look for Him shall He appear the second time without sin unto salvation',

or we think of Titus 2:

'That we should live ... looking for that blessed hope' (Tit. 2:12,13).

The Waiting upon God that implies faithful service

There are seven passages where the Hebrew word shamar is translated 'wait' in the Authorized Version and about the same number in which it is rendered 'watch'. Its primary meaning, however, is 'to keep', a translation that occurs 284 times.

The verb 'to keep' is somewhat ambiguous in English, having to represent such meanings as 'to watch, to observe, to heed, to celebrate, to guard, to defend, to maintain in order, to provide sustenance, to stock, to preserve, to hold in custody, to detain, to reserve or lay up, to hide, to follow, to stay', and many more shades of meaning. In the Old Testament the verb 'to keep' represents twelve different Hebrew words and fifteen Greek ones in the LXX, besides fourteen combinations such as 'keep alive', 'keep silence', etc. Of all these words translated 'keep', the one before us is perhaps the most suitable.

Shamar is used in Genesis 2:15 'to dress and to keep it'; in Genesis 3:24, 'to keep the way of the tree of life'; and in Genesis 4:9 'Am I my brother's keeper?' In these early references, the idea of watchful care and guarding against possible attack is uppermost.

We also find references to waiting that imply among other things the thought of service (Num. 3:10; 2 Chron. 5:11; Prov. 27:18). For example:

'Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured' (Prov. 27:18).

Here then is a 'waiting' that serves, that watches, that guards. Our Lord Himself links together 'watching', 'waiting' and 'occupying' in connection with His coming, and the apostle exhorts Timothy,

'That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ' (1 Tim. 6:14).

'Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come' (1 Thess. 1:9,10).

While we seek to avoid as far as possible the controversial in this study, it is obvious that such subjects as our 'hope' and the 'Second Coming' cannot be dissociated from our particular calling. Nevertheless, we may still extract some universal lesson without binding ourselves to undispensational views.

The Greek word anameno occurs only once in the New Testament (1 Thess. 1:10) but its constituent parts are of frequent occurrence:

Ana. This word primarily means 'up', although it is never so rendered in the New Testament. In fact the word ana is used with much the same breadth as the word 'up' in English. There is no thought of the direction 'up' in such common phrases as 'up against', 'to be well up in', 'to slow up'. In combination ana is often merely emphatic. A man who found circumstances 'against' him, might use the phrase 'up against' for the sake of emphasis.

Meno. The intransitive form of this word means 'to abide', 'to remain', 'to dwell'; the transitive form (indicated usually by the presence of 'for') means 'to wait for', 'to expect'. We must not, however, entirely eliminate the primary meaning 'to remain'. There are other words that are better translated 'wait' or 'expect'. This one (anameno) supposes an element of pressure, against which the one who 'waits' is called upon to endure. The references to the 'wrath to come' on the one hand, and the 'turning from idols' on the other, indicate sufficiently the particular element of pressure here which makes this expectancy of the Lord's Return and deliverance one that is well expressed by the word anameno.

WARFARE

The believer is sometimes disturbed as he reads page after page concerning war in the Old Testament record, and there are some who, through misunderstanding, have put the New Testament with its Gospel of peace over against the Old Testament with its continual warfare as though the one contradicted the other, instead of being related as promise and fulfilment. The fact is, that ever since the temptation and fall of Adam (and much

earlier still if all the testimony of the Scriptures are believed) there has been a state of war. Mankind has never known what true peace is, and will never know until this great war reaches its climax, and at long last all enemies are subdued.

'For He must reign, till He hath put all enemies under His feet' (1 Cor. 15:25),

and with this in view, after He had offered one Sacrifice for sins for ever, sat down at the right hand of God,

'From henceforth expecting till His enemies be made His footstool' (Heb. 10:13).

When, at length, He comes the second time, armies follow Him, and out of His mouth goes a 'sharp sword' for 'in righteousness He doth judge and make war' (Rev. 19:11 -16).

The conflict of the ages nears its conclusion when there will be 'war in heaven' (Rev. 12:7) followed as a consequence by Armageddon (Rev. 16:16). A final desperate but abortive attempt follows the release of Satan 'for a little season' (Rev. 20:7 -9). With these key passages in mind, the prevalence of war throughout the history of man takes on a different complexion. The massacre of the innocents (Matt. 2), the attempt on the life of the Lord on the lake (Matt. 8:23 -27), the agony in the Garden (Matt. 26), the crucifixion and burial, are all part of the Devil's campaign. We therefore ask the reader to consider some passages of the Scriptures that throw light upon the warfare that must accompany the proclamation of saving grace, and some of the teaching relative to armour and conduct that will enable us to 'stand in the evil day'.

We first of all direct the reader's attention to the closing portions of the epistle to the Ephesians, introduced by the word 'Finally' (Eph. 6:10). At length this wondrous epistle nears its close. In height, depth, length and breadth it stands without a peer in the whole range of inspired Scripture. Readers of An Alphabetical Analysis, must have sensed that our conception of truth makes this epistle to us something akin to what the epistle to the Galatians was to Luther. It has given us a liberty beyond the dreams of man. It reveals a Christ raised far above all, Who fills all in all, Who ascended and descended that He might fill all things, Whose love surpasses knowledge, Whose riches are unsearchable. It has given us a sacred trust, a 'good deposit' to guard, a unity to keep. It has brought its blessedness into every department of life. It takes us back before the overthrow of the world, and on to the ages yet to come. Its grace abounds. What then shall constitute the 'Finally' of the apostle Paul?

He reminds us that we are not actually seated in the heavenlies, but beset by foes who at present are still at large. Though fellowcitizens of the holiest of all, we are yet walking in the wilderness. Though sealed unto the day of redemption, we have to remember that we actually live in an evil day. Hence the apostle concluded his letter with an exhortation to be strong, to put on the armour of God, to stand, to watch and to pray. The language of faith says, as we look at our inheritance in the heavenlies, 'Let us go up at once, and possess it; for we are well able to overcome it' (Num. 13:30). Caleb, who said these words, tasted something of the strength that Paul refers to here, and knew something of the need for the armour and the sword:

'And now, behold, the Lord hath kept me alive, as He said, these forty and five years ... as yet I am as strong this day as I was in the day that Moses sent me ... for war ...' (Josh. 14:10,11).

Before the armour, however, comes the strength, for without the necessary strength, armour would be but a death trap: 'Be strong in the power of His might' (Eph. 6:10). Philosophers have said to men 'Be strong'. Psychologists tell us to say to ourselves 'Be strong', but the only strength that will avail us in this conflict is the strength that is ours in the Lord.

The Power of His Resurrection

No other writer in the New Testament but Paul uses the word which is here translated 'be strong' except Luke, who in Acts 9:22 uses it of Paul himself. The exception but proves the rule. The word is peculiar to the teaching of Paul and his own experience of the risen Lord. The eight occurrences of the word endunamoo speak of resurrection, and the seven occurrences in the epistles are worthy of attention.

Endunamoo in Paul's epistles

A	Rom. 4:19,20.	Strong not weak in faith -- O.T.	} After Acts 28
B	a Eph. 6:10.	Strong in the Lord -- War.	
	b Phil. 4:13.	Strong in Christ -- Endurance.	
C	1 Tim. 1:12.	Christ Jesus -- Ministry.	
B	a 2 Tim. 2:1.	Strong in grace -- War.	
	b 2 Tim. 4:17.	Strong in the Lord -- Endurance.	
A	Heb. 11:34.	Strong in faith, out of weakness -- O.T.	

The first example, that of Abraham, is a fine witness for 'the power of His resurrection', for it is said that he believed God 'Who quickeneth the dead' (Rom. 4:17). The words of Ephesians 6:10 look back to Ephesians 1:19. In 6:10 we have endunamoo, 'be strong'; kratos, 'power'; ischus 'might'. In 1:19 we have dunamis, 'power'; ischus, 'mighty'; kratos, 'power'.

The believer is turned back to the risen and ascended Christ as the source of the power whereby he may stand the shock of battle. There is no other power at present either available or sufficient. All believers, whether conscious of it as an experimental fact or not, 'have the sentence of death in themselves that they should not trust in themselves, but in God which raiseth the dead' (2 Cor. 1:9).

The Essential Basis of Ephesians 6:10

Before principalities and powers come into view as opponents in Ephesians 6, a necessary fact is presupposed, and that is the teaching of Romans 5 to 8. This basic portion of Scripture is devoted to the exposition of two laws, viz:

- (1) The law of the spirit of life in Christ Jesus.
- (2) The law of sin and death (Rom. 8:2).

It is not for us to deal with Romans in this study; we simply trace the stream of this law of the spirit of life until it reaches the glorious climax of Romans 8:37 -39:

'In all these things we are More Than Conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor Principalities, nor Powers ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord'.

Here is the essential basis of Ephesians 6:10. In Christ, and by virtue of His resurrection we are already 'more than conquerors' over 'principalities and powers'. We go forth to this otherwise unequal conflict in 'the power of His resurrection'. We go forth to achieve experimentally that victory already accomplished in Christ. So far as He is concerned, He has been raised far above all principality and power (Eph. 1:21,23). He also 'stripped off principalities and powers, and made a show of them openly, triumphing over them in it' (Col. 2:15). To attempt the conflict of Ephesians 6 in any other power than that of the risen Christ is to seek defeat. To attempt it in that power is to make experimental proof of the fact that in Him we are 'more than conquerors'.

Are all the Saved, Soldiers?

If we allow the typical history of Israel to influence us, we may conclude that only those who have reached spiritual maturity are called upon to take up the armour:

'From twenty years old and upward, all that are able to go forth to war in Israel' (Num. 1:3).

It was no light matter to be 'chosen as a soldier' as both 2 Timothy 2 and Numbers 14 will show:

'Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me' (Num. 14:29).

The two exceptions to this statement are Caleb and Joshua. Of Caleb the Lord said:

'He had another spirit with him, and hath followed Me fully, him will I bring into the land' (Num. 14:24).

Now the words 'hath followed Me fully' are literally 'hath filled after Me', and Colossians 1:24 comes to mind as a close parallel:

'And fill up that which is behind of the afflictions of Christ'.

To Joshua the Lord had said:

'Moses ... is dead ... arise ... be strong' (Josh. 1:2 -6).

Just as the inheritance of Israel was in possession of the giants who had to be overcome in the strength of the Lord, so entrance into the inheritance of the church in the heavenlies is held by spiritual foes of high rank and power. The soldier has something to win or to lose:

'Thou therefore, my son, be strong in the grace that is in Christ Jesus ... endure hardness, as a good soldier of Jesus Christ' (2 Tim. 2:1 - 3).

A crown is in view, and reigning with Christ (2:4 -12). This recurs in chapter 4, where Paul speaking of himself says:

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown' (2 Tim. 4:7,8).

Yet further, it is in the parallel epistle of the 'Prize', namely Philippians, that Paul calls Epaphroditus a 'fellovsoldier'. We feel, therefore, with these passages before us that every believer is not necessarily numbered among the ranks of those able to go forth to war.

Stand and Withstand

It is noteworthy that the actual word 'fight' does not occur in Ephesians 6. We are instructed that our 'wrestling' is not towards (pros) flesh and blood, but against spiritual foes. The word that is most prominent in the description of the conflict is the word 'stand':

'That ye may be able to stand against the wiles of the devil ... that ye may be able to withstand in the evil day, and having done all, to stand. Stand Therefore' (Eph. 6:11 -14).

There appear to be three phases of conflict suggested here:

- (1) Standing against the wiles of the devil.
- (2) Withstanding in the evil day.
- (3) Having worked out all, to stand.

The wiles of the devil are in active operation at the present time; open warfare is not yet the order of the day. Wiles, stratagems, craft, cunning snares, wolves in sheep's clothing, ministers of Satan like ministers of righteousness, these are some of the devil's devices. Ephesians 4:14 uses the word *methodeia*, translated 'lie in wait to deceive', which has been rendered a 'systematic deception'. We find the system at work in 2 Corinthians 4. There, Paul repudiates the 'craftiness' and the 'deceitful handling of the Word of God' by his opponents, and appears clad in the armour of righteousness as he battles for the truth (2 Cor. 4:2 -4; 6:7). The days in which we live are evil (Eph. 5:16) and, evil is to increase (2 Tim. 3:13). We are at present training for the mighty battle that lies ahead. Some interpret the words 'having done all' by 'having overcome all the spiritual foes'. While it certainly involves that thought, we shall come nearer to the truth by observing the actual word employed and its usage in other passages. *Katargazomai* means to work thoroughly, or to achieve. Two occurrences of the word in the epistles seem to give light upon its meaning in Ephesians 6. The first is:

'Work Out your own salvation with fear and trembling' (Phil. 2:12).

Salvation was the blessed possession of the Philippians, but the object of that epistle is to urge these believers into practical realization of their position in Christ. It speaks of 'striving', of running for a 'prize', of 'suffering', and of the 'power of His resurrection'. The other passage is 2 Corinthians 4:17:

'For our light affliction, which is but for a moment, Worketh for us a far more exceeding and eternal weight of glory'.

Once again we have suffering connected with glory. So in Ephesians 6:13, 'Having worked out all, to stand'.

We cannot help seeing in this a reference back to Romans 8:37 -39. We have been saved, let us work out this salvation. We have been made more than conquerors in Christ, let us work out this victory in our own experience. This appears to be the essence of the passage. More than conquerors in the risen Christ, putting on the whole armour of God, withstanding every assault in the 'power of His might', and standing when all is finished, this is our portion. We must now consider:

- (1) The whole armour of God, and
- (2) The threefold nature of the conflict.

There are at least three things, which either separately or together, make for defeat:

- (1) No armour, or armour that is untrustworthy.
- (2) A consciousness that the fight is unrighteous.
- (3) An ignorance of the object of the fight.

Blessed be God, the first two things are assured by the Word. The third is more directly connected with the believer. Let us ask ourselves as before God, What should we be fighting for? How many of us can give a consistent, Scriptural answer? Is our inheritance in jeopardy? Can we lose our membership in the One Body? Neither of these possessions can be lost. What then can we gain or lose? The answer is, a crown or a prize.

Immediately following 2 Timothy 2:4 which speaks of the soldier, are the words:

'If a man also strive for masteries, yet is he not crowned, except he strive lawfully' (2 Tim. 2:5).

Directly after Paul's personal declaration, 'I have fought a good fight', are the words, 'Henceforth a crown'.

'Let no man beguile you of your reward' (Col. 2:18).

Satan cannot rob you of your calling, but he may rob you of your crown. This fact enables us to appreciate better the reference in Numbers 14, for those who perished in the wilderness were not types of the unsaved, but of those who, being saved, did not go on unto perfection (Heb. 3 and 4).

The words of Ephesians 6:13 -- 'having done all' -- are a translation of *katergazomai*, elsewhere translated, as we have seen, 'to work out' (Phil. 2:12,13 and 2 Cor. 4:17). The structure of the epistle as a whole (see article Ephesians1), compels us to translate the word accurately. It is the 'working out' of the mighty power that was 'wrought in' Christ; the only possible power that can counter the 'inworking' of the prince of the power of the air (Eph. 2:2).

Another important fact is that no military terms are used in Ephesians 6 so far as the conflict is concerned. We are exhorted to 'stand', to 'withstand' and to 'wrestle'. Even apart from inspiration, no one of Paul's calibre would speak of 'wrestling' in 'armour' without previously explaining

the 'armour' in such a way as to avoid incongruity. It is common knowledge that the Greeks wrestled naked; our very word gymnasium is derived from the Greek gymnos, 'naked'. Before we can go any further therefore, it is incumbent upon us to ascertain what 'armour' symbolizes in the teaching of Paul.

'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. 13:12).

It will be observed here that 'casting off' is parallel with 'putting on', and 'works of darkness' with 'armour of light'; 'works' on the one hand and 'armour' on the other. Let us read on, watching for any military terms and any further parallel with the armour, endeavouring to discover the battleground and the opponents:

'Let us walk honestly (decently), as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13:13,14).

Instead of exhorting to fight, the apostle drops all reference to 'armour' as such, and speaks of 'walk'. The opponents are not soldiers or external foes, but 'the lusts of the flesh' such as drunkenness and wantonness. To leave the matter beyond dispute, he returns to the theme and in place of the exhortation, 'Let us put on the armour of light', we have, 'Put ye on the Lord Jesus Christ'.

If this is what 'armour' means to Paul, then it is perfectly fitting for him to speak of 'wrestling'. In 1 Thessalonians 5:7,8 he speaks of armour once more in a very similar context:

'For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation'.

The context of this passage will be examined in vain for any allusion to fighting. The only foes are those of Romans 13, the foes within, the lusts of the flesh and the works of darkness.

In our next reference the word 'armour' is translated 'weapons'; and here at last we find the word 'warfare'. Perhaps, at last, we shall now see the field of battle and the nature of the conflict:

'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds' (2 Cor. 10:4).

Here at last are military terms: weapons, warfare, pulling down strongholds. The next verse reads:

'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ' (2 Cor. 10:5).

The fortress that is besieged is that of the 'imagination' or 'reasonings', prompted by the spiritual power called 'height' in Romans 8:39.

The captives taken are the 'thoughts' brought into obedience to Christ. There is nothing here approaching warfare in the military sense. The words of Proverbs 16:32 are still true and can be applied to our present theme:

'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city'.

When we examine the one remaining reference to hopla, translated 'armour' or 'weapons', we shall have further grounds for avoiding the military figure:

'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (weapons, armour) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments (weapons, armour) of righteousness unto God' (Rom. 6:12,13).

These references provide conclusive evidence as to what the apostle intended by the word 'armour'. Ephesians 6 is the last occurrence of the word, which is therefore adequately explained by its earlier usage.

Another important fact, parallel to that concerning the 'armour' is the way in which the figure of the soldier and the fight merges into that of the athlete and the race, strengthening our conclusion that the fight is concerned with the prize, and is not so much a question of a campaign or conquest of enemies.

In 2 Timothy 2:4,5 the transition is most clear. 'Strive for masteries' (Authorized Version) becomes, 'contend in the games' in the Revised Version; the verb athleo giving us the word athlete and athletics. The soldier is mentioned in connection with 'endurance'; the figure is then set aside for that of the athlete and the crown. Again, in 2 Timothy 4:7,8, we have the fight and the crown; as we have already seen, the word 'fight' is agon which is translated 'race' in Hebrews 12:1. It is impossible to translate 2 Timothy 4:7: 'I have fought a good race'. Perhaps the best rendering is: 'I have contested a good contest'. This keeps the figure within the bounds of athletics -- its true setting.

We can now come to some definite conclusions:

- (1) The apostle's use of the word 'armour' must be our guide as to its meaning; and not our own ideas drawn from military figures.
- (2) His use of the word 'armour' is consistent. It concerns the putting on of the Lord Jesus Christ, and so makes Ephesians 6 echo Ephesians 4, where we 'put on the new man'.
- (3) The figure of the athlete striving for the crown involves the keeping under of the flesh. The flesh, as Ephesians 2:2,3 has already made plain, is acted upon by the prince of the power of the air, and so brings the believer into conflict with 'spiritual wickednesses' who are the 'rulers of the darkness of this world'.
- (4) The attack of these spiritual foes is not directed against our salvation, our membership of the church or our standing, for these are outside all possible attack. The attack is against the believer's possibility of winning a prize, a crown, or a reward.

With these things made clear from the Word itself, we can now return to Ephesians 6 to obtain further light upon its teaching. The 'high places' of Ephesians 6:12 as the margin tells us, are, more correctly, 'heavenly places'. Now the earlier references to 'heavenly places' leave no doubt about the fact that they are at the right hand of God. Are these 'spiritual wickednesses in heavenly places', then at the right hand of God? It is imperative that we seek a Scriptural answer to this question, for we must remember that Satan's authority is limited to the 'air', and that Christ and His church are 'far above all principality' and therefore far above the realm of Satan. In a footnote to an article written years ago by the author in Things to Come, Dr. E. W. Bullinger drew attention to the true disposition of the verse:

'For we wrestle not	But With principalities	In heavenly places'.
with flesh and blood	... Of This World.	

We do not wrestle with flesh and blood; neither do we wrestle in heavenly places. We do wrestle with spiritual wickednesses who are the rulers of the darkness of this world, not of that world at the right hand of God. The reader may appreciate a confirmatory passage where a similar division of subject is necessary. As 2 Peter 1:19 stands in the Authorized Version it lends colour to the erroneous teaching that the Second Coming of Christ is not to be understood as a literal future event, but as the 'day star' arising 'in our hearts'. We get the truth by dividing the verse as we divided Ephesians 6:12:

'Whereunto ye do well	as unto a light ... and	in your
that you take heed	the day star arise.	hearts'.

What is the 'evil day' of Ephesians 6:13? We know that there is yet to be war in heaven between Michael and his angels, and the dragon and his angels (Rev. 12:7). We know that when Israel crossed the Jordan and entered their inheritance, Jericho was encircled and its walls fell. So, too, there may be a day for which we are now preparing. For the present, however, it is certain that no campaign or conquest is in view in Ephesians 6. Our orders are to 'stand', to 'stand against' and to 'withstand'. To exceed our orders is as much disobedience as to refuse to obey.

The Complete Armour

It will be observed that there are six pieces in the whole armour of God detailed in Ephesians 6:14 -18. They are as follows:

A	14.	Girdle (under all)	Truth or faithfulness.
B	14.	Breastplate (heart)	Righteousness.
C	15.	Shoes (feet)	Firm basis of Gospel.
A	16.	Shield (over all)	Faith or faithfulness.
B	17.	Helmet (head)	Salvation.
C	17.	Sword (hand)	Word of God.

Let us notice some features that come into prominence by this twofold arrangement.

The breastplate and the helmet (heart and head). There is no more vital connection in either law or gospel than that of righteousness and salvation. A salvation that had not righteousness as its basis would be useless in the conflict with the evil one. This is why in 2 Corinthians 6:7 Paul calls the whole armour 'the armour of righteousness'. The breastplate and the helmet are brought together in 1 Thessalonians 5:8, where the breastplate is 'faith and love', and the helmet 'the hope of salvation'.

The shoes and the sword (feet and hands). Both speak of a message. One the gospel of peace, the other a word of war. The idea conveyed by the word 'preparation' seems to be that of a firm footing, the word being sometimes used for a 'base' in the LXX. We must fully understand peace if we would succeed in war. The peace here appears to refer back to Ephesians 2:15 and 4:3. Anything that breaks the unity of the Spirit, or that introduces the first element of faction, will trip us up in the conflict, and well the evil one knows it.

The girdle and the shield (under and over all). To an Eastern whose garments were loose and flowing, the girding of the loins was the initial act of preparation for service. We preserve the figure in our saying 'buckle to' when we would urge anyone to diligence. The wiles of the devil can only be met by absolute sincerity. A secret doubt, a double heart, anything outside the single eye entertains a traitor within the camp who will betray us to the enemy. This feature has been brought forward in Ephesians 4:14,15. The 'wiles' (methodeia) 'of the devil', 'whereby they lie in wait to deceive', are met by 'speaking the truth', or as the margin reads, 'being sincere'. The reference in Isaiah 11:5 speaks of righteousness and faithfulness in connection with the girdle, and we have observed before that practically every word translated faith and faithful in the Old Testament is derived from the Hebrew amen, which also means truth. We have already alluded to the LXX translation, and there is no doubt that truth, sincerity and faithfulness are absolutely essential to the soldier of Christ.

The shield of faith. Is this our faith or the Lord's faithfulness? The reference to Psalm 91 not only indicates that our shield and buckler is the Lord's faithfulness, but describes some of the 'fiery darts':

'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day' (Psa. 91:5).

Proved Armour

We are exhorted to 'put on' the armour of God, to 'take' the armour, the shield, the helmet and the sword. Like the foolish virgins, it will be too late to start looking for armour in the evil day.

How ridiculous young David must have looked with the armour of Saul upon his youthful limbs. David 'assayed to go' for he had not proved them, and wisely put them aside. Smooth stones taken from the brook he had proved, and with the help of God they were more than sufficient. David's example should urge us to realize that if we are going to 'withstand in the evil day' we must 'stand' now. How shall we quit ourselves in the day of battle if we are strangers to the sword of the Spirit? How can we hope to quench the fiery darts of that fight if we have never proved the efficacy of the shield of faith? Our Lord, when tempted by the Devil in the wilderness, proved for us the power of that Sword and the reliability of that Shield. We can only be more than conquerors 'through Him that loved us'.

The Revised Version of Ephesians 6:12 reads 'Against the world -rulers of this darkness'.

The title 'world -ruler' is significant. Kosmokrator should be compared with the title of the Lord, pantokrator, 'omnipotent' and 'almighty'. We may obtain a glimpse at the extent of the power and authority of these 'world -rulers of this darkness' by reading Daniel 10. There we read of a messenger sent from heaven (5,6), whose appearance was so glorious that at the sight, Daniel's comeliness turned to corruption (8), yet this mighty messenger was successfully withstood for twenty -one days by 'the prince of Persia', whose opposition was only overcome by the advent of Michael the archangel (13). Reference is made in verse 20 to another prince, 'the prince of Grecia', and yet again in verse 21 to 'Michael your prince'. Now Daniel 12:1 tells us that Michael is 'the great prince which standeth for the children of thy people (Israel)'. It appears, therefore, that with the exception of Israel, the nations of the earth were under the authority of one of the 'world holders of this darkness', and these facts cast light upon the present conflict. It is to be observed that the cause of the opposition in Daniel 10 was that the heavenly messenger was sent to show Daniel what was noted in 'the Scripture of truth'. These principalities, powers and world holders are summed up as 'spiritual things (or forces) of wickedness in the heavenlies' (see article Principality and Power7).

Were it not that we can say with the apostle that we are persuaded 'that neither death, nor life, nor angels, nor principalities, nor powers ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38,39), we should doubtless quail before these mighty opponents and sink lower than Daniel did, but Christ is risen and we are 'more than conquerors through Him that loved us', and strong in the Lord and in the power of His might, we shall both stand and withstand, knowing that 'the God of peace shall bruise Satan under your feet shortly' (Rom. 16:20).

WHAT IS TRUTH?

The limitations of space preclude any attempt at a lengthy exposition, or indulgence in philosophic speculation

'What is Truth? said jesting Pilate, and would not stay for an answer'. So commences Bacon's Essay 'Of Truth'. Whether Pilate jested, whether he gave evidence of a quickened conscience, or whether he voiced the scepticism of his time, may not be ours to know, and is not our concern. But to all who merit or aspire to the title 'Bereans' there can be no more important question than 'What is truth?' for the answer comprehends heaven, earth and hell, God, man and Christ, the Scriptures, the Gospel, all activities of the human mind, all social and moral issues, things past, present and future, all are involved in the meaning and nature of truth:

'The inquiry of truth (which is the love -making, or wooing of it), the knowledge of truth (which is the presence of it), and the belief of truth (which is the enjoying of it), is the sovereign good of human nature'.

'Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth' (Bacon).

The Scriptures do not give us any formal definition of truth, but conviction grows with inquiry, and assurance with understanding. When we come to the New Testament we find 'Truth' indissolubly linked with the Person and Work of Christ:

'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice' (John 18:37).

It was in reply to this blessed statement that Pilate asked the question 'What is truth?' It is evident from the words of Christ, that truth is involved in His incarnation, in the purpose for which He became man, laid aside His glory, stooped to the death of the cross. All His teaching, preaching and exhortation is summed up by Himself as bearing 'witness unto the Truth', and salvation, new birth, justification, forgiveness and life, together with faith, repentance and acceptance are comprehended under the words 'Every one that is of the truth heareth My voice'.

Beginning with the word 'truth' in our own language, we find that it signifies that which the speaker 'trows' or believes to be true, so we have the word 'troth', a variant of trow or truth, and this enters into the word 'betroth'. These words stress the idea of faithfulness, and so form a link with the Hebrew word, which has come into our language in the form of the word 'Amen'. This word and its derivatives are translated in the Authorized Version by 'faith', 'faithful' and the like. If the Hebrew word gives us a feeling of assurance, something upon which we may rest, something that is faithful, something we can unhesitatingly believe, the Greek word gives a more philosophic insight into the character of the truth for which we must be grateful. Alethes and aletheia are compounds of the negative particle a, and lanthano 'to lie hid'. Truth, according to the Greek word is something unconcealed, unhidden, manifest. It brings to light that which would be otherwise unknown and unperceived. Lanthano occurs in Hebrews 13:2 'unawares' and in 2 Peter 3:5,8 'ignorant'. In the form lethe it is used in 2 Peter 1:9 with the meaning of 'forgotten', and readers may remember the Greek myth,

'Lethe the river of oblivion, rolls
Her watery labyrinth, which whoso drinks
Forgets both joy and grief' (Milton P.L. ii).

Lethe enters into the composition of the word 'lethargy', and lathra occurs in the New Testament where it is translated 'privily' and 'secretly'. In the English, Hebrew and Greek we have presented the two aspects of all truth. There is the subjective side, 'Are you good men and true?' that is, trustworthy, faithful, dependable; and there is the objective side, the conformity of notions or statements to things. We can with what we have so far ascertained, make one important step forward in our quest. We can place truth in a category. We can classify it, we can place it under the heading Revelation, for it is the opposite of that which is hidden or concealed. Three forms of the Greek word demand a little further examination, they are aletheia, alethes and alethinos.

(1) Aletheia. Of the 110 occurrences of this word in the New Testament 107 are translated 'truth' in the Authorized Version, the remaining occurrences being rendered 'verity', 'true' and 'truly'.

Truth has been defined as 'revealed reality':

'Truth, as the revealed reality lying at the basis of, and agreeing with, an appearance; the manifested, veritable essence of a matter; hence, the reality appertaining to an appearance or manifestation, truth' (Dr. E. W. Bullinger Critical Lexicon and Concordance).

In the New Testament this word is associated with 'telling', 'teaching', 'witnessing'; with the 'Word', with 'knowledge' and with consequent 'walk'. The epistles speak of 'the truth of the gospel', 'of God', 'of Christ'. The Saviour Himself being the very embodiment of truth, 'as the truth is in Jesus'.

(2) Alethes occurs 25 times in the New Testament and of this number, 23 occurrences are translated in the Authorized Version 'true'.

'Unconcealed, manifest, open; hence real, actual; that is alethes, whose appearance is not mere show, but is the reality it appears to be; that is alethes, whose utterance agrees with the reality and does not conceal it. True, as opposed to what is false; thus "God is alethes" (John 3:33) inasmuch as He cannot lie -- as He is apseudes' (Dr. E. W. Bullinger Critical Lexicon and Concordance).

Here we can make a further advance in our understanding of the term 'Truth'. Truth not only is a revelation, revealing reality, it is an utterance, statement or testimony that 'agrees with reality'. We must remember the words 'revelation', 'reality' and 'agreement' for their consideration will be necessary to our full understanding.

We have one word more to examine, that is the word:

(3) Alethinos. This word is defined in appendix 175 of The Companion Bible as:

'Very. Fr. v, ritable: i.e. genuine, real, substantial, as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence alethinos is that which has truth for its base and is all that it claims to be (John 6:32; 15:1). See 1 Thessalonians 1:9, Hebrews 8:2; 9:24'.

The reader will have to take each of these words separately in order to discover the way in which they are employed by the inspired writers, but before doing so, it will be well to be sure that the words 'reality' and 'revelation' are understood.

The Relating of Relationships

We have seen from the meaning of the words translated 'truth' in the New Testament that it is among other things 'the revelation of reality'. These words must be used with understanding if we are not to becloud the issue at the commencement. By a revelation, we understand 'the art of disclosing or unveiling that which is secret, private or unknown'. By reality we mean:

- (1) In ordinary language, the quality or state of being real; actual being or existence, fact as opposed to mere appearance.
- (2) In Philosophy. That which underlies and is the truth of appearances or phenomena.

We believe the Scriptures are true, that they, being inspired by God, cannot but be true. The Saviour Himself said 'Thy Word is truth', and therefore, if our definitions of reality given above hold, then the Scriptures will reveal the reality that underlies appearances. But here we must pause. Take for example the simple statement 'grass is green'. That surely is a true statement, at least at certain times of the year. Yet most readers are aware that the 'greenness' of grass is but the reflection back to the eye of the beholder of certain selected rays of light. If we bounce a ball against a wall, we do not confuse the ball with the wall, and if light bounces against a blade of grass, we should not confuse the green rays of light, with that which is but a reflector. We would take this matter further by saying that there is no actual 'greenness' in light itself, that quality is but the product made by the impinging upon the retina of the eye of a certain number of light vibrations per second. All this, while it may mystify some, will but show that it is one thing to say 'truth reveals underlying reality', but in most cases, everyday matter of fact truth is satisfied with a less scientific statement of appearance. If we turn to the Scriptures, we read in John 1:36 that John the Baptist looking on Jesus as He walked, said 'Behold the Lamb of God'. This is a most blessed truth. It reveals the fact that all the types and shadows of the Levitical law of sacrifice were fulfilled in the one Offering of the Son of God, yet for all that, we are dealing in symbolic language and not the language of pure science. A lamb is a member of a family of quadrupeds, or four-footed beasts, of the genus Ovis, and though John the Baptist spoke sublime and wondrous truth, when he said 'Behold the Lamb of God', he meant something different from and more than the actual words contain, if taken literally.

This brings us to the third point mentioned in the preceding section, namely that Truth is concerned with 'relationship' and this is perhaps its fuller and deeper intent. 'Grass is green', if by the statement I speak of the 'relation' of greenness which is associated with grass. Christ is the Lamb of God, if by the statement I speak of His 'relation' to Old Testament type and shadow and the gracious purpose of redeeming Love. If I speak of 'moral truth', I deal with the 'relation' of man to man, and of man to God; if I speak of 'evangelical truth' I speak of man's relationship as a sinner or believer to God's message of salvation addressed to faith that constitutes the Gospel. So I speak of 'Dispensational truth' and mean the 'relation' of God to man at any particular period of the outworking of His purposes.

We must make one further step in the endeavour to unravel this complexity and show how the two meanings of the word 'relate' are comprised in the ministry of truth.

- Relation
- (1) Ordinary language. The art of reading, narrating or telling.
 - (2) A connection perceived or imagined between things.
 - (3) A connection by birth or by marriage.

Truth is the relating, or recital of, relation in any given matter:

'The word relation has many senses, most of which are abstract. It approaches the concrete in the rather rare sense of a story or a narrative, and it is fully concrete in the very common sense -- a related person' (Fowler).

Truth is a relating, or a recital. Truth is not the utterance of sounds, or the speaking of words. 'Sing, grass, black, paper', are words, but they do not together express truth, for they do not 'relate' anything. Before such an odd collection of mere words can be spoken of as truth there must be a 'relationship' expressed, and if that relationship is real, then truth will have been uttered. If no such relationship is possible then the words remain isolated and no truth has been uttered.

The Necessary Limitations of the Creature

The thinking man without knowledge or belief of the Scriptures, who approaches the question 'What is truth?' is obliged to ask another question. Not only must he ask 'What it is' but he must question 'That it is', for in many cases the baffling quest has led to scepticism and doubt not only as to the nature and content of faith, but whether Truth exists at all. All doubt is not deadly or to be reprobated:

'There is a healthy agnosticism which antidotes that overweening intellectual presumption which would soar to the heaven of heavens with every confidence, only to share the fate of Icarus'
(R. B. Perry).

Icarus was a mythological hero who attempted to fly, but mounted too near the sun, so that the wax which cemented his wings melted, causing him to fall and perish in that part of the Aegean Sea, now called the Icarian Sea.

At the very forefront of our enquiry we desire to recognize the necessary limitations under which it must be conducted. God has not taken us down to the bedrock of all reality, for even if He had done so, there are no terms understandable by the human mind that comprehend infinity; of necessity, while we are in this life the very Scriptures must present a limited revelation. This is indeed taught by the apostle when he said:

'At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood' (1 Cor. 13:12, Moffat).

There is an allusion here to Numbers 12:8:

'With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold'.

In both 1 Corinthians 13:12 and Numbers 12:8 the word 'enigma' is found, 'darkly' and 'dark speeches'. The word translated 'apparently' is the Hebrew *mareh* meaning 'sight' as opposed to the vehicle of faith which is in force today namely 'hearing'; or as 1 Corinthians 13:12 has it, not direct vision but the enigmatic reflection seen in a mirror. Even though the vision that was so signally granted to Moses was more than that given to any other man, Moses never pierced the veil of symbol to see the base of reality. The 'similitude' of the Lord he beheld, but this word means 'likeness' or 'image' and is so translated. The highest conception of what unseen reality is, is limited, even the ultimate revelation of truth in the Person of Christ finds its fullest expression in Him Who is 'The Image of the invisible God'. Christ Himself dwells in light unapproachable, Whom no man hath seen nor can see (1 Tim. 6:16). When we believers in Christ attain to the zenith of all truth, we shall see the glory of God in the face of Jesus Christ; we shall

know even as we have been known, but fundamental reality shorn of all symbolism for ever lies beyond the powers of the creature.

If these limitations pertain even to the Christian, how impossible it must appear to any less enlightened to arrive at a semblance of truth. Men have attempted to arrive at truth in two ways. (1) The abstract method. (2) The concrete method. It will only enhance the value of the Scriptures if we pause to observe these abortive attempts of unsaved men.

The abstract method can be illustrated by a reference to what is known as Porphyry's Tree. In this method, the inquirer starts with some given individual, say Socrates, and ascends by gradually omitting differences through an indefinite series of intermediary species and genera (man, animal, organism, material body, etc.), until one arrives at length to the summum genus 'Being', the common essence of all things whatsoever. When we reach this apex of what is called Logical Realism, what do we find? An empty abstraction, a being 'without attributes' as the Hindu Brahma. For fear of degrading this so-called Deity to the level of the perishable and imperfect world of finite experience, then philosophers speak of 'God Who is not, without thought, without perception, without passion, without desire', and one writer has made the trenchant comment 'abstraction has bled reality white'. Truth we have already discovered must be 'revealed reality', but in such speculations there is neither 'revelation' nor 'reality', it is indeed anaemia, a bloodless impersonal abstraction. As we face this climax of human reasoning our hearts echo the words 'Shew us the Father and it sufficeth us'. This the Scriptures do, and this no system of man can ever do. 'Shew us the Father' is one thing, to pray 'show us God' (in the fullest sense) may be a very different matter:

'To this end was I born, and for this cause came I into the world, that I should bear witness unto The Truth' (John 18:37).

The Concrete Method works in the opposite direction from the abstract method. It attempts to interpret reality on terms discovered from experience; it attempts to discover the ineffable and the absolute through the experiences of the senses. A writer has said in verse,

'Our muddling intellect
Misshapes the beauteous form of things:
We murder to dissect'.

By the very fact that we are men, we must think anthropomorphically. Every attribute of God that is made known to us in the Scriptures, and conceived of in the mind, is conceived in human terms. In this there is a dim foreshadowing of truth, for all that we know or can know of the invisible God is what we see and what is reflected in the face of Jesus Christ. If at the end of the former investigation we found relief in quoting the words 'shew us the Father', at the end of this quest we shall discover that it is only really ended when we have found Christ and heard Him say, 'He that hath seen Me hath seen the Father'.

The state of mind that is best prepared to receive revealed truth may be said to be 'a reverent awareness of inadequacy'. The seeker after truth must at last find himself uttering the words of Peter, if he is ever to reach his goal, 'Lord, to whom shall we go, Thou hast the words of eternal life'. Outside the Scriptures the processes of human thought lead to a spiritual vacuum, to a mathematical abstraction. The Scriptures on the other hand lead

to the concept of a 'Father's house' with its 'many mansions'. It is therefore important at the outset of these enquiries, that we fully appreciate the limits that are set by our very natures.

The Need for the Divine Inspiration of Scripture

'Ultimate' truth can be known only to the 'absolute'. Ultimate truth demands universal knowledge, not only of events and appearances, but of things as they are, and things as they will be, and this is possible to none but God. The consciousness of this essential limitation should act upon us all in a twofold way:

- (1) We should hold what truth we see tenaciously but with a consciousness that continual readjustment will be called for as we ascend the scale.
- (2) We should be prepared to find that the limitations of our creaturehood set bounds to the extent of our inquiries, so that we shall always allow for the possibility that we can only 'know in part' while here below.

When we open our Bibles we discover in the first verse of Genesis that this limitation is forced upon us from the very outset. Grammar is after all the logic of speech, and the relation of one part of speech to another is not regulated by arbitrary rules, but by experience. We say 'the man speaks' or 'the men speak', we can never say 'the man speak' or 'the men speaks'; we must use a singular verb with a singular noun, and a plural verb with a plural noun, and this expresses truth as far as human experience is judge. The reader knows however, that in Genesis 1:1 this rule is broken.

'In the beginning God Elohim (plural) created bara (singular)'. At the forefront therefore of revelation we have a warning. All that can be made known of God, will be made known. All that is necessary for the believer to understand, whether regarding the Person and Attributes of the Divine Being, or His will and work, whether in creation or redemption, will be revealed. But a revelation not only supposes One Who makes known, but one to whom the revelation is given, and according to the nature and capacity of the receiver so will that revelation be limited, and so will the truth revealed be more and more 'relative'.

There is evidently something that pertains to the Divine nature that lies beyond the ken of the creature, something that makes it imperative that the limitations imposed by grammar must be set aside, lest we consider God as altogether such a one as ourselves. The human mind is so constructed and endowed, that assent to certain axioms is necessary before any communication can be made from one to another with any meaning, yet the moment we endeavour to make these necessary axioms apply to the Deity they are found untenable. For example, within the limits of human experience, the following axiom compels acceptance. Its denial means the annihilation of thought:

'That which never had a beginning, cannot now exist'.

For anything to exist now, a beginning is necessarily implied, but if we transfer this axiom to the realm of the Divine what do we find? Shall we say 'God exists now, therefore He too must have had a beginning'? But if He had a beginning, He cannot be eternal, absolute and self-sufficient. Instead of the causeless cause of all things He is but an earlier and remote link in the chain of being. Again, borrowing our illustration from the New

Testament, the Saviour said 'Before Abraham was, I am' (John 8:58). Judged from human standards, such language is ungrammatical. We should have to say 'Before Abraham was, I was', or following the Greek 'Before Abraham came into being, I was'. The writer of these words could say 'Before the present queen was born, I was living in London', but he could not say 'Before the present queen was born, I am' for that does not make sense. When Christ, however, uttered these words, His nature was beyond the limitations set for the creature, and He indicates by the very breaking of the grammatical rule, that He was in Himself beyond the limits of human creaturehood. Just as therefore even within our own acknowledged limitations we say 'The sun rises' or 'the sun sets', although we may believe that no such thing takes place, so we must be prepared in the quest for truth to feel the shackles of our creaturehood and recognize the bounds set to our inquiry.

Another limitation which we should be wise to remember is associated with thought and speech. Tennyson, that master of language, was conscious of this limitation, speaking as he does of a great friendship where:

'Thought leapt out to wed itself to thought,
E'er speech could wed itself to speech'.

Our ability to express our thought is limited by the language which we speak. If we know but one language, English, French or German and the like, our thought will be channelled and coloured by the vehicle we employ without our intention. The moment we attempt to express our thoughts in words, we become conscious that those thoughts have already become dim, their edge blunted. Just as the artist as he stands at his easel realizes that the further he progresses with pigment, the further he seems to get from his original vision, so is it with pure thought and the expression in language. Language is one of the greatest gifts of God to man, yet language veils thought as well as expresses it. Moreover, every time I speak to another, that other person, having a different upbringing from my own, a different outlook, a different bent, will immediately colour the word I have chosen, and if he in his turn attempts to pass the message on to others, they will again twist and bend his words to their own standards, so that the original thought which I attempted to express can never be known in the purity of its original conception. What are we to do then? Either we must give up speech as a vehicle of thought, or we must accept and remember its limitations, and when we come to the Scriptures, which use human language as a vehicle for the truth of God, we shall either conclude that (1) the Scriptures themselves can never convey the truth of God to us, or, that (2) God has so chosen the words of Holy Scripture, that they do convey, not absolute truth, for that is impossible, but all the truth that He intends that man shall receive, in such divinely chosen terms that the reader who believes the message shall be able to say without reserve 'Thy Word is truth'. Accordingly we read in Psalm 12:

'The words of the Lord are pure words:
As silver tried in a furnace of earth,
Purified seven times' (6).

It is possible that the meaning of this passage is better expressed thus:

'The words of the Lord are pure words:
As silver tried in a furnace
(Words) pertaining to the earth
(Yet) purified seven times'.

The very nature of things seems to demand that if God has chosen to reveal His will by the medium of human speech, then He will most surely superintend every 'jot and tittle' so that there shall be no discordance between what God says, and what He means. In our quest therefore, for truth, we come to the Scriptures very humbled by the consciousness of our own limitations, but rejoicing that what has been revealed, even though it be 'in a glass darkly' as compared with what it will be when 'face to face', is nevertheless given by inspiration of God, and that the Word of God is expressed in the 'words' of God (John 17:8,17). We shall see that inspiration not only governed the thoughts of the inspired penman, but ensured that the right words should be employed in making the mind and will of God known. We can therefore seek an answer to the question 'What is truth?' knowing that there is truth beyond our present range and therefore, where touched upon in Scripture, there will be the breaking of recognized rules of speech; nevertheless all that is within our legitimate bounds comes to us in words fresh from the mint of heaven, words of earth indeed, but purified unto perfection.

Some Examples of the Proposition: Truth is Relationship

We have seen among other things that truth is the discovery and the declaration of relations. If I say 'Queen Anne's Gate' I do not say anything upon which an action can be taken; I say nothing to move anyone either to protest or to believe. I have established no relationship. If however, I say 'Queen Anne's Gate is the present home of the Victoria Institute', I have made a statement which can be tested, acted upon or denied. I have declared a 'relationship'. Now the quest for truth will largely be the discovery and the announcement of relationships. Let us show this by an example that will be of more interest to us than a merely hypothetical instance. I take the word 'Gospel' and ask 'what is truth regarding this word?' I discover first of all that the word means 'good news' and I next proceed to examine the Scriptures to discover whether the Gospel justifies this explanation, and I immediately begin to search for an established relationship. I find that the Gospel is related to God as its beneficent Author, that the Gospel is related to Christ as its efficient Provider, that the Gospel is related to man as an efficient means of salvation, that it is related to righteousness on the part of God, and sin on the part of man, and to both by reason of Redemption. I find that the Gospel is related to man's utter inability to do anything to merit salvation, for it is addressed to faith. I find it warrants the title 'Gospel' or 'Good news', for it is essentially a message sent through messengers called preachers; I discover that the consequence of believing the Gospel brings such blessings as forgiveness of sins, life everlasting, peace, access, acceptance and hope of glory. Every item already indicated, and every item which the reader can add either from his knowledge of the Word or by a blessed personal experience is but a discovery of further and fuller relationships. Truth is the discovery of or the relation of relationships. We prize the results of 'right division', and place very high on the list of God's gifts to us, the results of 'Dispensational Truth', but what is Dispensational Truth? It is no magic word remote from common life, for the practice of 'Right Division' enters into every department of life. Right Division reigns in the kitchen; it also superintends the use of each separate room in the home. Right Division obtains throughout the whole range of business, from the production of the raw material to the accountancy that its ultimate disposal involves. Right Division is the essential rule for every scientist, and in each and every department of life Right Division is the discovery and recognition of relationships. Certain commodities, furniture and activities are related to the kitchen which are out of place in

the drawing room or the study. Methods and means that are right in relation to the felling of timber, have no place in the cabinet maker's shop. The training necessary for keeping the accounts of such a business have no relation to felling and hauling timber, or of using chisel, plane or set square. So, Dispensational Truth, the outcome of the principle of 'Right Division', is but the discovery of and the acceptance of relationships instituted by God. Israel are related to the earthly purpose of God. The Church of the One Body is related to the super -heavenlies. During the first and probationary part of Israel's calling, they are related to the Old Covenant which they could not keep and which becomes to them a ministry of condemnation and of death. Israel, when at last redeemed and restored are related to the New Covenant which is based upon the great Sacrifice of Christ on their behalf. If we would understand the constitution of the Church of the Mystery, we must observe that it is called a 'Joint -Body', that it has 'members' and a 'Head', and that the recognition of these relationships is necessary to realize 'What is Truth?' as it relates to the Church of the present high calling.

The Scripture comes to us in many forms, and from many writers. Moses is the Lawgiver and essentially related to Israel. The prophets of the Old Testament are related to Israel's ultimate future. The Gospel of Matthew cannot be understood until its relationship with the kingdom, David and Abraham is clearly seen, whereas the Gospel according to Luke is related to salvation, the forgiveness of sins, and Adam. John's Gospel is evidently related to non -Jewish readers not only by the fact that such words as 'Rabbi' and 'Messiah' are interpreted, but by the constant stress on the word 'world'.

To the reader who is asking Pilate's question 'What is truth?' but not, thank God, with Pilate's despair, we offer these brief comments as sidelights upon a momentous theme, believing that if we always remember the necessary limitations of our creaturehood, the necessary relativity of all the truth that we can at present receive and understand, the natural failure of human language adequately to express even human thought, the Divine assurance of the inspiration of Scripture, the choice by God of words of earth indeed, but purified unto perfection, and the essence of all discovery in the quest of truth, namely the 'relationships' of things, then we can confidently follow the leading of the Scriptures and the illumination of the Holy Spirit, being moreover assured that at the end of every quest, we shall be led not to an abstraction, or even to It but to Him, the Son of God, the One Whose words brought the question to the lips of Pilate 'What is truth?'

'I am ... the Truth' (John 14:6).

'Thy Word is Truth' (John 17:17).

'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth' (John 18:37).

WHAT MANNER OF PERSONS!

However uncouth, ungrammatical, or offensive a witness may be, if upon oath he declares that what he affirms is true, his witness cannot be set aside because of his lack of good manners. This is true even in the realm of Scriptural witness. Matthias was not chosen because he was a better man than Joseph called Barsabas, neither were these two selected above the heads of the hundred and eighteen gathered with them in the upper room. The one thing that counted, was that Matthias and Joseph held the first essential qualification as a witness, that each could say 'I was there'.

'Wherefore of these men which have companied with us All the Time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that He was taken up from us, Must one be ordained to be a witness with us of His resurrection' (Acts 1:21 -23, cf. John 15:27).

No man living today can be such a witness. Our ministry is of a different grade, based upon the testimony of those endued by the Holy Spirit, which serves as a basis for our preaching, teaching, and living in view of 'that blessed hope'.

Let us consider a few outstanding prerequisites for Scriptural service and testimony.

His Service is Perfect Freedom (Chrysostom)

We trust that no reader expects us to launch out into a system of legalism, setting out what he is to do, and where he is to go, as though the epistles of the Mystery were addressed to servants instead of sons. The closing verses of Colossians 2 should preserve us for all time from this reprehensible misunderstanding of our position in Christ. There will be, we trust, no approximation to 'touch not, taste not, handle not', in this study.

The apostle Peter has asked 'what manner of persons ought ye to be ...?' (2 Pet. 3:11) and the introduction of that word 'ought', so often on the lips of believers when dealing with 'another man's servant', is rare in the Word of God. Paul used the word 'ought' (opheilo) but once in the epistles of the Mystery when he said: 'So ought men to love their wives' (Eph. 5:28), and even this passage is no exception to the rule that practice flows from doctrine, for the exhortation beginning with the word 'so', cannot be isolated from the preceding glorious doctrine concerning Christ's love for His church.

The first item that we feel constrained to bring forward is the fact that all service rendered to God, if it is to be acceptable, must be 'reasonable service'. This is stated by the apostle in Romans 12:1:

'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service'.

We are immediately faced with the necessity of making sure that every term used in this important passage shall be understood and appreciated -- but that will be to leave the practical issues for the doctrinal, the very thing we here seek to avoid. We trust, however, that this very persistence on the part of doctrine, meeting us again and again, will help all to realize how impossible it is to contemplate practice apart from a knowledge of truth. Avoiding the purely doctrinal issues which belong to the doctrinal sections, we might notice that the apostle 'beseeches', but does not 'command'. He would have our practice to be the grateful response to 'the mercies of God', for service rendered in any other spirit may not prove 'acceptable unto God'.

Not only must true service be rendered 'in love' and not 'in law', but it must also be 'logical' or 'reasonable'. This implies a fair acquaintance with the teaching of the Scriptures, and a perception on the part of the believer of the direction and goal towards which all doctrine points. This

logical or reasonable service goes so far as to include the presentation of our bodies as living sacrifices, an aspect of truth not by any means 'reasonable' in the eyes of the unsaved. This warns us that 'logic' moves on certain planes. What is logically true of man, as such, is not necessarily true of God; for example, man cannot be in two places at once, whereas the Lord cannot be so limited.

Again, Paul not only 'beseeches', but he says 'present' or 'yield'. Reasonable service of the redeemed cannot be forced, it must be free, and finds its typical expression in those 'freewill offerings' which the law allowed, and about which the Psalmist prayed:

'Accept, I beseech Thee, the freewill offerings of my mouth, O Lord' (Psa. 119:108).

Prerequisites for Service

Pursuing the theme that the service of the believer must be reasonable and free, we turn to the words of Christ, uttered in the day of His rejection: 'Take My yoke upon you, and learn of Me' (Matt. 11:29).

We hope, in this study, to indicate some of the necessary conditions for learning the truth. Mere reading, even of the Scriptures, is by no means sufficient. 'Learning' does not necessarily lead to 'a knowledge of the truth', as the solemn passage in 2 Timothy 3:7 makes plain. If we were asked to prepare a list of the paraphernalia associated with 'learning', how many of us would include a 'yoke'? A yoke suggests service and fellowship. To work yoked with another necessitates keeping step, walking in the same path, pursuing the same goal, serving the same Master. Here we have another of those interrelations of doctrine and practice that it is so necessary to remember.

There is, moreover, a very pointed mention of the state of heart of those who would engage in this yoked service. The Lord said: 'I am meek and lowly in heart'. This special attribute of Christ and its intimate connection with 'learning' is found in the prophecy of Isaiah:

'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back' (Isa. 50:4,5).

Another very essential preparation of heart that must precede all true learning is repentance. Just as we should not naturally include a yoke among the necessary equipment of the learner, so we should most likely enumerate a number of spiritual qualifications before we thought of repentance. The passage that teaches its necessity is 2 Timothy 2:25:

'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth'.

Without this repentance, one may be 'ever learning, and never able to come to the knowledge of the truth' (2 Tim. 3:7). While we desire to keep in mind that we are not here dealing with the doctrinal issues of Scriptural passages, yet, owing to a very prevalent misconception of the meaning of

repentance, we feel it necessary to say that it indicates 'a change of mind'. Until this change of mind is granted, all argument and exhortation are in vain.

One further item in the learner's equipment is that of affliction and suffering. The Psalmist said:

'It is good for me that I have been afflicted; that I might learn Thy statutes' (Psa. 119:71).

The apostle Paul learned in this same school, for he said:

'I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me' (Phil. 4:11 -13).

And, lastly, of the Lord Himself it is written:

'Though He was a Son, yet learned He obedience by the things which He suffered' (Heb. 5:8).

If true service is 'reasonable service', and if we must learn the will of the Lord before we can hope to do it, it will be seen that while grace is all-sufficient, yet we should not enter upon this path without some preparation of heart, for the path is not always smooth, neither is it without its trials. We may, however, in it all find rest to our souls in fellowship with the Lord Himself.

WITH ALL THY GETTING, GET UNDERSTANDING

The equipment of a preacher or a teacher includes the recognition of the fundamental laws of thought, for while we cannot discover the way of peace by our reasoning faculties, any attempt at explanation, interpretation, exposition necessarily involves argument, comparison, the elements of grammar, the necessary laws of thought, the appreciation of meaning and the like. We therefore include this study that we trust will make for clarity, and help the preacher or teacher to avoid some of the pitfalls that await the footsteps of the unwary.

What Constitutes a Valid Argument?

It is a blessed fact that salvation does not depend upon reasoning and disputation, and that one need be neither a philosopher nor a logician to perceive the purpose of the ages. Perhaps no writer of Scripture so emphasizes the utter failure of the natural mind to understand the truth as Paul, yet, advocate as he was for the supremacy of faith, and opponent as he was of 'doubtful disputations' and of 'vain deceitful philosophy', no writer is so argumentative, and no writer appeals so much to the mind quickened to appreciate true reasoning:

'Faith cometh by hearing, and hearing by the Word of God'
(Rom. 10:17).

Yet, to borrow the argument of verse 14:

'How shall they hear, who do not understand, and how can faith come, if the truth presented be not realized?'

To the Ethiopian, Philip said:

'Understandest thou what thou readest?' (Acts 8:30).

To the Pharisees, the Lord said:

'Why do ye not understand My speech? even because ye cannot hear My word' (John 8:43).

Solomon said:

'Knowledge is easy unto him that hath understanding' (Prov. 14:6).

While mere reasoning may be a mark of infidelity, faith is never unreasonable, nor does it discredit reason. In one of the most spiritual passages in Romans the apostle speaks of 'reasonable' (logikos) service (Rom. 12:1). We read of Paul 'reasoning' (dialegomai), 'opening' (dianoigo), and 'alleging' (paratithemi) out of the Scriptures concerning Christ, and his epistles abound with such signs of argument as the frequent use of the words 'for', 'wherefore', 'for this cause', and the like. While no soul will ever miss salvation because of inability to appreciate a syllogism, the teacher of truth may nevertheless sometimes err and lead his hearers astray if he has no true understanding of what constitutes valid argument.

There is indeed room for a book that will do for logic in the Scriptures, what Dr. E. W. Bullinger's Figures of Speech used in the Bible did for figurative language in the Bible. To attempt such a work is beyond our present powers, but though these notes are somewhat fragmentary and the range limited, they may be of service in quickening the reader's interest in this important matter.

Ability to answer the question correctly, What constitutes a valid argument? will confer a double blessing, viz., it will provide us with the means whereby we shall be able to appreciate more clearly the divine arguments of the Scriptures, and it will enable us to appraise the truth and detect the errors and fallacies in the arguments presented in the teaching of others.

Upon the ground of the all-sufficiency of faith, some object to the attempt to analyse the processes of correct thinking, while others refuse an analysis of logical processes upon the ground that common sense is sufficient. Archbishop Whately says:

'The generality have a strong predilection in favour of common sense, except in those points in which they, respectively, possess the knowledge of a system of rules: but in these points they deride anyone who trusts unaided common sense. A sailor, e.g. will perhaps despise the "pretensions" of medical men, and prefer treating a disease by "common sense"; but he would ridicule the proposal of navigating a ship by common sense, without regard to the maxims of nautical art'.

Logic is the name given to the science of reasoning. It displays the principles on which argument is conducted, and tabulates certain rules which

are derived from these principles, so that we shall be guided into the truth and guarded from error. The objection to logic as being unserviceable in the discovery of truth may hold good in the realm of natural science, but it is not valid in the realm of Scriptural revelation. In that realm we do not set out to discover truth by processes of reasoning, but, on the contrary, believe that in the Scriptures we already possess a complete revelation, and that we can and should use every legitimate means to arrive at the right understanding of that revelation, and to test all that professes to be an exposition of its teaching.

Another superficial objection to logic is that in the hands of the unscrupulous the very processes of true reasoning can apparently be made to lead to false conclusions. But this is no fault of logic; in such a case, clearly error has crept into the premisses, and the process is no more an objection to the true place of logic than the fact that certain calculations based on the assumption that nineteen, and not twenty shillings make a pound (99, and not 100 new pence make a pound), had produced a false answer, would be an objection to arithmetic. Changing the figure, we must first of all secure a correct translation; then, granted that our terms are unambiguous and our premisses true, the conclusion is as inevitable as is the conclusion of an arithmetical sum.

Neither in the Scriptures, nor in conversation are arguments always stated at full length, but it is safe to say that every valid argument may be expressed in that form known since the days of Aristotle as the syllogism. The term 'argument' is used popularly in a somewhat wider sense than is intended in logic, but strictly speaking every argument consists of two parts, viz., that which is proved, and the means whereby it is proved. That which is proved is called the 'conclusion' and the means whereby it is so proved the 'premisses'. Here is a simple example of a syllogism:

All tyrants deserve death ... Cæsar was a tyrant ... Therefore he deserved death.

We are not at the moment concerned with the morals of the matter before us, but with the process of reasoning and its inevitable conclusions. There is no possible way of avoiding the conclusion, 'Therefore he deserved death', except by questioning and disproving some feature of the premisses. Either it is not true that all tyrants deserve death, or it is true. Either it is true that Cæsar was a tyrant, or it is not true. But if these premisses be conceded, then the conclusion is valid and unassailable.

One great value of the syllogism is the way in which it forces revision of the premisses or steps that lead to an erroneous conclusion. For example, there is nothing apparently wrong with the following process of reasoning, yet the conclusion is so obviously untrue that it compels a search for error in the premisses that might otherwise have escaped us:

White is a colour ... Black is a colour ... Therefore black is white.

When we realize that much that passes for Scriptural doctrine will not stand the test of the syllogism, we may look more kindly upon its application, and allow some place for an explanation of its use.

Without allowing the subject to occupy undue space, we hope to give a few notes upon the importance of correct reasoning and valid argument. We trust this will prove to be of service in the elucidation of the truth of the

Scriptures, and at the same time provide some means of testing the doctrines propounded by teachers and writers in these days of seducing spirits and doctrines of demons.

Names: their Place and Importance

If man be created in the image of God, and if man be placed over the work of His hands, we should expect that he would possess a nature above that of the brute creation; in other words, that he would be a rational being. This we know to be the case; whereas animals act mainly under the power of instinct, man acts under the influence of reason. The first recorded act of man is found in Genesis 2:19:

'And whatsoever Adam called every living creature, that was the name thereof'.

Those who deny the inspiration of Scripture and look upon Genesis as a collection of myths and legends, have to account for the scientific accuracy of its most incidental details. What is it that we find in the forefront of any textbook on logic? The necessity of names:

'If we attempt ... analyse ... the import of propositions, we find forced upon us as a subject of previous consideration, the import of names' (J.S.M.*).

* In this study the initials stand for John Stuart Mill, and all paragraphs in quotation marks without name or initial must be understood as quotations from this author's book, entitled A system of Logic.

Thus Adam is exhibited in Genesis 2 acting as a rational being, giving names to all the lower creation that passed before him as a necessary first step to fuller and clearer understanding. Hobbes in his Commutation of Logic says:

'A name is a word taken at pleasure to serve for a mark which may raise in our minds a thought like to some thought we had before, and which being pronounced to others, may be to them a sign of what thought the speaker had before in his mind'.

This is the simplest definition of a name. Names may stand for more than this; in Scripture for instance, names are often prophetic, but in the simplest analysis names are marks, and it is of the utmost importance that when two or more people converse, they should agree that certain marks or names stand for certain ideas or things, otherwise confusion must follow. And here the accuracy of the history of Babel is seen. As soon as certain groups of men began to call ideas and things by names different from those employed by other groups, confusion followed, and 'they left off to build'. When God would mark a crisis in the life of the Patriarch, He changed his name from Abram to Abraham.

Names must be distinguished the one from the other according to their significations, of which there are the following classifications:

- (1) General and Singular names.
- (2) Concrete and Abstract names.
- (3) Connotative and Non-Connotative names.
- (4) Positive and Negative names.

- (5) Relative and Absolute names.
- (6) Univocal and Equivocal names.

'All names are names of something, real or imaginary; but all things have not names appropriated to them individually'.

While persons, remarkable places and events, have their distinguishing or singular names, there is a multitude of common objects or ideas to which we give a general name. For example, 'book' is a general name; but if I wish to designate a particular book I must either put together several names, as 'this book', or 'this red book' etc., or use a singular name as 'The Bible', 'An Alphabetical Analysis' etc.

'A general name is familiarly defined; a name which is capable of being truly affirmed in the same sense, of each of an indefinite number of things. An individual or singular name is a name which is only capable of being truly affirmed in the same sense, of one thing'.

'In the same sense'. How needful it is before we attempt to teach the truth of God's Word that we discover the 'sense' of its words, names or ideas, and then adhere closely to it. What havoc has been caused by a failure to define beforehand, and to adhere afterwards, to such terms as 'divine', 'sin', 'faith', 'all', etc.

The second division of names is into those which are concrete and those which are abstract:

'A concrete name is a name that stands for a thing; an abstract name is a name which stands for an attribute of a thing'.

Thus 'Scripture' is concrete, while 'holy', being an attribute, is abstract. We will not spend time over this obvious division of names, particularly as the next one demands more care and attention, viz., connotative and non-connotative names:

'The word "connote" comes from notare, "to mark"; connotare "to mark with; to mark one thing with or in addition to another"'.
'A connotative term is one which denotes a subject and implies an attribute. Thus John, or London, or England, are names which signify a subject only. Whiteness, length, virtue, signify an attribute only. None of these names, therefore, is connotative. But, white, long, virtuous, are connotative, for they denote a subject and imply an attribute'.

Concrete and general names are connotative. Take for instance the word 'man'. It may denote the present writer, the reader, or a number of individuals that form a definite class:

'It is applied to them because they possess, and to signify that they possess, certain attributes. These seem to be corporeity, animal life, rationality, and a certain external form which for distinction we call the human. Every existing thing which possessed all these attributes, would be called a man'.

There is a great deal more to be learned regarding this division of names that perhaps will be better appreciated when we can apply ourselves to

the Scriptures, and as we are not attempting to teach logic, we pass on to the remaining subdivisions.

The fourth division of names is into those which are positive and those which are negative. It must be remembered that some names which are positive in form are negative in reality, and vice versa. The word 'unpleasant' is negative in form, but positive in meaning, for it signifies positive painfulness. The word 'idle' is positive in form but negative in meaning. We must be careful to distinguish negative names from privative* names. True negatives are expressed by the word 'not'. A private name supposes the one - time possession of an attribute now lost. For example, the word 'blind' is not a negative of 'seeing', for it suggests that, by reason of his class, the sufferer whom the word describes did have, or should have, the faculty of sight. We could not call a tree or a stone 'blind' for this reason.

* Privative = indicating lack or absence.

Relative and absolute names are the next division. Such names as 'father' and 'son' are relative, not absolute. Much of the evil teaching that denies the Deity of Christ is due to failure to realize that the titles 'Father' and 'Son' are relative. As a father a man is only as old as his eldest child, although as a man he may be thirty years older. This is true wherever applied, if true at all, and God Himself could not bear the name of 'Father' until He had a 'Son' or a child. Men continually attempt to disprove the Deity of Christ by emphasizing the subordinate relations of Son to Father, but such reasoning is false:

'A name is relative, when, being the name of one thing, its signification cannot be explained but by mentioning another'.

God is self -existent, and, in His essence and absoluteness, independent of creation or time. It will be discovered that all we know of God is relative, and our reasoning must, accordingly, be governed by this limitation. As in the case of the titles 'Father' and 'Son', so 'Jehovah', 'Elohim', 'Shaddai' are all relative, and do not comprehend absolute Deity, of which we know nothing.

The last division of names is that of univocal and equivocal:

'A name is univocal, or applied univocally, with respect to all things of which it can be predicated in the same sense; it is equivocal, or applied equivocally, as respects those things of which it is predicated in different senses'.

'"File", meaning a steel instrument, and "file" meaning a line of soldiers, have no more title to be considered one word, because written alike, than "grease" and "Greece" have, because pronounced alike. They are one sound appropriated to form two different words'.

Some of our readers will be aware that while the fact of the existence of 'two seeds' is maintained as a Scriptural doctrine, it is fatal to the doctrine of universal reconciliation, whatever differences there may be as to what constitutes these 'seeds'. It is, therefore, clear that the advocates of universal reconciliation must offer some explanation to account for 'Giants', the 'Rephaim' and other like beings mentioned in Scripture.

This has now been done, and the process adopted comes under the heading of equivocal names. Because the Hebrew word Rephaim contains the same root letters as the Hebrew word for 'Healer', a whole nation, together with its pedigree, is blotted out. According to this teaching the 'Giants' never existed, they were but 'healers'. If the reader will imagine some person of foreign extraction endeavouring to reason about the name 'Ham', and thereby disposing of a whole section of the human race because that same word has, in spelling, an equivocal affinity with 'bacon', he will be able to appreciate this treatment of the subject at its true value!

Sometimes a word is used metaphorically, 'as when we speak of a brilliant light, and a brilliant achievement':

'One of the commonest forms of fallacious reasoning arising from ambiguity is that of arguing from a metaphorical expression as if it were literal'.

One of the most awful examples of this false reasoning is, of course, the use made by the Church of Rome of the Saviour's words, 'This is My body'; the metaphor is taken as a literal statement.

We trust enough has been said to cause the reader to exercise care in the use of doctrinal terms, and those who have the time and inclination would be well repaid if they collected lists of terms from the Scriptures for each of the divisions suggested in this article.

The Constitution of an Assertion

We have sought to show the importance that attaches to the correct naming of objects and ideas; and we now extend our study to consider the nature of an assertion:

'Logic is the theory of proof, but proof supposes something provable, which must be a proposition or assertion; since nothing but a proposition can be an object of belief, or therefore of proof. A proposition is discourse which affirms or denies something of some other thing. This is one step: there must, it seems, be two things concerned in every act of belief'.

The reader may perhaps appreciate this statement better after considering an example. Suppose, for instance, we have the word 'Scripture' or 'sin' or 'sacrifice'. The word, standing alone, does not assert or deny anything; but if I say, 'Scripture is true' or 'Scripture is false', or even 'Scripture exists', I have made a proposition which is capable of proof, faith or rejection:

'There must, it seems, be two things concerned in every act of belief. But what are these things? They can be no other than those signified by the two names, which being joined together by a copula (is or are) constitute the proposition. If, therefore, we knew what all names signify, we should know everything which, in the existing state of human knowledge, is capable either of being made a subject of affirmation or denial'.

To the student of Scripture these are weighty words. We have a revelation from God, and we entertain no doubts concerning the truth and accuracy of every part of its teaching. What an incentive to study the Word

and to arrive at a Scriptural definition of every item of truth which it contains. Then, with no errors in our premisses, our understanding of the truth of God would be clear and convincing.

A name is something concerning which something can be predicated, for example: 'stone is heavy'; 'snow is white'. A moment's thought, however, will bring to mind many 'names' that are not like 'stone' or 'snow', so that some 'right division' of the large family of names will be of value.

Aristotle divided all existing things into 'categories', a word which is used many times in the New Testament in the sense of 'accusation':

'Where are those thine accusers (kategoros)?' (John 8:10).

'What accusation (kategoria) bring ye ...?' (John 18:29).

'There is one that accuseth (kategoreo) you' (John 5:45).

Every 'name', then, can be 'accused' of something. When we say, 'The man walked' or 'The man is tall', we, in logic, 'accuse' that man of a certain action, just as, in another sense, we accuse him when we say, 'The man is a murderer'. Aristotle's categories or classes of being, into which the subjects of a proposition may be divided, are: Substance, Quantity, Quality, Relation, Space, Time, Situation, Having, or Manner of Being, Action, Passion.

These divisions have been modified from time to time. Kant arranged them as follows:

Quantity including unity, plurality, and totality.

Quality including reality, affirmation or negation, and limitation.

Relation including substance and accident, cause and effect, active and passive.

Modality including possibility, existence, necessity and contingency.

Another very common subdivision of names or 'predicables' is fivefold: Differentia, Property, Accident, Genus and Species. We do not propose to go minutely into the details of these divisions; they will be more carefully examined later. We are only concerned here with the classification of names, because of their connection with the construction of propositions, which are now considered.

The Import of Propositions

Having seen that correct names are at the very root of all right thinking, we now proceed to consider the question of propositions. A proposition is 'a sentence indicative', something asserted, affirmed or denied. It will be seen that it differs from a question or a command, and that all that is necessary for its formation is a predicate and a subject.

The relation between the predicate and subject is indicated in several ways. It is sometimes indicated by inflection, as when we say, 'Fire burns', but more generally, by the words 'is' or 'is not', a use of the verb 'to be' which must not be confused with that conveying the idea of 'existence':

'A proposition being a portion of discourse in which something is affirmed or denied of some other thing, the first division of propositions is into affirmative and negative'.

For example, 'God is Spirit' is an affirmative proposition; while 'God is not man' is a negative one.

Propositions, considered merely as sentences, are divided into two classes, categorical and hypothetical. The categorical class simply asserts that the predicate does, or does not, apply to the subject, e.g.:

'The world had an intelligent Maker'.
'Man is not capable of raising himself unassisted from the savage to the civilised state'.

The hypothetical class makes an assertion under a condition, or with an alternative, for instance:

'If the world is not the work of chance, it must have had an intelligent Maker'.
'Either mankind is capable of rising into civilisation unassisted, or the first beginnings of civilisation must have come from above' (Archbishop Whately).

Another method of classifying propositions is the following:

Universal -- 'All men are mortal'.
Particular -- 'Some men are mortal'.
Indefinite -- 'Man is mortal'.
Singular -- 'Julius Caesar is mortal'.

The signs of a universal proposition are the words 'all', 'no' and 'every'. The word 'some' indicates the particular, and a proper name indicates the singular. The absence of these signs characterizes the indefinite proposition:

'What is the immediate object of belief in a proposition? What is the matter of fact signified by it? What is it to which, when I assert the proposition, I give my assent, and call upon others to give theirs? 'One of the clearest and most consecutive thinkers whom this country or the world has produced, I mean Hobbes, has given the following answer to this question. "In every proposition says he, what is signified is the belief of the speaker that the predicate is a name of the same thing of which the subject is a name; and if it really is so, the proposition is true". Thus the proposition, all men are living beings (he would say) is true, because living being is the name of everything of which man is a name. All men are six feet high, is not true, because six feet high is not a name of everything of which man is a name'.

Propositions, however, are not always set out as formally as logic requires. Usually they take the form of 'propositions considered as sentences', as indicated a little earlier. These are compound; the first one cited includes a series of assertions and inferences from the presence of the 'world' of design and its association with intelligence. Consequently Hobbes' rule will only apply when all sentences are reduced to their simplest forms, as indicated in the five classifications that follow.

Another way of expressing it, is that a proposition consists in referring something to a class. Thus, 'man is mortal', according to this view of it, asserts that the class, 'man', is included in the class 'mortal'.

Matters of fact fall under five headings, and every proposition makes an assertion or denial corresponding to one of these five divisions: Existence, Co -existence, Sequence, Causation and Resemblance:

'This fivefold division is an exhaustive classification of matters of fact: of all things that can be believed, or tendered for belief: of all questions that can be propounded, and all answers that can be returned to them'.

'An attribute, therefore, is necessarily either an existence, a co - existence, a causation, a sequence, or a resemblance'.

We now apply ourselves to the examination of what are termed the 'five predicables'.

Classification

We have already seen the close association between proposition and names, and we now call attention to the classification of these names:

'As soon as we employ a name to connote attributes, the things, be they more or fewer, which happen to possess those attributes, are constituted ipso facto a class'.

The reader will recognize the term 'Dispensational Truth' as a familiar example of this:

'This portion of the theory of general language is the subject of what is termed the doctrine of Predicables: a set of distinctions handed down from Aristotle. The predicables are a fivefold division of general names, not grounded as usual on a difference in their meaning, that is, in the attribute which they connote, but on a difference in the kind of class which they denote. We may predicate of a thing five different varieties of class name:

'A genus of the thing, a species, a differentia, a proporium, (property) and an accident'.

The above are relative terms, for what may on one occasion be a genus, may on another be a species. For example, the word 'animal' is a genus with respect to the words 'man' or 'John', but a species with respect to the class of substance or of being. In logic, the terms genus and species are used in a more restricted sense than that in which they have been used and popularized in natural science:

'It was requisite that genus and species should be of the essence of the subject. Animal was of the essence of man; biped was not. And in every classification they (the logicians) considered some one class as the lowest species. Man, for instance, was a lowest species. Any further divisions into which the class might be capable of being broken down, as man into white, black and red man, or into priest and layman, they did not admit to the species'.

Every predictable expresses either:

- (1) The whole essence of its subject, called in logic the species.
- (2) Part of its essence called the genus, and difference, or

- (3) Something joined in its essence, called the property and accident.

Species and genus correspond to the question 'What?' e.g. 'What is Cæsar?' Answer 'A man'; 'What is a man?' Answer: 'An animal'. The same term may belong to any of the five divisions given above according to its usage. For example, the term 'red' is a genus in relation to 'pink' and 'scarlet', but a differentia when combined in the phrase, 'a red rose'. It is a property when used of the blood, but an accident when used of a roof.

Further, there are different modes of classification according to circumstances:

'Thus it suits a farmer's purpose to class his cattle with his ploughs, carts, and other possessions under the name "stock". The naturalist, suitably to his purpose, classes them all as "quadrupeds" which term would include wolves, deer, etc., which to the farmer would be a most improper classification. The commissary, again, would class them with corn, cheese, fish, etc., as "provisions"; that which is most essential in one view, being subordinate to another' (Archbishop Whately).

It will readily be seen that a great deal of controversy could have been avoided if those who participated had classified their terms clearly. This leads us to the question of definitions, with which we will now deal.

Definitions

One of the most fruitful causes of fallacy and false reasoning is lack of definition, or the use of faulty definition. 'Gentlemen, define your terms', is a wise saying that bears repetition.

Much of the criticism of the teaching for which An Alphabetical Analysis stands is so much wasted effort because of this very thing. Our critics, either through a disregard of our definitions, or the intrusion of their own into their criticism of our ministry, often beat the air. With us the terms 'mystery', 'dispensation of the Mystery', 'the prison ministry of Paul', 'Acts 28', 'Pentecost', 'hope and prize', 'new covenant', 'kingdom truth' and 'dispensational truth', have all received definition, and are used in our writings with, we believe, precision. If this is ignored, our critics must not be displeased if their remarks appear to fall upon deaf ears.

A definition signifies the laying down of a boundary, and is used in logic to signify an expression which explains any term in such a manner as to separate it from everything else. Definitions are nominal, when they establish the meaning of the word, or real when they establish the nature of a thing. A good definition states what are regarded as 'the constituent parts of the essence', and must contain 'the constituent characteristics of the concept' (a concept being the general notion or idea representative of a whole class of things, as man).

Such a definition must be clearly and grammatically expressed in unambiguous terms, and must be universally true of the defined class. It must, moreover, be reciprocal, as for example, 'A parallelogram is a four-sided figure with parallel sides'. So, in Ephesians 1:22,23, following the Greek, we read: 'And gave Him Head over all things to the church, which is

the Body of Him'. The definition 'The church is the Body' is in nowise impaired if reversed 'The Body is the church'.

If the definition is a good one the subject and the predicate must be reversible without prejudice to the sense. Several rules have been laid down for the framing of a definition:

'(1) The definition must be adequate; i.e., neither too extensive nor too narrow for the thing defined; e.g. to define a "fish" as "an animal that lives in water", would be too extensive, because many insects, etc. live in water. To define a fish as "an animal that has an air - bladder", would be too narrow, because many fish are without any'.
'(2) The definition must be in itself plainer than the thing defined. This rule includes the style in which the definition is framed as well as its truthfulness. Figurative expressions should be avoided, too great brevity may be obscure, just as prolixity may confuse. Tautology is a fault to be shunned. Thus to define a parallelogram as "A four - sided figure whose opposite sides are parallel and equal" would be tautological ... the insertion of the words "and equal" leaves, and indeed leads, a reader to suppose that there may be a four -sided figure whose opposite sides are parallel and not equal. Much is often inferred in this manner which was by no means in the Author's mind; thus, he who says that it is a crime for people to violate the property of a humane landlord who lives among them, may perhaps not imply that it is no crime to violate the property of an absentee landlord, or of one who is not humane; but he leaves an opening for being so understood'.

Many attempts at definition fail because they do not name the genus. It is no definition to say, 'So and so is a thing which' or 'So and so is when', etc. 'A thing' and 'when' do not state the genus and lead nowhere. At school, most of us learned that 'a noun is the name of anything', but this definition fails to give the genus, for it does not make clear that a noun is a word. How should we define the word 'rock'? 'A rock is anything which forms part of the earth's crust' fails because it does not name the genus. But 'A rock is a material substance which forms part of the earth's crust' would be a correct definition.

The first rule of definition is:

'A definition should not contain more than the connotation of the term in question' (Venn).

Suppose I were to define a student as 'A human being residing in an educational institution, and devoted to the pursuit of knowledge', I should violate this rule. The undue limitation of the class by the quality 'residing in an educational institute' makes the definition worthless.

A further rule is:

'A definition should not contain less than the full connotation' (Venn).

The following is an example of failure to observe this rule: 'A map is a representation of some part of the universe'. This definition fails in two respects: it lacks the word pictorial and unnecessarily includes too much, namely, 'the universe':

'This is perhaps the commonest fault of any, as we are apt to feel satisfied if our definition covers the case we have in our immediate view, and to omit to examine whether it does not also admit something else of which we were not at the moment thinking' (Venn).

'A definition must not contain the name defined', says Jevons, for by subjecting a term to definition we assume that it is not thoroughly understood, and the repetition of the unknown term cannot therefore make it known.

The following are examples of definitions faulty in this respect:

A noun is the name of anything.
Life is the sum of vital functions.

The fact that 'noun' and 'name', 'life' and 'vital' are essentially identical is sufficient to render the definition valueless:

'A definition must not be negative where it can be affirmative'
(Jevons).

The importance of all this to the student of Scripture, the teacher and preacher, requires we trust, no further emphasis. Before any article of our faith can be clearly believed by ourselves, or made known to others, it must be thrown into the form of a proposition that either affirms or denies some attribute of the subject. How can we affirm or deny if we use our terms loosely? What an incentive, therefore, to go to the Scriptures and seek true definitions that shall be neither too wide nor too narrow; that shall be reciprocal, grammatical and unambiguous. Surely every reader will feel a desire to be able thus to complete the following affirmation: God is ... Faith is ... Sin is ... Justification is ... Sanctification is ... etc. To do this is to have taken a great step toward that understanding which Scripture itself places so highly.

Propositions

We have now run over the chief elements that go to compose a proposition. Logic, strictly speaking, is occupied with proof, not assertion, but in our consideration we are free to bring forward any and all aspects of the question as to what constitutes a valid argument. Many a time the error does not lie in the mode of reasoning, but in the proposition itself and, therefore, before proceeding to give some idea of the syllogism, and its use in arriving at a 'proof', we will bring together in this study one or two somewhat axiomatic notes concerning assertions or propositions.

An assertion has reference to facts contained in a proposition. A proof discriminates between true and false propositions. Assertion, moreover, cannot be separated from the kindred study of the meaning of words, definition, and the like:

'Every proposition asserts that some given subject does or does not possess some attribute, or that some attribute is or is not (either in all, or in some portion, of the subject in which it is met with) conjoined with some other attribute'.

Let us now review the four different kinds of propositions. The first form is called the contrary. Its formula is one of the following. Either, 'All A is B' or 'No A is B'. It is obvious that the two propositions cannot both be true, and we therefore would do well to remember the axiom.

Contrary propositions may both be false. They cannot both be true. While the first item, 'contrary propositions may both be false', is obvious, it is necessary to be on one's guard, for a false reasoning sometimes assumes that while contrary propositions may both be false, one must be true. This, however, is a snare. Simply to deny that 'All A is B' does not, of necessity, admit that 'No A is B'.

Contrary propositions differ in quantity, quality, or both, and the truth or falsity of any proposition depends on the subject matter of the proposition. Subject matter may be (1) Necessary, or (2) Contingent. For example, Archbishop Whately gives the following illustration:

- (1) Necessary Matter. 'All islands are surrounded by water'. This must be so, because the matter is necessary. To say 'No islands are surrounded by water' or 'Some islands are not surrounded by water' is manifestly false.
- (2) Contingent Matter. 'Some islands are fertile': 'Some are not fertile'. These assertions are both true because the matter is contingent. If we use 'all' or 'no' with contingent matter our propositions will be false. It is necessarily true that all islands are surrounded by water; it is not necessarily true that all islands are fertile, barren, sandy, rocky, etc'.

We trust the reader will not lightly set these things aside; to keep these principles well before the mind will save from many snares. We arrive, therefore, at the following:

All affirmatives, in necessary matter, are true, and negatives false.
All universals, in contingent matter, are false, and particulars are true.
'All' and 'No', in contingent matter, render the proposition false.
Many erroneous doctrines will be found under this heading.

The second form of proposition is called the 'Sub contrary'. In this case, both positive and negative may be true; they cannot, however, both be false. We must therefore learn to distinguish these 'sub contraries' from the ordinary contraries. The formula for this proposition is 'Some A is B'. 'Some A is not B'. It is self-evident that if some A is B then some A is not B. In Colossians 1 we learn that principalities and powers are among those which have been reconciled by the cross. In the second chapter of Colossians we learn that principalities and powers were among those that were spoiled and stripped off by the cross. To use 'all' in either of these cases will be evidently untrue. We must say:

'Some principalities and powers were reconciled to God by the cross, and some principalities and powers were not reconciled to God by the cross'.

If the reader will consult the writings of those who advocate universal reconciliation, he will discover great prominence given to the passage that occurs in Colossians 1, but great reticence over the passage that occurs in Colossians 2.

We now come to what is called Contradictories. The formul' are as follows: 'All A is B'; 'Some A is not B', and 'No A is B': 'Some A is B'.

The rule to remember is that of two contradictory propositions, one must be true and the other false. If it is true that 'all men are sinners', then it is false to assert that 'some men are not sinners'. If it be true to assert that 'No men are righteous', then it is false to affirm that 'Some men are righteous'. If, therefore, we discover that the Scriptures in one place say 'There is none righteous', and in another place speak of a man as 'righteous', we are immediately aware that the word is being used in two different senses. Our proposition, therefore, needs amending, so as to read:

No men are righteous by nature.
Some men are righteous through grace.

The fourth kind of proposition is called the subalternate. The formul' for this are: 'All A is B'; 'Some A is B', and 'No A is B'; 'Some A is not B'. It stands to reason that if 'all men are sinners', then 'some men are sinners'. There can be no exceptions. Of two subalternate propositions, the truth of the universal ('all') proves the truth of the particular ('some'), but the truth of the particular ('some') does not necessarily imply the truth of the universal ('all'). This is a most important reservation, and one that is often forgotten. Because Christ has redeemed some men, it does not necessarily follow that He has redeemed all; that still remains to be proved on other grounds.

Let the reader ponder the following statements:

'Logic is the entire theory of the ascertainment of reasoned or inferred truth'.

'Inconceivability is no criterion of impossibility'.

How many put forward as a valid argument such statements as: 'It is not conceivable that a God of love should ... '. This is not an argument. It has no valid premisses, and appeals merely to sentiment, bias or sectarianism. Again, do not be misled by such a statement as the following: 'An assertion is either true or false', for some propositions are called 'unmeaning' because they do not use the term in an intelligent sense. What is true is:

'A proposition must be either true or false, provided the predicate be one which can be in an intelligent sense an attribute of the subject'.

It is because this is so, that we have devoted so much space and time to the elements that go to make up the proposition, and seeing that we, as students of the Word, find our material in the inspired words of Scripture, what a need there is, before we begin to argue, to be as sure as possible that the terms we use are fit representations of the truth as given by God.

The Syllogism

'There are three operations of the mind which are immediately concerned in Argument; which are called by logical writers: 1st, Simple

Apprehension; 2nd, Judgment; 3rd, Discourse of Reasoning' (Archbishop Whately).

Simple Apprehension refers to the act of the mind which receives a notion of an object. Such apprehension may be incomplex, as of 'a book' or 'a shelf' or complex, as of 'a book on a shelf'.

Judgment compares together two notions, and pronounces whether they agree or disagree. Judgment either affirms or denies.

Reasoning or inference proceeds from certain judgments to others founded upon them. If the process of reasoning is from particulars to generals, it is called induction. If from generals to particulars it is called ratiocination.

Modern science is largely inductive. The scientist observes some phenomenon. He gathers data, examples and parallels, until he arrives at a general principle. Such a general principle becomes one of the so-called 'laws of nature'. The 'laws' may or may not be true. There can of necessity be no finality about the process by which they are obtained, and at any moment some added discovery may upset the whole preceding calculation.

We do not, in our study of Scripture, use the inductive process so much as the deductive. We start with revealed truth, and descend from the general to the particular. The Scripture does not set out to prove the existence of God by induction. It says: 'He that cometh to God must believe that He is' (Heb. 11:6).

The syllogistic form of argument is one that can be used successfully by the student of Scripture, and we propose to give this form further examination. The Greek word *sullogizomai* that gives us the word 'syllogism' is found in Luke 20:5,6:

'And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet'.

Every argument consists of two parts: that which is proved, and the means whereby it is proved. If the conclusion is stated last, which is the strict logical form, then the means used are called the premisses, and the conclusion is introduced by the word 'therefore'. Every syllogism has three and only three terms. The conclusion is called the minor term; the predicate, the major term; and that with which each is separately compared, in order to judge whether each agrees or not, the middle term.

Every syllogism has three, and only three, propositions. The first proposition is the major premiss, in which the major term is compared with the middle term; the second proposition is the minor premiss, in which the minor is compared, again with the middle term. And in the third proposition, the minor term is compared with the major. An example will perhaps make the syllogistic form of reasoning clearer:

Light is contrary to darkness.
Sunshine is light; therefore
Sunshine is contrary to darkness.

The ambiguous middle term.

Light is contrary to darkness;
Feathers are light; therefore
Feathers are contrary to darkness.

The inaccuracy arises out of the fact that the word 'light' has two meanings; and shows most forcefully the necessity for a definition of terms before an argument is begun.

The undistributed middle term

White is colour;
Black is colour;
therefore Black is white.

Here the use of the word 'colour' is misleading.

The illicit process of the major

All quadrupeds are animals;
A bird is not a quadruped; therefore
It is not an animal.

This is a case of the illicit process of the major term, and the inaccuracy arises from the employment of the whole of the term 'animal' in the conclusion, when only a part of it has been employed in the premisses. 'No term must be distributed in the conclusion which was not distributed in one of the premisses'.

From negative premisses nothing can be inferred

A fish is not a quadruped.
A bird is not a quadruped.

No further step can be taken. If one premiss be negative, the conclusion must be negative.

There are nineteen forms or figures in which syllogisms may appear, but all valid argument admits of being stated in the first of these figures with its four moods. As we are not writing for students of logic, but simply to help the student of Scripture, we shall not burden the reader with an explanation of these nineteen figures, but will deal only with the first of them.

The first mood is suited to the discovery or proof of the properties of a thing. Its construction is as follows:

All B is C ... All Scripture is inspired (2 Tim. 3:16).
All A is B ... Paul's epistles are Scripture (2 Pet. 3:16).

Therefore

All A is C ... Paul's epistles are inspired.

The best illustration of this mood is three concentric circles, the largest being C, the next B and the smallest A.

The second mood is suited to the discovery or proof of the distinctions that exist between things. Its construction is as follows:

No B is C ... 'The Mystery' is not revealed in the Old Testament.
All A is B ... 'Gentiles in heavenly places' is part of 'the Mystery'.

Therefore

No A is C ... 'Gentiles in heavenly places' is not revealed in the Old Testament.

Here we must imagine two concentric circles B and A with one separate circle C standing apart.

The third mood is suited to the discovery or proof of instances and exceptions. Its construction is as follows:

All B is C ... The doctrine of redemption belongs to the whole Bible.

Some A is B ... Some of the teaching of the Mystery is the doctrine of redemption.

Therefore

Some A is C ... Some of the teaching of the Mystery will be found in the Bible.

It will be seen that this form of argument is adapted to exceptions. As a revelation, the Mystery does not form a part of all Scripture, but belongs to the prison ministry of Paul. There is need, however, to distinguish between the doctrinal basis which it shares in common with other callings, and that dispensational superstructure that constitutes its distinctive feature.

The fourth mood is suited to the discovery of the exclusion of different species of a genus. Its construction is as follows:

No B is C ... No covenants are found in the Mystery.
Some A is B ... Some Scriptural blessings are new covenant blessings.

Therefore

Some A is not C ... Some Scriptural blessings are not found in the Mystery.

These four forms constitute the four moods of the first figure of the syllogism, and, as all propositions may be reduced to one or other of these forms, we shall not pursue the matter further. 'If an argument can be analysed into these forms, and you admit its propositions, you are bound in consistency to admit the conclusion' (Minto).

The axiom of the syllogism has been expressed in many ways; perhaps the easiest is the following: 'What is said of a whole, is said of every one of its parts'. If you admit that a leaf is in a book, and that the same book is in your pocket, you admit that the leaf must be in your pocket also.

We can quite understand that the foregoing pages may prove very unattractive to some of our readers. We can only treat our subject by stating the facts and giving examples; and this we have done with as few technical terms as possible. It would make the matter clearer to the reader if he would himself compose a few examples of each of the four moods here given, if possible visualizing them in diagram form, using concentric, separate and interlocking circles. We now leave the syllogism for other features that we trust will prove of service in the quest of understanding.

The Fallacy

An example of fallacious reasoning

Before embarking upon any classification of fallacies, we would seek to interest the reader and prepare the way by considering one or two examples of fallacious arguments that bear upon the teaching of Scripture and touch upon subjects of great interest to all who in any measure endorse the teaching of An Alphabetical Analysis.

We therefore draw attention to the 'unsound mode of arguing, which appears to demand our conviction, and to be decisive of the question in hand, when in fairness it is not', that is found in the pamphlet entitled: Is Conditional Immortality True? (by F. W. Pitt).

The pamphlet opens with an attempt to prejudice the reader against the doctrine of Conditional Immortality, by associating it with Evolution:

'It is a remarkable fact that with the advancement of the Darwinian Theory of Evolution the doctrine of annihilation became popular'.

No attempt is made to justify this association; it is left to work upon the sensitiveness of the believer. A further appeal to prejudice is the substitution without comment or explanation of the word 'annihilation' for 'conditional immortality'.

The next paragraph reads:

'When belief in the fall of man was widely abandoned and a more or less materialistic view of his nature was adopted, a restatement of the doctrine of eternal punishment followed as a matter of course'.

Again, this creates a prejudice and would lead the uninstructed to imagine that the doctrine of Conditional Immortality denies the fall of man, an inference which would be completely false.

Again, the author writes:

'It would be difficult to find a pamphlet written by opponents of eternal punishment which does not prejudice its argument by the suggestion that it is inconceivable that a loving, heavenly Father will punish His children with endless torment'.

We can at least find one pamphlet that makes no such appeal -- our own pamphlet entitled: Hell, or Pure from the blood of all men. Moreover, it is not the teaching on either side that a loving, heavenly Father punishes 'His children', either by destruction or by eternal torment. He punishes the unsaved.

Further, the author writes:

'Without going to the Word of God, even for its terms, Conditionalists have decided that, since the Fall, man has in his nature no element which survives death'.

Anyone who is acquainted with the work of Edward White, Canon Constable and J. R. Norrie, to mention only three names, will know that the above statement is not true to the facts.

The appeal to prejudice continues throughout the pamphlet. 'A hesitating support'; 'texts are bent to the theory'; 'figures are manipulated'. Such expressions as these appear in its pages without reference, proof or support.

Another phase of prejudice is illustrated by further statements on pages 5 and 6. Mr. Pitt writes:

'It is impossible to believe the Scriptural truth of the Atonement and the doctrine of Conditional Immortality at the same time'.

And the reasons given are as follows:

'The Conditionalist must be wrong, because if Christ did substitutionally die for sinners, He was annihilated'.

'When we argue that Christ must have been annihilated, if annihilation is the penalty of sin, the Conditionalist retorts that He must suffer endless torment, if that is what the unsaved sinner is to endure'.

Mr. Pitt cannot see the perfect fairness of this retort; the argument that condemns the Conditionalist condemns him also, but prejudice prevents him from realizing it.

Throughout this pamphlet we find illustrations of another type of false argument, which is very common in controversy -- the process of putting words and phrases into the mouth of one's opponent and then condemning him. Advocates of Conditional Immortality quote the words, 'The wages of sin is death': Mr. Pitt puts into their mouths the word 'annihilation'. If death were not followed by resurrection, then death would approximate to annihilation; but the latter term can only rightly be used of the second death, for Conditionalists universally acknowledge the teaching of Scripture concerning a resurrection of both just and unjust.

Another weak point in the pamphlet is the way in which 'authorities' are introduced. On page 6 we read:

'Montgomery says in an exquisite concentration of truth, "It is not all of life to live; not all of death to die"'. .

And on page 7:

'The spirit returns to God Who gave it, not to be "merged in the ocean of eternal energy" as Spencer, a high priest of materialism, says, "but to some abode appointed by God"'. .

Strictly speaking, what was said by Montgomery or by Spencer, the high priest of materialism, is irrelevant; we are only concerned with 'What saith the Scriptures?'

The following paragraph might almost serve as a classical example of the creation of prejudice in the writer's favour:

'"Absent from the body" -- "Present with the Lord". To make this passage fit their theory, Conditionalists say that "Present with the Lord" means present with Him after the resurrection. The context, however, is quite clear in its reference to the disembodied state. Taken as it is written, it leaves no doubt that the only reason for its perversion is that it is fatal to the annihilation theory' (page 12).

On page 9, the writer, speaking of this same passage, refers to 'the statement that absent from the body is to be present with the Lord'. After, therefore, misquoting the passage twice, Mr. Pitt has the temerity to speak of taking it 'as it is written'. Moreover, he appeals to the context, not by quoting it, but by assuming that it refers to 'the disembodied state'. It will be found, however, that the context speaks of not desiring to be 'unclothed', but 'clothed upon', that 'mortality might be swallowed up of life'. Surely this reference is not to 'the disembodied state' (as 1 Corinthians 15:53,54 clearly teaches). The passage as it is written in 2 Corinthians 5:8 is as follows:

'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord'.

How, in face of the context, it 'is quite clear in its reference to the disembodied state', we are quite unable to understand.

Another example of prejudice is the following:

'Christians who have a firm hold on the blessed hope of the Lord's Second Advent will scarcely need to be warned that it is impossible to believe both in Conditional Immortality, and the Rapture of the Saints'.

Mr. Pitt is difficult to follow; he commences with the Second Advent, but diverts immediately to the Rapture of the Saints, a different, though a related subject. That Conditionalism and belief in the Second Advent can go together is evident by the full title of the Mission that stands for Conditionalism in this country:

The Conditional Immortality Mission --
International

(For Life And Advent Testimony)

'This mission was established to bear testimony by press and platform to (1) the plenary inspiration and integrity of Holy Scriptures, (2) the full atonement of our Lord Jesus Christ; (3) life in Christ alone; that is, that life is not inherent in man, or in any part of him, but is the free gift of God, through Jesus Christ, to all believers, and (4) the pre -millennial Advent of Christ to reign over restored Israel and all nations'.

While it is true that believers hold varying views as to what constitutes 'a firm hold on the blessed hope of the Lord's Second Advent', and as to the 'Rapture of the Saints', it is clear that Mr. Pitt's statement quoted above is contrary to the facts.

On page 15 comes the final instance of prejudice:

'It must suffice in a pamphlet to establish from Scripture the undeniable fact that the spirit of man is conscious after his body has been laid in the grave'.

The reader whose critical calibre is such as to have been misled by the discussion of 2 Corinthians 5:8 quoted above, will probably believe that Mr. Pitt's pamphlet is really packed with overwhelming proofs. It contains not one; yet such is the mind of man, that reasoning like this can pass for truth, which is absolutely deplorable.

We consider this pamphlet an example of what to guard against in controversial literature.

A fallacy has been defined as follows:

'Any sound mode of arguing, which appears to demand our conviction, and to be decisive of the question in hand, when, in fairness, it is not' (Whately).

The proverb of the world, 'If you give a dog a bad name, you might as well hang it' is often illustrated in controversial writings. A common type of 'argument' which appeals not to the reason but to the weakness and prejudice of men, is the invention of evil -sounding names with which to describe one's opponent, or his teaching. The very words 'Bullingerism' and 'Dispensationalism' are calculated to prejudice the reader; and to this is added the prefix 'ultra'. Most men desire to avoid extremes, and when any system of doctrine is described by one whose words have weight by virtue of his position in Christian witness, not only as an 'ism', but as 'ultra', the question is almost settled before its investigation has commenced.

Dr. E. W. Bullinger was a prolific writer, he expressed himself simply and earnestly. Most of his literary output is still accessible, but Mr. Hoste makes practically no quotation from his works, preferring to interpret Dr. Bullinger himself. This method is not just, and certainly would not be allowable in a court of justice.

The special feature, however, to which we draw the reader's attention is the subtle way in which Mr. Hoste implies that Dr. Bullinger must be held responsible for the doctrine of 'Universal Reconciliation', knowing full well that the more convinced his readers become of the error of 'Universalism' as he exposes it, the more they will feel convinced of the error of so -called 'Bullingerism'. Mr. Hoste writes:

'Whether Dr. Bullinger was what is known as Orthodox, or as Annihilationists used to claim, one of themselves, or a Universalist is difficult to determine, for he never as far as I know came out into the open, or declared unequivocally what he was ... He might, however, have been a Universalist, for a considerable and militant section of his followers in the U.S.A. are Universalist in all but name, and so far

are in conflict, I understand with the followers of Dr. Bullinger's dispensationalism in the British Isles'.

In spite of the fact that Dr. Bullinger has actually expressed his views on the question of 'Universal Reconciliation', the suggestion that 'he might have been a Universalist' is taken as sufficient to warrant the inclusion, under the heading of 'Bullingerism', of doctrine, which he, in fact, repudiated. 'He might have been' -- and then an exposure of Universalism, under the heading, Bullingerism and Ultra -Dispensationalism. In view of these facts, we feel it incumbent upon us, for the sake of truth, and because of the regard in which we must ever hold the name of Dr. Bullinger, to quote one or two statements of his from Things to Come:

'It is news indeed to hear that we believe in the "Universal Fatherhood of God, universal restoration", and the "purgatorial process". Such charges must come, not from ignorance, but from malice; and is a clear and open breach of the ninth commandment ... we fear the lie has too good a start ever to be overtaken and crushed: and it is too good a weapon for our opponents, to expect them to abandon very readily. "The day will declare it"' (Vol. xvi, 84).

'Like most other objectors to our teaching, you will note that they object to what we have never said ... Pages have been written against us for teaching so -called "soul sleep" an expression we again say we have never used. It is easier to do this than answer what we have said, and it is more effective of course, because it makes people believe we have said it' (Vol. xvi, 143).

'A Disclaimer. Re the advertisement of Unsearchable Riches in our last issue, it was entirely due to a mistake between ourselves and our advertising agent. Some of our friends have felt aggrieved; but we hope that both they and others will have fuller confidence in us for the future' (Vol. xviii, 132).

'Reconciliation. If the word "destruction" has any meaning (see Psa. 145:20), how can what is destroyed be conciliated or reconciled? ... There is conciliation on God's part toward the sinner in virtue of the Substitute which He has provided and accepted, but there is an "everlasting destruction" not some future reconciliation, for those who refuse to believe Him' (Vol. xix, 11).

This last statement was made in January, 1913, and on June 6th of that year Dr. Bullinger died.

With the rest of Mr. Hoste's criticism of 'Bullingerism' which leaves Dr. Bullinger's writings for our own, we are not very much concerned. The critic's ignorance of the full scope of our teaching in Things to Come, The Berean Expositor, and our other publications enables him to point out apparent discrepancies in the use of the term 'Prison Epistles'. How either the First Epistle to Timothy, or that to Titus, can be called 'a prison epistle' we cannot well understand. That they were written after Acts 28 and reveal the state of the church after its inception and before the 'departure' of 2 Timothy, we have certainly taught. However, we are not writing this article to vindicate our consistency, but to illustrate another aspect of the logical term, 'fallacy'.

The reader should cultivate the habit of 'seeing through' emotional words such as 'Ultra -Dispensationalism'. He should refuse to be swayed by appeals to prejudice or fear. He should demand that a man be permitted to

speak for himself, and not allow his critic to assume the roles of judge, witness and executioner as well.

The two concrete examples we have given must suffice to illustrate the value of learning all that is possible of the many fallacious modes of argument that the reader may encounter. We hope that the help derived may justify any tediousness in the explanation of a rather difficult theme.

Fallacies classified

Aristotle divided fallacies broadly into two sections: 'Verbal' and 'Non-verbal'.

Of the first class, which are not much more than verbal quibbles, he names six varieties:

(1) Ambiguity of words. This is met by clear definition.

(2) Ambiguity of structure. Minto gives as an illustration:

'What he was beaten with was what I saw him beaten with: what I saw him beaten with was my eye; therefore what he was beaten with was my eye'.

Under this heading would come the misinterpretation of figures of speech, and the taking literally of what is meant figuratively, e.g. 'This is My body'.

(3) Illicit conjunction. Minto gives as illustration:

'Socrates is good. Socrates is a musician. Therefore Socrates is a good musician'.

Here two items are joined together in the conclusion that have no necessary or logical relationship.

(4) Illicit disjunction.

'Socrates is a good musician. Therefore he is a good man'.

Of course this does not necessarily or logically follow. Some good musicians have been notoriously bad men.

(5) Ambiguity of pronunciation. We remember the following incident that illustrates this class of fallacy:

A little boy attended school for the first time, and was told to sit in a seat until he could be attended to. After a while he began to cry; upon being questioned as to his trouble, he exclaimed, 'I was told to wait here for the present, and it has not come'.

This form of fallacy often depends on the confusing of verb and noun, which may both sound alike.

(6) Ambiguity of inflexion. This is more likely to occur in a language rich in inflexions than in one in which they have been largely eliminated as in modern English.

Turning to Aristotle's second division, we note the following cases of 'non-verbal' fallacy:

(1) The fallacy of double question. The standard example of this is the question: 'How long is it since you left off beating your wife?' Many a person who objects that he has not received a 'straight answer' to his question, has really fallen into this fallacy. For example, one who is ignorant of the fact that we distinguish between the phase of the hope which is taught in 1 Thessalonians 4 and that which is taught in Colossians 3 may be surprised that we cannot return a 'straight answer' regarding 'the rapture' and other related subjects. To require a plain 'Yes' or 'No' for an answer, may often be an unjust demand.

(2) The fallacy accidentis. This fallacy consists in obtaining assent to a statement with a qualification, and then proceeding to argue as if no qualification had been made, and vice versa. A common example of this fallacy is the use of the statement that 'the letter killeth'. This being agreed, the argument proceeds to discountenance all verbal study, use of concordances, study of grammar, etc., a conclusion which is entirely false.

(3) The fallacy called non-sequitur. When reviewing the pamphlet on Conditional Immortality on page 377, we drew attention to the prejudice introduced in the opening paragraph:

'It is a remarkable fact that with the advancement of the Darwinian Theory of Evolution the doctrine of annihilation became popular'.

It may be a fact that these two doctrines advanced together, but what is not a fact is that the one grew out of or was caused by the other. The mind of the reader, however, is intentionally led to assume that such is the case. Many other things, some good, some bad, became popular at the same time, but only some of them were related as cause and effect. We must, therefore, be on our guard, lest we allow our minds to be persuaded that because two events are stated in sequence, they are necessarily related as cause and effect.

Shakespeare puts into Hotspur's mouth a sound refutation of this type of fallacy:

Glendower. 'At my nativity,
The front of heaven was full of fiery shapes,
Of burning cressets; and, at my birth,
The frame and huge foundation of the earth
Shaked like a coward'

Hotspur. 'Why, so it would have done at the same season, if your mother's cat had but kittened, though yourself had never been born' (Henry IV, Part 1, Act 3, Scene 1).

Many superstitions, faith in certain remedies, and other common beliefs are examples of this false type of reasoning.

(4) The fallacy called petitio principii (or surreptitious assumption). The common name for this form of fallacy is 'begging the question'. One can easily fall into it, as for example: 'If one should attempt to prove the being of God from the authority of Holy Writ' (Whately).

Arguing in a circle is another form of the same fallacy. It assumes what is awaiting proof. For example, to the question, 'How do you find the velocity of light?' the reply might be given, 'We find that from the distance of the stars'. If the questioner continued, 'How do you know the distance of the stars?' and the reply was, 'We know that from the velocity of light', the whole process would simply be arguing in a circle.

English lends itself particularly to the fallacy of 'begging the question' as it abounds in synonyms derived from several languages. A writer who begins in plain Anglo-Saxon, and proceeds in language derived from Latin, should be watched, for he may be telling you nothing, when he appears most erudite. If, for example, he says that 'life is a vital force', he has merely repeated the idea of 'life' in two languages.

(5) The fallacy called ignoratio elenchi is simply arguing beside the point, distracting the attention by irrelevant considerations. We quote Minto here:

'We should hold the point clearly in our minds, and watch indefatigably for corroborating propositions. But none of us being capable of this, all of us being subject to bewilderment by a rapid whirl of statements, and all of us biased more or less for or against a conclusion, the sophist has facilities for doing two things -- taking for granted that he has stated the required premisses *petitio principii* and proving, to perfect demonstration something which is not the point in dispute, but which we are willing to mistake for it'.

John Stuart Mill gives the following classification that may prove useful in further studies regarding fallacies:

Of Simple Inspection				
From		(1)	F. A Priori.	
Evidence	Inductive F.	(2)	F. Of Observation.	
Distinctly		(3)	F. Of Generalization.	
Conceived.	Deductive F.	(4)	F. Of Ratiocination.	
Of Inference				
From		(5)	F. Of Confusion.	
Evidence				
Indistinctly				
Conceived.				

The fallacy a priori is the argument from cause to effect. The fallacy of observation is illustrated by the excitement caused when an 'Old Moore's prophecy' comes true, and the complete non-observation of the scores of 'prophecies' that never approach fulfilment. The fallacy of generalization we have considered under the heading Non-sequitur ('It does not follow'). The fallacies of ratiocination are examples of faulty logic. The fallacies of confusion we have already dealt with under various other items.

We shall have to deal with this important phase of our study again, approaching it from other angles.

Some Elements of Crooked Thinking

Robert H. Thoules, in his book *Straight and Crooked Thinking*, has rendered a great service in the cause of truth by exposing some of the elements of crooked thinking that play a considerable part in controversial speaking and writing. In this study we shall follow, fairly closely, the outline he has given at the end of the book, together with many of his own illustrations.

(1) The use of emotionally toned words. We must be on the look -out for the difference that exists between 'objective' and 'emotional' meanings; if we are not, we are likely, without our knowing it, to be swayed by prejudice. Thoules gives the well -known example of the declension of the word 'firm': I am firm, thou art obstinate, he is pig -headed.

Professor Charlton has rightly pointed out, however, that emotionally toned words have their proper place, especially in poetry. Take for example the lines of Keats from *The Eve of St. Agnes*:

'Full on the casement shone the wintry moon,
And threw warm gules on Madeline's fair breast'.

Notice the emotional value of the words 'casement', 'gules', 'Madeline', 'fair' and 'breast'. 'Gules' is the name used in heraldry to signify red. 'Casement' conjures up an element of romance. Thoules rewrites the lines, substituting plain words for emotional ones, that we may appreciate the difference:

'Full on this window shone the wintry moon,
Making red marks on Jane's uncoloured chest'.

In the exposition of Scripture, we must be on our guard against emotional words, lest the truth suffer in consequence. Let the reader turn to the Gospel according to Matthew or Mark, and read the record of the Crucifixion. Then let him imagine what a chapter Dickens would have made of it, and whether it could possibly have been read aloud.

Politics is a fruitful field for the development of emotionally charged words. For instance, 'a fluent and forcible speech delivered by one of our party is eloquent; a similar speech by one of the opposite party is rodomontade'.*

* Vain boasting (from the boastful character of Rodomonte, in the *Orlandie Furioso* of Aristo).

Ruskin's comment upon Whistler's *Nocturnes*, provides another example:

'I have heard and seen much of cockney impudence before now, but never expected to hear a coxcomb ask two hundred guineas for flinging a pot of paint in the public's face'.

The emotional tone of the words 'cockney', 'coxcomb' and 'flinging a pot of paint' is very strong; and the passage is utterly unworthy of that master of good English, and champion of good art, John Ruskin.

Let us not lose the power to speak, write, and think with plain words. All genuine feeling demands adequate expression, but even genuine feeling is neither proof nor evidence. The words 'I feel' often introduce serious error:

'When we catch ourselves thinking in emotional phraseology, let us form the habit of translating our thoughts into emotionally neutral words'. Look at the following list of words, both having much the same meaning when reduced to cold fact, but likely to have very different effects upon the mind of the ordinary reader unless he is prepared:

'The spirit of our troops'.	'The mentality of the enemy'.
'Their unquenchable heroism'.	'Their ponderous foolhardiness'.
'Summary execution'.	'Base assassination'.
'Wise severity'.	'Atrocity'.
'This fluent and forcible speech'.	'This rhodomontade of extremists'.
'These practical proposals'.	'This suggested panacea'.

(2) A sophisticated formula. A fairly common way of avoiding or ignoring a sound refutation of an extreme position, is to say that 'the exception proves the rule'. How often has valuable evidence been disposed of by a solemn quotation of this equivocal formula. Yet, if we thought for a moment about it, we could hardly fail to realize the falsity of the whole argument. If there be an exception, then the rule ceases to be universal. We have been misled in allowing ourselves to be persuaded that the verb 'to prove' necessarily means 'to prove true'. It does not necessarily mean that; and in this case it means 'to test' whether the statement under consideration be true or false. If there is an exception, that exception proves the rule to be false.

(3) The power of suggestion. It is a psychological fact that if statements are made again and again in a confident manner without argument or proof, the hearers will tend to believe them quite independently of their soundness, and of the presence or absence of evidence for their truth.

If any reader doubts the power of 'repeated affirmation', let him think of the great business houses who spend thousands of pounds annually in placarding the country with advertisements; or of the practice, in 'faith - healing' campaigns, of getting the assembly to sing the same choruses until they are all rocking to and fro and emotionally plastic. We earnestly plead with any who are responsible for meetings resolutely to forbid this unhealthy practice.

Another method of gaining an unfair victory is that of 'suggestion by prestige'. This may take the form of the use of imposing titles, or reference to one's qualification or years of study. While we must, as believers, render to all their due, we must resolutely withstand any attempt to overwhelm the argument by mere prestige. Truth is independent of the channel through which it comes. Mere years of study may mean mere years of bias; and even the world has the proverb, 'No fool like an old fool'.

We do not intend here to give all the examples of 'crooked thinking' that Thoules includes in his book; we will only add one or two more, without attempting to comment upon them:

- (4) Making a statement in which 'all' is implied, but some is true.
- (5) Proof by selected instances, and by inconsequent arguments.
- (6) The appeal to mere authority.
- (7) The use of generally accepted 'tabloids' of thought.
- (8) Argument by imperfect and by forced analogy.

This is but a selection from a list of thirty -four dishonest or fallacious types of argument. The last, dealing with analogy, is of great importance.

We should like to remind the reader of an obvious but important fact. The mere possession of a chart of physical exercises is not of any service to its owner unless he puts them into practice. In the same way, the mere fact that fallacies in argument have been tabulated and illustrated in these pages will not be of much use to the reader unless he personally puts this knowledge into practice. He should therefore study articles both from the newspaper, and from current literature (including subjects in this Analysis) with a view to detecting any of the fallacies which have been enumerated in this series.

The Importance of Analogy

After we have traversed the subject of logic and its place in the search for truth, after we have realized the fact that definitions, propositions, syllogisms, etc., are all important, we nevertheless shrink from the idea of never speaking, writing or reasoning except along the formal lines of pure logic. Such would be impracticable and most wearisome, and as a matter of fact has not and never will be practised. The guiding principle of life, said Bishop Butler, is 'probability'. It is not mathematically certain nor absolutely sure that the sun will rise tomorrow, yet who is there that does not act as though it were a certainty? When we start on a railway journey, we do not, and we cannot, stay to inquire whether the signalmen are on duty, the driver experienced, the railway authority faithful to its contracts, or that the station to which we travel actually exists. Probability is so allied to human experience as to amount to moral certainty.

When we come to the investigation of spiritual things, there is no other means of imparting knowledge, or of discovering truth, than by probability. The scientist cannot see God through telescope or microscope, but the very existence of a scientist is the surest proof that a greater intelligence than his own exists. In the Book of Wisdom 13:5 we read:

'For by the greatness and beauty of things created, the Maker of them is judged of proportionably'.

Now this word 'proportionably' is analogos in the original, and the word analogia is found in Romans 12:6 in the phrase 'the proportion of faith'. In its primary sense and use, analogy belongs to mathematics, and indicates the equality of ratios, which we usually speak of as proportion, and use the formula: As A:B; C:D (as A is to B, so C is to D). In mathematics there is no room for 'probability'. There is no possibility of doubt that: As 3 is to 4, so 6 is to 8, or 9 is to 12.

Again, it is most important to recognize that in 'proportion' we are not dealing with 'resemblance', but with relation. There is no resemblance, says the proverb, between chalk and cheese, nevertheless the proportion remains the same, whether by ABCD we mean cheeses and chalks or chalks and cheeses. The importance of this fact will be demonstrated later, but many an absurdity has passed for valid reasoning that has confused resemblance with relationship even among those believers who have learnt something of the truth concerning the Body of Christ, for some absurd conclusions have been drawn from the title 'Body' through failure to appreciate this distinctive character of analogy.

Martin F. Tupper in his Proverbial Philosophy has one or two lines on analogy that are helpful:

'The wonderful all -prevalent analogy that testifieth one Creator,
The broad arrow of the Great King carved on all the stores of His
arsenal'.

'The mind and the nature of God are shadowed in all His works,
And none could have guessed His essence, had He not uttered it
Himself'.

'For we learn upon a hint, we find a clue,
We yield an hundred -fold; but the great sower is analogy'.

'Analogy is milk for babes, but abstract truths are strong meat;
Precepts and rules are repulsive to a child, but happy illustration
winneth him:

Dimly will he think of his soul, till the acorns and the chrysalis have
taught him;
He will fear God in the thunder, and worship His loveliness in flowers;
And parables shall charm his heart, while doctrines seem dead mystery;
Faith shall he learn of the husbandman casting good corn into the soil;
And if thou train him to trust thee, he will not withhold his reliance
from the Lord'.

'Wherefore it is wise and well to guide the mind aright,
So to talk of spirit by analogy with substance;
And analogy is a truer guide, than many teachers tell of,
Similitudes are scattered round to help us, not to hurt us;
Moses, in his every type, and the Greater than Moses, in His parables,
Preach, in terms that all may learn, the philosophic lessons of
analogy;
And here, in a topic immaterial, the likeness of analogy is just'.

These words set an analogy very high in the realm of teaching, and one has only to ponder the subject, and to search one's own experience, to find abundant confirmation. Many a discovery has been brought about by analogy. Christopher Columbus discovered America by analogy. Many of his conclusions proved false, but some were true and led to results undreamed of. By analogy, the ball and socket joint in the human skeleton led Stephenson to effect a great improvement in his locomotive engine.

The Definition of Analogy

The limits of the validity of argument by analogy are subjects of long-standing controversy. Varying conclusions have been reached, according to the state of mind of the times, and the approach to the subject, whether philosophical, mathematical or religious. We are chiefly concerned here with the use of analogy in the things of God and His revelation, and we need not therefore take up valuable time and space in dealing with the history of the controversy. Whately, speaking of analogy, writes:

'Two things may be connected together by analogy, though they have in themselves no resemblance, for analogy is the resemblance of ratios or relations. Thus as a sweet taste gratifies the palate, so does a sweet sound gratify the ear, hence the word sweet is applied to both, though no flavour can ever resemble a sound in itself'.

Even Whately's use of the word 'gratify' is an example of the analogous in language, for 'gratify' indicates 'gratitude', and the giving of thanks. It is used here figuratively, and of course rightly, for it is a false conception of truth and truth-telling to imagine that figurative language is not true. Indeed, the opposite is often the case; a figure of speech is often more true to the inner fact than any amount of 'plain unvarnished speech' (to use another figure). However, in spite of the attempt on the part of Whately to limit analogy to relations, it will be found in ordinary use that:

'Some identity of nature is always postulated in every analogy, as in the instance just given both "hearing" and "tasting" are sensations'.

When we turn to the Scriptures, we find that analogy is largely associated with what is called anthropomorphism, that is, the ascription of human passions, actions and attributes to God. The Hebrew name for this figure was Derech Benai Adam, 'The way of the sons of men'; the Latin name is Condensio, indicating the condescension of the infinite God, Who for the enlightenment of His creatures reveals Himself under human symbols and figures. We will not here turn aside from our theme to deal with the place of figures of speech in general; for the moment we must consider the connection between analogy, anthropomorphism, and revealed truth:

'That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse' (Rom. 1:19,20).

This verse shows without question that something may be known of God by analogy; enough to make idolatry inexcusable. The question, however, that attracted the close scrutiny of the 'Schoolmen' was how far anthropomorphism could be justified in the things of God. Anthropomorphic statements cannot be taken literally; yet they cannot be summarily dismissed. We read in the Scriptures of the face, the eyes, the ears, the hands, the fingers, the nostrils, the heart, and the bowels of God. To accept the statements literally would be manifestly false and unscriptural; and to justify them logically and philosophically is a task that cannot be easily accomplished.

One result of the Schoolmen's study was the emergence of the fact that language must be distinguished by a threefold usage. It can be used (1) univocally, (2) equivocally, and (3) analogically. A word is used univocally when in two or more propositions it conveys precisely the same meaning. It

is used equivocally when it is used in entirely different senses. It is used analogically when it is employed because of the connection observable between two relations. For example:

The Wisdom of God. This cannot be a univocal use of the word wisdom, because that would mean that God's wisdom was neither more nor less than man's wisdom, which is false. It cannot be equivocal, for in that case it would convey nothing to the mind. If God's wisdom had absolutely nothing in common with man's, human language would be entirely unfit for the purposes of revelation. The expression 'the wisdom of God' is employed analogically, for there is something in common between the wisdom of man and the wisdom of God. What is partial, limited and incomplete in man, is perfect and infinite in God.

Some have attacked the validity of analogy through mistaking analogy for metaphor. Metaphor expresses an imaginary resemblance, but analogy expresses a real resemblance. For example, 'All flesh is grass' is a metaphor. There is an imaginary resemblance between 'flesh' and 'grass' that justifies the figure. 'I am the door' is a metaphor. 'This is My body' is a metaphor. What deplorable superstition and error have resulted from the regarding of this metaphor as a reality. Neither the bread used by the Lord Himself, nor that which has been used since by His disciples through the ages, has ever been anything but bread. Analogy, however, implies a real resemblance. Power, personality, presence, mean something real, whether spoken literally of man or figuratively of God.

Our next problem, therefore, is to consider how the anthropomorphic terms of Scripture are to be received, and what provision God has made for the true and full use of analogy. One word in conclusion. We have entitled this section, The definition of analogy. Strictly speaking, however, analogy is extremely difficult to define. Bishop Butler, whose Analogy is well - known, refused to attempt its definition, and proceeded rather to its application. We must not be taken to task for attempting something that greater minds have avoided; we use the word 'definition' in a loose sense, and not in a strictly logical one.

Analogy, and the Image of God

In our study of the underlying principle of analogy, we have advanced from the severely mathematical conception (set forth by the symbols A:B, C:D) to a consideration of the anthropomorphic language of revelation. It will be necessary, before we go further, to consider the objections to, and the justification of this use of human terms to set forth the divine.

Many readers will be acquainted with the philosopher's charge against religion, and its use of the human to express the divine:

'The lions, if they could have pictured a God, would have pictured Him in fashion like a lion; horses like a horse; the oxen like an ox'.

The implication is that man has pictured God as a gigantic man, and consequently thinks of Him in terms that are human raised to a superlative power. There is some truth in this gibe of the philosopher; but it is only half the truth, which as Tennyson puts it, may be 'ever the blackest of lies'.

We must now turn our attention to the following questions:

- (1) Is man specially constituted to embody in a small degree that which is great in the Lord?
- (2) Does the Scripture warrant the use of human terms in explanation of the divine?
- (3) What do we mean by personality? Is God a person?

Let us take first the question of personality. What is a person?

'A person is a self -conscious and self -determining individual, the source from which thought and conduct radiate' (Author unknown).

Kant's definition, although it has been modified and improved, remains the basis of all modern philosophy of personality, and is true. An animal may be conscious, but not self -conscious, and so has no personality. 'Persons, as opposed to things, are individual, conscious, intelligent and free'. Personality is conscious of its own existence, can reflect upon itself, and can speak of 'I'. Personality may be expressed in the phrase: 'I think, therefore I am'. Everything in life and experience is open to question and doubt, except the individual personality of the questioner:

'Our being with its faculties, mind and body, is a fact not admitting of question' (Dr. Newman).

'Personality is the only thing that is real, not related or derived' (Prof. Green).

'Perfect personality is in God only: to all finite minds there is allotted but a pale copy thereof' (Lotze).

It comes to this, therefore, that man, being a person, can say 'I am'. We are immediately reminded that when God revealed Himself to Moses, it was this special emphasis upon personality that was prominent. No attributes such as goodness, righteousness, holiness are introduced; but simply unlimited individuality -- 'I Am':

'And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you' (Exod. 3:14).

Analogy in natural science suggests a personality. The evidence of design suggests a designer; the evidence of a plan suggests an intelligence. And the Scriptures fully endorse this approach to truth:

'Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see?' (Psa 94:7 -9).

To fail to see the force of this argument is to lack understanding, and to be like a 'brute' beast. This analogy is at the bottom of all right reasoning, and, as we have seen from Romans 1:19,20, it left the heathen without excuse.

In the moral realm, analogy brings us nearer. Everything points to the Person, although it does not actually bring us into living contact with Him. This final living contact demands more than nature or morals can supply. Not only should we appreciate the place of anthropomorphic teaching concerning God, but we should also realize something of what may be termed the

theomorphic, in man. The words of Martineau are pertinent in this connection:

'There are but three forms under which it is possible to think of the ultimate or immanent principle of the universe, Mind, Life, Matter. Given the first, the universe is intelligently thought out; given the second, it blindly grows: given the third, it mechanically shuffles into equilibrium. We are rational, we are alive, we have weight and extension'.

'It is from our microcosm that we have to interpret the macrocosm'.

'The severest science is in this sense, just as anthropomorphic as the most ideal theology'.

Earlier in this study we drew attention to two facts:

- (1) Reasoning is impossible apart from definition, and definition is impossible without affixing names.
- (2) Adam manifested this essential attribute of intelligence by naming all the animals that passed before him (Gen. 2:20).

If we go back earlier in the record of creation, we learn that man was created in the image of God (Gen. 1:26). The moment we remember this, we realize that analogy between the visible things of man and the invisible things of God rests upon a solid basis. It is fundamentally true. God has purposely fashioned man in this form, and so he is able to learn by analogy.

A still more wonderful factor enters into the scheme when we remember the method of the divine revelation in Christ. Not only has God in the first place endowed man with a 'pale shadow' of His infinite personality, but in the fulness of time, 'God was manifest in the flesh':

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him' (John 1:18).

'Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father' (John 14:9).

For the believer, Christ sets forth the true analogy. Man, made in the image of God, sees in Christ, Who is the Image of God, the whole Person and attributes of the invisible God.

We have already referred to the revelation of God to Moses, under the title 'I Am'. This title is immediately followed by another:

'... Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever (the age), and this is My memorial unto all generations' (Exod. 3:15).

The One Who is the 'I Am' condescends to call Himself 'Jehovah', His name for the age. This name enters into the composition of the word 'Jesus', and belongs to the Lord Jesus Christ in all its fulness. The Jehovah of the Old Testament is the Jesus of the New. He, too, used the title I Am, when He said: 'Before Abraham was I Am'. But usually He condescended and used analogy, revealing Himself by saying, 'I am the door': 'I am the way': 'I am the true bread': 'I am the good shepherd'.

We trust that the reader has been led from Logic to the Logos, and has discovered that in the Person of the Son of God we arrive at true understanding, and that apart from Him, all reasoning is incomplete, and becomes at best a great 'perhaps'.

WORDS IN SEASON

A Word fitly Spoken

It is an axiom sanctioned alike by Scripture and popular proverb that actions speak louder than words. Yet while we should ever remember that such is the case, we must not miss the Scriptural importance of the spoken word. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment' (Matt. 12:36). The context shows the idle word to be unfruitful:

'Out of the abundance of the heart the mouth speaketh' (Matt. 12:34).
'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body' (Jas. 3:2).

James continues with the figure of the small bit in the horse's mouth, and the small rudder of the great ship. It was sufficient for God to confound the words of men at Babel in order to stop their work. No work is accomplished without words spoken, written or described. The builder must have plans and specifications; the soldier must have orders; the merchant must give instructions and keep accounts. Let us therefore remember the power of a word. In the physical world many are dumb simply because they are deaf (see Mark 7:35). In the spiritual world also the same is true. Would we have the 'tongue of the learner'? then Isaiah 50:4 shows us that such is ours only as we have the 'ear to hear as the learned'.

Be Filled with the Spirit (Eph. 5:18)

This passage is important enough to warrant a pause and a careful examination. First we can see an intended contrast, a contrast introduced in verse 3 of this same chapter. The Gentiles who knew not God found their enjoyment and inspiration in the intoxication of wine, their speech was corrupt, filthy and unfit for saints. Their drinking songs, accompanied by instruments, resounded with the praise of Bacchus, Venus and the like. The saint is to be a contrast. Instead of wine he is to be filled with the Spirit, instead of unclean mirth and idolatrous songs he is to sing spiritual songs and make melody in his heart. Instead of praising the gods of darkness his melody and praise should be directed to the Lord. What are we to understand by the injunction, 'Be filled with the Spirit'?

To understand this statement it is necessary to understand the use of the Greek verb to fill. Pleroo, 'to fill', takes three cases after it. As an active verb, followed by the Accusative, of the vessel or whatever is filled. As an active verb, followed by the Genitive, of what it is filled with. As a passive verb, followed by the Dative, of the filler, and as a passive verb, followed by the Genitive, of what the vessel is filled with. In the passage before us the verb is passive, and 'with Spirit', en pneumati, is dative. This means that the Spirit is the One that fills, and not that the believer is filled with the Spirit. To make sure that the meaning is clear, let us put it this way. A cup may be filled with water, it may be filled with a pump. Now, the incongruity of the statement would prevent

anyone from imagining that the pump was found afterwards in the cup, but as there are passages which speak of the filling or baptism of the Spirit, the unguarded reader does not discern the meaning so clearly. Now if the Spirit fills us with something that takes the place of 'wine wherein is excess', we should seek to know what it is. Once again the parallel epistle, Colossians, supplies the needed information (we give a slightly revised rendering):

'Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing in psalms and hymns and spiritual songs with grace in your hearts to the Lord' (Col. 3:16).

This parallel is so complete that we cannot avoid the inference that 'to be filled with the Spirit' will be to be filled by the Spirit with the word of Christ. The Spirit everywhere takes of the things of Christ and applies them to the heart of the believer. That constitutes the inspiration of his renewed conversation, 'speaking to yourselves', and will prevent any corrupt communication from proceeding out of his mouth, for out of the abundance of the heart the mouth speaketh, and a heart filled by the Spirit with the word of Christ will speak accordingly. The melody of hearts finds its Amen in:

'Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ' (Eph. 5:20).

Faction, Fellowship, Faithfulness

It is written that, 'he that soweth discord among brethren is an abomination unto the Lord', and we may well shrink back from any participation in that which is so grievous. To the Corinthians, the apostle speaks with equal intensity when he would show them the fleshly character of a party spirit. 'Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?' We must not think of unity as though it were a synonym for uniformity. The spirit that prompts the language, 'Master, we saw one casting out demons in Thy Name, and he followeth not us; and we forbade him, because he followeth not us', must be repudiated, for it savours not of Christ, but of the flesh. Among those who seek the truth of the Word, there is not one who can lay claim to all the truth, and while the diligence and usefulness of others should provoke us to emulation, we must encourage continually the spirit that can say, 'Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them'.

While we must ever watch our hearts and words lest faction should be encouraged, we must equally weigh over the teaching of the Word as to fellowship. Many who have sought to avoid the evil of a party spirit, have overstepped the Scriptural bounds of fellowship. We are urged to 'put up no bar', and not to sit in judgment upon fellow-believers. Much as we appreciate the spirit that often prompts those who thus speak, and while we have endeavoured to allow in others the liberty we ourselves enjoy, we see too plainly the teaching of the Word to allow ourselves to become entangled in a fellowship that is contrary to the Word, merely for sentimental or other feelings. While we are enjoined to 'receive him that is weak in the faith', and not to despise the one whose weakness causes him to act very differently to ourselves, there are occasions when continued fellowship becomes a betrayal of our trust:

'Who so leadeth forward (proagon, L., T., Tr.) and abideth not in the doctrine of Christ hath not God ... If there come any unto you, and bring not this doctrine, receive him not into your house, and greet him not; for he who greets him Has Fellowship (koinoneo) with his evil deeds' (2 John 9 -11, a revised translation).

Here is Scriptural ground for a cleavage. No plea of fellowship, or love, or our own liability to err, or the sadness our attitude may cause, or the fact that most probably our motives will be misunderstood, or that we shall lose the support of many a dear child of God, or that ties of sweetest friendship may be severed, none of these things can alter the plain teaching of the Word. The forerunners of the apostasy are everywhere busy. Earnest students of the Word are sowing seeds the harvest of which would horrify them could they but foresee it. The Person of Christ, His nature and offices, are prominent in the list of doctrines marked down for attack. Sin, too, by the fact that its absolute origin is not a subject of revelation, affords scope for much teaching that either reduces sin from a crime to a blessing in disguise, or compromises the fair name of God and declares His policy to be let us do evil that good may come. We must not allow the words of those who misrepresent our motives, calling us partizans and what not, to prevent us from faithfulness.

The spirit in which the separation is made must certainly be one of love, even as the apostle enjoined the Thessalonians:

'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother' (2 Thess. 3:14,15).

'It is required in stewards that a man be found faithful'. Stewards dare not betray their trust by encouraging on the one hand faction and the drawing away of disciples after them, or by a false interpretation of fellowship on the other. It is sometimes forgotten that a narrower margin is allowed a leader or teacher than is allowed the simple believer. Fellowship with a believer may be without compromise, which in a teacher would be impossible. 2 John 9 -11 has the leaders and teachers of doctrine in view.

This line of teaching is manifest in 1 Timothy 3. A bishop must be blameless, the husband of one wife, etc. In the early church (as in foreign missions today), where converts were made from paganism, there were many who would have more than one wife. This was no barrier to fellowship; the responsibility could not be lightly repudiated. As a believer he would have to walk softly. While the fullest fellowship would be his as a believer, such could not be the case as a teacher. Such a man could not take oversight. His many wives would not commend the truth, hence he must be blameless, the husband of one wife. The home life of a believer is no qualification or disqualification for fellowship as a believer, but if a believer cannot rule his own house well he cannot be allowed to attempt to rule the church of God. We are not discussing whether the office of bishop still obtains, we are considering this principle concerning the higher qualification of teachers. Faithfulness may compel me to repudiate fellowship with some as teachers lest I be implicated in their deeds, and faithfulness must be the touchstone increasingly as apostasy draws near.

Our hearts are heavy sometimes as we learn the emptiness and the error of the churches. We cannot, however, join in with their errors to endeavour to stem the tide. Faithful, separated Abraham could have done more for

Sodom, had it been possible, than Lot who sat in the gate. Events are moving rapidly, and believers will continually be confronted with the choice of faction, fellowship and faithfulness. While we most earnestly pray that faction may be forever avoided, and true fellowship most eagerly pursued, we do, at the same time, pray that, 'by honour and dishonour, by evil report and good report: as deceivers and yet true', that come what may, even though faithfulness should foreshadow the forsaken and solitary parallel of 2 Timothy 1:15, 'This thou knowest that all they which are in Asia be turned away from me', it may be held unashamed, knowing Whom we have believed, and find its other and blessed parallel in 2 Timothy 4:7, 'I have kept the faith'.

The Goal of a Ministry

'That we may present every man perfect in Christ Jesus' (Col. 1:28).

Paul, writing about his earlier ministry, said, 'I have planted, Apollos watered; but God gave the increase'. And again, 'As a wise masterbuilder, I have laid the foundation, and another buildeth thereon'. 'Ye are God's husbandry, ye are God's building' (1 Cor. 3:6,9,10).

It is evident that beyond the responsibility of sowing true seed, and of laying the true foundation, the apostle looks to God to 'give the increase'; and even the work actually performed by him was 'according to the grace of God which is given' unto him. There is therefore from this standpoint a holy care -less -ness that must ever accompany the labours of one who realizes that God alone gives life and growth and fruit.

That this does not by any means present a complete aspect of ministry the epistles to the Corinthians will abundantly show. How these epistles reveal the heart of this faithful apostle, yearning, fearful, anxious for his children in the faith! What an epistle, that written to the Galatians is, in this particular! This other phase of ministry is brought before us in Colossians 1:28:

'Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus'.

For this the apostle 'laboured', and 'strove', and had a great 'conflict'. It must ever be the same, while truth and the world and the flesh remain unchanged.

One cannot but be anxious at the state of Christian testimony. The signs of the times, while not directly referring to the Church of the One Body, point clearly to the approaching end of this age. The coming of the Lord to the earth, the meeting of the Lord in the air must be anticipated, if by ever so small a space, by the realization of the 'hope of glory':

'When Christ, Who is our life, shall appear (be manifested), Then shall ye also appear (be manifested) with Him In Glory' (Col. 3:4).

As professing Christianity more and more openly leaves the Lord and His truth, as leagues and combines encircle the earth in their deadly embrace, how can we stand by and watch dear children of God dallying with that which they themselves will finally repudiate as an unholy thing? Paul not only desired that the Corinthians should build upon the one true Foundation, but

that also what they built would stand the test of the fire of that day. It is not for us to set out a catalogue of the failure of others, but we would earnestly plead with all who have realized the sacredness of a rightly divided word of Truth to realize also the sacredness of a rightly divided Church. Failure to discriminate, in a child of God, is a serious error, doubly so if that child of God is a leader of others. No wonder James said:

'My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation' (Jas. 3:1).

Look at the prayer which the apostle prayed for that Church which he taught to press on for the prize:

'And this I pray, that your Love may abound yet more and more in knowledge and in all Discernment; that ye may try the things that differ; so that ye may be sincere and without offence till the day of Christ' (Phil. 1:9,10 author's translation).

The Scriptural conception of love here is no mere sentiment; it abounds not merely in affection and kindness and 'bowels and mercies', but in 'knowledge' and in all 'discernment', it quickens the perceptions, it makes us more sensitive to that which is for and against Christ. The discernment vitally influences the future, it is the only safe path of sincerity and in-offensiveness in the day of Christ.

There is a distinct connection between a rightly divided Word and a discrimination between the world and the church, the flesh and the spirit. It would be better for some not to have learned of 'heavenly places in Christ Jesus' if they are not going to 'set their mind on things that are above', and have 'no confidence in the flesh'. The days into which we are entering are defined by the Spirit as 'perilous times', and we must not hesitate to warn because some will consider that we are 'troublers of Israel'. May all unite together to make a clear uncompromising loving testimony to the truth given to us, before the days of our testimony are numbered.

My Yoke is Easy

The invitation given by the Lord to take His yoke and so find rest, cannot be fully appreciated unless the context is taken into account. Let us turn to Matthew 11. The whole setting of this chapter is one of doubt, disappointment and triumphant trust. John the Baptist had sent from prison saying: 'Art thou He that should come, or do we look for another?' (verse 3). The generation that had seen the Lord's miracles and heard His words is next compared to fractious children who will neither mourn at funerals nor rejoice at weddings. The cities of Chorazin and Bethsaida are rebuked for their unbelief, and it is then, at that time, and in these circumstances, that we read: 'At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight' (verses 25,26). It is in this setting and context that the words of comfort follow:

'Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light' (verses 28 -30).

The following sentences taken from *With Christ in Palestine*, by A. T. Schofield, M.D., are suggestive:

'I was looking at a very good commentary as to what "yoke" is supposed to mean here, and I found it means "fellowship, restraint, and subjection". No doubt these are three minor uses of a yoke ... but the chief great primary use of a "yoke" is seldom grasped by Christian people; most are so occupied with the secondary uses I have named that its great purpose is entirely missed. A yoke first of all is a contrivance to enable oxen to pull a load along the road or across the field; "yoke" is simply another word for "harness". Harness is not put upon an animal primarily for subjection or restraint or fellowship; it is put on to enable it to draw a load.

Speaking now for a moment as a physician who sees a great many nervous and broken -down people of all sorts, I find that the greater number are not only sick in their bodies, but also sick in their minds, and what they mostly suffer from is a complaint which I call "sore neck".

What, then, has made the neck sore? It is that the collar either does not fit, or it has not been properly padded ... Christ has come to us and says, It is not enough for you to come to Me as weary and heavy laden and find rest for your conscience in Myself; you want some means of shielding your heart from all the petty worries and troubles ... and all the contrariety and meaningless vexations of this world of sorrow ... When the yoke is easy then the burden is light.

What, then, is this yoke padded with? The two materials mentioned are meekness and lowliness of heart ... I take it, meekness is our attitude towards man, and lowliness is the attitude towards God'.

It is something of this that we find in Exodus 33:15: 'And he (Moses) said unto Him, If Thy presence go not with me, carry us not up hence'. Now it is in connection with the very fact that the Lord had spoken to Moses face to face, that we meet the statement: 'Now the man Moses was very meek, above all the men which were upon the face of the earth' (Num. 12:3). It is evident that this meekness is displayed on many occasions when lesser souls would have given way to impatience. But alas for human nature! the meekest man on earth spoke unadvisedly with his lips and failed; One only could ever be the 'perfecter of faith'.

Prefaces to Prayer

It is the custom in most meetings to 'open with prayer', and this is well, for it manifests the sense of dependence that all should feel. It expresses the utter need of the Lord's guidance, teaching and blessing, without which service is vain, and it does, or should, bring every heart into loyal and loving subjection to the Lord of life and glory, that from unfeigned lips may ascend the prayer: 'Speak, Lord, for Thy servant heareth'.

There have been occasions, however, when it has been felt that those who were engaging in prayer needed some check, some anchor, some leading, and it will often be found a great help if, before prayer is actually made, some portion of the Scriptures be read which shall steady and direct the thoughts in a true and right channel. It may help some of our readers who have the responsibility of meetings if we briefly record one or two passages of

Scripture which we have used when circumstances seemed to call for such assistance.

Philippians 1:6 -21

(1) Verse 6 -- God will 'finish'. Remember this promise; it will modify any tendency to undue anxiety. We start with a consciousness of God and His faithfulness

(2) Verse 7 -- This promise of verse 6 is not incompatible with our responsibility. We have a blessed privilege as fellowworkers of God.

(3) Verse 9 -- The actual prayer of the apostle is enlightening. Do we in our measure pray in a similar wisdom and spirit?

(4) Verses 12 -18 -- Notice the spirit of Paul, and his one ground of rejoicing -- 'notwithstanding, every way, Christ is preached'.

(5) Verses 19 -21 -- How Paul expected answer to prayer: (a) Your prayer, (b) The Lord's supply, (c) My expectation.

Psalm 73

To catch the sense, translate the words 'truly', 'verily', and 'surely' of verses 1,13 and 18, by the colloquial, 'After all'. Verse 1 is only to be learned 'in the sanctuary' (verse 17).

Note the change in point of view (verses 3 -12, and 24 -26). Prayer can lead us into this sanctuary experience.

Philippians 4:5 -7

(1) Moderation means 'yieldingness', if such a word is permissible. This quality must not of course be shown in stewardship, in such a capacity we may yield nothing, 'no, not for an hour'. But in the matter of our own rights and liberties we can afford to let much go for the sake of Christ and His people, as did Paul.

(2) Prayer is not worry, it is a committal to God.

(3) God assures one answer to every true prayer: 'The peace of God ... shall garrison your hearts and minds'.

Psalm 61

- | | |
|---------------------------|-----------------------------------|
| (1) What is prayer? | It is a cry. |
| (2) Where may I pray? | From the ends of the earth. |
| (3) When may I pray? | When heart is overwhelmed. |
| (4) What shall I pray? | Lead me to Christ; higher than I. |
| (5) What is my assurance? | Thou hast been ... I will trust. |

Numbers 7:89

'And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim: and He spake unto him'.

The basis of prayer is the Offering of Christ, for without the 'sacrifice of peace offerings' of verse 88, Moses would not have drawn near. Since 'He is our peace' we have 'access' (Eph. 2:14 -18).

The association of prayer is the recognition of 'all saints'. It was in 'the tabernacle of the congregation'. The goal of prayer is the same as the symbolic teaching of the cherubim, 'from between the two cherubim'. This of course must be learned from Scripture. The cherubim at the gate of the garden of Eden, on the mercy seat, leaving and returning with the glory of the Lord as described by Ezekiel, and present during the book of the Revelation where the Authorized Version calls them 'the four beasts', are pledges of the restoration of man and his lost dominion. 'We see not yet all things put under him (Adam, Psa. 8), but we see Jesus'. These features being present and recognized, the prayers of the Lord's people will be less likely to wander and miss their mark.

Ephesians 2:16,18,22; 3:1,14 and 17

'That He might reconcile both unto God in one body by the cross'.

'Through Him we both have access by one Spirit unto the Father'.

'In Whom ye also are builded together for an habitation of God through the (in) Spirit'.

'For this cause ... I bow my knees unto the Father ... that Christ may dwell in your hearts by faith'.

The idea in selecting these verses is that of personal realization of what is already ours in Christ. The passage before us suggests this in two ways. First, taking Ephesians 2:16 and 18. What has been already accomplished through the cross of Christ is the reconciliation of the church in one Body to God. What awaits the individual response is the access of each reconciled member in one Spirit to the Father. The corresponding terms, 'reconcile' and 'access', 'Body' and 'spirit', 'God' and 'Father' tell their own story. Secondly, the same truth is given point in Ephesians 2:22; 3:1,14 and 17.

The believers of this dispensation are being built together as the dwelling place for God, therefore Paul prayed that the individual member of that temple should himself attain unto some experimental acquaintance with such a privilege and realize, by faith, the dwelling of Christ also in the heart. In both examples, the idea of being merely content with what is true of the mass is seen to be insufficient for full robust Christian profession.

The above are a few passages that have been used before meetings. Each servant will of course use those Scriptures which fit the occasion. The above are but examples that may illustrate a possible course where a steadying of those gathered seems necessary.

'Take with you words, and turn to the Lord' (Hos. 14:2).

Do You Wear a Veil?

A word of vital importance to all believers

The first item in the equipment necessary for the interpretation of Scripture is surely the belief that it is absolutely true. The second is revealed in 2 Timothy 2:15, and is called 'rightly dividing the Word of

truth'. In this study we desire to draw attention to the necessity of right division by referring to the teaching of the apostle Paul in 2 Corinthians 3 and 4, where he shows the distinction between law and gospel, and between Old and New Covenants. He speaks also of the activity of Satan, who does not scruple to bandage the eyes of believers with truth that belongs to another dispensation, if he may so prevent them from seeing the light of the glory of Christ. Scripture abounds with figures drawn from ordinary life, but we must never lose sight of the fact that all the manners and customs that are referred to on almost every page of Scripture are the manners and customs of the East.

When seeking to show the distinction that exists between the Old Covenant and the New, the apostle in 2 Corinthians 3 and 4 makes continual reference to the veil. Those who know anything of Jewish customs will know that the orthodox Jew covers his head with the talith (or veil) during prayer. Whether this custom is derived from the action of Moses recorded in Exodus 34:33, we will not here debate; it is sufficient that the apostle mentions them together. In 2 Corinthians 3:13 he reminds his readers that Moses 'put a veil over his face', and that Israel's 'thoughts' are to this day 'blinded', for until this day the same veil remains untaken away in the reading of the Old Covenant.

In this third chapter Paul draws some severe distinctions between the Old and New Covenants. The Old Covenant was engraven in stone; the New was written in the fleshly tables of the heart (2 Cor. 3:3 and 7). The Old is the letter that killeth; the New the spirit that giveth life (2 Cor. 3:6). The one is the ministration of death and condemnation; the other the ministration of the spirit and righteousness (2 Cor. 3:7 -9). The glory of the one was transient; the glory of the other is abiding and excelling (2 Cor. 3:7,10,11,13). Moses, the minister of the Old Covenant, veiled his face; Paul, the minister of the New, used great boldness of speech, not as Moses who put a veil over his face (2 Cor. 3:12,13). The glory that shone from the face of Moses transfigured no man; the glory that shines from the face of Jesus Christ changes those who behold it from glory to glory (2 Cor. 3:18 and 4:6).

The Authorized Version robs the reader of the point of 2 Corinthians 3:18 by the translation 'open face', but it is restored by the Revised Version which reads 'unveiled face':

'We all, with unveiled face beholding (margin) as in a mirror the glory of the Lord, are transformed (transfigured) into the same image from glory to glory, even as from the Lord, the Spirit'.

The contrast between veiled Israel under law and the unveiled believer under grace is carried over into the opening words of 2 Corinthians 4 concerning the ministry of Paul himself:

'Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God' (2 Cor. 4:1,2).

Here we have a parallel with the 'great boldness of speech' which the apostle placed in contrast with the veiling of the face of Moses, 'And not as Moses' (2 Cor. 3:12,13). If we have in 2 Corinthians 4:1,2 a parallel with

the 'great boldness of speech', where have we in this chapter the parallel with the veil over the face of Moses and over the hearts of Israel? All can see that we have it in verses 3 -6. But once again the force of the passage is veiled by the Authorized Version. The words of the third verse, which read, 'But if our gospel be hid, it is hid to them that are lost', should read as in the Revised Version, 'If our gospel be veiled'. So far as Paul was concerned the gospel was preached without reserve. If there was a veil over that gospel it was made by another, and the inference from the second verse is that such would be largely the result of 'handling the Word of God deceitfully'.

Before we go further, we must draw attention to the very strong language used by the apostle in describing the transient character of the Old Covenant and its glory. He says that it is to be 'done away' and 'abolished' (3:7,11 and 13). That the language is strong, the following passages testify:

'Who hath Abolished death' (2 Tim. 1:10).
'That the body of sin might be Destroyed' (Rom. 6:6).
'Make the promise of None Effect' (Gal. 3:17).

Speaking of these two covenants in Hebrews he says:

'For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, etc.' (Heb. 8:7,8).
'He taketh away the first, that He may establish the second' (Heb. 10:9).

Referring to the backward drift of the Galatians from grace to law, from faith to works, from spirit to flesh, and from liberty to bondage, Paul says:

'But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?' (Gal. 4:9).

These references we desire to bring to bear upon the words of 2 Corinthians 4:3, where, instead of speaking of the unsaved by the words, 'them that are lost', the apostle is referring to the Old Covenant that had been abolished. In effect, he says that the god of this age, by deceitful handling of the Word of God, had fabricated a veil out of truth that belonged to a past dispensation, and had so bandaged the eyes of the people with the letter that killeth, that they could not see the glory that excelleth. Taking these facts into consideration, the translation which we have been compelled to accept is as follows:

'But if our gospel be veiled, it is veiled by those things which are destroyed (i.e., the things of the Old Covenant that had been abolished, as, for example, circumcision, which now severs from Christ and from grace, Gal. 5:2 -4), by which the god of this age hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ, Who is the image of God, should shine upon them ... the glory of God in the face of Jesus Christ' (2 Cor. 4:3-6).

Satan would have us occupied rather with the transient glory of Moses, than the light of the knowledge of the glory of God in the face of Jesus

Christ. In all this we do not intend to suggest that the law of Moses is untrue, or that any part of the Old Testament is less inspired than the New Testament; what we seek to show is, that by allowing oneself to be occupied with the truth that belongs to a dispensation past and gone, we allow the god of this age, by the deceitful handling of the Word of God, to 'blind our thoughts' and hide the 'gospel of the glory of Christ'. It will be seen, therefore, that the principle of rightly dividing the Word of truth is of supreme importance to all believers, for its neglect may veil the glory of the ascended Lord.

"FROM GLORY TO GLORY"



"When Moses is read the veil is upon their heart... We all with UNVEILED FACE... are transfigured" 2Cor.iii.15.18

A JEW WEARING TALITH AND PHYLACTERIES.

The Old & New Covenants

2 Cor.iii. IV.

Letter killeth	Spirit quickeneth
Ministry of death	Ministry of spirit
Min: of condemnation	Min: of righteousness
Done away	Remaineth
Israel veiled	Veil done away
Veil removed	Unveiled face
Face of Moses	Face of Jesus Christ

From Glory ————— To-Glory →

A new translation of 2 Cor. iv. 3-6.

"But if our gospel be veiled (see iii.14.15), it is veiled by those things which are destroyed (see iii.7.11.13.14.), by which the god of this age hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ, Who is the Image of God (see iii.18) should shine upon them... the glory of God in the face (see iii.13) of Jesus Christ".

WORSHIP

This most important subject has been examined with some degree of thoroughness in Part 5, to which the reader's attention is drawn, as the space available will not allow of a repeat here, but one or two observations of a practical nature may not be amiss.

The homely character of the Church in the beginning

We gather from the epistle addressed to Philemon that the church met in his house (Philem. 2), and from Colossians 4:15 that the church at Laodicea met in the house of Nymphas, and from the emphasis upon domestic and homely virtues expected of a bishop (1 Tim. 3) we realize that the practice was universal. The epistle to the Ephesians says nothing about a meeting place, but it does say that the believers who made up the Church of the Body of Christ were 'builded together for an habitation of God through the spirit' (Eph. 2:22). In the practical section 'the unity of the Spirit' is emphasized, but not a church membership. There are 'pastors and teachers' but their work is defined (Eph. 4:12,13). The nearest approach to any kind of collective worship is found in Ephesians 5:19 where 'in psalms and hymns and spiritual songs' the believer makes melody in the heart unto the Lord. This reference is repeated in Colossians 3:16. The only thing recorded in Colossians as taking place in the church is the reading of the epistles addressed to Laodicea and Colossae (Col. 4:16). The presence of 'bishops and deacons' in the salutation of Philippians presupposes some law and order, and as a church the Philippians were commended for their kindly support of the apostle (Phil. 4:15). The office of a bishop is defined, and its qualifications set out at some length. He was one who 'takes care' of the church of God, and was 'apt to teach', but no qualifications especially associated with public worship are mentioned. The same is true concerning deacons (1 Tim. 3:1-13). Timothy was exhorted to be an example of the believers in word, in conversation, in love, in spirit, in faith, in purity, but the only reference to ministry seems to be the words that followed this exhortation:

'Till I come, give attendance to reading, to exhortation, to doctrine' (1 Tim. 4:13).

Elders that rule well are to be counted worthy of double honour, especially they who labour in the word and doctrine (1 Tim. 5:17). In the epistle to Titus we find mention again of elders (Tit. 1:5) with their qualifications (Tit. 1:6-9) which are practically the same as those set out in 1 Timothy 3, but while exhortation and the conviction of gainsayings is mentioned and practical godliness is enjoined (Tit. 2), the maintaining of 'good works' (Tit. 3:8), and the rejection of a confirmed heretic form part of the apostle's instruction, there is a complete silence as to any form of worship, any regulation of services, anything approaching an 'order of service' as understood by that term today.

As for 2 Timothy, it is too well-known among students to need proof that the church as an organized assembly is not stressed, but an intensely individual element characterizes this last of Paul's epistles. Soundness of doctrine, soundness in practice, godliness in every department of life, these and parallel virtues are met with but not the slightest word to give us any inkling of how the church worshipped God. With the strong reprobation of 'tradition' and 'commandments of men' in Colossians before us, we dare not accept the traditional customs of any existing church. The central feature

of the gatherings, so far as we can perceive, was the Opened Book. Attendance was to be given to 'the reading'; epistles sent to one church were passed on to another. Men prayed; psalms, hymns and spiritual songs were sung -- that is all.

We therefore meet together when the opportunity presents itself, and, for the sake of decency and order, we meet at stated times. Our worship is however not influenced by either time or place, nor is it dependent upon any living person but the Ascended Christ Himself. A prominent place is given to the reading of the Scriptures both from the Old Testament and in the New Testament usually from both at any one meeting. Hymns that express the truth are sung, and a word of teaching or exhortation is given. Prayer and thanksgiving are offered, and mention of any item of life's experiences, suffering or joy of those known to the assembled believers is made known. An opportunity is given for a free will offering in support of the work, but no collection is taken up. Occasionally some worthy work is made the object of special prayer and offering, and practical fellowship is encouraged among all who attend. No approach to any ceremonial or ritual is tolerated, and the utmost simplicity is observed. Instead of priestly vestments, the believer is clothed with humility, and 'puts on' the new man. Instead of incense, there is the fragrance of consistent Christ-like living, and above all the fragrance of the Name of Christ Himself. Instead of meeting together in a sacred building, the believer realizes that his only 'place' of worship now is 'where Christ sitteth on the right hand of God'. Such is the only liturgy recognized, such the only litany known.

Some of the adjuncts of acceptable worship

We suggest that four main features characterize the worship enjoined upon believers in the epistles of Paul. Let us acquaint ourselves with them and any features that are emphasized.

(1) Prayer and Praise. It does not seem thinkable for a gathering of believers to meet together in worship without the utterance of both prayer and praise. Prayers offered to God are of several kinds. There is prayer that expresses our sense of need *deomai*, *deesis* (2 Cor. 1:11) sometimes translated 'supplication' (1 Tim. 2:1). Prayer that 'asks' (John 4:31; 17:9). Prayer that expresses a wish *euchomai*, *euche*, and *proseuchomai*, *proseuche* (Eph. 6:18). Prayer which is intercession *enteuxis* (1 Tim. 4:5), and prayer which calls upon some one to come beside and help, *parakaleo* (Matt. 26:53), (see *parakletos* 'comforter' John 14:16,26).

'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty' (1 Tim. 2:1,2).

Prayer is addressed to the Father through the mediation of the Son. Prayer that is addressed directly to the Saviour virtually does away with the need of a Mediator and is to be shunned. 'Unto the Father' is the example set by Paul, and should be adhered to. Such approaches to prayer as 'Dear Jesus' are to be deplored and avoided. Paul says 'I bow my knees unto the Father', and the posture of prayer deserves some consideration; although there is no rigid rule governing it, Scripture speaks of 'kneeling' (Psa 95:6), 'standing' (Luke 18:11) and 'sitting' (2 Sam. 7:18), 'lifting up' of the hands is mentioned (1 Tim. 2:8) but no definite statement is found of the practice of putting the hands together or of closing the eyes, as is common

today. These features are not matters of primary importance, the main thing to be remembered is that whatever posture be adopted, reverence should be the uppermost thought expressed.

Undue length in public prayer should be avoided. First, it is contrary to the examples of prayer given in Scripture and to the maxim of the Preacher:

'Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few' (Eccles. 5:1,2).

Vain repetition should be avoided, lest we approximate to the heathen who think they will be heard through 'much speaking' (Matt. 6:7). Moreover there is no need to use the precious opportunity of prayer to make a catalogue of everybody's needs, for we are assured that the Father knows what we need before we ask Him, and surely none who have received enough grace to appreciate the truth of the Mystery need to be told how horrible it must be to abuse the opportunity of prayer by turning it into a public lecture or a personal rebuke to another.

Whether a form of prayer should ever be used, and whether prayer should always be extempore, we have not sufficient teaching to answer with certainty. Where a benediction is pronounced, the one who pronounces it should include himself, saying 'our' and 'us' rather than giving the slightest appearance of assuming clerical, priestly or apostolic positions.

It hardly seems necessary to say that the 'Lord's Prayer' (Matt. 6:9 - 13) which so intimately relates to the kingdom on earth, is not used in the worship of a company whose sphere of blessing is 'far above all' where Christ now sits. Added to which is the fact that many who use the prayer regularly can give no Scriptural reason why they should insist in the petition 'lead us not into temptation'. There is a full Scriptural answer for both this problem, and for the related one that realizes that the word 'daily' in the petition concerning 'daily bread' is an extraordinary word, occurring nowhere else in the New Testament, but the explanation of these features scarcely falls within the scope of the present inquiry. (See The Lord's Prayer2).

It should not be necessary to say that all true prayer should be offered in the name and for the sake of the Lord Jesus Christ, 'grace' before meals being no exception in fact, though often being an exception in practice, especially with children. The saying of grace at children's meetings should avoid that one which speaks of 'feasting in paradise' lest erroneous doctrinal views be encouraged. Some, realizing this, have substituted the line 'may overcome and reign with Thee', and it should not be beyond the wit of any responsible believer to devise some similar and fitting alteration. While we should pray for our rulers, it is hardly needful to say that prayers for the success of any political party are most discordant in public worship.

(2) The Singing of Hymns. It is the peculiar character of Christian worship that it calls for the singing of hymns. No other religion on the face of the earth makes such a demand:

'Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ' (Eph. 5:18 -20).

Many of the Psalms rise above dispensational limitations; they express the worship and feeling of the redeemed of all ages, and it would be a narrow view of truth indeed that entertained any conscientious objection to joining in the metrical version of Psalm 23. This however does not mean that indiscriminate Psalm singing is a fit accompaniment of the worship offered by members of the One Body. Objection has been made to the singing of any hymn that is made to Christ, maintaining that as with prayers, hymns should be addressed only to the Father. Yet, when we read in Ephesians 5 of singing 'to the Lord', it is difficult to forget that the title is used consistently throughout Ephesians of the Saviour, or to understand why the apostle should have said 'to the Lord' if he meant to exclude the Son of God. Further, Paul said, 'I will sing with the spirit, and I will sing with the understanding also' (1 Cor. 14:15). The need for care in the selection of hymns is not only that we should offer our praises in the language of truth to be acceptable, but because hymns are so easily remembered and can influence the theology of those who sing them. We early felt that much of the distinctive teaching for which An Alphabetical Analysis had been instituted was in danger of being neutralized by the use of popular hymn books, so that we made a collection of our own, using old -established hymns where we could, and calling upon those who rejoiced in Ephesian truth to rise to the occasion and contribute new ones. Hence the book Hymns of Praise that is listed among our publications. Here is a verse taken from hymn No. 45 of which no congregation need be ashamed, which was contributed by a friend:

'Sing of the love that surpasseth, the love that will ever unfold,
Its breadth and its length are unbounded, its depth and its height are untold.
Oh! fathomless, boundless, measureless love of the Lord,
We would know more of its fulness now in our hearts shed abroad'.

The controversy that once raged over the question of whether a musical instrument should or should not be used, no longer holds the place it did in the last century. In many places, the age of the worshippers, together with many other causes of weakness, call for the aid and unifying ministry of an organ. The only objection to the use of a musical instrument would be if it were allowed to leave the lowly place of a servant, and assume a leading role in worship.

(3) The Reading of the Scriptures

'Till I come, give attendance to (The) Reading' (1 Tim. 4:13),

wrote the apostle to his ministering son in the faith, Timothy. 'Give attendance' is the translation of prosecho, and is in strong contrast with the usage of the word in Hebrews, where it speaks of priestly attendance and an altar (Heb. 7:13). Levitical worship centred round the altar; now, with the one Sacrifice for ever offered, our worship gathers rather around the Book.

'Give attendance to the reading'. Not only does this suggest that the reading of the Scripture is important, it calls upon the minister to give it much attention. It is painful to realize sometimes that a preacher is reading a passage of Scripture in public with which he is not familiar. Wrong emphasis, erroneous punctuation, badly pronounced words, especially names of persons and places, all tend to lower the Word in the estimate of the hearer.

Every preacher should have before him at least mentally, as he stands at the reading desk, the words of Nehemiah chapter 8:

'So they read in the book in the law of God Distinctly, and gave the Sense, and caused them to Understand the reading' (Neh. 8:8).

The following sentence reveals the need for clear articulation. 'He sang his song with the greatest tenderness', for if the reader will say these words aloud before reading further, he will probably find that he has made one or more of the following mistakes -- 'He sang his -song with -the greatest -tenderness' all contrary to distinctness. We all know the evils of false emphasis, for example, reading 'they did eat' as though it meant 'They Did eat'; of misreading 1 Corinthians 9:24 and making Paul say 'all but one receiveth the prize', or of failing to lower the voice at the reading of a parenthesis and so making Peter stand up in the midst of the disciples and say that the number of names together were about an hundred and twenty (Acts 1:15).

Reading should be unhurried, though never drawled; a too conversational style should be avoided owing to the holiness of the Book read, but an unnatural intoning avoided. It is usually wise to read at each service a portion of both Old and New Testaments, and to select passages that 'compare spiritual things with spiritual' where possible. While undue length in reading is inadvisable, snippets of Holy Writ scarcely do honour to the Word or its Author. Whether an interjected comment should or should not be permitted must depend much upon the actual reader. Some can, with a word, indicate the bearing of the context, or the value of a marginal reading, but care must be exercised lest 'the reading' be subordinated.

(4) The Preaching of the Word. Following the command to give attendance to the reading, the apostle adds '... to exhortation and to doctrine'. Preaching can be either the making known the glad tidings of salvation (1 Cor. 1:17) euaggelizo, or announcing the truth as a herald kerusso (2 Tim. 4:2).

The covering term 'Preach the Word' includes the preaching of the gospel to the unsaved, and making known the ways and will of God to His people. In a meeting for worship, it is possible that all would be saved people, but no opportunity should be lost to speak of the great salvation and the Redeeming Sacrifice of the Son of God. Preaching will include doctrine; faithful preaching will not leave the great doctrines of our faith too long without specific reference. Preaching includes exposition, even as our Saviour and His servant Paul are said to have 'opened' the Scriptures (Luke 24:32; Acts 17:3). Preaching 'alleges' or proves by citation (Acts 17:7).

Much more remains in the Scriptures concerning worship. The spiritual equivalent of Tabernacle worship is a theme in itself, but sufficient we trust has been brought forward to help any whose heart has been touched by grace, to render to the Lord His due in worship that will be acceptable,

because it will be dispensational. 'To serve as a son' (Phil. 2:22), approaches as near to the ideal as any text of Scripture can supply.

We have considered some of the experimental and practical teaching of Scripture under the headings Way, Walk, Witness, Worship and Warfare. We are conscious of much that has been omitted, but if we doubled the size of this volume and dealt with Wandering, Worrying, Wishful thinking, Waywardness and Wilfulness, or if we recommenced and started alphabetically and dealt with Assurance, Boldness, Conviction, Doubt, Faith, Godliness and so right on to Zeal, we should still have left much ground unexplored. The very idea of an exhaustive study of any aspect of truth may contain an element of boastfulness and self-confidence that ill-becomes the best of us. We rather feel that at times it would be wisest to stop, acknowledge our limitations and exclaim with the apostle,

'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' (Rom. 11:33).

We therefore bring this Part to a close with the prayer that those whose eyes have been enlightened to see the high and holy calling of God in Christ Jesus relating to the Church which is His Body may ever combine doctrine with practice, remembering the higher and deeper the revelation the greater the responsibility to the Lord Who has so graciously redeemed us. May we all daily seek to:

'Adorn the doctrine of God our Saviour in all things' (Titus 2:10), and so bring glory to His Name.

SUBJECT INDEX TO ALL 10 PARTS OF THIS ALPHABETICAL ANALYSIS

Note: The book Numbers will be right but the page numbers will only be right in the books

Main articles are printed in bold type capitals thus: ADOPTION.
Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

Seated 4:218,
indicates that an article on the subject 'Seated' may be found on page 218, in Part 4 of this 10 Part Analysis.

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