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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE USE OF WORDS

TO THE GLORY OF GOD.

*An Address (revised) at*

65. St. Mary Axe, E. C.

April 18, 1913.

by

PERCY W. HEWARD.

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*Correspondence welcome:*

Scriptural literature for Believers

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THE USE OF WORDS TO THE GLORY OF GOD.

An Address by Mr. P.W. Heward  
At 65, St. Mary Axe, E. C.  
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CUTLINE:

1. Accuracy is not everything.
  2. The all-round life of a growing believer.
  3. Common expressions tested by Scripture.
  4. Some words often misused.
  5. "Do all to the glory of God".
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It is deeply important that as believers in the Lord Jesus Christ, if indeed we are, we should do all to the glory of God. The object of life is to please our God. We are not our own, we have been bought with a price. It is easy to allow other things to enter in, it is easy to form plans, schemes, and theories, but everything else should not only be merged in, but subdued by the thought, "Do all to the glory of God". It is a wonderful thing that we, so frail and so small, are permitted, and enabled, and encouraged to do anything to the glory of God. A child is pleased with the plaything, a man with a great intellect requires much more to please him, how much should we anticipate it would need to please the Mighty God, yet He is pleased with His people's frail and small acts of obedience done out of a living love which He Himself has graciously caused. Thus, not only are their actions to His praise, but by His grace. Here is a blessed arguing in a circle. Everything comes from Him, and everything goes back to Him, or otherwise there is failure and ruin, and confusion. At the outset we realize that accuracy is not everything. The use of words is not the only thing that is put in front of God's dear people. They have to use other things as well as words. The mouth is an important instrument, and may be a servant of the Lord or a servant of the devil. James 3 - clearly shows that. But the hands are equally important, so are the eyes which need to be turned away from vanity; so are the ears which should be deaf to that which is not in accord with the will of God; so is the mind which should be stored with the precious truth, - truth so encouraging, and so helpful, and so deeply spiritual. Accuracy in the use of words is not

the only part even of the service of the MOUTH. An accurate language with inaccurate manner is displeasing to God's Holy Spirit. It is possible to speak orthodoxly and at the same time to have that harsh sternness which betokens a lack of communion with the Lord. It is possible, furthermore, to use words which are quite correct, with a desire to display one's correctness, to show forth one's acquaintance with the Truth, and nothing is perhaps more dangerous than the pride of accuracy. It is a blessing if, by grace, we have been brought to value accuracy as important, but nothing must be put out of proportion. We need in the Lord's mercy to put everything into its right position, and to seek to show the enthusiasm of God's servant Paul, as well as his quiet clear logical thinking. Every child of God should be holily energetic, and yet quietly thoughtful. It is not enough for us to have one part of the Christian life developed, we need to make manifest an all-round godliness that will bring honor unto our gracious God wherever He has placed us. Accuracy is a privilege, accuracy is a responsibility, but accuracy must not be an idol.

Our second point is headed "The all-round life of a growing believer". It is our privilege, if we are believers, to grow, "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". We should, and I trust do, desire the sincere milk of the Word that we may grow thereby. It is, therefore, probable that things which we did not see to be wrong a year ago, we now see to be wrong. If we have not advanced, we have gone backward; for greater knowledge involves greater responsibility. We are only gradually coming to the fulness of light, we see through a glass darkly, THEN it will be face to face. Consequently we expect to find different things in our lives which a fuller experience of Christ will lead us to judge, and judging to set on one side with that holy earnestness and rapidity which betoken some measure of fellowship with the Lord Himself. It is our privilege to lay a stress on an all-round life, a life which is full of the various fruits, or rather fruit of the Spirit, full of the various parts of that one fruit, a life which

evidences that we are not simply religious, not simply orthodox, not simply professional, but something far deeper, even children of God walking with Him in a living loving fellowship.

Common expressions need to be tested by the Scriptures. Particularly do we find this so in these days when men are apt, parrot-fashion, to take the words of others and reproduce them. We need, the Lord enabling, to test everything. Words are not to be used simply because everyone else adopts them as convenient. We want Scriptural authority for all our language. You can call to mind, I have no doubt, many common expressions which need testing, for they are not in harmony with the will of God. Oftentimes we hear people speaking of the doctrines of grace, whereas Scripture definitely uses the plural for evil, and the singular for truth. There is only the one doctrine of grace though it has many parts, many divisions (shall I say?) Ah, one hardly likes to use the word, for the various parts and divisions are by no means divided. There is a wondrous unity, as with the living frame, in the living Scripture and teaching which is based on the Scripture. Again how often one hears the expression about the extending of the kingdom of God. Now it is undoubtedly true that the Lord's people have, by anticipation, a kingdom of God; but the Scripture usage, contrasted with the popular opinion, would make us avoid such an expression. We do not look forward to the extension of the Kingdom of God in the way in which the words are usually employed. We are rather looking for the Coming of our Lord Jesus to set up the Kingdom, to establish in a ruined earth His own blessed and glorious authority. Then again how frequently we find expressions used in prayer which confuse the workings of the persons of our Triune God. God, the Father, did not die for us, THAT was the work of God the Son. We must never separate the persons of our Triune God with unholy separating, but it is our privilege to realize, and to realize I hope more carefully that there are distinct covenant functions of God the Father, God the Son, and God the Holy Spirit. In accord with this we do not find Scripture warrant for addressing prayers to God the Holy

Spirit, yet how many hymns are so arranged. Indeed if one wants to find a list of common expressions which are not in accord with the mind of the Lord, the best thing, alas, is to take up a hymn book, and to search into those words which have affected thoughts the more fully because they are so often on the lips; If the songs of a nation affect its condition, the songs of those who bear the name of Christ are undoubtedly powerful for good or evil in connection with their theology. But I propose to leave that third part and ask you to mention any that are on your mind afterwards.

Now we will go directly to the fourth point. Some words are OFTEN mis\* used. "MANY words", we might easily alter the sub-title. The "etc." is the largest part of this section. Oh, beloved friends, how many individual words have been misused by others and by OURSELVES. Nor can we excuse this sin, and regard it as permissible. We need to be bowed down before God for misleading others, as well as hindering ourselves by a wrong use of words. Take the term "church". In Scripture it is employed to signify the complete company of the Lord's people acting as His executive on earth, and also to bring before us a local assembly usually found in one city. Never do we find the term "church" used of a building, - the closest approach to that is very far distant. I mean, the Scripture where we have the assembling together of the Lord's people spoken of as being "in church" - in church order. Never furthermore, do we have a denominational church. Nor do we have a church of a land, a national organization. Never do we have officers characterized as the church, though in common language of the twentieth century, the word "church" is mainly employed either for a structure, a national organization, a sectarian society, or a company of officers, as we read of "going into the church". In other words, the Scripture usage is blotted out, and the human usage has taken its place.

Take the word "Christian". This rare name was given by God as Acts 11 clearly shows. The disciples were called Christians first at Antioch. Yet how commonly is the term now employed of all who are not Jews in a religious land. A boy or girl of Israel will tell those who work among that interesting

nation that there are Christian boys and girls at school. You go down a Jewish street where there are some Gentiles resident, a child will pilot you along, and tell you where to put in the tracks. "Not there, they are Christians", "Jews there", "Christians there" and so forth. The word has been degraded to denote any who are separated from the Jewish nation, and sometimes from an open infidelity. One almost draws back from the application of the term to those who are truly children of God, for how solemn it is to be named after Christ, to be named with a name that denotes suffering and that suggests to us the feeling and the bearing of rejection because of identification with Him. Let us not employ the term glibly. We have the term used again and again of the majority of people, even by those who would scorn the thought that any are born, by nature, Christians. You will find at the present time a tendency to give a judgment of charity toward all across whose path one comes. If they profess to be saved, treat them as such, call them such, and thus the delusion is gaining ground, and myriads think they are right for eternity when they are on the path to Hell. May I remind you in this connection that the word "Christian" is associated with other words which are most unsatisfactory. Take the word "Christen". A word without any authority in the Scriptures of Truth, a word which suggests that a rite, an unappointed rite, can make one who is a child of the devil to belong to Christ. It is a terrible pretension, it is an awful attack on the sovereignty of the Holy Spirit to quicken as He wills.

Next we come to the word "Evangelist". By derivation it signifies "One who has the evangel", the good message. But in what way is the Scriptural term particularly employed? We find, as you will recollect, dear friends, that Timothy and Philip are the only two called evangelists. You will recollect that the name is found in Eph. 4. where we have a striking parallel. The apostles and prophets, evangelists, pastors and teachers. I believe that an apostle was to a prophet in the same way as an evangelist plus certain supernatural powers, even as the prophet was a teacher plus certain super-

natural powers. The apostle was a prophet plus executive powers, the evangelist was a teacher plus executive powers, <sup>Thus we find all</sup> ~~the varied gifts~~ the varied gifts combined in the apostles, and the Holy Spirit is pleased to show in Eph. 4 that certain of these gifts would remain even amid the ruin, until our beloved Lord should come back. It is fairly clear, especially when we look at 2 Tim. 4, that the apostle believed in the appointed succession of evangelists, so-called "apostolic succession" is a figment. We find there the Divine argument is this, Do the work of an evangelist, FOR my departure is at hand. In other words the Holy Spirit through Paul declares that there will not be a continuance of apostles, but an introduction of evangelists to take their place. Not that evangelists were absent in the earlier part of the ministry of the church. However they seem to have been necessarily secondary while the apostles themselves were walking this earth. This may account for the absence of the name "Evangelist" in 1 Cor. 12. An evangelist therefore is not simply a preacher, but he is apparently one who sees to executive, sees to arrangements, as Timothy of old. He breaks up new ground, it is true, the work is pioneer, but the work includes the arranging of assemblies, and any darting hither and thither of those who have been pleased to adopt this title, darting hither and thither without looking after the training up of those who are brought to the Lord, any such moving about without attention to the subsequent needs, can hardly be pleasing in God's sight. God is not the author of confusion, but of peace. Everything in nature, everything in Scriptures, and everything among us should be well ordered. It is important, in this connection to notice how the evangelist has in common language been subordinated to the pastor and teacher. The pastor and teacher have been localized, whereas the Holy Spirit shows that those gifts were for the whole assembly of the redeemed. Elders were localized, pastors and teachers were not. Undoubtedly elders did certain pastoral work, and it is right in days of ruin for those whom God has fitted to do in any measure part of His work to accomplish that, but there must never be an assumption that we have what we have

not, and it is deeply important to contrast the arrangements in Eph. 4 with regard to the whole company, and those in the epistles to Timothy which deal with local and local needs. The evangelist is not local. The angel of the church is. An "angel" from the same root as an evangelist seems a localized evangelist, if I might so term it.

Then take the word "Baptism" how often it seems to describe that which is NOT immersion whereas the Scripture word signifies that necessarily. How strange to us would it sound to speak about dipping by sprinkling. When the Holy Spirit has employed a word, it is an awful sin to alter God's arrangements. We have no right to speak of that which is not Baptism as if it were. "Infant baptism" is without authority in the Scriptures. It is associated with the idea of a ruling church instead of a persecuted one. It is linked with a national instead of an elected Christian. It involves the thought of a ~~parochial~~ parochial profession instead of little companies and groups of the redeemed, where the Lord has placed them in outcast separation from the world. "Infant Baptism" is not only borrowed from Romanism, but it carries in its train numerous other iniquities. It is therefore sinful for us to adopt the term.

Take the term "Sacrifice". How often this is misused. We find in Scripture that the Lord Jesus offered one sacrifice for sins forever. We find moreover that the redeemed of the Lord are privileged to present spiritual sacrifices as their reasonable service, but, beloved friends, we have not any authority for believing in a class or caste of men upon earth who can present sacrifices. The Lord's supper is never so regarded in the Scripture. The Lord's Table is never called, and never confused with an altar.

Likewise is it with the word "Priest". We have One High Priest. The Priest forever after the order of Melchisedec, who is interceding for us while we are speaking about Him, and graciously bearing with our defective language and defective hearing. Apart from His Priesthood there is the priesthood of all believers, the royal priesthood of 1 Peter 2, which is applied to all in Christ Jesus irrespective of their age, and apart from consideration

of their attainments. It is enough that they have been born from above, electing grace has made them a royal priesthood. We must not apply the words further in any other way, and may I in this connection earnestly and definitely protest against the use of the word "Reverend" when applied to one who is a creature, and not called by God to adopt any title whatever. I do not mean simply that the use of the word "Reverend", (in our English Version), of God only, precludes the giving of this title. EVERY title is equally forbidden. We have no warrant in the Scriptures for the term "Doctor so and so", I mean as a theological term. The Lord Jesus said, Be not called Rabbi, be not called Teacher, and His people do well to pay attention to His will in these matters.

The word "Inspiration" is commonly misused. We hear of the inspiration of Shakespeare, the inspiration of Tennyson, and of an earnest meeting being an inspiration. As the word is employed in Scripture in our common translation of the breathing in of the Spirit of God, respecting that Living Book which we possess as God's appointed record of the words that He spoke to His servants - As the word is thus used, it becomes us to be very careful in its employment, when Satan is determining to weaken the division of Scripture from all other books, determining to bring it down to a level of human literature, and encouraging this by a study of comparative religion and other counterfeits of God's will for His people, in consideration of the ruin around, contrasted with that which He appointed.

The word "Immortality" is often misunderstood. We speak of all men being "mortal" in common language, and of God as the One who hath immortality. Such language is quite comprehensible, but when we term anything "The immortality of the soul" we are wandering from Scripture foundation. Undoubtedly the soul of ungodly ones will exist forever in that lake which burneth with *fire* and brimstone whither they will be driven body and soul united in an eternal consciousness of an eternal doom. But the word "immortality" is not so employed. It is throughout the Later Scripture connected with blessing and with

God's gift of eternal life, and not only so, but it seems to have a special reference to the body. Do not think this is mere quibbling. One who is led astray from the true path of Divine teaching will come up to a young believer and say, Do you think the soul is immortal? The young believer will say, Yes. It will be next easy for the one who is misled, or misleading, to explain that the soul is not said to be immortal in Scripture. The young believer will become confused, and will think, Then probably this man is right, there is annihilation or something of the kind, whereas if he had only been guarded at the outset by others who knew the Lord, and had said, It is quite true the term "immortality" is not used of the soul, but I believe on the authority of Scripture in the unending existence of the soul; he would have been on safe ground, and this attempt of the enemy to trip him up in his Christian life would have been spiritually defeated.

How often the word "Heaven" is misused, and also the word "Hell". We have a difficulty here because both words are in Scripture rightly employed in several ways. Heaven speaks of the air, and also of the starry heavens as well as of the heaven of heavens, where is the throne of God. Hell, likewise, from the old word "to cover" is used both of Hades, which is temporal, and of Gehenna, the lake of fire, which is eternal, though distinct terms here are in the original. Moreover the term is still employed in old English with regard to the unseen world, in the old dispensation before the Lord Jesus was pleased to take His own from Hades to Paradise. This is a difficulty of human language a difficulty which we find in connection with our translation. It is, therefore, important that we should use the words carefully, and explain what we mean. As to heaven, may I just remind you that we do not view it as the future of all mankind. How solemn it is to find many speaking of those who have died as having gone to heaven. A double error is found therein. First, there is the usual idea that ALL irrespective of their sins are accepted in the Lord Jesus. Secondly there is the thought when a believer passes away he goes at once to a final position, whereas we know

there is Paradise in between, - that naked spirits have not yet received the fullest fruition of the work of the Lord Jesus. They are waiting for that when He shall return. Many other things might be mentioned, but I propose to ask you to suggest words as to which you are concerned, and sentences which have sometimes troubled you, and we will seek together by the guidance of the Holy Spirit and in the light of the Truth, to find out what the will of the Lord is. Be ye not unwise, said scripture of old, but understanding what the will of the Lord is. Oh that it may be ours thus to be characterized, and thus to do all to the glory of God.

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Q. With regard to the Word "Priest", I think I have heard that has to do duty for two words in the original?

A. In which context do you mean? Of course there is a different Hebrew word to a Greek word.

Q. The idea of the Hebrew word is a sacrificing priest, is it not?

A. True.

Q. And corresponds with the Greek "ἱερεύς" ?

A. Yes.

Q. But I have been given to understand in common English, "Priest" also represents the Greek "πρεσβύτερος"?

A. The origin of the old English word "Priest" may be a shortening of the word "presbyter", but in common language, and in Scripture language there is no such confusion. It is therefore unwise to employ a term with a special meaning as a rule with ulterior objects. It is one of Satan's plans to get a word in use with a certain meaning that some will adopt, and another meaning that others will adopt, with a view to comprehending both, and allowing ritualism to extend its sway. We must surely deal with a word in the English version meaning, where it is NEVER employed for "elder", and in the common acceptance of those who ordinarily speak the language around us today. We have no right to have an eclectic meaning which is a loophole for evil. Why then should we employ the term except in the two ways in which, as to the present dispensation, Scripture employs it in our authorized version, namely for Christ, and for His people as a complete company. I think all will acknowledge that if it did duty for the word "presbyter" in common understanding it would have been employed in 1 Timothy regarding elders. It is never so employed. We do not lack the word "elder" in the English language, nor do we lack the word "presbyter". Why have we need to take another word which belongs definitely to a certain Hebrew and Greek term, and to trespass on the other English words, and introduce confusion of all? It is a sin of a child of God not to be as clear as he can be, in view of the awful errors that are spread through inaccurate language. Do you not agree?

Q. Oh yes, yes, I was not holding a brief for the use of the word in two senses, I only wanted to be clear. Certainly a priest today means one who

has the right to offer a sacrifice.

A. Yes.

Q. Of course it plays into the hands of ritualism. One had the impression that when the prayer-book uses it, that the good men who drew that up did not by any means wish to favor the idea of ritualism, or a privileged priestly class, they simply meant elders.

A. I do not think we can go quite as far as that. We must realize that the reformers were only gradually being emancipated from Romanism; although some of them definitely refused all idea of that which was priestly, others of them were quite willing to wear priestly vestments.

Q. Speaking of prayer to the Holy Spirit, the expression "Holy, Holy, Holy" implies worship to the Holy Spirit, does it not? I was thinking of the prayer book, "To whom with Thee and the Holy Spirit be all honor and glory".

A. We undoubtedly read of baptizing into the name of the Father, and of the Son, and OF THE HOLY SPIRIT, and glorifying God (Elouheem) in the earlier Scriptures. Undoubtedly our praise is to the Triune God, but have we any Scripture warrant particularly in the present dispensation, when the Holy Spirit is especially INdwelling God's people, - have we any warrant to address our prayers to Him? Is not this a denial, or an obscuring, of His covenant position? I do not mean that we omit prayer to Him because He is inferior to the Father and the Son, but we omit prayer to Him because He has been pleased to take a different position with regard to the present dispensation particularly. To address a prayer to the Holy Spirit, and ask Him to come, as many hymns do, is, I think, to ignore what grace has done for us.

Q. That seems clear from Scripture, but what is not so clear is that you seem to object to prayers to the Lord Jesus.

A. I do not think we can go quite as far as that, dear Fr.; We have brought before us Stephen saying "Lord Jesus, receive my spirit", and "Lord, lay not this sin to their charge". I take it, moreover, that in Acts 1 the disciples, when they lifted up their hearts to the Lord, though there was a defect in their limitation of the request, were earnestly praying to the Lord Jesus, "Lord, show which of these two Thou hast chosen"; and the expression that believers are characterized by calling on the NAME OF THE LORD, I presume, includes a reference to the Lord Jesus Christ. Nor am I conscious that we wish to exclude the last prayer of Scripture which is addressed most definitely to Him, "Come, Lord Jesus". The Point is rather this. In the prayers of the apostle which are given us as models in the epistles, there seems rather a stress upon approaching the Father in the Name of the Lord Jesus. And the tendency to make out that God is a hard Judge so that children are taught to pray to One Whom they familiarly characterize as "Dear Jesus", though they never hardly speak to God as God; that tendency makes us feel that there is a need for a definite protest. But like all protests I have no doubt that in certain other surroundings where those sins which I have mentioned do not exist, our protest would be relatively carried too far.

Q. "Increase our faith". Do you take that in connection with salvation, or a continuance of working after. Would it be right to ask for more of the Holy Spirit?

A. I think it would be right to ask for the further work of the Holy Spirit. We could not ask for more of Him, as if simply viewing Him as an influence,

for He is a Person, but undoubtedly that prayer may still be applied by the Lord's people. As to the expression, Lord increase our faith, - Our precious Saviour rebuked it, for they said, Lord, ADD TO us faith. He said If you had faith as a grain of mustard seed, you do not want something added, simply by emotional crises, you want a faith that GROWS, that develops. Our English word "increase" is not so expressive as the word they employed. They said, oh, we cannot do that, Lord, add something we have NOT, The Lord's answer was that what they had should be brought to GROW.

Q. But we sometimes hear people say, Well the Lord has not given me faith to expect that?

A. There is undoubtedly a special gift of faith, as we read in 1 Cor. And God in His wonderful mercy does impress upon different ones of His children to pray for different things at different times and in certain circumstances. In that connection it is well that we should ask the Lord (to definitely) show us for what to have faith, but I think there is a little distinction between asking the Lord to arrange the channel of our faith, and to add to us faith. If he had given us faith, we are to ask Him to make it grow along the channels and lines that He has marked out.

Q. I had rather looked at it that it was a thing that should be increased... "Not by measure" implies that others had power by measure?

A. I do not know whether that passage does. It is a deeply important passage, which would take a long time to consider, In Eph. 4, we read that to each one was given grace according to the measure of the gift of Christ. All the believers were combined together in a wonderful unity.

Q. Would there be a reference to a giving of the Spirit to Elisha in succession to Elijah?

A. ~~Yes~~ Perhaps a certain contrast with it.

Q. Elisha asked for a double portion?

A. That was the firstborn's position, he did not mean twice as much as Elijah.

Q. But the idea of having the Spirit "not by measure" seems to point to that?

A.  
Q. What is the meaning of the word "Catholic"?

A. "Cath" means, (the first part) "according to", "ὅλος" is "the whole", "According to the whole", that is the simple meaning of the term. Hence the term "Catholic church" would mean "According to the whole called out", and in present day acceptance the two words would go against one another. If there is an "Ecclesia", a church, called out, it cannot be "according to the whole", it cannot be so particularly wide, it must have a certain narrowing. Undoubtedly the expression "Catholic church" could have signified originally all the redeemed, of whom we have the mention in the Later Scriptures, but in present day acceptance and in present day understanding it would, I think, be deeply erroneous. First of all, because the term "Church" does not seem used in the same way in days of ruin. Secondly, because we do not have at the present time a universality, but a special stress on a narrow distinctness, for the Lord's people are to be like Him, and rejected; and He said that the majority who professed His Name, would not be really His.

Q. Can you give the origin of the word "Mass"?

A. It is difficult to know. It may come from the Latin from which our term "Dismiss" comes, or it may come from the Persian word "MIZD", which was ~~was~~ a wafer offered to the Persian sun-god.

Q. As to a term that is used at the present day, - "Divines", like "Saint John the Divine", among writers, the Puritan Divines, and so forth?

A. Yes.

Q. Is it right to use the word?

A. The term means something similar to Theologian. It is a short way of saying "One who is concerned about Divine things, and has been acquainted with them". But in common acceptance it is very similar to the title "Saint", and, with all titles, should be put on one side. No religious titles exist in the present dispensation. Even pastor so and so is quite unsatisfactory, the utmost one could say is so and so, a pastor.

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