

W396_Word_and_Words.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number one of a series entitled The Form of Sound Words. By the very title, you will realize that we are dealing with elementary or elemental features, But at the same time, if we are wrong with regard to the elements, all the combinations we make out of them will be just as wrong. I don't know whether you've ever made a slip in reckoning up figures. Of course some of you are listening to me will be smiling because we haven't adopted the decimal system yet. About if you were putting down on a piece of paper one and and oh, I forgot to put a.in between. And then afterwards you didn't quite know whether it was tenpence or a shilling, and then you started multiplying this tenpence or this shilling. You get so tangled up be simply because the element was wrong. Well, it's very true with regard to the Scriptures. You may have a great knowledge of many features and parts of it. About if the elements of it are not quite in harmony with the Word of God as a whole, it will be misleading and perhaps be dangerous. So I felt that it would be good for us all those of us who do not need a very great drilling in the elements because we've studied it for years. And those who were at the beginning and those of you who have the privilege and responsibility perhaps of speaking in Bible classes and taking meetings, it might be profitable if we all pay attention to this suggestion of the Apostle Paul passed on to his son Timothy, that he had a form of sound words.

[00:01:49] Take, for instance, another feature. The Scripture speaks about Christian ministry in the form of a building. The apostle said he was a wise master builder and he laid the foundation. Now, fundamental truth is absolutely necessary. But I think you'll agree with me that a great mass of concrete is only a foundation if a subsequent building is put upon it. Maybe if we found there was a plot of land along the near the chapel that was now being dug over by great bulldozers, and week after week we came here and saw ton after ton of concrete being put in, we'd say, Ma, they're going to put a skyscraper up there. Look at the foundation they've got and nothing else was done with it. Well, that wouldn't be a foundation. There'd be an awful nuisance. So fundamental truth being absolutely vital is only a fundament, only fundamental if it becomes the basis of a building. And so the figure of a building is useful as a guide to us. What is the first thought that comes into your mind when you think of a building? Would It depends upon you. You may think of the materials, the bricks and the timber and the stone and the slates.

[00:03:09] And what? Somebody else may think about the labor, the skill of putting it together. One man may be worrying about the crime that he has to work that you don't think about at all. And somebody else is saying yes and what a mess you make of it. If you've forgotten the very first thing you said. What's that? What a plan. Oh, that's only a lot of lines on a sheet of paper down in an office with pen and ink and compass. But if you haven't got that, you can't start. If you do it, it'll be a heap. That's what we are dealing with, you see. We're not taking you up into heavenly places or dealing with mighty truths at the moment. We're saying, Look, unless you've got a plan and unless that plan is accepted. So we were speaking of the things of God, unless it's God's purpose and God's plan, well, you're working and you're teaching and you're speaking, but you may be doing as much harm as good. So there is over and over again in the Scriptures an emphasis that God is working to a purpose. And in the epistle to the Ephesians it speaks about the eternal purpose. That's a fine, wonderful little phrase. Not quite so wonderful when you get it re translated, but the re translation is nearer the truth, not merely an eternal purpose, but the plan of the ages.

[00:04:34] The ages are not merely just coming without consequence. They are unfolding themselves according to a plan. And if we are building according to the plan, then our work will be acceptable. If our if we ignore the plan, well, God may overrule it and bless some, but our work will not be commended by the Lord as it should be. So when the apostle wrote in the second Timothy later on two Timothy as a workman that needs not to be ashamed, he said, You must rightly divide the word of truth. All right. Division means allocating, putting in its right place. And if you know where the right place is, you would have planned to work, too. And so we're back again where we were. So we'll look at this package and take it as a hint and a guide for the next few of these Sandy gatherings. You will notice that I've adopted the alphabetical way just in order to pinpoint a few, and I'm hoping that it won't stop when this series is finished, but that instead, those of you who are listening may go over the alphabet again and again and again and introduce other aspects that. Will come under this heading. Now, first of all, I've got on the top of this chart the word in capital letters. Gave the words and the word in small letters. Now you say, Why have you done that? Well, you do meet some of God's people, alas, who say, oh, we are not going to give attention to the mere letter of the word.

[00:06:13] You see? And then they go and misquote a passage, the letter killing. And the spirit give it life. Who do you say that in the Bible. But when it says the letter kill it, does it mean to say the word of God? If you look at the passage where that comes, the letter is the old covenant that was put on tables of stone. But the spirit is the New Covenant written on the fleshy tables of your heart. It's nothing whatever to do with being so high and mighty. You don't have to depend upon the actual word in the Scriptures. So as we thank God in our prayer just now, he who was the living word and could speak from his own heart if anyone could in this earth, we are told at the beginning of his ministry. He opened the book and he found the place therein. And he read identical words that you and I could have read in that same synagogue without altering them until he got to the moment when he stopped and shut the book. So will you look at the passage I have in mind in John 17, just to see that even at the end, when he was about to finish the work given given him to do when he was about to go back to the glory from which he had come, he still speaks about this word.

[00:07:30] It says in chapter 17, these words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come. It's all the appointments. Foster Remember that in John 17 when he said the hour is come, he stressed the word and the words. And when Paul could have written the same words and said, Father, the hour is come. I'm about to depart. He stresses all scripture given by inspiration of God, and it must be rightly divided as the word of truth. These two, our Savior and his faithful follower, they didn't outgrow the wonder of the book. The nearer they got to the time of the end, the more that book became a precious thing to them. So in this John 17, these words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come glorify thy son, that thy son also may glorify thee. He then said that the work which he had been given to do was finished. And in the contemplation of that, he speaks about the word Will you look at verse six? I have manifested thy name unto the men, which thou gavest me out of the world, thine they were, and thou gave us their me. And they have kept thy word. That's the one thing he says about them. They have kept thy word.

[00:08:53] Summing up all their attitude in those few words. Then, verse eight, For I have given unto them the words which thou gave me me. So he didn't speak about the scriptures as the word generally. That is to say, he is the word of God. But he said the words. The individual words which thou gavest me I have given them. Well, that's meticulous, isn't it? We might say. Oh, you don't expect me to believe that. Well, what

are we to believe? He certainly leaves the idea that the very words, the individual words of Scripture are to be recognized as vehicles of truth. And it's not possible for us to play fast and loose with them. So it doesn't matter to be particular over them. For I've given unto him the words which Thou hast given me, and they have received them and have known surely that I came out from thee. And they have believed that thou didst send me. And then further down, he still speaks about this word. He says, verse 12, 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. Say the son of perdition, that the scripture, Scripture might be fulfilled. And then further down, he says, Thy word is truth. Sanctify them through thy truth. Verse 17. And then Pilate, with a shrug of the shoulders, says, What is truth? He didn't ask the question.

[00:10:27] He didn't need to get an answer. He said, Oh, what is truth? Because, you know, in his day it had been so debated and so put backwards and forwards and so emphasized what they call the relativity of things, that there was no truth, whatever, because it could easily be upset over and over and over again. What is truth? Our savior said thy word is truth. So far as we are concerned. Well, there you see the Lord putting his finger upon the book and standing by it right to the end. And if you pursued it, you would find, as we know, that even at the cross. Surveying all the scripture said about him. He then bowed his head and said, it is finished. Now his servant, Paul, followed a long way after him. But he stresses the Word of God in his second epistle and in the fourth chapter he says, I have finished. My course. So he was following his Lord in that sense. And then he says to you and me, You be followers of me as I am of Christ. So in our little way, we may be able to say, I have finished my course. I have kept the faith. And anyone who keeps the faith will have kept very close to the word in which that faith has been expressed. Word logos, which is the word word. Or there are two in the New Testament, Rhema and logos.

[00:11:58] The word logos, of course, is the basis of our word, logic and reason. And sometimes when you read, as I've got an example there, the word of the cross, it says, well, there doesn't mean to say. You simply got to say the word cross and you've done it. The word of the cross is the reason for it and all that you can say about it. The logic of it or the word of reconciliation is explaining what reconciliation is and its ramifications in Scripture. So you see, the word is most important. And then you come to think of every day life. The whole of the world would be paralyzed, come to an absolute dead stop. If

nobody read, spoke or wrote a word. There'll be nothing moving. There were no orders given and no orders received. There'll be no transport. It'll be a collapse of all the major industries that keep us alive because nobody would know whether they were coming or going. The power of the word. A staggering when you begin to think what would happen if for a week. Not a word was said, written or spoken. Whether they ever get over the chaos again after a week is beyond our ability to imagine. But never underestimate. Never say, Oh, that's only a mere word. Some people are wanting deeds, not words. Well, that's true. We shall find that is true. But deeds without words can just mean havoc.

[00:13:38] It could mean a lot of energy spent without a purpose. Words to the heat of deeds too cold breath gives is one statement, and that's true. But there's another one that you can have irrational amount of work that is merely using up good material and affecting simply nothing. And so we have another line on this chart. I would like to draw your attention. The fourth line, one Corinthians, chapter two. Now, all this has been mentioned before. I know, but I'm want to bring it into prominence again at the beginning of this study, one Corinthians Chapter two. As I've said in another context, I've devoted over 50 years of my life in stressing the principle of right division. And some people thought I got it on the brain, I suppose. Well, if I lived another 50 years, I think I would now stress the equal importance of one Corinthians chapter two, verse 13, as a balance to it. But don't worry, friends. I shan't be able to spend all that time. One Corinthians 213. Which things also we speak not in the words which man's wisdom teaches. That which the Holy Ghost teaches. Now more than once. You see, as the Holy Ghost said, speaking about some Old Testament statement in the New Testament, as the Holy Ghost said, Well, spake the Holy Ghost unto your fathers, said Paul, and he's quoting Isaiah. Or a Peter standing up on just before the day of Pentecost.

[00:15:18] The Holy Ghost by the mouth of David Spake. You see, this is serious, isn't it? We can't say. Well, it doesn't matter to be too particular or it does. He has chosen certain words. So is he not in the words Which man's wisdom Teacheth, but which the Holy Ghost teaches? Then the next thing comparing spiritual with spiritual. Recently I had occasion both to write and to make a tape recording to counter a line of teaching that was developed simply by looking at the lexicon. If you look at the lexicon, which is a glorified dictionary, you'll find that it gives you the meaning of a word. But then you see. If you're going to come to the conclusion that is the meaning and that meaning only

you're running counter to the whole idea of language because language is a living thing and it's got a variety of meanings and you want to be sure you've got them all before you come to a conclusion. So he is a principle. If ever you are studying in a word of God, either for your own benefit or for a blessing to other people, and you've got a word in front of you, which is a sort of key word of the passage. Put this practice. Put this into practice immediately. Don't come to the conclusion that you know what it means. Anybody knows what that means sort of thing.

[00:16:39] But honor the fact that this is the word of the Holy Ghost. You need not have a knowledge of the original scriptures. If you're careful, you turn up a concordance, even crudens concordance if it will give you the words. Of course. Better still, Young's analytical, which will put you on the track of all the varieties of its translation. Or better still, if you can read the original. I'm only telling you the stages, but whichever way you approach it, here's a particular word. Now how is it used? And you find that it occurs, say, 20 times. Well, you say, have I got to look it up 20 times? Well, friend, some words occur about 3 or 400 times. What about that? But you see, it yields every time it yields when you get those 20 words in front of you. And then you seek to make a common denominator for them to discover what the intrinsic word is that binds all the variety of translations together, light dawns and power comes behind the word that you speak because you've been honoring the author. Now, when you turn with me to the Psalm 12, which again speaks about this question of the words and the word. Psalm 12. It starts off in a context of departure from truth. Help Lord for the Godly man Ceaseth for the faithful fail from among the children of men. And the next thing that they stressed is Thy speak and with their lips.

[00:18:24] Flattering lips and a double heart. Do they speak? The Lord shall cut off all flattering lips and the tongue that speaketh proud things. Verse four. Without tongue, will we prevail? Our lips are our own. You see, the moment he speaks of departure, he says it's a departure largely to do with the words of your mouth and your lips. Whereas a person says, Oh, it doesn't matter what you say, it's what you do. God says what you do is influenced by what you say, especially if you have any authority. Now then. Verse six. In contrast, the words of the Lord are pure words, as silver tried in a furnace of earth purified seven times. The actual translation would either lead to this little alteration. The words of the Lord are pure words. Words of Earth. Not a furniture verse, but words of earth. That is to say, we don't know what the language of angels might be, whether they

have a language like ours or not. We don't know. God has stooped to use the words of Earth, that is to say the words that He spoke to Adam, the words that he incorporated in the Bible, the words that you and I speak in the ordinary, everyday things. These are words of Earth. He stooped to use them. But they are purified, like silver is purified and purified to perfection because the word seven times doesn't mean it necessarily mean one, two, three, four, five, six, seven.

[00:20:01] But it means whatever seven stands for. That is to say, completely and perfectly purified. So when you've got down to the book and the word that God has put there, then you'll be understanding that God says to this man, Will I look to him? That trembleth at my word? Doesn't mean to say we are frightened out of our lives to read the Bible, but we tremble, lest we should say one single thing that will sidetrack or step aside from the word that God has, we won't budge over that. So here we've got now this emphasis. Now, what about this word that we have in two Timothy chapter one, verse 13. Hold fast the form of sound words. Will you look at chapter three? This know also that in the last days, perilous times shall come. Then it gives you a list, a frightening list, and ends up in verse four Traitors, heady, high minded lovers of pleasures more than lovers of God having a form of godliness, but denying the power thereof from such turn away. Well, that's a strange idea. Paul says in chapter one Have a form. And he says in chapter three Having a form and turn away when you get suspicious, don't you? Now you say, Ah, yes, but then they're not the same word. They're not the same word. He's not repeated himself. He says these have got a form of godliness.

[00:21:36] But he's got no power in it. Well, you can understand his meaning there, but he doesn't use the same word in the first chapter. Oh, no. He's got a very different word and a rather suggestive word. So we'll come back to the first chapter. There is, of course, the way I've mentioned this before, I know buried in Bunhill burial grounds as John Bunyan and as John Owen. And there's Joseph Hart, a Puritan hymn writer. And one of his hymns says, A form of words Our air so sound will never save a soul. The Holy Ghost must give the wound, then make the wounded whole a form of words. Now. Well, now, what does Paul mean when he says hold fast or possess or have a form of sound words? It's rather a long word. You see, I've written it. Hypotyposis. Now Hypo means something which is underneath. And if we were to put a letter y there instead of a U, that's what happens when you rewrite the Greek words into English language. Many times we don't call a person a hypocrite, do we? Well, I hope we don't call him

anything, but if you wanted to call him, you wouldn't say you're a hypocrite. You'd have to say you're a hypocrite because the U becomes a Y in the English speech. So this is a type hypo type. Now. A type. Oh, yes, I know what a type is.

[00:23:05] Well, yes, I know the Passover is a type of Christ. And I'm looking at type as I read my Bible, the impressive type on the page. Well, why is it called a type? Oh, it comes from a Greek word tuto to strike. Or you say a strike? Well, they all go on strike. Oh, no, no, no. You have a matrix, as it were. A you beat something into it and it takes the shape of the mold and you take it out and there it is. So this means something which has been put into a mold and taken the shape of it. Now he says, you have this you you possess. And what's that? Well, I put against it a sort of translation. A preliminary sketch. It means that Paul is not chaining Timothy down to say, Oh, I must never say a single word of what Paul said. No, no, no, he says, I'm not telling you that. I'm saying that God has through me in these 14 epistles which have now been written. He has given. A pattern. A pattern. Now you go on, Timothy. You speak perhaps a little differently from me. You wouldn't expect him to be like a parrot. And in the second chapter, you'll see it's it's supposed to come right down to here in this chapel in the open book. Although Paul didn't know about the Chapel of the Open book, but the Lord did.

[00:24:33] Two Timothy Chapter two. Now, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me. Here it comes again. You see, here's the things. The form of sound words, The things that thou hast heard of me. Not by mere hearsay. Among many witnesses. And the word witness, remember, is a serious word. It's our English word, martyr. They didn't all necessarily die, but a witness in the New Testament is one who is willing to die for the faith if needs be. So here was something serious. Are the things that thou hast heard of me among many witnesses. The same. The same. You see, commit thou. So here we got this word in verse 12, which has been committed. We have it again in verse 14. That good thing which was committed. Now you commit committed to faithful men who shall be able to teach others also. The twofold qualification for a minister of Scripture, according to Paul, is that in the first case, he must be faithful, because the Bible says with stammering lips, God can use it needs me. But. Usually you would expect that if a person was going to speak in a public place but he couldn't make himself heard, it wouldn't matter how wonderful the word was that he was speaking because it wouldn't reach the ears of his

hearers. And then on the other hand, there is a natural ability that some folks have that can be laid at the feet of Christ.

[00:26:14] You know, if you heard of folks who have been going through courses of university training, they say all so and so. He's got all the letters after his name you can think of, but he can't teach for toffee. Haven't you heard that or. It's a figure of speech. You'll understand it. And then there's somebody else who hasn't got all these degrees. He's got the ability and he can make you understand where this man, who knows it ten times better leaves you floundering. So it has two sides faithful and able to teach others also and is on the same subject a bit later in Chapter three. Verse 23, but foolish and unlearned questions avoid. Knowing that they do gender strifes and the servant of the Lord must not strive, but be gentle unto all men apt to teach patient and so on. Apt to teach. So now we've got the the Apostle committing to Timothy and Timothy, committing to faithful men and faithful men, passing it down until it reaches the last man who stand on earth before the end comes. But there's no ordination. There is no laying on of hands. As in another context, I reminded you that under the influence of King James, where the authorized version was translated, they had to watch their step a little bit because he was very, very sensitive about anything which invaded the authority of the king's bishops.

[00:27:47] The bishops were a part of the support of the throne. And so we read in the epistle to the Romans, I think it is that a certain family have addicted themselves to the ministry because they dare not translate it as the other passages are. They've ordained themselves to the ministry. That's a strange thought, isn't it, that somebody can ordain himself? Well, that's what happens between the Lord and you or me. We have it laid upon our hearts and consciences that we've got to go and speak the word. And we can go to nobody who can put his hand upon our head and give us a commission. Even as the Apostle Paul said, who's going to give me a letter of commendation? They couldn't. It's between you and the Lord. And that is the way in which this truth, above all, is passed on from one generation to another, sometimes almost dying out, and then being revived again by someone waking up to see the truth rising to this call. So there we have this word, a preliminary sketch. Well, now I want to jump. Forget that for a moment and turn back to the first Timothy, because he'd used this same word before. This word Hypotyposis. A preliminary sketch before the finished design. I should imagine that

anyone in the engineering world would immediately jump to this because or anyone else who has to do designing.

[00:29:17] I'm going to try to design the cover for the book that Mr. Kenny now has in hand called the volume of the Book. All those series in the early bereans are now being assembled into one book, the volume of the book, and I'm thinking up the way to plan the cover that will be attractive. Well, I don't sit down and put the very first line and I sketch it out roughly first. And then if that's accepted, then we begin to measure it and put it in its right place. But it may be altered a bit before, but when once it's accepted, you see. So the preliminary sketch has been given by the Apostle Paul and you and I are going on, going on, going on, but we don't exceed the sketch. We don't put two things. If Paul only put one, we just make it a bit plainer here, polish it up a bit there, enlivening a bit here, but always keeping to the plan and the pattern. Well, now we've got the other word in one Timothy. The same word. I mean in one Timothy chapter 115 and 16. We are dealing with this word UFOs. Ufos in again, this is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief. Now here's a word that will immediately pay you to stop and search the words which the Holy Ghost teach it because you'll find it's translated in another place first.

[00:30:46] Now, a person may be first, but he may not be chief. And if you speak about a person as the chief of sinners, you may think he's the biggest blackguard on earth. That's what it would mean, wouldn't it? But the apostle Paul, even as an unsaved man, even as a persecuting Pharisee, he was a man dealing with holy things, although he was missing the mark. So what did he mean when he said he was the chief of sinners? What he says again, the word first or the word chief in the next verse. How be it for this? Cause I obtained mercy that in me first. Here again is the word you see as a first one. Whatever. You were first one. Well, he said I was the first to be converted on the road to Damascus by the personal evangelizing of the Christ himself, without any meeting, without any society, without any apostle. It was all by himself. He says, I was the very first one. And the next thing is, if you're going to accept the form of sound words, sometimes Paul says Jesus Christ and sometimes he says Christ Jesus. You go through them all. Now, of course, you want to be sure of your ground. So you test the Greek versions and you'll find the revised version is commendable, that if you take the

revised version, no other writer or speaker in the New Testament ever uses the title Christ Jesus.

[00:32:12] Except Paul. Paul doesn't speak of Jesus of Nazareth in the sense that Peter does see that each got their way of speaking of him. But Christ, Jesus is immediately looking there at the right hand to that one, who, when he walked the earth, was simply named Jesus. Well, that's what happened to the Apostle Paul. It was it was the risen Christ that called Paul. It wasn't the risen Christ that called Peter. It was the Christ who was walking the shores of the Sea of Galilee that called Peter. But here, blinded by the light that came from heaven and answering, Who art thou, Lord, He said, I am Jesus, whom thou persecutest. He says, I was the first one, and this is a pattern. And I think his idea is that in the preaching of the gospel that we have the intermediaries, the ones that come in between a very, very short and very, very small. The whole idea is to be brought into living vivid contact with Christ himself as our redeemer, as our Savior and as our Lord. Even the Apostle Paul was only, just as it were, ministering the things that have been entrusted to him. Howbeit for this cause, I obtained mercy that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting.

[00:33:32] So we've got the word pattern. And here then we've got the double thought that it's not merely a type or a sketch, but it influences your words. And your manner of life. So shall we see? That is expressed in two Timothy Chapter three. Chapter three starts with those words, which we've already partly read about the perilous times that are coming. And then he says, verse ten, But thou hast fully known. Now, if you've got a marginal note there to to call you up, it's not so much to fully know. But thou hast been a diligent follower, of which, of course, includes the idea of knowing but a bit more. You may know a thing without following it, but Timothy knew it and followed it. Thou hast been a diligent follower of my doctrine. Well, that's a form of sound words. My manner of life. But something a bit more than the sound. Than sound words, isn't it? That is a life that corresponds with it. And here the Apostle Paul can say, Thou hast been a follower of my doctrine, my manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra. He's taken him right back to the place where he was born. Acts 16. He's going all right, back to Antioch. And to Lystra and Iconium, which are mentioned there.

[00:35:10] And he says from that time, Timothy, when you joined up with me in Acts 16, you've seen what manner of life goes with the words that I've given you. What a wonderful life that must have been to be able to challenge a man who had been with him in all sorts of circumstances. And don't forget, the Apostle Paul had been put through it tremendously. He suffered from Ophthalmia, as far as we know. So that he said to the Galatians, if it were possible, you would have plucked out your own eyes and given them to me. He suffered shipwreck. He was beaten and if he got anything left, you could imagine that his temper would be on edge and that sometimes he'd almost bite Timothy's head off because he couldn't stand it any longer. And yet he could say to Timothy at the end, Thou hast been a follower of my manner of life. You see, again, if you look at another passage which brings this same thing forward. Philippians Chapter four. Philippians Chapter four. He then gives a list of the things that we should attribute to others if it's humanly possible. Verse eight. Finally, brethren, whatsoever things are true whatsoever. Things are honest. Just. Pure, lovely good report. If there be any virtue, if there be any praise, not really think on these things, but attribute them to the person you're thinking about. And then he turns to himself.

[00:36:43] Those things which ye have both learned and received and heard and seen in me. Do you see that? Fancy that fancy. Be able to say after that list true and honest and just those things which ye have both learned and received and heard and seen in me. You do them. You follow me? Oh, my. That man must have been in line with the Word of God to be permitted to put that down, mustn't he? So here we have then the two words, one translated pattern, one translated form. No mere formalism in a living vivid pattern of life and doctrine. And then finally, it's the word sound words. And I daresay if you're looking at that word and you say, I see that letter, you again, has got to be made into a Y. That's our old friend Hygiene, isn't it? Yes. Healthy sound. Healthy words. One Timothy six three will be good enough to see its usage. One Timothy six three. If any man teach otherwise and consent not to wholesome words. Wholesome words, even the words of our Lord Jesus Christ. And to the doctrine. Doctrine? Oh, yes. Which is, according to godliness. Healthy words. Hygienic words. In fact, Colossians says, Let your speech be always with grace, seasoned with salt. Let no corrupt communication proceed out of your mouth. Healthy, hygienic words. And then the form of sound words which thou hast heard of me now in the second Timothy in the first chapter, he says the form of sound words, which thou hast heard of me.

[00:38:44] And in the fourth chapter, he tells you what's going to happen if you depart from that rule. Verse four. And they shall turn away their ears from the truth. And shall be turned unto fables. You see, they they had the word. But they in the first chapter, he says, all those in Asia have turned away from me. They turned away from me and as they turned away from the truth. But this will come before us with its insistence will be a little bit down this list to the word apostle, which we've got at the bottom of this chart as to the position that he occupies and the importance of his office. Well, that's as far as I think we can go. We've gone round the clock and it was an introduction and we pray that all those who were listening to this recording as well as ourselves, will see both the privilege and the responsibility we have in our possession. The Word of God. Purified seven times entrusted to us something that we mustn't alter or try to rearrange to suit our own pattern. But ever remember that this apostle was given as a pattern in his life and a pattern in his doctrine so that we shall have a witness that will make us not ashamed when that day of assessment shall dawn.