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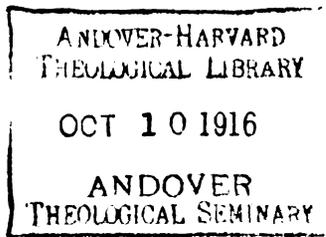
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In Gal 5 22, e.g. context makes it clear that "fidelity" is in view, as a quality congruous with the associated graces. (RV accordingly

**2. Meaning:** renders *pistis* there by "faithfulness.") a **Diver-** Again, Rom 3 3 AV, "the faith of God," **gency** by the nature of the case, means His fidelity to promise. But in the overwhelming majority of cases, "faith," as rendering *pistis*, means "reliance," "trust." To illustrate would be to quote many scores of passages. It may be enough here to call attention to the recorded use of the word by Our Lord. Of about twenty passages in the Gospels where *pistis* occurs as coming from His lips, only one (Mt 23 23) presents it in the apparent sense of "fidelity." All the others conspicuously demand the sense of "reliance," "trust." The same is true of the apostolic writings. In them, with rarest exceptions, the words "reliance," "trust," precisely fit the context as alternatives to "faith."

Another line of meaning is traceable in a very few passages, where *pistis*, "faith," appears in the sense of "creed," the truth, or body of truth, which is trusted, or which justifies trust. The most important of such places is the paragraph Jas 2 14-26, where an apparent contradiction to some great Pauline *dicta* perplexes many readers. The riddle is solved by observing that the writer uses "faith" in the sense of creed, orthodox "belief." This is clear from ver 19, where the "faith" in question is illustrated: "Thou believest that God is one." This is the credal confession of the orthodox Jew (the *sh'ma'*; see Dt 6 4), taken as a passport to salvation. Briefly, James presses the futility of creed without life, Paul the necessity of reliance in order to receive "life and peace."

It is important to notice that He 11 1 is no exception to the rule that "faith" normally means "reliance," "trust." There "Faith is the substance [or possibly, in the ing Passage light of recent inquiries into the type Explained of Gr used by NT writers, "the guaranty"] of things hoped for, the evidence [or "convincing proof"] of things not seen." This is sometimes interpreted as if faith, in the writer's view, were, so to speak, a faculty of second sight, a mysterious intuition into the spiritual world. But the chapter amply shows that the faith illustrated, e.g. by Abraham, Moses, Rahab, was simply reliance upon a God known to be trustworthy. Such reliance enabled the believer to treat the future as present and the invisible as seen. In short, the phrase here, "faith is the evidence," etc, is parallel in form to our familiar saying, "Knowledge is power."

A few detached remarks may be added: (a) The history of the use of the Gr *pistis* is instructive. In the LXX it normally, if not always, bears the "passive" sense, "fidelity," "good faith," while in classical Gr it not rarely bears the active sense, "trust." In the *koinē*, the type of Gr universally common at the Christian era, it seems to have adopted the active meaning as the ruling one *only just in time*, so to speak, to provide it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith," in that sense, became the supreme watchword of Christianity. See JUSTIFICATION; UNION WITH CHRIST.

In conclusion, without trespassing on the ground of other arts, we call the reader's attention, for his Scriptural studies, to the *central place of faith in Christianity*, and its significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely

that which, on man's side, *adjusts him* to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrangement, it is his one possible receptive attitude, that in which he brings nothing, so that he may receive all. Thus "faith" is our side of union with Christ. And thus it is our means of possessing all His benefits, pardon, justification, purification, life, peace, glory.

As a comment on our exposition of the ruling meaning of "faith" in Scripture, we may note that this precisely corresponds to its meaning in common life, where, for once that the word means anything else, it means "reliance" a hundred times. Such correspondence between religious terms (in Scripture) and the meaning of the same words in common life, will be found to be invariable.

HANDLEY DUNELM

**FAITHFUL**, fāth'fōol, **FAITHFULNESS**, fāth'-fōol-nes:

1. Faithfulness of God in the OT
2. Faithfulness of God in the NT

LITERATURE

Faithfulness is a quality or attribute applied in the Scripture to both God and man. This art. is limited to the consideration of the Scripture teaching concerning the meaning of faithfulness in its application to God.

Faithfulness is one of the characteristics of God's ethical nature. It denotes the firmness or constancy of God in His relations with men, especially with His people. It is, accordingly, one aspect of God's truth and of His unchangeableness. God is true not only because He is really God in contrast to all that is not God, and because He realizes the idea of Godhead, but also because He is constant or faithful in keeping His promises, and therefore is worthy of trust (see TRUTH). God, likewise, is unchangeable in His ethical nature. This unchangeableness the Scripture often connects with God's goodness and mercy, and also with His constancy in reference to His covenant promises, and this is what the OT means by the Faithfulness of God (see UNCHANGEABLENESS).

In the OT this attribute is ascribed to God in passages where the Heb words denoting faithfulness do not occur. It is implied in the **1. Faithful-** covenant name Jehovah as unfolded **fulness of** in Ex 3 13-15, which not only **God in the** presses God's self-existence and un- **OT** changeableness, but, as the context indicates, puts God's immutability

in special relation to His gracious promises, thus denoting God's unchangeable faithfulness which is emphasized in the OT to awaken trust in God (Dt 7 9; Ps 36 5 [Heb 6]; Isa 11 5; Hos 12 6.9). (For fuller remarks on the name Jehovah in Ex 3 13-15, see art. UNCHANGEABLENESS.) It is, moreover, God's faithfulness as well as His immutability which is implied in those passages where God is called a rock, as being the secure object of religious trust (Dt 32 4.15; Ps 18 2 [Heb 3]; 42 9 [Heb 10]; Isa 17 10, etc). This same attribute is also implied where God reveals Himself to Moses and to Israel as the God of Abraham, Isaac and Jacob, and their fathers' God (Ex 3 6.15.16). The truth concerning God here taught is not simply that He stood in a gracious relation to the Patriarchs, but that He is faithful to His gracious promise to their fathers, and that what He was to them He will continue to be to Moses and to Israel. This is the fundamental idea in the OT concerning the faithfulness of God.

This can be seen also from the Heb words which are used to express this quality of God's nature and activity. These words are *ne'ēman*, the Niphal participle of the vb. *'āman* used as an adj.—"faithful"—and the nouns *'ēmuth* and *'ēmūnāh*—"faithfulness." The verbal stem *'āman* means "to be

secure or firm." In the *Kal* it denotes the firmness of that which supports something, being used in the participle of a nurse who carries a child (Nu 11 12; 2 S 4 4; Isa 49 23). In the *Niphal* it denotes the firmness of that which is supported, for example, a child which is carried (Isa 60 4); a well-founded house (1 S 2 35; 25 28); a wall which firmly holds a nail (Isa 22 23,25); a kingdom firmly established (2 S 7 16); persons secure in political station (Isa 7 9); a heart which is faithful (Neh 9 8). Hence in the *Niphal* the vb. comes to have the meaning of being true in the sense of the agreement of words and assertions with reality; for example, of words and revelations (Gen 42 20; Hos 5 9); and of persons (Isa 8 2; Jer 42 5). It has also the meaning of being faithful, being applied to men in Nu 12 7; Ps 101 6; Neh 13 13, etc. In this sense the term is applied to the covenant-keeping *Jeh* to express the truth that He is firm or constant, that is, faithful in regard to His covenant promises, and will surely fulfil them (Dt 7 9; Isa 49 7; and possibly Hos 11 12 [Heb 12 1]).

A similar use is made of the nouns *'emeth* and *'emūnāh*. Apart from the instances where *'emeth* denotes the idea of truth or the correspondence of words and ideas with reality, and the instances where it denotes the agreement of acts and words with the inner disposition, that is, sincerity, it is also used to denote the idea of faithfulness as above defined. As regards the noun *'emūnāh*, apart from a few passages where it is doubtful whether it means truth or faithfulness, it usually denotes the latter idea. Both these nouns, then, are used to signify the idea of faithfulness, that is, constancy or firmness, esp. in the fulfilment of all obligations. In this sense these words are not only applied to men, but also to God to express the idea that He is always faithful to His covenant promises. It is this attribute of God which the Psalmist declares (Ps 40 10 [Heb 11]), and the greatness of which he affirms by saying that God's faithfulness reacheth to the clouds (36 5 [Heb 6]). It is this which he makes the object of praise (89 1,2 [Heb 2,3]; 92 2 [Heb 3]); and which he says should be praised and revered by all men (89 5,8 [Heb 6,9]). And even this faithfulness is itself characterized by constancy, if we may so speak, for the Psalmist says that it endures to all generations (100 5). Being thus a characteristic of God, it also characterizes His salvation, and becomes the basis of confidence that God will hear prayer (143 1). It thus becomes the security of the religious man (91 4); and the source of God's help to His people (31 5 [Heb 6]). Accordingly in the teaching of prophecy, the salvation of the covenant people rests upon no claim or merit of their own, but solely upon *Jeh's* mercy, grace and faithfulness. When Israel incurred God's judgments, it might have appeared as if His promise was to fail, but, so far from this being true, as *Jehovah* He is faithful to His word of promise which stands forever (Isa 40 8). Even from eternity His counsels are characterized by faithfulness and truth (25 1); and this is not because of Israel's faithfulness, but it is for His own sake that *Jeh* blotteth out their transgressions (43 22-25; Mic 7 18-20). It is, moreover, this same characteristic of *Jeh* which is asserted in many cases where the Heb words *'emeth* and *'emūnāh* are tr<sup>d</sup> by the word "truth" in AV. In Ex 34 6 it is God's faithfulness (*'emeth*) which is referred to, since it evidently signifies His constancy from generation to generation; and in Dt 32 4 it is also God's faithfulness (*'emūnāh*) which is mentioned, since it is contrasted with the faithlessness of Israel. The same is true of *'emeth* in Mic 7 20; Ps 31 5 [Heb 6]; 91 4; 146 6. This is also true of the numerous instances where

God's mercy and truth (*'emeth*) are combined, His mercy being the source of His gracious promises, and His truth the faithfulness with which He certainly fulfils them (Ps 25 10; 57 3 [Heb 4]; 61 7 [Heb 8]; 85 10 [Heb 11]; 86 15). And since the covenant-keeping *Jehovah* is faithful, faithfulness comes also to be a characteristic of the New Covenant which is everlasting (Ps 89 28 [Heb 29]); cf also for a similar thought, Isa 54 8 ff; Jer 31 35 ff; Hos 2 19 f; Ezk 16 60 ff.

It is in this connection, moreover, that God's faithfulness is closely related to His righteousness in the OT. In the second half of the prophecy of Isaiah and in many of the psalms, righteousness is ascribed to God because He comes to help and save His people. Thus righteousness as a quality parallel with grace, mercy and faithfulness is ascribed to God (Isa 41 10; 42 6; 45 13,19,21; 63 1). It appears in these places to widen out from its exclusively judicial or forensic association and to become a quality of God as Saviour of His people. Accordingly this attribute of God is appealed to in the Pss as the basis of hope for salvation and deliverance (Ps 31 1 [Heb 2]; 35 24; 71 2; 143 11). Hence this attribute is associated with God's mercy and grace (Ps 36 5 [Heb 6],9 [Heb 10]; 89 14 [Heb 15]); also with His faithfulness (Zec 8 8; Ps 36 6 [Heb 7]); 40 10 [Heb 11]; 88 11,12 [Heb 12,13]; 89 14 [Heb 15]; 96 13; 119 137, 142; 143 1). Accordingly the OT conception of the righteousness of God has been practically identified with His covenant faithfulness, by such writers as Kautzsch, Riehm and Smend, Ritschl's definition of it being very much the same. Moreover, Ritschl, following Diestel, denied that the idea of distributive and retributive justice is ascribed to God in the OT. In regard to this latter point, it should be remarked in passing that this denial that the judicial or forensic idea of righteousness is ascribed to God in the OT breaks down, not only in view of the fact that the OT does ascribe this attribute to God in many ways, but also in view of the fact that in a number of passages the idea of retribution is specifically referred to the righteousness of God (see RIGHTEOUSNESS; cf against Diestel and Ritschl, Dalman, *Die richterliche Gerechtigkeit im Alten Testament*).

That which concerns us, however, in regard to this close relation between righteousness and faithfulness is to observe that this should not be pressed to the extent of the identification of righteousness with covenant faithfulness in these passages in the Pss and the second half of Isa. The idea seems to be that Israel has sinned and has no claim upon *Jeh*, finding her only hope of deliverance in His mercy and faithfulness. But this very fact that *Jeh* is merciful and faithful becomes, as it were, Israel's claim, or rather the ground of Israel's hope of deliverance from her enemies. Hence in the recognition of this claim of His people, God is said to be righteous in manifesting His mercy and faithfulness, so that His righteousness, no less than His mercy and faithfulness, becomes the ground of His people's hope. Righteousness is thus closely related in these cases to faithfulness, but it is not identified with it, nor has it in all cases lost entirely its forensic tone. This seems to be, in general, the meaning of righteousness in the Pss and the second half of Isa, with which may also be compared Mic 6 9; Zec 8 8.

The emphasis which this attribute of God has in the OT is determined by the fact that throughout the whole of the OT the covenant relation of *Jeh* to His people is founded solely in God's grace, and not on any merit of theirs. If this covenant relation had been based on any claim of Israel, faithfulness on God's part might have been taken

for granted. But since Jeh's covenant relation with Israel and His promises of salvation spring solely from, and depend wholly upon, the grace of God, that which gave firm assurance that the past experience of God's grace would continue in the future was this immutable faithfulness of Jeh. By it the experience of the fathers was given a religious value for Israel from generation to generation. And even as the faithfulness of God bridged over the past and the present, so also it constituted the connecting link between the present and the future, becoming thus the firm basis of Israel's hope; cf Ps 89 which sets forth the faithfulness of God in its greatness, its firmness as the basis of the covenant and the ground it affords of hope for future help from Jeh, and for hope that His covenant shall endure forever. When God's people departed from Him all the more emphasis was put upon His faithfulness, so that the only hope of His wayward people lay not only in His grace and mercy but also in His faithfulness, which stands in marked contrast with the faithlessness and inconstancy of His people. This is probably the meaning of the difficult ver Hos 11 12 (Heb 12 1).

In the NT teaching concerning the faithfulness of God the same idea of faithfulness to His gracious promises is emphasized and held up

**2. Faithful-** as the object of a confident trust in **ness of God** God. This idea is usually expressed in the NT by the adj. *pistos*, and once by the noun *pistis*, which more frequently has the active sense of faith or trust.

An attempt has been made by Wendt (*SK*, 1883, 511 f; *Teaching of Jesus*, ET, I, 259 f) to interpret the words *alētheia* and *alēthēs* in many instances, especially in the Johannine writings, as denoting faithfulness and rectitude, after the analogy of the LXX rendering *ēleos kat' alētheia* for the Heb phrase "mercy and truth," in which truth is equivalent to faithfulness. But the most that could be inferred from the fact that the LXX uses the word *alētheia* to translate the Heb word 'emeth, and in about one-half the cases where 'emūnāh occurs, would be that those Gr words might have been prepared for such a use in the NT. But while it is true that there is one usage of these words in John's writings in an ethical sense apparently based on the OT use of 'emeth and 'emūnāh, the Gr words do not have this meaning when employed to denote a characteristic of God. Neither is the adj. *alēthinós* so used. See TRUTH.

In the Epp. of Paul the word *alētheia* occurs quite frequently to denote the truth revealed by God to man through reason and conscience, and to denote the doctrinal content of the gospel. In two passages, however, the words *alēthēs* and *alētheia* seem to signify the faithfulness of God (Rom 3 4.7; 15 8). In the former passage Paul is contrasting the faithfulness of God with the faithlessness of men, the word *alēthēs*, ver 4, and *alētheia*, ver 7, apparently denoting the same Divine characteristic as the word *pistis*, ver 3. In the latter passage (Rom 15 8), the vindication of God's covenant faithfulness, through the realization of His promises to the fathers, is declared to have been the purpose of the ministry of Jesus Christ to the Jews.

This faithfulness of God to His covenant promises is frequently emphasized by Paul, the words he employs being the noun *pistis* (once) and the adj. *pistos*. The noun *pistis* is used once by Paul in this sense (Rom 3 3 ff). In this place Paul is arguing that the unbelief of the Jews cannot make void God's faithfulness. Both Jew and Gentile, the apostle had said, are on the same footing as regards justification. Nevertheless the Jews had one great advantage in that they were the people to whom the revelation of God's gracious promises had been com-

mitted. These promises will certainly be fulfilled, notwithstanding the fact that some of the Jews were unfaithful, because the fulfilment of these promises depends not on human conduct but on the faithfulness of God, which cannot be made void by human faithlessness and unbelief. And to the supposition that man's faithlessness could make of none effect God's faithfulness, Paul replies 'let God be faithful [*alēthēs*] and every man a liar' (ver 4), by which Paul means to say that in the fulfilment of God's promises, in spite of the fact that men are faithless, the faithfulness of God will be abundantly vindicated, even though thereby every man should be proven untrue and faithless. And not only so, but human faithlessness will give an opportunity for a manifestation of the faithfulness (*alētheia*) of God, abounding to His glory (ver 7). God's faithfulness here is His unchangeable constancy and fidelity to His covenant promises; and it is this fidelity to His promises, or the fact that God's gracious gifts and election are without any change of mind on His part, which gave to Paul the assurance that all Israel should finally be saved (Rom 11 25-29). Moreover this covenant faithfulness of God is grounded in His very nature, so that Paul's hope of eternal life rests on the fact that God who cannot lie promised it before the world began (Tit 1 2); and the certainty that God will abide faithful notwithstanding human faithlessness rests on the fact that God cannot deny Himself (2 Tim 2 13). It is because God is faithful that His promises in Christ are yea and amen (2 Cor 1 18.20). This attribute of God, moreover, is the basis of Paul's confident assurance that God will preserve the Christian in temptation (1 Cor 10 13); and establish him and preserve him from evil (2 Thess 3 3). And since God is faithful and His gracious promises trustworthy, this characteristic attaches to the "faithful sayings" in the Pastoral Epistles which sum up the gospel, making them worthy of trust and acceptance (1 Tim 1 15; 4 9; Tit 3 8).

This faithfulness of God in the sense of fidelity to His promises is set forth as the object of sure trust and hope by the writer of the Epistle to the Hebrews. It was the basis of Sarah's faith that she would bear a child when she was past age (He 11 11); and it is because God is faithful to His promise in Christ that we can draw nigh to Him with full assurance of faith, holding fast without wavering the profession of hope (He 10 23).

John also ascribes this attribute to God. Since one of the most precious of God's promises through Christ is the pardon of sin through the "blood of Jesus Christ," John says that God's faithfulness, as well as His righteousness, is manifested in the forgiveness of sin (1 Jn 1 9).

The faithfulness of God is viewed from a slightly different point by Peter when he tells his readers that those who suffer as Christians and in accordance with God's will should "commit their soul's in well-doing unto a faithful Creator" (1 Pet 4 19). The quality of faithfulness, which in the Scripture is more frequently ascribed to God in His relation to man as gracious Saviour, and as the ground of hope in His gracious promises, is here applied by Peter to God in His relation to man as his Creator, and is made the ground of comfort under persecution and suffering. The omission of the art. before the words "faithful Creator" makes emphatic that this is a characteristic of God as Creator, and the position of the words in the sentence throws great emphasis on this attribute of God as the basis of comfort under suffering. It is as if Peter would say to suffering Christians, "You suffer not by chance but in accordance with God's will; He, the almighty Creator, made you, and since your

suffering is in accordance with His will, you ought to trust yourselves to Him who as your Creator is faithful." It is, of course, Christians who are to derive this comfort, but the faithfulness of God is extended here to cover all His relations to His people, and to pledge all His attributes in their behalf.

This attribute is also ascribed to Christ in the NT. Where Jesus is called a faithful high priest, the idea expressed is His fidelity to His obligations to God and to His saving work (He 2 17; 3 2.6). But when in the Book of Revelation Jesus Christ is called the "faithful witness" or absolutely the "Faithful and True," it is clear that the quality of faithfulness, in the most absolute sense in which it is characteristic of God in contrast with human changeableness, is ascribed to Christ (Rev 1 5; 3 14; 19 11). This is esp. clear in the last-named passage. The heavens themselves open to disclose the glorified Christ, and He appears not only as a victorious warrior whose name is faithful and true, but also as the one in whom these attributes have their highest realization, and of whom they are so characteristic as to become the name of the exalted Lord. This clearly implies the Deity of Jesus.

In summing up the Scripture teaching concerning God's faithfulness, three things are noteworthy. In the first place, this characteristic of God is usually connected with His gracious promises of salvation, and is one of those attributes which make God the firm and secure object of religious trust. As is the case with all the Scripture teaching concerning God, it is the religious value of His faithfulness which is made prominent. In the second place, the so-called moral attributes, of which this is one, are essential in order to constitute God the object of religion, along with the so-called incommunicable attributes such as Omnipotence, Omnipresence and Unchangeableness. Take away either class of attributes from God, and He ceases to be God, the object of religious veneration and trust. And in the third place, while these moral attributes, to which faithfulness belongs, have been called "communicable," to distinguish them from the "incommunicable" attributes which distinguish God from all that is finite, it should never be forgotten that, according to the Scripture, God is faithful in such an absolute sense as to contrast Him with men who are faithful only in a relative sense, and who appear as changeable and faithless in comparison with the faithfulness of God. See RIGHTEOUSNESS; TRUTH; UNCHANGEABLENESS.

LITERATURE.—Besides the Commentaries on the appropriate passages, see Oehler, *Theol. of the OT*, ET, 95, 112f, 505; Dillmann, *Handbuch der alttest. Theol.*, 268-76, 269-70; Schlatter, *Der Glaube im NT*, 21-22, 259-60. In the works on NT theology this subject is treated under the sections on the truthfulness of God.

On the relation of God's truth and faithfulness, see Wendt, *Der Gebrauch der Wörter, ἀλήθεια, ἀληθής und ἀληθινός im NT*, SK, 1883, 511 f; Stanton, art. "Truth," in *HDB*, IV, 816 f; and the above-mentioned work of Schlatter. On the relation of the faithfulness to the righteousness of God, see Diestel, "Die Idee der Gerechtigkeit vorzüglich im AT," *Jahrbücher für deutsche Theologie*, 1860, 173 f; Kautzsch, *Ueber die Derivate des Stammes פִּיִּי im AT Sprachgebrauch*; Riehm, *AT Theol.*, 271 f; Smend, *Alttest. Religionsgeschichte*, 363 f; Ritschl, *Justification and Reconciliation*; Dalman, *Die richterliche Gerechtigkeit im AT*; and the above-mentioned OT Theologies of Dillmann and Oehler.

CASPAR WISTAR HODGE

**FAITHFUL SAYINGS**, *sa'inz* (πιστός ὁ λόγος, *πιστός ὁ λόγος*): "This is a faithful saying and worthy of all acceptation" (AV). These words form a striking formula which is found—with slight variations—only in the Pastoral Epistles, in 1 Tim 1 15; 3 1; 4 9; 2 Tim 2 11; Tit 3 8. A similar expression occurs in Rev (21 5 and 22 6 AV), "These sayings are faithful and true."

**The Five "Sayings."**—Paul's faithful sayings are thus five in number, and "were no doubt rehearsed constantly in the assemblies, till they became well-known watchwords in the various churches scattered over the Mediterranean-washed provinces of the Rom empire" (Ellicott, *NT Comm.* on 1 Tim 1 15).

The first of the faithful sayings speaks of the pre-existence of Christ, of His coming into the world, and the purpose why He came is distinctly stated—to save the lost, irrespective of race or nationality, sinners who, apart from Christ, are without God and without hope.

#### 1. The First "Saying"

The second of the faithful sayings refers to the work of being a minister of the gospel, a work of danger and always full of difficulty.

#### 2. The Second "Saying"

The office in question is honorable and Christlike, and, in those early days, it meant stern and ceaseless work, grave and constant danger. This faithful saying would act as a call to young men to offer themselves for the work of proclaiming the gospel to the world, and of witnessing for Christ.

The third saying is that godliness has an influence that is world-wide; it consists, not merely in holiness and in that fellowship and communion with God which is the very life of the soul; it is also an active force which springs from "the love of Christ constraining us," and manifests itself in love toward all our fellow-men, for they are God's creatures.

#### 3. The Third "Saying"

Godliness transfigures every rank and condition of life. It has the promise of the life that now is: to those who seek the kingdom of God first, all other things will be added. And it has the promise of the life that is to come, the rich prospect of eternal blessedness with Christ. Compare with this saying the remarkable words in Tit 1 2, "In hope of eternal life, which God, who cannot lie, promised before times eternal." Godliness gives all gladness here, and future glory too. This is a faithful saying.

The fourth of the faithful sayings speaks of the Christian believer's union with Christ, and of the blessedness of that union. The Christian is "dead with Christ," he "suffers with Christ." But the union with Christ is eternal. "We shall also live with him; . . . we shall also reign with him" in life that is fadeless, endless and full of glory. Surely then, no one will draw back, for "if we deny him," "if we believe not," "he also will deny us," for "he abideth faithful, he cannot deny himself."

#### 4. The Fourth "Saying"

The fifth and last of the faithful sayings speaks of our former unconverted state, "for we also once were foolish, disobedient, deceived, serving divers lusts and pleasures. But . . . the kindness and love of God . . . toward man appeared, not by works which we did ourselves, but according to His mercy he saved us." Blessedness is now the Christian's lot, and this is the result not of our works: we owe it all to the tender love of God, to His Divine pity, to His redeeming grace. Yes, this is a faithful saying.

JOHN RUTHERFURD

**FAITHLESS**, *fāth'les*: The tr of ἀπιστος, *apistos*, "without faith," having the sense of "unbelieving," "disbelieving." Jesus upbraids the people, "O faithless and perverse generation!" (Mt 17 17; Mk 9 19; Lk 9 41); He says to Thomas, "Be not faithless, but believing" (Jn 20 27); RV adds, "If we are faithless," instead of "believe not" (2 Tim 2 13); cf 1 Cor 7 12-15; 10 27; 14 22.24, etc; Tit 1 15. In Lk 12 46 *apistos* has the sense of "unfaithful," so RV; perhaps also Rev 21 8, "unbelieving."

**FALCON**, *fō'k'n, fōl'k'n, fal'kun*: The Hebrews did not know the word. Their bird corresponding to our falcon, in all probability, was one of the smaller kestrels covered by the word *nāq*, which seemed to cover all lesser birds of prey that we include in the hawk family. That some of our many divisions of species were known to them is indicated by the phrase "after its kind." The word occurs in RV in Job 28 7, to tr *ayyāh*, Gr *γύψ*, *gūps* (cf Lev 11 14; Dt 14 13):

"That path no bird of prey knoweth,  
Neither hath the falcon's eye seen it."

This substitutes "falcon" for "vulture" in AV. The change weakens the force of the lines. All