

The Bane of "Religious Talk"

A.W. Tozer:

Now, while we cannot project ourselves backward through time and walk again in Galilee with Christ and His disciples, we can by faith actually experience "the substance of things hoped for"; we can have every sufficient "evidence of things not seen" (Hebrews 11:1, KJV); we can taste "the powers of the coming age" (6:5); we can "know" and "comprehend"; we can have the inner witness, the spiritual illumination that brings out the typography of the kingdom of God as clearly as any earthly landscape is revealed by the rising sun. Then every word will be like a sharp, clear shadow thrown by the objects on the terrain, not to stand in place of reality, but to outline it and set it in relief.

A word is valid only when it refers to some reality in the mind of the user. It must submit to definition as used by the speaker. Its dictionary meaning cannot save it from semantic fraud. It must have a real meaning in its limited context at a given time. By this test an alarmingly great amount of our religious talk is phonetic breath, no more.