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NEW TESTAMENT WORD STUDIES

By W. WILCOX

'Enabled' (*Endunamou*)

Paul frequently finds words which enrich the Christian vocabulary and give added beauty to the thought expressed. Here, by the aid of the preposition *en*, he strengthens the word *dunamou* and makes, what Ellicott calls, 'an expressive word'; a word speaking of the divine enablement, the divine strengthening. Grimm-Thayer defines it as, 'to make strong', to endue with strength, strengthen, or possibly, to receive strength, to be strengthened'. The necessity for thus being strengthened is stressed as the Apostle realizes the increasing temper of the conflict, the gathering of the forces of spiritual powers in the heavenlies, the pressure of the Prince of the Power of the air as he marshalls his forces to the assault on the spirit, soul, and body of the believer.

In examining the occasions of the use of this word we may note:

1. *Its Inner Power* (1 Tim. 1:12). 'I thank Him that enabled me', or as Lightfoot puts it, 'To Him Who strengthened me within'. It is a *vitalizing* power, bringing strength to the inner life of man, the inner citadel of his life, whence flow the various stimuli to the many members which function for the good of the whole body. As the Christ indwells in the power of the Spirit, and the consciousness of His indwelling becomes more apparent, spiritual strength is imparted and flows through the life of the believer enabling him in every department of his life to function for God. It is thus *His* enabling, without which the man remains impotent in the affairs of the spiritual realm, and instead of which no substitute is found to be efficacious.

It is a *victorious* power when used in the ability that the Spirit gives—the inner moving to act upon the outer with irresistible power.

It is a *varied* power, for it can deal with both the small and the big things of life; it can remove the obstacles from the path or cast the mountain into the sea; it can be a 'help', or 'pull down strongholds', and so reveals its nature in the life.

2. *Its Increasing Power* (Acts 9:22). 'But Saul increased the more in strength and confounded the Jews.' It develops with the

increasing *knowledge* of the truth of God. As the mind becomes more receptive of truth and adds to its knowledge of God and of His ways, so does the spiritual man grow stronger, and gains power in the realm of spiritual things. It develops with increasing *use*. As Saul used the knowledge he had in his contact with fellow-Jews, so he gained more power and ability, and was able not only to be sustained in his newly found faith, but to refute the arguments they posed against it. It develops with *maturer thought*. Paul later counsels believers to 'think on these things', and as they do so they will be strengthened in the might of God, in the truth of Christ, and in the use of Scripture.

3. *Its Intense Power* (Rom. 4:20). 'He wavered not through unbelief but waxed strong through faith.' 'Dynamitized' through faith, he became enabled that, when God promised him that which seemed absolutely impossible to human nature, he wavered not but believed God. Storm-tossed on the sea of uncertain probabilities he rode the storm because of a firm faith in God. Beaten by the winds of doubt and distress, he staggered not, but in faith pressed on in the path of the will of God as it became known to him.

It was no mere credulity of a man unused to the hard, experiences of trial and turmoil, but rather a strong grip on the 'unseen' that made the 'seen' less staggering, and enabled him to go forward in the assurance that he would achieve what God had promised. His power to grapple with the contingencies of life thus became intensified and he 'staggered not'.

Do we wax strong through faith; so strong that we may face the bewildering problems of the daily life without staggering, without losing our grip on God, without hesitating in the path of duty and loyalty to God? As faith is exercised and gets more accustomed to securing its grip on God so it will wax strong and develop.

4. *It is Inherent in Christ* (Eph. 6:10). 'Finally be strengthened in the Lord and in the strength of His might.' As Salmond says, 'The "in the Lord" defines the strengthening as *Christian* strengthening, such as can take effect only in union with Christ. It is *His* strength that is to flow in and through me, and this can only be as I am in Him and He in me. There is to be a continuity of inflow, not mere spasmodic spurts.'

Too many Christian lives lack this element, and have a constant up and down experience. Surely this is not the design of the

life-Giver, but rather that the believer should have a fullness of spiritual vigour as he abides in his Lord. It is not *I* who thus steps forth to the battle of life, but He in me: it is not by *my* strength that victory will be achieved, but by His strength acting *in me* as the vehicle by which it may face the oncoming foe. But that this may be the case there must needs be my full co-operation with Him, yielding my members as instruments for His use.

5. *It is Incorporated in Christ* (Phil. 4:13). 'I can do all things through Christ Who strengtheneth me.' The Apostle realizes his own weakness save as he is incorporated in Christ. It is He Who makes him strong and makes possible the varied activities of the aged Apostle. It is necessary therefore, to maintain a sense of the oneness in and with Christ, for only so is there this realization of empowerment and enablement. Herein lies the value of the exhortation of the Christian message, for the believer to arouse himself from the state of somnolence and to awake to the consciousness of the fact that the Christ indwelling is the Fount of his strength. In no other source can he find the strength and sufficiency as will enable him to be victorious in every spiritual contest and vigorous for every contingency of life.

6. *It is Ingratiating Strength* (2 Tim. 2:1). 'Be strengthened in the grace that is in Christ Jesus.' 'Strengthened in grace' is one of those seemingly paradoxical expressions of the Apostle, but is full of divine truth. Thoughts of others, some of whom had gone astray, and some had run well, remind the Apostle of his younger colleague, that it is only in God's grace that he can stand and that therefore He needs to be strengthened in that grace. In the similes of the Christian life that he uses, he shows how this can be—the soldier, the runner, and the husbandman all need staying power if they are to endure until they have achieved their ends: So does the Christian. His staying power is the '*grace that is in Christ Jesus*'.

7. *It is an Impregnable Strength* (2 Tim. 4:17). 'The Lord stood by me and strengthened me.' Others had forsaken him as he stood his defence before the tribunal, but in his loneliness he was conscious that he was not alone: Another stood by him and this One strengthened him. Earthly tribunals could not overpower him, nor frustrate the purpose of his life, for in Christ there was victory.

We may sum up the results of this strengthening as seen in the occurrences of the word, as follows:

- (a) It is a strength that *braces* the inner man, enabling him to face the foe and engage in the conflict without fear.
- (b) It is a strength that *believes* God even when all the odds seem to be against any victory in such belief.
- (c) It is a strength that *braves* the storm, and meets it with courage and determination.
- (d) It is a strength that *bespeaks* further additions of strength as the strength given is devoted to a divine purpose.
- (e) It is a strength that *battles* only for the right, for it is received from Him Who is righteous. Its powers can, therefore, only be legitimately used for divine ends and cannot be diverted to other uses.
- (f) It is a strength that *breaks* the opposing forces and enables full expression of the Christian life.
- (g) It is a strength that *blesses* the strengthened with the divine inflow of grace and power.

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

By THE EDITOR

IV. The Subject Considered Analytically

The Passover (*Continued*)

(2) THE PASSOVER AS A MEMORIAL FEAST. That this aspect is foreshadowed even at its inauguration seems clear: 'This day shall be unto you for a memorial and ye shall keep the feast to Jehovah; throughout your generations ye shall keep it a feast by an ordinance for ever.*' It is plain that it was to be kept in perpetuity, as a recurring reminder, for all succeeding generations. It was, for this reason, named by the Jews 'the Perpetual Passover,' in distinction from the 'Egyptian Passover'.

* Ex. 12: 14; 13: 3, 8; Deut. 6: 20-25.