

MATTHEW.	MARK.	LUKE.	JOHN.
Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost, etc.	Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved, etc.	That repentance and remission of sins should be preached in all nations; and ye are witnesses of these things.	As my Father hath sent me even so send I you. These are written that ye might believe that Jesus is the Christ the Son of God, etc.

Our accepted version fails to convey the exact force of the original. For example, Matthew uses a peculiar word—(μαθητευσατε)—which is rendered perfectly neither by the word “teach,” nor by the word “disciple;” the former means too little, the latter means too much. Another word used by our Lord, a little later in these-farewell instructions—(διδασκουρες)—is properly translated “teaching,” for it refers to a fuller didactic training of those who believe and so become disciples; it contemplates the more perfect equipment of converts, their thorough knowledge of all the commands of Jesus, and their preparation for service. But that first word looks to no such didactic process. It marks a swifter movement, a briefer proclamation. Christ urges on his heralds—they are to sweep round the globe and trumpet forth the good news; then, when converts have been gathered, he would have them taught the way of God more perfectly.

Our mistake is fundamental and initial if we confuse and confound preaching and teaching, evangelization and indoctrination. The first thing to be done is to peal out the joyous tidings of salvation. Men arouse sleep, dead in sin: they must be aroused, awakened. When a house is on fire, a ship is on a rock, a pestilence is raging or an avalanche is falling, we cannot wait to give minute instructions. We need the clarion blast of Gabriel's trump—“escape for thy life!” Then, when the peril is past, we can take time for whatever else is needful, to provide for other wants or guard against other risks. So the herald must precede the teacher; the evangelist prepares for the catechist; Paul first, then Priscilla and Aquila.

That word in Matthew (μαθητευσατε) is not adequately translated, “disciple,” or “make disciples.” This means too much. Only He who can “forgive sins” can “make a disciple.” We may “go” and “preach the gospel,” we may become heralds, evangelists; but when we have done our best and utmost, we may be constrained, like the great messianic herald of old, to cry: “Lord who hath believed our report! And to whom hath the arm of the Lord been revealed!”

That word we are discussing does not imply any *necessary effectiveness*. In classic Greek it means to give instruction such as a pupil needs; it is close of kin to another word (μανθανω) which means “to learn.” As used by our Lord it can scarcely be rendered “disciple,” for, though we may gather disciples out of the nations, we cannot “disciple the nations” themselves. So to render obliges us to carry the