

# **FULLY FURNISHED**

or

## **THE CHRISTIAN WORKER'S EQUIPMENT**

by

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### **CHAPTER THIRTY-TWO**

#### **THE WORKER'S ALL**

**“Christ is all”** (Colossians 3:11).

THE Lord Jesus is not only the One in whom all blessing is, but He also answers to every blessing we need. He is the embodiment of blessing. This is seen in the following alphabetical Bible reading.

Christ is:

Acceptance to justify - (Ephesians 1:6).  
Blessing to enrich - (Deuteronomy 33:23).  
Comfort to cheer - (II Corinthians 1:4).  
Deliverance to defend - (Psalm 68:20).  
Enjoyment to satisfy - (Jeremiah 31:13, 14).  
Favour to charm - (Luke 2:52; Jeremiah 31:9).  
Grace to strengthen - (II Corinthians 12:9).  
Health to invigorate - (Psalm 42:11; 43:5).  
Instruction to enlighten - (Psalm 32:8).  
Joy to gladden - (Nehemiah 8:10; Psalm 16:11).  
Kindness to crown - (Psalm 103:4).  
Light to reveal - (John 8:12).  
Mercies to surround - (Lamentations 3:22-25.).  
Nurture to cherish - (Ephesians 5:29,30,32).  
Owner to claim - (Isaiah 43:1).  
Power to keep - (I Peter 1:5).  
Quietness to calm - (Isaiah 30:15; 32:17, 18).  
Redemption to liberate - (Isaiah 41:1; Luke 4:18).  
Sunshine to warm - (Psalm 84:11).  
Truth to arm - (Psalm 91:4).  
Union to secure - (Psalm 91:1, 14).  
Virtue to purify - (Matthew 5:8; Ephesians 5:26).  
Wisdom to guide - (I Corinthians 1:30).

Experience to assure - (Galatians 2:20).  
Youth to renew - (Isaiah 40:31).  
Zeal to inspire - (John 2:17).

Let us not look AT *something*, but let us look to the *SOMEONE* - namely, to CHRIST HIMSELF; then we shall have the best of Blessing in having Him.

One purpose for which the Holy Spirit takes up His abode in the believer, is to make objective truth an inward reality, to cause our standing in Christ to be a matter of experience. The Holy Spirit directs the attention of the Church at Colosse to this very thing. For instance, the resurrection of Christ is a historical fact. It is also a truth that is put to the credit of the believer - who, in God's reckoning, rose when Christ rose. But the apostle carries the mind to the practical belief of this truth, and urges: - "**If ye then be risen with Christ, seek those things which are above**" (Colossians 3:1). The effect of this association with Christ in resurrection, is to lift the believer above sin and the world, to godliness of life and Christlike action.

The Holy Spirit also reminds us that in Christ's death we died (Colossians 3:3); that our life is "**hid with Christ in God**" as to our present security and comfort; and we are to rejoice in the prospect that "**when Christ, who is our Life, shall appear**" (*be manifested*), we also "**shall appear**" (*be manifested*) "**with Him in glory.**"

Meanwhile, we are to be diligent to put to death the deeds of the body; to put off the old man and his deeds, as we should discard a useless and unfit garment; and to put on the new man, which is after Christ, and is of God's ordering and make - as were Aaron's garments of glory and beauty.

"**Christ is all and in all**; " that is, all who believe in Christ have one common standing. There are no distinctions in Christ. He does not give His gifts and graces to a select few, but Christ is in all who believe, whether they be bond or free, Jew or Gentile.

It is not our intention to dwell upon the connection in which this expression, "**Christ is all**," occurs, but rather to take it as indicating what the worker's all is, namely, THE PERSON OF CHRIST.

Dyer says, "The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the nearest, dearer than the dearest, richer than the richest, and better than the best . . . He is a believer's ALL. Now, that which is his all must needs be precious. Christ is his all; He is all that he hath, He is all that he enjoys. Christ is all that he is worth; He is all that he is, he is no such thing without Him. Whatever he is worth, it is He that makes him worth it. It is not worth a man's while to live, unless he live in Christ. Christ is the Gain of the believer, living and dying; so that whatever is good for a believer, he must say, For this I am beholden to Christ."

The Christian says of Christ what Phocion said of her husband, when she was asked where her jewels were: "My husband and his triumphs are my jewels."

Christ is our Gain and Glory.

There are four ways in which the worker specially delights to say “**Christ is all**” (The Jews called the Shekinah by a word which means “**all**” - this thought is expressed in Colossians 1:15-18).

1. Christ is all in Scripture.
2. Christ is all in Salvation.
3. Christ is all in Sanctification.
4. Christ is all in Service.

### ***I - Christ is All in Scripture.***

To take Christ from the Scripture would be like taking the sun from our planet. All would be darkness and death. The Person around Whom all Scripture revolves, and to whom all relates, is Christ.

The Father points to Him. The voice from the throne of God comes to us like sweet music, borne upon the summer breeze, “**Behold My Servant, whom I uphold; mine Elect, in whom My soul delighteth**” (Isaiah 42:1).

The Father seems to say to us, “See His condescension and grace in coming to the earth. Ponder His prayerful and loving manner. Muse upon His willing and joyful obedience. Behold His pure and holy life. Mark His persevering and painstaking service. Look at His patient and providing love. Note His calmness and courage in trial. Meditate upon His wondrous and loving compassion. Keep in mind His determination to do My will: His fidelity to My word and work: His life-purpose to please and glorify Me. Mark well His glorious work upon the Cross, and the all-sufficient atonement He made there.”

The Holy Spirit speaks of Christ.

By type and title, by symbol and statement, the Holy Spirit sings the praises of Christ.

- In Genesis, He is the promised Seed, and the Princely Shiloh.
- In Exodus, the Redeeming Lamb, the Resident Leader, the Riven Rock, the Resuscitating Manna, and the Mighty Warrior.
- In Leviticus, He is beheld as the Burnt Offering, for it typifies Him as the One who perfectly pleased and glorified God.
- In the Meat Offering, His perfect life and powerful ministry are portrayed;
- In the Peace Offering, we behold Him who has made peace by the blood of His Cross, bringing the believer into fellowship with God;
- In the Sin Offering, we gaze upon Him - made sin for us suffering outside the camp.
- In the Trespass Offering, we note Him who bore our sins in His own body on the tree;
- In the Drink Offering, we see Him, who poured out His soul unto death for us.
- In the cities of Refuge, we are reminded of Him, who is our Eternal Refuge.
- In Numbers, we see Him prefigured in the uplifted Serpent; while His coming is foretold by Balaam, as the Star out of Jacob.

The characters recounted in the historical books, represent on a small scale, the trials and triumphs of Him, who is David's Son and Lord. And the glory of Solomon is obscured before the glory of Him, who is "**greater than Solomon.**"

In the Psalms, we have the inner life and experience of Christ,

- In the bitterness of the Suffering One of the twenty-second Psalm, as well as
- In the blessedness of THE MAN of the first Psalm.
- His death on the Cross is alluded to, in the "**sinking in deep mire**" of the sixty-ninth Psalm; and
- His glory and gladness are hinted at in the sixteenth and twenty-fourth Psalms.

The prophetic books are full of the coming One, and His glory.

- Isaiah records His devotion in suffering to the death; His determination in doing the will of God, as well as the gladsome day for earth when He reigns as King.
- Daniel, too, speaks of His coming as King, and of Him who was "**cut off**" in death.
- Micah predicts Him, in His twofold nature, as the One born in Bethlehem, yet Whose goings forth were from eternity.
- Zechariah points to Christ, as the Shepherd smitten, and as the kingly Priest reigning over His people, in peace and blessing.

As the golden threads were inwrought in the vestments of Aaron, so the Golden One of Heaven is inwrought in Scripture, from Genesis to Revelation.

Think of HIM!

Mark the characters He bears, and remember how the Word of His Truth speaks of Him, and reveals Him as bearing these.

He is:

- The Atonement to cover,
- The Advocate to look after our interests,
- The Brother to sympathize,
- The Bread of Life to feed,
- The Companion to cheer,
- The Captain to command,
- The Deliverer to liberate,
- The Day Star to guide,
- The Example to influence,
- The Emmanuel to dwell,
- The Friend to keep,
- The Foundation to uphold,
- The Guard to protect,
- The Guide to direct,

- The High Priest to represent,
- The Husband to cherish,
- The Intercessor to plead,
- The I AM to supply,
- Jesus to save,
- The Lord to keep,
- The Life to ennoble,
- The Lovely One to attract,
- The Minister to serve,
- The Mediator to interpose,
- The Near Kinsman to identify,
- The Nourishment to sustain,
- The Offering to atone,
- The Overseer to superintend,
- The Purifier to sanctify,
- The Passover to shelter,
- The Rock to hide,
- The refuge to shield,
- The Strength to empower,
- The Shepherd to defend,
- The Teacher to instruct,
- The Truth to arm,
- The Understanding to enlighten,
- The Union to empower,
- The Vine to enrich,
- The Virtue to bless,
- The Way into the holiest,
- The Wonderful to charm,
- Yesterday, to-day, and forever the same;
- The Zeal to inspire us, and
- The Zone to encircle us.

## ***II - Christ is All in Salvation.***

Christ died to save us from the penalty and the guilt of sin; He lives to deliver from the power and government of sin; and He is coming again to emancipate from the presence of sin. Thus, salvation is three-fold.

It is past and complete to the one who rests in Christ and His finished work:- **“By grace ye are saved through faith”** (Ephesians 2:8), that is, from the consequence of sin, Christ having borne on the Cross the wrath due to sin.

Salvation is present and continuous, as we trust in the living Christ, He being able to save to, as well as from the uttermost, those who come unto God by Him (Hebrews 7:25). As we abide in Him, He saves us from the power and love of sin, and keeps us from consciously sinning.

Salvation is also future and full, as, when Christ comes again, we shall be saved from the body that has been humiliated by sin (Philippians 3:20, 21), and we shall be fashioned like Himself.

These three aspects of salvation are illustrated in the action of the high priest, on the Day of Atonement, and are demonstrated in the three appearing in Hebrews 9:24-28.

As Aaron on the Day of Atonement killed the bullock at the altar of burnt offering, which was afterwards burnt outside the camp as the sin offering, to make atonement for Israel, so **“Christ,”** once in the end of the world, **“appeared, to put away sin by the sacrifice of Himself.”**

Another action of the high priest’s was to take the blood of the bullock and of the goat into the Holiest of all, and sprinkle the blood seven times before the mercy-seat, and once upon it. He sprinkled the blood for himself and for his house, and also for the whole nation of Israel. What is the comment of the Holy Ghost upon this? **“By His own blood”** Christ **“entered in once into the holy place, having obtained eternal redemption for us . . . Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us”** (Hebrews 9:12, 24).

By virtue of Christ’s atonement He has gone into the presence of God for us, bearing in His body the marks of His suffering; and hence, He lives to bless, to keep, to cheer, to uphold, to plead, to represent, to sympathize, and to empower His own.

After the high priest came out of the Holiest of all, he put off the holy linen garments, and put on the garments of glory and beauty (Leviticus 16:23, 24). All the while the high priest was in the Holiest of all, he was not seen nor heard by the people, but when he came out, clothed in his beautiful garments, then they knew that his work inside was finished. Even so, Christ shall **“appear the second time without sin unto salvation,”** and when He is manifested, it shall be in power and great glory.

Thus Christ is all in salvation.

Salvation! What a word is this! It is all that Christ is, has done, is doing, and will yet do.

As Dyer says, “All that Christ did and suffered, it is for me; all that Christ hath is mine.

O soul,

- Christ’s love is thine to pity thee;
- Christ’s mercy is thine to save thee;
- Christ’s graces are thine to beautify thee; and
- Christ’s glory is thine to crown thee.
- Christ’s power is thine to protect thee;
- Christ’s wisdom is thine to counsel thee;
- Christ’s angels are thine to guard thee;
- Christ’s Spirit is thine to comfort thee; and
- Christ’s Word is thine to teach thee.”

### **III - Christ is All in Sanctification.**

Sanctification has two aspects.

There is what might be called *positional sanctification*, or meetness for God's presence, and there is *practical sanctification*, or the manifestation of Christ in the life.

The first is complete, and depends on Christ. The second is continuous, and depends upon our willingness to allow Christ, by the Holy Spirit through the truth, to possess us.

Let us briefly call to mind what our Lord says upon these aspects of holiness, which may be classed under two words, namely, meetness and manifestation.

First. Meetness in Christ.

**"Sanctified in Christ Jesus"** (I Corinthians 1:2).

**"By one offering He hath perfected for ever them that are sanctified"** (Hebrews 10:14).

**"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light"** (Colossians 1:12. The same word as is here translated "**meet**" is rendered "**sufficient**" in II Corinthians 3:5).

**"Accepted in the Beloved"** (Ephesians 1:6).

To sum up the above Scriptures, we find that the Cause of our sanctification is the Father; the Agent of it is the Holy Spirit; the Ground of it is the atonement of Christ; and the measure of it is the Person and position of Christ. As the words "**Holiness to the Lord,**" were graven upon the mitre of the high priest, that the children of Israel might always be accepted before the Lord (Exodus 28:36), so Christ the Holy One, with whom every believer is identified, is ever before God for us, and in Him we are always accepted.

Second. Manifestation of Christ.

**"I live; yet not I, but Christ liveth in me"** (Galatians 2:20).

**"For to me to live is Christ"** (Philippians 1:21).

**"Abide in Me, and I in you"** (John 15:4).

The purpose of God in uniting us to Christ was, that we should be possessed by Christ, that we should be able to imitate Christ, for we cannot copy Christ of ourselves.

This is seen in John 1:29, 36. In those verses we have two "**Beholds:**"

- The "**Behold**" of *salvation* - "**Behold the Lamb of God, which taketh away the sin of the world;**" and

- The "**Behold**" of *imitation*, as John directs his disciples the second time, to behold the Lamb of God while He walks, not saying anything about sin on that occasion.

It was as if he said, “You saw the Lamb of God as your Sin-Bearer yesterday, and to-day you behold Him as your Example: follow Him, don’t look to me.”

But in between these two “**Beholds**” we find John bearing testimony to the fact, that Christ should baptize with the Holy Spirit. Is not the order in which the truth is presented, Divine?

First, Jesus the Sin-Bearer;  
Second, Christ the Empowerer;  
Third, the Lamb as the Example.

And mark: we can only imitate the Christ without as revealed in the Word, by the power of the indwelling Christ within.

An illustration of this may be found in the following:- “Only the Spirit Of the Lord within us can reproduce the image of the Lord that is set before us. Let us suppose that you have the original picture of Raphael’s ‘Transfiguration.’ You desire to reproduce it; just as many people talk about copying or imitating Jesus Christ. You bring out your brushes, your paints, your pencils, and your easel, and set to work. When you have worked at it for a day, you will probably find what miserable work you are making of it. You try again and again, but by and bye you become the laughing-stock of your neighbours, and they see very plainly that you are not an artist. Then you begin to be in despair, and are ready to give it up. But let us suppose, if it were possible, that the spirit of Raphael should enter into you. Well, I do not say that he would produce the picture at once. It would take that spirit some time to get the mastery of your fingers, to train your eye to the delicate perceptions of proportion and perspective. But if Raphael’s spirit were in you, he would more and more train your faculties to his use, till by and bye he would perfectly reproduce Raphael’s picture. So exactly does the Lord deign to set the portrait of Himself before us, and tells us to reproduce it, since He puts His Spirit within us. *It is only Christ who can produce Christ. It is only the Christ within that can reproduce the Christ without.*”

Remember how the “Acts of the Apostles” begins. No: they are not the “Acts of the Apostles,” but the acts of Christ by the Holy Spirit, through the Apostles. How does the book begin?

**“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.”** As much as to say, “This which I now write is a continuance of His work.”

We see the devotion and determination, the consecration and courage, the service and suffering, the work and witnessing of the early Christians, and we know that all this was not natural to them, but that it was the supernatural presence of Christ working through them.

#### ***IV - Christ is All in Service.***

As the engine has no power to move itself, and is only of use when the steam is up, so the worker has no might in himself. He can work only as God Himself works in him.

As Secker says,

“Gracious hearts are like stars in the heavens, which shine not by their own splendor. He that takes the brick must give straw to make it. There is no water unless He smite the rock, nor fire except He strike the flint. . . . **‘Lord, Thy pound hath gained ten pounds.’** It is not my pains, but Thy pound, that hath done it.” Apart from Christ, we are nothing, and can do nothing (John 15:5); but with Him we can say with beloved Paul, **“I can do all things through Christ which strengtheneth me”** (Philippians 4:13).

Christ is our All-glorious Theme. **“I determined not to know anything among you, save Jesus Christ, and Him crucified”** (I Corinthians 2:2).

Some would seem to know everything but Jesus Christ.

A certain abbot once preached before Louis XVI, a sermon which contained a good deal of politics, finance, and government, and on the king leaving the building, he was heard to remark, “If the abbot had only touched a little on religion, he would have told us of everything.”

This will not be said of him to whom Christ is all, for all his theme is Christ, Christ, Christ. And nought else must be our theme.

- Christ beginning, middle, and end;
- Christ in the glory of His person as the Son of God;
- Christ in the graciousness of His love in dying for sinners;
- Christ in the perfection of His offices, and
- Christ in the glory of His kingdom.

Christ is our All-perfect example.

He is our Copy to imitate,

- In delighting in the Father’s will,
- In keeping to the Father’s word,
- In doing the Father’s work, and
- In bringing glory to the Father’s name.
- In sympathy for the lost,
- In zeal in service,
- In constancy in prayer, and
- In doing good to others.

He is our Pattern:

- In His love for the Scriptures,
- In the purity of His life,
- In the gentleness of His manner,
- In the holiness of His walk,
- In His patience under provocation,
- In His faith in God,

- In His dependence upon the Holy Spirit,
- In His care of His disciples,
- In His teaching of the ignorant,
- In His use of the Word of God in temptation,
- In His humble living, and
- In the “pleasing not” of Himself, He is our Example.

Christ is our All-inspiring Motive.

“**The love of Christ constraineth us,**” says the Apostle Paul, in speaking of the power which impelled him, and compelled him to serve and to suffer.

As the electric current runs along the wire, and causes the carbon to ignite, so the love of Christ is the secret influence, which causes the believer to shine in holy living.

As the river bears on its bosom the freighted barge, so does the love of Christ bear the disciples on their errand of mercy to others.

As the love that Jonathan had for David, prompted him to give him his clothes and his crown, so the love of Christ constraineth the worker to do service for his Lord and Saviour.

Dyer well says, “Christ hath made every believer a king. It is Christ’s beauty that makes us beautiful: it is His riches that make us rich: it is His righteousness that makes us righteous;” and we may add, it is the love of Christ which makes us love like Christ.

Christ is all our glory.

One has well said, “Christ is the glory of glories, the crown of crowns, the Heaven of heavens; He is light in darkness, joy in sadness, riches in poverty, life in death; it is He that can resolve all your doubts, secure you in danger, save your souls, and bring you to glory, where all joys are enjoyed. Oh, therefore, let all the glory of your glory be, to give all glory and yourselves to Him.

“*Is Christ all to us?* The above is the ideal: is it actual? Let us ask a few questions to bring this question to a practical issue.

*Is Christ all in the home?* “Christ is Master of this house.”

Such words were hung in the hall of a devoted Christian. But there is no need to advertise this on our walls; if Christ is Master, the truth will be seen and felt.

*Is Christ All in the business?*

“In business for the Lord,” one had placarded in his shop. But this is superfluous: if the Lord is in the business, the fact will reveal itself. As clothes that have been lying in lavender emit fragrance, so the believer who lives with Christ, will reveal the secret by the righteous way in which the business is transacted.

*Is Christ All in the work?* - “**Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.**” (Colossians 3:17), is the Divine injunction.

Christian work is not confined to teaching a class in the Sunday-school, giving away tracts, preaching the Gospel, ministering to the needy, &c.

Whatsoever is done in the name of the Lord, is work which is accepted by Him, whether it be serving behind the counter, or scrubbing the floor, as the little servant girl apprehended, when she scrubbed the floor the more thoroughly because she knew it would please her Saviour.

*Is Christ All in the possessions?*

Do we apprehend that we are stewards, left in trust by our Lord, to whom we have to render an account? The faithfulness of Abraham’s Eliezer, was seen in the interested way in which that devoted servant carried out his master’s wishes. Thus the Lord has put us in trust, not only with the Gospel, but also with all we have. Not only are we not our own, but all we have is not ours, but His. “**Holiness unto the Lord**” (Zechariah 14:20) should be stamped on all our possessions.

*Is Christ all in the plait?*

It is ours to follow the Lord’s plan, and not our own. But we should have no plans. Some content themselves with drawing up plans, and seeking the Lord’s blessing and approval on them; but surely a better way is to let the Lord plan, and seek to have grace to follow His leading. Too often it is with us, “Lord bless and prosper me in this or that line of action,” while we ought to say, “**Lord, what wilt Thou have me to do?**”

*Is Christ All in the pleasures?*

“Is there any harm in this?” “Can I go there?” These are the questions frequently put. If we can answer “Yes” to each of the following five questions, the difficulties in regard to any matter of this kind will go;-

*Can we seek the blessing of Christ upon it?*

*Can we take the presence of Christ with us?*

*Will Christ take us to it?*

*Can we witness of Christ at it?*

*Can we glorify Christ in it?*

“May I go to a dance?” was the question of a young lady to the writer. She knew there would be ungodly people at the dance, so her question was answered by putting it to herself, “Can you go to the dance?” and the young Christian replied, “No.” There are pleasures that are healthful and profitable, while others are hurtful and damaging.

*Is Christ All in the heart?*

The writer remembers hearing an honoured and beloved minister of Christ relate how a lady came and unburdened her mind by asking these questions;-

“I have lost all my property, and have been obliged to take a situation: I don’t like it: is this pride, or proper self-respect?”

“I have a number of girls under me, and sometimes I speak sharply to them: is this temper, or a proper business spirit?”

“I have a very dear friend whom I love very much; is this an idol?”

The servant of Christ answered all her questions thus:

“I know not, but I can tell you this: your heart down here is all wrong with the Lord up there.”

If Christ is dwelling in the heart by faith, He will keep things in order. If Christ has the center of our being, the presence and the power of Christ will be felt to its circumference.

When an old Christian was spoken of once as being eccentric, he replied simply, “Whether this is so or not, I know not; this I know, that I am centered in Christ.

“If this is so with us, it will be seen in us, just as the impression of the seal is left on the wax.

May Christ in very deed be All to us, and with the martyr we shall say, “None but Christ! none but Christ!” or with Augustine, “O Lord, take away all: only give me Thyself!” or with another-

“Christ for sickness,  
Christ for health,  
Christ for poverty,  
Christ for wealth,  
Christ for joy,  
Christ for sorrow,  
Christ to-day, and Christ to-morrow,  
Christ my Life, and Christ my Light,  
Christ for morning, noon, and night,  
Christ when all around gives way,  
Christ my Everlasting Stay,  
Christ my Rest, and  
Christ my Food,  
Christ above my highest good,  
Christ my Well-beloved, my Friend,  
Christ my Pleasure without end,  
Christ my Saviour,  
Christ my Lord,  
Christ my Portion,  
Christ my God,

Christ my Shepherd, I His sheep,  
Christ Himself my soul doth keep,  
Christ my Leader,  
Christ my Peace,  
Christ hath brought my soul's release,  
Christ my Righteousness Divine,  
Christ for me, for He is mine,  
Christ my Wisdom,  
Christ my Meat,  
Christ restores my wandering feet,  
Christ my Advocate and Priest,  
Christ who ne'er forgets the least,  
Christ my Teacher,  
Christ my Guide,  
Christ my Rock, in Christ I hide,  
Christ the Ever-living Bread,  
Christ His precious blood hath shed,  
Christ hath brought me nigh to God,  
Christ the Everlasting Word,  
Christ my Master,  
Christ my Head.  
Christ who for my sins hath bled,  
Christ my Glory,  
Christ my Crown,  
Christ the Plant of great renown,  
Christ my Comforter on high,  
Christ my Hope draws ever nigh."

~ end of chapter 32 ~

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