

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER FIVE

THE WORKER'S AUTHORITY

THE Christian worker's authority for all he says and does, is the Word of God; hence, the importance, that he should have no doubt as to the Inspiration of the Scriptures, for, as we are told in II Timothy 3:16, 17: - **"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."**

Therefore, if there is any doubt on the question of the Scriptures being God's Word, there can be no authority in testimony, for to be **"thoroughly furnished unto all good works,"** we must be thoroughly convinced as to the truth of God's good Word. It need hardly be said, that the subject of the inspiration of the Scriptures, is one of great and pressing importance. It is the very keel of Christianity. It is the keystone to the arch of truth. It is the foundation of our faith. It is the pillar of our profession.

The inspiration of the Scriptures is the keel of Christianity.

Take this away, and the whole ship will topple over, and those on board will be engulfed in the waves of doubt and agnosticism.

The inspiration of the Scriptures is the keystone to the arch of truth.

As the keystone is connected with the other stones, making the arch secure, and without it the arch is incomplete, so the truth that the Scripture is the Word of God, is absolutely necessary to give strength and security to all the truths of the Sacred Writings: for if this is taken away, the whole is weakened, and easily overthrown.

The inspiration of the Scriptures is the very foundation of our faith.

As the house must be well founded, if it is to stand the strain of the tempest, so, unless there is the belief - the firm conviction that the Scripture is the Word of God, our faith will soon be shaken to its downfall by Satan; it will be overthrown by doubt, and carried away by the drift and current of rationalism.

As one has well said, “It is not strange that upon the Word of God all the forces of the foes of Christianity should be massed. If confidence in that Word can be undermined; if, by subtlety and sophistry, its infallible inspiration may be made to appear like an old wife’s fable, or groundless tradition; if in any way, men may feel at liberty, like Jehudi, to use a penknife on the sacred roll, and cut out of it whatever is offensive to the proud reason or the wayward will of the natural man - the devil will have achieved his greatest triumph.”

The inspiration of the Scriptures is the Pillar of our profession.

The two pillars which gave strength and solidity to the Temple, were suggestively named “**Jachin**” (meaning “*He will establish*”) and “**Boaz**” (“*In Him is strength*”): so the two facts that give us strength and security, and uphold our profession, are the Plenary and the Verbal Inspiration of the Scriptures.

Thank God, no modern Samson can bring these pillars down. Men have been trying long enough to do it; but it has been to their own injury and confusion.

God has spoken to us in three ways.

He has spoken to us in the works of Creation.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Hebrews 11:3).

“By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast” (Psalm 33:6-9).

“The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun” (Psalm 19:1-4).

The sun in his splendor, the moon with her silvery rays, the planets in their order, the “milky way” with its mystery, the sea with its roar, the earth with its countless treasures, all speak to us, and declare God’s eternal power and Godhead.

God hath spoken to us by His Son.

“God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds” (Hebrews 1:1, 2).

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God” (John 1:1, 2).

“And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth” (John 1:14).

“No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him” (John 1:18).

- In His words He told out the mind of God;
- In His works, the power of God;
- In His compassion, the love of God;
- In His dealings, the grace of God;
- In His spotless character, the holiness of God;
- In His death, the righteous love of God; and
- In His resurrection, the energy of God.

Christ is the Divine Logos, the living Oracle of God, the Expression of the Godhead, the Doctrine of the Lord.

God has spoken to us in His written Word.

“Thou hast magnified Thy Word above all Thy name” (Psalm 138:2).

This is as much as to say, Thou hast written Thy name on every part of Thy works - on the sun, on every star; but in Thy Word Thy grace and love are seen.

As Watts says;

“Great God, with wonder and with praise
On all Thy works I look;
But still Thy wisdom, power, and grace
Shine brightest in Thy Book.
Thy stars, that in their courses roll,
Have much instruction given;
But Thy good Word informs my soul
How I may climb to Heaven.”

How has God made known His will?

The answer has already been given in some measure. **“God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets” (Hebrews 1:1), “The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:21).** In these words we have the answer.

- “**Sundry times**” (or “*many portions*”) - all was not revealed to each prophet: one received one portion, and another another.
- “**Divers manners**” - by internal suggestion, by audible voice, by Urim and Thummim, and by visions.
- Different persons - “**Holy men . . . spake as they were moved by the Holy Ghost.**” Men of all classes, ages, and positions, were the writers. How is it there was no contradiction, and no confusion? Because the Word was written at the dictation of God, and under His superintendence.

Hastings has well said, “The authorship of this Book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds’ tents, in ‘**green pastures,**’ and beside ‘**still waters.**’ Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life.

“It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men! Suppose, for instance, that we get sixty-six medical books, written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all other ‘pathies,’ bind them all together, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practicing such a system of medicine? Or suppose you get thirty-five editors at work, writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together, when they are done.”

Inspiration! The word “**inspired**” only occurs in the Bible in connection with the word translated “**Scripture.**”

“**Inspired**” means “*God-breathed.*” As God breathed into man the breath of life, and he became a living soul, so God breathed into man, and spoke this Word to him; hence it is Divine in its Author and authority.

We have an illustration of inspiration in the phonograph. As the person in speaking into the tube, causes an indentation upon the wax cylinder, and when it is made to speak, it gives forth that which was breathed into it, so God, by the Holy Spirit, breathed into holy men of old, and caused them to write down what He dictated, and hence, what we have in the Scriptures, is the very voice of God speaking to us.

The early Christians firmly believed in the inspiration of the Scriptures, and never dreamt of anything else.

Dr. Brookes says,

“In the early Church . . . there was entire unanimity among those who had a right to be called Christians, as to inspiration itself, an inspiration that was supernatural in its source, unerring in its truthfulness, and extending to the very words of Scripture.

“Thus Clement says: ‘Look into the Holy Scriptures, which are the true words of the Holy Ghost’; ‘Ye know, beloved, ye know full well the Holy Scriptures; and have thoroughly searched into the oracles of God.’

“Barnabas, in the Epistle ascribed to him, writes: ‘The Lord hath declared unto us by the prophets’; ‘Thus saith the Lord by the prophets’; ‘Moses in the Spirit spake.’

“Irenaeus testifies: ‘Well knowing that the Scriptures are perfect, as dictated (or spoken) by the Word of God and His Spirit.’

Hippolytus says: ‘Be assured they did not speak in their own strength, nor out of their own minds, what they proclaimed; but first by the inspiration of the Word, they were imbued with wisdom.’

“Origen declares: ‘The sacred books are not the writings of men, but have been written and delivered to us, from the inspiration of the Holy Spirit by the will of the Father of all things, through Jesus Christ. The sacred Scriptures come from the fulness of the Spirit, so that there is nothing in the prophets, or the law, or the Gospel, or the Epistles, which descends not from the Divine Majesty.’

“Any amount of similar evidence could be adduced, but it is sufficient to say, that up to the Reformation, if even one voice was raised to advance some theory of inspiration, it was too feeble to be heard.”

It is only of late years, that men have dared to talk of “*degrees of inspiration*.” Well may Dr. Bishop of America, say, with cutting scorn and biting sarcasm: “Degrees of inspiration! Shades of varying value in the cadences of the Almighty’s voice! He whispers, hesitates, speaks low in Esther . . . He stutters, falters in the genealogies; is inaccurate in figures. He evidently weakens, halts; Almighty God breaks down! Degrees of inspiration! The older theologians, thank God, did not know them - nor own them. Why should they? As well discuss degrees in Deity, in Predestination, in Providence, as talk of degrees in that of which Augustine says: ‘Whatsoever He willed that we should read, either of His doings or sayings, that He commissioned His agents to write, as if their hands had been His own hands.’

“‘God breathed’ sweeps the whole ground. God comes down as a blast on the pipes of an organ, - In voice like a whirlwind, or in still whispers like Aeolian tones, and saying the word, He seizes the hand, and makes that hand, in His own, the pen of a most ready writer.”

As the father guides the hand of his boy in writing a letter (and hence it is the father and not the boy who is writing), so the Lord dictated and directed those whom He used to make known His will, as recorded in His Word.

We do most distinctly affirm, without any fear of contradiction, that the natural man could not conceive the Word of God; neither can he comprehend its truth and meaning, apart from the Holy Spirit. As an instance of this, look at Peter's own understanding of the Lord's words in Matthew 16:22. He saw no reason why Jesus should suffer, and hence his answer, "**Be it far from Thee, Lord; this shall not be unto Thee.**" But Peter on the day of Pentecost had the Spirit's teaching on the subject, which not only made the reason of these sufferings clear to him, but enabled him fully to explain their meaning to others (read Acts 2:22-36).

We believe in the Plenary Inspiration of the Scriptures.

What is the meaning of the word "*plenary*?"

The Roman Catholics speak of "plenary indulgence," which simply means an entire remission of penalties due to all sins. From this we see, that the word denotes completeness, fulness.

Dr. Hodge speaks of plenary inspiration as "a Divine influence, full and sufficient to secure its end." "The end in this case secured," he says, "is the perfect infallibility of the Scriptures in every part, as a record of fact and doctrine, both in thought and verbal expression. So that, although they come to us through the instrumentality of the minds, hearts, imaginations, consciences, and wills of men, they are, nevertheless, in the strictest sense, the Word of God."

Sir Walter Scott's dying request to his son-in-law, "Bring me the Book," showed that it was the Book of books to him. "Bring me the Bible," was what he meant. The Bible is the Book. It is . . . the Book" because it is from Him who is The One.

Its altitude shows its Divine origin. It towers on high like a majestic mountain, and who can scale its heights? The blessings which it brings, show its Divine bounty. It comes to those who will receive it, like Joseph or his brethren, fills their sacks with corn, and returns their money; and it gives to them untold good.

Its claims speak of its Divine authority. It comes to us, like the still small voice came to Elijah in the cave at Horeb, as the voice of the Lord.

Its diction declares its Divine Speaker. "**Never man spake like this Man,**" was the testimony borne to Him who was "**the Word made flesh;**" so we say of the Book, "Never Book spake like this Book."

Its elevating power shows its Divine strength. It tells of One who takes out of the horrible pit of sin, and the mire of sensuality. It speaks of One who takes from the dunghill of pollution, and sets among princes.

Its freshness tells out its Divine Author. It is a living spring, ever fresh and refreshing.

"What a wonderful Book it is!" said one to a well-known Christian.

“Yes,” was the reply,” but you see it is a living Book.”

Its grace shows the overflow of Divine love to meet all needs.

Like the river mentioned in Ezekiel, it is a river to swim in, and brings joy and health to the receiver.

Its harmony shows its Divine arrangement. The Old Testament is revealed in the New, and the New Testament is hidden in the Old.

- Genesis must be unlocked by John in his Gospel and Epistles.
- Exodus and Leviticus are illustrated and explained in Hebrews.
- The Revelation is the key to Daniel, and

CHRIST IS THE SECRET,

the Sum and Substance of it all.

Its invitations are the pleadings of Divine compassion. As Moses said to Jethro, so the Word says to all, **“Come with me, and I will do thee good.”**

Its judgments show the Divine righteousness, as illustrated in the fulfillment of God’s word to Pharaoh, through Moses, in the plagues.

Its kindness of spirit speaks out the Divine mercy. Its lucidity manifests its Divine brightness. It is a lamp to our feet and a light to our path: no traveler will lose his way who follows this guide.

Its miracles tell out the putting forth of Divine power, whether it be in Moses turning water into blood, or Jesus turning water into wine.

It’s nature testifies to the Divine holiness, for like it’s Author it is holy. Hence, as water cleanses, so the Word, when received, produces holiness.

Its order speaks of a Divine plan. Take the Epistle to the Romans, and mark the progressiveness of its revelation in the five “R’s,”

- Ruin in the Fall
- Redemption in Christ
- Reception of Christ
- Righteousness in Christ
- Reflection of Christ.

Its preservation shows its Divine Keeper. Men have tried to burn it, but they have met with similar treatment to the men who cast the three Hebrews into the fire - they have been destroyed themselves.

The very house where Voltaire lived, is packed with Bibles, a depot for the Geneva Bible Society, and it is said, that his old printing press has been used to print the Word of God!

Its questions speak of the Divine Convicter. What sinner can stand before such questions as these

- **“What wilt thou say when He shall punish thee?”**“
- **“What wilt thou do in the swelling of Jordan?”**
- **“Who shall be able to stand?”**

Its ring tells out its Divine genuineness, as the ring of the coin tells it is not a counterfeit.

The fruit the Bible produces, testifies to its Divinity. Its spirit speaks of its Divine Inspirer. There is righteousness without rancor, love without looseness, and goodness without guile.

Its teachings testify to its unsullied character. They are powerful, for they penetrate to the heart and conscience: and they are peace giving, for they say to everyone who believes in Christ, what He said to the troubled lake, **“Peace be still!”**

Its unfoldings are the manifestations of the Divine One. As you put your eye to the telescope, other worlds, unseen by the naked eye, come into your view; so when the Word of God is searched in a prayerful spirit, we have to exclaim with the Bride in the Song of Solomon, **“He looketh forth at the windows, showing Himself through the lattice.”**

Its wisdom shows the Divine Teacher. What man could ever conceive the plan of salvation? That God in righteousness should save those who believe in Christ!

Its excellence speaks out the fact, that it is God-given: that it is in very deed, all that it claims to be-inspired of God.

There is no need for a further revelation, or the aid of higher criticism, or the reasonableness of man’s inner consciousness. The light of man’s inner consciousness! Why, it is blacker than Egyptian darkness.

We believe in the Verbal Inspiration of the Scriptures.

What do we mean by the verbal inspiration of the Scriptures? Dr. Hodge explains it in the following words:-

“It is meant, that the Divine influence, of whatever kind it may have been, which accompanied the sacred writers in what they wrote, extends to the expression of their thoughts in language, as well as the thoughts themselves, - the effect being, that the language expresses the thought God intended to convey with infallible accuracy, so that the words, as well as the thoughts, are God’s revelation to us.

That this influence did extend to the words, appears from the following considerations:

“1. The very design of inspiration is, not to secure the infallible correctness of the personal opinions of the inspired men themselves (Paul and Peter differed, and sometimes the prophet knew not what he wrote), but to secure an infallible record of the truth. But a record consists of language.

“2. Men think in words, and the more definitely they think, the more are their thoughts immediately associated with an exactly appropriate verbal expression. Infallibility of thought cannot be secured, or preserved, independent of an infallible verbal rendering.

“3. The Scriptures affirm this fact: **‘Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual’** (I Corinthians 2:13). **‘For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe’** (I Thessalonians 2:13).

“4. The New Testament writers, while quoting from the Old Testament for purposes of argument, often base their argument upon the very words used, thus ascribing authority to the word as well as the thought (Matthew 22:32 and Exodus 3:6; Matthew 22:44 and Psalm 110:1; Galatians 3:16 and Genesis 17:7, are examples).”

Dr. Bishop says: “Verbal and direct: inspiration is, therefore, the Thermopylae of Biblical and Scriptural faith. No breath, no syllable; no syllable, no word; no word, no book; no book, no religion.” Good Bishop Jewell bears similar testimony: “There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction. There is not one jot, but it is signed and sealed with the blood of the Lamb.”

The popular theory of today is, that God gave the thoughts, and man clothed them in his own language. What does the Scripture itself say about this? Does it say that God gave the thoughts, or that He spoke? The latter, most certainly. Let us note a few of its many testimonies as to this fact:

The giving of the law. **“God spake all these words, saying”** (Exodus 20:1). Here the words are as positive and plain as they possibly can be. It is distinctly stated that God spake the words of the law, saying what Moses reiterated.

The Testimony of Moses. Moses, in referring to what God said to him when He met him at Horeb, and spoke to him out of the burning bush concerning the bringing of Israel into the land of Canaan, declares, **“The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount; turn you and take your journey . . . to the land”** (Deuteronomy 1:6, 7; comp. Exodus 3, &c.)

The dying testimony of Joshua. **“Not one thing hath failed of all the good things which the Lord your God spake concerning you”** (Joshua 23:14). Such was the witness of the valiant leader of Israel, ere he joined the redeemed who had passed into the unseen world.

The words of Samuel to Saul. “**And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David**” (I Samuel 28:17). So said Samuel to King Saul, after the latter had consulted the witch of Endor. Samuel had come from Hades to remind the fallen king of his former message to him. “**The Lord hath rent the kingdom of Israel from thee**” (I Samuel 15:28).

The last words of David. “**The Spirit of the Lord spake by me, and His Word was in my tongue**” (II Samuel 23:2). Here is the explanation of the fact, that the sweet Psalmist of Israel, was able to predict the sufferings of Christ and the glory that should follow, because He who indited the word, was the same who afterwards unfolded that same word about Himself to the sad disciples, as they were gathered together in the upper room at Jerusalem (Luke 24:44-47).

God’s promise to Solomon. “**Then will I perform My word with thee, which I spake unto David thy father**” (I Kings 6:12). If we compare these words with II Samuel 7:1-17, we find that God’s word came to Nathan the prophet, and through him to David.

Solomon’s prayer. Solomon, in his prayer at the dedication of the Temple, says to the Lord, in speaking of His faithfulness to His word, “**Who hast kept with Thy servant David my father, that Thou promisedst him: Thou speakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day**” (I Kings 8:24). And a little farther on he says, as he is still praying, in speaking to the Lord about the throne of Israel, “**Now, O God of Israel, let Thy word be verified, which thou spakest unto Thy servant David**” (I Kings 8:26). And yet again, he bears his indirect testimony to Verbal Inspiration in referring to the nation of Israel, with regard to their separation to God, and His choosing them for His people: “**Thou didst separate them from among all the people of the earth, to be Thine inheritance, as Thou speakest by . . . Moses Thy servant**” (I Kings 8:53; compare with Exodus 19:5. 6; and Deuteronomy 14:2).

The Lord’s answer to the prayer of Hezekiah. When Hezekiah was sick unto death, he prayed to the Lord that his life might be spared. **The Lord granted his request by adding fifteen years to his life, and gave him a sign that he had heard him, in that He caused the shadow on the sun-dial to go back ten degrees.**” The incident is related in the following words:- “**Hezekiah was sick to the death, and prayed unto the Lord; and He spake unto him, and He gave him a sign**” (II Chronicles 32:24).

Nehemiah’s prayer. In the great thanksgiving gathering, at the completion of the building of the wall of Jerusalem, among other things that Nehemiah says in prayer, in referring to what God had done for Israel, is the following: “**Thou camest down also upon Mount Sinai, and spakest with them from Heaven**” (Nehemiah 9:13).

The Psalmist’s words. The Psalmist, in speaking of the gracious leading of Israel in the wilderness, by the Lord, and of His instructions to them, says, “**He spake unto them in the cloudy pillar**” (Psalm 99:7).

Jeremiah’s message from the Lord to Judah. “**The word that came to Jeremiah from the Lord.**”

“And, now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not . . . Therefore ... I will cast you out of My sight” (Jeremiah 7:1, 13-15). Thus God speaks in predicting the punishment that would come upon Judah, when they were carried away into captivity by Babylon, because they had not hearkened to His word, through His servants.

Daniel’s prayer about the captivity of Judah. **“He hath confirmed His words, which He spake against us”** (Daniel 9:12). So says Daniel in calling to remembrance the statements of God through Moses in Leviticus 26:14, &c., where God declares, that He will punish His people, by letting their enemies overcome them and lead them into captivity. And as Daniel looked on their condition in captivity, he beheld the literal fulfillment of the words of God.

The testimony of the Lord Jesus. When the Sadducees came to Christ, and began to question the fact of the resurrection, He said, **“Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living”** (Mark 12:26, 27).

The song of Mary. **“He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, &c.”** (Luke 1:54, 55).

So sang Mary, the mother of Jesus, in the gladness of her heart, as she praised God for the honour He had bestowed upon her, in using her to be the fulfiller of Scripture, especially of the promise made to Abraham (Genesis 17:19; Galatians 3:16).

The song of Zacharias. **“Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an Horn of Salvation for us; . . . as He spake by the mouth of His holy prophets”** (Luke 1:68-70). Such were the prophetic words of the man when he regained his speech, as he was filled with the Holy Spirit.

The testimony of the Jews to the blind man. **“We know that God spake unto Moses”** (John 9:29). Such were the words of the Jews, in deriding the Lord Jesus and His utterances, and expressing their self-glorification at being the disciples of Moses.

There are many other places where it is distinctly stated that God spake, but the above will suffice. Let us remember the most emphatic utterance of the Holy Spirit, in the following two verses of Scripture already quoted: **“God . . . spake in time past unto the fathers by the prophets;”** and **“The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost”** (Hebrews 1:1; II Peter 1:21).

In the face of these statements, will any man dare to say that God has not spoken? If he presume to do so, then let him remember the following trenchant words, and mark the consequence:-

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it” (Deuteronomy 4:2).

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deuteronomy 12:32).

“Every word of God is pure . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar” (Proverbs 30:5, 6).

“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this Book” (Revelation 22:15, 19).

A German girl began to mark in her Bible those passages which were precious to her, but she found as she went on, that every word was more or less precious, so she had to leave off, or she would have had to mark every word. Every word is precious to the true child of God, and he recognizes that every word is inspired in what is known as Scripture.

Dryden well says:-

“Whence, but from Heaven, could men unskill’d in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

“If on the Book itself we cast our view,
Concurrent heathens prove the story true:
The doctrine, miracles; which must convince,
For Heaven in them appeals to human sense:
And though they prove not, they confirm the cause
When what is taught, agrees with nature’s laws.

“Then for the style, majestic and Divine,
It speaks no less than God in every line:
Commanding words, whose force is still the same
As the first fiat that produced our frame.
All faiths beside or did by arms ascend,
Or sense indulged has made mankind their friend.

“The only doctrine does our love oppose:
Unfed by nature’s soil, in which it grows;
Cross to our interests, curbing sense and sin,
Oppressed without, and undermined within,
It thrives through pain; its own tormentors tires,
And with a stubborn patience still aspires.”

In closing this chapter, there are two things we should like to emphasize, and these are, first, the Christian Worker's personal attitude towards the Word of God; and second, the absolute importance, to keep before the unsaved, certain facts revealed in the Scriptures.

First. *The Christian Worker's personal attitude towards the Word of God.*

There are seven things we should do in relation to it.

I. Receive the Word of God with meekness. **"Receive with meekness the engrafted Word, which is able to save your souls"** (James 1:21):

- Receive it as servants, for it is the voice of the Master;
- Receive it as saints, to cleanse from all defilement;
- Receive it as subjects, for it is the command of the King;
- Receive it as soldiers to equip for the warfare with evil;
- Receive it as sons, for it is the Father's will;
- Receive it as saved ones, as the direction of grace; and
- Receive it as surrendered ones, as the rule for the life.

2. Let the Word of God dwell in you richly. **"Let the word of Christ dwell in you richly in all wisdom"** (Colossians 3:16).

- Let it dwell in the heart, as a preservative from evil;
- Let it dwell in the soul, as the propeller in service;
- Let It dwell in the mind, as the plan for direction; and
- Let it dwell in the affection, as the power for conflict.

3. Keep the Word of God tenaciously. **"They have kept Thy Word"** (John 17:6), Christ could say of His disciples.

We should keep it as a treasure - securely;

- As our teacher for instruction;
- As a tower for protection; and
- As our trust we should keep it faithfully and well.

4. Continue in the Word of God untiringly. **"If ye continue in my Word, then are ye my disciples indeed"** (John 8:31).

Continuance in the Word is the mark of true discipleship, the manifest evidence that we are true followers of Christ.

5. Live out the Word of God faithfully. **"Ye are manifestly declared to be the Epistle of Christ"** (II Corinthians 3:3).

The Christian is the world's Bible, a living object lesson. If we are not walking Bibles, then we are walking libels.

6. Hold forth the Word of God boldly. **"Holding forth the Word of Life"** (Philippians 2:16).

As the man holds the lighted torch above his head in the dark night, to show himself and others, the path in which to tread, so the Christian is to hold up the Word by his life, and its testimony with his lips, that others may be enlightened and benefited.

7. Muse on the Word of God prayerfully.

As the well-watered tree by the river's side, grows and is fruitful, so the Christian who muses on, and meditates in the truth of God, is prosperous in life, and profitable to others (Psalm 1:2).

Second, the absolute importance to keep before the unsaved, certain facts revealed in the Scriptures.

We find in the New Testament, a constant and repeated appeal to the Old Testament, as to its authority and power.

There are five places where we find the words, **"It is written,"** occurring in connection with, and bringing before us, five most important facts. They have to do with sin, sacrifice, salvation, sanctification, and judgment.

1. Sin. **"It is written, There is none righteous, no, not one"** (Romans 3:10).

Sin is a dire disease, which has infected all mankind. It has permeated the whole of man's being. All are smitten with it. As to what men are, namely, sinners with a sinful nature, there is no difference. Men do wrong, because they are wrong. The first thing for the sinner to know is, what he is, and finding this out, he will soon cry out, **"God be merciful to me a sinner."** Remember it is written-it is a fact, whether man feels it, believes it, or not - that God says he is a sinner.

2. Sacrifice. **"In the volume of the Book it is written of Me"** (Hebrews 10:7).

So said Christ in speaking of His sacrificial work upon the Cross. Sacrifice was needed to meet the righteous requirements of God on account of sin. Sacrifice has been made by Christ, the Just One, suffering for the unjust, to bring us to God. The sacrifice has been accepted, in that God raised Christ from the dead. The sacrifice is sufficient for all who will trust in Him who made it.

3. Salvation. **"It is written, How beautiful are the feet of them that preach the Gospel of peace"** (Romans 10:15).

The messengers of the Gospel tell out the glad tidings of salvation, to those who will trust in Christ - salvation from the wrath to come, and peace with God, through faith in the blood of the Lamb.

4. Sanctification. **“It is written, Be ye holy; for I am holy”** (I Peter 1:16).

Being saved, we are set apart for God, to listen to His voice, to do His will, to have fellowship with Himself, to be used in His service, and to learn of Himself alone.

5. Judgment. **“It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent”** (I Corinthians 1:19).

Those who cling to their own opinions, in contradiction to God’s declarations, who consult their own whims and fancies, and will not hearken to the claims and call of God in the Gospel of His grace, must surely suffer for their willfulness, and that eternally. Don’t trifle with the Word of the Lord, for remember-

“Within that awful volume lies
The mystery of mysteries;
Oh, happiest they of human race
To whom our God has granted grace,
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
But better had they ne’er been born.
Who read to doubt, or read to scorn.”

~ end of chapter 5 ~

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