



## The Ten Fingers: Delivering the Word of God Alive!

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*This is a transcript of a message given to CIU Bible teachers being trained under Sara Petty shortly before their graduation in 1974.*

Every one of you realizes that this Book says of itself, "The word of God is quick and powerful." Quick means what? **Alive!** Do you realize that this Book which is quick and alive—and I'm sure you've had it in your own experience, if not in your own ministry, in the ministry of others—that this Book can come to you and to others **absolutely dead**; dry as dust. Now that, to me, is an overwhelming, *awesome* fact. This book is handled *all* the time. By many people, it is dead, and instead of bringing the blessing of God, it brings a *curse*. Now, that is *strange*. Because *you* realize that this is not magic. You don't just take a page of this and throw it out and it makes people *live!* There's nothing magical about this.

Whether I come to this Book to interpret it, it all depends upon what? **How I handle it.** And the burden that's on my heart this afternoon is this: As you go whether this Book is dead or alive will depend upon how you handle it. It depends upon these hands that hold it. You want it to be alive? You want it to be a quick, powerful, *transforming* thing? All right. It depends so much on how you handle it.

I want you to turn with me to 2 Corinthians chapter 4. And I want to read this paragraph and then we'll spend our time chewing on just a couple of verses. This passage has just opened to me in a *very* unusual way, and I trust it will to you as we *touch* it together.

Now, as you know in 2 Corinthians, Paul is defending his own ministry. He's being attacked, and he's defending his own *ministry* of the Word of God. This is part of what he says.

2 Corinthians 4:1-10 (ESV) **<sup>1</sup>Therefore, having this ministry by the mercy of God, we do not lose heart.**

**<sup>2</sup>But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.**

**<sup>3</sup>And even if our gospel is veiled, it is veiled only to those who are perishing.**

**<sup>4</sup>In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.**

**<sup>5</sup>For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.**

**<sup>6</sup>For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

**<sup>7</sup>But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.**

Now let's look at those first two verses. One of the great expositors said about these first two verses is the simplest and most *complete* directory for the ministry of the Word of God in all the New Testament. **Now that is an amazing statement.** And as I began to dig into these first two verses, I have found—and I want to share with you—*ten basic principles* of handling the Word of God. I started to call them “The Ten Commandments,” but I prefer to do it this way: If you'll look up here for a slight moment. Sarah asked me if I wanted a blackboard. I'm trying to wean myself. But do you see what I'm saying to you? Whether this book is *alive and powerful* depends upon how you handle it as you hold it forth. I want to know what your ten fingers are. If you don't have these ten things as you handle this Book, then don't be surprised if it's dead. But *anybody*—I don't care who he is—with these ten fingers will pick up this Book, which is in *itself* alive, will find it to be so.

### Ten fingers for handling the Word of God.

... “the simplest and most complete directory for handling the Word of God in *all* the New Testament.”

#### #1.

Let's go back and read verse 1 now and I'll give them to you very simply as we chew on these *wonderful* words. Here's where Paul begins: “Therefore, seeing we have this ministry, *even as...*” Chronologically, here's the first word he gives. He says, “we have this ministry, *even as*” and here's the first one: “*even as we obtained mercy.*” There's the first finger. Do you know what that means? Chew on that word “mercy” for a moment. It undergirds Paul's whole *life*. And any man of God you'll ever see in the Scriptures, and anyone who ever picks up this Book to handle it aright—whether it's by interpretation or as we thinking now—in holding it forth as the Word of Life, it *must* characterize your experience.

*Mercy.* Do you know what that word means? We'll not take time to try and open the word itself, except to say that it has to do with my misery. And I found myself one day in an awful, *miserable* condition. And I turned to God, and in His loving compassion, God acted toward my misery. Instead of giving me what I deserved, He gave me His compassion and took me out of my misery. And that's not just one step, but all through Paul's life this was the thing that he couldn't get away from, that “I am a man, and everything I do”—even when he's boasting about his own ministry—“it's just the mercy of God.”

**Do you know what the opposite of that is?** If you ever touch this Book with the opposite finger, and you'll find it the longer you're in the work, if you're not careful: “I'm better than *you.*” “I'm holier than *thou.*” “I'm so glad I'm not like this young person who's on dope.” Or, “I'm so glad I'm not like that.” If that finger ever picks up the Word of God, it will die in your hands. But I stand with this Book in my hand as one who *has obtained mercy*—not once, but *day after day after day* it's *mercy!* If you ever think you deserve it, if you ever think there's anything in *you* that is meriting this, then you might as well put the Book away; it's dead. This is mercy. All the way through you'll see this. That great verse the Lord reminded me of, “That throne of grace to which we have free access...” to what? “...To *obtain mercy* and find grace to help.”

And of course, the greatest passage...listen as I read it. This same man wrote at the end of his life—not at the beginning—at the *end* of his life. This is what he said, and he's got his first finger on the Word of God, and he had it there at the beginning and he had it *all* the way through. This is what he says: “I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service. Though I was before a blasphemer and a persecutor and injurious. How be it I obtained mercy. Because I did it ignorantly in unbelief and the grace of our Lord Jesus abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptance. That Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy. That in

me, as chief, might Christ Jesus show forth all his longsuffering for an example to them that should thereafter belief on Him unto eternal life.” I wonder if you sensed this.

Have you ever stood before somebody—have you ever seen it in your own heart—somebody standing before with this Word, same Word which you say is quick and powerful, and yet you handle it with a finger that says, “I’m somebody and I’ve got it”? The first finger for handling the Word of God so it will come alive is to remember constantly we are the *recipients* of the mercy of God. *You* sense what that does for one who is sitting before you. It’ll break them. The opposite will turn them off. I have obtained *mercy*.

## #2.

To review, finger number one, I have obtained mercy and I live by the mercy of God. And I obtain mercy and there’s nothing in me that merits it—there’s no right, no claim, except the mercy of God. And I was reading in the Psalm of Thanksgiving this morning “He delights in those who hope in His mercy.”

All right, the second. Go back to verse 1. Let’s pick up the second finger, the second directive for handling the Word of God. “Therefore, seeing we have this...”—give me that next word—“we have this *ministry...*” Do you realize this is a *ministry*? And if you have a *ministry*, that makes you a what—say it. A *minister*. “Oh! I’m somebody! I’m a minister!” Now that word has been *utterly* ruined for biblical use. You know what a minister is? Why, he’s one who is almost at the top of the totem pole! He gets special *discounts*, and he can even wear a white collar reversed. Oh, excuse me; I don’t want to be facetious.

I’m a *minister*. I’m a *Bible* teacher. Do you know what that word means? Do you know the root of the word “ministry” and “minister”? There are two words—. I was amazed! There are two words that are used in the Bible that are practically synonymous. One of them is “minister” and the other one you are familiar with: “bond slave.” They’re synonyms that go almost hand in hand. You can hardly distinguish them, except those who deal carefully with them make this distinction. The word translated “bond slave” emphasizes the relationship and I am a slave of the One who directs my life and tells me. He *owns* me and He *tells* me what to do. I am a *slave*. And this word is a synonym that goes along with it, and it is the same *idea* but **it emphasizes the slave at work—not the relationship with his master, but it’s the slave at work.**

Now, how many of you want to be ministers? You see, do you realize Paul uses—? I didn’t realize until just a minute ago; drop down to verse 5. Do you see, that’s what he’s saying, and he uses the other word. “For we preach not ourselves, but Christ Jesus as Lord, and ourselves as” what? “Your slaves.” Now there’s the other *word*. Bond slaves! You’re a *slave*. Now, do you see the second finger?

Before we state it, let me read you that passage. I’m sure it’s familiar to you. Perhaps you have already begun to think of it. And he also uses both of these words. “But Jesus called unto him and said, ‘Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you. But whosoever would become great among you should be your....’” Guess. Your *minister*. “And whosoever would be first among you should be your....” Guess. *Slave*. “Even as the Son of Man came not to be ministered unto but to....” What? *Minister*. Give me your second finger. Paul says, “Even as we have this . . .” What? *Ministry*.

Do you see what it is? Not only am I aware that I am one who has obtained mercy and if the mercy of God ever stops upon me I am sunk. So are you. But I have that heart attitude of a *servant*. **I am a slave of Jesus Christ, and a slave of these.** That is a *beautiful* attitude! And the second finger, I’ll grant to you; if you pick up the Word of God with these two fingers, it will live! I’m a slave.

I'll tell you that people—I'm not thinking of anybody—but I can take this up, and as one who has authority over, I can actually—without realizing—I can beat people over the head with this Book and it will kill them. I can take it as one who is a *servant* and it will come alive—depending on how you handle it.

### #3.

Notice verse 1 again. “Therefore, seeing we have *this* ministry....” Now he’s talking about something very specific: *this* ministry. What do you mean, *this* ministry? Now he’s not talking about whether he’s teaching Bible or Christian education. That’s not what he’s— Do you know what he’s talking about, ***this ministry***? That refers to the, as indicated by the “therefore,” to the preceding chapter. Do you know what he’s talking about? He’s digressed in the preceding chapter, and here’s what he’s talking about. Will you turn back to chapter 3, verse 3? Do you know what *this* ministry is? Chapter 3, verse 3, “Being made manifest that ye are an epistle of Christ *ministered by us*....” Do you know what our ministry is? Having the privilege of being a slave of Jesus Christ and having *this* servant ministry to other people. What *kind* of ministry is it? “Ministered by us, written not with ink,”—here it is—“**but with the Spirit of the living God.**”

Read on in 2 Corinthians 3: 4. “And such confidence have we through Christ to God, not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is of *God*, who also made us sufficient as ministers of a *new* covenant.” Do you know what that’s talking about? You’re ministering the new covenant, which began on the day of Pentecost when the mighty Spirit of the living God came forth. Now, I have a sneaking suspicion that’s what Paul’s talking about [when he says], “Therefore, having *this* ministry.” Then the last paragraph of chapter 3 talks about that where the Spirit of the Lord is, there is *liberty*.

My third finger is simply this, and you *know* what it is. To pick up this Book—this Book, which you claim theologically is quick and powerful—but I just want to tell you, if you pick it up with hands that are not Spirit-filled, it will die in your hand. **What makes this Book live is a Spirit-filled servant of Jesus Christ.** We had an unusual testimony from one of our seniors. He was a foreign student; he’s finishing at the end of this quarter. And out of his heart he was just praising God for what God had done for him here at the Bible college, and he simply said this: “I have gotten a biblical education that nobody can get in *all* [of] Europe.” And he just praised God for it. He said, “You can’t *get* anything like this in Europe.” And then he said something like this: “I’ll go back to Europe with more knowledge of the Word of God than *any* of the pastors in my country.” And I think he got more than just the knowledge of the content of this Book, but I just want to tell you that if he goes back to Europe *just* with knowledge—and I’m convinced he has *much* more than that—he goes back with *all* of his knowledge and *all* of his theology, knowing more than *all* the preachers in Europe, if he is not filled with the Spirit of God, it will die.

*The third finger.* You touch it with one who *knows* he’s obtained mercy, who *knows* he’s a *slave* of Jesus Christ and a *servant* of men, and is filled with the Spirit, depending not on his *own* abilities, his *own* knowledge, his *own* gifts or anything else except the ministry of the Holy Spirit, this Book will live!

### #4.

Well, let’s move on. “Therefore, seeing we have *this* ministry, even as we obtain *mercy*....” What’s that next phrase? “... ***We faint not.***” Now any of you feel that way? Now, if *anybody* ever had a *right* to *faint*, faint means, of course...well, just to give up! Because of the pressure and everybody—! I was reading in my devotion, I’ve been in 2 Corinthians recently and I was getting to the end of 2 Corinthians a couple of days ago, and I got to that part where he told about what he’d been through: shipwreck, stoning, beating,

starving and all of the churches, Corinthians were against—! If anybody ever could *faint* and have good reasons for it, it would have been the apostle Paul.

I was thinking of one of our graduates who has fainted. I wish I was free to tell you more about it so that you could pray for him. You can pray now without knowing anything. He had a couple of churches, and everything collapsed, and they were down on him, and he just gave it all up; he's fainted. Not just being tired and discouraged, but he really *quit*. Paul said, "Listen, if you quit down in your soul, this Book is dead."

Not Paul! Have you ever heard this verse? "I had no relief for my spirit because I found not Titus my brother. But taking leave of them, I went forth into Macedonia. But thanks be unto God who...." Finish it. "Thanks be unto God who *always leadeth us in triumph in Christ*." What are you going to do with a man like that, who *knows* he's got the mercy of God, who's got a *servant* heart, who's filled with the Spirit of God? **You can throw him up against any kind of difficulty, and do you know what he comes up with? I just thank God that He always leads us in triumph.** You give me a finger like that on the Word of God, one who holds the Word of God with that kind of expectancy—that God will *always* lead in triumph! I don't care *how* I feel or *what* I see, you give me a heart like that, this Book's going to live.

#5.

Let's Review. I hope I'm not pushing these things; I think they're there! "Therefore, seeing we have this ministry, even as we obtained mercy, we faint not." Anybody ready to faint? All right, say it with Paul, say it in your heart: "Thanks be unto God who *always leadeth us in triumph*." He *always* does.

Now let's read on. Now Paul gets a little negative here, but so basic. I'll only touch these lightly; we must finish, get both hands on the Word. In a negative way he says in verse 2, "**but we have renounced the hidden things of shame.**" What I think that says is, "**we have renounced the things that shame conceals.**" Do you know what he's saying? There are certain things that you would be ashamed of. I don't mean *you* pointedly, but there are certain things that can come into a person's life and I wouldn't let anybody *dare* see them. And so shame will conceal them. And if they're there *and I regard them in my heart*, the Word will die in your hands. Do you know what that says? These hidden things, can come in, and I know what it is; I know it's sin. And I *love* it and I regard it in my heart, and I *will* not let it go. That is unconfessed sin. And "he who covers his sin...." Finish it: "...will not prosper." Now this is not sin—. **God does not demand perfection. But He does demand, if you're going to handle, if you're going to hold this Word aright, He does demand a perfect heart. A heart that, when God touches something, it's open, and I'm clean.** He does demand that. And I'm open. I'm walking in the light. I'm failing, yes, but I don't *want* it, and I'm open. The moment I close it up, it dies. Don't think it can't happen to *anybody*. Paul said, "we have **renounced**...." That's a strong verb form. "I have done it in the past, it's settled, I'm *never* going to tolerate it.

Now you give me a heart that loves, it depends on the mercy of God, is a slave of Jesus Christ, *filled* with the Spirit of God...and *never* gives up, *always* convinced that God will *lead* me in triumph, and I've settled this forever; I will *not tolerate* unconfessed sin in my life! I've got one hand that can handle the Word and it'll come alive.

#6.

"We have renounced the hidden things of shame, not walking in craftiness." Now, I'm not sure what Paul is saying here, "**not walking in craftiness.**" As I handle this Book, I'm not crafty. "Oh man, you've got to

be crafty today! You've *gotta* be. You've got to *manipulate* people." Yeah, maybe Philips' Translation hits it on the head when Philips' paraphrase says, "We don't use any hocus pocus or clever tricks." Now, I'm not talking—and we'll get to this eventually—I'm not talking about visual aids. We'll find out here in one of these fingers in a minute. But I want to tell you, it's something in our society to begin to manipulate people and trying to *pull* this and *do* this—some little slick trick.

I have a very good friend—some of you know him—whom God is using in a very unusual way in these days in the ministry of the Word of God. My wife and I were listening to one of his tapes the other night and as I heard him just simply open this Book I said to my wife, "Isn't it just amazing that people will just flock out to hear such a simple presentation of the Word of God?" No hocus-pocus, no slick tricks. I think that's what Paul is saying. "We *do not* walk in craftiness." We *do not* depend on Madison Avenue. No slick tricks. And if you think you have to pull some slick trick to get this Word across, it'll die. **We don't depend on slick tricks or hocus-pocus.**

#7.

All right, let's move on. "But we have renounced the hidden things of shame, not walking in craftiness...." Now here's the one that gets right in there: "...**nor handling the Word of God *deceitfully*.**" Now when we pick up this Book, now we're getting to the very heart of this; we get to this Book now. We don't handle it *deceitfully*. Now that *seems* to be—the best that I can get the word that Paul uses, maybe not right on target—the *New American Standard* version gives it in a *different* way and it apparently is this: The word Paul uses here when he says, "we don't handle this word *deceitfully*" is a word that was used back in his day when somebody was making wine, you know, and you wanted to *sell wine*. What you do to make the wine—you can tell us about it—and I'll ask Louise to tell us about what's happening in France. You know, the great scandal in France is these fancy wines; they finally discovered the scandal. Some of these world famous wines, they mixed *water* in with them. That's *this* word. We *do not* add anything *to* this Book. We do not, the *New American Standard* version says "**it is unadulterated.**" **We don't mix it with something else.**

I want to tell you there's a lot of that going on. Now, I'm not talking about false doctrine, necessarily. But I put something else, you know, in along with it so that the Word of *God* in its *absolute* authority and *uniqueness* does *not* come through. And the moment I put something else along with it, do you know what will happen? Inevitably, it will overtake the Word of God.

You realize, and I trust you'll pray not only for us, but all who represent this movement, God raised up the Bible college movement because in the training institutes—seminaries and other training institutes—they were giving good things, and many of them still *believe* the Word of God, but the Word of God was lost among many other things. And men came out knowing all the tools but didn't know the Word of *God*. And a ministry that adds *to*, puts anything else along *with*, on the same level *of* this Book, I think you adulterate it. You give me one who with great love and increasing respect for the authority and absolute uniqueness of this Book will thus hold it, and will not dare mix it with anything else. And anything else...put your visual aids under the authority of this Book. The *Bible* will tell you how to handle your visual aids. The *Bible* will tell you about your method. The *Bible* will tell you *all* of this. Put the *Bible* as the absolute authority over your psychology and all of these things. Anything you ever *know*, it *must* be under the authority of this Book—*not* you're going to be adding things *to* it. You don't add things to this; *this is the truth*. Say it: "**Thy word is truth.**" **And everything else must bow before this. Don't mix anything with it. Don't adulterate it.** You give me a finger that doesn't just *parrot* that, but is increasingly being convinced that this is God's truth and dare not be touched, nothing else can come anywhere near it. Then you've got a finger that can handle aright this book as you hold it forth.

## #8.

Well, we'd better hurry. Read on. "But we have renounced the hidden things of shame, not walking in hocus-pocus nor handling, not adding anything to the Word of God..." Now here it is: "...but by *the manifestation of the truth*..." Now, here again you have two beautiful synonyms in the New Testament, and they go hand in hand. The word "manifest" is not in our vocabulary. You read in Romans 1 that these things were "*manifest* unto them because God *manifested* it unto them." That's a beautiful word. Synonymous with it is another word that you are familiar with: "revelation." The word from which you get "apocalypse." The Book of Revelation is the *apocalypse*. And those two words stand hand in hand, and it's a very *beautiful* combination. And the word "revelation," as you know, means it's like pulling the *veil* back! And this great truth of God has been *veiled*, and now we pull it back and there it is, *unveiled*! This word "manifest" is still in the same ballpark but emphasizes this, as Romans 1:19 makes very, very clear. The emphasis of this word is not "unveiling the truth,"—yeah, it's unveiled—but it is *making it clear* to those who hear it. "By manifestation of the truth," making it *clear*, that's what "manifest" means! It's [as] clear as the nose on your face! "And by the manifestation of the truth..."

My heart goes out to people who sit under this *Book*. Somehow they think it's great, spiritual, you know, if they don't understand it. "Why man, he must be smart and great." And then somebody comes in with a heart like this, with these fingers and just makes it so simple so they can understand it. And the Book comes *alive*.

Here's where all that you have in your methods, and your visual aids, and anything you can to *make* it clear. If you don't cut off any other fingers, you can make it clear. I'm sure you're familiar with that passage in Nehemiah where Nehemiah took the law of God and he opened it to the people and it says, "He caused the people to understand the law and the people stood in their place and they read in the law of God *distinctly*..."—that means in the margin, with an interpretation—"...and they gave the sense so that they understood the reading."

May I remind you of that parable of the Lord Jesus, "if they don't understand it, the evil one comes and snatches it away." "By the *manifestation* of the truth..." Now, you give me somebody who has *that* finger, and that's one of the great ministries of you who are teaching the Word of God, **to get that truth here and then make it clear "by the manifestation of the truth"! Make it very clear.**

## #9.

We've got two more. "By the manifestation of the truth..."—here we go—"...commending *ourselves* to every man." Commending *ourselves*! Well, how'd I get in the picture? He said, "We preach not *ourselves*..." "Well the Bible's *full* of contradictions!" We preach *not* ourselves, yet we're "commending *ourselves*! It's a beautiful word, "commending ourselves." We don't go around bragging ourselves; we don't preach ourselves. We've settled that on the other hand. We don't preach ourselves, but we do *commend* ourselves. The root of that word "commend" is just "to place alongside." And it came to mean "to introduce" like you meet some of these alumni, but you don't know [them] and you walk up, or some of these new faculty members, and you walk up and say, "My name is so and [so]." Do you know what you are doing? **You are, in a sense, commending yourself; you are introducing yourself to them.**

Do you know what Paul is saying? There is no way you can make this Book live as you hold it forth if you think you can cut this finger off by being professional. "I don't want to get *involved*." Paul says—remember in that great passage in 1 Thessalonians, chapter 1—he said, "We were so gentle among you as a nursing mother cherisheth her own baby. And we gave to you"—finish this in your heart—"**not only the gospel but we gave...**" what? "**...Our own selves to you** because you were very desirous. We were in love with you." I think that might be part of what he's saying: "*We commend ourselves to you.*"

Now, a sure characteristic of Paul's ministry—and we've seen it in you. You'll see it in anybody where this Book lives—you *cannot* be a professional. That bugs me [to] no end when I say anything professional and anybody who's handling this Book, and you know what I mean by "professional." Not official, but somehow I remove myself from this Book. It's got to be me and this Book.

**#10.**

The last finger and then we've got hands, holy hands that will hold this Book, and then in these hands it will come alive. The last one, a very startling word to me as I first dug into it. "Commending ourselves to every man's..." what? "...**Conscience** in the sight of God." We are presenting truth in a special way. When you're in a high school, you're in competition with the science department.... Now, wait a minute, you don't commend this to their what? *Reason. That's not the arena.* And some of those science teachers, they'll run you ragged, right? Don't get on *that* level. We commend ourselves to every man's—. Not his *feelings*, not his *experience*, and that's the whole talk of our culture today; it's what goes on *inside* here, our feelings, I've got to *feel* it. It's not that. "We commend ourselves to every man's"—say it—"conscience." Do you know what that is? **This is a moral issue.** And this man has to make a moral choice. It's not whether he can reason it through. There's a *moral* issue at stake, and I commend this truth to his *conscience*. **If I am a man-pleaser seeking to satisfy his reason, or his feeling, or his subjective experience, I'm not sure I'm handling the Word of God right. But I'm called of God to turn men from their sin to God, which are moral issues.** And if *ever* our society needs it....

But my first concern is not to our society, it's in the body and the Church. And you reach them and bring them in. Then they'll go out like salt in the earth. But our society has gone to pieces in moral issues. We are dealing with the intellect and the emotions—without the *moral conscience*!

Now, we'll have our final exam. Can you give me the ten fingers? Let's not run through that, but let me just challenge you. Can you visualize—and God by His mercy and grace has begun this in you—you give me somebody who will take, I'm not sure I can recall them all, but with this will pick up this Book and thus will hold it forth to others, I'll guarantee you, it will come alive! You're seeing it all *over* the place, and people are *starving* for it. They're not *starving* for something contrary; they're starving for those who will handle this Book in *this* way, with holy hands, and it'll bring them alive.

Let me just tell you again, we will not say tritely that this Book is quick and powerful and you can just shoot it out in any—. Oh, no, no. You've got to handle it *right* as you hold it forth. This is, in quoting that man again, this is, in his opinion, "**the simplest and the most complete directory of the handling of the Word of God in the New Testament.**"

May the Lord *ble*ss you. Keep your hands what **He** wants as you handle this Book.