

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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INTRODUCTION

CAREY'S words, "Attempt great things for God, and expect great things from Him," have stimulated many a heart, and urged many a tired worker to lift up the hands which were hanging down. Yet there seems to be something requisite in addition to the noble man's words, for he looks at things mainly from the human standpoint; and if I might, without casting any reflection upon what he said, I would say, "*Accept great things from God, and then He will attain great things through you,*" for the secret of all attainment in the spiritual life, is the obtainment of the Holy Spirit in His fulness; hence, the measure of the latter always gauges the advance of the former. This thought runs through the whole of the Epistles. The Spirit in the fulness of His power, is always the Adjustment for every fault, and the Advancement in every grace. Let us briefly see how this thought runs through the seven Epistles which Paul addressed to the Churches.

The Holy Spirit is the "Spirit of Life," to overcome the self life.

There are no less than forty-one personal pronouns in Romans 7. The chapter is full of "I's," "Me's," and "My's." What is the antidote? "**The law of the Spirit of Life in Christ Jesus**" (Romans 8:2), this emancipates from the law of sin and death.

As the law of gravitation causes the piece of lead to fall to the ground, when it is released from the hand which holds it, so the tendency of self is naturally to selfishness and earthly things. But when that piece of lead is attached to a balloon, then it rises with the object to which it is united. The same is true of the believer. When he is in vital union with Christ, and energized by the Spirit's uplifting presence, then he is freed from the downward tendency of things.

The Holy Spirit is "the Spirit of God" in contrast to the impotence and incompetence of man.

The Epistles to the Corinthians deal with a body of believers who were man-centered; hence, they were "**car**nal." The apostle reminds them that they cannot of themselves understand the Word of God, nor fathom the deep things of God, nor apply the truths of God; for the Spirit is the *Unfolder of the Word*, the *Enlightener of the mind*, and the *Communicator of the Gospel*.

This is all brought out in I Corinthians 2, where the Spirit is said to be "**the Spirit of God**" (ver. 11, 12, 14), in connection with the four things which are "**of God**" in verses 1, 5, 7, 10).

As long as the woman with the issue of blood was occupied in seeking good from others by her own resources, she was “**nothing bettered**,” but as soon as she came in contact with Christ, by touching the hem of His garment, then the power in Him flowed into her, and she was healed of her malady. The same is true in the Spirit’s realm. In order to have His competency we must be under His control.

*The Holy Spirit is “**the Spirit**” in contrast to the flesh.*

The grievous error into which the saints at Galatia had fallen, was the substitution of fleshly energy for the Spirit’s working, which led to . the ignoring of the grace of God, and brought them into bondage. The Holy Spirit, right through the Epistle is referred to as “**the Spirit**” (Galatians 3:2, 3, 5, 14; 4:6, 29; 5:5, 17, 18, 22, 25; 6:8), and as such the sovereignty of His claim is brought before us.

No one, nor anything must be substituted for Himself. This is made known in the words - “**If we live in the Spirit, let us also walk in the Spirit.**” (Galatians 5:25).

Man in his self-energy and fleshly endeavor, can never climb the heights of God’s holiness, nor comprehend the riches of His grace, but the Spirit is the One who can lift us into both, and make us cease from the flesh, even as the whirlwind carried Elijah into the realms of glory; and being transformed, the mantle dropped from him, for being an earthly garment, it could not remain upon a spiritual body.

The Holy Spirit is the Atmosphere in which the child of God is to live.

The command to “**be filled with the Spirit**” (Ephesians 5:18), is given in the Epistle to the Ephesians.

There are two things, among others, which the atmosphere is - it is a purifier and an eradiator. The foul air is dissipated by the atmosphere and absorbed by the vegetable kingdom; and it is also by means of the atmosphere that the sun’s rays are radiated. The same may be said of the Holy Spirit, He is the Cleanser to remove every defiling thing from the life, and the Eradiator to cause the sun of the holiness of God to shine into and out of our lives.

There are seven things which we are told not to do in Ephesians 4:25-31.

We are:

- (1) Not to lie,
- (2) To be angry and sin not,
- (3) Not to give place to the devil,
- (4) Not to steal,
- (5) Not to allow our tongue to be a medium of “**corrupt communication,**”
- (6) Not to grieve the Holy Spirit, and
- (7) Not to allow bitterness and its attendant evils to be associated with us.

These things cannot be done in our own power.

The Spirit of God must be the Putter-away. Following the command to “**be filled with the Spirit,**” there are seven things believers are to do in relation to each other in the different relationships in which they are found.

Generally:

- Believers are to submit to each other:
- Wives are to be subject to their husbands:
- Husbands are to love their wives:
- Children are to obey their parents in the Lord:
- Parents are to be considerate for their children:
- Servants are to serve the Lord in their earthly service: and
- Masters are to regard their servants with kindly interest.

The practicality of the Spirit’s infilling can easily be gathered from these things. He is the One who fulfils these responsibilities in our lives, as we prayerfully trust Him.

The Holy Spirit is the Medium through which we have fellowship with the Lord and each other.

It is in the Epistle to the Philippians that we read of “**the fellowship of the Spirit**” (Philippians 2:1); and it is in that Epistle we find the apostle urging the sisters who had quarreled to “**be of the same mind**” (4:2); and again and again we have the exhortation to be “**of one accord,**” to have “**one spirit,**” to be of “**one mind**” (1:27; 2:2).

As the sap is the uniting power which unites every part of the tree, so the Spirit is the uniting power which enables believers to be of one accord with each other.

The concord of mutual interest is found in being in accord with the Holy Spirit, even as the tire of the wheel keeps the spokes of the wheel in union with the hub.

The Holy Spirit is the In-letter to the fulness of the glorified Christ.

The Epistle to the Colossians brings before us the fulness of Christ as the Head of creation from whom are all things, and in whom all things are held together (1:15-17); and also the Head of the Church (1:18, 19), to whom believers are united (see the “**with Hims**” in chapters 2:and 3), and in whom they are made full (Colossians 2:10).

Now the Holy Spirit is only mentioned once in the Epistle (1:8) by name, but while this is the fact, He is made known again and again.

Take seven things in chapter one, namely,

- Spiritual understanding (verse 10),
- Spiritual walk,
- Spiritual fruit (verse 10),
- Spiritual power,
- Spiritual endurance (verse 11),
- Spiritual affinity (verse 24), and
- Spiritual ministry (verse 29).

Like the unseen bar which ran through the boards of the tabernacle and kept them steady on the foundation (Exodus 26:28), so the Holy Spirit is the Secret Worker who leads us into the fulness of the living Christ, and makes true in our experience what is true for us in Him.

The Holy Spirit is the Safe-Guarder of the Christian worker's life and labour.

- He makes the message of the Gospel effective through the believer's lips (I Thessalonians 1:5).
- He gives joy amid suffering, and makes the affliction a means of gladness (I Thessalonians 1:6).
- He guards us by His presence, even as the fence protects the garden, lest we should presume upon His love (I Thessalonians 4:8).
- He reminds us we are not to "**quench**" any flame which He has kindled in another (I Thessalonians 5:19), and
- He frequently admonishes us lest we should forget the purpose the Lord had in saving, namely, the setting apart of our being for His hallowed occupation (II Thessalonians 2:13).

~ **end of Introduction** ~

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