

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER THIRTY-THREE

THE WORKER'S MODEL

Christ is the Worker's Model, and His servants are models as Christ lives and works in them.

There are seven places in the First Epistle of John where the I words "**as He**" occur, which remind us how we are to live and labour.

Fellowship. "**If we walk in the light, as He is in the light, we have fellowship,**" &c. (1:7).

Abiding. "**He that saith he abideth in Him, ought himself also so to walk, even as He walked**" (2:6).

Likeness. "**When He shall appear, we shall be like Him; for we shall see Him as He is**" (3:2).

Purity. "**Every man that hath this hope . . . purifieth himself, even as He is pure**" (3:3).

Righteousness. "**He that doeth righteousness is righteous, even as He is righteous**" (3:7).

Love. "**Love one another, as He gave us commandment**" (3:23).

Representation. "**As He is, so are we in this world**" (4:17).

The model for Christian workers is Christ Himself, but there are many Christian workers who may be taken as models, if Christ is living and acting in and through them.

Thus:

- Paul is a model of devotion,
- Barnabas of consecration,
- Stephen of faithfulness, and
- Peter of earnestness.

But next to the Lord Jesus Himself, we think that Philip stands before us as the model in evangelistic work, and that in him we see the qualifications that are necessary to make a good evangelist.

In the brief mentions of Philip's name as deacon, or as the kind host, or in his life-work of evangelist, we have the complete character of the man given us by the Holy Spirit in the Acts of the Apostles.

Chapter 6 shows us the Lord's choice of him as deacon, and we presume he answered to the qualification of such, and was a man of "**honest report, full of the Holy Ghost and wisdom.**"

Chapter 21:8 gives us a glimpse of his home life, as he hospitably entertains the servants of the Lord.

And as evangelist, we find him in Samaria, in the midst of a great revival, where a preached Christ brought joy to many hearts; or, at the Spirit's bidding, removed to the quiet of the desert, awaiting the arrival of the chariot, to whose eager occupant he successfully preached Jesus (Acts 8:5-40).

As deacon, Philip serves the Church; in his courtesy in entertaining the servants of the Lord, he shines at home; and in his fervor and faithfulness, and accompanying success in preaching the Gospel, he is a pattern to all evangelists.

Let us study Philip under the following aspects:-

1. The Man.
2. His Mission.
3. His Message.
4. His Manner.
5. His Might.

I - The Man.

The natural question we ask in speaking of a person is, what kind of a man is he?

We can easily answer this in reference to Philip; for we find that when the apostles told the Church to look out seven men for the office of deacon, they were to be men of special characteristics: - "**Men of honest report, full of the Holy Ghost**" (Acts 6:3).

"**Men of honest report**" - men against whom there was no charge of inconsistency in the life. But they were also to be men "**full of the Holy Ghost.**"

All workers for Christ should be this, but especially an evangelist. What should characterize those who are filled with the Holy Ghost? All that the Holy Spirit is, will be manifested.

To be specific, there are four characteristics which adorn one who is under the control of the Holy Spirit, and in communion with Him.

1. The man who is filled with the Holy Spirit will seek to act before God in everything.

If we are acting before men, and seeking to be men-pleasers, there will be bondage of soul and bitterness of spirit.

- Acting before God, means to be like Christ. We read of Him, that He was to grow up before the Lord (Isaiah 53:2).
- Acting before God, means to be right in the life - **“Walk before Me, and be thou perfect”** (Genesis 17:1).
- Acting before God, means holiness before God and righteousness before men, This Zacharias indicated in speaking of the purpose of Christ’s work - **“That He would grant unto us that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life”** (Luke 1:74, 75).
- Acting before God, means we are delivered from the fear of man, and thus enabled to act and to speak with courage, like Elijah when he confronted the wicked king Ahab with - **“As the Lord God of Israel liveth, before whom I stand”** (I Kings 17:1).
- Acting before God, is to be conscious of His presence, as exemplified in the offering up of the sacrifices, in connection with the cleansing of the leper. The priests offered before the Lord. No less than nine times does the expression **“before the Lord”** occur in Leviticus 14.
- Acting before God, means obedience to His word. Aaron was directed to set in order the shewbread, and to light the lamps before the Lord, as He commanded Moses (Exodus 40:23, 25).
- Acting before God, favors the development of our own spiritual life. **“Samuel grew before the Lord”** (I Samuel 2:21).
- Acting before God, means pleading for souls, and persistency in prayer, like Abraham when supplicating on behalf of Sodom - **“Abraham stood yet before the Lord”** (Genesis 18:22).
- Acting before God, means His approval as to our life - **“Thee have I seen righteous before Me,”** was the Lord’s estimate of Noah.
- Acting before God, means to tell out the Word of God faithfully - **“I charge thee before God . . . preach the Word,”** said Paul to Timothy.
- Acting before God, means to rebuke faithfully those who are in fault, as the same apostle said, **“Charging them before the Lord that they strive not about words to no profit”** (II Timothy 2:14).
- Acting before God, means to be kind to those who are in need, and to keep ourselves unspotted from the world - **“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world”** (James 1:27).

Let us acquire the habit of acting before the Lord, in the commonplace things of daily life. It is His standard; surely He means us to attain to it. **“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus”** and to the glory of God (Colossians 3:17; I Corinthians 10:31); such is the command of the Holy Spirit.

Oh, if we more frequently realized the presence of the Lord, there would be no seeking to please men, but there would be a holy ambition to please God, and to be acceptable to Him.

- **“Thus saith the Lord”** would be our watchword,
- The glory of God would be our aim, and
- The will of God would be our delight.

2. A man who is filled with the Holy Spirit is full of love.

Love to God for what He is, and for what He has done; love to all who love the Lord Jesus, because of our oneness with Him; and love to the perishing millions of the unsaved, because of their need, and of the command of the Lord to go and preach the Gospel to them.

Christ is our Pattern in everything, and in His love to the Father, we see the example of our love to God.

In Christ's love to His disciples, we have the manner and measure of our love to the brethren; and in Christ weeping over Jerusalem, in His patience and tenderness, His mercy and compassion, His sympathy and meekness, we have the copy that should ever be before us, in dealing with the unsaved.

"The love of Christ constraineth us," said Paul, in speaking of the propelling power that made him labour so devotedly.

The love of Christ!

Ah, that is the power which should actuate us!

- The love which wept over sinners and watched for souls;
- The love which prompted Christ to suffer for the unsaved, and to sympathize with them, while hating their sins.

Oh, for

- His heart of love to feel for sinners,
- His tears to weep over them,
- His tenderness to speak the truth, and
- His eyes of compassion to gaze upon the worth and way of the sinner!

Here is what was said of an evangelist, who was mightily used of God in Ireland, in 1859:-

"The secret of his power, after all, is his simple, unaffected manner; his intense earnestness; his solemnizing sense of responsibility; the warmth of heart, which sends all his thoughts glowing into the hearts of others, and kindling them into sympathetic fervor."

This is what we want, "warmth of heart."

How are our hearts to be warmed? The Word of God supplies the answer: **"Keep yourselves in the love of God."**

Some evangelists are as clear as crystal in their explanation of the plan of salvation, but they are as cold.

- We may be as majestic in the "get up" of our addresses as an iceberg, and as freezing.
- We may be as symmetrical as a building in our utterances, and as lifeless.

What we want is - go, glow, grip, godliness, grace, gumption and grit:

- The go of a sanctified enthusiasm,
- The glow of Christ's love,
- The grip of God's truth,
- Godliness of life,
- The grace of God sustaining us,
- The gumption of sanctified common sense, and
- The grit of patient endurance in well-doing.

3. A man who is full of the Holy Spirit is full of faith.

Faith in the Lord is the most practical thing under the sun.

- Men of faith are men of power - like Caleb, they follow the Lord fully.
- Men of faith are men of prayer, although circumstances are against them. Elijah was a man of prayer all through his checkered and eventful life.
- Men of faith are men of progress, as Joshua was. And
- Men of faith are men of perseverance, as was Noah.

It is not only necessary to have faith in the Lord for ourselves, but as evangelists there must be faith in Him to bless others.

Again and again do we find in the Gospels that the Lord honoured the faith of those who brought the cases of others to Him. just as we read in another case, Christ could not do many mighty works, because of their unbelief.

- The man who was sick of the palsy was healed, because Christ saw the faith of the four men who brought the palsied one.
- The daughter of the Syrophenician woman (Matthew 15:28),
- The son of the nobleman (John 4:50), and
- The servant of the centurion (Matthew 8:10-13).

Were all healed, because of the faith of those who brought them to Christ.

The man who does not believe in Christ, and in His Word with all his heart, and who does not believe with all his soul, that the Word of God cannot be preached without the blessing of God upon it - proving, to the glory of God in the salvation of souls, its Divine origin and its omnipotence - had better leave the work at once, for he is a hindrance rather than a help.

4. A man who is filled with the Holy Spirit is constant in prayer.

May we with reverence say, that if we importune God with prayer, He will baptize us with power?

Steadfastness in prayer is essential to our own spiritual growth.

All that is called prayer, is not prayer.

“**Praying in the Holy Ghost**” is the Divine method.

What does “**praying in the Holy Ghost**” mean?

It means praying in the name of Jesus (John 14:13); with nothing in the heart to condemn us (I John 3:21,22); in simple faith (John 14:14); and according to the will of God (I John 5:14).

- Prayer is the oil that keeps the soul running smoothly along the rails of truth.
- Prayer is the pipe through which the supply of the Spirit comes, so that we are refreshed, and out of us flow rivers of living water.
- Prayer is the air that keeps the lungs of our spiritual being pure and clean.
- Prayer is the hand that brings the need of the soul to God, and faith takes away the blessing.

Pray in faith, but have faith - not in prayer - IN God.

II - *The Mission of the Evangelist.*

As an evangelist, Philip’s duty was obviously to evangelize, that is, to proclaim the glad tidings of the grace of God. We read of the apostles, that they “**ceased not to teach and preach Jesus Christ**” (Acts 5:42).

Teaching Jesus Christ is the work of the teacher, while preaching Jesus Christ is the work of the evangelist.

There are three special gifts which the Lord has given His Church for its edification, namely, “**evangelist, pastor, and teacher.**”

Perhaps we cannot do better than refer to the Levites, as illustrating these three distinct offices and gifts. The tribe of Levi being chosen in place of the first-born, because of their fidelity to God at Mount Sinai, was divided into three sections, in connection with the service of the Tabernacle. When the Tabernacle was being moved, each company had its particular part of it to move, to look after, and to pitch.

- The Merarites had charge of the silver sockets, which were the foundation of the boards and of the pillars of the Holiest of all; and also of the boards, the bars, the pins, the cords, and the sockets of brass, which were the foundations of the pillars of the court.
- The Gershonites had the custody of all the coverings, and also the beautiful curtains which were called “**The Tabernacle.**”
- The Kohathites had charge of the ark, the table, the candlestick, the altars, and all the vessels of the sanctuary.

We may take these three, as illustrating the three-fold ministry already referred to.

As it was the office of the Merarites to lay the foundation, to erect the boards and pillars on the foundations, and to secure them by the bars and the cords and the pins, so the evangelist goes forth to the unsaved, telling out the fact that Christ is the only Foundation - all others being unstable and insecure - to rest upon, and to get them to rely upon Him, who has met the claims of God, and who meets their needs as they do so.

Then he has to tell them, that trusting in Him in His two-fold work, Godward and man ward, as the board in the two-fold socket of silver, they are one in Christ with all believers, as the boards were united: and that they are held together by the power of the Holy Ghost (Ephesians 2:21,22), just as the unseen bar that ran through all the boards held them together (Exodus 36:33). He proclaims also a living Christ, able and willing to keep them, just as the bars and rings kept the boards steady, on the foundation. This is especially the work of the evangelist.

The work of the Gershonites may illustrate the work of the pastor, who seeks to comfort the distressed, to care for souls, and to correct the unruly.

The work of the Kohathites may illustrate the work of the teacher, whose office is to explain to believers, and to elucidate and expound the meaning of words and phrases; in a word, to give the sense of Scripture, so that there may be a clearer apprehension of the mind of the Spirit, and to unfold in detail the doctrine of the Person and work of Christ.

But it is specially the work of the evangelist, to proclaim to the sinner his need of salvation; the sufficiency of the salvation in Christ, by virtue of His accomplished, substitutionary work on earth; and to offer to all, in the name of Christ, a free and a full salvation.

The evangelist is the herald, who proclaims that there is in Christ, for those who believe in Him:

- Acceptance for the unworthy,
- Blessing for the needy,
- Cleansing for the polluted,
- Deliverance for the distressed,
- entrance into God's presence for the sinner,
- Fullness of pardon and peace for the empty,
- Grace for the prodigal,
- Heaven for the hell-deserving,
- Incorruptible inheritance for the beggar,
- Joy for the miserable,
- kiss of welcome for the wanderer,
- Life for the dead,
- Might for the feeble,
- Nearness for those who are afar off,
- An open door to the glory for the undeserving,
- Peace for the enemy,
- Quietness for the troubled,
- Righteousness for the unjust,

- Salvation for the lost,
- Triumph for the slave,
- Union for the severed,
- Virtue for the depraved, and
- A welcome for all.
- A zeal for Christ.

These blessings are for the sinner, upon his receiving Christ, and are given to him for Christ's sake, and for His sake alone.

III - The *Message of the Evangelist.*

There were three things that Philip preached.

- He preached Christ (Acts 8:5);
- He preached Jesus (Acts 8:35); and
- He preached the kingdom of God (Acts 8:12).

Philip preached Christ.

He did not argue about the truth, nor preach a set of dry doctrines; neither did he preach about preaching Christ, but he preached facts about a person, and that Person was the Living Christ.

This was the burden of the evangelist's message to the city of Samaria.

When Philip accosted the Ethiopian eunuch, while he was reading in the Scriptures, of Christ in His death and humiliation, Philip brought light to the perplexed spirit, by pointing him to Jesus.

Thus from Philip's preaching we know the theme of the evangelist's message.

A glorious theme indeed! - Christ in the glory of His person; Jesus in the completeness of His work; and the claims of God upon those that believe.

We should preach Christ, not dogma; not argue about the truth, but present Christ, the Personal, Living, Ever-present, and All-sufficient One.

Preach Christ in all the glory of His Person.

Preach Him:

- As the Atonement, to cover the sinner;
- As the Bread of life, to feed the hungry;
- As the Captain of salvation, who has defeated the powers of hell;
- As the Deliverer, to emancipate the slave of sin;
- As the Emmanuel, who has undertaken the sinner's cause;
- As the only firm Foundation, on which the soul can rest;

- As the Gracious One, who waits to bless;
- As the Hiding-place from the storm of God's wrath;
- As the Immutable One in whom we may safely trust;
- As Jesus the Saviour, who alone can save;
- As the Kinsman, who has the right and power to redeem;
- As the Life Eternal, who secures eternal life for us;
- As the Mediator, who acts between God and the sinner;
- As the Nourisher, who alone can sustain;
- As the Offering for sin, who alone could atone;
- As the Passover, which safely shields;
- As the Rock, who makes immovable;
- As the Teacher, who instructs in Divine mysteries:
- As the Unction of power, which is in the believer, by the Holy Spirit;
- As the Vine to enrich, and to manifest His own fruitfulness;
- As the Way to the Father, and the only way for blessing.

Preach Christ! This we cannot help doing, if we are walking in fellowship with Him, and having sweet converse with Him.

Preach Christ in the completeness of His work.

Preach the necessity of His atonement. Man has sinned, and sin must be atoned for; man has broken the law, and its penalty must be borne.

We cannot better illustrate the necessity, and the nature of the work of Christ, than by giving an extract from an address by Christmas Evans, when speaking at a conference of ministers, on this subject. He says:

“If, my brethren, I were to present to you in a figure the condition of man as a sinner, and his recovery by the Cross of Christ, I should do it somewhat in this way. Suppose a large graveyard, surrounded by a high wall, and with only one entrance - by a large iron gate, fast bolted and barred. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, blighted by a terrible disease, bending towards the grave, which yearns to swallow them up. This is the condition of man, and while he was in this deplorable state, Mercy, the darling attribute of the Deity, came down and stood at the gate, looked at the scene, and bending over it, exclaimed, ‘Oh that I might enter in and bind up their wounds, I would heal their sorrows, I would save their souls!’

“While Mercy stood weeping an embassy of angels, commissioned from the high court of Heaven to some other world, paused at the sight, and, seeing Mercy standing there, they said, ‘Mercy, Mercy, canst thou not enter? Canst thou look on the scene and not pity? Canst thou pity and not relieve? Why canst thou not enter?’

“Mercy replied, ‘I can see,’ and in tears added, ‘I can pity, but cannot relieve. Justice has barred the gate against me, and I cannot enter.’

“At this moment Justice himself appeared, as if to watch the gate. The angels inquired of him why he did not let Mercy enter? Justice replied, ‘My law is broken and must be honoured; die they must, or Justice must.’

“Suddenly there appeared amongst the angels the form of One like unto the Son of God, who, addressing Himself to Justice, said, ‘What are thy demands?’

“Justice replied, ‘My terms are stern and rigid. I must have ignominy for their honour; I must have death for their life; I must have sickness for their health. **Without shedding of blood there is no remission.**’

“‘Justice,’ said the Son of God, ‘I accept thy terms. On Me be this wrong. Let Mercy enter.’

“‘When,’ said Justice, ‘wilt Thou perform this promise?’

“‘Four thousand years hence, upon the hill Calvary, without the gates of Jerusalem, I will perform it in My own Person.’

“The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the Patriarchs and Prophets. Then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed.

“‘Where,’ said Justice, ‘is the Son of God?’

“‘Behold Him,’ said Mercy, ‘at the bottom of the hill, bearing His own Cross.’

“Mercy then departed and stood aloof. At the hour of trial Jesus ascended the hill. Justice immediately presented to Him the deed, saying, ‘This is the day when the bond is to be executed: When He received it, did He tear it to pieces? Oh, no! He nailed it to His Cross, exclaiming, **‘It is finished!’**’

“Justice called down holy fire from Heaven to consume the sacrifice. The fire descended; it swallowed up His humanity, but when it touched His Divinity it expired. And there was darkness over the whole Heaven, but **‘Glory to God in the highest, peace on earth, good-will towards men.’**”

Let us remember, that Jesus is not only the expression of God’s love, but that in His death, we see God’s hatred of sin.

Aaron on the **“day of atonement”** first went into the Holiest of all, and sprinkled the blood on, and before the mercy-seat; then he came out and blessed the people.

In like manner, Jesus first met the righteous claims of God, before he could be the Saviour of the sinner.

Remember, God is Majesty as well as Mercy, Consuming Fire as well as Compassion, and Light as well as Love. Grace reigns, because the justice of God has been met; and we say it with reverence, God could not possibly have dispensed His mercy at the expense of His justice.

Do not fail to preach Jesus in THE COMPLETENESS OF HIS WORK, both Godward and manward - Godward, because Christ has borne the wrath due to sin; manward, because He, by His death and resurrection, meets the sinner's case.

Thus, for Christ's sake, God can righteously forgive the sinner who believes in Him, and can righteously accept him as His child.

Preach Christ as revealed in the Word of God. As there is no knowledge of God but in Christ, so there is no knowledge of Christ but in the Word of God, and .this only as we prayerfully seek the teaching of the Holy Spirit. The reason why there is such a small result from so-called Christian effort, is because there is such a lack of the Word of God in preaching.

We may safely say that the Holy Spirit is under necessity to bless His own Word.

We have this illustrated in the case of Peter, in the house of Cornelius, for while Peter spoke the Word, the Holy Ghost fell upon them that heard it (Acts 10:44).

Dr. Howard Crosby, of New York, has well said, "It is as preachers depart from the Word, that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way, and by His own means. The Word is supernatural, and woe be to the preacher who leaves the supernatural for the natural . . . who sets aside the sword of the Spirit, to use in its stead, a blade of his own tempering!"

As to the evangelist's message, we cannot do better than preach the following seven S's:-

- Sin and its blighting influence upon all (Romans 3).
- Sovereign grace of God in providing a Ransom (John 3:16-18).
- Sacrifice of Christ in becoming sin for us (II Corinthians 5:21).
- Salvation through faith in the Son of God (Acts 8:37).
- Sanctification by the indwelling of the Holy Spirit (Galatians 5:22-25).
- Service with Christ as a consequence of faith (II Corinthians 6).
- Second death for all who neglect the great salvation (Hebrews. 2:3).

Preaching Jesus will produce conviction of sin, for where can we learn what sin is, and know what it deserves, so well as at the Cross of Christ?

Preaching Jesus will bring life, as when the uplifted serpent in the wilderness brought life and healing to the people.

Preach Christ as the Object of faith. Lay not the stress on the faith, but point to Him as the Object. Speak not of the kinds of faith, but of the Object, and that Object Christ.

Speak of the ground of faith, which is the unalterable and unerring Word of the living God.

Preach Christ the Living One at God's right hand, who lives to intercede; who lives to bless; who lives to sustain; who lives to keep; who lives to direct; who lives to instruct; who lives to supply; and who lives to watch over us.

Preach Christ the Coming One - The Hope of the Church; for this shall urge us on in Christian life, and shall produce holiness of walk.

IV - The Manner of the Evangelist.

We have already touched upon this, in speaking of the man, but there are yet one or two points, suggested by the account of Philip's action.

1. Philip was earnest.

The whole account of him in the eighth chapter of the Acts, impresses one with this fact, that he was intensely in earnest.

How this is brought out in connection with Philip running to meet the eunuch (verse 30).

- He felt and realized the importance and worth of the souls to whom he ministered.
- He spoke as one who knew, in his own experience, the truths he preached.

There was no parrot talk with him, but there was the glow of one who was in touch with His Master.

If a man speaks in a light and listless way, we do not wonder that people are not interested and aroused, the wonder would be if they were.

One has well said, "If there is a pulpit on fire, people will go and see it burn" - meaning, of course, that if the preacher is deeply in earnest, people will be drawn to the truth.

2. Philip was pointed.

He did not beat about the bush, but put the plain and pointed question to the eunuch, "**Understandest thou what thou readest?**" (verse 30).

"Some preachers round off their words so, that they roll off the consciences of the people," said good Rowland Hill.

Remember what is said of "**the preacher**" in the book of Ecclesiastes: "**The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd**" (Ecclesiastes 12:10, 11).

I well remember hearing a preacher in Scotland, speaking of himself, as if he were an unsaved sinner one minute, and a saved one the next. That kind of preaching only does harm. Another preacher kept apologizing for what he was saying. There was nothing of this in Philip. He was direct.

3. Philip was illustrative.

He found the eunuch reading about Christ being led as a lamb to the slaughter, and he began at once to explain, and to enforce the illustration used by the Holy Spirit.

We must not give illustrations for the sake of giving them - to fill up the time, or to amuse the people, but to throw light upon the truth. Let us guard against the mistake of that evangelist who took twenty minutes to tell an anecdote which, after all, had no point in it. We want, what a doctor told a young preacher was not in his sermon, when the latter asked him how he liked his discourse.

The doctor replied, "Not at all, for there were no 'likes' in it "referring to the customary expression of the Lord Jesus: "**The kingdom of Heaven is like,**" &c.

Our manner should be, and the evangelistic address should contain, all that is expressed in the following lines:

"It should be brief; if lengthy it will steep
Our hearts in apathy. our eyes in sleep;
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close.

"It should be warm - a living altar coal,
To melt the icy heart and charm the soul:
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead

"It should be simple, practical, and clear,
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified.

"It should be tender and affectionate
As His warm theme who wept lost Salem's fate;
The fiery laws, the words of love allayed,
Will sweetly warn, and awfully persuade.

"It should be manly, just, and rational,
Wisely conceived, and well expressed withal;
Not stuffed with silly notions apt to stain
A sacred desk, and show a muddy brain.

“It should be mixed with many an ardent prayer
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blest.

“It should be closely, well applied at last,
To make the moral nail securely fast:
Thou art the man! and thou alone wilt make
A Felix tremble, and a David quake.”

V - The Might of the Evangelist.

The Holy Spirit was the might of Philip (Acts 8:29, 39).

All our efforts, earnestness, arrangements, machinery, clearness, illustrations and preaching are useless without the Holy Spirit.

He is the One who:

- Gives glow to effort;
- Reality to earnestness;
- Power to the machinery;
- Effect to the illustration; and
- Efficacy to the preaching.

“Honour the Holy Ghost next time you preach,” said an experienced Christian to a young preacher. We honour the Father by preaching Christ, for He is the **“Brightness of His glory, and the express Image of His Person”** (Hebrews 1:3). We honour Christ by speaking of the Father, for we read forty-three times in John’s Gospel, of Christ being sent by the Father. We honour the Holy Ghost by preaching the Word which was given by His inspiration, for therein are revealed the Father and the Son.

There is one thing that we must never forget, that, while the Holy Spirit is in us, as the seal of God that we are His, there must be the Holy Spirit upon us, for life and service. The Holy Spirit within is perpetual and abiding; but there must be the seeking of the Holy Spirit - The anointing, as it is called, - upon us by prayer, for every fresh ad of service. We have this typified in the Old Testament; exemplified in the Lord Jesus; and illustrated in the experience of the apostles.

It is typified in the Old Testament.

In Leviticus 2, in connection with the meat-offering, the fine flour was mixed with oil, and that oil was also poured upon it. Now we know that the meat-offering is a type of the Lord Jesus, as the perfect Man. The mixing of the oil with the flour, brings before us the fact that Christ was born of the Holy Spirit; and the oil that was poured upon the meat-offering, the fact that He was anointed for service; so that we hear Him say, the first time He stood up to preach,

“The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor” (Luke 4:18).

This anointing is illustrated in the experience of the apostles.

On the day of Pentecost, the Spirit of God came upon them, and they were filled with the Holy Ghost. But we read of a subsequent filling, in Acts 4, while they were waiting upon God in prayer, and as a result the apostles went forth, and boldly preached the Word, and with great power they witnessed of the Lord Jesus.

- What is the condition on our part, for receiving this anointing? Abiding in Christ, and having His Word abiding in us.
- What is the condition for the Lord’s blessing upon us? Having a conscience void of offence towards God and man.
- And the condition to be in, whereby we may have power for service? Waiting upon God in prayer, and in the study of His Word, so that we may be able to present the Person and Work of Christ, as revealed therein.

Doing this, there will be one of two results - either people will be pricked to the heart to their salvation, as in the case of the multitude on the day of Pentecost, under the preaching of Peter; or they will be cut to the heart to their condemnation and hardening, as in the case of the council which listened to Stephen! But whichever way, having been faithful to the Lord in preaching the Gospel - whether the truth is a savour of life unto life, or of death unto death - we are in Christ, a sweet-smelling savour unto God.

~ end of chapter 33 ~

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