

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER TWENTY-EIGHT

THE WORKER'S LORD

TO have Christ as our Lord, means on our part that there is submission to Him as such. Our blessings are connected with the exalted Man, Christ, our responsibilities are connected with Him as Lord. We get the two in the Epistle to the Ephesians, viz., in Christ, and in the Lord; and the latter phrase, to which we now refer, occurs seven times.

I - Submission of way in the Lord.

“**Faith in the Lord Jesus**” (Ephesians 1:15). Saul of Tarsus was going on his own way when he was persecuting the saints, but the Lord stopped him; and when He did so, Saul immediately answered the question, “**Saul, Saul, why persecutest thou Me?**” by saying, “**Who art Thou, Lord?**” He recognized the despised Nazarene as Lord. This is but an illustration of what the Lord has done for everyone who now believes in Him. We were going on in our own way until He stopped us, and the light of the glorious Gospel dispelled the darkness of sin and unbelief; and when through faith in Jesus, our way was changed, we submitted to Jesus as Lord.

II - Submission of will in the Lord.

“**In whom all the building fitly framed together groweth unto an holy temple in the Lord**” (Ephesians 2:21).

The thought in this verse seems to be, growing in holiness, or the new nature growing by the power of the indwelling Spirit - thus God's purpose carried out in us to the glory of Christ; and for this, there must be submission of will - laying aside our own will; and like our Master, who ever pleased His Father, we should ever please our Lord. The following incident illustrates this.

There was a famous preacher living in the middle ages at Strasburg, whose name was Tauler. He was considered by far the most eminent preacher of his day, and was looked up to by his townsmen, as their spiritual guide and director; yet he felt himself deeply in need of some Priscilla or Aquila, who could instruct him in the way of God more perfectly. Penetrated by this conviction, he prayed earnestly and constantly, for the space of two years, that someone might be sent to instruct him.

At the end of that time, he was directed (by what means we are not told) to repair to a certain church porch at a given time, where he would meet with someone who would grant his request.

Accordingly he went, and when he got there, he found no one but an old beggar. Tauler concluded that his instructor was not come, and waited long, but at last he spoke to the beggar, and said:

“God give thee a good day, my friend.” “I thank God,” said the beggar, “I never have a bad day.”

Tauler was surprised, but, changing his salutation, said, “God give thee a happy life, friend.”

“I thank God,” said the beggar, “I am never unhappy.”

“Never unhappy!” said Tauler; “what do you mean?”

“Well,” replied the beggar, “when it is fine, I thank God; when it rains, I thank God; when I have plenty, I thank God; and when I am hungry, I thank God; and since God’s will is my will, and whatsoever pleases Him pleases me, why should I say I am unhappy when I am not?”

“But,” said Tauler, “what if it were God’s will to cast you hence into hell - how then?”

Thereat the beggar paused a moment, and lifting up his eyes towards Tauler, he replied, “And if He did I should have two arms to embrace Him - The arm of my faith, wherewith I lean upon His holy humanity, and the arm of my love, wherewith I am united to His ineffable Deity, and, being one with Him, He would descend thither with me; and I would sooner be in hell with Him, than be in Heaven without Him.”

Tauler was astonished at the beggar’s reply, and asked, “Who are you?” “A king,” replied the beggar.

“But where is your kingdom?” said Tauler. “Within me; **the kingdom of God is within you,**” replied the beggar.

“And when did you find this out?” Mark well the reply of the beggar. “When I left all the creatures, and looked to God alone.”

And in like manner, if we would glorify Christ, it must be by entirely submitting ourselves to Him; not seeking to please self or others, but ever having our mind set on Christ - yea, our whole spirit, soul, and body yielded up to Him.

III - Submission of witness-bearing in the Lord. “Testify in the Lord” (Ephesians 4:17).

Paul was conscious that he was speaking from the Lord, for the Lord, of the Lord, and in the Lord. As Christ came witnessing of the Father, from the Father, for the Father, and in His Father’s name, so it should be with us.

As the Father sent Jesus to witness of Him, so Jesus sends us to witness of Himself.

- *From Him*: this tells us of our commission.

- *For Him*: this tells of our responsibility. “**Ye are My witnesses**” (Luke 24:48); not “You may be,” but “**Ye are.**” We are responsible to witness for Him in life and testimony.

- *Of Him*: this tells us what we are to witness of - Himself alone, Himself always - and let it be manifestly seen, that we are submitting to Him as Lord.

- *In Him*: this tells us of our power; if it is in the Lord, it will be in the power of the Spirit, in subjection to Him, and to the glory of the Father and Son.

IV - Submission of walk in the Lord. “Light in the Lord” (Ephesians 5:8).

This tells us what we were - “**darkness;**” what we are - “**light in the Lord;**” and what we should do - “**walk as children of light.**”

“**Walk**” in Scripture, refers to the whole tenor of our daily life.

- *Social walk*: we must not be mixed up, or yoked together with unbelievers, whether in marriage, Pleasure, company, or business; we must always remember this - it must be in the Lord.

- *Private walk*: the thoughts brought into subjection to the obedience of Christ, the mind set on Christ, the heart only for Christ, the tongue only to speak for Him, the hands only to work for Him, the feet only to walk in His ways. And what will be the result? Our Lord will be glorified, we shall be blessed, and others will see and feel the power of the Lord resting upon us.

In one of the large American cities, some years ago, there was a small room with one occupant. The hand of poverty was there, but it was the abode of a child of God - a young sewing girl. It was her closet for prayer, as well as the spot for plying her needle. When employment failed, she knelt in prayer, and trusted in her Heavenly Father. One morning, she had been thus engaged, with unusual earnestness, when there was a knock at the door, and in stepped a creature full of life and gaiety, with a large bundle.

“Can you sew for me?” asked this dashing young lady.

The question was met with a smile. “It is just what I have been praying for,” she said. The bundle contained rich dresses, and rich materials for more.

“I am an actress,” said the young visitor. “I am under an engagement to play in Philadelphia, and those dresses must be altered, and these must be made up at once. I will pay you handsomely.”

“I do not know about this work,” said the sewing girl. “It is true I have been praying for work, and am in much need of it, but I do not know about doing this,” she said, hesitatingly.

“Why?”

“Because it seems to me that in doing this, I should be serving the devil, instead of the Lord Jesus,” she answered meekly.

“But did you not pray for work?”

“Yes.”

“And has not this come in answer?”

“It seems so, and yet I feel as if I ought not to do it.”

“Well! what will you do about it?”

“I will ask my Heavenly Father. Will you kneel with me?” She poured out her heart to God, and prayed that she might not fall into sin, urging her petition with childlike simplicity, not thinking of any effect that her prayer was having upon her visitor, until, in the agony of her spirit, the latter threw her arms around the seamstress’s neck and cried, “Oh, do not pray any more about the dresses, but pray for me!”

The poor seamstress was taken by surprise, and now prayed, that if her visitor was not in earnest, she might be made so, and there and then give herself to the Lord Jesus, to be His for ever, and also forsake the sinful manner of life she had been living. They rose from their knees, and looked at each other in silence.

“I shall not let you do this work,” said the actress; “no one shall do it.”

“What will you do?”

“I will leave it as it is.”

“You have an engagement in Philadelphia.”

“I will write to the manager that I cannot play for him, and I will pray for him.”

“How long have you been connected with the stage?”

“Five years; and I have followed it with an enthusiasm that swallowed up my life. But I shall quit the stage for ever. I will not put my foot on it again.”

“Then, what will you do with these things?”

“I will keep them in their present state. They shall remain as a memento of this hour and this room, and of God’s mercy in arresting me here.”

“How will you live now?”

“I know not how; but I will do all for Christ, and ask counsel of Him.”

Thus Christ was glorified by the consistent life of the seamstress, and a precious soul was saved.

V - Submission to the Word in the Lord. “Children, obey your parents in the Lord”
(Ephesians 6:1).

In chapters 5:and 6 of Ephesians, we have seven relationships mentioned-

- (1) Husbands, who are to love their wives as Christ loved the Church;
- (2) Wives, who are to be subject to their husbands as unto the Lord;
- (3) Children, who are to honour their parents, and obey them in the Lord;
- (4) Fathers, who are not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord;
- (5) Mothers - The name is not mentioned here, but they are responsible to pray for, and so to walk, as that their children shall be attracted to the Lord;
- (6) Servants, who are to obey their masters, and to do their service as unto the Lord;
- (7) Masters, who are to treat their servants in love, remembering that they have a Master in Heaven.

“Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you” (John 13:13-15).

These are the words of our Master to us; and He also says, **“If ye know these things, happy are ye if ye do them.”**

What we have to do, is to be submissive to the Word of the Lord, and do as He tells us, and we shall indeed be blessed as we obey Him.

VI - Submission in warfare in the Lord. “Be strong in the Lord” (Ephesians 6:10).

The first principle in a soldier’s life is obedience - to obey his captain’s orders; so with us.

- We have not to fight to overcome our enemies; Jesus has already done that.
- We have not to fight to gain a position; God has placed us on resurrection ground, and now, what we have to do is to be strong in the Lord, that we may be able to stand where He has put us, having on the whole armour of God, and so withstand all the assaults of the enemy; and if we are obedient to our Captain’s orders, we shall never be defeated, but in His power, we shall be more than conquerors.

VII - Submission of work in the Lord. “Tychicus, a beloved brother and faithful minister in the Lord” (Ephesians 6:21).

“Son, go work to-day in My vineyard,” is the command of our Father; **“Occupy till I come,”** is the command of our Lord.

We are to submit to Him, with regard to what the work shall be, and how it is to be done, the Work of the Lord being our guide.

What our Lord wants of us, is to be what Tychicus was - faithful; faithful to Him and His Word.

We hear a good deal of talk about success, and also, that “the end justifies the means;” but that is not according to the Word of the Lord. God told Moses to speak to the rock, but Moses smote it twice. The end was the same - The water came out of the rock; but did the end justify the means?

Hear what God Himself says: **“Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them”** (Numbers 20:12).

Moses was kept out of the land, because of his disobedience.

Beware, fellow-believer, of this snare of the evil one - this lie that is forged in hell and propagated by the devil - that the end justifies the means; but be faithful to keep to the Word of the Lord, which shows how His work is to be done, so that when He comes, He may say, **“Well done, good and faithful servant, enter thou into the joy of thy Lord.”**

In the Acts of the Apostles we have the name of the Lord Jesus as Lord, again and again, and the different things that are said of Him imply our surrender and submission to Him.

As we sanctify Christ as Lord in our hearts,

- The name of the Lord will be our delight (Acts 2:21; 8:16; 9:29; 10:48; 15:25, 26; 19:13,17; 21:13; 22:16);
- The presence of the Lord will be our stay (3:19);
- The word of the Lord will be our authority (8:25; 11:16; 13:12, 48, 49; 15:35, 36; 16:32; 19:10, 20);
- The disciples of the Lord will be our companions (10:28);
- The Spirit of the Lord will be our power (8:39);
- The fear of the Lord will be our guard (9:31);
- The hand of the Lord will be our support (11:21);
- The grace of the Lord will be our supply (15:11);
- The way of the Lord will be our path (18:25);
- The things of the Lord will be our study (18:25); and
- The will of the Lord will be our will (21:14).

~ end of chapter 28 ~

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