

# He went on his way rejoicing

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Date: 01 January 2000

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- [ 0 : 00 ] Will you turn with me now to words you will find in the chapter we have just read, in the Acts of the Apostles, the book of the Acts of the Apostles, and the 8th chapter.
- We might read again at verse 39 in Acts chapter 8 and verse 39.
- And when they were come up out of the water, the Spirit of the Lord cut away from it, and that the eunuch saw him no more.
- And he went on his way rejoicing. Especially these words in the verse, and he went on his way rejoicing.
- By having established the path of Christ in Samaria, the other apostles who had been with Philip went back to Jerusalem.
- [ 1 : 14 ] But the apostle Philip remained still in Samaria, waiting for guidance from on high, being no doubt conscious of the fact that he needed to be guided by the Lord in whatever else he had to do in the Lord's cause.
- And thus in passing, of course, we ought to remark, that this ought to be foremost in the mind of all who claim to be followers of Christ, that all should seek guidance from him in all the duties devolving upon them.
- And so it wasn't very long until God revealed his mind to Philip. Whether it was by means of a vision or by direct word from God, we are not told.
- But in any case, he was directed and commanded by the Lord to go down to Gaza, which is desert.
- Now, judging by mere human wisdom, one would be inclined to question the wisdom of such a command.
- [ 3 : 12 ] Here was an eminent apostle and a great evangelist, and a great evangelist, the message might be spread among the people.
- But being blessed by God's Spirit, Philip did not question the wisdom behind the message he had received.
- For you, for you, that the message came from none other, but from God, who is infinitely wise.
- that God who declares in his word, my words are not your thoughts, neither are my ways, your ways.
- and so, Philip did not question the wisdom, nor is the message received by him, or the mission on which he was asked to go.
- [ 4 : 59 ] that being ideally submissive to the command that he received, he said, off, down to that place, to that desert place.
- But God saw to it, that when Philip arrived down at that place that God had appointed, even at that time and at that moment, a certain man appeared on his journey on the way to Ethiopia.

And that was the Ethiopian, you know, of whom we hear in this chapter. It was not by some accident that this meeting took place, but it took place by God's special appointment.

For God had an appointment with this man, and Philip was to be instrumental in guiding this man's thoughts towards God and salvation, and his true spiritual needs.

Well, firstly, we have here then, in the light of our text, an earnest seeker.

[ 7 : 11 ] And secondly, we have in the light of our text, a joyful finder.

A joyful finder. A joyful finder. A joyful finder. A man from Ethiopia who was an earnest seeker belonged to Ethiopia and Africa.

There were two Ethiopias, one in Arabia, and south of Egypt. And it seems that this man belonged to that Ethiopian.

And in his own nation, and his own place where he dwelt, he was well known. He was an Ethiopian enough, but he was a man of great eminence.

And as a man of eminence, he moved in a royal circuit, among the noble, on the high, on the people of consequence, as it were, in the nation. And he was a man of great eminence. And as a man of great eminence, he moved in a royal circuit, among the noble, on the high, on the people of consequence, as it were, in the nation.

[ 9 : 02 ] And he was set over as the keeper and the dirty custodian of the treasures and the riches of the queen of Ethiopia.

And so, in the world, he was a man of eminence, and the rich man of great eminence.

Respected, and honored, and a man, no doubt, of renown, among those who knew it. And he had irrespective of the privileges that he enjoyed, the place of the permanence in which he was honored to hold. Nevertheless, in his heart of hearts he felt dissatisfied. He felt a certain yearning within him. For whatever he enjoyed a material possession or a worldly honor or glory or place among his fellows, there was as it were a void in his consciousness that no earthly or material thing could.

Some maintain that he probably came into a connection with the Jewish religion in virtue of the fact that he may have descended from one of the ministers or the Ethiopia.

Who long before this had come to visit the great King Solomon. And you remember when the Queen of Ethiopia came before King Solomon and who held his glory and all his riches and all the honor received by him and the wisdom of Solomon.

[ 11 : 45 ] She was so overwhelmed that as it were there was no breath or strength left in her. Expressive of how she marveled at the earth toward glory of Solomon.

But not only was she and earthly power. But it is quite possible and even likely that not only she but some of her ministers who accompanied her or servants who accompanied her.

would have felt in some measure at least. Would have felt in some measure at least. The power of the Jewish religion. And there they went back home. And there they went back home probably to speak not only of the glory, the outward glory of Solomon.

But the wonderful privilege that Solomon's people enjoyed. And Jehovah was their God. And when they were in possession. of a wonderful book. of a wonderful book. of a wonderful book. of the Lord God. of the Lord God.

the Lord God. of a wonderful book. of a wonderful book. And the directions given in that law not only in regard to the things of time but in regard to the things of eternity.

[ 13 : 41 ] of a wonderful book. of a wonderful book. But the probability is that this man indeed was a proselyte of the Jewish religion.

Now the word proselyte comes from the Greek proselyte meaning stranger.

And there were strangers that is to say people from other nations. people from among the Gentiles. who became interested in the Jewish religion.

And there are two kinds of proselytes. There are proselytes of the gate and proselytes of justice or of righteousness.

And that he wanted in some measure at least to be associated with the Jews.

[ 15 : 12 ] in their religious practices. And these were not circumcised. But if the Jews allowed them to have fellowship with them.

They stipulated certain laws and demands that they would have to adhere to. Even the seven laws they called it of Noah.

And as long as they endeavored to keep these laws that they had set down for them. They encouraged them to believe that by and by God would be merciful to them.

And there they would attain at last to a better place beyond the scenes of time. Then there were the proselytes of righteousness or of justice.

These were men and women and boys and girls of another race and from among the Gentiles.

[ 16 : 20 ] who were fully convinced in their own minds that God is. And that it was incumbent upon them like the Jews to seek this God and to seek to worship him in reality.

And although they were out with the commonwealth of Israel. Born in an element. It was their desire to be associated with the Jews in their religion.

These were circumcised. And it was incumbent upon them to keep the ceremonial law as it was incumbent upon the Jews themselves.

And thus they could associate with the Jews and worship with the Jews. And thus they were received into the Jewish community.

In the respect that they could worship with them. Now it is very likely that this man had been so wrought upon one way or another that he became a proselyte.

[ 17 : 40 ] Either of the gate or of righteousness. And because he was serious about his religion and because he sought something that he could not very well understand or explain.

He was resolved to be an earnest seeker after God. So it was that he went up to Jerusalem.

A year at the feast. Dedicated to the glory of God whilst being held in Jerusalem. And he went up there.

Accompanied with some of his servants. And driven in a chariots. Then out of Jerusalem he saw many things that he admired.

The wonderful architecture. The temple. Saw the priests. The linen clothes.

[ 18 : 58 ] He saw all the ritualistic practices that obtained at that time among Jews. And no doubt he felt greatly impressed.

With their endeavors. To worship the true God of Israel. Jerusalem. And he also had the privilege in Jerusalem of meeting.

Men who were eminent. In religion among the scribes and the Pharisees. But notwithstanding all that he saw and all that he heard in Jerusalem.

Here he was now. On his way back home. When the feast was over. Not at all a satisfied man.

But one whose longing and yearning and sense of need. Have not been satisfied.

[ 20 : 11 ] But as he was alone a seeker after God. He used the means at his disposal. To seek further enlightenment in regard to God and truth and religion.

And thus sitting in his chariot he didn't waste his time. But he had the Old Testament scriptures. And he was seemingly reading them aloud.

How many among us would feel ashamed if you were caught reading your Bible and reading it aloud? Well that's a question that people ought to ask themselves.

But here was this eminent man of dignity and of state. And of the drama among his fellows. And he was not ashamed.

Not merely to take his Bible and to read it. But even to read it aloud in the presence of his servants. He saw no shame attached to reading the word of God.

[ 21 : 25 ] And as he came to the prophecy of Isaiah.

And as he was reading in the 53rd chapter. Suddenly he was perplexed by a certain verse in the chapter.

Where it states that he was brought as a lamb to the slaughter. As a sheep before her seer is done. So he opened not his mouth.

And the question that confronted this man was this. Of whom does this truth speak?

Is the prophet speaking about himself as a sufferer? Or is he speaking of someone more eminent even than the prophet?

[ 22 : 25 ] And precisely at that moment God's messenger was there to enlighten this man and to bring him to a solution of the problem not confronted.

God works in a mysterious way. His wonders to perform. And so when Philip appeared.

And when he heard this man reading aloud. He drew near to the chariot. Saluted for the hymn.

And he was invited to come up into the chariot with. And then Philip asked him an interesting question.

And he said. Do you understand? He said. What you are reading. And you can visualize the expression. On the inos face.

[ 23 : 38 ] As he said to himself. This indeed is mysterious. Here I am. Faced with this text of scripture.

And I cannot enter into its real meaning or input. But I feel that it is truly significant. But I cannot enter into its mystery.

And here is someone interested and asking me. Do I understand? What I am reading. And the inos replied and he said.

How can I? He said. Understand. Except someone. Guide or enlighten. Now what a wonderful gathering we would have tonight.

If all who are. Who are present in that spirit. Seeking enlightenment from God.

[ 24 : 44 ] Seeking instruction from the word of God. And seeking. In the mirror of truth.

To behold more and more of God's glory. And to ponder. The significance. Of God's dealings with us.

So Philip. Guided by the Lord. Spoke. Unto this man.

And what did he say? While we are told. He preached. Christ. Unto him. From this text. In Isaiah. He preached. Christ. To the human. Which implies something that we have heard.

Over and over and over again. And that we are hearing. Saba after Saba. And what is that? Well Philip would have told the eunuch. Of how God was infinitely wise.

[ 25 : 42 ] And he said. He preached. Christ. To the eunuch. He preached. Christ. To the eunuch. Which implies something that we have heard. Over and over and over again. And that we are hearing. Saba after saba.

And what is that? Well Philip would have told the eunuch. Of how God was infinitely wise. And eternally lawless attributes. How in accordance with the sovereign will.

He purposed from all eternity. To save. From among the children of men. And to bring many sons of the human race.

Unto glory. He would bring. Begin with the eunuch. And the past eternity. And then he would bring before the eunuch.

The promise that God gave to Adam. After he had sinned. The seed of the woman should come. And bruise. The serpent said.

[ 26 : 44 ] First of all. He would draw his attention to the fact. That Christ was the second person. Of the holy trinity. That there are three persons. In the God.

That the father. Son. And holy ghost. That these. Three are one God. The same in substance. Equal in power. And in glory. And that from all eternity.

Christ was set up. To be the mediator of the new covenant. The new covenant of Christ. Where in Christ. A holy.

The soul. To bring many sons unto glory. As there is continued. Christ after the two his child all that was necessary for the fulfilling of God's purpose in regard to the salvation of sinners and then he would tell them how the promise was given how the prophets spoke of it and how I saw all this place pointed to him as the Lamb of God that taken away the sin of the world to the proud you know attention not only to Christ entering into the world assuming human nature entering into the world and then fulfilling the law of God perfectly and making it honor of that in the light of the text he was reading he would point him to Calvary he would point him to the sacrifice of God to satisfy divine justice all that those who are alienated from God and lost and unturned and hopeless not be reconciled to God through the marriage of Jesus Christ and he would tell them you know that the same Jesus who died on the cross who went to the grave and rose again was now seated at the right hand of the majesty on high now did he say to the earth and was all those who come unto God by him and oh what wonderful news this would be to be as he all been you know as his mind went back to the eternity beyond before the worlds were created as he saw

God in Christ as the God of mercy and the God of grace and the God of salvation the wonder of Christ humiliation the unspeakable mystery and glory of his obedience and suffering and the fullness of his marriage to meet the poor sinners to meet and it seems that at that moment when Philip preached Christ to him the Holy Spirit enlightened this man in his mind and he was unable to look by way to Christ he alone could meet with the earning of his heart and the depth of his spiritual need in such a way that forevermore that forevermore he would glory in his Savior and when he was saving the enlightened and when he closed in by way with Christ he wanted from that moment to be known to be known as one of Christ's followers one associated in the real sense with true Christianity and true godliness and he said here is worth what hinders me from being baptized from this moment from this moment

[ 31 : 12 ] I want to acknowledge that Christ is my Savior that I am his disciple and his father and I want to make that public and known wherever I might go and so he was baptized and after he had closed in with Christ and after he had been baptized he went we are told on his way rejoicing whatever possessions he had formerly had in the world they did not satisfy he had no real rejoicing of soul because of material things is what he possessed but oh how different when he had Christ as his Savior and God as his God and think of the reasons he had for going on his journey rejoiced he was a happy a finder indeed for here was now a man brought from darkness to the light from the kingdom of Satan into the kingdom of God dear son here was a man justified by God for justification is an act of God's free grace for him pardoned all our sins and accepted and accepted and accepted and accepted as righteous righteous in his sight only for the righteousness of Christ in guilty to us and received by faith alone now this righteousness was imputed by God to the you know he received it by faith and the consequence of this receiving it by faith was that he was full of praise to God and delight in his soul for the salvation that he received was the very salvation that he had for in his ignorance and that he felt as the only salvation fit to meet his soul's deepest needs he was a justified man now he had also been adopted into the family of God from Hemswoth to call three believers his sisters and his brothers in the Lord called into the fellowship of God himself to have fellowship with the father and with the son

Jesus Christ through the blessing of the Holy Spirit and being thus enlightened and thus blessed his mind now went out at all his aim and real purpose in the world till the end of his day and now he realized that man's children is to glorify God and to enjoy him forever and the opium now became precious to him as never before was it because of his gold and silver and wealth and high standing not at all because but because there were precious souls there who were lost who had not heard the gospel and who were perishing and oh what a number is deemed to be that he should not only test of salvation himself but that he should be used of God to go back to his own people and his own life and to declare unto them the insatiable riches of Christ as he contemplated the future among the people whom he knew like the woman of Samaria when she went rushing back to the city saying come see a man who told me all things that ever I did is not this the

Christ this man rejoiced in the salvation he had to see this man rejoiced in the opportunities now afforded him to worship God in the light of truth and by the aid of the spirit this man rejoiced as he contemplated the needs of his fellows and how the gospel was so suited to the deepest needs and this man went on his way rejoicing as a man who had discovered a great treasure the preciousness of truth which he resolved by the grace of God to delve into all the days of his life that he may be enlightened and guided to the end of his days he had every reason to rejoice so that this earnest seeker became a very happy man he would he wouldn't be exempt from worries and he wouldn't be exempt from the burdens that are common to his fellow men no he would not but deep down in his soul he had this joy of the

Lord for he had peace with God through the Lord Jesus Christ he was reconciled to God God had blotted out all his sins and trespasses and he would remember them no more against and then as he thought of death he still rejoiced however some of the aspect of death but for guarding the trials that he may have to endure in passing after this world still the joy of the Lord remained in his soul because he would discover more and more that there was one who died and rose again the Savior in whom he believed and that the Savior could say to death on the grave oh death where is thy sting oh grave where is thy victory and as he contemplated death with its somber aspect he saw beyond death to the heaven of glory the city that our foundations whose builder and maker is God and the innumerable company of the redeemed into whose fellowship he would be welcomed by and by when his days would be ended and when at last he would close his eyes on the sun and the moon here below he could now go on forward with expectation but the light that will never grow dim in eternity beyond the scenes of time earth but dawn upon his very being once he passed through the dark gate of death and as he contemplated then the present the future and the eternity to come he went on his way rejoicing and the rejoicing he had because it was founded on a right foundation on the marriage of

Jesus Christ in accordance with the testimony of God's special revelation in the scriptures since this was true the joy that he had surpassed any joy that man or women can have in material things the joy of the Lord was his strength God was the author of the joy that he had in his soul the prophet himself experienced this joy when he sang I will praise thee O Lord though thou hast been angry with me thine anger is turned away and thou comfortest me now how is it with us tonight is there an earnest seeker among us you believe that God is and you are searching the scriptures and you may be coming to the means of grace and you may be trying to pray in secret but have you found that which you need have you ever by first vision seen

[ 42 : 08 ] Christ in the mirror of truth on the one hand have you been enlightened by the spirit to see yourself a lost child deserving sinner and have you been enlightened by God and given the grace of faith to look to Jesus as your own personal savior well if you have you are traveling on the way to eternity amidst the substitutes and changes having the joy of the Lord in your heart having peace with God having a true hope by grace and guided by the word of truth but let me tell you this even although you might be an earnest seeker unless you have indeed looked to Jesus by faith and unless you have committed yourself and your all to him then you will be lost in the end unless like the you know you come to look by faith to Christ as your own passionate savior

Christ is being preached to you we believe sabbath after sabbath but the question is have you looked upon him yet by faith have you personally put your trust in him whether you are young or old or middle aged there is only one savior for the sinner for a sinner cannot be saved by anyone else he shall be called Jesus for he shall save his people from their sins you have often heard about the famous preacher C.H.

Spurgeon how he came to put his trust in the Lord Jesus he was anxious about his soul's needs and on a certain sabbath day while he endeavoured to go to the place where his parents and he used to worship the weather was so boisterous that he couldn't continue on his way so he went down a side street and there he went into a hall or church belonging to the primitive Methodist and he was so boisterous and stormy that the minister couldn't attend and then suddenly an ordinary man got up and opened the Bible and started reading the prophecy of Isaiah just as the eunuch was reading and when the man came to this text look unto me the hands of the earth and be saved for

I am God and there is none beside he pointed to Spurgeon and he said young man you are burdened with a heavy burden and you will never be quit or set free of that burden until you look to Christ and Spurgeon tells us in that instance he said I was enabled I believe by the Spirit of God to look to Christ the man cried three times look look look to Christ and Spurgeon replied and said in that instance I look to Christ and I trust I shall not I trust I shall not cease to look to Christ throughout the endless ages of eternity believe in the Lord Jesus Christ and thou shalt be saved and if you put your trust in

Christ like the Ethiopian you know you will be warranted to go on your way to Christ but on the other hand let me tell you if there is someone careless and indifferent among us imagining that it is time enough to seek the Lord then let me warn you that death may find you tonight and if death finds you ignorant of Christ as your own personal savior not withstanding the privileges you may have had through the years you will be lost lost lost eternally but let each one of us from the youngest to the oldest then tonight look and seek the grace of faith to look to Christ and put out trust in him and what a wonderful night it would be if like the you know each one of us would leave this place tonight rejoicing with that joy that the you had when he went on his way rejoicing let us pray oh eternal lord do thou bless us according to the of several needs and help us at all times to put our trust in all without blessing the proclamation of thy truth but give us in anything in which we have said and pardon all our sins for

[ 48 : 02 ] Jesus sake Amen