

The Ethiopian Eunuch

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[0 : 0 0] Let's turn back to the passage that we read earlier on in Acts chapter 8, and the story of Philip and the Ethiopian eunuch. And verse 29, And the Spirit said to Philip, Go over and join this chariot.

So Philip ran to him and heard him reading Isaiah the prophet, and asked, Do you understand what you are reading? And he said, How can I, unless someone guides me?

And he invited Philip to come up and sit with him. Now the passage of scripture that he was reading was this, and of course there's the passage in Isaiah 53, that the eunuch, the Ethiopian man, couldn't understand, and Philip then joined him, and he explained the passage to him.

In the light of Jesus Christ, the coming and the death and the resurrection of Jesus Christ. And this message got through by the power of the Holy Spirit to the Ethiopian, and he was converted, he was baptized, and he went away rejoicing.

In other words, this story is a picture of the work of the church in miniature. But you know, I think I'm even wrong in saying that, because we think of, why did I use that word miniature?

[1 : 2 6] Why did I say that miniature? Because there's only one man involved. When we think of the book of the Acts of the Apostles, and if I was to ask you, what are the key moments in the book of the Acts of the Apostles, you'd probably think of the big events, like the Day of Pentecost, or the number of people that were added to the church at the Day of Pentecost, and beyond.

You would probably think of the previous chapter, chapter 7, where in Samaria, hundreds of people appear to come to know Jesus Christ. These are what we think are the key moments, the key events, in the book of the Acts of the Apostles.

And if we think in that term, in that respect, we're likely to diminish the importance of a chapter like this, where there's only one person.

But why is it, why is one person unimportant? It wasn't unimportant the day that Jesus sat with a woman at the well, and spoke to her, and reached into her heart, and changed her heart, and she too, after having an encounter with Jesus Christ, went away rejoicing, telling her neighbors and her friends, come and see a man who has told me everything that I ever did.

She wasn't unimportant, even although she was one person. And this one person is not unimportant to God, because he is a soul.

[2 : 5 8] We don't know, actually, what happens to this person after he goes back to Ethiopia. I'll say that in a few moments time, and why it is important, that we don't know what happens to him, when he goes back to Africa.

But for the moment, this is one person, who comes to hear the gospel, as he reads, the passage in Isaiah, and as that passage is explained to him, that is the work of the church, to go into all the world.

And here is Philip, he is literally going into, he doesn't have to move beyond Judea, and he is actually going into all the world, because God has, in his providence, he has brought a man from Ethiopia, all the way from Ethiopia, to Jerusalem, to encounter Jesus Christ.

We don't know, what God is doing today, in a day, when we have moved beyond chariots. If God is able to do, an international work, by means of chariots, 2000 years ago, how much more, can be done now, by means of, technology.

By means of, cheap air travel. The world has become, a small place, and the world has advanced, in its ability, to communicate.

[4 : 28] And we need to lay hold, of that advancement. Now what I'm going to do this morning, is I'm going to weave, I'm going to talk about, five elements in this chapter, that I believe, that illustrate, what ministry is.

But then, I'm also going to weave, some aspects of these, into the work, of Edinburgh Theological Seminary. My task, I probably have got, the most difficult task, in the church.

If I was a missionary, I could come here, and I could tell you, the stories of people, who have heard the gospel, and people who have been converted, the difficulties, and that always, resonates with us. It's resonated with me, in the past.

Of course, we want, but, to talk about theological education, is a little bit dry, isn't it? It's much more difficult, to get people excited, about theological education, unless, we see, how relevant, it is, for all of us.

Not just for, the so called academics. The gospel, is for everyone. The bible, is for everyone. Theology, is for everyone.

[5 : 32] Theology, is just our understanding, of God. And who doesn't want, to understand God, here today? You seriously, don't want to understand, why you're here?

The purpose, for which God, has made you? Have you, have you come to, to know Jesus, as your saviour? And now you're saying, well, that's enough for me. I just, I'm quite happy with that.

I don't want to find out, anymore. There's something wrong, if that's the case. When a person, comes to know, Jesus, it's only the beginning, of a lifetime, of learning, and grasping, and growing, to know, and to become more like, the Lord Jesus Christ.

Do you not want, to be more like him? Do you not want, to know him, more and more? And the way to know that, is to know the bible. And the bible, is the way, in which God, has revealed himself, to us.

So the way, to know God, is not to listen out, for little whispers, and voices, and mysterious happenings, the way, to know God, is to get to grips, with the bible. And that's what, we're all about.

[6 : 39] That's what we're about, as a congregation. That's what we're about, as a denomination. The free church of Scotland, and that's what we're about, as our denominational, training centre.

And by the way, the reason we changed our name, two years ago, was to give out, a different message, up until that point, I think the message, had been that, we were primarily, and exclusively, for the training, of free church students.

But when we changed the name, the message, that we gave out, went wide, and far. And it opened the door, to students, from other branches, of the church, to come in, and to, and to benefit, from our tremendous heritage.

We have a tremendous heritage, of knowledge of the bible, that goes back, all the way to the reformation. And God expects us, to share that.

And to give other people, unto whom much has been given, much will be required. We are required, to go and share, this knowledge that we have, with other people. And that includes, with the wider church, as well.

[7 : 44] So we are privileged today, to be able to train, students for various, kinds of ministry. For pulpit ministry, for mission work, for women's ministry, for youth ministry, and so on and so forth.

Various kinds, various ways, in which we are able, to get involved with people, and to evangelize, and to strengthen, God's people. But training, is an absolute, essential, essential, in that regard.

So, let's look at five areas then, five elements, in this story, very briefly, in which, we can see, how ministry, and by the way, ministry, we must get out, of our categorizing ministry.

Ministry, is not just, pulpit ministry, that is a kind, of ministry, but all of us, who belong to Jesus, are ministers. ministers. In other words, that God expects us, to provide, for others, in the church, when we minister.

According to Jesus, you're a minister, if you give, a cup of cold water, to someone, who's a brother, or a sister, in the name of Jesus. That makes you a minister.

[9 : 00] You're a minister, when you, when you, bear witness, to Jesus Christ. You're a minister, when you go out, into the world, and as a witness, to him. That makes you, a minister is simply, a servant.

A person, who makes provision, who sees himself, as a slave, a servant, of Jesus Christ. And we are, in this world, we are here to serve, the needs, of others.

And I'm quite sure, you do that, as a congregation. A congregation, ought to be a family, in which, men and women, boys and girls, feel at home. This should be, a home, to all of you, in which you feel, a sense of security, and love, and care, and prayerful concern, from other people.

That's what ministry, is all about. And of course, preaching ministry, is a particular kind, of ministry, that requires, particular kind, of training, and preparation, and a calling.

Nevertheless, that doesn't, mean that, I'm the only minister, and one or two others here. It means that, we are all, in the service, of the Lord, Jesus Christ.

[10 : 06] So please, let's remember that, that we are all, in the service, of the Lord, Jesus Christ. Now the first element, is this, that ministry, is led, by the spirit.

If you ever, if you go through, the book of the Acts, of the Apostles, it's not that difficult, to do in a one-up. It's not difficult, to read the whole thing, in a one-up. Sometimes it's, I'm all for reading, a chapter a day, that's fine, but sometimes, when you read, a chapter a day, you don't get, the big picture, you don't get, the whole story.

And if you've got, maybe, a couple of hours, on your hands, then read the book of the Acts, in a one-up. From start to finish, not that difficult, doesn't take that long. When you do so, you get, a slightly different perspective, and you realise, that it's not so much, the Acts of the Apostles, it's the Acts of God.

God is the main player, God is the main, is on the throne. He is the one, who is directing, and guiding, and leading. Like in this chapter here, where he says to spirit, to Philip, he says, and it's quite interesting, isn't it?

Again, this is a little aside, I'm not going to get sidetracked. It's quite interesting, how an angel of the Lord, said to Philip, rise and go towards the south, on the road, and then later on, when he goes there, it's the spirit, the Holy Spirit, that says, so there's the ministry of angels.

[11 : 23] Now, I do not want to get into, the ministry of angels, because that will take us all day, to talk about that. But, there is the ministry of angels. Don't get obsessed with it. They don't want us, to be obsessed with them.

They want us, to be obsessed with Jesus. But nevertheless, there is the ministry of angels. But this is God, who's directing everything. Whether it's by an angel, or whether it's through, the Holy Spirit, God is in control, and he is directing, everything.

And so, it's the angel of the Lord, or God said to Philip, rise and go towards, the south to the road, that goes from Jerusalem, to Gaza. And then, again, the spirit said to Philip, go over and join, this chariot.

So, Philip is just doing, what he's told. And he's not told, why he has to go to this, the last place in earth, that he ever expects, to be led to.

Just like Edinburgh, was the last place in earth, was the last, that I ever expected, to end up in. That's the way, that God operates. Often through, ways and by means, and doing things, that we don't expect him to do.

[12 : 32] Many of you can look back, over your Christian lives, and you can testify to this. We can never, you know what the Christian is, the only person that cannot say, this is where I expect to be, in ten years time.

Can't do that. Famous last words. Can't do it. Why? Because, we are led, and we are guided, by the Lord. And it's important, to be that way, because he's, in control.

God, is on the throne. He is, the one, who is, in control. And so, the Lord, says to, he said to, Philip, to go, and to the last place, that he expected, to go.

And, I guess that, for the Ethiopian, whoever he was, Philip was the last person, last kind of person, he never expected, to meet anyone, on a desert road.

And yet, just at the right moment, God provided, just what this man needed, in order for him, to discover, what he needed to know, about God.

[13 : 38] So, all of it, is being controlled, and guided by. Now, do you think, that's changed? Are you one of these people, that says, oh well that all happened, in the Acts of the Apostles, at the beginning, doesn't happen anymore.

Are you serious? Do you really believe that? I hope not. Because that's a lack of faith, on your part, that's making you say that.

God is just, as concerned today, about the growth, and the well-being, of his church, as he was, at the beginning. He is just, as much in control.

We face, different circumstances. We live, in a very different world. And yet, are we saying, that God, doesn't have what it takes, to overcome this world, to overcome the opposition, of this world?

Of course he does. The power of the gospel, is the same today, as it was. This is not the time, to be giving up. This is the time, to be investing. This is the time, when God is testing us.

[14 : 39] When the whole world, seems to be, people say, well it wasn't like this, 50 years ago, and it wasn't like this, 100 years ago, and God has, withdrawn himself, from us.

Really? How do you know that? Who told you, that God has, withdrawn himself, from us? Any more, than was the world, any, is the world today, any more wicked, than it was, in the day of Philip, in the days of the apostles?

No it isn't, because the heart of man, is estranged, from God anyway. So we shouldn't be surprised, when we see, things in the world, that ought not to be there, and things that, appall us.

That's the challenge, that we all face, and only the gospel, can overcome that, and by, saving people, and by bringing people, into the kingdom. God is in control.

Second element, is this, ministry is word, focused. It is word, focused. You know, see what this man is doing? This man is reading, the Bible.

[15 : 43] Now the Bible, in those days, was only the Old Testament. It didn't have the New Testament, at that time. So what, the man was reading, was a section, of the Old Testament.

And he was reading, his Bible. And that is how, God works. Notice this. We all know, the end of the story, that the purpose of God, was to save this man.

It was to bring him, to contact with Jesus Christ. Why did God not, have you ever asked yourself, this question, why did God not, simply speak to the man himself? He could have.

He could have, maybe, appeared in some form, or an angel, could have appeared, or, and he could have, directly, spoken to the man himself. And he could have, explained to the man himself, who Jesus was, why he died, why he rose again.

And the man would have, come to Christ. God didn't do that. God, number one, he used, the Bible. And that's what God, that's the way, that God operates.

[16 : 44] The way to find God, is to read the Bible, to know the Bible, to understand the Bible. And God used, the church. Philip represents, the church.

God uses us, today, as those who, explain, the truth, of the gospel, to others. The Bible, and, the church, are tools, in God's hands, so that the gospel, is discovered, and, so that Jesus, is preached.

Now, there's a really, there's a really important point here, that I need to make. I'm not saying, that Philip, possessed, some kind of, secret code, to understanding, the Bible.

You have to be, very careful here, because, there is no, secret code, to understanding, the Bible, that is possessed, by, only, the select few.

When, Philip, explained, what this passage, meant, he didn't use, any secret code. He simply, explained it, in the light, of Jesus Christ, and, everything that happened to him, his death, and his resurrection, and who he was.

[18 : 07] There was no secret, about that. And, in today's world, the task of the church, is to explain the Bible, not because we have, access, to the code, but, we have to explain the Bible, by way of the Bible, itself.

the Bible, is its own interpreter, this year, 2017, is the 500th, anniversary, of Martin Luther, nailing the 95 theses, to the door, in, Wittenberg, the castle door, in Wittenberg.

Why is that important? Well, there are a number of reasons, why that event, is really important. I'll tell you one of them, is because, one of the principles, that came out, of the Reformation, was this, the way to understand, the Bible, is the Bible, itself.

The Bible, is its own interpreter. So, any explanation, you ever hear, about the Bible, you check it out. Check it out. Don't just take the word, of the person, who's trying to explain it.

You check it out, by the Bible, itself. So, our job is, to explain, the Bible. And, never do that, until we know the Bible. Until we understand it.

[19 : 20] And, we understand it, in the light, of, the Bible, itself. At Edinburgh, Theological Seminary, we believe, very strongly, in teaching, the original languages, in which, the Bible, was written.

The Old Testament, was written in Hebrew. And, the New Testament, was written in Greek. And, whilst that is not, absolutely essential, to understand the Bible, it is, incredibly helpful, to understand it, better.

so that, a minister, who knows the Greek, is able to, sort of, go into a sentence, in the New Testament, and is able to, perceive, perhaps something, that he wouldn't be able, to perceive, if he wasn't able, to know.

Now, that's hard work. Can you imagine, having to go to college, and learn two languages? I would like you to pray, for our students, this morning. I would ask you, to pray for our students, because they are, under enormous pressure.

This is a really tough course. It is not easy, to prepare, for prophet ministry. Our course, is very, very heavy going, and I'm asking you, to pray, for the ones, that you know, and the ones, that you don't know, because, we believe, that these, these elements, are really important, to prepare, people, for ministry.

[20 : 43] Another aspect, of this, is the translation, of the Bible. It's important, that the Bible, be translated, into different languages. And we've seen, the last 2,000 years, how more, and more, the Bible, has been translated, into the languages, thousands of, different languages, all over the world.

And that, has been such, a tremendous joy. Can you imagine, I mean, we don't appreciate this, because we've had the Bible, for so long, in our language. We've grown up, with it.

We can pick it, off the shelf, and we can, we can read it, in modern English. But can you imagine, someone who's not, who's, who's, who gets a Bible, in their own language, for the very first time.

Can you imagine, reading the Bible, for the very first time. I can't imagine it, but it must be such, a thrill. And today, we need to pray, for those who are involved, in that work. Because the gospel, operates, through our understanding, of the Bible, and through the power, of the Bible.

I heard of someone, who was converted, in a country, I won't say, what the country was, because she was, studying university, as part of an English class, she started, she was required to read, just one page, of the Bible.

[22 : 01] She went home, she started reading it, in order to learn English, and she was just, captivated, by this page, one page. She said, I have to read more of this. And, she got a Bible, through the internet.

She read the Bible, was converted. That's the power, of the Bible. That's the power, in the hands of God. And, I used to know, I knew a couple, way back, in Aberdeen, I got to know a couple, and they weren't Christians.

They married, they weren't Christians, went through a number of years, and, it was really quite amusing. Both of them, began to get interested, in the gospel, at the same time.

They didn't tell each other. The man didn't tell his wife, and the wife didn't tell the husband. And, so, when the husband was out, the wife would be sitting at home, reading her Bible. She would hear him coming home, and close the Bible, and put it under the couch.

When she was out, the husband was reading the Bible, and when he heard her coming home, he, he, he would close the Bible, and put it in the cupboard somewhere. And they were both converted, through reading the Bible.

[23 : 08] Don't ever be afraid, to give a Bible to someone, because that's how God works. God's word, is, and, you know, if you're today, if you're, if you haven't come to faith in Jesus, you, you say, oh well I've tried reading the Bible, I don't understand it.

Well, you're not alone. This is, this man couldn't understand it either. I don't understand loads of the Bible. Please don't, don't, whatever you do, don't give up, just because you can't understand it.

Just because there are more questions, than answers. What to do, is take a number of questions, go to someone, and ask them, go to your ministry, your minister, or, or, or, his, or some of the elders, or a Christian that you know, who's, who's maybe be able to talk you through it.

Maybe he doesn't know either, or she doesn't know either. But it's so important, for you to keep reading, because it doesn't get more crucial than this. Your relationship to God, is, of primary importance.

That's what you're here for. You're not here to do, what, to do the, the best you can in this world, to make the most money, and to be as successful, as you can in this world.

[24 : 12] God has made us for himself, and we will never find a rest, until we find a rest, in heaven. So, read the Bible, read the Gospels, read about Jesus, read the rest of the Bible.

If you don't understand it, well, just keep reading. Keep reading, because there's something about the Bible, which God speaks. Number three, is that ministry is Christ's, Christ's centered.

This passage was about, Jesus, ultimately. It was fulfilled in Jesus, like a sheep. He was led to the slaughter, like a lamb before its shearer, is silent, so he opens not his mouth.

And we know today, that the Gospel is focused, on the person, of Jesus Christ. And being a Christian, is not about, simply belonging to a church, or having gone to Sunday school, or ticking the box.

Being a Christian, is being in a living, relationship with Jesus Christ. But you know, sometimes I think that, we can be tempted to, reduce the Gospel, down to platitudes, down to the little one-liners, like, Christ died for you.

[25 : 31] Now, of course, that's absolutely true. Christ did die for you. But there's more to the Gospel, than, what does it mean? Christ died for you. What does it mean, that Christ, is our sacrifice?

What happened, on the cross? What exactly happened, on the cross? I remember, when I was a young Christian, I was about 15 years old, and, I don't think I've told you this before, don't I?

Anyway, 15 years old, we're growing up in Glasgow, and some of the things, that were going on in Glasgow, at that time, in the church, were really quite amazing. There were all these, evangelistic events, going on.

There was a guy, who came to Glasgow, an evangelist, and he, he came from America, and he organised, a Jesus march. Now, if he did that today, you'd get about, half a dozen people going to.

It just wouldn't happen. Right? But in those days, in the 70s, it was, things were really vibrant. There had been revival, in the 50s. And, things were still quite vibrant.

[26 : 29] So, thousands of people, I've never seen anything like it, thousands of people, gathered, in, in Glasgow, for this Jesus march. And you were encouraged, to wear t-shirts, that said something, with a text on it, or, and you were encouraged, to have banners.

So I, being a 15 year old, I, I decided to, spend the night, before I went out on this, making a banner. Right? So I was in the, three church manse, in Paisley, and I had my sheet, on the ground, and I was writing, big black letters, Jesus, loves you.

Alright? And my father came in, and my father was, died in the wool, very conservative, free church minister. and he, wasn't, 100% approving, of this.

And, there followed, a discussion, a heated discussion, about, you know, the rights and wrongs, of going on Jesus marches, and, this was quite superficial, in his eyes.

And the discussion, got more and more heated, until, he had the last word, you know what he said to me? Do you know, what the atonement means? And I said, yes I do, I actually didn't.

[27 : 44] I didn't. And I got to me. And I've spent, my whole life, ever since that time, finding out what the atonement means.

And I'm still trying to find out. I'm still, trying to grasp, the unsearchable riches, of Jesus Christ.

Because what's what the gospel is? It's unsearchable. There's a depth. There's a profundity. And as you search, you're, you're awestruck, by the incredible, the awesome truth, that God, became, a man.

If ever, there was a profound, and unsearchable truth, it is that God, became, a baby. And he did that, so that he would go to the cross, and die for us.

So the gospel, is, Christ centered. It's important for us, at ETS, to teach, our students, the riches, the person of Jesus, the Trinity.

[29 : 03] There are debates, in the wider church, about the Trinity, quite heated debates, at the moment, about the Trinity, and whether Jesus, was subordinate to the Father, from all eternity. It's important, for our students, to be familiar, with these debates.

It's important, for our students, to grasp, the truth, of God, as it's revealed to us, in the Bible. And it's important, for our students, to grasp, who Jesus was, and what the incarnation, meant, and what it meant, for Jesus, to be God, and man, in two distinct natures, and one person, forever.

Does that not, thrill you? Do you not want to know, more and more, and more, of this great, rich truth, of Jesus Christ, and what he did, for us?

Now, if your minister, is going to give you that, if your minister, is going to preach, these things to you, he has to be trained. He has to know it himself. And the worst thing, we can possibly do, is to trap, short change, our future ministers, by watering down, their training.

If we start doing that, the church, will weaken, in its future. The reason we can enjoy, and benefit from good preaching, is because, we have men, who are trained, to go into pulpits, and to expound, the majesty, of God, in the scriptures.

[30 : 33] Now, one more thing. Two more things, very briefly. Ministry is cross-centered, it's all about the cross, it's all about, the sacrifice, of Jesus Christ. It's all about, his death, his willingness, to go to the cross, and what it meant, for our sin, to be, to be placed, on him, and for him, to be guilty, of all our sin, and for him, to suffer, the wrath, and the sacrifice, as a sacrifice, for, our sin.

Again, that teaching, is under attack, from people, in the so-called, evangelical church. Not everyone, in the so-called, evangelical church, agrees, that Christ died, as an atonement, for sin.

We have to refute that, we have to say, no, I'm sorry, with all due respect, he did die, as an atonement, for sin, as a sacrifice, as the sacrifice, for our sin.

Because, if you take away, that central message, you've lost it. You've got no gospel left. And it's essential, for our students, to know, why they believe, in the centrality, of Jesus, and the centrality, of the cross.

There is no other way, to be right with God, except through the, the death, and the resurrection, of Jesus Christ. And then, fifthly and lastly, because we've run out of time, fifthly and lastly, I want you to notice, that ministry is pastoral.

[32 : 02] It's personal. God, like I say, could have spoken, to the eunuch himself. He didn't need, Philip, to go, to the chariot. He didn't need, to send him. And yet, this is how God, has chosen, to spread his word.

By sending, individuals, men, and women, who are willing, to go, and to be pastors. Now, I didn't mean, that everyone, has the same kind, of ministry.

There are various, kinds of ministry. There was Aquila, and Priscilla, husband and wife. And they were the ones, that took Apollos, and they took, and they, they trained him.

They went, alongside him. But here is an instance, of someone, who's being sent, alongside, the Ethiopian, Eunuch. And that, to me, is a lovely thing.

There's something, really lovely about this. Because, God uses men, to go alongside, other men. And to, to share with them, and to, get to know them, and to, to be able, to explain the gospel, in terms of, not just in terms of, what, what God, has done, in sending Jesus.

[33 : 11] But this is what, he's done for me. Every one of us, has a testimony. Don't we? We can all say, this is what God, has done for me. And I'm quite sure, that that was part of it. That's part of what, Philip said. That he, told him, how he came to discover, Jesus Christ for himself.

And that's something, that you can do, with your friend, or with someone, you're, you're, you're trying to, to explain, the gospel to. It's so important, that God, continues to use, men, and women, like ourselves.

But it's, and that's what, seeing pastoral means. When you're a minister, preaches, he preaches, he preaches as a dying man, to dying men and women. He preaches as a sinner, to sinners.

He preaches as someone, who knows, weakness. He knows, what it's like, to, fail sometimes, as we all do.

And it's important, to have that, to share the gospel, with others. Now here's one thing, I'm going to close with. Nobody knows, much, about, this eunuch.

[34 : 19] I'm sure you've heard, loads of sermons about him. And, you've heard, lots of speculation. This is a great passage, for speculating, you know, who was the eunuch, you know, what kind of job, did he have?

And, we can end up, spending hours, and I've done it myself, I've done it, I've preached on this passage, loads of times. And you end up, spending ages and ages, trying to guess, how the eunuch, came to have a bible, or, came to worship in Jerusalem, and, and what kind of job he had, and, and all that kind of thing.

And, the fact is, we don't know. We don't know anything about him, apart from he was a eunuch, he worked for Candace the Queen, and he'd come to Jerusalem, to worship. We have no, we don't know anything more, about him than that.

And it's important, not to know. What's important, is that God, gave Philip, a two hour opportunity, to go, and tell this man, about Jesus.

Once that two hours, was up, that was it, Eunuch. God took him away again. one opportunity, was what he had. It was a marvellous opportunity, and he rose to it, because he was fired up.

[35 : 36] He loved Jesus, and he wanted to share his faith. We have, an opportunity. Only one. And that's the life, that we have.

And within that life, God gives us, occasions and opportunities, to teach people, to encourage people, to be of help to someone. We don't know, what that help will bring.

We have no idea, where this man went, after he met with Philip. We have no idea. People say, oh he went to Africa, and he became a leader of the church. We don't know. But that's not our business.

Philip's business, was to explain Jesus, by way of that, one opportunity. And that's what we've got. And I'm sure, that you'll join with me, in praying, that God, will equip all of us, to be witnesses for him.

To share this gospel to others, and equip others, for ways, in which they can, bring the gospel, in which they can, stand in pulpits, and in which they can, they can plant churches, in which they can go overseas.

[36 : 50] We have a tremendous opportunity, at ETS. I wish you could be there. If anyone is in Edinburgh, please, ring the doorbell. Come in, have a cup of coffee.

I want to show you around. Because this is, our work by the way. This is, our work. We're all in this together. I would love, to get you to meet, some of our students.

I'd love to, get you to see, how they were converted. And how eager, they are. And how passionate, they are, about the gospel. I'd love you, to see some of our, international, some of the international, students, who have come from, other countries.

You've met Suraj, in the past. He's gone back to, he's gone back to, Nepal. Suraj, is a, tremendous example, of someone, of someone who heard about us online.

He came, he wanted, he was already a Christian by then. He came, he studied for a number of years, and he went back to, Kathmandu, and he's now involved, in church planting. When he came over here, he met, some of the Lewis people, he was studying with.

[37 : 49] And some of them, picked up some Gaelic, on the way. And his, his favourite phrase was, Oha. Oha. And he went back to Nepal. So if you ever go to Nepal, you hear people say, Oha.

You'll know that this was, this was, tremendous guy. Passionate about the gospel. Came from a background, where he was almost killed, in a life of crime. And we, we took that opportunity, of being able to train him, to go back, to be able to plant churches, and to train others.

This is international work. Please join with me, in prayer, for our work, as a church. Please be enthusiastic. Please be enthusiastic, about the gospel. God is working.