



The new OBJECT  
&  
The new WALK



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## Foreword

The object of this paper is to make available in one booklet extracts from various papers which deal with the subject of the *new object* and the *new walk*. No claim is made for originality; they have been culled from various papers, most of which are now out of print, written by men whose writings have been long held in high esteem by those gathered unto the name of the Lord Jesus Christ.

It is sent forth with the prayer and desire that it may prove helpful to the saints, especially those just starting out in the pathway.

—R. A. H.

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## Part 1: The New Object

### 1.1: To Me, To Live is Christ

When one looks around at the present time to find in any people that which corresponds to the word, “The Spirit and the Bride say, Come,” where do we see it? The desire to see it is according to God, according to Christ, and according to the Spirit of Christ: because it would be for the praise and glory of God, and the Lord Jesus Christ; but if one does not see it in the church as a company of believers, one wants to see individual members of that company called the Bride standing out as part of that Bride, saying, “This one thing I do,” and “To me to live is Christ.” There are plenty of the children of God, but O how few are standing in the liberty into which they are brought by the work of Christ! and if they are not, they cannot say, “To me to live is Christ,” because they could not carry it out. Where are those, in this time of confusion, who are really walking in this way—quitting themselves like men? What I see impeding all is the want of reality. The mind is carried away by its own thoughts, and the *form* of truth, and not the *reality* of it. It is not a question whether we are sons, but whether you and I live like those who could say, “To me to live is Christ;” whether we are in *reality* before Him, walking as those having His mind. It is not the reality of what you have in Christ that I call in question, or the reality of what His work has done; the believer has not a single cloud before God in virtue of it, but the reality that is the mark of the power of the Spirit in the walk of a believer, the reality of faith that sees things, not according to my own thoughts, or other people’s thoughts, but as they are as *God* sees them, and that acts simply *for God*. There is a reality in Paul’s statement “To me to live is Christ.”

That was not a confession of the life of Paul in the (according to our thoughts) brilliant part of it, but at the fag end of it, when locked up in a prison. He was shut up a prisoner in Caesar's house, he looks at all his circumstances just as they are, and writes as they are. When the flesh gets to work, it is death, not life; but here was the life of one with Christ's life, Christ the object before him, brought to God with one single thing before him, and that was to live to God. There is where I see the want of reality in believers now. You have life, and you have the Spirit of Christ, and what you have to do is, just where you are, to live to God. Paul did not say, "I have built up the Ephesians, or I have done this or that;" but just there, in prison, chained to a soldier, he could say, "To me to live is Christ." If a life of suffering is the only thing before me, what I have to do is to live to Christ in it. As my Master suffered at man's hand, so do I, too: all is failing; but I have the very life of Christ, enabling me to live Him where I am. This is the point where reality comes in. You say you want to live Christ; well, begin where you are—why not? This is the place to do it. You are not brought to Christ's place in glory yet, but why not say now, "To me to live is Christ." People do not see that it is in this life down here that God wants us to be exercised, in every way, by the circumstances He passes us through. There was a Phebe and there was a Paul; their circumstances different, but the same life in both of them, to be manifested in all possible circumstances. God has put us in a place of perfect freedom. We do not wait for Christ to give life; we wait for the glory; But He who will take us there is looking down to see what we are doing here, whether it is just that very thing which was ever before Paul—to live – to die – to suffer—for Christ. That is where He sees in you the want of reality. God says,

My claim on you is that where you are you are to live Christ; doing that shews reality. It would not be reality of faith to call in question any part of the work of Christ, but is there that reality of faith which enables you to say, I have the life of Christ, and I am going to live Christ today? Do you say, How am I to get out of these sorrows, or out of this pit? The claim of Christ comes right in there, not allowing you to say, you cannot live Christ there: you can, just where Christ has put you; there you can meet God's claim over you. It is just where is shown out the pitifulness of the vessel, just there that I can meet God's claims to live out Christ's life; and so you are to live it out just where you find yourself. The most pointed part of the character and mind of Christ was obedience, obedience even to the death of the cross. He ran on to the goal of all that God wanted Him to do. In obedience unto death that mind shined out, but what perfections in His life! Raising the dead, opening the eyes of the blind, but there was a part in which He was all alone. In that death on the cross no one could be with Him, and just where everything was shut up, the intensity of suffering all resting on Him, just there that mind shone out.

Can you say individually that you are living like those who have the springs of Christ filling your souls? Like those to whom it is not a mere theory that Christ should have come down to this earth and have died, and is risen and in glory? Are you doing what such a people ought to be doing, walking in all the simplicity of faith, as living channels digged by God for the life of Christ to flow out through; and having only one single thing to do, to meet the mind of Christ in everything, able to say, "To me to live is Christ, to die is gain"? If it were so, one would not be so astounded, and alarmed

to find how great is the power of the world over people, and how little there is of the power of the cross to break it. "But," say many, "never mind that, I am a saved soul." What?! A saved soul and not a partaker too of the divine nature? If the believer is in the light of God in Christ, and he is, ought he not to be able to say that Christ in glory and I are one?

From *A Voice to the Faithful*, vol. 6, pp. 150-155.

## 1.2: Christ His People's Portion and Object

You see, it is a wonderful thing to think of, what the purpose of God is about; and this is where the deficiency is in every one of our souls. The thought of God is to have a people on this earth walking in the steps of His own Son, the Lord Jesus Christ, in the heavens. That is His thought, His present thought about His people; and if you and I have not in our souls the sense of that, that God is seeking to have a people upon this earth, in their feeble measure the reflection of His own Son in the heavens, how can we have that communion with God which apprehends His things? If the thought of God be to have a heavenly people upon this earth, in the life of His Son, you cannot go on with this world; and if this be not God's thought, what is? If God be seeking to have a heavenly people, a people in their practices, and ways, and walk, and character, and relationships, heavenly, if that be His thought, then we cannot possibly go on with the world. I do violence at once to the purpose of God if I do.

If we mean to go on with the world, I think it would be far more honest if we said, "no, God has not such a thought in His mind at all. His purpose is to have a people here to enjoy the world as much as they can; that is His purpose." I think it is a great deal better that we should be honest with our hearts and consciences. There is nothing God hates and detests so much as unreality. The great thing that He is looking for in His people is reality, and not to be trifling with conscience about these things. Better for you to give a denial to the fact, and say, "God has no such purpose; Christ did not go up to heaven to form a people like Himself, and the Holy Ghost did not come down to keep a people like Christ." It is better to say so at once, and then go hard

and fast with the world. There is nothing so miserable and detestable as a sort of truckling with this wretched, polluted world, taking just as much of Christianity as you think will suit you. This is exactly what people are doing. They take just as much of the truth of God as they think will put some sort of status upon them; but the part that cuts them, that strips them of the thing their heart clings to, they turn it aside... They take only as much of the truth of God as suits them (what a terrible snare it is!), just as much as will make their consciences easy to go on with the devil and the world; but the part that cuts them asunder, that exposes them for their worldliness, that brings them in as short of this wonderful testimony, and shows them up with the light of God streaming upon them in all its brightness and glory—they turn aside from that. Believe me, you must either take Christianity or leave it. You cannot mix Christianity and earthly religion. This is what people are trying to do, but it is the destruction of the testimony of the people of God in these last times where it is the case. They are semi-Christians and semi-Jews. They find that God gave certain things to a people on this earth, and they take them for themselves, thus setting aside the heavenly character of the testimony committed to them.

But when I open such a Scripture as this (2 Cor. 3:7-4:9), for instance, a Scripture that shows me the beloved Son cast out of this earth, rejected, refused, and despised, spit upon by the world and the people of this world, and the glory of God put in the face of that blessed One up there whom man despised, I have no question whatever about the character of the ministry, and about the character of the glory. The very rejection of Christ upon the earth, and the very glory of Christ in

the heavens, opens my heart to all the liberty that is up there, but equally shuts me up to narrowness of His path down here. You cannot help it. And therefore I feel it is really of moment to bring people at issue with their consciences about it; and I do feel it is a solemn thing to stand here and say it; I feel, before God, it is a very responsible thing, to speak any word for God in such a moment as this; but there is nothing that is working more mischief and more harm at the present time amongst the people of God than that sort of half-and-half bowing to the truth. There is a want of straightforward, open facing of the question with conscience, a turning aside of the edge and power of the word of God from the soul. And not only so, but some are positively seeking by the Scriptures to vindicate this degradation of the truth of God. I say it is a solemn thing, and one which every one of us ought to seriously lay to heart. Do we really mean to be governed in our ways by the thoughts of God? May He give you and me a firmer grasp in our conscience as to what the character of the thing is that He has introduced from heaven, in connection with the glorified Man up there! His purpose is to find down here on this earth a people in some little measure after the fashion of that blessed One who is in glory. That is His purpose and thought...

But here is a more brilliant glory: a glory that shines, not from the face of a poor weak man like Moses, but the whole glory of God itself, the unsullied radiancy of His glory, the shining forth of the knowledge of the glory of God in the face of His own Son. Is not that a wonderful thing, that you are positively capable of looking at the “radiancy of the glory of God” as it streams from that blessed face? Capable of gazing at it! Why? Because I have got righteousness under my feet

instead of condemnation, and the Holy Ghost in me instead of my being in bondage; and every ray of glory that shines from that blessed face in the heavens is the reflection to my soul of the completeness, and sufficiency, and fulness of His finished work—the eternal pedestal of blessedness He has set me upon.

But there is more than this. As I look at that glory, it has a formative power in me. I tell you, beloved brethren, and I say it to myself, as well as you, what we all stand in need of (I speak especially to those who have a genuine desire in their souls to be a little more after the power of this ministry) is, to be long enough in the presence of that blessed Christ who is glorified to catch the features of that Christ, and so have Him engraven upon the “fleshy tables of our hearts.” That is what is wanted. It is not an effort. You might try to be like Christ in glory until you were worn out with trying, and you would not catch one feature of His. The very fact of your striving proves your inability. But what is it? It is a thing that nobody can explain. I do not believe you can ever convey what it is to sit engrossed with that blessed One who is there in glory. Who could explain it? It is a thing that a person may speak of out of the fulness of his own heart; but who could convey either the satisfaction of it, or the effect of it upon oneself, individually? The word of God speaks to me of the fact, but there is no man living, nor has there been one, who could convey to another, be he ever so intelligent, or spiritual, or earnest, the sense which his heart gets while he sits as clay in the hands of that glorious potter. It is impossible to describe it, and yet it is a reality. It is a reality that the person who sits in the company and presence of the glorified Christ, insensibly to himself, contracts moral likeness to Him.

The New Object & The New Walk

From *Christ His Peoples' Portion*, W. T. Turpin,  
pp. 74-79 and 80-82.

### 1.3: Obedience: The Saint's Liberty

#### **Hebrews 13:17-25**

The spirit of obedience is the secret of all godliness. The spring of all evil from the beginning has been independence of will. Obedience is the only rightful state of the creature, or God would cease to be supreme—would cease to be God. Wherever there is independence, there is always sin.

This rule, if always remembered, would wonderfully help us in guiding our conduct.

There is no case whatever in which we ought to do our own will; for then we have not the capacity either of judging rightly about our conduct, or of bringing it before God.

I may be called upon to act independently of the highest authority in the world, but it ought never to be on the principle that I am doing my own will, which is the principle of eternal death, [i.e., eternal punishment]. The liberty of the saint is no license to do his own will.

An entire self-renunciation (and this goes very far when we know the subtlety of the heart) is the only means of walking with the full blessing that belongs to our happy position of service to God, our brethren, and mankind.

If anything could have taken away the liberty of the Lord Jesus, it would have been the hindering Him in being always obedient to the will of God. All that moves in the sphere of man's will is sin. Christianity pronounces the assertion of its exercise to be the principle of sin. We are sanctified unto obedience (1 Peter 1:7); the essence of sanctification is the having

no will of our own. If I were as wise (so to speak) as Lucifer, and it administered to my own will, all my wisdom would become folly. True slavery, is the being enslaved by our own will; and true liberty consists in our having our own wills entirely set aside. When we are doing our own wills, self is the center.

The Lord Jesus “took upon himself the form of a servant” and “being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross,” (Phil. 2:7, 8). When man became a sinner, he ceased to be a servant; though he is, in sin and rebellion, the slave of a mightier rebel than himself. When we are sanctified, we are brought into the place of servants, as well as that of sons. The spirit of sonship just manifested itself in JESUS, in doing the Father’s will. Satan sought to make His sonship at variance with unqualified obedience to God: but the Lord Jesus would never do anything, from the beginning to the end of His life, but His Father’s will.

In Hebrews 13, the spirit of obedience is enforced towards those who rule in the church. “Obey them that have the rule over you, and submit yourselves,” (v. 17). It is for our profit in everything, to seek after this spirit. “They watch for your souls,” says the apostle, “as they that must give account.” Those whom the Lord puts into service He makes responsible to Himself. This is the real secret of all true service. It should not be the principle of ‘right’ that guides, either those who rule, or those who obey. They are servants, and this is their responsibility. Woe unto them if they do not guide, direct, rebuke, etc.; if they do not do it, “the Lord” will require it of them. On the other hand, those counselled become directly responsible to “the Lord” for obedience.

The great guardian principle of all conduct in the church of God is personal responsibility to “the Lord.”

No guidance of another can ever come in between an individual’s conscience and God. In Popery this individual responsibility to God is taken away. Those who are spoken of in this chapter, as having the rule in the church, had to “give account” of their own conduct, and not of souls which were committed to them. There is no such thing as giving account of other people’s souls: “every one of us shall give an account of himself to God,” (Rom. 14). Individual responsibility always secures the maintenance of God’s authority. If those who watched for their souls had been faithful in their service, they would not have to give account “with grief,” so far as they were concerned; but still it might be very “unprofitable” for the others if they acted disobediently.

Wherever the principle of obedience is not in our hearts, all is wrong, there is nothing but sin. The principle which actuates us in our conduct should never be, “I must do what I think right;” but, “I ought to obey God,” (Acts 5:29).

The apostle then says, “Pray for us: for we trust we have a good conscience, in all things willing to live honestly,” (ver. 18). It is always the snare of those who are occupied with things of God continually not to have a “good conscience.” No person is so liable to a fall, as one who is continually administering the truth of God, if he be not careful to maintain a “good conscience.” The continually talking about truth, and the being occupied about other people, has a tendency to harden the conscience. The apostle does not say “pray for us, for we are laboring hard,” and the like; but that which

gives him confidence in asking their prayers is, that he has a “good conscience.” Where there is not diligence in seeking to maintain a “good conscience,” Satan comes in and destroys confidence between the soul and God, or we get into false confidence. Where there is the sense of the presence of God, there is the spirit of lowly obedience. The moment that a person is very active in service, or has much knowledge and is put forward in any way in the church, there is the danger of not having a “good conscience.”

It is blessed to see the way in which, in verses 20-21, the apostle returns after all his exercise and trial of spirit, to the thought of God’s being the “God of peace.” He was taken from them, and was in bondage and trial himself; he enters moreover into all the troubles of these saints, and is extremely anxious evidently about them; and yet he is able to turn quietly to God, as “the God of peace.”

We are called to peace (1 Cor. 7:15). Paul closes his second epistle to the Thessalonians with, “Now the Lord of peace Himself give you peace always by all means.” There is nothing that the soul of the believer is more brought to feel, than that he has “need of patience” (Heb. 10:36); but if he is hindered by anything from finding God to be “the God of peace,” if sorrow and trial hinder this, there is the will of the flesh at work. There cannot be the quiet doing of God’s will, if the mind be troubled and fluttered about a thousand things. It is completely our privilege to walk and to be settled, in peace; to have no uneasiness with God, but to be quietly seeking His will. It is impossible to have holy clearness of mind, unless God be known as “the God of peace.” When everything was removed out of God’s sight but Christ, God was “the God of peace.” Suppose

then that I find out, that I am an utterly worthless sinner, but see the Lord Jesus standing in the presence of God, I have perfect peace. This sense of peace becomes quite distracted when we are looking at the ten thousand difficulties by the way; for, when the charge and care of anything rests on our minds, God ceases practically to be “the God of peace.”

There are three steps:

**1st.** The knowledge that Christ has “made peace through the blood of his cross,” (Col. 1:20). This gives us “peace with God,” (Rom. 5:1).

**2nd.** As regards all our cares and troubles, the promise is, that if we cast them on God, “the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus,” (Phil. 4:6-7). God burdens Himself about everything for us, yet He is never disturbed or troubled; and it is said, that His peace shall “keep our hearts and minds.” If Jesus walked on the troubled sea, He was just as much at peace as ever; He was far above the waves and billows.

**3rd.** There is a further step, namely, He who is “the God of peace” being with us, and working in us to will and to do of His own good pleasure (Phil. 2:13). The holy power of God is here described as keeping the soul in those things which are well pleasing to Him, through Jesus Christ. There was war—war with Satan, and in our own consciences. That met its crisis on the cross of the Lord Jesus. The moment He was raised from the dead, God was made known fully as “the God of peace.” He could not leave His Son in the grave; the whole power of the enemy was exercised to its fullest extent; and God brought into the place of peace the Lord

Jesus, and us also who believe on Him, and became nothing less than “the God of peace.”

He is “the God of peace,” both as regards our sins, and as regards our circumstances. But it is only in His presence that there is settled peace. The moment we get into human thoughts and reasonings about circumstances, we get troubled. Not only has peace been made for us by the atonement, but it rests upon the power of Him who raised up Jesus again from the dead; and therefore we know Him as “the God of peace.”

The blessing of the saint does not depend upon the old covenant to which man was a party, and which might therefore fail; but upon that God who, through all the trouble and sea and the power of Satan, “brought again from the dead our Lord Jesus” and thus secured “eternal redemption,” (Heb. 9:12; 13:20).

All that God Himself had pronounced as to judgment against sin, and all the wicked power of Satan, rested on Jesus on the cross; and God Himself has raised Him from the dead. Here then we have full comfort and confidence of soul. “Nothing can separate us from the love of God which is in Christ Jesus our Lord,” argues faith (see Rom. 8:31-39), for, when all our sins had been laid upon Jesus, God stepped in, in mighty power, and “brought again from the dead that Great Shepherd of the Sheep, through the blood of the everlasting covenant.” The blood was as much the proof and witness of the love of God to the sinner as it was of the justice and majesty of God against sin. This covenant is founded on the truth and holiness of the eternal God having been fully met and answered in the cross of the Lord Jesus. His precious blood has met every claim of

God. If God be not “the God of peace,” He must be asserting the insufficiency of the blood of His dear Son. And this we know is impossible. God rests in it as a sweet savor.

Then as to the effect of all this on the life of the saint, the knowledge of it produces fellowship with God, and delight in doing His will. He “works in us,” as it is said here, “that which is well-pleasing in His sight through Jesus Christ.”

The only thing that ought to make any hesitation in the saint’s mind about departing to be with Christ is the doing God’s will here. We may suppose such an one thinking of the joy of being with Christ, and then being arrested by the desire of doing God’s will here (see Phil. 1:20-25). That assumes confidence in God, as “the God of peace,” and confidence in His sustaining power whilst here. If the soul is laboring in the turmoil of its own mind, it cannot have the blessing of knowing God as “the God of peace.” The flesh is so easily aroused, that there is often the need of the word of exhortation, “I beseech you, brethren, suffer the word of exhortation,” (v. 22).

The spirit of obedience is the only spirit of holiness. The Lord give us grace to walk in His ways.

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“Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold! to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry,”  
(1 Sam. 15:22, 23).

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“Why call ye me, Lord, Lord, and do not things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” (Luke 6:46-49)

From *The Remembrancer*, 1912.

## Part 2: The New Walk

### 2.1: A Humble Attitude for a Holy Walk

We now come to the matter of our walk, our manner of life and conduct in the world where our Lover was cast out and murdered. We will consider matters which seem to frighten some Christians that they are mentioned. But God has spoken, very much, about our conduct. He has given us principles, as well as direct commands, so that we might be exercised before Him concerning our path. The believer should be growing spiritually, and increasing in intelligence in the mind of God concerning the daily practice of truths found in the Word.

Now, believers recognize that we need to be taught doctrines, and that our understanding is more or less feeble. This line of things we call objective truth. But what about conduct and our practical response to truth? Ministry on these things is sometimes called subjective ministry. It is likely that you confess to a need to be taught doctrine more deeply. But beware of being an instant “expert” about subjective truth, as if you know all about what is becoming to Christian conduct. We all, always, should cultivate the needed attitude of considering the application of admonishments to ourselves. Our hearts are incurable, and only God knows us (Jer. 17:9). We do not know the deceit of our own hearts! If we recognized this more fully as a reality, instead of as if it were some theory, we would not so readily resent the admonishments we receive from one another and the servants of God. How sad a response it is to the One Who redeemed us with His blood to respond to the admonishments of His servants as Israel did to Jeremiah when they said,

“Come, let us smite him with the tongue, and give heed to none of his words” (Jer. 18:18). Beware of evil speaking about those who admonish us in the Lord. Beware of smiting them with the tongue. Beware of those who do these things. You will find that some Christians, even, will paint a man black, for who wants to listen to a blackened man? It is a device to get rid of the unwelcome admonishments.

Ed.

## 2.2: The Standard for a Holy Walk

To “walk in the Spirit” is the only right measure of holy living for the Christian.

Do you enquire ‘What is it to walk in the Spirit?’ It is to walk in communion with God the Father, by the Holy Ghost, having Christ as my one object. Nor am I left in this to the sentimental fancies of my own mind, nor to the fickleness of my own impulses, nor to the bias of my religious likes and dislikes. The word of God must necessarily be my only chart. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word,” Psalm 119:9. Look at the martyr Stephen for a blessed pattern of it. What engaged the attention of this man of God, “full of faith and power,” this man full of the Holy Ghost? Two things. The word of God on earth, and the Christ of God in glory, Acts 6 and 7.

Many Christians fall into the serious mistake of making the moral law their standard of holy living. This statement may startle some; but let us explain. The law never gave man an object outside himself; grace does. If I am trying to keep the law for salvation, whom is it for? Myself. Yes; self is my real object. If, when I have once possessed salvation, I am trying to keep the law in order to retain it, what is my object? For whom do I want to retain it? For myself, to be sure. Then self is my object. On the other hand, grace puts a new object before the saved one, and the Holy Ghost supplies a new spring of action entirely. Self is displaced by Christ, and human effort by the Spirit’s activities. “He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again,” 2 Cor. 5:15. And to this order of

living the previous verse states, “The love of Christ constraineth us.”

‘But I thought,’ says some reader, ‘that though we are not under the law for justification, we are under it for holy living.’ No. There is no lower standard of holiness than “walking in the Spirit,” and on this point the word of God could not possibly be plainer. “If ye be led of the Spirit, ye are not under the law,” Gal. 5:18.

Now do not be alarmed, dear reader, about what we have been saying as to not being under the law. We are not fostering the lawless spirit of the age, nor granting to any one, much less the Christian, a license to break the law. No, the very opposite. We heartily believe the teaching of God’s word in Romans 8:4, which says that the righteous requirement of the law is “fulfilled in us, who walk not after the flesh, but after the Spirit,” (New Translation). Now we have seen (Gal. 5:18) that if we are led of the Spirit we are not under the law. So that it is as though the apostle had said, ‘The righteous requirement of the law is fulfilled in us who are not under the law.’

In order to make this a little plainer, let us take an illustration.

A man has a well of water near his house, and a splendid pump placed over it. Although this pump is in itself a perfect piece of mechanism, he has for years never been able to get a drop of good water out of the well. Nay, the more he pumps the worse appears the water brought up.

One day a visitor in the locality, and an expert in such matters, tells the man that if he were to bore into a large rock close by he would get an ample supply of

pure water. The experiment is tried, and after a few days' boring, the expected spring is tapped, bringing forth a gushing stream of sparkling pure water.

Now do you think he will remove his pump from the bad well, and place it over that gushing stream? Certainly not. It is not that he has any fault to find with the pump. It is as good as ever it was. But he now gets from a new source, without the pump, what he could never get from the old source by the pump.

Now let us apply this simple figure, "The law is not made for a righteous man," 1 Tim. 1:9. In itself it is "holy, just, and good;" but when it was applied to man in the flesh, like the perfect pump applied to the polluted well, it only made manifest what was there.

What then was the requirement of the law?

Galatians 5:14 tells us: "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Yes, it demanded love, but there came out perfect hatred; yea, hatred to the One who deserved nothing but love. "They hated me without a cause." Yet these very people made their boast in the law. What a demonstration of the truth of the word, "The carnal mind is enmity against God."

So much then for the old well, and the pump that made its polluted condition more and more apparent.

Let us now look at the other side. And what a refreshing contrast it is to turn from the old to the new. But what, it may be asked, is the new spring? It is nothing less than the Spirit of God—the Spirit as life in the soul of a believer, John 4:14; John 20:22; Gal. 5:22-25.

And what do we get from this source?

Why, the first fruit produced by the Spirit is the very thing which the law demanded, but could not produce; namely, love. Compare Gal. 5:14 with 5:22.

Every one born of God loves (1 John 4:7, 8; 1 Cor. 13:1-3); but it is not love after a natural order at all. Man naturally loves because of what the object is. But that is not the way the Christian loves, at least it is not the only way. He loves not merely because of what he sees in another who is naturally amiable and attractive, but because of that which God has put into him; that is, a new life—a life in the power of the Spirit.

God did not love us because of any merit in us to draw it out, but because of what was in Himself—because of what His own heart was. Our love, as Christians, is after the same order; it is divine in its character. So we read, “Every one that loveth is born of God, and knoweth God.” 1 John 4:7. “If we love one another, God dwelleth in us, and His love is perfected in us,”

1 John 4:12. “We love Him, because He first loved us,”  
1 John 4:19.

Thus we see that the love produced by God’s Spirit in us is the very thing which the law demanded from us.

Henceforth we are exhorted to “walk in love;” that is, we are to allow the divine life—this life after a new creation order—to have, so to speak, its own way in us; we are to follow its divine instincts, and to find our happiness in its un-hindered display. We are not to use our liberty for an occasion to the flesh, but in love to serve one another. The only thing that can now avail, says the apostle, is the “faith which worketh by love,” Gal. 5:6. In other words, the very thing which the law vainly

demanded, grace has richly supplied. Thus the righteous requirement of the law will be fulfilled in us who are not under it—who walk not after the flesh, but after the Spirit.

What a blessed thing to be a Christian!

From *Freedom From Sin: What Is It?*  
Geo. Cutting, pp. 32-40.

### 2.3: The Power for a Holy Walk

We have no authority for expecting that new birth, in itself, gives any power for walk.

Right desires, and the power to carry them out, are two things.

Lift out of its nest a half-fledged bird, and you will find the greatest difficulty in getting it to settle down again. It will hop right out as often as you try to replace it. Why is this? It has flying instincts but no flying powers. Hop, it can; fly, it cannot.

Now the man born again, before he learns experimentally the true secret of strength, may well be compared to that bird. “I delight in the law of God after the inward man” (Rom. 7:22). “To will is present with me but how to perform that which is good I find not” (v. 18). That is, he has spiritual instincts, but no spiritual power.

Yet the marvelous fact remains, that when we are converted, God has no lower thought for us than that we should “live Christ” – “walk as He (Christ) walked.” “To me to live is Christ” (Phil. 1:21). “He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 John 2:6).

One important question must therefore be asked: What marked the path of Jesus as man here below? There is no shadow of doubt about the answer. Two things in absolute perfection marked His whole course: *obedience* and *dependence*. At every step He blessedly demonstrated this fact that the path of humble obedience is the way of holiness; dependence the true secret of strength. One verse of Scripture is enough to show us what His path was: “I can of Mine own self do

nothing; as I hear I judge and My judgment is just, because I seek not Mine own will, but the will of the Father which hath sent Me," (John 5:30).

What absolute dependence is here! "I can of Mine own self do nothing." What perfect obedience too! "I seek not Mine own will but the will of the Father which hath sent Me!" "It is written" was His answer to the tempter. Beyond it he could not entice Him to go.

Now if these two qualities were essential to the life of the Perfect Man here below, they are surely necessary for the one who is exhorted to follow in His steps. Hence arises at once the question of power.

Every converted man knows something of right desires, but for the power to carry them out he needs the capabilities of Another. To live Christ, he needs communion of heart by the Spirit with the all-sufficient fulness of Christ, and to remember that the only way of availing himself of His power is by being cast in conscious helplessness upon Him. Of this, the word of the blessed Savior to the twelve has left no doubt. "Without (or apart from) Me, ye can do nothing," (John 15:5). But after He was glorified, He said to Paul, "My grace is sufficient for thee: for My strength is made perfect in weakness." So the Apostle could add "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me...for when I am weak, then am I strong," (2 Cor. 12:9, 10).

It is true that when we receive the Holy Ghost we receive power. Jesus promised this. "Ye shall receive power after that the Holy Ghost is come upon you," (Acts 1:8). But that does not mean that by receiving the Holy Ghost we are furnished with an independent store of our own, to use as occasion serves. Jesus Himself

could say in prophetic language, “I was cast upon Thee from the womb” (Ps. 22:10). He was full of the Holy Ghost when tempted of the devil, and always: and how perfectly dependent He was!

Human laws provide that a married woman, if she pleases, can have full command of her personal property. She has no need to look to her husband for everything. She has independent resources of her own. Not so in spiritual things. Apart from Christ, we have nothing, and can do nothing.

Left to our own resources, we are not equal to the smallest of the demands that daily crowd upon us: He is more than equal to the greatest. With that power Paul could say, “I can do all things through Christ that strengtheneth me,” (Phil. 4:13). Hence we are exhorted, “Be strong in the Lord, and in the power of His might,” (Eph. 6:10).

The common “overhead” electric car carries no power of its own. Unless it is kept in touch with the generating static it is more useless than the hand-cart of some street-hawker pushed by himself. But there is another thing. Just as the driving power for the car is only available on the route laid down, so with the “power of Christ.” It will only be available for us in the way of God’s will; not in the way of our own. We may confidently expect, that coming to Scripture in an obedient and humble spirit, He will teach us what His will is (John 7:17) and, depending on Him, all the power of His might will be at our service to walk according to it.

Who could estimate the marvels that have been wrought on earth by the urgent cry expressed in those three words, “Lord, help me.” They have been the link

between victorious power and despairing weakness times without number, and will be so again. “They looked unto Him and were lightened, and their faces were not ashamed.”

We have good ground for fearing the world’s friendship; none for fearing its frown.

The world as man’s dwelling-place is looked at in three ways in Scripture:

1. As Adam’s dominion in innocence, by God’s appointment (Gen. 1:28).
2. As Satan’s dominion in wickedness, by usurpation (Luke 4:5, 6).
3. As Christ’s dominion in righteousness, by redemption and conquest (Psa. 2:8; Psa. 72:8).

The first, as we know, soon passed away. Adam fell and forfeited all. The third awaits the Messiah’s reign in power. But the second still exists, and exists as a constant element of danger. The youngest convert is called to face that danger; the oldest saint cannot afford to ignore it; yet God’s ends will all be gained in spite of it.

At the temptation, we find the devil boasting that all the kingdoms of this world were at his disposal (Matt. 4:9; Luke 4:5, 6). Hence its material wealth is called the “mammon of unrighteousness” (Luke 16:9), and three times Jesus speaks of Satan as “the prince (or ruler) of this world” (John 12:31; 14:30; 16:11).

In this sense, the world is looked at as a gigantic organization, opposed to God and to all who are born of God. Its management is unseen, but carried out with all the far-reaching subtlety of a master of deception. Its course is according to influences set in motion by its

“prince” and “god”— “the spirit that now worketh in the children of disobedience” (Eph. 2:2). Its character is marked by determined hostility to Christ. When He came into it, He found hatred for His love; He was rejected from His inheritance, and crucified between two thieves (1 Cor. 2:8).

What, then, is the believer’s position in it? It is the place of witnessing and waiting; bearing witness, as Jesus did, to the blessedness of doing and accepting God’s will, in the midst of men who are doing their own; and waiting until He returns to take the reins of government, and maintain God’s will in power. Then will He expel the usurper, and completely change the world’s course and character. Earth and heaven shall then be in perfect agreement that God’s holy will and man’s true happiness are bound up together; and one precious Name—the Name of Jesus, “made Lord and Christ,” the uniting bond.

In the meantime, we need to be alive to the aims and methods of the world’s present ruler.

To malign God, and ruin man, has been his aim from the beginning, and will be to the end. In deception has been his success (1 Tim. 2:14; Rev. 20:10).

His methods differ. He “blinds the minds of them that believe not” (2 Cor. 4:4). He beguiles the believer where he can (2 Cor. 11:3), and buffets where he cannot (2 Cor. 12:7).

When the Apostle Peter speaks of him, he says, “Be sober, be vigilant.” And it is surely enough to sober us to be told that his aim is to “devour” (1 Pet. 5:8). Not only would he spoil our joy and cripple our service, he would if he could, accomplish our entire destruction.

He acts as though he considers our profession to be only a sham, and that, in the long run, he will be able to prove it so. Blessed be God, though the Good Shepherd clearly indicates that the “destroyer” would endeavor to pluck us out of His hand, and even out of His Father’s hand, yet we are distinctly assured that “no one is able” to do it. The purposes of eternal love cannot possibly be brought to nought by God’s enemy! (See John 10:27-30; 17:12; Heb. 2:13.)

All along, he has been making mistakes to his own confusion, and will do so to the end. He cannot read men’s hearts. “Thou only (O Lord God) knowest the hearts of all the children of men” (1 Kings 8:39). He has not spiritual discernment, and can neither understand the purposes of God nor the spiritual exercises of the saints of God; but he can form his own judgment by men’s actions, and closely does he watch them. In Matt. 4, he is called “the tempter,” and there is little doubt that, in order to provoke to some form of self-will, he studies the natural propensities and personal weaknesses of every saint on earth as closely as he once studied Job and his circumstances. If he finds a believer proof, for the time, against self-gratification in a carnal way, he may try to ensnare him by what will lead to self-admiration in a religious way, or to self-exaltation in a popular way (see 1 John 2:16).

How wholesome, then, to remember, that neither special gift, nor success in service, nor biblical knowledge, nor grey-haired experience, nor all put together, can be any bar to the tempter’s aim. Into each of these, self-will may creep; and where self-will gains entrance the enemy finds an effectual open door. Force the way, he cannot; but wherever he can either allure or provoke to the secret working of our own wills, he

can find ready access. And if self-will *opens* the door for him, self-confidence *keeps* it open.

On the other hand, we may with unwavering confidence expect that where there is willing-hearted obedience and conscious dependence, he can positively do nothing. Obedience effectually shuts the door against him, and dependence keeps it shut.

The perfectly Obedient One could say, “The prince of this world cometh, and hath nothing in Me” (John 14:30). And when the will of the flesh is held under the judgment of death, he finds nothing in us, either.

Without doubt, the world’s present course is the way of man’s will, with satanic subtlety behind the scenes watching for its opportunity.

When Jesus came into it, absolutely devoted to the will of God, the opposition of man’s will rose up against Him at once; and man’s final decision branded the world with its true character. Consider for a moment the two men in question at the time.

In Barabbas, we have a most striking representation of man’s will; in Jesus, the perfect expression of God’s. Barabbas carried out his own will with unscrupulous determination, no matter what the cost to others—authority defied (sedition), property plundered (robbery), life taken (murder). Jesus carried out God’s will. But all the cost was His own, the eternal gain is ours. Now comes the test.

On which man will the world’s choice rest? The public vote was demanded, and was declared with acclamation. Not the gracious Giver Who would lay down His life for others, but the notable robber who

could take life itself to reach his selfish ends. Not the One Who expressed God's will in man's blessing, but the one who, to the last extremity, had enforced his own will to God's dishonor and his neighbor's loss. "Not this Man, but Barabbas!" was the cry. "We will not have this Man to reign over us!" Terrible decision, but the reason is apparent. The will of God was "this Man's" delight, and the bringing in of God's will involved the displacement of man's. This would have changed the whole course of things; and neither the world nor its "ruler" would tolerate it.

The believer's position in such a world is no small matter in a day when so many who profess to love the rejected One are in danger of accepting, if not actually courting, the friendship of the very world that cast Him out!

In time past we all walked "according to the course of this world." Self was our object. But when the great change was brought about by the Spirit's work in us, and a new birth took place, a new object was set before us, Jesus the Son of God—Jesus the Christ, all-attractive in His excellences, Almighty in power, infinite in wisdom; Jesus Who died to save us, lives to serve us, will love us to the end. This blessed One is "disallowed indeed of men, but chosen of God and precious." Precious to God, He is precious to us also. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," (1 Pet. 1:8).

It is love—love responsive to His love—or the absence of it, that is the real secret of every man's attitude toward this world today. Could any consideration affect our heart more than this? Does it not challenge writer and

reader alike, and say, “Where art *thou*, under such a test?”

Take an illustration. A man’s house is on the bank of some river. For his own pleasure he takes his boat and starts early one morning to go down the river. When at last he turns round to go home, he is made conscious at once, that the current which made it so easy to go down, is against him going up. But is he daunted? If his heart is set on reaching home, neither opposing currents, nor conflicting winds, nor newly discovered obstacles, nor the suggestion of an easier course downstream will deter him. If *love* attracts, the attraction will be triumphant!

So with wisdom’s children. The current of this world’s course is against them, and so is its “ruler.” To oppose up-stream progress, he may try to terrorize; to beguile to a down-stream course, he may seek to patronize; but with the goal in mind, they can joyfully sing:

“Our hearts by Thee are set  
On brighter things above.”

The Savior is there, how can they turn back? Beside, they have been solemnly warned by the Spirit. “Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God,” (James 4:4). “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him.” No worldliness could be more obnoxious to God than worldliness under a religious garb—worldliness cultivated inside the Church as an alleged preventive for worldliness outside the Church! “What shall the end be?”

We may suffer much spiritual loss from the world's smile, but we need fear none from its frown. His love, His presence, His approval, will be abundant compensation. What matter who frowns if He bids us, "Be of good cheer"? Peter had His smile and was loosed from prison when Herod frowned. John had it at Patmos. Though the world pronounced his banishment, the Lord laid His right hand upon him. Paul had it in the prison at Philippi, and it made him and his companion sing at midnight. He heard, "Be of good cheer" from his Master's own lips, in the castle at Jerusalem; and in the prison at Rome he could say, "Rejoice, rejoice." Samuel Rutherford had it in the dungeon at St. Andrews, when he wrote, "I boast a God Who can feed me with hunger, and make me fat through wants and desertions!" Waiting in prison for the stake and the fiery faggots, many of the English martyrs had it, and counted themselves amongst the merriest in the land in consequence.

But the same voice which cheered all these and thousands more, speaks to our hearts today. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." With the comfort of His love in our hearts, we may well "be of good cheer." "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ," (Phil. 1:6).

How did this "good work" begin? With such a sense of sinful unworthiness, that we desired Christ and dreaded missing Him. How will it end? In an eternal weight of glory!

From "After Conversion..." by Geo. Cutting,  
pp. 28-47.

## 2.4: Practical Conduct in a Holy Walk

The believer's eternal security and perfect standing before God in Christ Jesus, the first three chapters of Ephesians abundantly prove; yet the last three chapters of the same Epistle, dealing not with standing, but with state, admonish believers not to "lie," "steal," or exhibit "bitterness, wrath, anger," or otherwise grieve the Holy Spirit. It is the *Christian* who is warned against the fearful evils enumerated in Eph. 4:25-31; Eph. 5:3; Rom. 13:13. Any of these shocking sins, Christians, if not watchful, are capable of committing. The Lord lovingly warns, and tenderly says to the *trembling* heart, "My grace is sufficient for thee ... My strength is made perfect in weakness." 2 Cor. 12:9.

of separating doctrine from practice. The Gospel of Christ has as much to do with the regulation of our *lives*, as with the saving of our *souls*.

"Reprove...rebuke...exhort" ministered to the individual and to assemblies, the Word of God demands, 2 Tim. 4:2; Titus 2:15.

Admonishment the Spirit administers by mention of specific evils. Believers are told to admonish one another, Rom. 15:14, and are expected to receive admonishment which servants of the Lord may be led to minister, 1 Thess. 5:13. The holy instructions abounding in the Old Testament we are told "were written for our admonition." 1 Cor. 10:11. The claims of holiness are unchangeable, and should raise in every conscience enquiry as to "what manner of persons we ought to be in all holy conversation and godliness." 2 Pet. 3:11. God's gracious remedying of evil is by that which is good, Rom. 12:21. Specific mention in this article of many crying evils may the Spirit use only to

lead the reader to judge such, and then to fix the earnest gaze upon *Him* in Whom all *goodness* is perfectly exhibited; for by contemplation of Him “we are changed into the same image.” 2 Cor. 3:18.

It is **grace** which has brought us into the dear relationship of children of God, and acceptable response to such grace is induced by the constraint of *love*. The condition of the soul should answer to its fixed standing in grace; but if evil has been allowed, the enormity of sin as viewed by the eyes of a Holy God, should cause the conscience to condemn it, and confession bring in the intercession of our holy Advocate, 1 John 2:1, and the ministry of our great High Priest to cleanse, John 13:8.

Prepare to listen **to God** as you read **His words** quoted in this article. The divine authority of **His word** demands your earnest attention. Hear also the voice of the Beloved in every Scriptural plea for your loving compliance. It is well to earnestly impress upon the unsaved that God has spoken, and that His Word unheeded leads to certain judgment; but to the believer also the voice of God appeals in burning words of warning, that inattention to His declared desires is fraught with dire consequences. In this day, as of old, the arresting words should be heard, as uttered by the Lord, “cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression,” Isa. 58:1. Alas for us if we will not let God’s Word speak to us. On the other hand, our God has said, “blessed is the man that heareth Me,” Prov. 8:34. The wounding of God’s tender, loving heart brings forth the sad lament, “if ye will not hear, My soul shall weep...and Mine eye...run down with tears,” Jer. 13:17. The insubject believer surely reaps sorrowful, bitter results. Read the

Lord's grief over assertion by His people of their own willfulness, Isa. 48:17-19; Isa. 43:21-28; Psa. 81:13-16.

Loving-kindness and tender mercies, Psa.103:4, we may surely prize as better than life; but their enjoyment may be forfeited, for we read, "I have taken away My peace from this people, saith the Lord, even loving-kindness and mercies." Jer. 16:5. The Word of the Lord was disregarded, so the disobedient ate the fruit of their own doing, "reaped as they had sown." Israel was made a "desolation and astonishment" for disregarding the Word of the Lord. Let every individual believer's conscience judge how far inattention to the Word of the Living God brands him as guilty of so dishonoring Him! While, because of evil His hand must be against them, His heart was still for His erring people. The Lord would recover the hearts of erring ones, and minister joy to the soul of him that is of a contrite spirit, and trembleth at His Word, Isa. 66:2. He chastens believers for their good, Jer. 24:5; and such seasons of chastening are not lost time, but meant, through exercise of conscience, to glorify the Lover of souls, and yield repentant ones the joyful result of being made "partakers of His holiness," Heb. 12:10. He loves His own too much to permit their souls to prosper in paths of self-willed disobedience.

Honoring the Lord is described in Isa. 58:13 as "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." If complied with the sure Word of God declares: "then shalt thou delight thyself *in The Lord*"—happy result! Another word to Israel should be heard by our souls, "seemeth it but a small thing unto you, that the God of Israel hath separated you...to bring you near to Himself?" Num. 16:9. The Holy Spirit says, "Ye are not your own,

for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:19, 20. Yet many believers emulate the "children of wrath, fulfilling the desires of the flesh and of the mind," Eph. 2:3, to their shame, and to the Lord's dishonor.

**Self-indulgence** is *sin*—self-sacrifice is Christ-like. Selfishness demands that carnal wishes be gratified even if forbidden debt be incurred. The Lord's words, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple," Luke 14:27, call for denial of *self*. In Rev. 3:17, 18 the Lord contrasts Laodicean selfishness, with His holy estimate of self-sufficiency there expressed: in His eyes they were "wretched, and miserable, and poor, and blind, and naked." *Nothing Christ-like can ever grow in the soil of self-indulgence.* Mary could have realized enough of her spikenard to gratify self-indulgence, but instead she earned such divine commendation as it has pleased God to record in John 12 for everlasting remembrance. Great love can only be satisfied with a full answer to it. Shall we withhold ministering to our Lord the loving response so gratifying to His heart? May our souls contemplate the High and Lofty One exchanging riches in glory for actual constant privations on earth, choosing to minister to others rather than be ministered to. May each redeemed one be constrained to say, "Christ gave Life to me through death (Self-sacrifice), and for His sake far lesser sacrifices may I render."

**Self-satisfaction** evidences indifference to divine condemnation of all worldly inclinations, friendships, fashions, and ambitions.

**Worldliness.** God has laid down His requirements, yet many treat them as of little importance. To such a course God is not indifferent. His holy eyes discern families of the Lord's people resembling the world that "lieth in the wicked one," and He hears many parents say that they want for themselves and their children what is commonly enjoyed by worldlings—the pleasures of sin. Thus the holy admonition is disregarded, "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the *enemy of God*," Jas. 4:4. "Enemies of the cross of Christ...who mind earthly things," Phil. 3:18, describes the unsaved, but saints are warned against resembling them. Samson's self-pleasing—"She pleaseth me well," Judges 14:3, led to bitterly sorrowful results. May the lesson cast a blight upon the sin of *self-pleasing* – *self-seeking* – likeness to the world—all linked with disobeying God. Beware you who render subjection to Satan!

Certain clothing everywhere distinguishes males from females, and the command of the Lord reads, "the woman shall not wear that which pertaineth unto a man...all that do so are abomination unto the Lord," Deut. 22:5. It is God who requires the wearing of modest apparel, 1 Tim. 2:9; 1 Pet. 3:3, 4. By many godly believers, certain clothing is regarded as distressingly immodest; the Word of God pleads for recognition of the consciences of other, for whom Christ died, 1 Cor. 8; and the wounding of such consciences is divinely characterized as "sin against Christ," 1 Cor. 8:12.

God's Word reads, "long hair is a glory to a woman," 1 Cor. 11:15; yet many believers cut it off. This very disobedience Jehovah cites as Israel's shame, Jer. 7:29.

Let us avoid the very appearance of evil! Painted lips, finger nails, or other use of cosmetics, only find in Scripture the wretched example of Jezebel.

“What have they seen in thine house?” 2 Kings 20:15, is a God-spoken enquiry. How shall many answer, inasmuch as many homes exhibit no difference from the up-to-date, fashionable furnishings which the unsaved adopt. Wardrobes may be seen containing stylish apparel in variety beyond all the needs of a child of God. The Lord has said of His own. “They are not of the world, even as I am not of the world,” John 17:16, yet many of His redeemed choose and justify a much lower attitude towards the world, disregarding the divine standard of separation.

**Double-mindedness** God abhors; yet some believers plead for a *degree* of world conformity, and also a *limited degree* of spirituality. The Spirit of God demands positive separation: “I would thou wert cold or hot” the Savior pleads, and He treats “lukewarmness” as nauseous, Rev. 3:15, 16. The grace of God teaches us to “deny” worldly desires; the blessed Hope encourages it; and most appealing to our hearts, “Christ gave Himself...that He might redeem us from *all* iniquity,” Titus 2:9-14. Note the two words in Romans 12:2 – “*conformed*” - “*transformed*”—it will be one or the other; face the issue as in the presence of God.

**Companionship** with unbelievers the Word of God forbids. May the divine enquiry, “What part hath a believer with an unbeliever,” 2 Cor. 6:15 (N. T.) be answered in the fear of God by those who mingle with unbelievers in terms of friendship, (read Psalm 119:63).

The Word of God exhorts believers to make serious confession with *our lips* and *in our lives* as to “Whose

we are, and Whom we serve.” Failure to witness of salvation to unsaved ones, often known familiarly for years, evidences alarming insensibility to this solemn responsibility and holy privilege. Solemn it is when no seeming difference exists between true believers and unbelievers. The Lord’s companionship by His promised presence with us may be slighted. He is not inattentive to neglect, but knows and feels it. Whatever others may think or do, may the Lord enable us to walk apart with Him.

**Subjection** is very distasteful to the flesh; and yet no soul so happy as the one who has learned to relish the place of subjection in which the Lord has placed it.

“Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls,” Matt. 11:29, 30. “All of you be subject one to another.” Evidences of rebellion against submission are plentiful. Many wives assume the role of rulers in the home, in flagrant defiance of God’s order, “Wives submit yourselves unto your own husbands, as unto the Lord,” Eph. 5:22. The husband yields headship to the wife’s sinful self-assertion: children’s insubjection becomes a certain consequence. In a coming day God will rule, but *not now* in the lives of those who refuse submission to His Word by their practice of independence. Read Tit. 2:5; Eph. 5:22; Col. 3:18.

**Self-will**’s language, “I’ll do as I please,” is used by “lovers of their own selves more than lovers of God,” 2 Tim. 3:2. God is dethroned, and *self* substituted in the determination to have one’s own way in defiance of God’s will: assenting that God’s will should be served, the exercise of self-will denies it. Contrast the example of the Blessed Lord, Who exercised no will of His own—“I delight to do *Thy will*, O my God,” Psa. 40:8; “I do

always those things that please *Him*,” John 8:29. Oh, the thralldom of the human will! God forbids its exercise; the love of Christ invites submission to a will intent on the blessing of His own.

**Stewardship.** Grateful hearts may minister unto the Lord “first-fruits”—the very best of all bestowed upon them, and joyfully experience the blessing of the Lord. Read Heb. 13:16; Prov. 3:9, 10; Deut. 26:2, 10, 11; Num. 18:12. Yet Satan would cheat us of all blessings attached to giving, by suggesting such reasoning as “how much shall I give to the Lord?” rather than, “How much of what is the Lord’s dare I use for self?” The seriousness of the use of our means the Word of God would impress upon every conscience. Recognition that all we have and are belongs to Christ our Lord, should lead to compliance with the teaching of 1 Cor. 16:2, “let *every one of you* lay by him in store, as God hath prospered him” - “*every man* as he hath purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver,” 2 Cor. 9:7. The example of the One Who was rich, yet became poor that we might be rich, 2 Cor. 8:9, appeals for loving response from those who sit at Jesus’ feet and learn of Him. Yet every modern convenience—even luxurious appointments to embellish homes—often expensive vacationing far beyond means available; unnecessary expense for the family menu and apparel; intensive dietetic attention to bodily ills, are treated as essentials, for which means *must* be provided; so that the Lord’s “prospering” is treated as *their own*, not *His* treasury, to be drawn upon without regard to the Lord’s first claim to recognition. In such gratification of selfish personal desires and family aspirations, the Lord’s claims are treated as applying only to leavings, if any, after self-

gratification has been first ministered to, oblivious to the divine direction to practice self-denial. To Him Who gave Himself we owe ourselves; and when love directs, we are led to the enjoyment of giving as a holy privilege, and ready obedience to the divine direction, “let him labor, working with his hands...that he may have to give to Him that needeth,” Eph. 4:28.

The Lord’s appeal, “whosoever will lose (expend) his life for *my sake*, the same shall save it,” (6 times repeated) loudly calls for our laying out our very lives, means, time and energies in rendering response to our Lord’s desires. But with many, carnal reasoning appears to be more powerful than God’s Word, evidenced by the refusal to *do without* many present day creature comforts and conveniences. How far short this falls of Romans 12:1, “*I beseech* you...by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Hear the voice of God saying, “will a man rob God?” Mal. 3:8. A *love* for Him, a *life* for Him, a *service* for Him, a *purse* for Him, yea, *ALL* for Him, is not too much to present. With solemn warnings, our gracious God has coupled tender words of encouragement: read Haggai 1:6; Mal. 3:10.

**Ease.** The Lord refused a path of ease. He chose the path of *self-denial*, sorrow, rejection and reproach. Jehovah expected from His earthly people compliance to such words as “be not negligent, for the Lord hath chosen you to stand before Him to serve Him, and that ye should minister unto Him,” 2 Chron. 29:11. The Lord has said, “Why sleep ye? Arise and pray,” Luke 22:46. We are told “God is a rewarder of them that diligently seek him,” Heb. 11:6. “The diligent soul shall be made fat,” Prov. 13:4.

Through love of ease, personal and family devotions are often by some deemed too exacting, and are ruled out. Such disregard the Lord's desire to hear the voice of prayer and the reading of His Word in the families of the saved. For the same reason infrequent attendance at gatherings for worship, reading, and prayer, becomes a settled habit. Ease, when indulged, slackens earnest concern for the salvation of others, ministering to the needy, the sick and aged, or giving spiritual help to fellow members of the household of faith: for love of ease centers our interest in "our own things," against which we are warned.

**Our time** is claimed by the Lord. He desires to find His own intent on "redeeming the time," Eph. 5:16; having "the things of Jesus Christ" occupy their minds and energies, rather than "their own things," Phil. 2:21. May a tender conscience be concerned as to whether "our own things," or "the things of Jesus Christ" predominate. The newspaper, reading of fiction and magazine articles are often allotted time and attention which might be given to the Word of God. There is need also of exercise as to time spent in *listening* to that which might prove not only unedifying, but positively soul-damaging. Hence the divine warning, "Take heed...*what ye hear*;" "Take heed...*how ye hear*," Mk. 4:24; Luke 8:18. He that hath an ear let him hear the Lord saying, "My sheep *hear my voice* and I know them, and they follow Me," John 10:27. "My brethren are these that *hear* the Word of God and *do it*," Luke 8:21. "Blessed are they that *hear* the Word of God and *keep it*," Luke 11:28.

**Our thoughts.** "The thought of foolishness is sin," Prov. 24:9. How many laugh at exhibitions of foolishness, as well as entertaining folly in themselves!

Be it remembered, “God is a discerner of *thoughts*,” Heb. 4:12. “Walking after their own thoughts,” our Lord deplores, Isa. 65:2. In Isa. 55:6-13, vain human thoughts and God’s thoughts are contrasted, leading the believer to say rejoicingly, “How precious are *Thy* thoughts,” Psa. 139:17. The believer’s divinely given equipment suffices to “bring into captivity every *thought* to the obedience of Christ,” 2 Cor. 10:5. Of the wicked it is written, “all his thoughts are, ‘there is no God!’” Psa. 10:4 (N. T.) God forbid that His children should practically exclude Him from their thoughts.

**Our speech.** Not only are we told what is not to proceed out of our mouths, but we should speak only “that which is good to the use of edifying,” Eph. 4:29. We may well consider whether “hearers” can witness that “grace” has been ministered from our lips. We have God’s Word for it that for every idle word that men speak, they shall give account, Matt. 12:36. “Let your speech be always with grace, seasoned with salt,” Col. 4:6. “Sound speech that cannot be condemned,” Tit. 2:8. “Speaking the truth in love,” Eph. 4:15. “Lay aside evil speaking;” 1 Pet. 2:1. “Foolish talking and jesting” are joined in Eph. 5:4 with “filthiness.” “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12:37 -how solemn! We may exercise the happy privilege of “holding forth the Word of life,” Phil. 2:16, and of telling “how great things the Lord hath done,” Mark 5:19. “Whatsoever ye do in *word* or deed do all in the *name* of the Lord Jesus,” Col. 3:17 - how acceptable to Him!

**Reading.** “Give attention to reading...meditate upon these things; give thyself wholly to them; that thy profiting may appear,” 1 Tim. 4:13-16. In Proverbs 2:1-5 we have, “receive, hide, incline, apply, cry, lifting up

thy voice, seek as for silver, search for hid treasure...find knowledge of God." "These words...thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6:7. In practice, many ignore Divine calls to diligent searching of the Scriptures. Let us abstain from all that would take away appetite for the Word. It is still true that "the hungry" shall be filled "with good things," Luke 1:53. A dear blind reader, as he traced the word of the Braile edition of the Bible, said, "O God! I am thinking Thy thoughts after thee!" Thus may we read His Word, as hearing the very voice of God. David said if that *voice* were silent to him, he would "become like them that go down to the pit," Psa. 28:1. Jeremiah's grief because of the sad state of the Lord's people should be shared by everyone loyal to God's Word; also the source of joy he found, "Thy *word*...the joy and rejoicing of my heart," Jer. 15:16.

**Pride.** The Savior's lowly example, "Made Himself of no reputation...humbled Himself," Phil. 2:7, 8, should shame unwillingness to bear the reproach of Christ. Rebellion and stubbornness are characterized by God as iniquity, 1 Sam. 15:23. Self-sufficiency banishes dependence—self-interest grasps at present supposed advantage—and independent spirit is directly contrary to the Spirit of Christ. Pride drowns Divine appeals to present ourselves and our needs to God in prayer. How often in the Gospels we find that truly dependent Man, our blessed Lord in *prayer*! It is "he that humbles himself" that "shall be exalted," Luke 14:11.

By the enemy of souls, pride was aroused in Eve's breast. "Ye shall be as gods" became an object for

human attainment, but occasioned the creature's downfall (Gen. 3:5). Unsubdued hearts dare to reason carnally, although God has spoken; having His Word in their hands yet they ignore commandments of the Lord. Demons know the written Word; but from believers, the Living Word claims humbled obedience to every expression of His will, yet many who do not deny the statements of Scripture willfully disobey them. The One Who is "holy and true" sorrowfully marks how some of His own, connect His blessed Name with forbidden practices and purposes, disdaining the solemn directions of 2 Tim. 2:19-22, thus divorcing condition from position. A truly blessed *position* they have been brought into, but a *walk* at variance with it, how abhorrent!

**Obedience.** Many treat commandments as not applying to Christians, which is true as to ceremonial observances of a past dispensation; but it is our loving Savior Who has said, "He that hath *My* commandments and keepeth them, he it is that loveth Me," John 14:21.

Every desire He has expressed should command our willing obedience. Even sins of omission must yet be accounted for. May the shame of disregarding any wish He has expressed in His Word, lead to humble confession. Our Lord was "obedient unto death, even the death of the cross," Phil. 2:8. We admit that "we ought to obey God," Acts 5:29, yet many resist the control of God's will as expressed in His Word "Whatsoever command you observe and *do it*; thou shalt not add thereto, nor diminish from it," Deut. 12:32. A partial obedience does not satisfy God. Let us seek to render Him full and willing obedience, lest we be guilty of hypocrisy and insincerity.

“Be ye kind...tenderhearted...forgiving one another” (Eph. 4:32) are words appealing for obedience; yet certain believers harbor estrangement by refusing to even speak to each other for years, although professing the fellowship which their behavior denies. Our Lord has termed keeping His commandments needful to abiding “in His love,” John 15:10. He has said, “I command you that ye love one another,” John 15:17; the measure – “As I have loved you,” John 13:34. The Holy Spirit imposes commands upon believers – 2 Thess. 3:4, 6, 12.

Saul slew all the Amalekites *but one*, and that single exception cost him his throne, 1 Sam. 15:9, 22, 23. Lip profession is shameful if there is lacking the desire to “show forth the virtues of Him Who has called us out of darkness into His marvelous light,” 1 Pet. 2:9.

Companionship of the holiest order is conditioned on *obedience*: “My Father will love him, [the one who keeps My Word] and we will come unto him, and make our abode with him,” John 14:23. The Lord’s commandments are accompanied with enablings, and are not grievous, 1 John 5:3.

Those who sow tares of disobedience will reap a sorrowful harvest; but the Lord would tenderly apply the love-test, “if ye love Me, keep My commandments,” John 14:15. May such an appeal to our affections lead to willing obedience. We have the Lord’s Word for it, “If ye know these things *happy* are ye if ye *do* them,” John 13:17. A grateful heart is the mainspring of obedience. We may enjoy the friendship of the Lord by obedience, for we read, “Ye are *my friends*, if ye *do* whatsoever I command you,” John 15:14. As a man, the Lord said, “I delight to do Thy will, O My God,”

Psa. 40:8. May we be enabled to say with the Psalmist, “I will *delight* myself in Thy commandments, which I have loved,” Psa. 119:47. The blessed Lord’s commands provide channels for the new nature to flow in. It is ever needful to remember “the flesh profiteth nothing.” Do not approach the forbidden tree if you would not eat forbidden fruit.

**Conclusion.** Contemplation of God’s loving interest in each one of the redeemed should move our spirits mightily. He has said, “Mine eyes are upon all their ways,” Jer. 16:17. The Savior’s pierced hand is knocking at lukewarm hearts, Rev. 3:20. The Spirit makes intercession for us by “groaning supplication,” Rom. 8:26. In spite of all works of the flesh by which believers dishonor the Lord, wound His love, tax His patience, belittle His Word, bringing distress upon themselves and others, the ever-loving heart of God breathes warnings and entreaties, as of old He sent “His messengers, rising up betimes and sending them, because He had compassion on His people...but they mocked the messengers of God and despised His words,” 2 Chron. 36:15, 16. Self-will still lightly esteems the God Whose Word, in this our day, is ignored, and holiness still condemns the believer’s disobedience. All self-pleasing will appear as folly when we meet the Lord. “For the grace of God” teaches us that, “denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; looking for that blessed Hope, and the glorious appearing of the great God and our Savior Jesus Christ, Who gave Himself for us, that He might redeem us from *all* iniquity, and purify unto Himself a peculiar people, zealous of good works,” Titus 2:11-15.

The Lord is spoken of in Deut. 18:18, 19: “I will put My Words in His mouth.” May our hearts give heed to the warning which follows: “Whosoever will not hearken...I will require it of him.” But how encouraging are other words, such as, “I am thy part and thine inheritance” (Num. 18:20), leading to the happy acknowledgement, “The LORD is my portion, saith my soul” (Lam. 3:24), “I have a goodly heritage” (Psa. 16:6), and “Them that honor Me, I will honor,” 1 Sam. 2:30. Over those, who are “ashamed for all their doings,” “a gracious God will rejoice with joy, rest in His love, and joy over them with singing,” Zeph. 3:11, 17.

“*Do His pleasure.*” My Lord’s attitude towards *anything* that may possibly engage the mind, attract the eye, or create desire, should determine my attitude. I will then delight in that which He approves, and refuse all that fails to *please Him*—in separation from all that will call forth His judgment. *Attachment* to the Lord, means *detachment* from the world.

*A holy life* would honor the Lord, gladden our souls, be a testimony before God’s eye, the eyes of the heavenly host, and the eyes of the world. May we *live* the truth and not only profess it.

“One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,” Phil. 3:13, 14.

From “Admonition” by E. J. C.

## 2.5: The Words of a Holy Walk

By Christian intercourse, I do not mean that intercourse which we have on the benches of a meeting room, or when gathered on solemn occasions for worship or edification. The intercourse to which I allude is of a much more commonplace and familiar character; and, for that very reason, it needs much more real watchfulness, lest in it the enemy should betray us into anything unbecoming the solemnity, purity, and elevation which ought to mark the character and path of those who profess to be members of Christ's holy body, and temples of His Holy Spirit.

It is frequently most painful, and deeply humbling, to observe the character of intercourse which prevails nowadays amongst those whose professed principles would lead us to look for very different practical results. While marking the intercourse, and hearkening to the conversation, which frequently obtains among professing Christians of the present day, one feels disposed to ask, 'Is it possible that these people really believe what they profess?' Do they believe that they are "dead and risen with Christ?" That their calling is a heavenly one? That they are part of Christ's body? That they are crucified with Christ? That they are not in the flesh, but in the Spirit? That they are pilgrims and strangers? That they are waiting for God's Son from heaven? It may be that all these weighty principles are items in the creed to which they have given a nominal assent, but it is morally impossible that their hearts can be unaffected by them. How could a heart really under the power of such stupendous truths take pleasure—or even take part—in vain, frivolous, empty talk? Talk about people and their circumstances, with whom and with which they have nothing whatever to

do? Talk about every passing trifle of the day? Could a heart full of Christ be thus occupied? It is as impossible as that noon could intermingle with midnight. Yet, professing Christians, when they meet in the drawing room, at the dinner table, and at their tea parties, are, alas! too often found thus occupied.

Nor is it only in our intercourse with our fellow Christians that we forget ourselves, or rather forget the Lord: but also in our intercourse with the world. How often, when we meet with unconverted people, do we slip into the current of their thoughts, and find a theme in common with them! Sometimes this is mourned over, sometimes it is defended, and the defense is founded upon an erroneous view of the apostle's expression, "I am made all things to all." This, surely, does not mean that he entered into the folly and nonsense of worldly men. By no means. This would be to assert entirely too much. What, then, does the expression mean? It means that Paul denied himself amongst all classes of men, in order that he might "by all means save some." His object was to bring sinners to Christ, and not to please himself by entering into their vain and foolish habits of conversation.

Let us look at the Master Himself, our great Exemplar, and inquire, How did He carry Himself toward the men of this world? Did He ever find an object in common with them? Never. He was always feeding upon and filled with one object, and of that object He spoke. He ever sought to lead the thoughts of men to God. This, my beloved reader, should be our object too. Whenever or wherever we meet men, we should lead them to think of Christ; and if we do not find an open door for that, we should not certainly suffer ourselves to be carried into the current of their thoughts. If we have business

to transact with men, we must transact it; but we should not have any fellowship with them in their habits of thought or conversation, because our Master never had; and if we diverge from His path as to this, we shall soon sink into a low and unsanctified tone of spirit. We shall be as “salt that has lost its saltiness,” and thus be “good for nothing.”

I cannot doubt but that much of that lack of deep, settled, habitual peace of which so many complain is very justly traceable to the light and trifling habits of conversation in which they indulge—to their reading of newspapers and other light works. Such things must grieve the Holy Spirit; and if the Holy Spirit is grieved, Christ cannot be enjoyed; for it is the Spirit alone who, by the written Word, ministers Christ to the soul.

I do not mean to deny that very many feel this lack of peace who do not engage in such things. By no means; but I say that these things must necessarily be productive of much serious injury to our spiritual health, and must superinduce a sickly condition of soul, which is most dishonoring to Christ.

It may be that some who have long been accustomed to a so-called high teaching will turn away from such plain, practical principles as these. It will be pronounced legalism; and the writer may be accused of seeking to bring people into a sort of bondage, and of casting them upon themselves. I can only say, God forbid. The opening statements of this paper should furnish a decisive answer to such an accusation. If it be legalism to direct attention to the matter of conversation, then it is the legalism of the epistle to the Ephesians; for there we find that “foolish talking and jesting” are amongst the things which are not to be

“once named among us, as becometh saints. “<sup>1</sup> Again, we read, “Let your conversation be always with grace, seasoned with salt.” These are plain statements of Scripture—statements moreover, found in immediate connection with some of the most elevated doctrines of inspiration; and it will be found, that where those plain statements are not allowed their full weight on the conscience, the higher truths are not enjoyed. I can neither enjoy nor walk worthy of my “high calling” if I am indulging in “foolish talking and jesting.”

I quite admit the need of carefully avoiding all affected sanctimoniousness, or *fleshly restraint*. The sanctimoniousness of nature is fully as bad as its levity, if not worse. But why exhibit either the one or the other? The gospel gives us something far better. Instead of affected sanctimoniousness, the gospel gives us *real sanctity*; and instead of levity, it gives us holy cheerfulness. There is no need to affect anything, for if I am feeding upon Christ, all is reality, without any effort. The moment there is effort, it is all perfect weakness. If I say I *must* talk about Christ, it becomes terrible bondage; but if my soul is in communion, all is natural and easy, for “out of the abundance of the heart the mouth speaks.” It is said of a certain little insect, that it always exhibits the color of the leaf on which it feeds. So is it exactly with the Christian. It is very easy to tell what he is feeding upon.

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<sup>1</sup> The word which is rendered “jesting” takes in what is commonly called “wit,” “humor,” “punning,” “repartee,” and such like. It is well to remember this. The word “jesting” would let a great deal pass which should come under the edge of the original word, which is a compound of two Greek words, signifying, “to turn well.”

But it may be said by some that “we cannot be always talking about Christ.” I reply that just in proportion as we are led by an ungrieved Spirit will all our thoughts and words be occupied about Christ. We, if we are children of God, will be occupied with Him throughout eternity; and why not now? We are as really separated from the world now as we shall be then; but we do not realize it, because we do not walk in the Spirit.

It is quite true that in entering into the matter of a Christian’s habit of conversation, one is taking low ground; but then it is needful ground. It would be much happier to keep on the high ground; but, alas! we fail in this; and it is a mercy that Scripture and the Spirit of God meet us in our failure. Scripture tells us we are “seated in heavenly places, in Christ;” and it tells us not “to steal.” It may be said that it is low ground to talk to heavenly men about stealing; yet it is Scripture-ground, and that is enough for us. The Spirit of God knew that it was not sufficient to tell us that we are seated in heaven; He also tells us how to conduct ourselves on earth; and our experience of the former will be evidenced by our exhibition of the latter. The walk here proves how I enter into my place there.

Hence, I may find in the Christian’s walk a very legitimate ground on which to deal with him about the actual condition of his soul before God. If his walk is low, carnal, and worldly, it must be evident that he is not realizing his high and holy position as a member of Christ’s body, and a temple of God.

Wherefore, to all who are prone to indulge in habits of light and trifling conversation or reading, I would affectionately but solemnly say, Look well to the general state of your spiritual health. Bad symptoms show

themselves—certain evidences of a disease working within—a disease, it may be, more or less affecting the very springs of vitality. Beware how you allow this disease to make progress. Betake yourself at once to the Physician, and partake of His precious balm. Your whole spiritual constitution may be deranged, and nothing can restore its tone save the healing virtues of what He has to give you.

A fresh view of the excellency, preciousness, and beauty of Christ is the only thing to lift the soul up out of a low condition. All our barrenness and poverty arises from our having let slip Christ. It is not that He has let us slip. No; blessed be His name, this cannot be. But, practically, we have let Him slip, and as a consequence, our tone has become so low, that it is at times difficult to recognize any thing of the Christian in us but the mere name. We have stopped short in our practical career. We have not entered as we should into the meaning of Christ's "cup and baptism;" we have failed in seeking fellowship with Him in His sufferings, death, and resurrection. We have sought the result of all these, as wrought out in Him, but we have not entered experimentally into them, and hence our melancholy decline, from which nothing can recover us but getting more into the fullness of Christ.

C.H.M.

*From A Word On Christian Intercourse.*

## 2.6: The World is Against a Holy Walk

We who are saved are to be distinct, as taking side with a rejected Christ, against the world which has crucified Him; and marked as men of a heavenly race, “blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom shine ye as lights in the world.” This is the great mission of God’s children. But to live in this way costs something. It is to be like a single rock in a rapid river. Everything around it is on the move, all tending strongly one way; there is constant pressure, pressure, pressure, but there it stands amid an endless opposition, which would surely sweep it away, if it were not *rock*. When we learn to take the words of God and practice them, and bear testimony to them in our lives, then the storm comes. To belong to a so-called church is easy enough, and to do as others do—to be an honest man and good citizen brings no persecution. One may be all that and yet go with the current; but to shine as lights in the world for God, provokes the world’s enmity. Wherever Christ is seen, just so far is He hated; if He is seen in me I am hated on that account; but if I enjoy a fair reputation, if no one has anything against me as a Christian, what then? If the life of Jesus is not made manifest in my mortal body, Christ is not discoverable in me.

The matter stands thus. When once a person has really come to know God, or rather to be known of Him, he is drawn upward, by union with Christ on high, from participation in the things of the world system, and it is a fitting question, how can he turn again to the weak and beggarly elements? Now that he has become a son of God, and has life, eternal life, in Christ, and is one with the Head revealed to him through the Word, by the

Spirit, how can such an one who has come to know God, be interested in the world? Were we to see a boy eating bitter, worthless, fruit in an orchard, while on the very next tree there were delicious apples, we should judge that he did not know of the good apples. So likewise if a man is heartily engaged in those things that make up the man system, can he, we ask, *can he* know God? And this is why the words of God come not as definite orders: thou shalt not vote, thou shalt not be honored in this evil age, thou shalt suffer shame. No, but they are just in such a way that the loving disciple, whose selfish heart is broken, and who only wants to know the mind of the Lord, may find out the secret, by being more with Christ, in order to be more like Him, and transformed from this present evil world; not like the old commands in the Levitical law—thou shalt, and thou shalt not—yet plainly there, and easily discerned if the eye is single. This is a wonderful provision, that the heart of love finds no difficulty in discovering the will of God, while the heart that is not sincere can do nothing else than find excuses, and invent ways of passing by a distasteful path.

To conclude. You must needs be in contact with the world system to some degree, but this contact is never to be one of fellowship; what concord can there be between Christ and Belial? “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” Jesus, who was not of this world, suffered and was straitened; the loneliness and tribulation were real to Him, and they will be real to us just as we follow in His steps. Are not too many of us taking a comfort and satisfaction, and enjoying a home feeling that is entirely unwarranted under this godless world system? Home here, where

Christ is not? We are pilgrims, yea foreigners, if we be Christ's. Contact with the world there must be, while we are in it, but are we not brought into contact at many points where there ought to be none?—and would be none if we were bearing about in the body the dying of the Lord Jesus. Many are the deceptions wherewith the enemy allures the heart, even of God's children: religious meetings, service, social fellowship, in all of which the flesh can participate, are substituted for living by faith in the Son of God. The godly of old, whose report has come down to us that they pleased God, were despised; the off-scouring of all things, even unto this day, having their conversation in the heavens. In contrast with them we are honorable. We live too much according to the world system to be brought into conflict with it, and the result is we are disloyal as subjects of Christ, and we escape the cross and its reproach. The word stands unalterable, "All that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. There is a narrow way; may we be of the "few" who find it. We carry our passports with us. We are sealed by the Holy Ghost, and are only waiting for the shout to be caught up into the air, to meet our Lord and be forever with Him—What a blessed hope! How real will be our strangership in this world if it burns brightly in our hearts.

From *What The World is, and How a Christian Can Live in It*, pp.17-23.

## 2.7: Knowing the Will of God for a Holy Walk

The question of how one may know the will of God arises because of two things. With some Christians it seems to be an inquiry of curiosity. Their idea of Christian liberty is that they are free to do this or that; i.e., to do their own will, really. Doing one's own will is lawlessness, that is, sin (1 Sam. 15:23; 1 John 3:4 N. T.). On the other hand, those who recognize that Christian liberty is freedom *from* self to do the will of God (2 Cor. 5:14, 15; 1 Pet. 4:3; etc.) want to know how one may determine the will of God concerning matters not expressly mentioned in the Word. Such will not act like the second son noted in the previous section, who took occasion by absence of direct commands from his father merely to please himself.

There is no formula or easy way to determine the will of God. It costs something to find it out.

It costs something, because we must give up our own will, ease and pleasures. “Ye serve the Lord Christ” (Col. 3:24). The first step, then, is moral preparation of soul to serve the will of God. Do you really want God’s will, or do you just want God’s will to agree with what you want? That is, do you want God’s will to be a rubber stamp, to stamp “acceptable” on what *you* want, or where *you want* to go, or how you dress, or whom you marry, or what car you buy, or where you live, etc., etc. ? “The secret of the Lord is with them that *fear* Him,” (Psalm 25:14). The first step, then, is to have the matter laid bare in prayer and seek of the Lord a heart to happily respond to *No*, or *Not now*. How often we are like those in Jeremiah’s day who wanted to go to Egypt and spoke to Jeremiah to ask the Lord. They said that they would abide by whatever the answer was. When

Jehovah said “No” by the mouth of his prophet, the people told Jeremiah that Jehovah didn’t say that but that Baruch told him to say that (Jer. 43:3). This is our naughty heart.

Read Psalm 32:8, 9, in J. N. Darby’s translation. This helps us to see how circumstances are used in guiding us. We soon learn how much of the horse and the mule is in us. The horse jumps ahead and the mule is stubborn. So they get the bit and bridle to control them. And so our faithful and merciful Father uses circumstances to correct us. He desires, however, to guide us with His eye upon us. When a child has learned what pleases his father, how often a look from the father conveys instruction to the child. But the child must be looking at the father and be subject to his will, and be acquainted with the father and what pleases him. Now, this costs something to the flesh. But such a child “fears” the father. This fear is the reverence due the relationship—it is not “fright.” There is all the intimacy of the relationship. The child may jump onto the father’s lap and may confide his thoughts and feelings to the father. Yet he realizes that the love of the father will also result in chastening if needed (Heb. 7). Proper *respect* being maintained is the thought in the “fear” of the Lord.

How may we have our eye upon God so that He may guide us with His eye? There are some helpful moral lessons in the book of Ruth which answer this. First, she had a steadfast mind (Ruth 1:16-18). She was really saying that she was going to walk the path of faith, she was going to the place of faith, and she was going to enjoy the associations of faith. In sum, she determined to have Jehovah’s blessings for herself and leave her former life behind. So God, Who rules all

things, brings about one of those divinely controlled "chances" and she is led to the field of Boaz. Boaz means "in him is strength." He typifies the Lord Jesus. Well, she wanted food (Ruth 2:7) and we should want spiritual food for our souls. This is found in the field of Boaz, which we will liken to the Word of God. The servant set over the reapers (Ruth 2:6) typifies the Holy Spirit Who knows all about us. The young men (Ruth 2:9) are those strong in the Word (1 John 2:14). They are reaping food for the household of Boaz. They have drawn water which you may drink; i.e., there is ministry of the Word of God in helpful books and pamphlets from which you may receive help and blessing for your soul. Beware of the trash of this world and even very defective and often dangerous Christian literature. But be sure to let your eyes be on the field that is being reaped (Ruth 2:9).

Let your eyes be on the Word of God, with prayer that it be opened to you. You must be a gleaner as she was (Ruth 2:17). You must bend! This is *work*, and you must be brought low. You must decrease, but Christ must increase (John 3:30). Ruth beat out what she gleaned (Ruth 2:17). You must learn to meditate. And what is the wondrous result? She beat out an ephah. One Ephah equals 3 seahs. This is what Abraham offered to the three visitors (Gen. 18:6.) Gideon had an unleavened ephah (Judges 6:19). You will have something of Christ for your soul and, what a blessed thing it is to think of, you will have something of Christ to bring to the Father. Did you know that? Christ is God's chief delight. You will thus bring joy to His heart and you will rejoice and be blessed in this great privilege. In Ruth 2:14 we find her feeding on what typifies the death of Christ. She had some of this for

someone else, too. She thought of the blessing of others. There are many more lessons here. Let us note one more. She was instructed to abide close to Boaz' maidens. The woman (and so these maidens) in Scripture typifies subjection. You should obey the voice of the Lord, for He has won your heart. You are not your own—you are bought with a price (1 Cor. 6:20). How could we expect to have the secret of the Lord if we obey only when we feel like doing it? That is not Christian obedience at all!

The Lord Jesus is the blessed man of Psalm 1. He never walked in the counsel of the ungodly. If we follow the advice of lover's columns, or columns on how to rear children, etc., instead of having God instruct us, why do we expect to know the secret of the Lord? If our mouths are filled with songs of this world, if our ears are tuned to its song and mirth, or if our eyes and minds delight in the inventions of men's minds, there is so much noise that we cannot hear "the voice of my beloved" (Song of Solomon 2:8) . If we occupy ourselves with the theatres and concerts and art of men, whether away from home or in our home, what right have we to expect God to make His will known to us?

So, it costs the flesh something in order for our souls to know the will of God. As we are occupied with pleasing Him in all things, He will make His will known. It might be directly from the Word. Perhaps it is through written ministry. It might be at the open ministry meeting, or at a prayer meeting, an address, or at a reading of the Word. (Do we miss the meetings and expect to know the will of God?) Perhaps the Lord may send someone to help us. (Beware, however, of unspiritual advice. There is much of it abroad.) God will work in our souls the conviction of His answer. But He will not answer

contrary to His Word. And when you do not know His will, *wait*. He will guide us with His eye upon us—only we must be looking at *Him*, not at the world.

“The meek will he guide in judgment” (Psalm 25:9). Meekness is not insisting on *one’s own* right. Moses was meek, not cowardly. He did not yield the rights of *Jehovah*. But he put his *own case* into the hands of God.

Well, all of these things, and more, are embraced in this great fact which is one of the unalterable moral ways of God with His children:

**THE SECRET OF THE LORD IS WITH THEM THAT FEAR  
HIM.**

Ed.