

“Helps in Things Concerning Himself” — Vol. 2, 1892

“The Word of the Lord”

Jeremiah 22:29

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names will be given to it. He has no understanding. His heart is in what feeds death, and that death, weighs it. All the motives of the world are weighed by death. After all, in them man is only as the beasts that perish, with more care" -- What a solemn witness is this, my dear reader? Is it possible to call it in question? Is it not true? Suffer a poor fellow-passenger on life's great highway to ask you with real concern and affection, what are you living for? Whither are you hastening? If your heart is in the glory of the world, there is no divine understanding in you. Scripture says -- "the world passeth away and the lust thereof" (1 John 2:17).

Are you a believer in the Lord Jesus Christ, your sins having been washed away in His precious blood? If so, permit me to ask you, are your associations with the world closed, by Christ's death, save as Christ's servant in it? Have you learned that as a Christian your place is thus described -- "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2:20).

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

How blessed to have great in our eyes Him who hung on that cross: and to see the world that crucified Him in its true character in that cross; to glory in it, happy by this means to be dead to the world, to have it ended, crucified, put to shame for the heart --

"His dying crimson, like a robe,
Spread o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me."

"The Word of The Lord"

Jeremiah 22:29

Assuredly it becomes the Christian, at a moment like this, to hear "the word of the Lord." In one sense, who else can hear it? He is pleased, in His great grace, to open the blind eye and unstop the deaf ear by such a solemn and loud- speaking call as the present prevailing sickness, we had almost said plague. Oh that this might be the case in many instances at this time, will be the earnest cry and prayer of faith.

The Christian is not of the earthly family *dispensationally*, nor of the world *morally*, by Christ's death the Christian is crucified to the world and the world to him, his resorting to the world is doing violence to the cross. He is not of the world *even as Christ is not of the world*. Alas! how little this barrier of death is owned, even *in doctrine*, and hence the failure *in practice*. Alas! too many of God's saints belong to the world *on principle*; the *church-world* and the *world-church* is the order of the day; the *religion of the world* and the *world of religion* keep step in giant stride and funeral march in these last times.

The Christian has a *positive* status, as well as a *negative* one; he belongs positively to heaven now, he is going to

where in *faith* and *spirit* and *affection* he is already; he is blessed now with all spiritual blessings *in the heavens* in Christ; this is not the position nor the description of the position of the earthly family. I feel that this introduction must be entered into, rightly to understand the application to a Christian now of the Lord's voice in either pestilence, or famine, or sword.

If I understand correctly what is the singular and unique position of a Christian, I could not apply to him, save *in a moral way*, passages of scripture which contemplate directly the earthly people -- yet in a moral way such a passage as that which heads this paper does very distinctly apply, as well as all such kindred passages.

Further, I am assured that in proportion to the departure of the Christian from his own proper position, calling, and hope, so is intensified the call of the word of the Lord in this moral sense.

Is it then not gross darkness to be now insensible to the present rod, His appointed stroke?

Let us not fear to plainly state the truth. The so-called church and the world have become one Christendom, which is fast ripening for judgment. The world is an empty, lying pageant. The so-called church loves to be patronized by it, and caressed by it, and in return, adopts its principles, habits, and ways. Alas! how many true, beloved saints and servants of Christ seem asleep or indifferent to this. Has, then, the fact that "the Lord's voice crieth unto the city" no solemn moral significance at this time in this direction?

The angel of death has been stalking through the land, neither prince nor peasant is spared; it has been a solemn moment, may God open His people's ears to hear. Oh, is He not saying to us, "hear ye the rod." Shall we listen, shall we hear? One passage of scripture very distinctly comes before me in connection with the Lord's word to Christians, namely, "Hear me, ye Levites; sanctify now yourselves, and carry forth the *filthiness out of the holy place*" (2 Chron. 29:5). It is in this very especial way, at this present moment, the Lord's voice speaks to Christians. How solemn to see the tendency on all sides to coquette with the world and adopt its ways, both in the worship and service of God. Alas! some who speak loudly against it in worship, seem inclined to adopt it in measure, in service, and Christian work. How fully the heart responds to the following words of a servant of Christ, just recently put forth: "Now I desire to profess my full confidence in God's word, as the only means by which God's work is to be done. I believe that it is still 'the power of God unto salvation to every one that believeth' (Rom. 1:16). That it is still 'able to make wise unto salvation' (2 Tim. 3:15); that 'it shall accomplish that which Jehovah pleases, and prosper in the thing whereto he sent it' (Isa. 55:11). I am not tempted therefore to adopt any of the modern methods of the nineteenth century, which all proceed on the implied assumption that the word of God has grown weak and has lost its ancient power. No, 'I believe in the Holy Ghost.' I have no apologies to make for the truth of His word, and I have no commission to treat with its enemies. I am charged to 'preach the word,' and bidden to have faith in its power, while