

terrified by their adversaries. The true Gospel was as a cause, as a person, in conflict in the world—they who stood by it as one they contended along with, were to walk worthy of it. They were “striving together with the faith of the Gospel,” contending along with the faith of the Gospel in the world—not “for” the faith, but “with” it, as an associate with it in its conflicts.

There is thus in the three “walkings worthy,” I think, a practical difference, though essentially the same. In Thessalonians it is the essential measure and its nature—“Walk worthy of God,” imitators of God as dear children, “Who has called us to His own kingdom and glory.” Then the manifestation of what this is in a Divinely perfect expression of it in Christ, “Worthy of the Lord unto all pleasing.” In Ephesians iv. we have more our own present place in it by the Holy Ghost—“the vocation wherewith we are called”—all our privileges and place being known to us through the Holy Ghost sent down when Christ was glorified—the place we are in in connection with Him glorified now.



THE lie of the serpent estranged man from God, and made him at home in the world. The work of the serpent's bruiser (Christ) makes the believer at home in the presence of God, but a stranger in the world.