

Under the Superior Light

What fellowship hath righteousness with unrighteousness? What agreement has God with idols, or what concord hath Christ with Belial?

Such are the questions which Christianity proposes to every one who has been brought to the knowledge and belief of Him who “was holy, harmless, undefiled, separate from sinners;” and who died to redeem and to “purify unto himself a peculiar people zealous of good works.”

Under the superior light of the Christian dispensation, “whatsoever is not a faith”—performed without a full persuasion of its lawfulness—“is sin;” and even what is “lawful” may not always be “expedient.”

Hence, the Christian convert, aware of the deceitfulness of sin, scrutinizes his motives, as well as guards his actions; and since our judgment is liable to be warped by custom and interest—by a desire to please men, or even to gratify self under the plea of serving God—aims to weigh every question in relation to truth and duty in the balance of the sanctuary.

Unless he “adorns the doctrine of God his Saviour in all things,” and herein exercises himself that he may “always have a conscience void of offense,” his acknowledgement of Christ as Lord has no connection with “a new heart and a right spirit.”

Man may call him “Lord, Lord,” and bow the head to no other name; but unless he desires to know and to do the will of God— hates sin, and fears to sin, and aims to purify himself even as Christ is pure—he is without the primary and essential evidence of being a new creature in Christ Jesus.

He whose soul has been cleansed from the guilt of sin, will watch and pray that he may be delivered from its power.

(Responses from the Sacred Oracles... 2nd Edition, by Richard W. Dickinson, New York: Robert Carter & Brothers, 1851, 193, Text and Paragraph Structure Modified)