



"You will know them by their fruits." Mt. 7:16

The Seeker's Dilemma

Why do so many go through all the "Entry Directions" above, and still not gain entry into His Rest? In the root assumptions of the directions to enter His Rest, is a "catch-22". We are briefly told how God resolves it, but we are not often told about the fact of it very clearly.

New converts are still aware of the awful and scary commitment they made in their conversion. Believing God for the first time was like walking off a cliff for them -a cliff-jump they lived to tell about! Regrettably, this memory soon fades since the whole life of the church is geared, not to breathtaking steps of faith such as salvation, but to *living out of the intelligence of the carnal mind*. All of life and all church programs, almost without exception, are created out of this mind, which is not wholly committed to Him. Although this life may give "lip-service" to Him, whole-heartedness is virtually unknown.

This is a life of mixture and compromise. How can we build a life that functions out of the whole heart, when we have never seen this, nor have we been taught this! And yet the entry directions require our "whole hearted" and "total" consecration and trust in Him, when we do not even know what this means! Hmmm...

This dilemma is ably described below by the penetrating thinker, Andrew Murray who explains that the entire gospel enterprise and the scriptures themselves are geared toward those who will follow with "their whole heart".

It seems that the hardest thing in the world is to actually let our God bring us in and share Himself with us from the inside. It is easier to believe Him for the life we have outside of ourselves - blessings, wonders, & etc. But the greatest fear we have is actually trusting Him with our very life within and taking our unholy hands off the Life He is and has given us.

The Whole Heart

By Andrew Murray

LET me give the principal passages in which the words "the whole heart," and "all the heart," are used. A careful study of them will show how wholehearted love and service is what God has always asked, because He can, in the very nature of things, ask for nothing less. The prayerful and believing acceptance of the words will waken the assurance that such wholehearted love and service is exactly the blessing the New Covenant was meant to make possible. That assurance will prepare us for turning to the Omnipotence of God to work in us what may have hitherto appeared beyond our reach.

Hear, first, God's word in Deuteronomy-

4: 29 : " If thou seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and all thy soul."

6:4, 5 : " Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

10:12 : "What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve Him with all thy heart and all thy soul."

11:13: "Hearken diligently unto My commandments, to love the Lord your God, and to serve Him with all your heart and all your soul."

13:3 : "The Lord your God proveth you, whether ye love the Lord your God with all your heart and all your soul."

26:16 : "Thou shalt therefore keep these statutes and do them with all thy heart and all thy soul."

30:2: "Thou shalt obey His voice with all thine heart and with all soul."

30:6: "The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart and with all thy soul" (see also 5: 9-10).

Take these oft-repeated words as the expression of God's will concerning His people, and concerning yourself; ask if you could wish to give God anything less. Take the last-cited verse as the Divine promise of the New Covenant -that He will circumcise, will so cleanse the heart to love Him with a wholehearted love, that obedience is within your reach; and say whether you will not vow afresh to keep this, His first and great commandment.

Listen to Joshua (22:5) : "Take diligent heed *to love* the Lord your God, and to walk in all His ways, and *to keep* His commandments, and *to cleave* unto Him, and *to serve* Him, with all your heart and with all your soul."

Listen to Samuel (1 Sam. 12:20, 24): "Turn not aside from following the Lord, but *serve the Lord* with all your heart. Only fear the Lord, and *serve Him* in truth with all your heart."

Hear David repeating God's promise to Solomon (1 Kings 2:4): " If thy children take heed to their way, *to walk before Me* in truth with all their heart and all their soul."

Hear God's word concerning David (1 Kings 14:8): "My servant David, *who followed Me* with all his heart, to do that only which was right in Mine eyes."

Hear Solomon in his temple prayer (1 Kings 8:48): "If they *return to Thee* with all their heart and all their soul, bear Thou their prayer."

Listen to what is said of Jehu (2 Kings 10:31) : "The Lord said unto Jehu, Thou hast done well in executing that which is right in Mine eyes. *But* Jehu took no heed *to walk* in the law of the Lord with all his heart."

Of Josiah we read (2 Kings 23:3, 25) : " The king and all the men of Judah made a covenant with the Lord, *to walk after the Lord*, with all their heart and with all their soul, to perform the words of this covenant that were written in this book. There was no king like him, that *turned to the Lord* with all his heart, and all his soul, and all his might."

The words concerning Asa, in 2 Chron. 15:12-15, we had as our text.

Of Jehoshaphat, men said (2 Chron. 22:9): "He *sought* the Lord with all his heart."

And of Hezekiah it is written (2 Chron. 31:21) : " In every work that he began, to seek his God, he did it with all his heart and prospered."

Oh that all would ask God to give them, by the Holy Spirit, a simple vision of Himself! -claiming, giving, accepting, blessing, delighting in, the love and service of the whole heart -the sacrifice of the whole burnt-offering. Surely they would fall down and join the ranks of those who have given it; and refuse to think of anything as religious life, or worship, or service, except that in which their whole heart went out to God.

Turn to the Psalms. Hear David (9:1, 111:1, 138:1): " I will praise Thee with my whole heart." And in Psalm 119, the Psalm of the way of blessedness: "Blessed are they that keep His testimonies, and that seek Him with the whole heart. Psalm 119:2 as well as: "With my whole heart have I sought Thee. I shall keep Thy law, yea I shall observe it with my whole heart. I entreated Thy favour with my whole heart. I will keep Thy precepts with my whole heart. I cried with my whole heart. " Praise and prayer; seeking God and keeping His precepts; all equally with the whole heart.

Shall we not begin asking more earnestly than ever, as often as we see men engaged in their earthly pursuits in search of money, or pleasure, or fame, or power, with their whole heart. Is this the spirit in which Christians consider that God must be served? Is this the spirit in which I serve Him? *Is not this the one thing needful in our religion?* Lord, reveal unto us Thy will!

Now, just a few words more from the Prophets about the new time, the great change that can come into our lives.

Jer. 24:7 : "I will give them an heart to know Me that I am the Lord; and they shall be My people and I will be their God; for they shall return to Me with their whole heart."

29:13: " Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord."

32:39-41.-Let my reader not be weary of reading carefully these Divine words: they contain the secret, the seed, the living power of a complete transition out of a life in the bondage of halfhearted service, to the glorious liberty of the children of God.--"I will give them one heart, that they may fear Me for ever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their heart, that they shall not depart from Me. Yea, I will rejoice over them to do them good, with My whole heart and My whole Soul!"

It is to be all God's doing. And He is to do it with His whole heart and His whole soul. It is the vision of this God with His whole heart loving us, longing and delighting to fulfill His promise, and make us wholly His own, that we need. *This vision makes it impossible not to love Him with our whole heart.* Lord, open our eyes that we may see!

Joel 2:12: "Therefore also now, saith the Lord, *turn ye even to Me with all your heart.*"

Zeph. 3:14: "Shout, O Israel; BE GLAD AND REJOICE WITH ALL THE HEART; the Lord hath taken away thy judgments. HE HATH CAST OUT THINE ENEMY; THE KING OF ISRAEL, THE LORD, IS IN THE MIDST OF THEE; THOU SHALT NOT SEE EVIL ANY MORE."

Now one word from our Lord Jesus (Matt. 22:37): "Jesus said, Thou shalt love the Lord thy God with all thy heart." This is the first and great commandment. This is the sum of that law He came to fulfill for us and in us, *came to enable us to fulfill.* "For what the law could not do, in that it was weak through the flesh, God, sending His own Son, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk after the Spirit."

Praise God! this righteousness of the law---loving God with all -the heart, for love is the fulfilling of the law -this righteousness of the law is fulfilled *in us*, who walk after the Spirit. Jesus came to make it possible. He gives His Spirit---the Spirit of life in Christ Jesus---to make it actual. Let us not fear to give ourselves a whole burnt-offering, acceptable to God; loving Him with all our heart and mind and strength.

May I ask the reader just once again to peruse Chapter 6, (of *The "Two Covenants"* by Andrew Murray) on "The Everlasting Covenant," and Chapter 18, on "Entering into the Covenant with the Whole Heart." And say then, if you have never yet entered fully into this covenant of the whole heart, whether you are not ready to do it now! God demands, God works, God is, oh, so infinitely worthy of, the whole heart! Fear not to say He shall have it. You may confidently count upon the blessed Lord Jesus, the Surety of the Covenant, whose it is to make it true in you by His Spirit, to enable you to exercise the faith that knows that God's power will work what He has promised. In His Name say: With my whole heart I do love Thee!

This is Note F: regarding Chapter 18 of "The Two Covenants" by Andrew Murray

(Do not be mistaken: Murray was a Holiness minister in South Africa, and participated in the Great Awakening. The "covenant of the whole heart" does not refer to mere personal dedication: it refers to entering His Rest and "entire sanctification". Revival Classics offer several books by Andrew Murray on the topic. Earnest Seeker)

So here is Murray's Chapter 6:

The Everlasting Covenant

"They shall be My people, and I will be their God. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." -JER. 32: 38, 40.

"A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them." -EZEKIEL 36: 26, 27; 37:26. (Most of us have the Spirit, but few of us yet have the rest of the promise.)

We have had the words of the institution of the New Covenant. Let us listen to the further teaching we have concerning it in Jeremiah and Ezekiel, where God speaks of it as an everlasting Covenant.

In every covenant there are two parties. And the very foundation of a covenant rests on the thought that each party is to be faithful to the part it has undertaken to perform. Unfaithfulness on either side breaks the covenant.

It was thus with the Old Covenant. God had said to Israel, *Obey My voice, and I will be your God* (Jer. 7: 23, 11: 4). These simple words contained the whole Covenant. And when Israel disobeyed, the Covenant was broken. The question of Israel being able or not able to obey was not taken into consideration: disobedience forfeited the privileges of the Covenant.

If a New Covenant were to be made, and if that was to be better than the Old, this was the one thing to be provided for. No New Covenant could be of any profit unless provision were made for securing obedience. Obedience there must be. God as Creator could never take His creatures into His favor and fellowship, unless they obeyed Him. The thing would have been an impossibility. If the New Covenant is to be better than the Old, if it is to be an everlasting Covenant, never to be broken; it must make some sufficient provision for securing the obedience of the Covenant people.

And this is indeed the glory of the New Covenant, the glory that excelleth, that this provision has been made. In a way that no human thought could have devised, by a stipulation that never entered into any human covenant, by an undertaking in which God's infinite condescension and power and faithfulness are to be most wonderfully exhibited, by a supernatural mystery of Divine wisdom and grace, the New Covenant provides a guarantee, not only for God's faithfulness, *but for man's too!* And this in no other way than by God Himself undertaking to secure man's part as well as His own. Do try and get hold of this. (Here's that catch-22! ES)

It is just because this, the essential part of the New Covenant, so exceeds and confounds all human thoughts of what a covenant means, that Christians, from the Galatians downwards, have not been able to see and believe what the New Covenant really brings. They have thought that human unfaithfulness was a factor permanently to be reckoned with as something utterly unconquerable and incurable, and that the possibility of a life of obedience, with the witness from within of a good conscience, and from above of God's pleasure, was not to be expected. They have therefore sought to stir the mind to its utmost by arguments and motives, and never realized how the Holy Spirit is to be the unceasing, universal, all-sufficient worker of everything that has to be accomplished by the Christian.

Let us beseech God earnestly that He would reveal to us by the Holy Spirit the things that He hath prepared for them that love Him; things that have not entered into the heart of man; the wonderful life of the New Covenant. All depends upon our knowledge of what God will work in us. Listen to what God says in Jeremiah of the two parts of His everlasting Covenant, shortly after He had announced the New Covenant, and in further elucidation of it. The central thought of that, *that the heart is to be put right*, is here reiterated and confirmed. "I will make an everlasting covenant with them, *that I will not turn away from them, to do them good.*" That is, God will be unchangeably faithful. He will not turn from us. "*But I will put My fear into their heart, that they shall not depart from Me.*" This is the second half: Israel will be unchangeably faithful too. And that because God will so put His fear in their heart, that they shall not depart from Him. As faithfully as He undertakes for the fulfillment of His part, will He undertake for the fulfillment of their part, that they shall not depart from Him!

Listen to God's word in Ezekiel, in regard to one of the terms of His Covenant of peace, His everlasting Covenant. (Ezek. 34:25, 36:27, 37:26) : "I will put My Spirit within you, *and cause you to walk in My statutes, and ye shall keep*

My judgments, and do them." In the Old Covenant we have nothing of this sort. You have, on the contrary, from the story of the golden calf and the breaking of the Tables of the Covenant onward, the sad fact of continual departure from God. We find God longing for what He would so gladly have seen, but was not to be found. "O that there were such an heart in them, that they would fear Me, and keep all My commandments always" (Deut. 5:29). We find throughout the Book of Deuteronomy, a thing without parallel in the history of any religion or religious lawgiver, that Moses most distinctly prophesies their forsaking of God, with the terrible curses and dispersion that would come upon them. It is only at the close of His threatenings (Deut. 30:6) that He gives the promise, of the new time that would come: "The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart, and with all thy soul, and *thou shalt obey* the voice of the Lord thy God." The whole Old Covenant was dependent on man's faithfulness: "The Lord thy God *keepeth covenant* with them *that keep* His commandments." God's keeping the Covenant availed little, if man did not keep it! Nothing could help man until the "*If ye shall diligently keep*" of the law, was replaced by the word of promise, "I will put My Spirit in you, and *ye shall keep* My judgments, and do them." The one supreme difference of the New Covenant; the one thing for which the Mediator, and the Blood, and the Spirit were given; the one fruit God sought and Himself engaged to bring forth was this: a heart filled with His fear and love, a heart to cleave unto Him and not depart from Him, a heart in which His Spirit and His law dwells, a heart that delights to do His will.

Here is the inmost secret of the New Covenant. It deals with the heart of man in a way of Divine power. It not only appeals to the heart by every motive of fear or love, of duty or gratitude. That the law also did. But it reveals God Himself, cleansing our heart and making it new, changing it entirely from a stony heart into a heart of flesh, a tender, living, loving heart, putting His Spirit within it, and so, by His Almighty Power and Love, breathing and working in it, making the promise true, "*I will cause you* to walk in My statutes, and *ye shall keep* My judgments." A heart in perfect harmony with Himself, a life and walk in His way---God has engaged in Covenant to work this in us. He undertakes for our part in the Covenant as much as for His own!

This is nothing less than the restoration of the original relation between God and the man He had made in His likeness. He was on earth to be the very image of God, because God was to live and to work all in him, and he to find his glory and blessedness in thus owing all to God. This is the exceeding glory of the New Covenant, of the dispensation on the day of Pentecost, that by the Holy Spirit God could now again be the indwelling life of His people, and so make the promise a reality: "I will cause you to walk in My statutes." With God's presence secured to us every moment of the day---"I will not turn away from them"; with God's "fear put into our heart " by His own Spirit, and our heart thus responding to His holy presence; with our hearts thus made right with God, we can, we shall walk in His statutes, and keep His judgments.

My brethren, the great sin of Israel under the Old Covenant, that by which they greatly grieved Him, was this : "they limited the Holy One of Israel." Under the New Covenant there is no less danger of this sin. *It makes it impossible for God to fulfill His promises.* Let us seek, above everything, for the Holy Spirit's teaching, to show us exactly what God has established the New Covenant for, that we may honor Him by believing all that His love has prepared for us.

And if we ask for the cause of the unbelief, that prevents the fulfillment of the promise, we shall find that it is not far off. It is, in most cases, the lack of desire for the promised blessing. In all who came to Jesus on earth the intensity of their desire for the healing they needed made them ready and glad to believe in His word. Where the law has done its full work, where the actual desire to be freed from every sin is strong, and masters the heart, the promise of the New Covenant, when once really understood, it comes like bread to a famishing man. The subtle unbelief, that thinks it impossible to be kept from sinning, cuts away the power of accepting the provision of the everlasting Covenant. God's Word, "I will put My fear in their heart, that *they shall not* depart from Me"; "I will put My Spirit within you, and *ye shall keep* My judgment," is understood in some feeble sense, according to our experience, and not according to what the Word and what God means. And the soul settles down into a despair, or a self-contentment, that says it can never be otherwise, and makes true conviction for sin impossible.

Let me say to every reader who would glad to be able to believe fully all that God says: Cherish every whisper of the conscience and of the Spirit that convinces of sin. Whatever it be, a hasty temper, a sharp word, an unloving or impatient thought, anything of selfishness or self - will cherish that which condemns it in you, as part of the schooling that is to bring you to Christ and the full possession of His salvation. The New Covenant is meant to meet

the need for a power of not sinning, which the Old could not give. Come with that need; it will prepare and open the heart for all the everlasting Covenant secures for you. It will bring you to that humble and complete dependence upon God in His Omnipotence and His Faithfulness, in which He can and will work all He has promised.

And here is his chapter 8:

Entering The Covenant: With All The Heart

"And they entered into the covenant to seek the Lord God of their fathers with all their heart, and all their soul." 2 Chron. 15:12 (see 34:31, and 2 Kings 23:3).

"The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart, and with all thy soul." Deut. 30:6.

"And I will give them an heart to know Me, that I am the Lord; and they shall be My people, and I will be their God: for they shall turn to Me with their whole heart." -JER. 24:7 (see 29:13).

"I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, with My whole heart and My whole soul." -Jer. 32:40.

In the days of Asa, Hezekiah, and Josiah, we read of Israel entering into "the Covenant" with their whole heart, "to perform the words of the Covenant which are written in the book." Of Asa's day, we read: "They swore unto the Lord; and all Judah rejoiced at the oath, for they had sworn *with their whole heart*, and sought Him *with their whole desire*; and He was found of them." Wholeheartedness is the secret of entering the Covenant, and God being found by us in it. Wholeheartedness is the secret of joy in religion ---a full entrance into all the blessedness the Covenant brings. God rejoices over His people to do them good, *with His whole heart and His whole soul*: it needs, on our part, *our whole heart and our whole soul* to enter into and enjoy this joy of God in doing us good with His whole heart and His whole soul. *With what measure we mete, it shall be measured unto us again.*

If we have at all understood the teaching of God's word in regard to the New Covenant, we know what it reveals in regard to the two parties who meet in it. On God's side there is the promise to do for us and in us all that we need to serve and enjoy Him. He will rejoice in doing us good, with His whole heart. He will be our God, doing for us all that a God can do, giving Himself as God to be wholly ours. And on our side there is the prospect held out of our being able, in the power of what He engages to do, to "turn to Him with our whole heart," "to love Him with all our heart and all our strength." The first and great commandment, the only possible terms on which God can fully reveal Himself, or give Himself to His creature to enjoy, is, "Thou shalt love the Lord thy God with all thy heart." That law is unchangeable. The New Covenant comes and brings us the grace to obey, by lifting us into the love of God as the air we breathe, and enabling us, in the faith of that grace, to rise and be of good courage, and with our whole heart to yield ourselves to the God of the Covenant, and the life in His service.

Wholeheartedness in the love and the service of God! How shall I speak of it? Of its imperative necessity? It is the one unalterable condition of true communion with God, of which nothing can replace. Of its infinite reasonableness? With such a God, a very Fountain of all that is loving and lovely, of all that is good and blessed, the All-glorious God: surely there cannot for a moment be a thought of anything else being His due, or of our consenting to offer Him anything less, than the love of the whole heart. Of its unspeakable blessedness? To love Him with the whole heart, this is the only possible way of receiving His great love into our heart and rejoicing in it ---yielding oneself to that mighty love, and allowing God Himself, just as an earthly love enters into us and makes us glad, to give us the taste and the joy of the heavenliness of that love. Of its terrible lack? Yes, what shall I speak of this? Where do I find words to open the eyes and reach the heart, and show how almost universal is the lack of true wholeheartedness in the faith and love of God, in the desire to love Him with the whole heart, in the sacrifice of

everything to possess Him, to please Him, to be wholly possessed of Him? And then of the blessed certainty of its attainableness? The Covenant has provided for it. The Triune God will work it by taking possession of the heart, and dwelling there. The Blessed Mediator of the Covenant undertakes for all we have to do. His constraining love shed abroad in our hearts by the Holy Spirit can bring it and maintain it. Yes, I ask how shall I speak of all this?

Have we not spoken enough of it already in this book? Do we not need something more than words and thoughts? Is not what we need rather this ---quietly to turn to the Holy Spirit who dwells in us, and in the faith of the light and the strength our Lord gives through Him, accept and act out what God tells us of the God-given heart He has placed within us, the God-wrought wholeheartedness He works? Surely the new heart which has been given us to love God with, with God's Spirit in it, is wholly for God. Let our faith accept and rejoice in the wondrous gift, and not fear to say: I will love Thee, O Lord, with my whole heart. Just think for a moment of what it means that God has given us such a heart.

We know what God's giving means. *His giving depends on our taking.* He does not force upon us spiritual possessions. He promises, and gives, in such measure as desire and faith are ready to receive. He gives in Divine power; as faith yields itself to that power, and accepts the gift, it becomes consciously and experimentally our possession.

As spiritual gifts God's bestowings *are not recognised by sense or reason.* "Ear hath not heard, neither have entered into the heart of man, *the things which God hath prepared* for them that love Him. But God hath *revealed them unto us by His Spirit.* We have received the Spirit which is of God, that we might know the things which are freely given us of God." It is as you yield yourself to be led and taught by the Spirit, that your faith will be able, despite lack of feeling, to rejoice in the possession of the new heart, and all that is given with it.

Then, *this Divine giving is continuous.* I bestow a gift on a man; he takes it, and I never see him again. So God bestows temporal gifts on men, and they never think of Him. But spiritual gifts are only to be received and enjoyed in unceasing communication with God Himself. The new heart is not a power I have in myself, like the natural endowments of thinking or loving. No, it is only in unceasing dependence upon, in close contact with God, that the heavenly gift of a new heart can be maintained uninjured, can day by day become stronger. It is only in God's immediate presence, in unbroken direct dependence on Him, that spiritual endowments are preserved.

Then, further, *spiritual gifts can only be enjoyed by acting them out in faith.* None of the graces of the Christian life, like love, or meekness, or boldness, can be felt or known, much less strengthened, until we begin to exercise them. We must not wait to feel them, or to feel the strength for them; we must, in the obedience of the faith that they are given us, and hidden within us, practise them. Whatever we read of the new heart, and of all God has given into it in the New Covenant, must be boldly believed and carried out into action.

All this is especially true of wholeheartedness, and loving God with all our heart. You may at first be very ignorant of all it implies. God has planted the new heart in the midst of the flesh, which, with its animating principle, SELF, has to be denied, to be kept crucified, and by the Holy Spirit to be mortified. God has placed you in the midst of a world, from which, with all that is of it and its spirit, you are to come out and be entirely separate. God has given you your work in His kingdom, for which He asks all your interest, and time, and strength. In all these three respects you need wholeheartedness, to enable you to make the sacrifices that may be required. If you take the ordinary standard of Christian life around you, you will find that wholeheartedness, intense devotion to God and His service, is hardly thought of. How to make the best of both worlds, innocently to enjoy as much as possible of this present life, is the ruling principle, and, as a natural consequence, the present world secures the larger share of interest. To please self is considered legitimate, and the Christlike life of *not pleasing self* has little place. Wholeheartedness will lead you, and enable you also to accept Christ's command and sell all for the pearl of great price. Though at first afraid of what it may involve, do not hesitate to speak the word frequently in the ear of your Father: "*With my whole heart.*" You may count on the Holy Spirit to open up its meaning, to show you to what service or what sacrifice God calls you in it, to increase its power, to reveal its blessedness, to make it the very spirit of your life of devotion to your Covenant God.

And now, who is ready to enter into this New and Everlasting Covenant with his whole heart? Let each of us do it.

Begin by asking God very humbly to give you by the Spirit, who dwells in you, the vision of the heavenly life of wholehearted love and obedience, as it has actually been prepared for you in Christ. It is an existing reality, a

spiritual endowment out of the life of God which can come upon you. It is secured to you in the Covenant, and in Christ Jesus, its Surety. Ask earnestly, definitely, believingly, that God reveal this to you. Rest not till you know fully what your Father means you to be, and has provided for.

When you begin to see why the New Covenant was given, and what it promises, and how divinely certain its promises are, *offer yourself to God unreservedly to be taken up into it*. Offer, if He will take you in, to love Him with your whole heart, and to obey Him with all your strength. Hold not back, be not afraid. God has sworn to do you good with *His whole heart*: do say, do not hesitate to say, that into this Covenant, in which *He promises to cause you* to turn to Him and to love Him with your whole heart, you now with your whole heart enter. If there be any fear, just ask again believingly for a vision of the Covenant life: God swearing to do you good with His whole heart; God undertaking to make and enable you to love and obey Him with *your whole heart*. The vision of this life will make you bold to say: Into this Covenant of a wholehearted love in God and in me I do with my whole heart now enter: here will I dwell.

Let us close and part with this one thought. A redeeming God, rejoicing with His whole heart and whole soul to do us good, and to work in us all that is well-pleasing in His sight: this is the one side. Such is the God of the Covenant. Gaze upon Him. Believe Him. Worship Him. Wait upon Him, until the fire begins to burn, and your heart be drawn out with all its might to love this God. Then the other side. A redeemed soul, rejoicing with all its heart and all its soul in the love of this God, entering into the covenant of wholehearted love, and venturing, before it knows, to say to Him: "With my whole heart I do love Thee, God, my exceeding joy." Such are the children of the Covenant.

Beloved reader! Rest not till you have entered in, through the Gate Beautiful, through Christ the door, into this temple of the love, of the heart, of God.

Andrew Murray

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A whole heart comes not from just wholly making use of our natural heart or abilities. No, it's not quite so simple. First, the Lord must remove the fallen nature which is secretly taking up part of the heart, and so making it unavailable for righteous use. This removal leaves just one nature in charge: the New Man.

So, in summary, Whole-heartedness is a result of entering His Rest, and yet we need it in order to actually enter His Rest!!! We need a whole heart to obtain a whole heart!!! O help us, Lord!!!

We have been unintentionally taking the attitude that examples and "directions" to enter His Rest are just simple instructions for us to apply with our own fallen strength, when nothing could be farther from the truth! All of the events that occurred in all those testimonies were led and empowered by the Holy Spirit. The conviction that enabled the consecrations, came from Him, and the desperation that led to the ability for them to lay down their lives before Him in trust also came from Him. What then is left to boast in, except the Lord and His empowering Grace?

What is left for us to do but cry out for mercy, and trust Him for rescue for as long as it takes?

Our assumption has probably been that we are regular believers reaching out for some extraordinary state of grace, when in fact, we are actually believers burdened down by the disease of fallenness. We are reaching out to Him to heal us from this dread contagion, so that we may become regular believers according to His standard!

Consider this gem on the same paradox of total faith from “Sanctification” by A. Paget Wilkes

6. Faith

“Purifying their hearts by faith.” (Acts 15:9)

“That we might receive the promise of the Spirit through faith.” (Gal. 3:14)

When shall we be made clean? When will it be? As soon as with deep desire, convicted of our need, and impotence, enlightened as to the cause and seat of the evil, truly repentant, and with genuine abasement, we can “only believe”—there and then the blessing is ours.

The Lord Jesus never said “only believe” to a Pharisee in his self-righteousness and formalism, never to a Sadducee in his rationalism and so-called wisdom. He said it, and says it still, to the needy, penitent seeker at His feet.

“When I stand in unbelief,” said Fletcher of Madeley, “I am like a drop of muddy water dried up in the sun of temptation, but when I *do* believe and close in with Christ I am like that same drop of water on the boundless ocean of Light, Life, Liberty, Power and Love.”

Yes, you say—“I know whom to believe, but what and how is my difficulty”.

Well, first the “how” of faith. We believe God through His promise and His word; don’t let us try any other way! Rest in the written word. Take hold of some definite explicit statement of the Lord; they abound throughout the precious volume—“Thus saith the Lord.” The Lord hath spoken; don’t grieve the Spirit by putting the statement down to Paul or Peter or John. The apostles were not the authors of these exceeding great and precious promises. They are the very words of God Himself. That is how to believe HIM.

But you ask, on what exactly is my faith to rest in the matter of so great an experience as this?

The hand of faith must have some explicit thing to grasp and lay hold upon. Yes, thank God, it must, and has—The BLOOD of the LAMB—The CROSS OF CALVARY—The WOUNDS and STRIPES OF JESUS.

“They made their robes white in the Blood of the Lamb.” Then why not you? The “old man was crucified with Christ, that the body of sin might be destroyed.” Then why not yours? “Healed by His stripes.” Then what hinders you?

The blood of Jesus is the price paid for the gift of a purified heart. That price He paid is ample, yea, more than enough. Then why not in faith bring it with all boldness and claim the purchase of His blood? **No more tears, no consecrations, no vows, no fastings, or earnest endeavour, no struggles or good intentions will bring the Comforter to your soul.** He responds to one thing, and one thing only—a bold, unswerving, unflinching faith in the sacrifice of Calvary. Dare to believe that all you have already confessed so passionately *is* nailed to the Cross; or, if you prefer it, that the Blood *does* just now *make* your heart clean; or, if the Spirit has led you thus, that at this very moment the efficacy of His stripes and open wounds *does* make you “sound” as well as “safe.” (*pure as well as pardoned*) And like the woman of old, you, too, shall be made perfectly healed from the plague of your heart.

Faith must rest somewhere. When the assaults of the devil and the storms of unbelief sweep over your soul, there is but one foundation that will stand the strain. Faith even in God’s truth, mere generalities about His love and promise will avail us not; seeking to believe in His abiding presence, because we are consecrated or engaged in earnest endeavour; mere feelings or philosophising; none of these things will enable us to withstand the onslaughts of the devil.

I am crucified with Christ, therefore I abide in Him: my union with Him rests upon His death. He has cleansed me by His blood, therefore I abide within Him. Here is faith’s solid mighty resting place.

Will you not look up in the face of God and say, “here I am Lord, I have confessed all my impotence, my idolatry, my infidelity to Thee, I have told Thee I cannot follow Thee; I see all sorts of difficulties cropping up, I see scorn and criticism awaiting me; I am so utterly impotent: I cannot do anything and confess it all to Thee, but Thou has

promised to give a pure heart to those that ask, to rebels also, if only they hunger and thirst after Thee. Lord, my only plea is the blood of Jesus.” He may keep you waiting a little time, but He will come, He has never yet denied the humble soul, never. If He has not come to you yet, there is only one of two reasons—either you have not humbled yourself under the mighty hand of God, or you are not believing.

7. The Trial of Faith

“*The trying of your faith worketh patience...*” (James 1:3)

We cannot repeat it too often—the blessing of which we are speaking is by faith and faith alone—that all the glory may be God’s.

And yet before closing I want to speak of one thing more—the testing of faith. May I ask you when you get alone to read over very carefully 1 Peter 5:6-11: “Humble yourself under the mighty hand of God.”

“Casting all your anxiety upon Him.”

“The devil ... whom resist stedfast in the faith.”

These are three simple conditions on our part and then we read, “The God of all grace, AFTER THAT YE HAVE SUFFERED A LITTLE WHILE make you perfect, stablish, strengthen, settle you.”

Take note of the words printed in capitals. If the little seed freshly sown could speak, it would say beneath the cold dark clods of earth, “Suffering a little while.” It is not otherwise with the seed of faith. (Luke 17:5.) When you have definitely trusted and seem in utter darkness, say “A little while” and “He shall come”—begin to praise by faith; stop praying, for there comes a time when prayer is positive sin, because it is nothing more than the expression of unbelief. Praise then should and must take its place. Praise to God and testimony to men, of what you *believe* that God *has* done in your soul. When the testing of your faith has done its work, the Holy Ghost will make real all that you have trusted Him for.

The Lord says to us once more, “Only believe.” If you will obey Him and do what He bids, you soon will say to all around, “Faith triumphant, faith triumphant, knowing not defeat or fear”—and in your own soul you will know that the very God of Peace Himself does sanctify you wholly and preserve you blameless, spirit, soul and body unto the coming of the Lord Jesus, and you will praise Him throughout eternity that He who has called you, has been faithful and *has* done it for you—even for you.

Amen and Amen.

May His Great Grace now wholly accept your needy heart into His...

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