

we should make use of the fittest tools for it. And we trust, that what has been said may serve in some degree, for the practical guidance of those who would like to reach the great moral achievement of our text - but feel that the tendencies and desires of Nature are too strong for them. **We know of no other way by which to keep the love of the world out of our heart, than to keep in our hearts the love of God - and no other way by which to keep our hearts in the love of God, than building ourselves up on our most holy faith.** That denial of the world which is not possible to him that dissents from the Gospel testimony, is possible even as all things are possible, to him that believeth. **To try this without faith, is to work without the right tool of the right instrument. But faith worketh by love; and the way of expelling from the heart the love which transgresseth the law, is to admit into its receptacles the love which fulleth the law.**

Excerpts from

“The Expulsive Power of a New Affection”

by Thomas Chalmers

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It is not enough, then, that we dissipate the charm, by a moral, and eloquent, and affecting exposure of its illusiveness. We must address to the eye of his mind another object, with a charm powerful enough to dispossess the first of its influences, and to engage him in some other prosecution as full of interest, and hope, and congenial activity, as the former...

It is seldom that any of our tastes are made to disappear by a mere process of natural extinction. At least, it is very seldom, that this is done through the instrumentality of reasoning. It may be done by excessive pampering - but it is almost never done by the mere force of mental determination. But what cannot be destroyed, may be dispossessed and one taste may be made to give way to another, and to lose its power entirely as the reigning affection of the mind. It is thus, that the boy ceases, at length, to be the slave of his appetite, but it is because a manlier taste has now brought it into subordination - and that the youth ceases to idolize pleasure, but it is because the idol of wealth has become the stronger and gotten the ascendancy and that even the love of money ceases to have the mastery over the heart of many a thriving citizen, but it is because drawn into, the whirl of city politics, another affection has been wrought into his moral system, and he is now lorded over by the love of power. There is not one of these transformations in which the heart is left without an object. Its desire for one particular object may be conquered; but as to its desire for having some one object or other, this is unconquerable...

The love of the world cannot be expunged by a mere demonstration of the world's worthlessness. But may it not be supplanted by the love of that which is more worthy than itself? The heart cannot be prevailed upon to part with the world, by a simple act of resignation. But may not the heart be prevailed upon to admit into its preference another, who shall subordinate the world, and bring it down from its wonted ascendancy?...

This, we trust, will explain the operation of that charm which accompanies the effectual preaching of the gospel. The love of God and the love of the world, are two affections, not merely in a state of rivalry, but in a state of enmity - and that so irreconcilable, that they cannot dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it; and thus reduce itself to a wilderness. The heart is not so constituted; and **the only way to dispossess it of an old affection, is by the expulsive power of a new one.** Nothing can exceed the magnitude of the required change in a man's character - when bidden as he is in the New Testament, to love not the world; no, nor any of the things that are in the world for this so comprehends all that is dear to him in existence, as to be equivalent to a command of self-annihilation.

But the same revelation, which dictates so mighty an obedience, places within our reach as mighty an instrument of obedience. It brings for admittance to the very door of our heart, an affection which once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world, it places before the eye of the mind Him who made the world and with this peculiarity, which is all its own - that in the Gospel do we so behold God, as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners and where our desire after Him is not chilled into apathy, by that barrier of human guilt, which intercepts every approach that is not made to Him through the appointed Mediator. It is the bringing in of this better hope, whereby we draw nigh unto God - and to live without hope, is to live without God; and if the heart be without God, the world will then have all the

ascendancy. It is God apprehended by the believer as God in Christ, who alone can dispossess it from this ascendancy. **It is when He stands dismantled of the terrors which belong to Him as an offended lawgiver and when we are enabled by faith, which is His own gift, to see His glory in the face of Jesus Christ, and to hear His beseeching voice, as it protests good will to men, and entreats the return of all who will to a full pardon and a gracious acceptance of it is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerated bosom.** It is when released from the spirit of bondage with which love cannot dwell, and when admitted into the number of God's children through the faith that is in Christ Jesus, the spirit of adoption is poured upon us - it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application."

Salvation by grace - salvation by free grace - salvation not of works, but according to the mercy of God - salvation on such a footing is not more indispensable to the deliverance of our persons from the hand of justice, than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred or fragment of legality with the Gospel, and we raise a topic of distrust between man and God. We take away from the power of the Gospel to melt and to conciliate. For this purpose, the freer it is, the better it is. That very peculiarity which so many dread as the germ of antinomianism, is, in fact, the germ of a new spirit, and a new inclination against it. Along with the light of a free Gospel, does there enter the love of the Gospel, which, in proportion as we impair the freeness, we are sure to chase away. **And never does the sinner find within himself so mighty a moral transformation, as when under the belief that he is saved by grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness.** To do any work in the best manner,