

Walking in the World System:
Biblical Instructions for the Church's
Life and Witness Among the Unsaved
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Introduction:

The church has many instructions about how we are supposed to function within the body of Christ. The New Testament epistles to the church are primarily focused on how we are supposed to treat one another as believers. However, Scripture does not leave us without instruction about how we are supposed to interact with the lost world around us. What does Scripture tell the church to focus on in regards to their life in the world system? Many churches today put verbal evangelism as the main focus of their behavior among the lost. However, you will actually have a hard time finding any direct commands to go out and evangelize the lost within the epistles to the church. This paper will point out the things that Scripture actually emphasizes over and over again about how the church is supposed to behave among the lost. Our conduct within the world system is an important aspect of our Christian walk, and we ought to know what God actually expects of us in this area.

The Importance To Believers:

The world system is actually where most of us spend a majority of our time. Many people spend 40+ hours at work. Many people spend around 20 hours on things like transportation, errands, shopping, and household tasks. Many people might spend 20 hours on hobbies, entertainment, and relaxation time. However, most Christians probably only spend 2-5 hours with the church. This is not necessarily wrong, but it highlights the reality that our conduct in the world system is a large part of our lives as believers. Therefore, it is important for believers to know what God expects of them in regards to the world system.

Defining The World System:

The world system is the present order and course of human society, characterized by the values and priorities of fallen humanity and operating under the influence of Satan, which stands in opposition to God's authority and purposes. This definition does not mean that everything within the world system is inherently sinful. The world system includes things like government, business, education, technology, entertainment, culture, and customs. These things are not inherently sinful, and every believer is involved in these things. However, the world system is generally opposed to God as it is under the direction and influence of Satan. The world system is generally characterized by opposition to God, values contrary to God's will, human wisdom, and Satan's influence.

Greek Words:

- **κόσμος**: the created order or the world in which humanity lives
- **αἰών**: a period of time or the prevailing character of an age
- **οἰκουμένη**: the inhabited world (emphasis on geography, population, or politics)
- **γῆ**: the physical world

The two Greek words that are particularly relevant to this study are **κόσμος** and **αἰών**. κόσμος is the most frequently used of these two words. It is used 187 times, and it is almost always translated “world.” This is the most important word for our study. κόσμος can refer to the created world, but it can also specifically refer to the organized society of humanity. The κόσμος is not inherently evil. Context determines whether it means creation, humanity, society, or the rebellious moral order. This word is the word that we see most often referring to what we would consider the “world system.” αἰών is used 128 times, and it is most often translated “ever,” but it also frequently translated “world.” This word is the second most important word for our study. αἰών does not emphasize the world as an organized society, but rather it emphasizes a period of time or the prevailing character of an age. Sometimes this word is just referring to a period of time, and those usages are not as relevant to our study. This word is sometimes used to refer to the prevailing pattern of a particular age, and those usages are more relevant to our study of the world system. Therefore, what we call the “world system” is not represented by a single Greek word, but rather it is represented by a combination of words and teachings throughout Scripture. κόσμος gives us the concept of an organized human world/society. αἰών gives us the concept of a prevailing course/character of a particular age. The biblical concepts of Satan’s influence, sinful human values, and rebellion against God also all contribute to our understanding of the world system.

The other two Greek words are less relevant to this study. οἰκουμένη refers to the inhabited world. This word is only used 15 times, and it almost always is translated “world.” Sometimes this word is used to refer to the “world” of the Roman Empire. Therefore, this word can refer to the government/political aspect of the world system, but it does not typically refer to the world system specifically. This means that this word has some relevance to our study, but it is less relevant than κόσμος and αἰών. γῆ is probably the least relevant word to our study. This word is used 252 times, but it is most often translated “earth.” It typically refers to the physical earth/land. Generally, this word is not referring to the world system. Therefore, these words and concepts will not be central to this study.

Believers are in the world, but not of it:

The world hates believers because they are not of the world. John 15:18-21 says, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me.” The word for “world” in these verses is κόσμος. Therefore, these verses refer to the organized society of humanity. Jesus makes it clear to the disciples that the world would love them if they were of the world. However, the world hates them because they are not of the world. Believers do not derive their life, identity, or governing values from the world system. Therefore, the world hates believers.

Believers must be in the world. John 17:14-15 says, “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” Jesus did not ask for His disciples to be taken out of the world, but rather He asked the Father to protect them from the evil of the world. Believers must be in the world system, and they must be among people with world system values. I Corinthians 5:9-10 says, “I wrote unto

you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.” It would be impossible for believers to separate from lost people. Believers must interact with the world system because they are in the world system. Victory in the world system does not require physical separation from the world system.

Believers are strangers and pilgrims in this world. I Peter 2:11 says, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” This means that the world is not our true home. Our true home is in the presence of God. Therefore, we should not attach ourselves too much to the things of this world. We should live for the things that have eternal value. We are in the world, but we are not of it. Our priorities, conduct, and speech should reflect this truth that we are strangers and pilgrims in this world.

How believers should conduct themselves before unbelievers:

The majority of instruction about how believers interact with unbelievers and the world system has to do with their conduct. There is an emphasis on believers having honest and righteous character among the unsaved. Titus 2:11-13 summarizes this idea well. It says, “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, **we should live soberly, righteously, and godly, in this present world**; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” This idea of righteous and honest character in the midst of the prevailing character of the age is a repeated concept throughout the New Testament. I Thessalonians 4:12 says, “That ye may walk honestly toward them that are without.” I Peter 2:12 says, “Having your conversation honest among the Gentiles.” Believers ought to be characterized by honesty, righteousness, and integrity. This consistent type of behavior will stand in contrast to the prevailing character of the world system. Scripture teaches believers how to conduct themselves in the areas of work, government, persecution, separation, church, and testimony.

Conduct at work:

Scripture gives directions to believers about the type of workers they ought to be in their workplace. Ephesians 6:5-9 says, “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.” This passage highlights the importance of doing all your work as unto Christ. Believers can be living in God’s will in their workplace. They are able to do that by doing their work as if they were doing it unto Christ. This means that a believer’s work, even in a secular workplace, should be of the highest quality. Christians should be the best type of employees in the world. This also applies to Christian employers. Christian employers should treat their employees with respect and fairness. Christian employers should be the best type of employers to work under. Colossians 3:22-25 repeats these same instructions to believers. I Peter 2:18 says, “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.” This verse makes it clear that employees should work hard even if they have a wicked employer. I Thessalonians 4:11-12 says, “And that ye study to be quiet, and to do your own business, and to work with your own

hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.” Believers should have a good work ethic, and they should be able to provide for their own needs. This idea is repeated again in II Thessalonians 3:10-12, which says, “For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.” Believers ought to avoid disorderly behavior and keep themselves busy with work. Believers should work hard to provide for the needs of their own. The workplace is where believers spent a lot of their time, and they should live out their Christian beliefs and values in the workplace. Believers who are poor employees or employers hurt the testimony of the church. Believers should do all their work as unto Christ, and this should motivate believers to perform the highest quality of work. This is an important aspect of the church’s testimony and witness among the unsaved.

Conduct in relation to the government:

Scripture gives believers instruction about how they ought to behave in relation to the government. Believers should be the best type of citizens. Romans 13:1-7 talks about how believers should submit to governing authorities. Romans 13:1 says, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” Believers are supposed to submit to the authority of the government. Titus 3:1 says, “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.” I Peter 2:13-14 says, “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.” I Peter 2:17 goes even further and says, “Honour all men. Love the brotherhood. Fear God. Honour the king.” Believers should submit and honor the human authorities that God has placed over them. This requires believers to have faith in the power and judgment of God. God is able to hold governing authorities accountable for their decisions. The responsibility of believers is to submit to the governing authorities, and to trust that no one has authority apart from God giving it to them. Romans 13:7-8 says, “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” This means that submission to human government includes paying taxes. Believers should always pay their taxes, and they should not be behind on any of their payments. Believers should be free to do things out of love rather than obligation, and this is only possible if they are being financially responsible with their taxes, payments, and bills. Believers should also be praying for their government leaders. I Timothy 2:1-4 says, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.” Believers should be praying for all men, and especially for those that have positions of authority. These prayers involve praying for their salvation. These prayers also are for the purpose of believers being able to live a godly and honest life within their society. Believers should be the best type of citizens, and this is an important part of the church’s testimony and witness among the unsaved.

Conduct in response to persecution:

Scripture also gives believers instructions about how they ought to behave when they are persecuted by the world. We have already identified the reality that the world will hate Christians. This hatred will lead to persecution. Scripture instructs believers to respond to this persecution in a certain way. I Peter 2:19-21 says, “For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” We are called to take persecution and suffering patiently. I Peter 3:13-14 says, “And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled.” We ought to count it as a blessing to suffer for doing right. We do not have to live in fear or anxiety. We can be at peace even when we are suffering wrongfully, and this will stand in contrast to the character of the world system. I Peter 4:12-16 says, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.” Believers should not be surprised when they suffer or are persecuted. Believers should actually have exceeding joy even in the midst of suffering and persecution. Believers can bring glory to God in a unique way when they respond to suffering and persecution with the character of Christ. Responding to persecution with the joy and peace of Jesus will stand in sharp contrast to the character of the world system. Therefore, suffering and persecution are actually important opportunities for believers to be a witness in the world system. How believers respond to suffering and persecution is an important part of the church’s testimony and witness among the unsaved.

Conduct separated from the world:

Scripture also tells believers to separate themselves from the world system in certain ways. Believers cannot physically remove themselves out of the world system, but they should separate themselves from certain attitudes and actions that are characteristic of the world system. Romans 12:2 says, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” This verse tells us to not be conformed to the character of the present age. We should not just fashion ourselves to fit in with the prevailing character of the age. We should be changed by the renewal that is in our mind. We have been made new, and that should change our attitudes and actions. Ephesians 5:11 says, “And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.” Believers should not take part in the unfruitful works of darkness. Believers do not have to separate from sinners, but they should separate themselves from partaking in sin with them. Philippians 3:17-19 says, “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind

earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” Believers should not follow those who are focused on the things here on earth. Our citizenship is in heaven, and therefore that should be where our focus is placed. Colossians 2:8 says, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Believers should not fall captive to the philosophy and deceit of the world system. Believers need to stay rooted in Christ. Colossians 3:1-2 says, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” Believers are not supposed to set their minds on the things on the earth. Believer should not allow the things of this earth to distract them from their real home and their eternal purpose. James 1:27 says, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Believers should care for those in affliction, while also keeping themselves unspotted from the world. Believers should not be characterized by the character of organized human society. James 4:4 says, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” This friendship is *φιλία*, which is a friend type of love. Believers should not have love, fondness, or affection for the world system. The world system has the hearts of many believers, and it distracts them from their position in Christ. If you are aligned with the values of this world system, then you are in opposition to God. I John 2:15-17 says, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” The word for love in these verses is *ἀγαπάω*. This is the type of love that Jesus has for us. This is the type of love that we should have for one another. This is the type of love that we should not have for the world system or for the things in the world system. To love the world or the things in the world is to not love the Father or the things of the Father. The values of the world system and the values of the Father stand in sharp contrast to one another. Believers should separate themselves from the lust of the flesh, the lust of the eyes, and the pride of life. The *κόσμος* will all pass away one day, and therefore we should live for the eternal will of God. Believers have the knowledge that there is something far more important than just the here and now. Believers ought to take this knowledge and direct their love toward that which is of eternal value. Believers should separate themselves from the world system in these ways, and this is an important part of the church’s testimony and witness among the unsaved.

Conduct in the church:

Scripture points to the fact that a believer’s conduct before the unsaved also includes his conduct within the church. John 13:34-35 says, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” The identifying mark of believers is supposed to be that they love one another. The world should be able to observe the fact that the people within the church show sacrificial love for each other. This type of love stands in sharp contrast to how fallen humans typically treat each other. People typically act in a way that is best for their own self-interest. However, believers should love one another to the point that it costs them something. This is a powerful testimony to any lost person that may be observing.

Loving the brethren is an essential aspect of the church's testimony and witness among the unsaved.

Conduct that shines:

Believers are able to shine as lights in the world through their conduct. Philippians 2:14-15 says, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Believers should do everything with a good attitude and without complaining. Believers should not be characterized by complaining or excuses. Believers should also be known as blameless. They should have such righteous character that no accusation against them has an merit behind it. They should be innocent and harmless. This type of conduct and character will stand in sharp contrast to the crooked and perverse generation that believers live in. This is what allows believers to shine as lights in the κόσμος. The more our character and conduct are in line with the character of Jesus Christ, then the more we will shine as lights in the world.

How believers should speak to unbelievers:

The majority of instructions to New Testament believers about their interaction with the lost has to do with their character and conduct. However, there are also instructions to believers about how and when they should speak to unbelievers about the hope they possess in Jesus Christ. The proclamation of the Gospel is an important part of how lost people get saved. Romans 10:13-15 says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" These verses are in the context of Paul's desire for Israel to be saved and Israel's rejection of the Gospel. While these verses are in the context of God's dealings with Israel, the principle of needing to hear something in order to believe it is true of the Gospel as a whole. All of us that are saved today are saved because we believed the facts of the Gospel. The facts of the Gospel are clearly laid out in I Corinthians 15:3-4, which says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." We were only able to believe the facts of the Gospel because they were presented to us in some way. Therefore, proclamation of the Gospel is an aspect of how believers should speak to unbelievers. Romans 10:13-15 does not contain an imperative, but the questions are assuming that proclamation of the Gospel is an essential aspect of the lost being saved. Those with the spiritual gift of evangelism are usually the most involved in this aspect of interaction with the lost. Paul also told Timothy to do the work of an evangelist. Every believer should be ready and able to share the Gospel with a lost person. However, this is not something that every believer is expected to be involved in every time they interact with the lost. The expectations for all believers that we will look at in this study do require believers to always be ready to speak to a lost person about the hope they have because of the Gospel.

Speaking with grace:

Believers should speak to the lost with grace. Colossians 4:5-6 says, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace,

seasoned with salt, that ye may know how ye ought to answer every man.” These verses clearly connect a believer’s conduct with their speech. Believers ought to walk with wisdom when they are interacting with the lost. Believers should show grace and love to one another when they misstep. However, we should not expect the world to show the same grace and love. Therefore, we should be extra careful with how we order our lives when we are interacting with lost. Our conduct should support our testimony and witness. We ought to buy up the opportunities with the time that is available to us. Our speech should be characterized by grace. This means that our speech should be gracious, joyful, delightful, lovely, and sweet. This type of speech will stand in contrast to the prevailing character of the world system. The speech of believers should always be characterized by this grace when interacting with other believers and with the lost. It is out of the abundance of the heart that the mouth speaks. Therefore, this type of speech is only possible if it is first what is in the heart. Our hearts should be filled with grace, and then our words should reflect that. Man is not able to bridle his tongue in his own strength. Only those under the control of the Spirit can exercise consistent control over their tongues. Therefore, this area of speech is an area that there should be clear contrast between a saved man and a lost man. Believers should also have speech that is seasoned with salt. This means that it not only matters what believers say to the lost, but it also matters how they say it. The speech of believers ought to attract lost people to the truth. Believers should speak the truth to the lost, but they also should speak the truth in a way that is tasteful. Every believer is expected to be able to respond to a lost person in a wise, gracious, and tasteful way. This passage does not put an emphasis on the exact content of the speech, but rather it puts an emphasis on the way in which the content is delivered. This content could often be the Gospel, but whenever you are interacting with the lost your speech should always be characterized by wisdom, graciousness, and tastefulness.

Speaking about hope:

Believers should speak to the lost about their hope. I Peter 3:14-16 says, “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.” I Peter 3:15 is the verse that tells us about how we should speak to the lost, but the context of suffering is important for our understanding of this verse. Suffering and persecution provide some of the best opportunities for the church to be a witness to the lost. Over the course of church history, the church has often grown the most when it faced suffering and persecution. This is not a coincidence. Choosing to joyfully suffer for doing the right thing stands in sharp contrast to the philosophy of the world system. Rejoicing in a situation that most people would fret over stands out as unique and different to the world system. This will cause people to question why you are doing what you are doing. This turns into one of the best opportunities for any believer to share the Gospel. This verse also points us to the clear connection between the heart and the mouth. Believers must sanctify the Lord God in their hearts. The Lord must be in His proper place in the hearts of every believer. Our hearts should belong to the Lord rather than the world or the things in the world. This is the foundation for right speech towards the lost. Right speech must start with a right heart. Believers then are supposed to be ready always to give an answer to every man that asketh you a reason of the hope that is in you. How can you have joy, peace, and hope in the midst of suffering and persecution? The answer to that question is the Gospel. The Gospel has provided us new life in Christ, and

we are now able to display the fruit of the Spirit. Our hope is rooted in Jesus Christ. We have confidence about our identity and destiny because of our relationship with Jesus Christ. This is what believers should tell the lost when they ask them about the hope that they possess. However, believers must be living out their position in Christ in order for these types of opportunities to even arise. These opportunities are far more seldom if there is nothing unique about our lives. If our lives do not stand out as different than the character of the world system, then these types of questions will probably not be asked of us. Therefore, righteous character and conduct are clearly an essential aspect of New Testament evangelism. Scripture actually puts the emphasis on a believer's character and conduct when interacting with the lost. This righteous character and conduct strengthens the testimony and witness of the church among the unsaved. This response to the questions of the world is also supposed to be given with meekness and fear. We should speak with humility, and not with arrogance. We should glorify Jesus Christ rather than ourselves. We should speak with respect, and not with disrespect. Believers are not just told what to speak about, but they are also told in what manner they should speak. The content of our speech to the lost is important, but the manner of speech is also important. Believers should always be ready to speak about the hope they possess in Christ. Believers should be confident about why they are doing what they are doing. Every believer should be able to share the Gospel and their testimony as God gives them opportunity. Believers speaking to lost about their hope is an important aspect of the church's testimony and witness among the unsaved.

Conclusion:

This study has referenced many passages of Scripture that talk about how believers should walk in the world system. Scripture puts the emphasis on character and conduct when it comes to the church's testimony and witness among the unsaved. This is different than the way that New Testament evangelism is often presented. Someone could knock on every door in their town, preach from street corners, and hand out tracts everywhere that they go, and still totally miss God's expectations for their conduct among the unsaved. Are you living a life of righteousness, honesty, and integrity? Are you the best type of worker? Do you submit to and honor the government? Do you respond to suffering and persecution with joy? Do you separate from the sinful character of the world system? Do you love the brethren? Do you shine as a light in your generation? Do you speak with wisdom, graciousness, and tastefulness? Do you speak about the hope you possess in Christ? Do you speak with humility and respect? This is the type of character and conduct that God expects of us as believers. This requires a life that has truly be changed by the power of the Gospel. Anyone can try to sell something for door to door, but only believers can consistently live out this type of life. Only someone that has a totally separate identify from the world system can live out this type of character. We are all walking in the world system every day, but are we walking how God desires for us to walk? How we walk in the world system every day is a key aspect of the church's testimony and witness among the unsaved. Walk with honesty and integrity. Be ready to speak when God gives you opportunity. Trust God's plan for how we should walk in the world system.