

Worldliness: Your Deadly Enemy

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[0 : 00] Now I must preface this this morning where this is going to sound a lot like a sermon that I've not done that long ago but it's entirely different. It's entirely fresh but it's the same subject because I think it's a subject that bears repeating.

! A subject that bears us looking at again and again and being moved by it. Your deadly enemy. Your deadly enemy.

What is it? Worldliness. Worldliness. I want to address this important subject again because it's important and we need to underline it. We need to be alerted.

Child of God, this enemy is against you. It is your deadly enemy. It is your committed foe. The Bible is clear and we see these words in 1 John 2.

You might want to turn to follow this here. 1 John 2, love not the world. This is 1 John 2, 15 through 17. John says, love not the world, neither the things that are in the world.

[1 : 05] 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 forever. Friends, the word tells us of the world, the world system. Really, as God's people, we are living in a hostile world. Can you say amen to that?

This world is hostile to you that believe. It's a Bible Christianity. And it's founded upon a corrupt value system. When they say values, it's kind of different.

It's like when they call abortion health care. The values of the world are contrary to the values of the word. Satan is the spirit who's actively at work.

[2 : 17] It says in the children of disobedience. Satan's world system reaches right across this whole planet in every dimension you could think of.

In business, in government, in politics, in religion, in education, entertainment. The kingdoms of this world. The organizations of this world.

Holus bolus, it's in his hands. The whole world is in his hands. As in, it lies in the hands of Satan. At this time, in this temporary time, it's in his jurisdiction.

The culture of this world is defiant against God. It's anti-God. The way of life of the world, by and large, is hateful towards God.

And the godless focus of this culture is against him. Earthly so-called values are such that they accommodate sin. And if only we can take a step back.

[3 : 25] When we look upon the world's media and marketplace of this world. The evil tide of worldliness floods all around us. And friends, our children are potentially raised in this warped world and its values.

And in these so-called institutions of learning. It's interesting how the word of God specifically tells us, learn not the way of the heathen.

Learn not the way of the world. Institutions of learning. We know there's good and bad. I've worked in some. I've learnt in some.

You know, there's good people in faith. And in other institutions, schools and such. But we know that, by and large, the curriculum that they set can be contrary to God.

And we've got to be alert to that, people. Amen? It says, learn not the way of the heathen. And so worldliness, it can impact our homes, our families. Friends, worldliness can fill our hearts and minds without us even being aware of it.

[4 : 36] And those of our children. Pray for them. And friends, worldliness, it's overtaking even churches. Surely not. Julie and I were watching some little video, an expose.

And there was a church pictured. And it was like a rock concert. It's just a disco. And that was worship. That's worship now. Friends, worldliness.

Worldliness is dead in churches. It's dead in them. They think they're alive with all the hoo-ha and the razzmatazz. But they're as dead as a dodo. Because they've become worldly. They've lost their cutting edge. There's a blurring of the lines. Yeah, they've lost that cutting edge. The sword of the spirit. It's missing. They've lost the fire. Now they've got a false fire. And compromise abounds. It's weakened the church. And many are wayward in their walk as a result. Well, they give up.

[5 : 45] That's church. I'll just as well go to the nightclub and the bar. Friends, we must return to the old paths. To truly seek after God.

To get the heart. The zeal. The fire again. To re-fire. To regain what we've lost. Worldliness. It's a danger for us. It's a danger for us. And the word tells us, love not the world. It bears repeating. And consideration. Earnest consideration. Because worldliness is a trap. It's like a deceptive web that ensnares and entangles and entraps. You could think of it as being alike to a swampy bog and sinking sand. Sometimes hard to extricate ourselves.

[6 : 44] It's like this magnet that draws and draws ever closer. Worldliness. What is it? What is worldliness? It's when we become like the world.

1 John 5.19 it says that the whole world lies under this domain. This dominion. Of this wicked one. It's under his sway. It's in his grip. For now. Temporarily. And 1 John 5.19 says that the whole world lies.

In wickedness. We're talking about the world. It can attract. With power. With riches. With possessions. With persuasion. With charm. And amusements. It's fun. It's like someone was telling me lately of one. I like my sin too much. I like it. The devil wants you to like it.

[7 : 46] To be held. In. His grip. And not be truly set free. People yearn after worldly honors.

Worldly esteem. Prestige. Pleasure. It's no matter to them if it means a carelessness towards God. And truth. People love the world.

It's got an attraction. They conform to its fashions and fads. Its principles. John says love the world. To love the world.

Is to chase after worldly things. And make them our goal. Such that we're obsessed with that. The text tells us the three chords here. Of three chords.

The lust of the flesh. The lust of the eyes. And the pride of life. Every sin. Is here. Think of envy. Of adultery. Of pride. Of lying.

[8 : 45] Of selfishness. You name it. Whatever your sin. It's here. In this verse. It springs from these three roots. It is the world. And the things.

Of the world. Beware of it. John says love not the world. It's like how Satan sent to Eve. Way back in the garden. Yes. Genesis three. After those two chapters. Chapter three. Bang. It's all over. For planet earth.

The fallen world. She saw the forbidden fruit. She saw the forbidden fruit. She says it's good for food. Wow. That looks tasty. Oh. I wouldn't mind a chomp of that.

It was an appeal to the lust of the flesh. And then it was pleasant to the eyes. It appealed to the lust of the eyes. And then it says it was desirable.

[9 : 43] She desired it. Desirable to make one wise. So it appealed to her boastful pride. The pride of life. So all three were there. In the garden. At the tree.

As Satan tempted Eve. She saw it. She wanted it. She thought it would make. Her wise. Proudful. It's like how our Lord was tempted in Luke 4. Where the devil came to Satan. He urged him. To turn the stones into bread. There was the lust of the flesh.

Oh. Forty days. A bit of bread would be nice about now. He was tempted with the lust of the flesh. And then the Satan showed him all the kingdoms of the world.

And all the glory of it. And he saw it. And appealed to the lust of the eyes. And then the devil encouraged the Lord to jump from the pinnacle of the temple. It could have been a source of pride.

[10 : 42] For such a miracle to be effected. And so we see these three aspects as a common thread. But John tells us these three aspects are all that is in the world.

The lust of the flesh. The lust of the eyes. The pride of life. Look at these three briefly. Lusts that are craving to control you. The lust of the flesh.

Friends, the lust of the flesh is those fleshly appetites. Those sensual desires. Those selfish desires. Those evil passions and cravings. And carnal ways. Now the unconverted loves fleshly things. He hankers after the honors of the world. The pleasures. The profit. The sensuality of the world. The lust of the flesh. The lust of the eyes. That which gratifies the sight. That which we want to feast our eyes upon. And focus upon. Not on a heavenly perspective.

[11 : 38] But we look down at the things around about. Whether it be gambling. Greed. Stealing. Immorality. Adultery.

Eyes feast on these things. We can get distracted by the useless things. By the unworthy things. By the vanities of this world. Friends. Guard your eyes. We can miss out. By focus upon earth. On that which is heavenly. And godly. And then there's the pride of life. Oh. I'm so good. We must guard against this. Mustn't we? The pride. That is our enemy. It's the exalting of self. It's the elevation of self. Really it's rebellion against God. Who should have the glory. The world is driven by the sin of pride. The desire for praise. For fame. And worldliness can make people boastful and vain.

[12 : 38] Arrogant. God calls us rather to true humility. To humble ourselves. Then he shall lift us up. Worldliness.

Think of it this morning. Think of it. Am I worldly? Choose your love says John. He says if any man loves the world. The love of the father is not in him. We must choose one or the other. The love of the world or the love of the father. The love of the father means his love. The love towards the father. Generated by the father's love to us. Our love for God is generated by his love for us. It tells us in 1 John 4. We love him because he first loved us. And friends when we think of it. Loving the world is opposite to loving the father. Friendship with the world is hatred against God. John says love not the world.

[13 : 39] We love the world when we absorb its values. Who is the God of this world? Satan. Satan. He is the God of this world.

One of his names. The ungodly world is godless. It's against God. And I urge you friends this morning. You cannot love God and the world at the same time. Do you love God? I urge you believer. Take that stand. Take that stand. Make that decision to love God. To love him. To have that love overwhelm and push out other loves that are unworthy of him. To be worldly is to think like the unregenerate. The lost all around us. To be worldly is to think like them. To think like those who know not the saviour.

[14 : 42] Those who will act with pride, with self-will, with scarcely a thought for God. That is to be worldly. Instead of living to please God, the worldly thinking patterns consume them to conform.

Friends, we ought not to be full. Paul urges the believers in Romans 12. He says, There's much warning here in the word. To guard ourselves against worldliness. Because friends, I am subject to it. We all can. How our thinking influenced. Our actions, our conversation, our use of resources. How we raise up our children. We can be just like the world who knows him not. John cries out still to us. In this same world, love not the world. Loving the world means falling into line with the world's priorities.

[16 : 16] The world's philosophies. That devotion that they obsess. Of their unthinking and vain folly. Loving the world is adopting the culture of the world.

Now we can be just like the world. We profess Christ. But we think just like the world. We watch the same TV programs. We raise our families just like the world does. We chase after pleasure just like the world does. We dress just like the world. We talk just like the world. What fills our mind, our motives. Oftentimes, let's be honest, it's the world. It's your deadly enemy. John says love not. Love not the world. Friends, I urge you today. Are we so minded over things of earth? That the things of heaven are displaced? That there's scarcely a place for them? Our spiritual health is neglected. Such that we're very poor.

[17 : 18] We might be consumed and obsessed with material things. Acting just like the lost world. Many scenes have so much of earth, yet so little of heaven.

What of the things of God? Friends, rather give yourself to Christ. Rather be transformed by the renewing of your mind.

Let God fill your mind, your thoughts, your affections. Set always those things, that affection on things above. The eternal glory is the very kingdom of God.

You know, a couple of mates of mine, as we went witnessing yesterday, we met with a widow, and grieving the loss of her husband.

And it appears to us that he was a genuine believer. And we were urging her to consider his crown, or effectively, he's shortly to be crowned.

[18 : 23] He has entered the kingdom of heaven. The kingdom of God. And sought to bring comfort to her. That if she too would trust Christ, that she will see him.

The very kingdom of God. That should be what possesses our thinking. Our motive. Our longing. Our hope. Our assurance.

We would do well to be warned against the spirit of worldliness. Because it is our enemy. It is our constant enemy. I'm not saying we've got to become like the armies, or just go totally left field.

But we ought to be radical enough to believe this book, wouldn't we? And to behave like this book tells us to behave.

To believe like this book tells us to believe. To conduct ourselves in this present evil world. See it for what it is. To live as a citizen of heaven.

[19 : 27] On this earth. Friends, that's what we're meant to be, isn't it? And by God's grace and strength, we can be. It is a possibility to live as heavenly citizens on this damnable planet.

To attend upon this eternal world. That will be our forever world. A world far more glorious than all the glories and riches this world can offer you.

Which he calls us to forsake. Eternal realities beckon. Away from those lesser things. The trinkets, the toys, the trifles.

That the world would spend their life on. Away from the idols that we're so inclined to worship. Friends, worldliness is idolatry.

That's what it is. It's an idol. It's a false god. An idol is something we love more than God. We depend on more than God. We obey more than God.

[20 : 32] It's been truly said that the idols of today are no longer wood. Wood and stone. But they are electrodes. And silicon chips.

Steel and glass. Paper and ink. There's idols today. They're in our pockets. They're on our desks. Friends, sometimes we can get such that that becomes an idol to us.

Let us refresh our affections. On things above. On things above. Not on things below. Let us fix our eyes there.

On the world to come. Let that be our true treasure. Our home. There above. Friends, think of it. God calls you to be a pilgrim.

A pilgrim on earth. Set apart from sin and pleasures of this so-called pleasures. To no real pleasures. Because in his presence is joyous forevermore, isn't it?

[21 : 38] There's pleasure in his presence. That's true pleasure. That's true treasure. And you, for the meantime, you're a pilgrim. You are a pilgrim. It doesn't matter if people will scorn and mock you for your claim of Christ.

When you declare those seducing vanities and the emptiness of worldliness is not your goal. You are a pilgrim here on earth.

That's radical, isn't it? Really. To be a friend of God. To be a member of the royal household, the heavenly household. Reading yourself for his coming kingdom.

For that crown he will shortly give. For the glory, yet future, but assured. Promised for you that believe. We are in the world, but not of the world.

Our Lord says this in Matthew 6, 24. No man can serve two masters. Either he will hate the one and love the other, or else he will hold to the one and despise the other.

[22 : 42] You cannot serve God and mammon. Mammon meaning money, worldly gain, worldly treasure, worldly emphasis.

The Lord wants us to be fair dinkum. You can't have it both ways. You've got to decide. You've got to step over the line. Recognise the world and the worldliness for what it is.

It's your sworn enemy. You that trust Christ. Let it not be your friend. Forsake it. Be separate. Come out of it. Of course, we can't come out of it in the physical sense.

We might try to get a spaceship. But there's a sense where we come out of the world as in the world's culture. The world's thinking. The world's obsession. Because we are a pilgrim.

That's radical. That's radical. Makes me reflect on how, as a newcomer to this nation, I spoke a different language. You know, I spoke the language of Coronation Street.

[23 : 43] When I came from the northwest of England. And now I've been converted. Now I'm a true Aussie. But in a sense that we are, as it were, as a newcomer to this nation, speaking a different language.

We are foreigners. We're pilgrims. We're strangers. Yet, this world is the sworn enemy of our Saviour. Let it not be your friend.

We might hear these words of challenge and still think, well, this doesn't apply to me. I'm not worldly. Or we might think, oh, we may make light of our own worldliness and excuse it.

Those countless little things that we allow. The ways of self, of pride, of earthly focus, of neglect, of God and the things of God.

We might excuse our carelessness, our prayerlessness. We might hear these words and yet think, as we compare ourselves to others, well, we're not doing too badly.

[24 : 46] I look around me and I think I'm above the average. But I urge you, don't judge sin by the standard of those around you, but in the light of God's word.

Judge it by that, by that standard. But friends, that consciousness that one day you'll enter the very presence of the Almighty God. Think of your sin as you prepare for answering His presence on that coming day of judgment.

For the meantime, God has caught us. He's created us to reflect His glory. Now, don't get me wrong in the sense that we have to be absolutely perfect. Because I know I'm not there yet.

But then I will be perfect. For the meantime, we're still yet to apprehend. We're still yet to lay hold of it.

It's still yet future, that glory that will await you, that belief. And for the meantime, we're all a work in progress. Amen? And I don't want to leave you with this thought this morning to feel condemned.

[25 : 58] Well, I know I'm worldly. I am worldly too. I am worldly. There's a lot of world in me. And it's got to be nailed daily. It's got to drive the stakes in, the hands and the nails.

It's got to be driven. The worldliness has to be exhausted in me. But don't judge sin by those around you, thinking, oh, I'm above the average.

I'm better than he or she. But think, in the presence of God, is there some room for improvement? Surely. Yes. Amen. Friends, the Bible contrasts the unsearchable riches of Christ with the passing of this decaying world.

There's unsearchable riches. We might feel attached. I know Brother Don Harvey with those gold ingots hidden under his mattress.

We might have those things that we cherish, that we hold on to. Sorry, brother. I'll always pick it on you. But there's that sense where we might have those things of earth that we cherish, that we lay hold of, but there is dust.

[27 : 06] Are they not? In contrast with the unsearchable riches of Christ, this passing, decaying world is fleeting. There is no comparison.

Dear pilgrim, this morning, what motivates you? Ordin' you to be like a pilgrim? You know, I love the words of to be a pilgrim, to be a pilgrim. John Bunyan's song.

Friends, consider what awaits you as a pilgrim. What should motivate you meantime for that world yet future to come? To leave off worldliness. Shake it off. Let it not hang on to you.

It says, I have not seen, nor have the ear heard, nor have it entered into the hearts of man. The things that God has prepared for them that love him. What a poor trade it would be for you to trade, to labor so earnestly for the treasures of this earth.

And yet miss out on heaven's bright glories. That's not to say you shouldn't be a wise steward. And work and labor and earn.

[28 : 13] Provide for your families, of course. But not let that be your God. How foolish that would be. What a poor trade. Yet some will do just that, will they not?

They'll trade the trinkets and toys of this passing world with a neglect of their soul. And they will miss out on the solid goal of eternity. Spurgeon says, Oh, if you did but know him, if you could but

see his unsearchable riches, you would fling your toys to the wind and follow after him with all your heart and soul.

If you would but see his unsearchable riches. Fling your toys. Follow hard after God. The Bible gives us these heavy words.

It says, Ye adulterers and adulteresses. No, ye're not. That friendship with the world is amnesty with God. It's hateful. It's hatred. Whoever therefore will be a friend of the world will be an enemy. It's the enemy of God. Think of that. Friendship with the world is hateful. Sorry, hateful. Hatred. It's amnesty.

[29 : 26] It's animosity with God. It's grievous to the very heart of God. Who is life. I urge you. Men, women of God.

Pilgrims. Fellow pilgrims. Set your heart to seek after God. Will you do that? I know there's a preacher put in this vein.

To pray. Pray against the sin of worldliness. Pray against it. It's conformity. Pray against the thirsting for the empty vanities. That will rob you of true riches.

Pray against feeding those carnal appetites. That starve the life of God in your soul. Pray for a love. For spiritual nourishment. For the word of God.

For holy time with God. For divine communion. For godly fellowship. Pray for that. Pray against the spirit of the world. God.

[30 : 22] And any sinful conformity to it. When we get saved. It says we've got a new kingdom. We've got a new citizenship. Our conversation is there.

It's in heaven. That's where we belong. You know. I like to say really. I guess I've got. What's the. I know I've got dual citizenship. I'm still a UK citizen. And an Australian citizen. But I guess I've got tri-citizenship. I've just got a citizenship in heaven.

But friends. That's the one that matters. Isn't it? Have you got your name written down in heaven? Are you on the register? Not the COVID register. But the register that's in heaven.

Have you put your name down there? To know that you're a citizen of heaven. It says in Matthew 6 verse 20. Our Lord says to store up eternal treasure. Not where the moths come.

[31 : 18] And the rust. And the seas. But lay it up there. Traces. Traces for yourselves. In heaven. Paul says.

We look not at the things which are seen. The things which are not seen. The things which are eternal. That's what possesses us. As a spiritual believer. And John tells us this.

He says. The world. Sorry. I didn't capture that one. But it says. The world passeth away. And the lust thereof. But he that doeth the will of God. Abideth forever.

So what is truly important. Is those eternal things. What truly is important. Is that which is eternal. John says. The world. Will pass away.

Now. God bless the greenies. But they cannot save the planet. It's done. It's done for. Now I'm not saying. We shouldn't be a good steward.

[32 : 18] And you know. Put your rubbish in the bin. Save the dolphins. But this world will pass away. It will pass away.

And it's saying. They're really. That. That anti-God culture. That. Infects this world. It will be done. It will not last.

The Bible tells us. Though in contrast. Those who. Do the will of God. Live forever. They abide forever. What is the will of God? God is not willing.

That any should perish. God is not willing. That we perish. But that we be saved. It's the will of God. That you be saved. It's the will of God.

That you will abide forever. That you will have a forever home. And what we have. As believers. Is eternal. So. Take heart. Pilgrim.

[33 : 13] This morning. That you have. Something that is eternal. Forever. And this godless culture. Is going to be banished.

To the lake of fire. The saved will abide. Forever. With the Lord. Which one do you want?

Now is the time. To hate the love. That God hates. Love not the world. And build your life. Rather on that sure foundation. The Lord Jesus Christ.

And then you'll see. As he promises. Gold, silver, precious stones. It says. He who does the will of God. Abides forever. John.

Tells us. Love. Not. The world. My plea. Is love God. Consider the one.

[34 : 13] Who's made heaven. Available. This world. Is not worth living for. It's honors and riches. It's glories. Are all passing away.

But the love of Jesus. As you tell. Will you live. For eternity. For eternal things. The glory of this world. Is fading.

No one can save the planet. Trump couldn't. Biden can't. There's no hope. It's over. Planet Earth. It's gone forever. Soon. It will be gone. And if we can have all the glory. The wealth. The honors of this world. Laid at our feet. It would only be for a short season.

You can be Bill Gates. Or. Musk. Like. They've only got those things in their hand. For a short time. They're still going to go into a box.

[35 : 09] In the ground. The places of sin. Are for a season. Nothing on earth. Can satisfy your soul. Nothing. But by faith. Child of God.

You can trust. In the ever living God. And that you can see. And hear. And taste. Better things. You can. By faith. Know. The Lord Jesus. On the throne of God.

You'll see him. By faith. You'll see the sea of glass. You'll hear the harpers. Harping. With their hearts. You'll see heavenly. And eternal realities.

By faith. You'll see better sounds. And better sights. Than anything. This world can afford. Eye has not seen. Nor has the ear heard.

Neither has the heart of man. The things that God has prepared. For them. That love him. Wow. The more you commune with him. The sweeter. You shall find him.

[36 : 04] And his company. Pilgrim. What now? What of the now? Speak much of Jesus. Speak of him. Speak. Tell of his worthy name.

Tell others. Live as you are. A child of the king. Of kings. Walk worthy. Of your calling. That high calling.

James says. Keep yourself. Unspotted. From the world. The word tells us. Get crucified. Unto the world.

It tells us. Of a non-conformity. To the world. It tells us. Of a separation. From the world. See worldliness. For what it is.

It's our enemy. The world crucified. Our Lord. And it seeks nothing less. Than your eternal destruction. The God of this world. Hates you.

[37 : 00] And hates your Lord. This world is unclean. It's defiling. Paul says. Come out of it. And be separate. Touch not.

The unclean thing. See it for what it is. It's filthy dirty. And he says. I will be a father to you. Separation from the world. Is God's mark.

Do not be afraid. To be. A visible Christian. Do not be afraid. That others will mock you.

Do not be afraid. To be a separated people. That doesn't mean. High and mighty. Walking around. Like on above everybody. But no. We know the saviour. We know what.

Real life is. We want to share it. We want to tell others. We want that. Heart. That love. That fills him. To fill us. To reach out. And we want to leave off.

[38 : 02] That which is less. That which is of the earth. Because we have eternal hope. And heavenly joys. Friends. May we be a witness. For Christ.

Against the world. This world passes away. See it for what it is. It's passing. If the Bible is true. Which it is. If the world is to vanish away.

And manage to live forever. Or that. Occupy us. Or that thought. That we will live forever. That that. Will be the important.

Truth. That motivates us. Life. Life. Life. Is no plaything. Time. Is no child's toy. To be flung away. Life. Here. Is the beginning of the life. Which. Has no end. And time. And time. Is but the gateway. Of eternity. But John tells us clearly.

[39 : 00] This world. Passes away. And the lust thereof. All its ways. Its honours. Its profits. Its pleasures. All the ways of the world. Will perish. The pursuit of worldly things.

Is vain. Child of God. We ought to be a stranger. To this ungodly world. Now that doesn't mean we need to.

That we ought to be strange. But we ought to be strangers. In the sense. We ought to be peculiar. In the sense that. We're different. Doesn't mean we're peculiar.

As in. Weirdos. But. It says this. It says. We should be as strangers. And pilgrims. Because friends. This world is not your home.

You do not belong here. This is temporary. And. For God's appointed time. As you wander this globe. You are a stranger. A pilgrim. Travelling through.

[40 : 00] Your true home. Is. Yet. Ahead of you. And here. As a stranger. We're a stranger to. The world's. Fashions.

And principles. Its lusts. Its ways. And grace has called you. To be separate. Friends. How can we. Capture these thoughts. And. And wrap it up in a.

In something. We can say. Yes. I believe. Paul says. God forbid. That I should glory. Save in the cross. Of our Lord Jesus Christ. By whom. The world is crucified.

Unto me. And I. Unto the world. Paul says. It's almost like. I'm dead. I've died. The world. Is. I am. As a dead man. To the world. It doesn't have. That. Drawing. Effect. On me. Because I'm a dead man. To it.

[40 : 58] You cannot love God. And love the world. At the same time. So. Be. Be willing. To be a stranger.

Be willing. To not float downstream. And go with the flow. Of this God forsaking world. But swim against the tide. Be willing to put.

To make a distinction. To be distinct. As the same. It tells of. God puts a difference. Between the holy.

And the profane. Between the unclean. And the clean. There's a difference there. It's okay. To be different. You know.

When I. Like I reflect. When I came to Australia. I was different. They knew. I was the pommy. You know. I didn't talk. Normal.

[41 : 59] I was weird. I was different. And friends. That's the same. With you and me. Isn't it? This world says. Wow. What is it about you? You've got a heart.

For eternal things. Instead of the things of time. You're not a slave. To the customs. And mindset. The folly. And sensuality. Of the world. Or will you be just like.

Some would say. I'm a Christian. But. They're just like. They're worldly neighbours. There's no difference there. Something's not right.

Something doesn't. Doesn't seem right. When they are just like. Their worldly neighbours. In the pursuit. Of the same vain things. Friends.

It says. To be carnally minded. Is death. To know. Is have your mind. On the flesh. Is death. But to be spiritually minded. Is life and peace. So. I urge you today.

[43 : 00] Consider your motivations. What motivates you. And make the wise choice. In your ways. Resist sin. See the world.

For its emptiness. The empty pleasures. The show. The trinkets. The toys. The treasures. That which would ensnare. And charm. You're above that. You're a pilgrim.

You're not to conform to that. He's called you out. To be distinct. To separate. Not to mingle. In Psalm 106. It talks about.

The people of Israel. They. At one stage here. In Psalm 106. It tells how they mingled. And they. They just joined up.

With the. With the crowd. The worldly crowd. All around them. They just followed. The customs and ways. Of the lost. And they defiled.

[43 : 57] Themselves. They should have destroyed. The idol worshippers. But it says. They mingled among the heathen. And they learnt their works. And they served their idols.

That's a grave mistake. It's a grave mistake. Believer this morning. You are. A pilgrim. You're different. Don't be ashamed. To be different.

Grieve not the Holy Spirit. Our Lord urges us. Where your treasure is. There is your heart. The world passes away. Let Christ be your treasure. Friends. One day.

This worldly life. Will leave it all behind. Where are you going? Your trust in Christ. Will determine that.

It tells us some. Who know not the Saviour. And they say things like this. Here's a quote. From a dying man. I am within an hour of eternity.

[44 : 56] And all is dark. Another man said. I am dying. And I don't know where I'm going. Friends. You can know where you're going.

If you put your trust in Christ. Trust him now. Trust him now. And he'll affect a heart change. Such that you'll have a different path. You'll have a different desire.

You'll have a different love. A different walk. And you'll have a different destination. Where your treasure is. There will your heart be also.

Friends. Just to close. It tells you. You can have victory. You might hear this today. And think. Wow. I'm just a hopeless case. I'm so worldly.

I know there's things. God's been pointing out in my life. And I know I've got some changes that I need to make. God can give you the victory.

[45 : 52] God can give you the victory. It's faith. Faith gives us a victory. Look. I'm in the same boat. I'm still flesh. I battle with flesh. But faith brings victory.

And I urge you this morning. It says. Whatever is born of God. Overcomes the world. This is the victory. That overcomes the world. Even our faith. Please don't leave this time of message.

To feel a burden of condemnation. But rather of conviction. Rather of. Yes. I'm under his ownership. He is my Lord. I want to please. And honour him. I want to prepare for. That heavenly kingdom. I want to live. My life on this earth.

As a witness of his glory. To the lost all around me. And that means. I'm going to have to be different. It means. Not being weird.

[46 : 53] But being different. In other words. You'll make a decision. That the world's. Occupation. Is not. Your love.

But you have the love of God. The love of the Father. Amen. Let's pray. Lord we thank you. That you give us the victory. That overcomes. The world. It's that soul saving faith.

That faith. Our hearts faith. Our hearts trust. In your saving work. At the cross. Lord it's not any. Working of our own. And any holiness.

You affect in us. Is all. To your glory. It's all by your mercy. Lord help us to be. As pilgrims. As strangers. As it were. That. We'll not be ashamed.

To be different. That we won't mingle. But we'll separate. In the sense. That we won't join. The worldly crowd. In. In. It's sin. But we'll be.

[47 : 49] A witness. A loving witness. That we can. A affect. An impact. On our world.

And dear Lord. Help us. We pray. As each one might. Reflects on these things. That we will love. Not the world. But we'll. Have rather. The love of the father. The will of God. Will be what obsesses us.

And we'll want that. In every. Aspect. With every fiber. Of our being. That's what we will want. The will of God. And Lord. We pray. If there's any present.

Here. Yet to trust you. That even today. Might be that day. That they will say. Lord Jesus. Thank you. For dying on the cross. For my sin. I trust you. Now. As my savior.

And Lord. That is. Heaven. In the soul. That is. Heaven. In the future.

[48 : 43] Lord. For those. That would trust you. And help us. As pilgrims. Meantime. To have a heavenly focus. For your glory. And praise. Amen.