

***In the World, but Not of It*** (JL105)  
John 17:14-16 Sunday, November 5, 2006

John 17.

second section of *Jesus' high priestly prayer for His own ...*

He has prayed for Himself first, and is **now** he is in the midst of **praying for His disciples.**

His first request for them in vss. 11-12 is for the **Father** to ***keep them in His name.***

Jesus was **leaving them** in the world –  
up until this time, He *guarded them*,  
*good shepherd*, He took **good care** of what was entrusted to him,  
but now He is entrusting them back to the care of the  
*One who gave them to Him* in the first place.

There is no time that a *disciple* can **live in the world**,  
when he will not need the *care* and *oversight* of a shepherd.

**God cares for us ...**

it is a *picture* of His **loving care** for the sheep that  
he appoints overseers and shepherds over them.

This is seen in the fact that *Jesus lost none, except for the son of perdition* (vs. 12)

*All are kept, except for Judas*,  
who though he was given the office of Apostle,  
was never given to Christ to be **redeemed.**

He was given a **title** ... an **office** ...

Just as today, *many take on titles and offices* in the church,  
whose **hearts have never been changed.**

Judas is illustrative of the fact that the **title** of  
*Deacon, Pastor, or even Apostle ...*  
is no guarantee of a **redeemed heart.**

*Sons of perdition* are not only in the world and in the church,  
but they occupy even the very highest positions in Christ's court.

In verse 13, Christ **first request** after *their keeping*,  
is for His people to be **characterized by joy**.  
(the subject of last week's sermon)

Let us now read our text for today.

Jhn 17:14-16

*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 should take them out of the world,  
but that thou should keep them from the evil one. They are not  
of the world, even as I am not of the world.*

PRAY.

There is a *unifying theme* here that is **setting up** Christ's next request.

Having given His disciples His word – that is **His message** ...  
and *as a result* of their **believing** and **following** that message  
of the gospel, they are **no longer** of the world ...

By virtue of their being distinct from the world, they are as a result,  
**hated by the world**.

(See "Hated by the World" Pastor Bill Poss)

Suffice to say here, that a **child of God** is **no longer of the world** ...  
one **cannot** be *in Christ* and *in the world* –  
to be *in Christ*, one must *leave the world*  
not *physically*, of course, but as his guiding principle.

One cannot **love Christ** and **love the world** ...  
*the world loves its own*, and it **hates Christ** and all who belong to Him.

One might expect that *because* of the **intense hatred** *of the world* which the disciples had to endure, that Jesus would **request** to take the OUT of the world.

But He does not do this.

He **knows** that the disciples have a job to do, and are **needed** to be *in the world* – to continue His work.

Jesus *therefore* does **not** pray that **His witnesses** be removed, but that while being in the midst of a dangerous world,

He prays: that the *Father keep them from the evil one*.

(see Safe in the World Pastor Joe LoSardo)

In verse 16, Jesus **repeats** the thought already expressed in verse 14 ...

*they are not of the world, even as I am not of the world*.

The order of the words differ in Greek, as in verse 14, it is a *dependent clause* answering the question as to why the world hates them.

In verse 16, the **very same words** stand alone as a definitive and emphatic statement –

*beginning and ending* with the **matter** of the disciples' and Christ's **difference from the world**.

Literally (v. 16): **Of the world, they are not, even as I am not of the world**.

The disciples' and Christ's **separation from the world** is the emphasis of the text,

The **positive side** of this is in verse 17 ...

**Sanctify them in the truth ...**

Christ asks that *the disciples be separated from the world in truth*, that it not be *merely* that they be **different** from the world,  
And that their **separation** *no longer* be a matter of *flesh an blood ...*  
*he does not ask* to **sanctify them** *by their heritage*,  
but that **separation** be on the basis of truth.

Today, we will look at the **second characteristic** for which Jesus prays for His church ...  
after first praying for their *joy*,  
he prays here that they would be BU ...  
Gr = *hagiadzo* – to be **made holy**.

In today's sermon we will examine the **doctrine** of **sanctification**  
or what has been called *gospel holiness*.

In my time today, I will *first* attempt to

- 1) **define Biblical holiness** or **sanctification**  
and its **various components**,
- 2) briefly look into **what holiness is not**,  
that is, some the **errors of sanctification**,
- 3) then take some time to consider *by way of application*,  
what is **worldliness** in the life of a Christian,
- 4) and conclude with some **encouragement** to pursue Biblical holiness,  
***without which no man shall see God.***

Introduction:

Joseph Alleine's 17<sup>th</sup> century work, *A Sure Guide to Heaven*:  
which provides an excellent summary of the **contrast** between  
*gospel holiness* in the life of a regenerate Christian,  
and his *prior worldliness* before salvation.

Note the difference of the before and the after.

Before a man has true faith, he is overcome by the world. He either bows down to mammon, or idolizes his reputation, or is a lover of pleasure more than a lover of God. Here is the root of man's misery by the fall. He is turned aside to the creature, and gives that esteem, confidence and affection to the creature that is due to God alone.

O miserable man, what a deformed monster has sin made you! God made you '**little lower than the angels**'; sin has made you little better than the devils, .... The world that was formed to serve you, is come up to rule you - the deceitful harlot has bewitched you with her enchantments, and made you bow down and serve her.

But converting grace sets all in order again, and puts God on the throne, and the world at his footstool; Christ in the heart, and the world under the feet. '**I am crucified to the world, and the world to me**' (Gal 6:14). Before this change, his cry was 'Who will show us any (worldly) good?' but now he prays, '**Lord, lift thou up the light of thy countenance upon me.**' ... Before, his heart's delight and content were in the world; then the song was, '**Soul, take thine ease, eat, drink, and be merry; thou hast much goods laid up for many years.**' But now all this is withered, and there is no beauty in the world, that we should desire it; and he tunes up with the sweet psalmist of Israel, '**The Lord is the portion of my inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.**'

Nothing else can make him content. He has written vanity and vexation upon all his worldly enjoyments, and loss and dung upon all human excellencies. He has life and immortality now in pursuit.

He pants for grace and glory, and has a crown incorruptible in view. His heart is set in him to seek the Lord. He first seeks the **kingdom of God and His righteousness**, and religion is no longer a casual matter with him, but his main care.

Before, the world had the sway with him. He would do more for **gain** than **godliness** - more to please his friend or his flesh, than the God that made him; and God must stand by till the world was first served.

*But now all must stand by; he hates father and mother, and life, and all, in comparison of Christ.*

Summary - 2 Cor 5:17

***If any man be in Christ he is a new creation, old things are passed away, behold all things become new.***

The *New birth* **necessitates new life** ... no man is born-again  
if there is no corresponding new life  
that stems from his *spiritual birth*

And that new life of a Christian is one that is **separate from the world**,

this is referred to as the doctrine of **sanctification**.

**What is sanctification?**

The essence of **sanctification** is found in two terms –  
**separation and purification**

It is **Separation** from that which is opposed to God.

**Sanctification** then means **separation unto God** –  
from all that is **apart from God** –  
and therefore includes the idea of **purification**.  
Or the *removal* or putting to death of **sin**.

From the very beginning it has been part of **God's great work**  
to **separate**.

- He separated *darkness* from *light*
- The *waters above* from the *waters below*
- The *land* from the *seas*
- The *day* from the *night*
  
- He **separated** for Himself *a people, a nation*,  
which He could call by His own name.

- From within that nation, He **separated** unto His name **one tribe** to serve as a *holy priesthood* – and from there a **single man** to serve as *high priest*.

The word of God is *constantly exhorting* the **separation** of the *people of God from a pagan world*.

This is what the Bible means when it calls us a *peculiar people* ... a people *distinct from the world* around us.

We are **warned not** to *walk in their counsel*,  
*stand in their way* or  
*sit in their seat*.

Every time God's people Israel, **mingled** with the **surrounding nations**, they ended up adopting *their practices* and serving *their idols* (Ps 106:35-36)

In Is 52:11, Isaiah warns:

***Depart, depart, go out from there,  
Touch nothing unclean;  
Go out of the midst of her, purify yourselves,***

The NT book of Romans (12:2) exhorts:

***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 means ... *don't allow the world to squeeze you into its mold*.

*The world has a form of doctrine and a way of life,  
and it is seeking to get you to think their way ...  
even from a young age ("I am special, I am me")*

But in 2 Cor 6:17-18 Paul proclaims:

***Wherefore come out from among them, and be ye separate, says the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.***

I want to show you very clearly *from Scripture* that it is **God's will** that His people be a *holy, separate, and sanctified* people.

Much of the modern church has **ignored** this doctrine of **sanctification**.  
*Even as the Scripture makes it abundantly clear that this is God's will.*

1 Jo 2:15-17 instructs:

***Do not love the world, nor the things in the world.**  
**If anyone loves 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 boastful pride of life, is not from the Father, but is from the world.**  
**And the world is passing away, and also its lusts; but the one who does the will of God abides forever.***

Look at Hebrews 12:14

***Follow peace with all men, and holiness,**  
**without which no man shall see the Lord:***

*Follow ... pursue ... walk in ... **present imperative** ....*  
(COMMAND)

We are **commanded** to *pursue holiness*.

**This is no option** for the **Christian**.

Holiness is **required** of God!

Yet the moment a preacher mentions *holiness in the life*,  
much of the church will brand him a **legalist!**

**Do not be fooled** ... apart for *gospel holiness*,  
*no man will see Christ,*  
*no man will see the kingdom of God,*  
*no man is born-again ...*

*the new birth from above, necessitates a new life ...*



the *new life* we **now live**,  
we no longer live for ourselves, or for the world,  
but is a *new life*, **set apart**, sanctified for Christ.

1 Thess 4 says it clearly (v. 3-5)

*For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God*

The world is **characterized** by living to satisfy one's own sinful passions and desires ...  
the **Christian** stands apart from that – **separated** –  
having **his mind renewed** –

*not conformed to the pattern of this world, but transformed!*

<p><b>Sanctification</b> as it works out <u>in our life</u>, or <u>holiness</u> is <b>the life</b> that is <b>demanded</b> by the Gospel and by the <b>character, nature</b> and <b>act</b> of God</p>
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Part of the confusion in understanding *gospel holiness*  
is **not understanding** that **Biblical Sanctification**  
is at once, three things:

A *state*  
An *act*  
A *process*

These are the **three aspects of sanctification**.

If we **misunderstand this**, we will not understand  
what the Bible says about *holiness*.

### **1. State (positional sanctification)**

**Sanctified** ...

is **true standing** before God in the person and work of Jesus Christ

It is by virtue of our UNION with Christ by faith

that **His righteousness** in justification and

**His holiness** in sanctification are both imputed to us

1 Cor 6:11

*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

**Aorist tense** ... some versions say *you were sanctified* – **past tense** ...

It **defines** who you ARE because of

what has happened to you in Christ.

You were sanctified and therefore ARE sanctified ...

You are **NOT** BEING sanctified or BEING washed

You ARE sanctified, you ARE washed!

Identified with Christ,

*I lived with Him,*

*I died with Him,*

*I resurrected with Him,*

*and I ascended with Him.*

I am the *indissolubly* **in union** with the Lord Jesus Christ.

**His righteousness** is MY righteousness

and **His holiness**, MY holiness.

It is a state of being – **I am sanctified** on the basis of **my union with Christ**,  
and it is on this basis,

that I am **granted an audience with God** before the throne ...

because as the holy Father looks upon me, he does **not** see me,

but He sees His Son,

who **lived the perfect life** on my behalf.

We are **DECLARED** righteous and made positionally holy

(that is **our state**) on the basis of **Christ's perfect life**  
and **atoning death**.

But that is *not all*, **sanctification** is *in addition* a **definitive act**.

## **2. Act (Definitive sanctification)**

**Sanctification** is

a *once for all action* – a **definite one time act** of *divine grace*,  
by which we are constituted as *holy*.

Hebr 10:10

*By this will we have been sanctified through the offering of  
the body of Jesus Christ once for all.*

By the regenerating grace of the HS,  
we become new creations in Christ –  
the image of God is restored to us,  
and the *reigning power* and **dominion of sin** is **broken**.

Rom 6:2

*How shall we, that are dead to sin, live any longer therein?*

(**aorist tense** – how shall we who *died to sin* –  
a past definitive once for all action.)

Christ died, and rose – these are **EVENTS** –  
and *in our identification with His death and resurrection,*  
we too died and *now live a different life*  
where the **power of sin** is **broken**.

Rm 6:6

*knowing this, that our old self WAS crucified with Him, that  
our body of sin might be done away with, that we should no  
longer be slaves to sin;*

The *old self was crucified* (**aorist tense** – **completed act** in past)

And as a result, he ...

*is free from sin* –

he is no longer in a **relationship with sin**, whereby it is his master.

Rom 6:8 again Now if we have died, we believe we shall also live with him

Rom 6:10 For the death he died (aorist tense) ...

Christ *dies* **once**  
And the Christian *dies* **once** ...

he exists in an *entirely different relationship* to sin and death ...

in that **he died**,  
he **died** with respect to sin,

*ephapox (one time, never to be repeated)* ...

*but now the life we live is unto God.*

Rom 6:11 in our **identification with Him**,

*reckon yourself dead to sin and alive to God.*

*Literally,*

*Reckon yourself to be a corpse concerning sin.*

We are **never** *commanded* to **die unto sin**,  
we are **never** *commanded* to **crucify ourselves**,

we are **commanded** to **reckon** *it* or **reason** *it*  
as a **present reality** *because*

of a *once for all* **definite action** on the part of God.

This is <i>no minor matter</i> ... if one does not <b>grasp this</b> , his <i>entire understanding</i> of the <u>manner in which God sanctifies</u> will be <i>affected</i> .
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Recall, 1 Co 6:11 –

*but ye were washed, ye were sanctified*  
(aorist tense – once for all **definitive action**)

And I **emphasize** that it is **definitive** *because*  
*some in the church* while **recognizing** the **sanctified state**  
of the Christian, **fail to recognized the act**

An act **attained** in the **work of Christ on the cross**

“Rock of Ages” ....

*Let the water and the blood  
From thy wounded side which flowed  
Be for sin the double cure  
Save from wrath  
And make me pure*

Christ **saves**, but He also **sanctifies**.

Gal 1: 4 tells us that Christ

***gave himself for our sins, that he might deliver us from this  
present evil world, according to the will of God and our  
Father:***

One of the reasons Christ died, is to **deliver us from the world** –  
that is to **sanctify us**.

Rom 6:6 again ...

***knowing this, that our old self was crucified with Him,  
that our body of sin might be done away with,  
that we should no longer be slaves to sin;***

The *old unregenerate man – old self* –  
is **ALREADY crucified** *IN the death of Christ*.

But take note of the purpose

*In order that  
The body of sin might be destroyed*

The ultimate purpose being

We should no longer serve sin

This is **not** an “**abstract: matter** –  
but a **truthful matter**  
that **must** *manifest itself* in our *daily experience*.

For he who *has died* (**aorist tense** – completed act in past)  
**IS** (**present tense**) *free from sin* –

he is no longer in a **relationship** with sin,  
whereby it is his master.

His **death** was a **definitive breaking** of the *reign of sin*.

1 Peter 2:24 – ... *in order that having died* (**aorist tense**) **to sins**,  
**we should live** (*now*) **unto righteousness** ...

*Christ suffered in the flesh*, **so that** we who *live in this flesh*,  
would no longer live to *satisfy its lusts*,  
but would **live** for *the will of God* ...

2 Cor 5:16

*and He died for all, that they who live should no longer live  
for themselves, but for Him who died and rose again on their  
behalf.*

In the death of Christ, **sin was conquered** ...  
not *in theory* but in a **definitive act**!  
That produces **real** and **substantive change** in our lives.

So our identification with Christ **must** manifest itself  
in **living for Him**

That is **gospel holiness**.

Most of the *errant theories* of **sanctification**  
come from misunderstanding this point.

One the one side ...

Legalists fail to understand Christ's work in **sanctification**,  
and *believe* that **sanctification**  
is *dependent* upon **human effort**.

One the other side ...

**Antinomians** (*easy believism*) accepts the **positional nature**  
of **sanctification**, that is they understand  
the **cross** brought us into a place of being  
*positionally sanctified*,  
but fail to recognize the **power** of that act to  
**definitively sanctify**,  
with a *resultant effect* of victory in *the life*.

Realize, this is no mystical matter ...

Some teach that it is all *positional*  
*as if* one can be **positionally sanctified**  
without a *corresponding holiness of life* ...

*Every time* we see our **position** or **standing in Christ**,  
it has **practical** and **real** implications in *the life*.

The **resurrection** established an *entirely new relationship* with **sin**.

We partake in the *dynamic* of **His** resurrection life.

And that **same power that raised Jesus from the dead**  
*is at work in us* (Eph 1)

And when it is not, it is *because* in **disobedience**,  
we **refuse to believe** what God has said to be true.

Rm 6:11 *again* ... note the **COMMAND** is to **believe it** ...  
it is to **count it as true** ...

*Likewise reckon ye also yourselves to be dead indeed unto sin,*  
*but alive unto God through Jesus Christ our Lord.*

And then as a practical result ... vs. 12 ...

***Let not sin therefore  
reign in your mortal body,  
that ye should obey it in the lusts thereof.***

vs. 13 ***Neither yield ye your members as instruments of  
unrighteousness unto sin: but yield yourselves unto God, as  
those that are alive from the dead, and your members as  
instruments of righteousness unto God.***

The indicatives empower the imperatives.

It is because of WHO YOU ARE in Christ,  
that you are commanded to live a Godly life,  
**separate from the world.**

Look at Coloss 3: vs. 9

***Do not lie to one another,**  
(Why? ... Well because its wrong and it is breaking God's  
precept ... lying breaks God's commandments and is forbidden  
– is that the reason Paul gives?)*

Why not lie?  
You don't lie ...

*since you laid aside (aorist tense – one time act) the old self  
with its evil practices,  
and have put on (aorist tense- one time act) the new self  
who is being renewed to a true knowledge according to the  
image of the One who created him*

We act according to God's will, we **obey** the commandments,  
not *because* we are conforming outwardly to a standard,  
but *because* **the law is written on our new hearts ...**



*because we've put off the old and put on the new*  
*because we are no longer unregenerate*

2 Cor 5:17 ... *Old things passed away and ALL things become new!*

The child of God **CANNOT** be a *schizophrenic*  
comprised of an *old self* and a *new self* in the same person.  
You can't be *saved* and *unsaved* at the same time.

Sin reigned *in the past*, **NOW** grace reigns *in the present* (Rom 6:1)

You are under the **enabling grace** of God.

This occurred *Historically* ... in the *death, burial* and *resurrection* of Christ –  
you were **quicken**ed and **raised with Christ** at that time

*And actually*, in our experience, this occurs, **when we are saved** –  
translated out from the realm of darkness (sin) to the kingdom of light.

So sanctification is a **state**, it is also an **act**, and lastly it is also a **process**.

### **3. Process (progressive sanctification)**

**Progressive sanctification** is  
the *continuance, maintenance*, and *progression*  
of **definitive sanctification**

It is the **outworking** of *holiness, without which no one shall see the Lord*.

IT is our **experience** of  
*growing in the grace and knowledge of the Lord Jesus Christ*  
and *therefore* **progressively** being *conformed into the image of God*

There is a **progressive manifestation** of *God's converting grace*  
*in the life* of every true Christian

This is expressed  
Pos) We are *growing in grace*  
Neg) We are *more and more able to mortify the deeds of the body*.

Hbr 10:14

*For by one offering He has perfected for all time those who are sanctified.*

Here, the aorist tense is **not** used, but rather the verb *perfected* is in the Perfect tense – which speaks of a **process** with its *beginning* taking place in **the past**, the results of which have **continue to the present**.

*For by one offering He has perfected for all time those who are sanctified.*

By the *offering of the cross*, in **that definitive act**,  
He has **perfected** or **finished** a *resultant process* ...

And that process is your **sanctification**.

**Sanctified** here is a participle in Greek ...  
expressing a *continuing action*,  
which is *why* some versions say, “*being sanctified*”  
So it is a *one time action*, but **that act**, (though it is complete)  
*works itself out progressively*.

**In one act** ... *in the cross* ... He **perfected** us *for all time* ...  
that which is manifested in our **present sanctified life**.

This is why Ephesians says,

*For we are His workmanship, created in Christ, unto good works.*

To put it another way ...

We are **saved** *in order to glorify God* by **bearing fruit**

This is what the Scripture means when it speaks of  
“*working out our salvation with fear and trembling.*”

It is this aspect of **sanctification** that *most people think of*  
when they think about **holiness**.

This is also called “*practical Christian living*”

**Progressive sanctification** is  
living such a life that is demanded by the gospel  
and by the moral character of God.

Sanctification is largely experimental –  
it occurs in the realm of our experience.

And because of this, it is **tainted** by **cultural background**  
and **personal preference**,  
And so is *liable* to **great error**.

In fact, there has perhaps been no doctrine in the church more  
**liable to great error** than the *truth and reality* of  
definitive and progressive sanctification.

It is because of not understanding positional, definitive and  
progressive sanctification,  
that *much of the church* has **strayed** into the two extremes

1) **Legalism**, or the **striving to please God** by the keeping of laws ...  
painting God as a **taskmaster**

or on the other side,

2) **Antinomianism**, or the idea that **belittles the holiness of God**  
suggesting that He might **wink at sin**  
painting God as a heavenly Santa Clause

All forms of errant thinking in this area fall into one of these two categories.

Both **nullify the cross**, both **devalue Christ**,  
both reduce the **infinite value of God**.

Both **misinterpret Scriptures** to their own end.  
Legalists take Romans 7 and speak about it as Wesley did –  
as **Paul before his conversion**.

Antinomians love Romans 7 and embrace it as an  
**excuse for sin**.

John Wesley taught the doctrine of *perfectionism* ...

*Perfectionism* is a **form of legalism** that suggests  
that man can in this life achieve a state of **sinless perfection**.

This spawned the **holiness movement** and **holiness churches**,  
The *Salvation Army*, *Church of the Nazarene* and *Pentecostalism*

Of course those who hold to this teaching of *perfectionism* **fail to realize**  
the **Total depravity of man** ...

and that no matter how much he might *grow in grace*,  
because of the **limitations of human nature**,  
man **cannot** in this life achieve perfection.

Until the day we die, we will *carry around this body of death*.

*Pentecostalism* has gone as far as to link this **state of perfection**  
with a ***second work of the Holy Spirit*** –  
called *The Baptism of the Holy Spirit* –  
associating **sanctification** *with an outward act of speaking in tongues*.

One who has been *baptized in the Holy Spirit*,  
according to some **Pentecostal theology**, are **sanctified** ...  
*whether or not holiness is manifested in the life*.

I'm going to get into this a bit more next week  
as I **compare** the **errant means** that people adopt for **sanctification**,  
and the **ONE AND ONLY means**  
*whereby a Christian is sanctified ... the Word of God!*

Three major causes of error in understanding sanctification ...

1) An unscriptural view of the **nature** and **character** of God.

If we have **erroneous views** of the **nature of God**,  
we will not understand how to  
**live for Him** and *reflect His glory*.

2) An unscriptural view of **sin**.

Failure to realize the offense, pervasiveness and severity of sin will cause us to **misunderstand sanctification**.

JC Ryle wrote that *even our prayers are tainted with sin ...*  
Much of the church views only **outward sins of commission**,  
but fail to recognize inward sins of the **heart**.

Those who cannot identify with Paul in Rom 7, as a **believer**,  
do not view sin as *God does*.

They may be able to drive the speed limit, and **conform their lives**  
to every earthly and heavenly law,  
but if they fail to realize how they **break it** in their **anger**, their **lust**,  
their **covetousness**,  
they don't understand sin.

3) An unscriptural view of **fallen human nature**

**Total depravity** – every area of man's life is **tainted with sin**.

Again, no matter how much he might grow in grace,  
because of the **limits of human nature**,  
man **cannot in this life** achieve perfection.

The **reality** is ...

The **more** you grow in practical sanctification,  
the **more** you will see the **sinfulness of your sin!**

That's why Paul, cries out,  
***"O wretched man that I am, who will deliver me from this  
body of death."***

That's the cry of a **sanctified man**, realizing how the **law is torturing him!**

Not because he is unsanctified, but because he is sanctified  
and he understands his **human nature**,  
he understands the **severity of sin**,  
he doesn't lighten it or dumb it down or reduce its penalty.

He has had his **sin** exposed fully to *the law in all of its fury!*

*Any sin is more or less heinous depending upon the honor and majesty of the one whom we had offended. Since God is of infinite honor, infinite majesty, and infinite holiness, the slightest sin is of infinite consequence. The slightest sin is nothing less than cosmic treason when we realize against whom we have sinned.*

Jonathan Edwards

Now I want to turn to **consider** the doctrine of sanctification or **practical gospel holiness** *by way of application.*

First looking at **what it means** to be *in the world*, while not being *of the world*.

And then concluding with the what are the **marks** and **motivation** of a **true biblical holiness**

First, what does it mean to be *of the world*?

The answer to this question ... will often **differ** based upon *denominational lines* and **doctrines**.

The church has *historically* presented **several changing ideas** as to **what constitutes worldliness**.

- For some holiness is **not having electricity** in your home
- For some it is **wearing veils** and **head-coverings**
- For some it is **not wearing any flashy colors**
- For some it is wearing a **certain length dress**
- For some it is **complete abstinence from alcohol**
- For some it is **not using birth control**
- For some holiness means **No dancing**
- **No drinking**
- **No smoking**
- **No going to movies**

- No **listening to secular music**
- No **coffee**
- No **card playing ...**

We can go on and list **thousands of rules** that churches include on *their laundry list* of *dos and don'ts* associated with **personal holiness**.

Part of the reason for this is that **the world changes so ...**

It is important to realize that *despite* the *shifting sand* of the **world's ways**, The Biblical standard of holiness does not change – God's law does not change,

but because the world changes, so what constitutes *worldliness* also **changes from generation to generation**.

This is why the church's attempts to **conform to outward laws** (outside the Bible) or to attempt to draw Biblical principles on gray areas which the Bible gives freedom, **will always fail**.

Despite all of the churches rules and regulations ... *nevertheless, surveys prove* that *the church is acting in the same way*, **going to the same movies**, **watching the same shows** as *the world ...*

I cannot stand up here and tell you what the standard dress length will be at *Bread of Life ...*

I cannot tell you **not** to go to movies or watch T.V.  
Or what type of movie to see

I can't set an outward standard, *because* that standard will **change**, *because* it is defined by the world ... which is constantly changing its definitions.

*However, I can tell you that*

*without practical holiness, you will not see God.*

Let's consider a few things about this matter of **worldliness** ...  
without my making any **specific application** ...

I pray that the Holy Spirit would make the **specific application**

N.J., Arizona, Malaysia, Australia, next generation

While **worldliness** changes based on **culture** and **time**,  
**Holiness** is a **timeless concept** that knows **no** cultural boundary.

To do this, I will take much of what I will share  
**from previous generations** – quotes and ideas ...

I did this purposely to **show you** that **Biblical truth** is **timeless**.

Let's begin with Scripture itself, which defines for us what **worldliness** is ...  
this is the **unchanging standard** ...

1 Jo 2:16

***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.***

J.C. Ryle (late 19<sup>th</sup> century) recognized **worldliness**  
as the *peculiar plague of Christendom in his era* ...

and *I'd say* that **remains true** today.

The church has taken **the world** as its **model** in so many venues.

The *subtle influence* of **the world** permeates  
the *very air we breathe* ...

we **breathe the world's air**, we **think the world's thoughts**.

In its *leadership styles*, its *worship styles*,  
its methods of *marketing the Gospel*,



A. W. Tozer (mid 20<sup>th</sup> century) rightly said

*Evangelical Christianity is now tragically below the New Testament standard.*

***Worldliness** is an accepted part of our way of life.  
Our religious mood is **social** instead of spiritual.  
We have lost the art of **worship**.  
We are not producing saints.  
Our models are **successful businessmen, celebrated athletes and theatrical personalities**.  
We carry on our religious activities after the methods of the **modern advertiser**.*

*And scarcely anyone appears to care!*

Without any doubt, **worldliness** has crept into and even dominates the church's practices in this age ...

But I will not dwell on *that* today ...

Rather let us look at *ourselves* as **individuals** –

how **WE** have *loved the world*.

It can sadly be said of *too many* **professing Christians**, that they **refuse** to **put off the world**,

because they *love the world*.

**We love** that which **God hates!**

But do not be fooled ...

***Friendship with the world is enmity with God!***

A contemporary scholar, Dr. Joel Beeke observed:

*"Worldliness is destroying the church of Jesus Christ.  
The time is thus right for us to biblically expose and*

*condemn worldliness, and to promote the alternatives of genuine piety and holiness."*

Before we are saved, the Bible teaches that we are *slaves of the world*.

What the world offers--we delighted in.

We sought to please the world;  
gain the favor of *the world* and *our friends*  
to **get** as large a portion of its **goods** as we can;  
to **get** as many **cars**, as many **houses**,  
to **accumulate** as much **wealth** as possible;  
to **provide amply** for ourselves and our children;  
to **obtain a respectable position** in life

this is the how the **world lives** and **thinks** ...  
these are the things that **make them tick**.

But Gal 1:4 says, Jesus

*"died for our sins, in order to rescue us from this evil world in which we live."*

*"You have died with Christ, and he has set you free from the powers of this world." Col. 2:20*

*"God purchased you at a high price. Don't be enslaved by the world." 1 Corinthians 7:23*

John A. James (first half of the 19<sup>th</sup> century), observes:

*The love of **the world** is the great snare of the church in every age!*

*Worldly-mindedness is now the **prevailing sin** of Christians.*

*We see them on all hands too eager to **make themselves happy** on earth,  
and seeking **their enjoyments**,  
if **not** in the **sinful amusements** of the world--  
yet in its 'innocent and home-bred **comforts**'.*

*They look not at unseen and eternal things,  
but at seen and **temporal** things.*

*Theirs is too much a life of 'sense', refined - it is true - from its  
gross sinfulness--  
but still a life of **sense**, rather than a life of **faith**.*

Realize the **pull** that **this world** has on people ...

What the **love of comfort** and **money** will cause people to do

How many have compromised ...

*Some do not worship on the Lord's Day  
because they **do not want to lose a paycheck** ...*

*Some in pursuit of money have **lied** and **cheated**  
**the government** to get more of it.*

*Some have failed to what God requires of them,  
because it will **upset their lives** and **leisure**.*

*Some have sought to control the acts of God  
living *by sense*, rather than *by faith*.*

**The pursuit of worldly things** is unnecessary.

We may be *much happier* in this life with **less**, not more.

It is all passing away – the **lust** – the **pride** – the **power** –  
the **influence** – the **control** ... one day it will **all be gone**

The Puritans used to refer to the **things of earth** as a “bubble”  
shallow, empty, hollow – an one day it pops!

The *things of this world* have **no substance** in them.

**The pursuit of worldly things** is unsafe.

The Scripture contains **many warnings** to the rich.

The **rich man** who did not consider his **own soul**,  
but only in **accumulating wealth**,

built **bigger houses** for himself and **his stuff**,  
but he perished into an *eternal hell*.

The **soul** is often **put in danger** over *eager pursuit* of **worldly things**.

Solomon (10<sup>th</sup> century B.C.) wrote

*"Cast but a glance at riches, and they are gone, for they will surely sprout wings and fly off to the sky like an eagle."*

The pursuit of *worldly things* is perishing.

All this world's goods are passing away.  
pleasures are Perishing  
honors are Perishing  
comforts are Perishing

*"Riches are not forever,"* says Job (15<sup>th</sup> century B.C.)

Matthew Meade, (the Puritan pastor from the first half of the 17<sup>th</sup> century A.D.) offers this illustration from his work "*The Almost Christian*"

*What pains do children take to scrape and roll the snow together to make a **snowman**. But soon after it is done, the heat of the sun dissolves it, and it comes to **nothing**.*

*The greatest **treasures** of worldly people are but **snowmen!** When death and judgement come, they melt away, and come to nothing*

**Are you building snowmen?**

If you are, realize that a **heart glued to the world**—  
a **heart captured by its pleasures**, and **cares** —  
can never be a **heart acceptable unto God**.

*We cannot serve both God and Mammon.  
For love the one and hate the other or  
cling to the one and despise the other.*

Spurgeon (late 19<sup>th</sup> century) warned:

*Many a man, when he begins to accumulate **wealth**, begins also to **ruin his soul**.*

*Instead of doing **more** for God he does **less**.  
The more he **saves** the more he **wants**, and  
the more he **wants of this world**, the less he  
**craves for the world to come**.*

The prophet Amos (750 B.C.) warned:

***"Woe to those who are at ease in Zion!"***

**Are you at ease?**

self-indulgent?

slothful?

desirous of a little **extra sleep?**

a little **less work?**

believing you have the right to **pamper yourself**,

(because a commercial told you "you're worth it.")

Are you **guarding** your **pleasure time**

(because you deserve a break today?)

Are you consumed with **costly meals** at restaurants,

expensive attire,

expensive hair dos,

idle chatter,

carnal music,

gluttonous feasts

sitting back in **easy chairs** flicking a button ...

accumulating so much **stuff**,  
that you have to rent another place just to store it!

**"Woe to those who are at ease in Zion!"**

Doesn't this describe a multitude of Christians?

We don't have to be "living in debauchery,  
lust, drunkenness, carousing and idolatry."

To be in **conformity** to '*this present evil world.*'

So many believe that that we can make the strait gate wider,  
and the narrow way broader,

so as to be able to walk more comfortably in this world.

We try to squeeze through that gate with as much of our stuff as we can.

We are certainly **"At ease in Zion!"**

We are **cowards**, when we should be brave!

We are **faint-hearted**, when we should be bold!

We are **lukewarm**, when we should be fervent!

We are **cold**, when we should be full of zeal!

We **compromise and apologize**,  
when we should lift up our voice like a trumpet!

We **dumb down truth**, or **make excuses for error**,  
or **excuse sin**  
in order to placate the world.

Such self-indulgent religion has **nothing** *in common* with  
the way of the cross of the Lord Jesus Christ;

The word of God warns:

***"If any man loves the world, the love of the Father is not in him."***

Octavius Winslow (mid 1800s) warns:

*Let all beware of the sin of **covetousness**.  
It has drowned many souls in perdition.*

*Whether it be....*

*Achan's wedge of gold,  
Naboth's vineyard, or  
Ananias and Sapphira's withheld possession,*

*the sin is essentially the same.*

*The sin of **covetousness** ranks in the catalogue with sin's darkest crimes.*

J. Wilbur Chapman (evangelist from the early 20<sup>th</sup> century) wrote:

*Christian! It is not the ship in the water,  
but the water in the ship, which sinks it.  
So it is not **the Christian in the world**,  
but **the world in the Christian**, which  
constitutes the danger.*

*Anything which dims my vision of Christ,  
or takes away my taste for Bible study, or  
cramps my prayer life, or makes Christian  
work difficult, is **wrong for me**, and I must,  
as a Christian, **turn away from it!***

No single person is **more qualified** to **form a correct opinion**  
on this subject of **worldliness** than Solomon;

No man ever **accumulated** more *earthly comforts* than he did,

And yet he grew **disgusted** and **dissatisfied** with *sensual pleasures*,  
and gives us **the sum total** of *worldly enjoyment*  
**in those two words:**

--**vanity** and **vexation!**

Hold the things *of earth* with a **loose hand**.  
There is **nothing** *permanently* **for you here**.

Most of all,  
Keep all *earthly treasures* **out of your heart**,  
for if **you don't** they will **crowd out** the **TRUE TREASURE**

*Ultimately* the **battle** with *worldliness* is **won or lost** *in the* **heart** ...

**The lust of the flesh, the lust of the eyes, the pride of life,**  
the *riches of the world*, the *promises of fame* and *fortune*  
are all **external forces** that are **seeking to gain the allegiance**  
**of your heart.**

Though **manifested** in outward **behavior** and **action**,  
the **problem** lies not so much is what Christians **do**,  
but what is **in the heart**.

**And the answer to Christians acting like the world,**  
is not to **add a few more laws** to God's laws.

For where **hatred of evil** is **lacking**,  
it is *because* **love of the Lord** is **lacking** (Ps. 97:10, Jn 14:15).

Our **affection for Christ** must **outweigh**  
our *craving* for **enjoyment, ease** and **comfort**,  
so that **as we love Christ**, we will **experience**  
a **hatred** **for the things of the world**.

**I remind you again of John's warning:**



***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.***

1 Jo 2:15

William Wilberforce (member of Parliament in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries), commented on Christians partaking of the theater of his day, states this:

*"Let it be sufficient to remark, that the controversy would be short indeed, if the question were to be tried by this criterion of love to the Supreme Being"*

And from the letters of Ruth Bryan (19<sup>th</sup> century) via Grace Gems:

*It is only "Christ enjoyed" which can loosen our hold of things seen, and of those earthly attractions which have long entwined themselves around the heart--for then we have found **something infinitely better!***

Whatever your **standards** are of what it means to be ***of the world*** ...

I assure you that they are **too low** ...

because you are thinking of **things** that you **do** or **don't do** ...

**Your standards must be raised.**

It is your **beliefs** that must be applied to your **habits**.

Your **affection for Christ** must outweigh your enjoyment of ease.

Your **entertainment choices** must be submitted  
to the **lordship of Christ**.

I close with these words again from Octavius Winslow,

*There is not a stronger mark of the Lord's people than their '**separation**'. They are . . .*

***separated** from the world,  
**separated** from their families,*

*separated from their own righteousness, and often separated from the religious world.*

*They are a godly people whom the Lord has set apart from all others, that He might set them apart for Himself.*

*Now, it is this distinctive badge of 'separateness' the Lord will have His saints retain in all their Christian course. We are very apt to forget it. We . . . live in the world, mix with the world, hold transactions with the world, and, in some measure, are guided by the conventional habits of the world.*

*Still, we have need to be continually reminded that, though living **IN** the world, and, of necessity, compelled to conform to its proper and lawful customs, we yet are not **OF** the world. "I have chosen you **OUT OF** the world," says the unworldly, loving Savior to His disciples; "therefore the world hates you." "You are not of the world, even as I am not of the world."*

*The religion of Christ teaches . . . crucifixion to the world, nonconformity to the world, spiritual and marked separation from . . . the world, its pleasures, its gaieties, its principles, its religion.*

*We are the **professed disciples of an unearthy Christ, the followers of an unworldly Savior.***

*O my soul! come away from an **unclean** and*

*defiling world. Lord! by Your cross may I be crucified to the world, and the world to me!*

*"My son, give me your heart. I want your love, your pure and supreme affection.*

*I want to be the one and only object of your delight.*

*I gave my Son for you; His life for yours.*

*I sent my Spirit to quicken, to renew, to seal, and possess you for **myself**; all this I did that I might **have your heart**.*

*To possess myself of this, I have smitten your gourds, removed your idols, broken your earthly dependences, and have sought to detach your affections from the creature, that they may arise, **undivided** and **unfettered**, and entwine around One who loves you with an undying love."*

Amen.

*"The Night of Weeping"  
Horatius Bonar*

There is much worldliness among the saints! There is worldliness in their motives and actions; worldliness in their domestic life and in their interaction with society; there is worldliness in the arrangements of their households and in the education of their families; there is worldliness in their expenditure, so much being laid out for self, so little for God; there is worldliness in their religious schemes, and movements, and societies; there is worldliness in their reading, and in their conversation. There is, in short, too much of the spirit of fervent worldliness about their whole deportment, and little of calm, happy superiority to the things of earth.

They are fretted, disturbed, bustled just like the world. They grudge labor, or fatigue, or expense, or annoyance in the cause of Christ, or in serving their fellow men. They have much of earth, little of Heaven about them.

They are not large-hearted or openhanded; not willing to spend and be spent, unmoved and unruffled, as those whose eye is ever set on the incorruptible inheritance on which they so soon shall enter. They are low and unaspiring in the things of God.

Perhaps there are few things against which we require to be more warned than against this spirit of worldliness. The Church is very prone to forget her pilgrim character in this present evil world and to live as a citizen of earth. Her dignity as the eternally chosen of the Father is lost sight of; her hope as the inheritor of the glory and the kingdom of the Son is obscured.

God's cure for worldliness is the bringing before us of another, eternal world, more glorious than that which He calls on us to forsake. There is no thorough cure for worldliness but this. It is lack of faith in eternal realities, that makes us worldlings! When the believing eye gets fixed on the world to come, then we learn to set our affections on things above.

So long, however, as all here in our present sphere of existence is bright, we are content with this world. We allow ourselves to sink down and settle quietly among the things of earth. Why should we whose home and treasure are above, ever again seek our home or our treasure here on this poor earth?

Why should we stoop from our heavenly elevation to mingle again with the company which we have forsaken? Are we ashamed of our pilgrim staff and our pilgrim road? Surely not. To be a pilgrim on earth is to be divided from sin and sinful appetites, from the seducing vanities and worthless mockeries of the world, from the fascinating beauty and perilous splendor of this decaying scene. To be a pilgrim on earth is to be a friend of God, a member of the heavenly household, an expectant of the kingdom, an heir of the crown of glory.

The opposite of worldliness is heavenly mindedness or spiritual mindedness. This, the new relish which the Holy Spirit imparts at conversion, in some measure produces. But it is feeble. It easily gives way. It is not strong enough to withstand much temptation. God's wish is to impart a keener relish for eternal things, and to destroy the relish for the things of time.

This He effects by blighting all objects in which there was earthly sweetness, so that by being deprived of objects to "mind" on earth, it may of necessity be led to "mind" the things above. He dries up all the "nether springs" of earthly joy, that we may betake ourselves to the "upper springs" which can never fail.

When God unroofs our dwelling, or tears up its foundation by an earthquake, then we are forced to look upward and seek a better and more enduring portion!

Many such shocks, however, are often needed before our souls are broken off from their cleaving to the dust.

What are this world's allurements to us? What to us are the sights and sounds of earth, who "shall see the king in his beauty," and hear His voice, into whose lips grace is poured? What to us is the green fertility of earth, who shall enter into the possession of the new earth? What to us is the gay glory of a city's wealth and pomp, who shall be made citizens of the New Jerusalem, where dwells the glory of God and of the Lamb, whose foundations are of precious stones, whose walls are of jasper, whose gates are of pearl, whose streets and pavements are of transparent gold?

Be zealous and repent and do your first works. Come out, be separate, touch not the unclean thing! Put off the works of darkness! Put on the armor of light. Be done with wavering, indecision, and compromise.

Church of the living God! Be warned. Live for Jesus, not for yourself, for Him, not for the world. Walk worthy of your name and calling, worthy of Him who bought you as His bride, worthy of your everlasting inheritance. Consider the LAMB and walk in His steps!