They are not of the world

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 2000

Preacher: Rev Donald Macdonald

[0:00] So now to the chapter that we let together in the Gospel of God is John chapter 17. From the short words you would like in chapter 16.

They are not of the Word, even as I am not of the Word.
This is the lesson time that Jesus expressed that heart in the chairs. The words are hated then because they are not of the Word, even as I am not of the Word.
And in verse 16 he says the same thing repeats that expression. Now what it really means is that there is a distinction between Christians, that is Christians in the true sense, and what Jesus calls the Word.
And what he expressed in the saying is that they are not of the Word. And it would be very interesting to accept what he means by that.
[1:42] But all of us he also says that he and his people have this in common. They are not of the Word.

Just to say, well that is not of the Word. Even that is not of the Word. So they have that in common with the Savior.
This is a characteristic that all these believers have. They are not of the Word. Caption has it. What he was here in the Word and said.
That is the specific sentence. There are many people are in the Word like other people. So they can't mean that. They can't mean that they had not been taken out.
In the business and the work of the Word like other people, they do. people and they do and they have to. So everything in Jesus has not been that, when he says they are not of the world.
[2:56] So we must not think of the world just in that sense. We must think of it in the sense in which Jesus talked of it, and in the sense in which the thought was taken out by the Apostle John who records this prayer, so often in his own intensives, which we read at the end of the Bible. If you read the first pism of John especially, the last pism of the three, your father, the other, speaks of the words. He is stuck in the words. He is stuck in the words.

And the words itself, he is. Now what he means by the words there is the same and practicing, the same, still is, that the first God. Everything that is contrary to God, in the spirit of the words. Now the words are simply generated.
and how can we speak to God? In fact, any belief is God. That is the spirit of the words.
That's the word that he is a very strong word to use, and yet it is used by the Apostle Paul concerning himself.
He is a man who has lived who was not a thing in a practical sense with God. It was a soul of passion. Outwardly he did not be strong. He was not outwardly in a practical sense through all of years at any meeting with God. He was famous for God.
[5:11] And for his belief. But afterwards he writes a letter to people who were at one time idolaters but who had been converted. And he says in that letter, when we were enemies, he was not outwardly in a spiritual sense. When we were enemies, he was not outwardly in a spiritual sense.

when we were enemies, he was not outwardly in a spiritual sense. When we were enemies. And he classified to God by the devil. Not when you, idolatry were enemies, but when we were enemies. And the classifieds say with all his upright men, will he idolatry them? In the sense that he was the enemy of God, just as he was.
So then, it is the spirit of the Word that is spoken of him, the spirit of the Holy Spirit. Of course one can deal with a pious, and yet to be of the Word.
Or one can say that the law is taken, and yet to be of the Word. I don't know what piousity, or permission, or I mean at all in spirit, does not necessarily say that a person is not of the Word.

Downloaded from https://yetanothersermon.host

[6:46] But what Jesus says is that these people are not of the Word. Let us examine what this means.

Well first of all I can say, in the reference to the new nature. Christ in his nature did not belong to the Word. Of course he was the last. He came down from other.
Nevertheless he was born, he was born sinless. And therefore the nation was concerned that in his human nature, he was not of the Word.
Now in a larger sense of course it is true of his people, because he was all together sinless and thoughtless and guided.
But he was not of the Word. So the essential difference that there is between the deliverance and the devil is in nature.
[7:52] That is to say, that the leaders have undergone a change, a saving change, by which he has been believed in a new nature.

And he has been moved and moved on in Christ of Jesus. This is how he is not of the Word. He is a servant. And this is where the distinction begins.
It is in character. It is in character. It is in character also, of course, but it is in character to begin with. There is a much difference between the Christian and the world, and there is between the real and the dead.
are in this between our beliefs and our life. We all know that the nature of the raven is not the nature of the devil.
The raven is a kind of bird. It is a life to meet on pure and fresh. The devil doesn't do that.
[9:02] The words are different types of creature all together into the land. They differ in nature.
How are they different in nature when they are in shape? Well then, it is in nature that the Christians differ from the world.

In a clear and outward appearance they are safe. But in nature of their entire different. You would use alien traditions. You would use swords and roses. You would use chairs and feet.
However the life may be. There is a difference in nature. They are chairs and a lawn if you like this at all.
But in nature. And we will treat that nature. And if you are pulled apart. Well then, in the inner nature, the believers of the world are pulled apart.
The believers of something and commonly tried in that movement. Now, when you say that every believer is the same in nature. Not in experience, but in nature.
[10:23] If you are born as Christians, we have been born again. We have tried. We are not of the world. That is our nature.

But how we will be born again. But how we will be born again is an entirely similar question. That doesn't matter as long as we have been born again. What those six years are, we have been born again. But that doesn't matter as long as we are not of the world. As long as we have any need.
So, I think that that's the first thing that Christ is the case. The second thing he says, so that what I might be said is that there is not difference in character.
The character of Christ was quite simple to the character of the world. The character of Christ was Godly, spiritual, and pure.
The character of Christ was quite clean. If he was separate from the world, enough to be the person of character. There is a character of many people, as carnal and materialistic and impure and clean.
[11:44] I mean the character of the world. I mean the character of many who call and deliver to sheep. It is unworthy of character. I am not willing to enter the earthward, she said. I wish I made me into the inward, after the picture of thee.

And that's all my friends, that's the point. That is most of all, it is not the earthward. See, there is nothing in which there isn't a practical argument between anyone here today.
That is the universe. That is the universe. That is the universe. That is the universe that we are all trying to church. And you are all sitting in your pews.
And we are all saying that just the universe... And enough there isn't that part of you belonging to a person, and where they are never. There is a difference, so in character...
Prequentiales to the universe, that is that some of you are listening, and some of you are not. Some of you are interested, in what I am speaking, and some of you are not.
[12:56] from a routine to truth that she is, from a different way. There are things in my heart which are more important to talk to my heart.

Downloaded from https://yetanothersermon.host

Then there are things that need to be a way to push from the pulpit. So have a great expression, please give your soft light.
Now this is what God sees. And this is what I mean by the character, not one is the mirror, or one, the impression that one gives himself to the low light, the talk of character in that sense, but that is the thing to do is purely in the inward sense to smell.
Now, in a soft light, transverse, quite different from the world. And in a soft light, the leaders are different from the world.
Their meditation, some say, is the meditation of the world. They don't put the world first. They don't put their gaze or faith or even their reputation first.
[14:17] Their will be great, even if they. Their will be great, even if they. Their will be great, even if they are free, the following people from the end of God, nor that they must be good food. Christ is first and foremost to them.

Christ is first and foremost to them. And in a soft light, it is to do with the will of the Father. And in that sense, they are not of the world.
Even a thing was not of the world. The mother of the mother of the character of Christ, such an old Jesus, and this is the character of the earth when I speak to the evil.
Christ was mixed with the world. In hope of His holiness, all He left in a note that, as we heard here in the Baptist called the Communion, He was being to be a gate with one who was a sinner.
He was a friend of public and sinners. He was into a paradise house, and he wasn't that far as he wasn't a good man.
[15:21] Like I speak to the earth. In that sense, He did this with the world. But when He did this with the world, He knows He became worldly.

Now there is a danger which becomes with the world, for there will be not the world. And in that sense, every believer is not of the world.
For example, it would be, it would be, a testament of the Christians, really, in one way to advocate, that Christian people should not have worldly people as a friend.
That is to say, that they are never going to see anybody who wasn't a Christian. That they did not live in the world. It would be not a temple that are particular to such a thing.
To man who gets friends among the people who are not Christian. But the point is, that for a while, as long as you don't become like them say, in that friendship, Christ never became a family.
[16:36] Not like the Catholics. Not like the Christians, when He was a friend. And in that sense, He was not of the world.

And in that sense, we are not of the world. But if we think we can go in a series of friends of the world, that if we think we can talk about peace and gossip of the religions, and talk of worldly things, to the exclusion of everything spiritual, then we are of the world, as they are.
They have to play at their own disposal. They dictate the truth. They introduce the peace.
And we follow on. And we go away. And we never open our mouths about God, or fathers, or Jews, or saviors. Well, let me out of the world, in unfaltered religion.
If that's the case, that was not the case with the Lord. For He was with these people. He always spoke to us. He always talked to us.
[17:51] He always revealed the past. And that is why He made it. So, if we are to be not of the world, then we must carry our God, our religion into the world.

What would say? And this is what God said. It is said, very often, we must be prepared, and you can't run, or a religion down people's throats.
A lot of people often say, by a way of excuse. Not said by people who are not to excuse that there is going to arise in conversation. For all you know, the very very people, the worldly people that can win, are waiting all the time for you to say something to them, or to say, for all you know.
And perhaps, there is a time when there is no snowball bounce when you go up, when you go up, they say, well, we, that's the best of the Christian people, and they spoke to you all night with me.
And I'm speaking the words of God, and then I've opened their mouth to me about God. Well, you know how devastating that can be. It was a good time that mission, when a man was gone, when the children of God fell in love with the dogs of men and martyrs, that brought devastation to the old world.
[19:22] That's how it began. It began with this mission of the Church with the Word. Our Church becoming like the Word, until as not all the differences were exchanged at the end of the dog war,

Downloaded from https://yetanothersermon.host

that the Word itself was exchanged because of this nourishment of the Church with the Word.

What now? If there is no promises said that among Christians, as long as they are here, but there is a positive difference between the number of words.
Remember, there are big differences between the two things. I am not saying that Christians are possibly defeated. but the two things are not pleasing.
There are not of the Word, and they are not saying that all. Why are you much? That's an entirely different question. The question is that in nature and in character, which I am doing this now, we are not of the Word.
Even as Jesus was not of the Word, we must not be of the Word. Even as he was not of the Word, and if we are of the Word, then we shall be contained to the Word.
[20:44] There is a story of an old attempting ministers on one occasion. On our occasion in England, when people were very cruel, and in the midst of it, finally, people didn't charge them as a coach, because they knew they were going to preach the Gospel.

And about hospitality for that, people didn't charge them, because they knew they were going to preach the Gospel, and they knew they were going to preach the Gospel. But the story is told of this man, and after he went to his faithfulness, his host, evidently went to eat from the door.
And I noticed that this man did his way before he went to bed. So in the morning, such, what did you come to?
I'm telling you that I am a preacher. No, he said, you really are a preacher, but you read like the Word of the Word. And so he came like the Word. And my friends, if we are not that Christ, then we shall become dead into the Word.
If we are of the Word, then we shall become dead into the Word, so the reward of the Word will be out of the Word. And I am going to tell you, perhaps, mostly to the inward, if no, in my time I shall come to the outward also, but I am going to tell you to the inward, if I will have, so after the Word, if I will have that Word of the Word, if I will have that on the field, more than on God, if I will have affection, but not given to Christ, then we are of the Word.
[22:28] What kind of way of space to benefit the Word's reward, to be dead to get the Word. And then of course we would say, with regard to the concept of the Word.

I won't say very much about that. The Word has its own context. And Christians have their own context. I think what we, not very long ago, tried the prominent, benevolent, pepper in this town, and we wanted to have a little bit of, a little bit of, intimate conversation.
I know in a different quiet way. And so something to me, about the dishonesty, the intrudfulness of some.
And I said, surely I said, a person in a high position, surely he is worried, should have the same value, as the same nature.
I said, if you were in my position, you would know that the language of the nation, and the language of business and commerce, are in time to live.
[23:52] But he ought to know. And you would know that he ought to know, I would tell you his name, and I would. I would tell you his name, and I would.

I'm going to know the customs of the world. They are not of the world, but they are the customs of the world. See, Jesus moves through the world, but he did not adopt the customs of the world.
He did not be done at the luxury. He did not make long prayers to be seen of men. He did not adopt the customs. He did not adopt the customs. He did not make long prayers to be seen of men, and to get the prayers of men.
And yet, at the same time, we may see, and some people may see, that the right thing is to be of the world, as regards customs, as regards modern things.
Do you know what I feel in coming to the church nowadays, that we refer to bringing the word to Christ? Human strength like the word, and eat with the word, and speak like the word, and be like the word he said.
[25:10] And this is the way to bring the word to Christ, show them that the Nazis are doing the soul, show them that the Nazis are doing the same thing. When, friends, my day, with youths coming near its end, but I may not say, but so far I may hear it.

Not much of this has come to the old part, but it is the last part. We have not very much of Maxis and Millies appearing in the church.

Downloaded from https://yetanothersermon.host

We have had not very much of the Hathmas coming to the church. I have been from people from all over the world, who came here in the summertime, just as they have helped them to go to the old churches, and they saw our babies with half sons, and they would ask me a letter of a promise, hoping that they need a friend, either from the congregation of oneself, that they did an influence, that they did know that this was our character.
It was very kind of the end. And the end. Well now, these are the customs of the world. See, these are the customs of the world, and the strange thing is, friends, the strange thing is that these things often come in from the church.
Think it's what I can't get. Don't I? That these things come in from those who have had religion. It is not young girls who go to dances and people like that.
[26:54] It is not they who come with the customs of the world. It is not young men who could be cared less by Christianity. Nobody comes in from the other side.

This is the strange thing. They will introduce the world's customs, who is it being north of the world. But I never think so.
And then those who condemned it, and looked upon it, who were trashed and ignorant. I don't think we should be. I think so then.
I don't think we should be. Although she was telling me sometimes, that God, it is not that manner to be a liar or to exaggerate. She was expecting a preacher for the weekend.
And he was to come on Saturday sometime. So somebody came to the door on Saturday, and she went out for the door of Beth Ryan.
[27:55] And she traveled him out the door, and thinking that he was a wandering hippie, she said to him, what do you want? Or he said, I am supposed to be preaching here tomorrow.

So stern as she was, she took him in. This is what you have. Or you are now preaching. Somebody was telling me, that one of the early students was going to preach from church.
And he called up his church himself. And he said, that the church he called was church. With a pair of dandering leaves or something like dandering leaves on.
And then when he cheered at the door, the poor of jumpers, and after me he was ready to preach on the following day, and to say a hand down to his shoulders.
I am not still preaching church to which you and I cannot. And my friend, you looked upon an old fogey. You looked upon a screen, and if not on, if you frown upon this thing, if you are not with it, then you looked upon as somebody who needs to be enlightened.
[29:13] Well, if I had a case in court, I don't need to see my visitor coming in with a pair of tankari, from the Poon and Chefi.

Or if you are visitor breathing and case, they're dressed according to the situation in which they are. You, when you are meeting, you dress according to the environment and to the situation.
You don't just go anywhere you like. When there are six thousand people invited to the reception of the Queen, that they have talents, or are told of talents.
They're told what to wear. They're told that they must be in formal dress. Or they're told that there may not be in formal dress. It would be uncertain to agree to go in a different way than what she owes.
So, my friends, if this comes in, I was going to say that these people are not of the world. Well, I hope God will save us from the back of it.
[30:22] In our congregation, I hope God will deliver us from it. And the thing that's been, my friends, we talk about sometimes, we talk about incidents coming in.

I found someone from Lewis, some 20 years ago, on the Bay High, making their presence known at 10, and going into the schools, and taking everything by store.
And one of the ministers said to me, he said, if we haven't got enough positive religion in Lewis to keep these people out, all those protests will not keep them out.
Now, that's what I'm saying. So, I'm a minister who said that to me. And he was quite right. And the thing, my friends, is this, if we haven't got as much of the love of God under the script in our hearts, that we keep these things out.
And the rest, not telling you things that I would say, although I would say these things forever, keep them out. No. Nothing I say, nothing anybody say will keep them out.
[31:34] The only thing that is going to keep them out is the love of God, its real religion, burning in the heart. And then when you have that, you don't want to follow the substance of the Word.

Downloaded from https://yetanothersermon.host

You want not to hear the Word, even as you teach it. You trust the truth but not to the Word. Who are you going to follow? Are you going to follow the Hinduism? Are you going to follow Jesus? Who you say, I tell you on the tree. Who are we going to follow? Who are we going to follow? Who are we going to do that? They are not of the Word. Healers are not of the Word. Well, you have the same thing in doctrine.
But I have just, we haven't got time to examine at all. But you have the same thing through of doctrine. Now in doctrine, the same thing holds the Word.
I don't need to tell you that. I don't need to tell you that. The Church is an act in a complete place. The Church is in Shams. I don't mean the Re-Church. I mean the Church of our home.
[32:35] It is in Shams. We are consulting with all sorts of people. We don't hold anything to a position of the world today. We are proud of the mountain.

We are locked up. We are made objects of a ridicule and we are wondrous. The Church says today, the Church says that it is quite alright. We believe that people believe.
All sorts of evil men, homosexuals and prostitutes and all that sort of thing. The Church entails this act. Now all this came in by testing the Word of God.
Its inspiration, the dialogue of its truth, and where did that come from? Was it from the non-refuse? You can get it with the everything that one said to the preacher when he was preaching the Gospel?
I don't believe it. I don't believe the Word of the Bible is the Word of God. No, my friend. It did not come in the sun. He was a man by the name of Prophet St. Smith, after the Holy Church.
[33:36] Until then he, in the 1880, who has begun to say that the Bible was not the true Word of God. It was not the Church from inside the church it came.

The day, when it was going on before then, the fire was burning low, but it came to the surface then. People began to see burning then. And so it has been going on and dawn and dawn.
And what do you expect from you? They have not done the Word, even as I have not done the Word of God, what did Jesus preach? He taught the truth of God. He returned people to the Old Testament.
He said it is written. It is written. It is written in your Word. It is written in the Scriptures. He called them the Scriptures. And yet people come up to tell and say, this is not the Scriptures.
This is not the Word of God. But who says that? It is not you who says it. No, it's the man who says it. What would you say it? So, my friend, we can't say at the Church they are not of the Word, even as I am not of the Word.
[34:41] It is the Church that is not the Word of God. It is the Church that is putting the Word of God first, both in doctrine and in custom. It is the Church that is doing it.

And I sometimes wonder what is going to happen to upset us. When I think of these churches in which great men have preached the Gospel, great churches that come up to mind, they were days hereby that Liverpool was preaching, eminent men were preaching, and yet all these things I can name and that I have been talking about, false doctrine, directing like the world, living like the world, entertaining in the Church's danses and halls, all in the name of the Church, all in the name of the riches, all in the Church, pledge in which the Word of God sounded forth in no certain way only a hundred years ago.
I would have never been to the church. O may God deliver you. May God help you friends, when you are to make a choice of a shepherd, of somebody who is going to preach to you and to lead you.
May God help you to choose, somebody who will not be of the world, even as Christ was not of the world. And then again, this one word more and without their own end, I really quite a lot of it.
I have stopped any choices of the times of the world. After all, we should not have, we should not have any, any, any converse for the world except what is necessary.
[36:24] We should not. I would rather say the psalmist's speech, a doorkeeper in the house of the Lord, than to a intent of sin. I would rather have one day in the house of the Lord, than to a intent of wickedness.

I would rather have that. And my friends, I cannot see. I cannot see. May God forgive me by the wrong, but I cannot see how any man can be happy, any brother who is Christian can be happy, because they have functions belonging to his world, and he is there in the life of the reality.

Downloaded from https://yetanothersermon.host

How is it? How is it? Nothing comes into his mind. Say, this is not what you want to be, what you will serve in your life, that's not what he is.
That's not what Jesus would be. No offense. They are not of the world. Even as I am not of the world. Nor is that attitude to their God.
Oh, think of the attitude of Jesus, the God. What will he say? Here you have one. These words made Jesus, unless they are the light of heaven, he said, Father, Father, my friend, have you got a Father?
[37:42] Have you got a Father who is in heaven? In those circles have you a Father to go to? God, I am just a Nasa, going through the world in a Nasa, and you are going to die a Nasa, and you are going to die alone, and there will be no good to be with you.

Remember, you have to die by yourself. Well done, have you got a Father in heaven? Jesus said, Father, I can't be, I am, they are not of the world, because the word of God is in their heart, He insisted, He promised, He pleased that, everything is in their heart.
You see, if you were of the world, then, if you were of the world, you would have no peace, you haven't been. No, if you were of the world, you wouldn't have chastis met.
Jesus, Jesus spoke in each other's. I want to tell you, those of you who are going through grief and sorrow, my friend, if you were of the world, God, tell me what you like that.
And if you were of the world, the sorrow of the world, child, it would never be blessed to you. You sorrow that's blessed to you, you desire that's blessed to you. Why? Because you are not of the world.
[38:59] Even if Jesus was not of the world. And then, the thing I can tell you, what it is is, that if you act like the world, you have no right to act like the world.

If you say you are not of the world, if you say you are a Christian, that's what you have, these legs you have, they are not your legs, they are not your feet.
These eyes you have, they are not your eyes. They are not there to look at the girls on TV, or whatever it may be. These ears are not there to listen to the obscene.
They are not to act. They are not to hear. Jesus died and shed his blood on the cross to redeem you all. So long for me, from the power of sin, not to deliver you from heaven, but to deliver you from the power and from the lust of sin.
And my son, you know what you do, with your eyes and your feet, with your ears, what you want to do. All right, it's all come to pity if you want to do anything with these things that God wouldn't have you do.
[40:11] That's the pity. If you want to do things, then you are of the world. You are not like us. You are not like Jesus. We are not of the world.

We hope that you have got time. You are not of the world, but you have no rights to your own body. You are not your own. You are not of the world. You are not of the world.
You are of the world. You are of the world. You are not of the world. You have no rights to do with your body or what you want to do with it. You know what? I'm pretty the person of the righteous in the Christ, who saved lives and walked by the purchased blood of Jesus Christ, the Savior, who gets up in prayer and thanks, thanks God for having been purchased by the blood and then whose body is given to the world, who is of the world.
I am true. I see how dangerous this is to be always true and how different in method it is to the cause. Oh, I would like to say one word more to you, but I have to be any time.
I would like to say to you, if you are of the world, not of the world, friends, if you want to be not of the world, do you want to be? Do you want to be like Jesus?
[41:24] They are not of the world. Do you want to be like Jesus? Do you want to be like Jesus? Well my friend, look at this. Look at what I'm here what I'm going to say to you. You have your silence inside of you, and your cross today.

Oh, to be not for the world is that difficult to see. It's easy enough to go with strength. It's easy enough to follow the customs of the world. It's easy enough to do it.
It is. But if you want to be like Jesus, your life is not going to be easy. Remember that. You have to bear. You have to bear the root of good.
You have to bear the mockery. You have to be different to the world. And you find that easy. I do find it easy. And I've had a great class when I was in my teens, and I've been fighting ever since, and I'm still fighting, and it's not easy.

Downloaded from https://yetanothersermon.host

And my friends, I never expect them fighting to be easy. It is to be easy. To be easy. Not like the world did by asking to tell God. They are not the world.
[42:31] Well, I hope these are things that will be useful to us after our communion season. Isn't that what we said? What we thought at the table? Did we not say to the whole world, Look, world, look at me.

I am not of the world. Even as Jesus built the Lord, and whose body and blood I weeping and drinking, his son, Bobby, away, was not of the world.
Look at me. Like him, I am not of the world. That's what he said. What did he do here for? Extreme. O Lord, O Lord, we pray that those tempers to ask who would fight their faith, to make more than eternal life, after which also we are called.
We might be that there is awaiting us a crowd of glory, which the world cannot take from us, that there is a way he follows, a spotless robe of holiness, in the sight of God.
Why should we wander after those things? During the short few, many stuck in having this world. Why should we gather to the evil world?
[43:48] What I have not seen, and the evil have not heard, and he has not been on behalf of none the things which shall us meet, that for those who love thee. O Lord, we pray that we may be given the sins of Christ for the sake of God.

Downloaded from https://yetanothersermon.host