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**They Are
Not of
the World**

#1336-A

Series: Prayer: God's "Secret" Weapon

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They Are Not of the World

We come into Your presence with thanksgiving and into Your courts with praise. We worship you because of who You are.

For some, this week has been filled with times of gladness; for others, there have been times of great testing and loneliness and fear. For all of us, Father, these days have made us aware of Your presence more perfectly. And we come now into Your presence to drink of the water of the gift of life. And we come to ask You to pour Your spirit of blessing upon us through Your Word. We ask this to the end that we might more perfectly know You and more perfectly have Your spirit lead us in the paths of righteousness for Your namesake.

We bring to You this morning, Father, those whose hearts are broken, those who are ill, those who are struggling, those who are lonely. We thank You that You are the God of all comfort who comforts us in all our trials. And we pray our, Father, that even this morning Your sweet spirit will just do that. We love you.

We feel so unworthy, Father, to come into Your presence and proclaim Your Word. But we feel so confident that Your Word itself is able to change lives, and so we come and give ourselves. We ask that You will open our eyes that we may behold wondrous things out of your law.

In Jesus' name we pray, amen.

We have been walking on holy ground. We have been, as it were, at the edge of a burning bush. God has been talking to God, and the holy communion between Father and Son has been so rich in meaning, so awesome in tenderness, that we feel as though God has allowed us into the inner chambers of His heart so we can see and understand His mind more fully.

He spoke of His glory. He prayed for His glory to be given to us, and for us to be with Him one day in all His glory. He spoke of unity. He asked His Father to make us one in the same ways that He and His Father are one. They are one in substance. They are one in purpose. They are one in spirit or motivation. And one day, we as believers will all be one. The barriers between us will be torn asunder. The prejudices and the personalities that have come

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between us will be no more. We will be one as He and His Father are one. But His prayer was for more than that. It was for a progressive development in His body towards that goal. Unfortunately, much of Christendom has missed the impact of that prayer.

Then the Son lovingly asked the Father to keep us; to place us in the “keep” of His heavenly castle where moth and rust cannot corrupt and thieves cannot break through and steal. He gave to us eternal life, one of the qualities that He Himself possesses; and by placing His own Spirit in us, He assured us that “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else, shall be able to separate us from His love” (Romans 8:37,38 paraphrased), because He has placed us in the “keep” (in Christ Jesus).

I don’t know about you, but when I listen to things like that, I suddenly begin to feel so humble and in such awe at the reality that the Living God would allow us to come to Him and to listen to our conversation this morning. As we end our journey through John, Chapter 17, we will proceed next week with one more major issue that is practical and, perhaps, an equally painful issue. But this morning we can clearly look at John 17 by looking at the last major component of that prayer.

It’s an issue that is very difficult, extremely difficult, to talk about. You say, “You said that last week and the week before and the week before.” But it is a tough, tough issue. I think we need to look at it, as it needs to have an effect on how we are living and on how we pray. So if you journey back with me to John, Chapter 17, we will begin reading with verse 11. Jesus is speaking to His Father saying these incredible words:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

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

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world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one].

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. (John 17:11-19)

Jesus was talking to His Father about us. He spoke of His disciples, and all those who would believe through their word. He was talking, heart to heart, with the Father about a dilemma that would face all of us, and He was praying for us that we would be able to handle it.

He was leaving this world (verse 11), but He was leaving us behind. He asked His Father to “keep” us in His absence. We were to remain, meanwhile, *in this world* (verse 15). In fact, we were to be sent into the far recesses of this world. We weren’t to flee to some hillside and wait for Him to call us home. We were not, however, to become *of this world*. The prescription He left us for this seemingly impossible juggling act would be found in verses 14 and 17.

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.

Sanctify them through thy truth: thy word is truth.

(John 17:14,17)

His Word, empowered by His Spirit, was to be the Holy bubble which would encase us in His love while we not only remained in, but went out into, this unholy, desperately wicked world. In fact, Jesus, the Son, was talking to God, the Father, about how the world would hate us because we are not of this world.

Three or four basic truths simply beg to be addressed in this passage. Jesus was teaching us how to pray. He was showing us how to pray. He was praying for us. He was acknowledging that life on earth for the believer would not be a matter of being assimilated into the culture and becoming part of the world on our way to heaven. We were to infiltrate the world, invade the world, and penetrate the world, *without ever becoming a part of the world*.

We wouldn’t become loved because of it. In fact, we would, as

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we assume our proper role, actually make enemies. As much as possible, we would *live peaceably with all men* (see Romans 12:18). But if we truly maintained the level of holiness in our lives that God intended, those parts of the world who are bent on wickedness would resent that holiness, defy that holiness and even attempt to destroy that holiness, just as they did when Jesus Himself walked this earth. They were not to be turned off by our aggressiveness or our arrogance. They were not to be needlessly offended by our piety. They were rather to be convicted of sin because of the godliness of our lives, and that conviction would force them to make a decision. It would be that decision that would either cause them to love us or hate us.

That doesn't seem to typify the Christian church in much of the world today, particularly in the affluent parts of the world. We have adopted an "if you can't whip 'em, join 'em" mentality. We want all the benefits of the world and all of the acceptance the world affords, and we justify it based on the fact that if we are too different, they won't want what we have. We have been turned off by "holier than thou" legalism. Particularly in America, we have decided that *the less different we are from the world, the better*. That way, we surmise, they won't think we're different, and they'll listen as we tell them that Jesus has made us different. If that sounds a little like a dichotomy, you'll understand why Jesus prayed for us as He did.

The first thing Jesus makes clear is the character of the Christian. He or she is not of the world. His or her new nature is of a substance that does not mix with the ways of the world. Peter put it this way:

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful [fleshly] desires, which war against your soul.

Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. (1 Peter 2:9-12 NIV)

There are many principles in that passage that grow out of

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Jesus' prayer in John 17. Let's look at them for a moment:

WHO WE ARE AS CHRISTIANS

1- We are a chosen people. We are those who, according to John 17, the Father has given to the Son. As such, we are a sanctified people, those whom the Father has set apart to send into the world. The key factor here is that we are not to be like everyone else. We are a royal priesthood. God has adopted us into His dear family, and now we have a new behavior standard. We are to behave as royalty. Granted, in this generation, that doesn't seem to mean much. But we are a royal *priesthood*. We are a holy people, *who belong to God*. As such, nothing we do will ever be viewed on this earth without different consequences. Paul wrote to the Colossians and urged them:

And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience. (Colossians 3:12)

We made a choice. We accepted God's gracious offer to become joint-heirs with the King of Glory. Now, what we say, what we think, what we do and how we do it will come under a different kind of scrutiny.

2- We have a distinct purpose in life. No longer is our goal to acquire things, gain acceptance, and seek after power and acclaim. We have been chosen to *declare the praises of Him who called us out of darkness into His wonderful light* (I Peter 2:9b). The reason we have to be so *different* is that we are ambassadors of our new King, on assignment in a place called earth. We have one reason for living, Beloved. That is to declare the praises of Him who called us out of darkness into His wonderful light. Every other choice we make must be made in the light of that purpose.

Today in the Christian church, something that's gaining popularity (and it's a good one) is to get people and groups and individuals to write out a purpose statement about why you're here. Some people struggle with it and I want to encourage you not to. If you can't think of a purpose statement for your life or for your church or for your group, just take I Peter 2:9 and write it out. "You are a chosen people. You are a royal priesthood." You're part of a holy nation who belongs to God. And the reason you're here is to declare the praises of Him who called you out of darkness into light. That's your purpose statement. Is it? We as believers, particularly theologians, like to make the simple complicated. Jesus came to

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us to make the complicated simple and that's all it's about. That's what He brought us down for. That's why you're here.

3- We have a completely new existence and thus a completely new calling. This is not an extension of our old life. Peter said, "Once you were not, now you are. Once you had not received mercy, now you have." Salvation is a clear-cut experience. You need not wonder if you are a believer. If you have to wonder, get it straight. We are here to call people out of darkness into light. Beloved, if you can't tell the difference between being in a room with no light and being outside in the bright sunlight, you are blind. If you cannot tell whether or not you are living in darkness or light, you are spiritually blind. You cannot lead others out of darkness if you do not know whether or not you are in the light. One reason there is so much gray matter in many places in the Christian world is that people no longer clearly differentiate between being saved and lost; between being born again or bound for hell. Forgive the bluntness, but it's the same language Jesus used.

You'll never understand the intensity of God's call to be separate until you understand what happened to you. You were living in darkness and had grown so accustomed to it, you didn't know what you were missing. Then God sent a light your way. His name was Jesus. You acknowledged the light, received the light, accepted the light, and He cast out the darkness and gave you new life. You have a new calling, but that calling is predicated on the fact that you clearly know that you have a new relationship with God.

4- As a new creature in Christ Jesus, you have a new citizenship. Paul said,

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, (Philippians 3:20 NIV)

Peter said, "I urge you as *aliens* and *strangers* in the world..." (I Peter 2:11 NAS). Look up those two words, and you will begin to see the magnitude of how separate we are supposed to be. The word "*aliens*" is a word we are using with some degree of regularity in the modern entertainment world. It is the Greek word *paroikos* which means foreigners. It is used to describe the Jews in Acts 7:6 this way:

But God spoke to this effect, that his offspring would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years . (Acts 7:6 NAS)

They would be as those who had been picked up and displaced;

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moved to a country that was strange to them. The word “*strangers*” is a Greek word which means “sojourning in a strange place.” It is used to describe the dispersed Jews to whom Peter was writing. They understood. He said,

Peter, an apostle of Jesus Christ, to those who reside as aliens,
scattered throughout Pontus, Galatia, Cappadocia, Asia, and
Bithynia, who are chosen (I Peter 1:1 NAS)

We are a displaced people, but not by accident. We have been sent here on a mission. That mission is to call those who are in darkness into His marvelous light. How are we to do that? We are to do two things:

We are to abstain from fleshly lusts which war against the soul. The word “abstain” (*apecho*) means to “hold back, keep off, be away, keep your distance.” It isn’t a word that indicates you are to try whenever convenient to choose alternate activities or attitudes. It means, don’t do these things...period. You can find Paul using it this way:

For this is the will of God, your sanctification; that is, that you
abstain from sexual immorality; (I Thessalonians 4:3 NAS)
abstain from every form of evil. (I Thessalonians 5:22 NAS)

Your life is no longer your own; you’ve been bought with a price. You now belong to the King, and He has sent you on a secret mission into the very country He adopted you out of. In order to never be a reproach to the name of your King, you are to choose a behavior pattern that is befitting those who are sent on such a sensitive mission. If you live as though you were still in the darkness, then you have no word to give to them.

We are to called to live different lives before unbelievers. The purpose of such a life is so that although unbelievers accuse you of doing wrong, “they may see your good deeds and glorify God on the day He visits us.” (I Peter 2:12 paraphrased). So on the negative side, we are to abstain from all forms of evil. We are simply to avoid anything and everything that might bring reproach to our new King, *even though everybody in this country where we live, might be doing it, enjoying it, and considering it moral.* Our new standard would not be what others do, but rather what our King has told us to do.

That word “good” (*kalos*) actually means much more than “not too bad.” It means that which is of excellence, commendable, like a fine treasure. It is likened to finding a rare jewel among a

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collection of glass counterfeits. There is to be something of such rare excellence about your countenance, your attitudes, and your behavior that those living in darkness look at you and are arrested by how wonderfully different your life is.

So Jesus, in John, Chapter 17, is praying to His Father about us and our dilemma. He has called us out of this world, told us not to be at all like this world, then sent us into this world to be something so decidedly different that we would be as lights, drawing those who were in darkness to come out of the very same lifestyle from which He drew us. It would take a miracle because we would be living in the same bodies as they are, would be undergoing the same trials as they are, and would be subjected, in addition, to something known as spiritual warfare, in which their king, an evil one named Satan, would actually do everything in his power to keep us from being different. Protection from his wiles is what Jesus prayed for in verse 15, when He said,

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one].

(John 17:15)

So Jesus' prayer for us was that the Father would not take us out of the world and put us in a little protected cocoon where only like-minded ones dwelled, but rather that He would leave us in this world, all the while giving us something that would keep us from being contaminated by this world. That something, according to John 17, would be His Word.

The King of kings wrote a handbook. He sent us a handwritten, God-written, love letter that would actually sanctify us or set us apart from this world; the world which we have been sent to call out of darkness into light. Unless we saturated ourselves with this thing He called His Word, however, we would be living in a world which would rub off on us, grind us down, and eventually reshape us back into its image, which is one of darkness rather than light.

Your ability to be an ambassador in this country to which you have been sent will be dependent upon whether or not you get this Book into your life and whether or not you allow the Spirit, who lives in you, to give you the power as you choose to obey.

5- We have been given a mission. We aren't to keep ourselves holy so we can be proud of our holiness or use it to condemn those in darkness. *He is sending us on a rescue mission.* This will be the most important mission ever. He is sending us into the world

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to save the world. This world and every one in it is on a collision course with death and hell. "It is appointed unto man once to die, and after that, the judgment." (Hebrews 9:27). So unless somebody stays in that world, lives an exemplary life to draw people to their senses, and tells them how to find the light, they will be condemned to an eternity of darkness, "where the fire is never quenched, and the worm never dies." (Mark 9:43-48).

So God did not send us back or leave us here to strut this earth displaying our goodness. He left us here *to use His goodness to attract men and women to Himself, so they would make the same choice we made, and would spend eternity in His presence.*

Yes, we have a command to teach all men to observe whatsoever He hath said. Spiritual growth is a God-ordained ministry. But even spiritual growth is not meant to be an end within itself. It is to more perfectly conform us to His image so this world we live in can more perfectly see His likeness and come to Him.

We have made sanctification an end in itself. We have made spiritual maturity a self-perpetuating goal. Jesus came to this earth to seek and to save that which is lost. He left us here to seek and to save that which is lost. He left us His Spirit, His Word, and His example. Then He said, "As the Father hath sent Me, so send I you." (John 20:21). Not just to your own backyard, either. First in Jerusalem, then in Judea, then in Samaria, and on and on and on until we have gone to the ends of this earth He has called us to reach. The goal is not simply a holy life; the goal is the salvation of the lost. Anything other than a holy life brings about degrees of disqualification for that task. It dilutes the power and destroys the image. But, Beloved, we've been set apart, not just for the sake of holiness, but for the sake of reaching the world.

Lives that violate that name cover the light with lenses that are tinted with the world's own shades of darkness, and they cannot see the brilliance of the glory of God.

That, Beloved, is why the greatest time of evangelism in history of the church have come through times of great revival. It is when the church returned to a level of spiritual holiness and purity. That's when the world came to Christ in great numbers.

So the mission of the believer is a simple, yet profound one. We are to remain in this world, but at no time be absorbed by it. This is what Jesus prayed for, as He prayed for us. Oh, that the church would take a fresh look at its three-fold calling in the light of this

prayer.

ACCOMPLISHING THE MISSION

1- It is time for the church to pray for revival, and to begin by returning to the standards of holiness God ordained in His Word. A lukewarm church is not going to impact the world. It will make inroads. The world will see God working from afar and be amazed, but the awesome moving of the Spirit's power is seemingly considered to be a relic of days gone by. Dear God, forgive us. In the last days, God wants to send an outpouring of His Spirit as the body of Christ repents and seeks to cleanse itself of all unrighteousness, freeing God to move in our midst in mighty ways. We are not seeing the lost come to Christ in great numbers. We consider it a miracle if Sunday School attendance goes up or we need to add another church service. But many times we are only moving believers from one church to another as they seek to find the place where they are the most comfortable. The reason we are here is to see the world come to Christ. That will not happen until the church repents of its lukewarmness and until we as individuals stop playing games with God's standards of holiness.

God cannot tolerate sin. Though the world around us has changed its standards drastically in the last 20 years, we who are in the body of Christ were never meant to lower ours in order to win them. It is a trick of Satan to deceive God's children. We are to seek even higher levels of holiness in times like these, that those who are in the world might be called out of darkness into light. The church in the world today is wavering on its positions on adultery, divorce, purity of dress, language, homosexuality, and pre-marital purity. We simply agree that "everybody's doing it," and if we are at least a little more moral than they, we think we are being lights in a dark world. *Lord, forgive us.*

Many of us have stopped praying for revival. It seems like such an old-fashioned word, that we think the principle must be out of date, as well. God help us. His Word is still true.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chronicles 7:14)

Prayer still works. The problem is most of us know that when we start praying for real revival, it will have to begin with us. A church of 2,000 people ought to have 2,000 praying for revival

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daily, not a small committee of 20 or so. Every believing family in this city ought to be praying for God's Spirit to move upon our city in such a way that men and women will rush to the Cross and plea for forgiveness and grace. We think that because it has not happened in our midst in our generation, God has lost interest. Oh, Beloved, God's only waiting for us to do what He told us to do—pray.

Many of you read this week in the newspaper, accounts that a great revival has broken out, first, in the valley of South Texas, and then I found as I traveled up to Fort Worth, it had also spread to the seminary there. I would encourage you as you read those things not to scoff at it and not to shrug it off. Whenever you read of something like that, stop what you are doing, fall on your face before God, and begin to pray. Pray, first of all, that the fruit is genuine and the fruit will remain. And, secondly, pray that it will spread like wildfire throughout this world. It's real. And God wants to really do something in our age. But we've got to be willing to pray for it.

2- It is time for us to stop struggling with being unique. We are, in our generation, infatuated with conformity. We think that if we make it easy enough and make the church appear as much like the world as possible, that men and women will be drawn to it, and some will even come to Him in the process. I defy you to find that principle in Scripture. The children of Israel were warned over and over again not to do anything that would make them look like, sound like, or act like the world around them. They were admonished to keep themselves unspotted from the world. They were not to intermarry or interact with the pagans around them, *except to demonstrate to them the mighty power of God.*

The New Testament principle is no different. Paul said it clearly:

Wherefore come out from among them, and be ye separate, saith 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.

(II Corinthians 6:17,18)

We are to live here but not be absorbed by the lifestyle of those around us. But look around you and see for yourself. We as Christians watch things we never would have watched ten years

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ago. We accept language as “normal” we never should listen to. We accept music that we know is evil, because we don’t want our children to dislike us. Instead of taking a stand on divorce, we wring our hands in disbelief and shake our heads in dismay at what is happening, *not in the world, but in the church*. We laugh at jokes about moral purity as though the decline of civilization into animal-like behavior is funny. It’s not funny to God, Beloved. It’s not funny at all.

If we are going to pray for revival, we are going to have to start living unique lives ourselves. Not flee to monasteries. Not set ourselves up as “holier than thou” examples. Not necessarily take up placards and try to change the world’s morality. Apart from Christ there can be no morality that lasts. The issue isn’t morality; it’s salvation. For men and women to live godly lives, they must first meet God. For men and women to become spiritual, they must have the Holy Spirit.

No, the call isn’t for us to display our righteousness or try to change their unrighteousness. The call is for us to return to God’s standards of holiness and live such unique, holy, Christ-filled lives that we will see men and women drawn to want what we have. You don’t need to go to those places, see those things, say those things, or do those things that they do to win them. You must be separate, and you must behave as a chosen people, a royal priesthood, a holy nation belonging to God Himself.

Dare we pray for God to convict us of anything in our lives that is compromising God’s higher ways for us? Dare we? Only He knows what kind of personal renewal might take place. Only He knows what kind of revival might take place, as well.

3- It is time we understand that we are called out to go forth. It’s wonderful to send others and save our consciences. But there has never been a time in history when the opportunities have been so great for individuals to leave their comfort zones behind and go to the ends of the earth where men and women have never heard that Jesus Christ died for their sins. We are not just left in the world to see if we can maintain our uniqueness. That would serve no purpose at all. It would be better for God to call us home. We were left here in this world to penetrate this world for Christ. Our homes. Our businesses. Our neighborhoods. Our churches.

But, Beloved, it must not stop there. Your neighbors have heard, will hear, and can hear hourly if they’ll but listen. There

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is a world out there with a Christian bookstore on every corner, a Christian radio station on every frequency, and an evangelizing church on every corner. They are in nations where the gospel has been frozen in a canister of totalitarian suppression. They are in countries where Eastern religions have come to dominate and have closed the doors to the natural spreading of the gospel. They are in nations around the world where there is a new awakening to spiritual truth, where hunger and joblessness and fear of death have left a vacuum only God can fill.

Some of us are willing to give money. That's good. Some of us are willing to pray. That's vital. But, Beloved, there are a lot more of us who could go if only we would. No longer do you have to commit to a lifetime on the mission field. Opportunities abound for short-term ministries and two-to-three year terms. Opportunities await so many to take the training they have received in the secular world and use it as a light to open the door to men and women who need that training and more. There is a need for medical skills, teaching skills, farming skills, ministry skills. This is the world into which Jesus is sending us. Dare we pray and ask Him if He wants us to go? How can we do anything else? If He chooses to send us, will He not provide the way? He is not in the business of teasing His children.

Every believer is in the ministry, and every believer is called to consider the ministry to Jerusalem, Judea, Samaria, and the uttermost parts of the earth. You say, "But God hasn't enabled me to go to Russia or Romania or Africa with the gospel." Then what is keeping you from going across town to the ghettos or the projects or the jails in your own city? And what is keeping you from teaching in your own church? And what is keeping you from inviting your neighbors or your co-workers into your home to let the light shine into their lives? Or isn't the light shining?

We've got to get out of our holy huddles and get out of our cocoons of spiritual self-righteousness and go. "Wherever He leads, I'll go." That's what we sing. But some of us aren't honestly asking Him where He's leading, so we won't have to go. This world is not our home. We've got to stop worrying about how comfortable we can become here. We're tourists, Beloved, and while we're visiting, we've been given a secret mission to turn up the spotlight of God's holiness and let it shine into a dark and dying world.

We are not of this world. It's time we started living like it. But

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we have been sent into this world. It's time we got up and went, and it will begin in the prayer closet tomorrow morning, when we, like Jesus, begin to talk to the Father about sending a great spiritual renewal in these last days. It will continue when we begin to ask Him to, one by one, strip our lives of the compromises that are keeping us from being a part of that renewal. It will come to its fruition when we honestly surrender to Him and ask Him to send us wherever He wants us to go; then we get up from our knees and go.

The time is short. Jesus is coming soon. The world is lost. You don't need to be a Rhodes scholar to see that. The spiral of degeneration is intensifying by the second, and we, as Christians, are shaking our heads in horror and, little by little, being absorbed into the very culture we were called out of.

But it doesn't have to be. It will only take a few who mean business; who are willing to turn their backs on everything that contaminates the holiness of God in their lives and who are willing, if need be, to sell what they have, pack up their bags, and follow Him to the ends of the earth. It will only take a few who are willing to spend hours or days, if need be, on their knees before God, pleading for His Spirit to come upon this nation and upon this church and upon our lives with such power that we will never, ever be the same again.

God hasn't changed. His Word hasn't changed. And if His people, who are called by His name, would humble themselves and pray and turn from their ways of evil, He still will come in great power and bring transformation and salvation such as we cannot imagine. It is happening in countries around the world even now. It can happen here. It must happen here, because we are not of this world.

WE ARE NOT OF THIS WORLD

We are simply not of this world,
That's what the Master said.
To the things that attract the pagan,
The believer must be as dead.

The world will try to draw us,
To squeeze us into its mold;
To get us to live as they live,
Rejecting God's standards of old.

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The world will attempt to convince us
That the purpose we have on this earth
Is to make our lives more comfortable
And increase in this life our worth.

Yes, God's standards are higher, they say,
But that's not how people live.
And yes, there's a world that needs to hear,
But all I need do is to give.

We're not of this world, Beloved;
It's not our home; oh, no!
There *is* a world of people
To whom we need to go.

Shake the gates of hell, oh, God—
May the Jordan roll again.
Send your Spirit in mighty power
To convict this world of sin.

No, we're not of this world, Beloved,
But in it, we're meant to be.
Dear God, please turn it upside down,
And let it begin with me.

Let's pray,

Our Father and our God,

We come to You acknowledging the challenge in Your Word that a lukewarm Christianity is really not a term that ought to exist, because the very name Christian indicates that we would take up our crosses and follow You.

Some of us, Father, live in fear that You'd ask us to do that, when in reality, You already have. We need not be afraid. We need to simply fall on our faces before a holy God and begin to expect the kind of power You want to send in these last days.

By Your grace may we stop being part of the problem and become part of the solution instead.

In Jesus' holy name we pray, Amen.

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(05.30.18.dvd)