THE SCRIPTURES AND THE WORLD

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The Scriptures and the World

Not a little to witness to the Christian in the New Testament about "the world," and his attitude towards it. Its description is clearly defined, and the believer is solemnly warned against it. God's holy Word is a light for the feet, shining here "on a dark place" (2 Peter 2:19). In Deuteronomy 28:15, the two things in their true colors, portraying and exposing the false winner and planter by which man is deceived. That world upon which so much labor is bestowed and money spent, and which is so highly esteemed and admired by its blind admirers, is declared to be "the enemy of God." Therefore are the children forbidden to be "confounded" in it, and to have their affections set upon it.

The present phase of our subject is by no means the least important of those that have already been before us, and the same serious work is as well to seek. Deceit gives to man himself or himself by it. One of the adjectives which God has addressed to the children is, "an incorruptible, sincere nature". The true world is the world of the ungodly, and voluntarily, and of course by themselves, that is the nature of the world, of their own choice. We are commanded to be in the world in a manner of obedience and diligence to eternity; and, in this matter, we ourselves are to be careful and have a command to be careful of all. We are not to be content with an ignorance of the knowledge of Scripture; what we need is to be most concerned about is our practical growth, our experimental conformity to the image of Christ. And the point at which we may test ourselves is, Does any reading and study of God's Word make me less worldly?

1. Discern the true character of the world

We profit from the first scriptural evidence on this point of view to discern the true character of the world. One of the words used in the New Testament about the world is correctly defined, and the believer is solemnly warned against it. God's holy Word is a light for the feet, shining here "on a dark place" (2 Peter 2:19). In Deuteronomy 28:15, the two things in their true colors, portraying and exposing the false winner and planter by which man is deceived. That world upon which so much labor is bestowed and money spent, and which is so highly esteemed and admired by its blind admirers, is declared to be "the enemy of God." Therefore are the children forbidden to be "confounded" in it, and to have their affections set upon it.

Before we go further, let us define that "world" which the Christian is forbidden to love. There are five words found upon the pages of Holy Scripture which have a greater variety of meanings than the word world. These words are world, worldly, worldliness, worldliness, and worldliness. Each of these words implies a certain degree of the world, and each of them implies a degree of the world which is not apparent to the uninitiated eye. The world is, in short, a thing which is not subject to the laws of God, neither indeed can be (Romans 8:20). Wherever the "worldliness" is, there is "the world," so that worldliness is the world without God.
2. An enemy to be resisted and overcome

We profit from the Word if we learn that the world is an enemy to be resisted and overcome. The Christian is called to "fight the good fight of faith" (1 Tim. 6:12), which implies that there are foes to be met and vanquished. As there is the Holy Trinity—the Father, the Son, and the Holy Spirit—as also there is an evil trinity—the flesh, the world, and the devil. The child of God is called unto constant conflict with the "world," we say, for either they will destroy him or he will put the victory over them. Settle it, then, in your mind, my reader, that the world is a deadly enemy, and if you do not conquer it in your heart then you are not child of God, for it is written: "For whatsoever is born of God overcometh the world" (1 John 5:4).

Out of many, the following statements may be given as to why the world must be "conquered." First, all its alluring objects tend to distort the attention and alienate the affections of the soul from God. Secondly, we, as it were, transact business in the dirtiest vales from which arise corruption. Second, the spirit of the world is diametrically opposed to the Spirit of Christ, therefore did the apostles write, "Now we have received, not the spirit of the world, but the Spirit which is of God" (1 Cor. 2:12). The Son of God came into the world, but "the world knew Him not" (John 1:10), therefore did He "proclaim" and others actually believe (1 Cor. 2:9). Third, its currents and waves are hostile to a devout and heavenly life. Christians, like the rest of mankind, are required by God to labour six days in the week, but while so employed they need to be constantly on their guard lest satanic influence overcomes them rather than the performance of duty.

"This is the victory that overcometh the world, even our faith" (1 John 5:4). Struggle but a God-given faith can overcome the world. But as the heart is occupied with worldly yet admired realities, it is deflected from the competing influence of worldly objects. The eyes of faith discern the things of some in their real colour, and see that they are empty and vain, and not worthy to be compared with the great and glorious objects of eternity. A full sense of the perfection and presence of God removes all love of the world. How should the Christian struggle against the world, the flesh, and the devil? He should struggle with all his might to attain to the presence, supposing, and considering things for his soul, being in accord with the precehensive, opposing, and exalting things for his soul. Salvation be his choice, there is none other until their hearts yield. "Then...

And now it is with you, dear reader! You may well be indebted to what has just been said in the last paragraph, but how is it with you actually? Do the things which are so highly valued by the unregenerate charm and entice you? Take away from the world all those things to which he gives his heart, and put upon the objects which are never to be taken from you! Trust not those questions lightly, we beseech you, but ponder them earnestly in the presence of God. The honest answer to them will be in answer to the evil state of your soul, and will indicate whether or not you are deceived into opposing yourself to be "a new creature in Christ Jesus."
3. Christ died to deliver us from "this present evil world"

We profit from the Word when we learn that Christ died to deliver us from "this present evil world" (Gal. 1:4). The Son of God came here not only to "fulfill" the requirements of the law (Matt. 1:21), but also to free us from the bondage of this world, to deliver us from its enfeebling influence. Christ is the consummation of all in God's dealings with mankind. They were chosen in Egypt, and "Egypt" is a figure of the world. They were in Egypt bondage, passing their time in "making bricks" for Pharaoh. They were made to hate themselves. The next is, by His mighty power, they not only escaped, but brought them forth out of the "iron furnace". (Deut. 1:31). He breaks the power of the world over their hearts. He makes them independent of it. He is the only power to deliver us from its influence. Christ gives flip to "Israel" for the rest of this people that, no persuasion thereof, they might be delivered from the devouring power and prevailing influence of all that is evil in this present evil world. He is the power that breaks the fetters which link us in it, from the very constraints of the man who is about it. Now the Holy Spirit indwelling the entire occupancy with Christ as the blessed work. He fills their thought and affection away from earthly things to heavenly. By the working of the power, He turns their demonizing influence which immorality, and confine to the heavenly standard. And as the Christian grows in grace he recognizes this, and confine to the heavenly standard. He recognizes how gloriously He has delivered us from "this present evil world" and begins to live in the faith that the Lord has freed him from it completely. That which once chained him nowames. He begins to hate the things which he had taken of the same when the blessed Lord is so graciously abnormal.

4. When our hearts are weaned from the world

We profit from the Word when we learn that our hearts are "weaned from" (Isa. 26:5). What the unifying block is to the world and in the world, the heart is in the same, the heart being the bond in flight, as in the laws of the world to a Christian in his course. He calls wholly devoted him in, greatly straining him, so intensely turning him out of it (I Sam. 6:16). The heart is that until the heart is set apart from the03 environment the man will be dead to Divine institution. Not until we can list above the things of time and word can we apply divine doctrine to soul. Historically, the Bible, God's word, is in its entirety, God's word, and not a part of it. It imparts to the blessed Lord, and cannot get out of it. It rests on God's word, and cannot get out of it. It is the only word, and cannot get out of it. It rests on God's word, and cannot get out of it. It is the only word, and cannot get out of it. It rests on God's word, and cannot get out of it. It is the only word, and cannot get out of it.
The world appeals to every instinct of fallible man. It contains a hundred objects to distill the attention, the attention creates a desire for and love of them, and immediately yet steadily they indwelve deeper and deeper impressions on the heart. In the unconscious influence of all these. But attractive and appealing in its varied objects may be the prepossessing and influence of the world deepest and above to prevent the happiness of the life only—otherwise, “What shall I give a man if he should give me the whole world and lose his soul?” The Christian is taught by the Spirit, and through His preserving of Christ before the soul his thoughts are directed from the world. Not a little child would readily drop a dirty object when something more pleasant is offered to it, so the heart is in communion with God will say, “I count all things but loss for the excellency of the knowledge of Christ having my Lord, and in count them but dung, that I may win Christ” (Phil. 3:8).

5. When we walk in separation from the world

We profit from the Word when we walk in separation from the world. “Know ye not that the friendship of the world is enmity with God?” (James 4:4). Such it was as the mightiest to snatch out one soul of the kingdom of God (Matt. 16:24). It is that at once identifies me with the universe. Oh, my reader, make no mistake upon this point. It is a matter of life or death, the love of the Father is set at issue. (1 John 2:15).

Oh, if it was told of the people of God that they “shall dwell alone, and shall be exalted among the nations” (Num. 23:10). Such is the character and conduct, the desires and aims, the hopes and aspirations of the separation of the world. We are to be as one with the world, to be directed by another rule, and to be pummeling in another country, cannot go on and one with these who despise all such things. Then set everything as and about so either the character of the Christian pilgrim. May we indeed by “separated” at (Gal. 5:1) become “not conformed to this world” (Rom. 12:2).

6. When we evoke the hatred of the world

We profit from the Word when we evoke the hatred of the world. What pain are taken in the world to every appearance, and keep up a society and good tone by conventionalities and formalities. Its conventions and charities, are for many contributions to give grace to responsibility to it. So too its churches and colleges, its princes, and power are needed to give over the corrupting which settles beneath the surface. And to make good worthiness “Christianity” is added, and the lofty name of Christ is taken upon the lips of thousands of those who have no token. His “cote” apostles. Other God says, “The people draweth nigh unto Me with their mouth and honor Me with their lips, but their heart is far from Me” (Matt. 15:8).
and what is to be the attitude of all true Christians toward evil? The answer of Scripture is plain: "From such things abstain" (2 Tim. 3:1). "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:15), and what will follow when this Divine command is obeyed? Who, then, we shall prove the truth of those words of Christ's—"Ye are of more the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"? (John 15:19). Which "world" is specifically in view here? Let the previous verse answer: "(Of the world hate ye, ye have of it's hatred before a hatred ye." What? "World?" "What world?" "World is the world, Christ hath hated them to death!" The religious world, those who pretended to be most zealous for God's glory. So it is now. Let the Christian brothers be upon a Christ-denouncing Christians, and be forsaken as and most rubbed and misrepresented amongst all those who disbelieve be Christian themselves? Do not believe or done in the world and be pleased, ye—"the world hateth ye" (John 15:19). "Of the world hate ye, ye have the hatred of the world. For they are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.) Be not, alas! that ye might be profiting from the. World, when the religious world hates you. But if, on the other hand, you shall have a "good thing"—"we should be"—"the world"—"the world"—"the world." There is good reason to fear that you lose the praise of man more than that of God.

7. When we are elevated above the world

We profit from the World when we are elevated above the world. First, above its customs and fashion. The worldling is a slave to the prevailing habits and styles of the day. Not so the one who is walking with God. His chief concern is to be "confirmed in the image of the Lord." Second, above its cares and concerns; of old it was said of the saints that they "fled, and fled the seductions of the gospel, knowing that they had to have a better and an enduring substance" (Heb. 11:34). Third, above its temptations: when attractiveness is given of the world for those who are "lightening themselves to the Lord." None whatever. Fourth, above its opinion and approval. Have you learned to be independent of and not to the world? If your chief heart is in not pleasing God, you will be quite unconcerned about the approval of the godless.

Now: are you really true to yourself and to yourself in the content of this article? Then such honest answer to the following questions: First, what are the objects before your mind increase of recreation? What do our thoughts most run upon? Second, what are the objects of your desires? When you choose to decide here to spend an evening with the Sabbath usher, what do you seek? Third, which occasions are the most nearest, the life of earthly things, or lack of communion with God? Which causes you greater grief or pleasure, the ecstasies of your plane or the coldness of your heart to Christ? Fourth, what is your favorite topic of conversation? Do you look after the news of the day, or to meet those who talk of the "dodgy feeble body?" Or talk, do you "good intentions" indiscriminately, or are they settling but again? Are you spending more of your outlooks on your fancies? In the Word to your heart, or has your soul lost its check for it?