

Blind-Sided...by Blind-Spots  
**Week 2---Blind-Sided By Bursting Barns**  
*Luke 12:13-34 / I John 2:15-17*

**LUKE 12:13-21**

<sup>13</sup> Then someone called from the crowd, "Teacher, please tell my brother to divide our father's estate with me."

<sup>14</sup> Jesus replied, "Friend, who made me a judge over you to decide such things as that?" <sup>15</sup> Then he said, "Beware! Guard against every kind of greed. Life is not measured by how much you own."

<sup>16</sup> Then he told them a story: "A rich man had a fertile farm that produced fine crops. <sup>17</sup> He said to himself, 'What should I do? I don't have room for all my crops.' <sup>18</sup> Then he said, 'I know! I'll tear down my barns and build bigger ones. Then I'll have room enough to store all my wheat and other goods.' <sup>19</sup> And I'll sit back and say to myself, 'My friend, you have enough stored away for years to come. Now take it easy! Eat, drink, and be merry!'"

<sup>20</sup> "But God said to him, 'You fool! You will die this very night. Then who will get everything you worked for?' <sup>21</sup> "Yes, a person is a fool to store up earthly wealth but not have a rich relationship with God." CONTINUED...

**PRAYER**

**---PERHAPS WE SHOULD THANK GOD THAT THE BUBBLE BURST???**

...PERHAPS WE SHOULD EMBRACE THIS TIME OF STRUGGLE AS TIME TO REMEMBER WHAT IS (a) TRULY IMPORTANT & (b) THAT OUR TRUST SHOULD ALWAYS BE A "WHO" VS. A WHAT **EVEN** AS HISTORIC CIRCUMSTANCES PAINFULLY (c) TAME RUN-AWAY APPETITES AND (e) WARPED WRECKLESS WORLD-VIEW'S/THEOLOGIES OF ENTITLEMENT OF TEMPORARY, TACTICAL POSSESSIONS?

---American's have been on an unsustainable course now since the mid-70's! Jimmy Carter warned against borrowing against debt!! By the mid-eighties the Yuppies and their Beamers were spending themselves into massive personal debt. By the mid-nineties we had exhausted the last penny of the SS trust-fund as we borrowed our way out of busted budgets and personal consumer debt skyrocketed as Credit Card companies and mortgage brokerages adopted shady predatory practices that preyed on the weakest among us and pushed the buttons of entitlement in the hearts of the young on college campuses the poor and lower-middle class work force. By the mid-part of the last decade we again placed our faith in the "next big thing...be it tech boom or real estate boom...or even a superficial patriotic spending spree" to stave off the pending pay-day, some day that continued to bear down on our shallow sense of reality.

---It's amazing how we demonize Bernie Madoff and his Ponze scheme. But the bare facts show that he didn't do anything that the banking industry wasn't doing in mortgages. And hear me know, neither were doing anything that the average American was doing in their blind, entitled pursuit for more betting that future income (from home equity/stock-market run up) would save them from their over-reaching.

---AMERICA, according to Jesus..."WE ARE THE FOOL!!!!!"

---Blindsided by economic collapse?---again, it sure seemed like that was the case for most. But just yesterday I watched yet another documentary on Netflix from the middle part of the last decade that forecasted in frightening detail the very collapse we experienced soon thereafter. Blindsided?...only in the sense that WE DIDN'T WANT TO SEE the truth.

---What makes this really sad is that the truth doesn't take away our freedom to experience life to the fullest...it unleashes it! It's our willful disregard or rationalization of the truth that creates economic catastrophe's like that which most of us have been suffering through in recent years.

---Let's continue to read in the text we started out with...let's see the wonderful, amazing truth that will not only help us avoid future "blind-sides"...but empower us to live a life like no other regardless of how much Starbucks we can afford!

## Luke 12:22-34

CONTINUED... <sup>22</sup> Then, turning to his disciples, Jesus said, "That is why I tell you not to worry about everyday life—whether you have enough food to eat or enough clothes to wear. <sup>23</sup> For life is more than food, and your body more than clothing. <sup>24</sup> Look at the ravens. They don't plant or harvest or store food in barns, for God feeds them. And you are far more valuable to him than any birds! <sup>25</sup> Can all your worries add a single moment to your life? <sup>26</sup> And if worry can't accomplish a little thing like that, what's the use of worrying over bigger things? <sup>27</sup> "Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. <sup>28</sup> And if God cares so wonderfully for flowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith? <sup>29</sup> "And don't be concerned about what to eat and what to drink. Don't worry about such things. <sup>30</sup> These things dominate the thoughts of unbelievers all over the world, but **your Father already knows your needs.**

<sup>31</sup> **Seek the Kingdom of God above all else, and he will give you everything you need.**

<sup>32</sup> "So don't be afraid, little flock. For **it gives your Father great happiness to give you the Kingdom.**

<sup>33</sup> "Sell your possessions and give to those in need. This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes. **Your treasure will be safe; no thief can steal it and no moth can destroy it.** <sup>34</sup> **Wherever your treasure is, there the desires of your heart will also be.**

---God desires to FREE us from

- 1) Worry (about the future)
- 2) Stress (as we attempt to accomplish everything we think we should today)
- 3) Fatigue (as the cycle of always wanting more never leaves time for spiritual/physical rejuvenation)
- 4) Keeping up with the Jones' (as we constantly compare our station in life with others)

---God desires to GIVE us something that is truly MORE

- 1) A sense that you are not alone...the Father Himself is with you and cares for you!
- 2) A sense that you are part of something BIGGER and far more important than temporary trappings of comfort...nothing less important or smaller than THE KINGDOM OF GOD itself!!!
- 3) A sense of SECURITY that everything you do accomplish actually matters!--- Everything done for the Kingdom is credited to the ultimate "mutual fund" in heaven for all eternity.
- 4) A sense of deep JOY that always surpasses the shallow, short-lived highs that new possessions or expensive experiences can possibly bring as you discover the JOY OF GIVING far exceeds the empty futility and relative cheap thrill of hoarding.

I JOHN 2:15-17

<sup>15</sup> Do not love this world nor the things it offers you, for when you love the world, you do not have the love of the Father in you. <sup>16</sup> For the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions. These are not from the Father, but are from this world. <sup>17</sup> And this world is fading away, along with everything that people crave. But anyone who does what pleases God will live forever.

Square 1...

**HOW CAN I AVOID BEING BLIND-SIDED  
WITH MY EYES WIDE OPEN?**

***\*A) Seek to stir up a Genuine Spiritual Hunger (Ps. 139, Ps. 32)***

***\*B) Surround yourself with Wise Counsel (Ps. 24:6, Ro. 15:14)***

***\*C) Submit to Accountability (Eph 5:21, James 5:16)***

***\*D) Saturate yourself with Fellowship (Hebrews 3:13, 10:24-25 &  
Ecc 4:9-12)***

**\*JUST SO HAPPENS YOU CAN FIND ALL THE ABOVE IN ONE OF  
OUR LIFEGROUPS!!!!!!**

**CLOSE AND WALK OFF WITH THIS READING...**

I TIMOTHY 6:6-10, 17-19

<sup>6</sup> *Yet true godliness with contentment is itself great wealth.* <sup>7</sup> *After all, we brought nothing with us when we came into the world, and we can't take anything with us when we leave it.* <sup>8</sup> *So if we have enough food and clothing, let us be content.*

<sup>9</sup> But people who long to be rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction. <sup>10</sup> For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows...

... <sup>17</sup> *Teach those who are rich in this world not to be proud and not to trust in their money, which is so unreliable. Their trust should be in God, who richly gives us all we need for our enjoyment.* <sup>18</sup> *Tell them to use their money to do good. They should be rich in good works and generous to those in need, always being ready to share with others.* <sup>19</sup> *By doing this they will be storing up their treasure as a good foundation for the future so that they may experience true life.*

**DIVE DEEPER---**

My thanks again to David Guzik of enduringword.com for his gracious offering of some of the most spiritually insightful and academically comprehensive commentary I have yet to encounter throughout my 20 years of researching texts both in books and online.

ADDITIONAL TEXTS AND COMMENTARY RELATED TO TODAY'S TOPIC...

**Check out this media link on the Salwin Family and their book!**

**<http://thepowerofhalf.com/>**

## FROM OTHER PASSAGES OF SCRIPTURE...

### PROVERBS 3:9-10

<sup>9</sup> Honor the LORD with your wealth  
and with the best part of everything you produce.  
<sup>10</sup> Then he will fill your barns with grain,  
and your vats will overflow with good wine.

### PROVERBS 16:8

<sup>8</sup> Better to have little, with godliness,  
than to be rich and dishonest.

### MALACHI 3:8-11

<sup>8</sup> “Should people cheat God? Yet you have cheated me!  
“But you ask, ‘What do you mean? When did we ever cheat you?’  
“You have cheated me of the tithes and offerings due to me. <sup>9</sup> You are under a curse, for your whole nation has been cheating me. <sup>10</sup> Bring all the tithes into the storehouse so there will be enough food in my Temple. If you do,” says the LORD of Heaven’s Armies, “I will open the windows of heaven for you. I will pour out a blessing so great you won’t have enough room to take it in! Try it! Put me to the test! <sup>11</sup> Your crops will be abundant, for I will guard them from insects and disease. Your grapes will not fall from the vine before they are ripe,” says the LORD of Heaven’s Armies.

### II CORINTHIANS 9:6-11a

<sup>6</sup> Remember this—a farmer who plants only a few seeds will get a small crop. But the one who plants generously will get a generous crop. <sup>7</sup> You must each decide in your heart how much to give. And don’t give reluctantly or in response to pressure. “For God loves a person who gives cheerfully.” <sup>8</sup> And God will generously provide all you need. Then you will always have everything you need and plenty left over to share with others. <sup>9</sup> As the Scriptures say,  
“They share freely and give generously to the poor.  
Their good deeds will be remembered forever.”  
<sup>10</sup> For God is the one who provides seed for the farmer and then bread to eat. In the same way, he will provide and increase your resources and then produce a great harvest of generosity in you.  
<sup>11</sup> Yes, you will be enriched in every way so that you can always be generous.

### I TIMOTHY 6:6-10, 17-19

<sup>6</sup> Yet true godliness with contentment is itself great wealth. <sup>7</sup> After all, we brought nothing with us when we came into the world, and we can’t take anything with us when we leave it. <sup>8</sup> So if we have enough food and clothing, let us be content.  
<sup>9</sup> But people who long to be rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction. <sup>10</sup> For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows...  
... <sup>17</sup> Teach those who are rich in this world not to be proud and not to trust in their money, which is so unreliable. Their trust should be in God, who richly gives us all we need for our enjoyment. <sup>18</sup> Tell them to use their money to do good. They should be rich in good works and generous to those in need, always being ready to share with others. <sup>19</sup> By doing this they will be storing up their treasure as a good foundation for the future so that they may experience true life.

## FROM DAVID GUZIK- [enduringword.com](http://enduringword.com)...

RE: LUKE 12...

B. Attitudes in regard to material possessions.

1. (13-15) The overall principle regarding material things.

Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." But He said to him, "Man, who made Me a judge or an arbitrator over you?" And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

a. **Teacher, tell my brother to divide the inheritance with me:** Jesus has just taught on the importance of standing for Him, and on our great value to God. Yet, in the midst of this teaching, a man interrupts Jesus to ask that He take his side in a financial dispute.

i. According to the law of the day, the elder brother would receive two-thirds of the inheritance and the younger brother would receive one-third. But this man isn't asking Jesus to listen to both sides and make a righteous judgment; he is asking Jesus to take sides with him against his brother.

ii. Obviously, Jesus' words about the need for full commitment and God's care for us didn't penetrate this man's heart!

b. **Man, who made Me a judge or an arbitrator over you?** It isn't that Jesus is unconcerned about justice; but that He is all too aware that this man's covetousness will do him more harm than not having his share of the inheritance.

i. We may fight and fight for what is ours by right; and in the end, having it may do us worse than if we had let it go and let God take care of the situation.

ii. Here is where the deceptive nature of the heart is such a challenge. We often mask our covetousness by claiming we are on a righteous crusade.

c. **Beware of covetousness:** "Actually *beware* scarcely does justice to the force of *phylassesthe*, which is rather 'guard yourselves'" (Morris) The idea is that we all are under attack from covetousness, and we must protect ourselves from it.

d. To be kept from greed, there is one overall principle we must be persuaded of: **one's life does not consist in the abundance of the things he possesses**. Apart from this, we live in **covetousness**, and *covetousness is idolatry* (Colossians 3:5).

2. (16-21) The parable of the rich fool.

Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.'" But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' So *is* he who lays up treasure for himself, and is not rich toward God."

a. **But God said to him, "Fool!"** There is little doubt that everybody but God thought a great deal of this man; but in fact (and for eternity), this man is a *fool*. It isn't only sin to give material things too high a place in your life - it is stupid also.

b. See the heart of the rich fool: **my crops . . . my barns . . . my goods . . . my soul**. Everything is about him, and nothing is God. In the end, it was proved that nothing was his - even his own soul was subject to God. He didn't have any **crops**, any **barns**, any **goods**, and his **soul** was dead.

c. **Whose will those things be which you have provided?** They will not belong to God, because the man never surrendered those things to God. They will not belong to the rich fool, because he can't take it with him. Perhaps they only belong to the Devil!

i. "Poorer than the poorest beggar he had to leave this world."  
(Geldenhuys)

d. **So is he who lays up treasure for himself, and is not rich toward God:** The man's problem was not in that he had treasure on earth; but that he was not **rich toward God**.

i. How do we become **rich toward God**? First, by sacrificial giving to those in need (Luke 12:33, 18:22; 1 Timothy 6:17-19). Also, by trusting in Jesus for every necessary thing (Revelation 3:17-18).

ii. We can't obscure the fact that earthly riches often keep us from going after heavenly riches as we should. Paul wrote: *But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.* (1 Timothy 6:9) Most of us are afraid of poverty; we should be afraid of wealth.

iii. John Wesley's taught and lived wisely regarding riches. He said that you should earn as much as you can, save as much as you can, and give as much as you can. He himself lived on £28 British pounds a year and gave the rest away, even when his salary went from £30 to £60 to £90 to £120 over his lifetime.

3. (22-28) A warning against worry.

Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body *is more* than clothing. Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? And which of you by worrying can add one cubit to his stature? If you then are not able to do *the* least, why are you anxious for the rest? Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe you, O you* of little faith?"

a. **Therefore I say to you, do not worry about your life:** Greed and worry are closely connected. Greed can never *get* enough, worry is afraid it will never *have* enough - neither have their eyes on Jesus.

b. **Do not worry** is a loving command. We often fail to appreciate what damage worry does in our lives.

i. Research clearly shows that stress deteriorates our immune systems; people under constant or high stress show lower T cell counts, essential for immune response. Stress has a definite affect on fertility. Prolonged stress has been shown to affect the brain, making a person less able to respond to future stress. And stress also is related to sudden heart failure.

ii. 20% of Americans say they feel stressed out every day, and 60% say they feel stressed out once a week. Only 10% say they never feel stressed.

c. **God feeds them:** However, this isn't just "don't worry, be happy" or "hakuna matata." Worry doesn't stop because we close our eyes, but because we know a loving God is greater than all our needs.

d. **If you then are not able to do the least, why are you anxious for the rest?** Worry is completely counter-productive - the stress it brings in our life does nothing but destroy. But trusting in God makes sense; if He takes such good care of the birds, the flowers, and the grass, won't He take care of His children?

i. **Which of you by worrying can add one cubit to his stature?** Jesus may be saying, "worry can't make you live longer" or He may be saying, "worry can't make you any taller." Both are true; and if it is futile to worry about small things that are out of our control, it is even more futile to worry about big things even further out of our control.

ii. We can't **add one cubit** to our height by worrying, but a Japanese teen-ager who wanted to be a summo wrestler had 6 inches of silicone implanted under his scalp so he could meet the 5' 8" height requirement for summo wrestlers.

e. **How much more will He clothe you, O you of little faith:** Instead of worrying, Jesus wants us to have a child-like faith in Him. Children don't worry about paying the bills, or such things. They live lives of simple trust in their parents. You can't accomplish little things by worry; what makes you think you might accomplish great things by worry?

i. God cares for the flowers, but that means that every day for the flowers is not sun and sweetness. If every day was sunny, and there was never clouds and rain, the flowers would die quickly.

4. (29-34) God's intention is that your attention be on His kingdom and His treasure, not the kingdom and treasure of this world.

**"And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God, and all these things shall be added to you. Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also."**

a. **Do not seek what you should eat or what you should drink, nor have an anxious mind:** Jesus' good news is simple. You don't have to hold on to the things of this world with a death grip. Jesus let go of everything heaven itself held and was happy with a simple trust in God.

b. **But seek the kingdom of God, and all these things shall be added to you:** God wants us to be more focused on Him than on these necessities of daily life; when we seek Him first, all the other things are added unto us.

i. We have sometimes thought that the only way to really seek the kingdom of God is to put away every other pursuit and go to some monastery or desert cave. But we can seek God in what we do every day; you can seek God at your job if you work unto the Lord and His glory.

c. **For where your treasure is, there your heart will be also:** The correlation between where your heart is and where your treasure is isn't a suggestion; it is a simple fact. If you regard your material possessions as your treasure, then your heart is set here on this earth.

## REGARDING I JOHN 2

C. An attack on our relationship with God: worldliness.

1. (15) The problem of worldliness.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

a. **Do not love the world:** John has told us that if we walk in sin's darkness and claim to be in fellowship with God, we are lying (1 John 1:6). Now John points out a specific area of sin that especially threatens our fellowship with God: worldliness, to **love the world**.

b. **Do not love the world or the things in the world:** The **world**, in the sense John means it here, is not the global earth. Nor is it the mass of humanity, which God Himself loves (John 3:16). Instead it is the community of sinful humanity that is united in rebellion against God.

i. One of the first examples of this idea of the **world** in the Bible helps us to understand this point. Genesis 11 speaks of human society's united rebellion against God at the tower of Babel. At the tower of Babel, there was an *anti-God leader* of humanity (whose name was Nimrod). There was *organized rebellion against God* (in disobeying the command to disperse over the whole earth). There was *direct distrust of God's word and promise* (in building what was probably a water-safe tower to protect against a future flood from heaven).

ii. The whole story of the tower of Babel also shows us another fundamental fact about the world system. The world's progress, technology, government, and organization can make man *better off*, but not *better*. Because we like being better off, it is easy to fall in love with the world.

iii. Finally, the story of the tower of Babel shows us that the world system - as impressive and winning as it appears to be - will *never* win out over God. The Lord defeated the rebellion at the tower of Babel easily. The world system will *never* win out over God.

c. **Do not love the world:** That is, we are not to love either the world's system or its way of doing things. There is a secular, anti-God or ignoring-God way of doing things that characterizes human society, and it is easy to **love the world** in this sense.

i. Notice what the world wants from us: **love**. This love is expressed in time, attention, and expense. We are encouraged and persuaded to give our time, attention, and money to the things of this world instead of the things of God.

ii. If you love the world, there are rewards to be gained. You may find a place of prestige, of status, of honor, of comfort. The world system knows how to reward its lovers.

iii. At the same time, even at their best the rewards that come from this world last only as long as we live. The problem is that though we gain prestige, status, honor, and comfort of this world, we lose the prestige, status, honor, and comfort of heaven.

d. **Or the things in the world:** This isn't so much a warning against a love for the beauty of the world God created (though we must always love the Creator instead of the creation). Instead, it is more of a warning against loving the material things which characterize the world system.

i. The world buys our love with the great **things** it has to give us. Cars, homes, gadgets, and the status that goes with all of them, can really make our hearts at home in the world.

e. **If anyone loves the world, the love of the Father is not in him:** Simply, love for the world is incompatible with love for the Father. Therefore if one claims to love God and yet loves the world, there is something wrong with his claim to love God.

i. Through the centuries, Christians have dealt with the magnetic pull of the world in different ways. At one time it was thought that if you were a really committed Christian and really wanted to love God instead of the world, you would leave human society and live as a monk or a nun out in a desolate monastery.

ii. This approach, and other approaches that seek to take us *out of* the world, have two problems. The first problem is that we bring the world with us into our monastery. The other problem is that Jesus intended us to be *in the world* but not *of the world*. We see this in His prayer for us in John 17:14-18.

## 2. (16) The character of the world.

For all that *is* in the world; the lust of the flesh, the lust of the eyes, and the pride of life; is not of the Father but is of the world.

a. **For all that is in the world:** The character of the world expresses itself through the **lust of the flesh**, the **lust of the eyes**, and the **pride of life**. These lusts seek to draw our own flesh away into sin and worldliness.

i. The idea behind **the pride of life** is someone who lives for superiority over others, mostly by impressing others through outward appearances - even if by deception.

ii. To get an idea of how the world works, think of the advertising commercials you most commonly remember. They probably make a powerful appeal to the **lust of the flesh**, the **lust of the eyes**, or to the **pride of life**. Many successful ads appeal to all three.

b. **The lust of the flesh, the lust of the eyes, and the pride of life:** In listing these aspects of the world, John may have in mind the first pursuit of worldliness, that of Eve in the Garden of Eden (Genesis 3:6).

i. Of Eve in the Garden of Eden, it is said that she took of the forbidden fruit when she *saw that the tree was good for food*. She thought about how good the fruit would taste, how it would satisfy her flesh. She went after the **lust of the flesh**.

ii. Of Eve in the Garden of Eden, it is said that she took of the forbidden fruit when she saw that the fruit *was pleasant to the eyes*. She saw how pretty and desirable it was, and it pleased her artistic sense. She went after the **lust of the eyes**.

iii. Of Eve in the Garden of Eden, it is said that she took of the forbidden fruit when she believed that it was *desirable to make one wise*. How smart the fruit would make her! How her husband would admire her! She went after the **pride of life**.

c. **Is not of the Father but is of the world:** This explains why the **lust of the flesh**, the **lust of the eyes**, and the **pride of life** are sin even though they feel good and satisfy something in us. God knows we have a fleshly, bodily nature, and physical needs that feel good when satisfied. Yet it is not in God's nature to influence us through the **lust of the flesh**.

i. God knows we have eyes, and that appearance means a lot to us. He made a beautiful world to please us! But God always looks beyond the outward appearance, and it is not in God's nature to influence us through the **lust of the eyes**.

ii. God knows we have emotional and psychological needs to be wanted and to accomplish things. He made us this way! But it is not in God's nature to influence us through **the pride of life**.

d. **Not of the Father but is of the world:** We often rarely appreciate how much the world dominates our thinking and how often our thoughts are more **of the world** than **of the Father**.

i. We usually believe that we think much more Biblically than we really do. We should rigorously measure our habits of thinking and see if they follow more **the world** or God our **Father**.

- Think of your standard for success: is it worldly or godly? Would you consider the apostle Paul a failure or a success?

- Think of your standard for what makes a person of the opposite sex appealing. Is it a worldly standard or a godly standard?
- Think of your standard for spirituality: is it worldly or godly? There is a worldly spirituality out there, and many people buy into it.

ii. How great our need to *not be conformed to this world, but be transformed by the renewing of your mind!* (Romans 12:2)

### 3. (17) The folly of worldliness.

And the world is passing away, and the lust of it; but he who does the will of God abides forever.

a. **The world is passing away:** This reveals the folly of worldliness. What we invest into the world we invest into what cannot last because **the world is passing away**. As we saw with the example of the tower of Babel, the world *never* wins out against God, though by some appearances it does.

i. **The world is passing away.** It is not a prayer, not a wish, and not a spiritual sounding desire. It is a *fact*. **The world is passing away**, and we must live our lives and think our thoughts aware of this *fact!*

b. **The world is passing away:** This is powerfully illustrated by the life of Lot in Genesis chapters 13, 14, and 19. Lot attached himself to a true spiritual man, named Abraham. Yet he was selfish and chose for himself what seemed the most lucrative, without considering the spiritual implications of what he was doing. He became financially prosperous, but pitched his tent toward a wicked, worldly city - Sodom. After a while, he was sitting in the gates of the city as one of Sodom's civic leaders. He had worldly status, influence, wealth, and comfort. Yet, it was all taken away in a moment when the judgment of God came upon Sodom and Gomorrah. Lot put all his eggs in the wrong basket, and was burned by the fact that **the world is passing away**.

i. The ancient pharaohs were buried in the pyramids with all sorts of riches, which were thought to be of some use to them in the world to come. They were only of use to the grave robbers! The pharaohs could take none of their worldly stuff with them to the world beyond. No one drives through the gates of heaven with a moving van filled with the stuff of this world. **The world is passing away!**

c. **He who does the will of God abides forever:** This stands in strong contrast to the passing world. Because some things are *forever*, it is much wiser to invest our lives into that which cannot be lost: doing **the will of God**.

i. We are in regular contact with three eternal things: the Holy Spirit of God, the people around you, and the eternal words recorded in the book you hold. Time, attention, and expense put into those things pays *eternal* rewards.