

“My kingdom is not of this world.
If My kingdom were of this world,
My servants would fight,
so that I should not be delivered to the Jews;
but now My kingdom is not from here.”

John 18:36

Back to Acts

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What do we need to learn from the early church?

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What were they like?

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What were they like?

How did they think?

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What do we need to learn from the early church?

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How did they think?

What was the power behind their faith?

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What were they like?

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Why did God use them to turn the world upside down
and yet we find it hard to even make a difference?

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What do we need to learn from the early church?

What were they like?

How did they think?

What was the power behind their faith?

Why did God use them to turn the world upside down
and yet we find it hard to even make a difference?

How committed were they to their Lord?

Back to Acts

What do we need to learn from the early church?

What were they like?

How did they think?

What was the power behind their faith?

Why did God use them to turn the world upside down
and yet we find it hard to even make a difference?

How committed were they to their Lord?

And how did their commitment impact their lives and
the lives of those around them?

What We Know About the Early Church

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Let's begin with their mindset.

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What did they know that we don't know?

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What did they know that we don't know?

Answer:

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What did they know that we don't know?

Answer: Nothing

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What did they know that we don't know?

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What did they believe that we don't believe?

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What did they know that we don't know?

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What did they believe that we don't believe?

Answer: Much

What Does This Mean?

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1 John 2:15-17

What Does This Mean?

Do not love the world or (what) the things in the world. (why) If anyone loves the world, (then) the love of the Father is not in him. (why) For all that is in the world— (defined as) the lust of the flesh, the lust of the eyes, and the pride of life (think Eve)— is not of the Father but (contrast) is of the world. And the world is passing away, (defined as) and the lust of it; but (contrast) he who does (not just knows) the will of God (what) abides forever.

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

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The word *agapaō* means “to love with a strong affection, indicating a direction of the will and finding one’s joy in something or someone.”

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Reflect on what this is saying for a moment.

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The word describing your love of the world or your love of the trinkets and toys of the world, is the same word describing the type of love you will not have from the Father.

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

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Do not love (*agapaō*) the world (*kósmos*)
or the things in the world (*kósmos*).

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If anyone loves (*agapaō*) the world (*kósmos*),
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The word *kósmos* means

“the world system, its order, standards, and nature.”

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The word *kósmos* means
“the world system, its order, standards, and nature.”

One is light, and the other darkness.

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So what are some “things in (of) the world” we love?

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So what are some “things in (of) the world” we love?

And why does God make this an either/or truth?

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Is there no middle ground, no area for compromise?

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So what are some “things in (of) the world” we love?

And why does God make this an either/or truth?

Is there no middle ground, no area for compromise?

And if not, why?

What Does This Mean?

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the lust of the flesh, the lust of the eyes,
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The word translated “lust” (*epithumía*) means
“an intense or great desire for some particular thing,
a longing or lust to satisfy the carnal cravings.”

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For all (*pas*) that is in the world (*kósmos*)—
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is not of the Father but is of the world (*kósmos*).

The word translated “pride” (*alazoneía*) means
“an arrogant boasting of what one does or does not
possess, the pompous showing off of the manner of
life, the ambitious pursuit of glories in this life.”

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And the word translated “life” (*bíos*) does not mean the quality or worth of one’s life regarding soul or spirit (*zōé*), but the “duration, means, and manner of life or mode of living (financial, possessions, etc.)”

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It means to pass one's life without reference to its eternal or spiritual quality. But its focus is on the livelihood or possessions accumulated in this physical life on earth.

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And what would our life look like if we lived by this truth and modeled the early church?

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And how did the early church live out this truth?

What did they believe about what's important in this life that maybe we have forgotten or refuse to accept?

And what would our life look like if we lived by this truth and modeled the early church?

What would change? And how would we be blessed?

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Do not love (*agapaō*) the world (*kósmos*)
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If anyone loves (*agapaō*) the world (*kósmos*),
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And the world is passing away, and the lust of it; but he who does the will of God abides forever.

1 John 2:17

What Does This Mean?

And the world (*kósmos*) is passing away (*parágō* – to disappear, perish, no longer exist), and the lust (*epithumía*) of it (the world); but he who does (*poiéō* – to carry out or perform an action or course of action, to make, form, produce, bring about, cause) the will (*thélēma* – not a demand, but desire, good pleasure, what pleases or creates joy) of God abides (*ménō* – to remain, dwell, live, make their home, to be united in one heart, mind, and will) forever.

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

1 John 2:15-17

What We Know About the Early Church

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Do you believe His desire is the same for us (you and me) as it was for them?

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What Does This Mean?

Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have.

You murder and covet and cannot obtain.

You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

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You fight and war. Yet **you** do not have because **you** do not ask. **You** ask and do not receive, because **you** ask amiss, that **you** may spend it on **your** pleasures.

James 4:1-3

Let's look at the context.

What Does This Mean?

What Does This Mean?

Where do wars (*pólemos* – contentions, hostilities) and fights (open clash between two opposing factions or groups) come from among you (believers)?

Do they not come from your desires for pleasure (delight, enjoyment, gratification, sensual excitement) that war (*strateúomai* – to wage war, to lead an army, be a soldier) in your members (members of the body as the seat of desires and passions)?

James 4:1

What Does This Mean?

You lust (*epithuméō*) and do not have.

You murder (to kill a man unjustly) and covet (to be filled with zeal, to be zealously affected whether in a good or bad sense, to be moved with envy) and cannot obtain (to acquire, to achieve a goal). You fight (*máchomai* – to strive, to contend physically in a private quarrel, to strive and dispute with words) and war (*poleméō* – contentions, hostilities).

James 4:2a

What Does This Mean?

Yet you do not have (implying continued possession) because you do not ask (of God – *aiteō* implies pleading, begging, imploring). You ask (of God – *aiteō*) and do not receive, because you ask (of God – *aiteō*) amiss (*kakōs* – badly, wickedly, evil, with wrong motives), (in what way) that you may spend it on your pleasures.

James 4:2b-3

What Does This Mean?

Adulterers and adulteresses!

Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

James 4:4

What Does This Mean?

Adulterers (*moichós*) and adulteresses (*moichalís*)!
Do you not know (*oída*) that friendship (*philia*) with
the world (*kósmos*) is enmity (*échthra*) with God?
Whoever therefore wants (*boúlomai*) to be a friend
(*phílos*) of the world (*kósmos*) makes himself
an enemy (*echthrós*) of God.

James 4:4

What Does This Mean?

Adulterers (*moichós*) and adulteresses (*moichalís*)!

Do you not know (*oída* – to know intuitively or instinctively) that friendship (*philia* – affection, regard, fondness, tenderness) with the world (*kósmos*) is enmity (*échthra* – hatred, hostility, a state of deep-seated ill will) with God?

James 4:4a

What Does This Mean?

Whoever therefore wants (*boúlomai*) to be a friend (*phílos*) of the world (*kósmos*) makes himself an enemy (*echthrós*) of God.

James 4:4b

What Does This Mean?

Whoever therefore wants (*boúlomai* – to wish, desire, to be inclined) to be a friend (*phílos* – to be friendly, to befriend, to know well and regard with affection and trust) of the world (*kósmos*) makes himself an enemy (*echthrós* – a personal enemy, hatred, hostility) of God.

James 4:4b

What We Know About the Early Church

Each of the disciples and the others who were called to follow Jesus shared the same commitment:

They left and forsook all to follow Him.

And they had the mindset of someone who gave up all this world has to offer to receive something of greater value.

Again, read Matthew 13.

What We Know About the Early Church

“He is no fool who gives up what he cannot keep,
to gain that which he cannot lose.

Jim Elliot (1927-1956)

What have you learned about the early church?

Would you find life with them too hard?

Or would you gladly accept their commitment?

And what are you prepared to do about it now?

