

# The Love God Hates

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Preacher: Rev. Murdo M Campbell

- [ 0 : 0 0 ] Well, if we could, this evening for a short while, and with the Lord's help and the Lord's enabling, if we could turn back to, or not turn back, turn to 1 John. 1 John chapter 2.
- So this is where we reached a month ago. So we're just picking up where we left off. 1 John chapter 2, and we reached verse 15.
- And we're just looking at those three verses this evening. If you have the pew Bible, you'll see the heading is, Do not love the world.
- 1 John chapter 2, and verse 15, where the Apostle John writes, 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.
- For all that is in the world, the desires of the flesh and the desires of the eyes and the pride of life, is not from the Father, but is from the world.
- [ 1 : 0 4 ] And the world is passing away along with its desires, but whoever does the will of God abides forever. Do not love the world or the things in the world.
- I don't know about you, but at this time of year, it always reminds me of those words that I learned as a child.
- My mother used to always recite them. Remember, remember the 5th of November. Gunpowder, treason, and plot. We see no reason why gunpowder treason should ever be forgot.
- They're words that always bring us back to our childhood of building and burning bonfires. Because, as you know, that British tradition that we have of building and burning bonfires on the 5th of November, it dates back over 400 years.
- Because following the Union of the Crowns in 1603, under the reign of James I of England, and he was James VI of Scotland, we know that Scotland, England, Ireland, and Wales, they became the United Kingdom.
- [ 2 : 1 6 ] They became a United Kingdom under one Protestant monarch. And with yet another Protestant monarch on the throne after following Elizabeth I, many of the Roman Catholics in this newly United Kingdom, they weren't happy with their king.
- They weren't happy with their government. In fact, only two years later, on the 5th of November, 1605, a group of Roman Catholic men, they wanted to literally send their king out with a bang.
- They planned and plotted, as you know, to blow up the houses of Parliament using 36 barrels of gunpowder strategically placed in the cellars beneath the Palace of Westminster.
- And boys, if you don't know where the Palace of Westminster is, or you don't know what the Houses of Parliament are, always remember, and the boys at home will know this, my favourite sauce is HP sauce.
- My favourite sauce, I actually brought it with me this evening, just so you'd know. My favourite sauce is HP sauce. And it's far better than tomato sauce. And if you've ever seen HP sauce, you'll know that on the front of the HP sauce is the Palace of Westminster.

[ 3 : 33 ] Because HP, the HP in HP sauce, it stands for Houses of Parliament. And that's what this group of Roman Catholic men, they planned and plotted to blow up the Houses of Parliament on the 5th of November, 1605, with 36 barrels of gunpowder.

But as you know, their plans, they were all failed and they were foiled when a man in the gunpowder group, let's call it that, the gunpowder group, he was called Guy Fawkes.

And he was caught. And then eventually all of the gunpowder group were caught and sentenced to death for treason. What's more is that in order to celebrate the safety of King James, bonfires were ordered to be lit throughout the whole of the country.

And since then, for generations, bonfires have been lit and children have been encouraged to remember, remember the 5th of November. Gunpowder treason and plot. We see no reason why gunpowder treason should ever be for God.

But you know what's really amazing is that out of love for the Lord and a love for their King, whom they were commended and commanded to pray for in Scripture, the Church of England at the time, they commemorated and celebrated the protection of their Protestant monarch.

[ 4 : 54 ] They celebrated it by adding a prayer to their Book of Common prayer. And their prayer was all based upon the words we sang in Psalm 115.

And just to quote a part of that prayer, this is what they pray. We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our gracious sovereign King James, the Queen, the Prince, and all the royal branches, with the nobility, clergy, and commons of England, then assembled in Parliament by popish treachery, appointed as sheep to the slaughter in a most barbarous and savage manner beyond the examples of former ages.

From this unnatural conspiracy, not our merit, but thy mercy, not our foresight, but thy providence delivered us. And therefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory in all churches of the saints from generation to generation through Jesus Christ our Lord.

Amen. What a great prayer. And you know, it's good to remember your history. We can learn a lot from our history. What we learn from the history of the gunpowder plot, though, what we learn from that history is that worldly goals are nothing in comparison to godly gains.

Worldly goals are nothing in comparison to godly gains. And that's what the Apostle John is teaching us here.

[ 6 : 34 ] Because in these verses, John sets before us the two opposing forces, godliness and worldliness. Godliness and worldliness. And John reminds us there is a love that God hates.

There is a love that God hates. Because the love God hates is when we love the world and the things in the world more than God.

It's the love God hates. Which is why John warns us here. As the church, this is he's writing to the church, he warns us about the impact of the world and the influence of the world in our lives.

John warns us about the impact and the influence of the world. There are two headings this evening. The impact of the world and the influence of the world. So the first thing John says, he talks about the impact of the world.

And he says there in verse 15, 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.

[ 7 : 44 ] Now in our study of 1 John, we've discovered in this letter that John is addressing the question. He's asking the question, How do I know that I'm a Christian?

How do I know that I'm a Christian? And sometimes, even as Christians, we ask that question. How do I know that I'm really a Christian? Especially when we don't feel that like we're Christians. And for the early church, many of them didn't feel that they were Christians because of all the claims and all the confusion that Gnosticism was bringing into the church.

Where these false teachers, as we said before, they taught that in order to know that you're a proper Christian, you need to have a higher knowledge, a higher gnosis of God.

Which immediately made all these genuine Christians, these Christians who wanted to follow Jesus wholeheartedly, it made them feel isolated and inferior and sometimes insignificant because they knew that they didn't have this higher gnosis, this higher knowledge of God that all these Gnostics claimed they had.

All they knew as Christians was that they were sinners in the sight of a holy God and they needed a Savior. But Gnosticism made them think and feel that they weren't these proper Christians.

[ 9 : 03 ] And the outcome was that many of them, they questioned their Christianity, they doubted their salvation, and some even fell away from the faith. They stopped attending the gatherings of God's people because they thought, well, I'm never going to reach that high level.

So what's the point in following at all? But John wrote this letter because he loved the Lord and he loved the Lord's people. And John knew that these Christians, he knew that they were Christians and he wanted them to know that they were Christians.

He wanted them to be assured of their Christianity. Because John says that the only way to have complete joy in Christ and assurance of salvation is to know that you're a Christian.

That's the gnosis you need, says John. Not this higher knowledge that you'll never attain to, but to know that you have eternal life through faith in Jesus Christ. And so John writes this letter for one purpose, that you may know and be sure that you're a Christian.

It's a great letter if you're doubting your faith and doubting your Christianity. Because as we discovered in the first chapter of 1 John, John said you should know that you're a Christian if you're continually walking in the light.

[ 10 : 19 ] So you'll know that you're a Christian if you have a desire to always be in the means of grace, whether that's reading the Bible or praying or coming to church. You're continually walking in the light.

More than that, he says, you're talking with the Lord. And more than that, says John, you're confessing your sin. And we began, when we began chapter 2, John told us that the wonderful thing about continually confessing your sin is that we have an advocate with the Father.

We have one who is Jesus Christ, the righteous. We have someone who stands on our behalf to present our case and plead our cause to the judge of all the earth. And John says, he is the propitiation for our sins.

He's the atoning sacrifice. He's our perfect Passover lamb who came to take away the sins of the world. But as John progresses through chapter 2, he sets before us, as we saw before, the test of genuine Christianity, which was the love test.

The love test, John emphasizes and explains. He says, you know that you're a Christian because you love God and you love one another.

[ 11 : 32 ] You should know that you're a Christian because you love God and you love one another. It's a high standard. Jesus says, if you love me, you will keep my commandments. And Jesus also says, a new commandment I give you, that you love one another, just as I have loved you.

Because by this, all people will know that you're my disciples, if you love one another. John says, that's the love test. If you're a Christian, you'll love God and you'll love one another.

And that will be evident not only to you, but also to all those around you. But you know, as John moves on from the importance of loving God and loving people, he explains that there's a love that God hates.

There's a love that God hates. Because the love God hates is when we love the world and the things in the world more than God himself.

When we put the world first before we put God first. Which is why John says, verse 15, do not love the world or the things in the world.

[ 12 : 40 ] If anyone loves the world, the love of the Father is not in him. And you know, what John sets before us here is the battle between godliness and worldliness.

That's the battle of the Christian. How do you know that you're a Christian? You're in this battle. The battle between godliness and worldliness. Because God and the world, they are the two opposite and the two opposing forces in this world when you're a Christian.

And you know, when John uses the word world here, I think it's actually important to emphasize and explain it. All the New Testament writers are the same. Because in the New Testament, John uses the word world in at least three different ways.

So boys, there's an answer to your question. What? How many ways? Three different ways. First of all, he uses the word world to describe the planet. The world that we live in.

The world that God created. God created the world. He created the heavens and the earth out of nothing by the word of his power in the space of six days and all very good.

[ 13 : 47 ] So that's the first kind of word of world that he uses. The first type of word. John's second use of the word world describes all of us. Mankind.

Humankind. Humanity. One of the most well-known verses in the Bible to describe us as the world is of course John 3.16. God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have eternal life.

God so loved all of us. All of mankind. All of humanity. All of the world. God so loved us. He loves you. This is the amazing thing.

He loves you that he gave his only begotten son to be the saviour of the world and to be the light of the world. And he is the Lamb of God who takes away the sin of the world.

And you know we are called and commanded in the gospel to believe in him and to commit our lives to him so that we will not perish but have eternal life.

[ 14 : 54 ] God so loves the world. Us. But you know it's John's third use of the word world that we see in this section where John refers to the world not as the creation the planet not as mankind as us but he describes the world that is opposite in complete contrast to God himself.

It is opposite and opposing to God. In fact John emphasizes and explains that the world is Satan's system of sin.

The world is Satan's system of sin. And I say that because you know we often use the word world to describe a system.

We talk about the world of sport or the world of politics or the world of finance or the world of media or the world of music.

And within that world there is a specific system you could say a system of plans and people and purposes. And that's what John is explaining here. He says that when he says do not love the world or the things in the world John is saying watch out for Satan's system of sin.

[ 16 : 12 ] Watch out for Satan's system of sin. Satan has a plan he says. Satan has a people Satan has a purpose and Satan's purpose my Christian friend is to divert our attention and to draw us away from godliness towards his system of worldliness.

And needless to say worldliness opposes and is opposite to godliness and to holiness. And without doubt the impact of the world it can not only be dangerous and damaging to us as a Christian but it can also be detrimental and devastating to our Christian faith and our growth in grace.

And that's why John is warning us he's warning us in these verses he's saying watch out for Satan's system of sin watch out for the world because the love God hates is when the Christian loves the world.

the love God hates is when the Christian loves the world. The love God hates is when the Christian is in the world and the world is in the Christian.

Which is why John is warning us to watch out for it. Watch out for the world. Watch out that the world is not in you and that you are not in the world.

[ 17 : 44 ] But John here he not only warns of the impact of the world he also talks about the influence and it's a strong influence the influence of the world. That's what I want us to think about secondly.

So the impact of the world and then the influence of the world. The influence of the world. He says there in verse 15 do not love the world and that's an imperative.

When John says do not it is a command. As the church of Jesus Christ he is commanding us as an apostle do not. This will be detrimental to you.

It's dangerous for you. Do not love the world or the things in the world. If anyone loves the world he says the love of the Father is not in him. For all that is in the world the desires of the flesh the desires of the eyes and the pride of life is not from the Father but is from the world from Satan and the world is passing away along with its desires but whoever does the will of God abides forever.

You know John's teaching here in these three verses it follows very closely to what Jesus taught his disciples in the upper room on the night where he was betrayed.

[ 19 : 05 ] In this chapter even chapter 2 as a whole itself John is exhorting and encouraging the Lord's people or Christians he's encouraging us to love Jesus and to love one another and he says that loving the world is the love that God hates which is also what Jesus said in the upper room with his disciples he said exactly the same thing so John is just copying the sermon that Jesus preached to him because Jesus taught his disciples in the upper room in John chapter 13 Jesus taught them saying you'll know that you're a Christian and others will know that you're a Christian because you love God and you love one another Jesus said if you love me you will keep my commandments because I give you a new commandment love one another just as I have loved you but as Jesus continued his upper room discourse as we read there in John 15 Judas had gone out into the darkness to do what he was destined to do but Jesus spoke to his disciples about the importance of abiding in him

I don't know if you noticed my favorite chapter in the Bible it emphasizes where Jesus says in John 15 abide in me and I in you he emphasizes the abiding to abide in him as the true vine to remain faithful to him as the true vine because when we're abiding in him said Jesus in John 15 when we're abiding in the vine when we're remaining faithful to the vine and not following the world when we are abiding in the vine we will put down roots and we will bear fruit to the glory of God but as Jesus warned his disciples he says there shall love that God hates we read that in John 15 there shall love that God hates and we need to watch out for the world because as Jesus says if the world hates you if the world hates you John 15 verse 18 if the world hates you know that it hated me before it hated you but if you were of the world the world would love you as its own but because you are not of the world says Jesus because you are not of the world and I chose you out of the world therefore the world hates you so don't be surprised if people can't stand that you're a Christian don't be surprised if people can't stand that you talk about Jesus don't be surprised if people get fed up hearing that you love going to church and you love reading God's word and you love listening to sermons don't be surprised says Jesus because if the world hates you know that it hated me before it ever hated you but you know

Jesus warns us he says watch out for the world because the world is often so attractive and when the world is attractive the world hinders and hampers our ability to abide in the vine and put down roots and bear fruit to the glory of God the world can not only have a dangerous and damaging impact upon our Christian faith it can also have this detrimental and devastating influence upon our growth in grace and you know this is why Jesus he lovingly warns the disciples and I always find it amazing what he says to them do you remember when Jesus spoke to the disciples and he said to them you know Satan has desired to have you that he might sift you like wheat but I have prayed for you Satan has desired to have you that he might sift you as wheat but I have prayed for you and the beautiful thing is

Jesus did pray for his disciples and he's still praying for his disciples tonight as we know from the Bible he ever lives to make intercession for us he's still praying for us still praying Satan still desires to have you and to sift you as wheat but Jesus is praying for you and what is Jesus praying for you well you could even say he's still praying his high priestly prayer that's written for us in John 17 because when Jesus prayed in John 17 he said I am praying for them I'm not praying for the world but for those whom you have given me for they are yours all mine are yours yours are mine and I am glorified in them I am no longer in the world but they are in the world and I am coming to you holy father keep them in your name which you have given me that they may be one even as we are one

I have given them your word and the world has hated them because they are not of the world just as I am not of the world I do not ask that you take them out of the world but that you keep them from the evil one they are not of the world just as I am not of the world so sanctify them through the truth your word is truth what a wonderful prayer that Jesus is still praying Satan desires to have you to sift you as wheat but Jesus is praying for you Jesus is praying for you and I believe that it was because of Jesus' high priestly prayer for the church that we would be kept in the world yet sanctified through the word I believe that that's why the apostle Paul later on in the New Testament he exhorts and he encourages the early church and he says to them be separate from the world come out from among them and he also says do not be conformed to the world but be transformed by the renewing of your mind be transformed by the word and as

[ 25 : 06 ] Paul said to Titus the grace of God teaches us to deny ungodliness and worldly lusts that we live self-controlled righteous and godly lives so how do I know that I'm a Christian John says you know that you're a Christian if you're conforming to the word and not conforming to the world you know that you're a Christian if you're conforming to the word that it's the word you want to follow and not the world which is why we need to examine our hearts do I come to a passage like this and I'm asking myself am I conforming to the word or am I conforming to the world am I off the world does the world love me as one of its own do my friends see me different to them if they are not a Christian am I distinct is there a distinction between me and the world am I off the world and you know

John doesn't leave us to wonder what worldiness actually looks like because John here he clearly and concisely defines and describes what worldiness looks like and he describes it and he defines worldiness in comparison to what should be our Christian character conduct and conversation he says in verse 15 all that is in the world this is it the desires of the flesh the desires of the eyes and the pride of life all of that says John is not from the father it is from the world so John says that Satan's system of sin that impacts and influences our lives through our it impacts and influences our lives through our senses the lust of the flesh the lust of the flesh our sinful and selfish desires the lusts of the flesh then the longings of the eyes the longings of the eyes which is the sinful things that we look at and lust after and every time I read that sentence there the longings of the eyes of the lust of the eyes remember that children's hidden be careful it lies what you see be careful it lies what you see because your father up above is looking down in love be careful it lies what you see and that goes for the whole of it the lust of the flesh the longings of the eyes the pride of life the pride of possessions which is the pride of self pride how much it gets in the way the pride of self or pride of self sufficiency what I can get and what I can gain all about me how I can promote myself and put my face all over social media

John says that's not from God that's not from the father that's not Christ like that's not godliness that's not holiness no that's worldiness that's from the world that's from Satan that's Satan's system of sin the lust of the flesh the lust of the eyes the pride of life but says John something Satan will never tell you about the lust of the flesh and the lust of the eyes and the pride of life is verse 17 the world is passing away with all its desires Satan will never tell you that that the world is passing away with all of its desires Satan will never tell you that none of this is forever Satan will never tell you that all that we experience and we enjoy all that we lust after all that we long for all these highs that we're looking for Satan will never tell you that it's fleeting and it's going to fade and it's going to fizzle out and it's going to fall apart

Satan will never tell you that none of this all these things that we're longing for are not forever which should make us question and it made me question looking at this passage why we spend so much of our energy and our efforts and our enthusiasm for the world and not in God's word if you're not challenged by these verses my friend you need to question your Christianity because I am questioning my position why am I spending so much of my energy and my efforts and my enthusiasm on the world rather than in God's word that's why I think Bible studies are so important iron sharpens iron we need to be in the word not in the world my friend is the impact and is the influence of the world getting in the way of the impact and influence of

God's word on your life are you putting the world before God and his word are you putting the world the lust of the flesh the lust of the eyes the pride of life are you putting the world before God and his word and you know this warning about the world it's so serious so serious that the whole of the New Testament warns us about the deception of worldiness every New Testament writer brings it up they all mention it and they all mention that worldiness can not only be dangerous and damaging to our Christian faith but worldiness can also be detrimental and devastating upon our growth in grace even James says in his letter you remember what James says in his letter he says if you're a friend of the world you're an enemy of God that's some statement isn't it if you're a friend of the world you're an enemy of

[ 31 : 14 ] God because if you were off the world said Jesus the world would love you as its own my friend the love God hates is when we love the world and the things in the world more than God the love God hates is when we love the world and the things in the world more than God so how do I know that I'm a Christian that's the question John is asking John says you know that you're a Christian if you're conforming to the word and not conforming to the world you know that you're a Christian if you're conforming to the word and not conforming to the world and you know with that time is gone but I want to conclude this evening with a quote. I love quotes. It's great quoting other people. There's a quote from a 19th century American evangelist. He was a Presbyterian. He actually worked alongside D.L.

Moody in going around preaching and evangelizing. He was an evangelist called John Wilbur Chapman. John Wilbur Chapman. And this is what he said.

It is not the ship in the water, but the water in the ship that sinks it. It is not the Christian in the world, but the world in the Christian that constitutes the danger.

Anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it.

That's a man who was challenged by worldliness. He knew what it was to seek after godliness. I'll read it again. Such a challenging quote. It is not the ship in the water, but the water in the ship that sinks it. It is not the Christian in the world, but the world in the Christian that constitutes the danger. Anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it. What are we putting first? The world or God and His Word? Is the impact and influence of the world getting in the way of the impact and influence of God's Word? John is warning us.

[ 33 : 49 ] He's warning us tonight about the impact and the influence of the world. Let's make sure there is no water in our boat. No water in our boat so that we are not sinking, but that we are seeking first the kingdom of God and His righteousness. Because John is saying here, do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in them. For all that is in the world, the desires of the flesh, the desires of the eyes, the pride of life, it's not from the Father, but it's from the world. And the world is passing away along with its desires. But whoever does the will of God abides forever.

Let's put the Word and God first before the world as we go into a new week. Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to Thee for Thy Word, Thy Word that challenges us and confronts us with our need to conform more and more to Thy Word and to Thy will and to Thy will and to Thy way. And Lord, we confess how often we are tempted by the world, the world, the flesh and the devil, and how these things direct, divert our attention and direct our minds away from Jesus. But Lord, we pray that we would be conformed more and more to the image of Thy dear Son, that we would seek His kingdom first, that we would seek to follow after Him, and that we might seek Him in His Word, knowing that He speaks to us there, speaks to us with warnings, and also speaks to us with promises, promises that assure us that He is the one who has begun that good work in us and will bring it on to completion. Help us, Lord, to know that we are Thy children.

Help us, we pray, to keep confessing that Jesus Christ is Lord, and He is Lord over my life, every area of our lives, that we might give Him the glory and all the preeminence, that our prayer and our life song would be as we were singing, not unto us, Lord, not to us, but do Thou glory take unto Thy name, e'en for Thy truth, and for Thy mercy's sake. Cleanse us, Lord, we pray. Lead us and guide us into the week that lies ahead, a week, Lord, as we always know, that is unknown to us. But Lord, we give thanks that Thou art the one who is all-knowing, all-seeing, and all-powerful. Cleanse us, we pray, for we ask it in Jesus' name and for His sake. Amen.



Amen. Well, we're going to bring our service to a conclusion this evening. We're going to sing to God's praise in Psalm 73. Psalm 73 in the Scottish Psalter.

Psalm 73, it's on page 315. No, it's 316. Psalm 73 at verse 23. But before we sing, we have four questions that need answering.

[ 37 : 20 ] Okay. Happy? Don't worry, they'll all help you too. Maybe you should not answer them so that we know if they're listening too. Question one, what question is John asking in his letter?

How do I know that I'm a Christian? The love God hates is when we love the world. In how many ways does John use the word world? Three.

John says you know that you're a Christian if you're conforming to the word. What is the word? The Bible. Good job. Conforming to the word. So did all the adults get that too?

A bit touch and go there. Psalm 73. We're singing from verse 23. Psalm 73, it's a fascinating psalm. It's a psalm written by Asaph.

Asaph was struggling with the world and why the world was prospering, why the world was succeeding. And that's what the psalm is all about. All the way through, he's wondering, why are they so prosperous?

[ 38 : 32 ] Why are they so rich? Why do they have so much? And then verse 16 and 17. When I this thought to know, it was too hard a thing for me.

So he's struggling with why the world prospers. Till, he says, verse 17. Till to God's sanctuary I went, then I there end did see.

He saw that none of it would last. Just what John was saying. That none of it would last. That all of it is passing away. The world is passing away along with its desires.

And so what did Asaph do? Asaph renewed his commitment to the Lord. He renewed his commitment to God's word. And he says, he confesses, verse 23, verses that we sing often, but that remind us about our commitment, our confession to the Lord.

Nevertheless, continually. O Lord, I am with thee. Thou dost me hold by my right hand and still upholdest me. Thou with thy counsel while I live, wilt me conduct and guide.

[ 39 : 39 ] And to thy glory afterward, receive me to abide. Asaph was brought to understand that following the world is to a hopeless end.

But following the word is to an endless hope. And you know, it's amazing. That's what we have here in Psalm 73. So Psalm 73 from verse 23 down to the verse Mark 26.

And we'll stand to sing to God's praise. O Lord, I am with thee.

Thou just behold by my right hand and still upholdest me.

Though with thy counsel while I live, wilt me conduct and guide.

[ 41 : 02 ] And to thy glory after all. And to thy glory after all. Receive me to abide.

Adieu. Who am have I in the heavens? And be my Father, are they some paths to us?

But be o'er God, I am with thee. O Lord, our Lord, until the earth come by my side.

Besides me there is none.

My flesh and heart doth hate and fail, but all that fail me ever.

[ 42 : 18 ] Lord of my heart, God is the strength and portion forever.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. Amen.

Amen. Amen. Amen.