
Thursday, April 4, 2024 • Read 1John 2:15–17

Questions from the Scripture text: What two things mustn't believers love (v15)? What is true of one who loves the world? To what three desires do the things of the world appeal (v16)? From where do such desires not come? From where do they come? What is happening to the world (v17)? What is happening to its desires/fulfillments? Who does not pass away?

What mustn't a Christian love? 1John 2:15–17 prepares us for the second serial reading in public worship on the Lord's Day. In these three verses of Holy Scripture, the Holy Spirit teaches us that **a Christian must not love the world.**

Do not love the world, v15. Do not "use Father" in love of the world. Employ the world out of love for Father. Only one may be your beloved, and the other will then be in service of your love.

Watch against the heart-conditions of a world-lover, v16. If you love the world and the things of it, this love expresses itself in various desires that never come from the love of the Father: the desire/lust of the flesh, the desire/lust of the eyes, and the pride of life.

The lust of the flesh is not merely those desires that satisfy physical longings. For the "flesh" most often means that which is from our original nature in our first father, and that is what it means here. Love of created things as ends in themselves gratifies the desires of the sinful nature.

The lust of the eyes goes two ways. The first is the ever-increasing desire for what we can see; this is the destruction of faith, which rejoices in that which is unseen, and quickly enslaves one to the lusts of the flesh, so that the second item in the list flows from the first. But the lust of the eyes also speaks of other people's eyes, and the desire to appear great to them. So the second item in the list also flows into the third.

The pride of life includes not just appearing to others to be great, but that insanity of sin in which one is convinced of his own importance. Here is the worldliness that is found in ambition, where one never feels like his status measures up to what it should be; or in boasting, in which one never seems to tire of telling his own greatness (would that we would boast instead of Christ!); or in haughtiness, in which all others are despised in one's eyes; or in hubris, in which one has seemingly no limits to what he is bold to say or to do.

A lasting life vs a losing life. How very different are the things that the apostle esteemed in v12–14 and that the worldling esteems! It is our Father with Whom we have life and fellowship (cf. 1:2–3). The things of this world perish with the using, and the world itself will soon pass away (v17) with any hope of satisfying the lusts of the list in v16.

Those who do the will of God (v17c), exposing them as loving God Himself (v3–5), will abide forever in fellowship with Him Who is their life. So, as you use the good things that God has given you in this world, to do the good things that God has given to you to do, see to it that you do so out of love for Father. For, if you love the world or the things of it, you will find yourself trying to "use God" in service of those loves!

In which parts of your own life must you especially watch against loving them in a way that would put God in service of your love rather than the other way around?

Sample prayer: Lord, forgive us, for we have often taken the good things that You made as ends in themselves, rather than as opportunities to enjoy and express love for You. Grant that, rather than operating out of love that comes from our former nature in Adam, we would operate out of love that comes from our new nature in Christ, we ask in His Name, AMEN!

Suggested songs: ARP73C "Yet Constantly I Am with You" or TPH467 "Cast Down, O God, the Idols"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

First, John 2. Verses 15 through 17. These are God's words. 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 lust of the flesh, the lust of the eyes, and the pride of life is not of the father but is of the world. And the world is passing away and the loss of it.

But he who does the will of God. Abides forever. And then the This reading of God's inspired and an earthworked. As we were just talking about and explaining the fourth Commandment for Sophia's children's. Catechism question this week. We were created and redeemed not for the creation. But for the Creator, Not for the new creation.

But for the Redeemer, And if we, Prioritize the creation or the creature. Then we will not be able to prioritize the Creator. And the Redeemer. So we must choose. Between having as our chief end. To glorify ourselves and enjoy ourselves forever or To glorify God and to enjoy God forever.

We must choose between glorifying the creation and enjoying the creation forever. And glorifying the Creator and enjoying the Creator forever. This is why a Godless society. Is full of going after pleasing itself. And full of worship, even for Creation. And so, there is this truth that we just heard about.

Um, the Lord's the morning, sermon from Matthew chapter 6, that you cannot, that, you cannot have two masters, you cannot be slave unto God, and slave unto Mammon. Something else in, which you place your identity to, which you cling upon, which you depend for which, for many people. As rich.

And so he warns us here, the Apostle by the spirit says, 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 the father and the son and the Holy. Our Triune God. Infinitely. Intensely committed to himself.

This is his great Holiness. And when he creates things, this great Holiness is expressed in the separation and the distinction of himself, the distinction between the Creator and the creature. So we'll sometimes use that phrase, the Creator creature distinction. And then those things from within the creation, that especially consecrates to himself.

Become holy those things, with which he identifies himself, and draws nearest to himself. And, in which, he most displays his glory, And so man as a creature is Holy in the sense that he is made in the image of God. But especially those who are redeemed and recreated in Christ United to the son and dwelt by the spirit and adopted by the father.

They are. And so loving the world, versus loving the father Means taking the world's perspective versus taking God's perspective, which we heard about in Isaiah that

we listen. Listen, listen. You remember? Uh, Isaiah 51 from yesterday that we listen, listen to the servant, to the Lord Jesus. Because he teaches us how to look.

He teaches us to see everything in light of who God is. He teaches us to see everything in light of Eternity. And doesn't lie to the fact that he is saving us. Eternity. And so the law of the father is being loved by the father, it is the love of the father for himself God's love within the godhead.

And it is loving him because he first loved us and then loving what he loves in the order. Of priority that he teaches us from his word. But if we love the world, we will not love the things that the father loves if we love the world and the things of the world, if we make them ultimate, if we make them our purpose, or our power, or our pleasure, Then we will be controlled by these things that we see in the middle of verse 16.

The lust of the flesh, the lust of the eyes and the pride of life. Now, the lust of the flesh does not mean merely being controlled by physical longings. It does that. Although that does mean that. Although, that is especially the lust of the eyes. But the loss to the flesh means that which our fleshliness desires that, which are sinful nature.

From our that we inherited from our first father, who fell We have this language in Galatians chapter 5, which says the flesh lusts against the spirit and the spirit against the flesh. And so we're either going to love what father loves by the spirit of the father, where we are going to love, what the flesh loves.

By the sinfulness of our flesh. So, every thought we have, Every impulse, every desire, every pleasure comes from one of those two places. It either comes from father in the Sun by the spirit or That comes from our sinful nature. That's what it's talking about when it says the lust of the flesh it means desire.

That comes from our former nature or if we're unbelievers from the only nature that we have and we would desperately in that case. Need a new one. From God in Christ, by the spirit. And so the lust of the flesh thinking about things not intentionally by grace, from our new nature in Christ, by his spirit's work in us.

And then the lust of the eyes Now, there are two ways of seeing There is the Eye of faith, the treasures, God above all things, and rests upon Christ rests upon him in Christ. And then you'll have that lamp in yourself. That gives you light and your whole being, your whole self will be full of light.

Well, that's the eye of the faith. That's the eye of Faith, but the lust of the eyes, generally even bypasses Thinking, it's Is controlled by what it sees by what is sensory. Or if it does think it does not think from the perspective of Faith from the perspective of what God says, Rather its eyes look, according also to the flesh.

And so the lust of the eyes desires, Whatever the flesh desires and is very therefore sensory. Uh very affected by what we see here. Touch taste Etc. In this world. The Eye of Faith. However, Uh, by the word of God and applied To Us by the spirit of God, and the power of the grace of God gives us such things as self-control, which is a fruit of the spirit.

And then we're not immediately going after whatever seems Pleasant entertaining enjoyable in the moment. Now, the Ayah fifth has something greater has something longer Eternal, and infinite to Delight in and to be devoted to and to serve, as we will hear, as we hear, especially in verse 17. And then The last part.

Last thing that Controlling us if we love the world or we love the things of the world, the pride of This Pride that is like the devil who thought that he could be like God and set himself up as if he was to be compared to God and who tempted Eve to the same thing.

Although she Was deceived and thought that she was. Um, doing what was right in God's image, but there was Adam right with her. And certainly the subtle, serpent knew what he was doing and that Adam wanted to be comparable to God, not in God's image, and under God. And so, Adam being sucked into being a disciple of the devil.

Well, whenever we live, not as those who are impressed with father, But as those who want others to be impressed with us and even worse, Those who are impressed with ourselves. Whenever we live that way, that is the pride of Trying to convince others that we are great or being convinced in our own Hearts, that we are great rather than Being convinced that father is great and with what comfort and joy and non-worrying and Delight you will live.

If you live convinced that father is great for. He is great infinitely. So And that's why verse 7 uh sorry verse 17. In comparing these two different ways of living. Living at a love of the world and the things of the world or living out of love for father, And comparing these two things points out the world is passing away.

All those things that that way of thinking and feeling that is, first of all, it's very unsatisfying. Now for those who are willing to admit it to themselves, but even if they had convinced themselves that it was the good life. It is about to end. As the scripture says, in another place, those things perish with the using.

The world is passing away and And the last of it, the things that it desires. Um, Will no longer be available. But he who does the will of God. So he who has been changed so that he has this new nature, he knows father's, love for him. He know he loves the father who loves him and therefore he does, the will of God and his doing things.

Not just because they are according to the rules. But because they are of the will of their father, we do them because father loves them That sort of person will abide forever. They already have this seed of God in them. This seed of The Holy Spirit in us. The seed of Christ in us that we'll hear about in verse 9, in the next chapter, And that which God has planted in us so that we may live out of love for father, it will grow up.

And everything else will be destroyed but we who are born of God will be Forever. And so feed feed your new nature and live, according to your new nature that is going to be forever. Let us not indulge our former nature. Which is about to perish. Along with the things that it desires.

Let's pray. Father, thank you for this portion of your word. Thank you. For how strongly it connects. With what you have been teaching us in Matthew and in Isaiah and From the children's catechism and its summary of the scripture. And we pray that your Holy spirit would help us.

That he would write. These truths. On our hearts. Even as we heard from Isaiah yesterday, Granted. Oh God, we ask in Jesus name. Amen.