

1 John 2:15

by John Gill

The sermon emphasizes the importance of prioritizing love for God over worldly desires and influences.

Scripture: 1 John 2:15

Topics: "Worldly Temptations", "Love for God"

Description

John Gill emphasizes the importance of not loving the world or its ways, as true believers are merely sojourners on earth, destined for a heavenly home. He explains that while we should love our fellow humans and seek their good, we must avoid the company of those who embody worldly values and practices that lead us away from God. Gill warns that an inordinate love for worldly things can hinder our relationship with God, as one cannot serve both God and mammon. He addresses the tendencies of both the elderly and the youth to become attached to worldly desires, urging them to prioritize their love for God above all else. Ultimately, Gill calls for a heart that is drawn to God, rather than to the fleeting pleasures of this world.

Transcript

Ver. 15. Love not the world,... The habitable earth, the world in which men live; this is not to be loved by saints, as if it was their habitation, where they are always to be, and so loath to remove from it, seeing they are but sojourners, and pilgrims, and strangers here; this is not their rest, nor dwellingplace, their continuing city, or proper country, that is heaven. Nor should they love the men of the world, who are as they came into it, are of it, and mind the things of it, and lie in wickedness, and are wicked men; for though these are to be loved, as men, as fellow creatures, and their good, both spiritual and temporal, is to be sought, and good is to be done to them, as much as lies in our power, both with respect to soul and body; yet their company is not to be chosen, and preferred to the saints, but to be shunned and avoided, as disagreeable and dangerous; their evil conversation, and wicked communications, are not to be loved, but abhorred, and their works of darkness are to be reprov'd; nor are their ways to be imitated, and their customs followed, or their manners to be conformed unto:

neither the things [that are] in the world; good men that are in the world, though they are not of the world, are to be loved; and the kingdom of Christ, though it is not of the world, yet it is in the world, and is to be regarded and promoted to the uttermost; and there are the natural and civil things of the world, called this world's goods, which may be loved within due bounds, and used in a proper manner, though they are not to be loved inordinately and abused. This is the character of worldly men; so the Jews call such,

hzh Mlweh ybha, "such that love world" {g}. Near relations and friends in the world, and the blessings of life, may be loved and enjoyed in their way, but not above God and Christ, or so as to take up satisfaction and contentment in them, to make idols of them, and put trust and confidence in them, and prefer them to spiritual and heavenly things, and be so taken with them, as to be unconcerned for, and careless about the other; but the evil things of the world, or at least the evil use of them, and affection for them, are here intended, as appears from the following verse. Now it is chiefly with respect to the fathers, and young men, that this exhortation is given; and the repetition of what is said to them before is made, to introduce this; which is exceeding suitable to their age and characters. Old men are apt to be covetous, and love the world and worldly things, just when they are going out of it, and about to leave them; and young men are apt to be carried away with lust, vanity, ambition, and pride: and therefore, from each of these, the apostle dissuades, from the following arguments,

if any man love the world, the love of the Father is not in him; that is, "the love of God", as the Alexandrian copy and the Ethiopic version read; who is the Father of Christ, and of all the elect in him; and who is indeed, by creation, the Father of all men, the Father of spirits, of the souls of men, and of angels, and the Father of mercies and of lights, and by the love of him is meant, either the love with which he loves his people, and which being shed abroad in the heart, attracts the soul to himself, and causes it to love him above the world, and all things in it; and such an one esteems of it, and an interest in it, more than life, and all the enjoyments of it, and is by it loosened to the world, and sets light by it, and can part with all good things in it, and suffer all evil things cheerfully, under the constraints and influence of this love; so that it is a clear case, that when the affections of men are set upon the world, and they are glued to the things of it, their hearts are not warmed with a sense of the love of God, or, that is not sensibly in them, or shed abroad in their hearts: or else by the love of God is meant love to God, which is inconsistent with the love of the world, or with such an inordinate love of mammon, as to serve it; for a man may as soon serve two masters, as serve God and mammon, which he can never do truly, faithfully, and affectionately; and which also is not consistent with friendship with the men of the world, or a conversation and fellowship with them in things that are evil, whether superstition or profaneness; see Mt 6:24.

{g} Kimchi in Psal. xlix. 9. Ben Melech in ib. ver. 14.

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