

Pilgrims Problems No. 13 Hate

by Willie Mullan

Willie Mullan explores the challenging concept of 'hate' in the context of discipleship, emphasizing the need to prioritize love for God above all else.

Duration: 55:02

Scripture: Exodus 20:3-4, Exodus 20:7-8, Exodus 20:12, Luke 14:25, Hebrews 1:8

Topics: "Hate"

Description

In this sermon, the preacher focuses on the Ten Commandments given by God to Moses. He highlights each commandment and its significance. The preacher emphasizes the importance of obeying these commandments, particularly the fifth commandment to honor one's father and mother. He also discusses the role of parents in guiding their children in the Lord. The sermon concludes by referencing the book of Hebrews, highlighting the deity and royalty of Jesus as the ultimate source of rest and salvation.

Transcript

Now we're at Luke's Gospel, Chapter 14, please. The Gospel by Luke, and we're at Chapter 14. Now this is something that comes up, and it comes up very often.

Reading at verse 25, And there went great multitudes with him, and he turned and said unto them, The Lord Jesus is talking, and I want you to take note right now who he is talking to. He is talking to the multitudes. They're not saved yet, you know.

He's talking to a cloud of unsaved people, these multitudes that followed him. And he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. You can see they were not disciples yet.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. And the problem for us this evening, is this word hate. If any man come to me, and hate not his father.

And then there's a figure of speech here in the Greek, just to emphasize what he's saying, watch how it's done. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also. That's not the way you talk in English.

When you've got a whole lot of things to say, you say them and you put the and in before the last one. That's what they tried to teach me at school anyway. That's good English grammar.

But that's a figure of speech in the Greek language there, where all the ands are put in. It's just to emphasize. And, hate not his father, and mother, and wife, and children, and brethren, and sisters, and so on.

And this is a question, about this hating, that has puzzled and perplexed the finest Christians in the world. And may I humbly say, has also perplexed the greatest Bible scholars in the world. You just read the comments, and you'll find out that they don't know a thing about it.

O Lord Jesus Christ, the greatest preacher this world have ever seen. When the officers of the temple came to take him, you remember they came away without him, and when the Pharisees said, why have ye not arrested him? The officers said, never man speak like this man. Everything that he said was really wonderful.

I wrote a little book on the super sayings of the Savior. That's sort of taking something on, because everything he said was special. We should listen to every word.

But there were things that he said were sort of super special. And I wrote a booklet on the super sayings of the Savior. You see, our Lord said things that nobody else could say, and nobody else dare say.

You know, he stood among the Jews one day, looked up to heaven and he said, I and the Father are one. You wouldn't like to come up here and say it, sure you wouldn't. You wouldn't like to say you were co-equal with God, would you? I don't think there's anybody so daft as that about him.

It's a sort of super saying. When he was talking about the third person of the Trinity, the Holy Ghost, the Spirit of Truth, he said, I shall send him onto you. You wouldn't like to come up here and tell this congregation that you'll go to heaven tomorrow and send the Holy Ghost, would you? Because we would have you locked up.

When he faced the whole multitude of baffled and burdened and bewildered people, he looked at this crowd and he said to them, Come unto me and I will give you rest. There's nobody but Jesus could say that. If the greatest surgeon in the royal would stand here tonight and say to all the people in this town, all the baffled, burdened, bewildered folks in the town tonight, say, Come unto me, I will give you rest, you would know he was a fool.

He couldn't do it. Everything that our Lord Jesus said was special, and among the special things there were sort of super special things. Not only did he say special things and super things, but he said severe things.

I had the notion of following the booklet up with some of the severe things. And I think the severest thing he ever said, just this one, If any man come to me and hate not his father and mother and so on, I think that's the severest saying the Lord Jesus ever said. Now a lot of folks who want to try to get past this problem in an easy way, they try to say that the word hate here is not just the word hate, I'm afraid, that's not being honest.

I shall tell you that right through the New Testament there is only one, only one Greek word for the word hate. It's mizeo, m-i-z-e, and there is a stroke above the o, mizeo. It's translated every time in our New Testament by the word hate.

And there is all sort of juggling about with this, we'd better face it. Have a look at John's Gospel, chapter 15 for a moment. Gospel by John, chapter 15.

Our Lord Jesus is talking here. He's on the way to Gethsemane. Sunday morning taught us that he had stopped at the temple gate and he was talking to his own.

Way down the chapter at verse 23 he said this, He that hateth me, hateth my Father also. That's a bit of a hard blow for the Russellites. Because they don't believe that there are personalities in the Godhead.

They don't believe in God the Father and God the Son and God the Holy Ghost. They are not Trinitarians, they are Unitarians. They don't believe that Jesus was God.

There are folks across the world tonight who just believe oh there's only God and there are no personalities in the Godhead. Just look at the way he said this, He that hateth me. That's a person, yes.

He says, my Father also. Let's get the also in now. Because I'm sure that's another person.

If you don't get that, let's read on. If I had not done among them the works which none other man did, they had not had sin. But now they have both sin and hated both me and my Father.

I asked a Unitarian one day what the word both meant to him. Both me and my Father. Do you know what the word both meant? He said to me, I don't know what the word both means.

Clever fellow. My, I tell you that's a cowardly way of getting out of an argument. I'm afraid the word both means both.

I don't think I would have any bother fixing them with the Trinitarian doctrine. But the Lord Jesus is saying they have both sin and hated both me and my Father. And the word hated is the word that we're using back there where we were.

Watch verse 25. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. I want to ask you now, did the Jews hate him? Because this is written in their law.

And I want to get it over to you that whatever way it meant hatred for him, it means an inattack to might. The same word. Yes, they hated me without a cause.

I don't think you have any bother with that. Sure you do. You like to open the Oxford Dictionary this evening.

It says hatred means detestable dislike. Mind you, the Jews with detestable dislike pulled the hairs from his face and spat into his countenance and yea did so many things to him they hated him without a cause. You know he had done nothing wrong.

If you trace his footsteps backwards, you'll find that he gave cleansing to the leper. You'll find he gave sight to the blind. He gave hearing to the deaf.

He gave speech to the dumb. He gave life to the dead. He had done nothing amiss.

He was sinless and spotless and faultless and crimeless. Harmless, holy, harmless, undefined. I want you to get this, but they hated him.

That's the word we're working with now. So I don't think we can dodge it. Let's have another look at it.

Come to Hebrews. Chapter 1. Letter to the Hebrews. And we're at the first chapter.

And I want you to get this. This wonderful book begins with the word God. God who at sundry times in diverse manners spake.

God spake. We've got a God who talks. And you'll find him talking to his son in this chapter.

Verse 8. But on to the son he saith. This is God talking to his son. Two personalities again, of course.

Thy throne, O God. He called him God. Because he was God the son.

That settles his deity, doesn't it? When he says thy throne is forever and ever a scepter of righteousness, is the scepter of thy kingdom. When he says throne and scepter and kingdom, he's talking about the royalty of the Lord Jesus. When he says God, he touches his deity.

When he says scepter and righteousness and kingdom and throne, he's touching the loyalty. Now when you come to verse 9, it's God talking to him. Thou hast loved righteousness and hated iniquity.

That's the hatred we're talking about. It's the same word. Can I ask you? Did Jesus hate iniquity? Did the Jews hate Jesus? I don't think you have any problems with the word now.

It's the same word. There is no throwing this up and juggling with it and getting away from it. No, you can see the sense in which the word is here before us.

All the divine hatred that he had against iniquity, it's in this word. And all the unholy hatred that was against him from the Jewish nation, that rejected him and despised him, set him at naught, it's in the word. Now let's go back again to where we were.

We were in Luke's gospel, chapter 14. I want you to get this very carefully because this is a tremendous argument, you know, across the world, even at this moment. Now we can see the word.

It's Messiah. And we can see from these two paragraphs, the deep sense of the word, the hatred that was there. Now when our Lord Jesus said, If any man come to me and hate not his father.

Now this sense is there in the word because we are not changing the word. But it's not used in the absolute literal sense. Want you to get that bit? Because I'll tell you what you must do.

It's all right to see the depths of a word. But if you find out that the literal absoluteness of the sense is going to contradict with any other part of God's word, then you'll have to be very careful. You see, supposing I take this class back to the book of Exodus, chapter 20.

You go back with me to Exodus and we're at chapter 20. Now this is where God gave Moses the law. The ten commandments, if you like.

And you ought to know the ten commandments. Know the first commandment, do you? It's in verse 3 of Exodus 20. Thou shalt have no other gods before me.

And the second commandment is in verse 4. Thou shalt not make unto thee any graven image. That's the second commandment. And the third commandment is in verse 7. Thou shalt not take the name of the

Lord thy God in vain.

And the fourth commandment is in verse 8. Remember the Sabbath day to keep it holy. And the fifth commandment is in verse 12. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

And if you're going to take it in a literal sense, then you're going to break the fifth commandment. And I don't think that's going to work. There must be some other way.

It's the same word, all right. So that's just pulling us up gently, isn't it? You see, that's the commandment. Then you see, some of the expositors sort of dodged that by saying, oh, that's true, that's the Ten Commandments, that's the law that was given by Moses, and that is only applicable to Israel.

And that is true. That is very true. Oh, but I can tell you this, that the law of the Ten Commandments, all but one of them, nine of the ten are reiterated in the New Testament under the teachings of grace.

What the law said to Israel, grace says to us. There's no getting out of that. Don't be trying to say that we are not under law, we are under grace.

That won't work. Let me take you over to Ephesians, and we're at the sixth chapter. Letter to the Ephesians, and we're at the sixth chapter.

Now, this is not law at all, this is the teachings of grace, and Paul's writing to these saints. And in the assembly, you know, there were children who were saved. Sometimes I wonder how we divide them up at times.

I assure you that Paul wrote to the whole crowd at once. I'll tell you this, when the epistles are here and the letters are here, he wrote to the men and women and fathers and mothers and kids. That's why they should be here.

Or we fiddle about with them, we think we're smart. You just have your nose in the book now, and you're not as clever as you think you are. Because I assure you how Paul did it.

Yes, he's been writing to the servants, and he's been writing to the fathers, and he's been writing to a whole lot. Now, he's writing to the children in the assembly now. Is this letter to the assembly? Of course it is.

And he's writing, Children, obey your parents in the Lord. Let's get a little bit in the Lord. Because, you see, he wanted them to know that if their parents were in the Lord and in the meeting, then they would be guiding them right.

And they ought to obey their parents in the Lord, for this is right. And he calls the whole law, honor thy father and mother, which is the first commandment with promise, that it may be well with thee, that thou mayest live long in the earth. And he talks to the fathers, and ye fathers provoke not.

And he talks to the servants, and so on. Because the whole assembly needs to be talked to at once. I want you to get this.

You see, this is a very important word for young believers. Obey your parents in the Lord. This is right.

And honor your father and mother, and that's not teaching you to hate them. And that's the teachings of grace. You see, a young girl came to me once, and her mother wasn't saved.

Sorry to have to say this, but I need to say it. Her mother was a harlot, who went out at night to meet men at the corner of the street. And the wee girl was saved.

She might have been only fourteen. She says to me, my mummy's no right. She wants me to go down and stand at the corner of the street with her.

And she says to me, you too, obey your parents. I said, don't you listen to that clap-clap. I said, she's not even acting as a mother.

When she acts as a mother, OK. See the government, bless them. They make laws.

Set thirty miles speed limit. Sometimes I break it. And I could get summonsed, you know.

And there's some of the bobbies here who would summons me. But they never catch me. And I'm guilty, and if I was summonsed, I would be in the wrong.

But if the government, like the Russian government tonight, these communists, if our government made a law that I shouldn't come to this place again and open this book and teach this book anymore, I would be a rebel tomorrow. Of course I would be put in prison, wouldn't I? I shall obey the law while they don't interfere with the truth of God. I will obey my mother and father when they act like mother and father.

It's not a mother that takes a kid down to the corner of the street to see her meet an unclean man, surely. Now this is the teachings of grace, and this is not teaching you to hate your mother, is it? So we've got to be careful. Our Lord Jesus Christ, let's go back to John's Gospel, chapter 19.

John's Gospel, chapter 19. And in chapter 19, our Lord Jesus Christ is on the cross. And I cannot explain to you the pain and the agony and the ignominy that was his just then.

But spread-eagled on the cross, he looked down. Verse 26, we're at John 19, 26. When Jesus therefore saw his mother and the disciples standing by whom he loved, and that's John.

He's looking down from the cross, and he's in pain and agony. He can see his mother, and he can see John, whom he loved. Turned his head, it's all he could turn, he was nailed to the cross.

He saith unto his mother, Woman, behold thy son. And he turned his head towards John and sort of nodded. Then saith he to the disciple, Behold thy mother.

And John got the message, and from that hour, that disciple took her unto his own home. He wasn't hating his mother here, was he? He's setting us an example. And an example that we would need to follow in his steps.

And I hope some of you haven't forgotten your own mother. I hope not. No matter who she is, or what she is, or what she knows, or what she doesn't know.

I hope you haven't forgotten her. So you see that while we're honest with the word, it means hatred, mind you. Yet we can see now, because of the law in the Old Testament, and because of the teachings of grace, and because of the example of our Lord Jesus, that it cannot be expanded in a literal fashion.

Cannot be. Let's go just one more, let's go to 1st John. 1st John, 1st John, chapter 2. See verse 9, I think that will do us.

He that says he is in the light, and hateth his brother, and that's the same word, is in darkness even until now. You see, I think that we're getting something that's making it more difficult for us. This word, misio, is here, and it means hatred like the Jews hated the Lord Jesus, and it means hatred like the Lord Jesus hated iniquity, and yet the book tells us that the law, the fifth commandment, forbids us to treat it literally.

And the example of the Lord Jesus, and the teachings of grace, and this word from 1st John. All right, if it's there, and it's still there, and we haven't dealt with it, and we're not to take it literally, how are we to take it? Now, I'll tell you what all the commentaries does, or the most of them. They say you're to take it comparatively, not literally, you're to take it comparatively, if you look up the commentaries, and that just means this, it means that we are to love the Lord Jesus with so warm and intense and fervent love that it's so wonderful and glowing and great that in comparison to our love for our mother and father, it's like hate.

That wouldn't do for me at all. I shall not accept that. That's what they all say, it's just taking it comparatively, that I love the Lord Jesus so wonderfully that even my love for my children is just like hate.

I don't think that's right. I am not accepting that. That's why you young students coming up, you don't need to swallow everything that you find in the commentary, you'll need to sit down and I think the Holy Ghost will help you.

Oh no, I don't think that will do at all. Because I think this, that if we loved the Lord Jesus with all the fervency that we should, I think we would love our children and our mothers and fathers more than we've ever done before. I'm positively sure of that.

Secondly, I want you to get this, that he's talking to a crowd here and they're not saved. And if they're going to wait until they love him with such a love that their love for their children seems as hate, they'll never get saved. They may put it to the whole meeting.

Is that the way you loved him when you came? Why, when I came to the Lord, I scarcely knew him. I just knew that God's Son had come from heaven to save me and died on the cross, that he loved me. And I was glad to meet him.

But don't talk to me about loving him so much that love towards my children seemed like hatred. If it has to be like that, I don't think folk will get saved at all. I don't think that would work.

Now, I'm afraid they've missed the whole thing. Missed it terribly. I don't think it's literal.

And I don't think it's comparatively either. I think it's ostensibly. Now, that's a big word, and I'll tell you the meaning of it in a minute.

Don't get it worrying you a bit at all. It's the only one I can get to follow on with literally and comparatively, ostensibly. It actually means something that I shall show you rather than tell you.

You see, we must get the circumstances right when he was talking. Let's get the crowd, the multitude. And let's find this out, that he not only said, if any man come to me and heed not his father and mother and wife and children and brethren and others and sisters and his own life also, let's get up with him.

Because am I going to love him so much that I hate my own life also? If you're going to take it in the comparative side. Because he went on to say, and whosoever doth not bear his cross. Ah, that's where it comes in.

You see, in those days, to come to Christ and to take Christ and to accept him and to follow him. It might well have meant death for you. And you'd better see the cross, because that meant death.

I think you could see it, couldn't you? If we went to Russia tonight. And a young Russian hears the gospel. And he sort of gets the light of the gospel into his soul.

And he sort of knows, that if he stands up and is counted, and declares boldly his profession of faith in the Lord Jesus, and that he loves Christ more than the state. He might find himself in the back of Siberia tomorrow, or he might find himself in an old dungeon, or he might find himself being put to death. Now, it goes a little bit further than that.

I think I can show you the whole thing, if I go back to the Roman Inquisition. I don't want to give the Romans too much, because there's quite a number of Roman Catholics here, and I'm not trying to take it out on you. But there was a time in this world's history, and it's not so very far back, when the Reformation came, and Roman Catholics professed faith in Christ.

And they were finished with banking on myrrh. And they didn't believe anymore in purgatory. And they were not going to pay anymore, for having their sins put away.

You see, there was an Inquisition set up. The Pope and a few of his princes, could come to a town like this, take the town hall over there, and they could call me to this inquiry. And they could say to me, you not believe in myrrh anymore, not in the way you do, would be my answer.

And you're not accepting the infallibility of the Pope, by no means. And you're not going to pay for indulgences? No sir, I've got forgiveness of sins already. You know, they had power in those days to take my life.

And they burned at the stake, thousands and thousands and thousands, of the best men and women that walked in shoelaces. Now, let me show you this ostensibly. Can I take an example in this meeting? Anne is at my elbow here.

I didn't tell her to sit there, but she came and sat there. It's all right. You can come up here if you like.

Anne is a converted Roman Catholic, and her brother Jim is a converted Roman Catholic. Now they will bear me out in this. And I tell them every time that I'm talking to them, to love their father and mother.

The only way they'll ever get the light of the gospel over to them. They've got a dear old father and mother out there, and they're in the dark yet, in Rome. And I tell them, you love them.

Make sure you love them. But supposing, supposing, let's get this over now. Supposing that Rome had the power they used to have, and could come to this town and set up an inquisition.

And these two were arrested, or about to be arrested. Priests come into the house. And they're going to be burned if they don't recount what they have taken on.

They love the Lord with all their hearts, you know. You know what the old mother would do? She'd put her arms around Anne and say, look Anne, don't go on with it dear. Please don't go on with it.

Think of me. Think of what you're going to do to our home. And the father would put his arms around the boy and hug him.

Dear my son, what does it matter? Leave the Baptists, don't have any more bother with them. You know what it would be? And they stand still. And they're going on with it.

And there's going to be no turning back. And the old mother would say, you know you've come to hate us. It is not true, but it looks like it.

She doesn't know. Because that's exactly what it was. You'll have to do it that way.

Because they would think, these dear old souls would think, you know you've turned to hate us. And you're letting us down and you're going to break our hearts. Are you sure you could give it up? No, you love the Lord Jesus.

And the word ostensibly means it seems like. And that's the way it's used. It seems like.

We got the hold of that now. All right, let's get on to the second one. For a moment or two I'd almost given up.

Never mind, we'll try the second one. Let's look at this very carefully. This is Luke's Gospel and it's chapter 16.

I've got to read a little bit there to get the full story over to you because it's a story the Lord Jesus told. Now watch again, verse 1. Not talking to the multitude now. And he said also unto his disciples, Please always get who's talking and who is talking to them.

Then we might get what he's talking about. So he's telling them this story. There was a certain rich man which had a steward and the same was accused unto him that he had wasted his goods.

And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship for thou mayest be no longer steward. Then the steward said within himself, he's talking to himself, What shall I do? For my Lord taketh away from me this stewardship. I cannot dig to beg, I am ashamed.

I am resolved what to do that when I am put out of this stewardship they may receive me into their houses. So he called every one of his Lord's debtors unto him and said unto the first, How much o'st thou unto my Lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill and sit down quickly and write fifty.

Then said he to another, And how much o'st thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill and write four score. And the Lord commended the unjust steward because he had done wisely.

For the children of this world are in their generation wiser than the children of life. I say unto you, Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in that which is much.

And he that is unjust in the least is unjust also in the much. And so on and so on. Can it serve God and mammon? When I was in Canada, an old argumentative doctor from the university came up and opened this up and said, This is the story of the unjust steward.

That's right. He says, Verse 8 says, And the Lord commended the unjust steward. He says, How can our Lord commend unjustness? And I said, I don't think you're able to see right.

Because the word Lord there happens to be a small l. That's not our Lord at all. Read the story over. See there was a certain rich man.

He had a steward. Verse 3, Then the steward said within himself, What shall I do for my Lord taketh away from me? He's talking about his master. He's talking about an earthly boss.

It doesn't matter to me what an earthly boss says. So don't read it wrong and then ask stupid questions. Now that bit's easily solved.

Because that was the rich man who owned this wonderful estate. And he commended, mind you, the unjust steward because he had done wisely. But I think it was our Lord Jesus that put the end to that.

He said, For the children of this world are in their generation wiser than the children of life. And I say unto you, and there are no mistakes about that bit. It was the Lord Jesus that was talking now.

Make to yourselves friends of the mammon of unrighteousness. Now that's where the problem comes in, isn't it? Why can our Lord say, Make to yourselves friends of the mammon of unrighteousness, that when you fail they may receive you and everlasting habitations. You see, I think you've got to see the whole picture here.

You've got to see this whole eastern homestead, this rich estate. And in some of these great estates in the far east, they were very rich. I think they may have had thousands of cattle.

Well, at least I do know that Job had 7,000 sheep and 3,000 camels. I know about that. And I know that when Lot and Abraham was moving together, that the land was not able to bear for them both.

They had so many cattle. And I can work it out for you tonight that some of these rich farms, these great estates, whatever you like to call it, they made barrels and barrels of oil and they could make it. And I know that they stored wheat by the ton, and only it wasn't measured in tons in those days.

That wasn't the measurement. They had it in garners. You know, the rich man said, I will pull down my barns and build greater.

Well, over this whole great, vast, rich, wealthy estate, they sometimes put a manager. They didn't use the word manager, of course. He was called steward.

He was the overseer over all. Now this is something we don't know, and this is something we'll have to know if we're going to get this story right. That he was allowed to not only sell whatever cattle he wanted to sell, and oil, and wheat, and so on, but he was the one who bought in for the whole household.

He kept the household right too. Now if he could buy in under the market price, then whatever he bought in under the market price, that money was his. He could put it in his own pocket.

He was allowed to do that. And if he could sell out over the market price, then he could also keep that. That's how he made money.

He sold as high as he could. He bought as low as he could. But the money that he would make from the ordinary market price would be his, his own.

And so when he called these people, and said write fifty, he wasn't taking any of the boss's money away, you know, he was giving them a bit of his own. He'd got that in his pocket. I was talking to a businessman the other day, who has a big business, who comes to the class sometimes, and I said, how are you getting on? Well, he said, you know, just to get customers in for this last two or three weeks, we're sort of giving things away.

We're not making money, but we're making friends. See, if you sell things cheap, you'll make friends. Are you listening down there? Two butchers in the front seat, you know.

All right, all right, we get our meat from them, and it's very good. Yes. Now, this is the point, you see.

This is the point. That he was doing something here. He was giving them a half back.

It was out of his own pocket. But it was just a wise move. Because if the boss was going to bring them up for wasting something, it was reported he was wasting things, then the friends would look after him when he was out of a job.

And the Lord Jesus said, the children of this world are in their generation wiser than the children of life. And then he said this to them. He said, make to yourselves friends of the mammon of unrighteousness.

Now, we must stop at this word mammon. You see, when we were going through Genesis, and when I did some of the Bible readings on the tabernacle, I told you about the gods that were in the land of Palestine when Moses brought the children of Israel, and Joshua eventually brought them in. Of course, I think you know this, that the Philistines had a god called Dagon.

Remember that. And when the Philistines overthrew the Israelites, and they brought the Ark of the Covenant in before Dagon. Now, the Canaanites, Canaanites were in the land too, and the Hivites, and the Gashites, and there's a whole crowd of little companies there.

Now, the Canaanites had a god called Mammon. I want you to get that. And it's a word for wealth.

He was the god of wealth. I want you to get that. Because that's the word that's used here.

It's the old Canaanitish word for their god. Now, the Lord Jesus is saying, make to yourselves friends of the Mammon of unrighteousness. Now, what did he mean when he called this god, the god of unrighteousness? You know, there's a tremendous study to be done if we would go back to Eden's garden just before the fall.

And I believe, you see, that if Adam hadn't transgressed, because it was by that one transgression that sin entered into the world. Oh, it was a terrible moment, but don't let's get taken up too much with it. But just before it entered, you know, we wouldn't have needed any policemen or anything had Adam not failed.

And what's more, we wouldn't have needed any doctors, nor hospitals, nor tablets. And I could go into a whole string of things we wouldn't have needed. I'm going to tell you this bit, and this is the bit I want to get

over.

We wouldn't have needed money. Oh no, not at all. And it's the product of sin.

And it's called the wealth of unrighteousness. That's what it is. Now, somebody said to me once, when I said this somewhere, I think in the Faroe Isles, He said, you know, we'd be better to do without this money.

You just have a go at doing without it now, and you're going to find out you're not going to exist at all. We can't do without it now. We're just cornered now.

You might as well tell me we could do without the policemen, and we could do without the hospitals, and we could do without the tablets. I'm afraid there's some of us here hanging on just because of tablets. No, we have to put up with it, but it is the moment of unrighteousness, you know.

But you know, if God gives us some of it, we should use it in the right way, in a wise way. You see, you could take your money, or some of it at least, and you could do something for fallen creatures in another part of the world, couldn't you? I know someone in this meeting just now, and they're anxious, all night and day they're anxious about these two gospel ships that are sailing round the world now, and calling in to ports. And they're getting great crowds on board, and people are getting said, right, left and centre, and they're giving their money.

And I'll tell you this, if you can take this thing that's called the mammon, or the wealth of unrighteousness, just because it's here because of sin, and you can use it when the day dawns, and the shadows flee away, and you've got to leave the job you're at, and you're going into heaven, there might be folks who'll meet you there, and shake your hand, and say, you know, if you hadn't have given those few pounds, I would never have got saved. Do you see what the Lord Jesus is at now? There's nothing wrong with it, you know. It's quite a wonderful thing.

Now don't forget that we've got big problems on for next Tuesday. Let's bow together. Lord, we bow at thy feet.

Thank thee for thy holy word. Thank thee, Lord, that this book is inspired, there are no contradictions. This is not only the truth, but this is the whole truth, and this is nothing but the truth.

And we have the spirit of truth to guide us into all truth. Bless thy people. Take us to our homes in safety.

Part us in thy fear, and with thy blessing, for thy name's sake. Amen. Amen.

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