

MESSAGE NOTES**SCRIPTURE PASSAGE**

Today's Sermon:
"Love Thy Neighbor: In, but not of"
John 17:13-19

Intro: Story Time

I. God's Word

II. Three ways this passage has been read

- 1.
- 2.
- 3.

III. Not Of the World

- A. First Temptation
- B. Same Tactics
- C. Our Hope

IV. In the World

- A. Vulture
- B. Dove

V. Examples

Gospel Application

John 17:13-19

¹³ "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴ I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶ They are not of the world, even as I am not of it. ¹⁷ Sanctify them by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too may be truly sanctified.

I John 2:15-17

¹⁵ Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. ¹⁶ For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. ¹⁷ The world and its desires pass away, but whoever does the will of God lives forever.

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Love Thy Neighbor

How to love people in turbulent times

A HCC Sermon Series

This Weeks Sermon

“Love Thy Neighbor: In, but not Of...”

John 17:13-19

Story Time...



O Let not the sleight of wicked men, who lie in wait to deceive, nor ev'n the pious character of good men (who yet may be under great mistakes), draw me aside. ... Nor do thou suffer my own fancy to misguide me. Lord, thou hast given me a determination, to take up no principle at second hand; but to search for everything at the pure fountainhead, thy Word.

Fuller, Andrew Gunton, ed. *The Complete Works of the Rev. Andrew Fuller: with a Memoir of His Life*. London: G. & J. Dyer, 1845.

Let's look at the pure fountainhead, God's
Word

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3 Ways of looking at this passage

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- 1) *In, but not of – Woe is me...*
- 2) *In, but not of – Just go with the flow!*
- 3) *Not of, and sent into*

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What does it mean to not be “of the world?”

1 John 2:15-17

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The First Temptation

Genesis 3:1-6

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

² The woman said to the serpent, "We may eat fruit from the trees in the garden, ³ but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "

⁴ "You will not certainly die," the serpent said to the woman.

⁵ "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

⁶ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it.

Same Tactics

Matthew 4:1-3,5-6,8-9

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. ² After fasting forty days and forty nights, he was hungry. ³ The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.” ...

⁵ Then the devil took him to the holy city and had him stand on the highest point of the temple. ⁶ “If you are the Son of God,” he said, “throw yourself down. For it is written:
“ ‘He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.’” ...

Matthew 4:1-3,5-6,8-9

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ “All this I will give you,” he said, “if you will bow down and worship me.”

Same Tactics Today!

What is our Hope?

Ephesians 1:18-23

I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people,¹⁹ and his incomparably great power for us who believe. That power is the same as the mighty strength²⁰ he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms,²¹ far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.²² And God placed all things under his feet and appointed him to be head over everything for the church,²³ which is his body, the fullness of him who fills everything in every way.

What does it mean to be sent into the world

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Matthew 16:18;28:18b-20

By the strain of writing and conversation which prevails in this connexion, it would seem that the supposed absurdities of others are the life of their religion, and that if these were once to cease, their zeal would expire with them. It is the vulture, and not the dove, that is apparent in all their writings. Who will say that Mr. Sandeman sought the good of his opponents, when all through his publications he took every opportunity to hold them up to contempt, and with evident marks of pleasure to describe them and their friends as walking in a devout path to hell? The same is manifestly the spirit of his followers, though they may not possess his sarcastic talents. But are these the weapons of the Christian warfare?

Second, it may be that separation from other Christians is sometimes necessary. But a good man will practice separation with a grieved heart. He will seek to diminish the breach rather than to widen it; to consider the things wherein he agrees with others, and, as far as he conscientiously can, to act with them. If we see individuals, or a community, who, instead of such regret, are only employed in censuring all who follow not with them, as enemies to the truth; and instead of acting with them in things wherein they are agreed, are studious to render the separation as wide as possible, and glory in it — can we hesitate to say this is not Christianity?

Fuller, Andrew Gunton, ed. *The Complete Works of the Rev. Andrew Fuller: with a Memoir of His Life*. London: G. & J. Dyer, 1845.



An aerial night photograph of a city street intersection. The street is illuminated by streetlights, and several cars are visible, including a prominent red car. A large red circle is superimposed over the center of the street, highlighting the location of the church. The surrounding buildings are lit up, and the overall scene is a dense urban environment.

**CENTER
CHURCH**

BY TIMOTHY KELLER

When entering a culture, another main task is to discern its dominant worldviews or belief systems, because contextualized gospel ministry should affirm the beliefs of the culture wherever it can be done with integrity. When we enter a culture, we should be looking for two kinds of beliefs. The first are what I call “A” beliefs, which are beliefs that correspond to some parts of biblical teaching...However, we will also find “B” beliefs – what may be called “defeater” beliefs – beliefs of the culture that lead listeners to find some Christian doctrines implausible or overtly offensive. “B” beliefs contradict Christian truth directly at points we may call “B” doctrines. We must therefore affirm the cultures “A” beliefs, and then use these beliefs to challenge them to accept the “B” doctrines. Every culture (including our own) can readily grasp part of the truth but not all of it.

And we know that biblical truth, because it is from God, is coherent and consistent with itself. What we refer to as “A” and “B” doctrines are equally true and interdependent, and they follow from each other. The confrontation occurs because every culture is profoundly inconsistent, conforming to some biblical truths but not to others. If those in a particular culture hold certain “A” beliefs, they are inconsistent not to hold “B” beliefs because the Scriptures, as the revealed truth of God, are always consistent. These inconsistencies reveal the points where a culture is vulnerable to confrontation. We reveal inconsistencies in the cultural beliefs and assumptions about reality. With the authority of the Bible we allow one part of the culture – along with the Bible – to critique another part. The persuasive force comes from basing out critique on something we can affirm within the culture. 125

Example

Example

“B” belief in our culture

“If there is a god, how does evil exist.”

Example

“B” belief in our culture

“If there is a god, how does evil exist.”

“A” belief in our culture

*“There is so much good and beauty in this
world”*



Romans 1:16-17

¹⁶ For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. ¹⁷ For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

Gospel Application

In what ways are we living not just in - but of the world?

Gospel Application

In what ways are we living not just in – but of the world?

Are we living as God's people on mission – being sent into the world?