

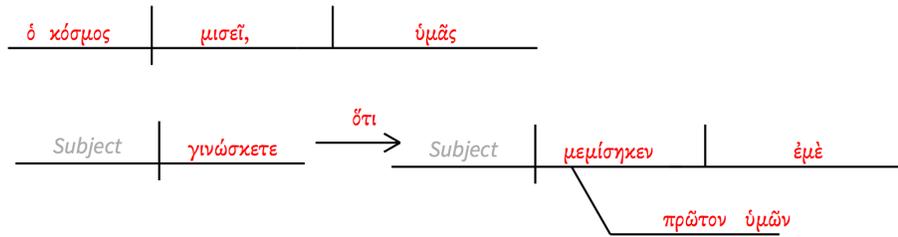
CHAPTER ONE

v. 18

V.18			
Εἰ	Conditional	If	
ὁ κόσμος	msnom	The world	
ὑμᾶς	mplacc	You all	
μισεῖ	3s paind	It hates	
γινώσκετε	2pl paind	You know	How did they know?
ὅτι	explanatory	that	
ἐμὲ	Emphatic pronoun	Me	
πρῶτον	msacc	First	First in order and rank given the genitive pronoun
ὑμῶν	mplgen	Of you all	
μεμίσηκεν	3s paind	It has hated	

18

Εἰ



Introduction

The world has been overtaken by Satan.

Satan is a being whose very nature is antagonistic to God and all that God has created and loves.

John 8:44

- 44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

Jesus said that that Devil is a murderer and elsewhere he equates hatred with murder.

The modern violence that has filled the news and continues to evidence itself around the world is testimony that the kingdom of God is under the influence of a murderer and a violently hateful being.

One such illustration of this hatred is the man Saul.

Saul, who later adopted the Gentile name, Paul, was a man engaged in this hatred.

Acts 26:9-11

- 9 "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth.
 10 "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them.
 11 "And as I punished them often in all the synagogues, I tried to force them to blaspheme;

and being furiously enraged at them, I kept pursuing them even to foreign cities.

It was to the point with Saul that his entire existence was determined to exterminate all the work of Jesus Christ.

Of course, the power of God overcame this hatred, regenerated him, being elect of God, and made him the greatest slave of Christ the world has ever seen.

But, the men who would preach Jesus Christ and disciple the nations must realize the world that they are being sent into.

V.18 "If the world hates you all, know that it has hated Me! First of you all."¹

"If the world hates you all..."

What does this mean?

John 7:1-7 = notice that His brothers were said to not be hated by the world because they do not do what Jesus, who IS hated by the world, does which was to expose the sins of the world.

¹ John 3:13-15

- 13 Do not be surprised, brethren, if the world hates you.
- 14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.
- 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

What were the disciples/apostles thinking when Jesus said this?

With the conditional particle here the assumed condition is that they should prepare for it. They should be aware of the fact that their relationship with the world is that of animosity and hatred and not friendship.

What/who is the world?

The overall context is filled with the contrasts between the friends of God and the world.

The disciples have knowledge of God, peace with God, relationship with Jesus Christ, joy, and the commandments of God and they keep them.

The world does not know God (v15:21; cf. 16:3).

The world does not have God's commandments (15:20).

The world is outside of the room they are in.

The world is ignorant of death of Jesus Christ and its' work.

The world does not know the love of God (14:30).

The world does not see the light of the truth of God.

However, and this is important, the "world" that Jesus has in mind here primarily is the religious world of the leadership of Jerusalem and their disciples.

Notice v.19 and the "they" and "them" through v. 25.

In v. 25, Jesus identifies the people He is speaking of.

They are the possessors of the Law of God, the Jews of His day.

They are the enemies of God and the brethren who serve Him night and day.

Psalm 69:4ff.

This is significant.

Jesus is warning these men that the greatest enemies to righteousness and their word will be the religious possessors of the Law of God, which Has been hijacked by them and He calls it, "their Law" (15:25).

It is the religious who hate the righteous.

This explains why these men need to be on guard against all men, but especially the religious since it is the religious who will resent them the most.

Why?

Romans 10:1-4

Paul tells us: those who misuse the Word of God are demonstrating that they have a particular desire to create a new righteousness.

Therefore, it is the world, defined by the religious leaders of Jerusalem of Jesus' day, who are the "world" in this verse.

But, that is not to say that "the world" does not refer to the nations as well.

John 1:9-11; 3:19; 8:12; 9:5; 11:9 "light of this world" (sunlight); 12:35-36; 46.

All these passages use "the world" as reference to the created world as in the globe, the earth, and the population on this earth.

Therefore, the world that Jesus is hated by is locally the religious of the Jews, but must include even the "worst" of the world below the religious.

If even the best (outwardly moral and upright protectors of religion) hate Christ, the worst will also.

Further, we also see that in Matthew, Mark, and Luke as well that the entire planet will end up hating Christians.

Matthew 24:9-10

- 9 "Then they will deliver you to tribulation, and will kill you, and you will be hated **by all nations** because of My name.
 10 "At that time many will fall away and will betray one another and hate one another.

Luke 21:16-19

- 16 "But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death,
 17 and you will be **hated by all** because of My name.
 18 "Yet not a hair of your head will perish.
 19 "By your endurance you will gain your lives.

Jesus did not say, "You should hate the world."
 He is not instructing them to fight the world and terrorize the world.

Matthew 13:28-30 = the disciples are not supposed to go around the world piecing out the tares from the wheat and destroying them.

Therefore, in order to protect the wheat from the limited visibility and careless hands of the disciples, Jesus said to let them grow up together.

At the end of the age, Jesus Himself will issue the proper ones to gather them up, the angels, and destroy them with fire (v.40).

However, he is warning them about the world's heart towards them: hatred.

Μισεῖν = hatred

This is the natural condition of the world.

Titus 3:1-3

- 1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every

- good deed,
- 2 to malign no one, to be peaceable, gentle, showing every consideration for all men.
 - 3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

The natural condition of the "the world" is hatred, not love or kindness.

If you were to pull away the mask, you would see a scowling, menacing, hateful face.

The particular hatred that it has is toward God.

John 13:19-21

Therefore, Jesus warns these men that the natural condition of hatred will be intensified and focused upon them.

They should expect it, and so should we.

Therefore, there is a natural, innate, and biological antagonism between the Christian and that world.

It is unavoidable.

Jesus had already taught them concerning this antagonism.

Matthew 10:16-39 = instructions which Jesus taught these men earlier in His ministry.

The point is that these men, if they are to minister in the same manner as Jesus did, must get used to the fact that they will be the target of hatred by the world, ie the people who are unregenerate and non-elect.

"...Know that it has hated Me before you."

Jesus explains to these men that the hatred of the nations, especially the religious of Jerusalem, is targeted upon Himself and not them.

They are intermediate targets.

That is, they are true targets of hatred by the world, but the ultimate target is Jesus Christ.

Jesus is teaching these men that their greatest enemies will not be the wicked, the tax-collectors, and the riff-raff of society.

The greatest enemies of righteousness are the religious, the moral, the upstanding, the leaders of religious institutions, and leaders of the masses.

If the Jews of the day could behave like this, so, by lesser comparison, will the religious leaders of the world as well.

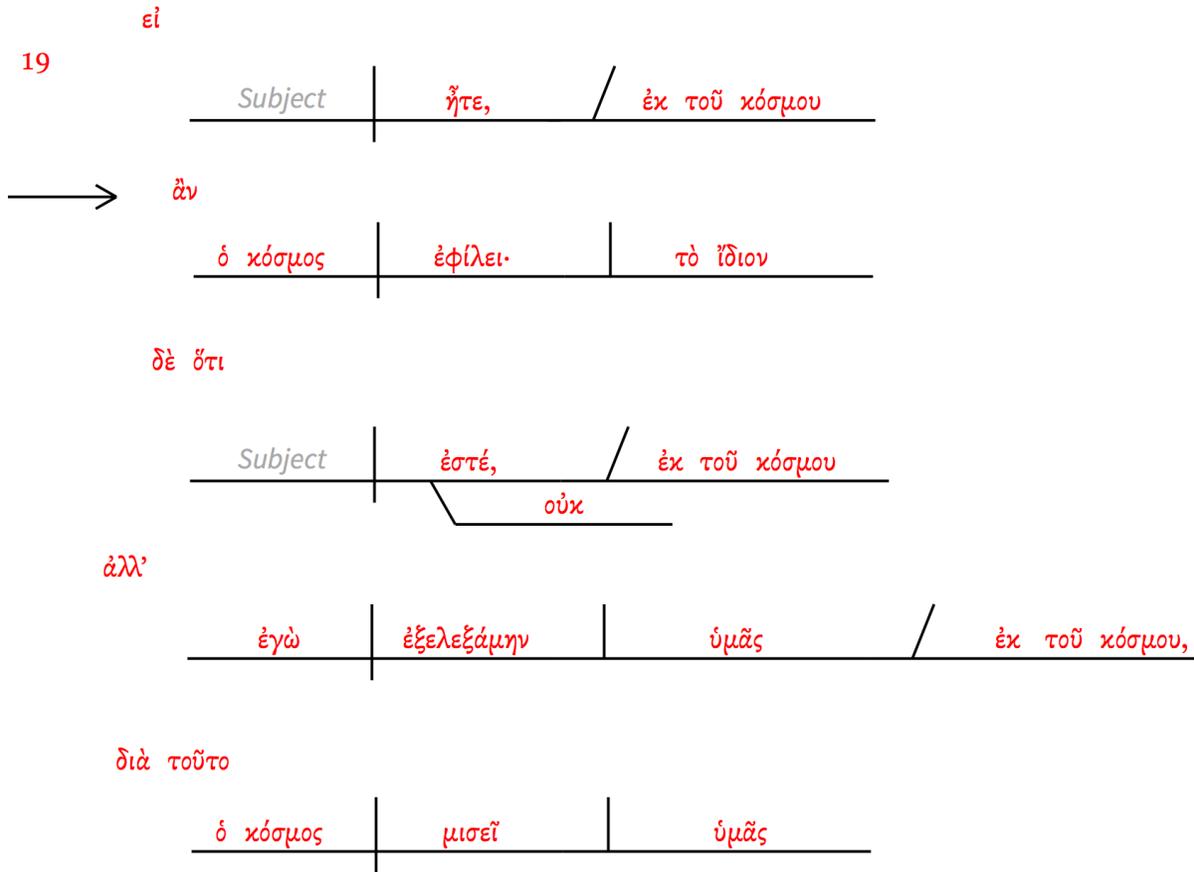
These men need to be prepared for this hatred by the world.

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CHAPTER TWO

v. 19

V.19			
εἰ	Conditional	if	
ἐκ	prep	Out from	
τοῦ κόσμου	Msgen/ablative	Of the world	
ἦτε	2pl impfaind	You are	
ὁ κόσμος	msnom	The world	
ἄν ²	Conditional particle	ever	
τὸ ἴδιον	nsnom	The oneself	
ἐφίλει	3s impfaind	It loves	
ὅτι	Causal	Because	
δὲ	conj	But	
ἐκ	prep	from	
τοῦ κόσμου	mmsgen	Of the world	
οὐκ	negative	not	
ἐστέ	2pl paid	You are	
ἀλλ'	conj	But/rather	
ἐγὼ	Personal pronoun	I	
ἐξελεξάμην	1s aaind	I chose out from	
ὑμᾶς	Personal pronoun	You all	
ἐκ	preposition	From/out of	
τοῦ κόσμου	mmsgen	Of the world	
διὰ	prep	Because of	
τοῦτο	nsnom	This	demonstrative
μισεῖ	3s paid	He hates/it hates	
ὑμᾶς	fplacc	You all	
ὁ κόσμος	msnom	The world	



V.19 "If you were from/out of the world, (then) ever the world would love the one of its' own. But that you are not from the world but rather I chose you all from (out of) the world, because of this the world hates you."

Jesus gets to the nature level here and shows why the world hates the disciples.

Ultimately, the elective work of Jesus Christ makes these men hated by the world.

That is, He chose them out of the entire religious system of Judaism and, by virtue of walking around with Him, they identified themselves with Him; they are the targets of hatred by the Jews.

Notice the thinking here with Jesus.

"If you were from the world..." = "if you were not mine."

If Christians think that the message of love in Christ will generally be well received by the world, they are in for a big surprise, just as the disciples had to learn. Love is not the usual pattern in social orders where power and domination are rampant and where the Good News runs counter to cultural commitments. The love of Jesus does not sell well on Madison Avenue and Times Square in New York or Whitehall and Piccadilly Circus in London any more that it did on the Via Dolorosa in first-century Jerusalem or in the central Forum of Ancient Rome. Disciples of Jesus are, accordingly, advised to take this section very seriously as they contemplate their relationship to the world.³

These men have been taught that they are the unique possession of Jesus Christ because of the work and choice of the Father.

What does it mean to be "from the world"?

It means that those who are not from God, that is the elect of God for Jesus Christ.

But, although they were born here, raised their families here, ate and slept here, and interacted with people here.

They even involved themselves with the religious rituals of Judaism here.

However, they were not from here because they have been predestined by God to be in HIS kingdom, not the kingdom of this world.

As of the coming of Jesus Christ, the world is passing away (1 Corinthians 7:31).

The kingdoms of this world are currently under the direction of the enemy of God, and they are those which are run by tares for tares.

Therefore, for Jesus to come into this world, show it its sins, and expose the fraudulent is to create an animosity that will not go away until the wicked are

removed from this world altogether.

"If you were of the world, the world would love its own..." (and it does).

However, if the disciples would simply ape the world, act like the world acts, and pretend to not be associated with Jesus Christ whatsoever, the world would "love its own."

Think about it.

Psalm 2:1-3 tell us that the world is always trying to stay together.

They desire to make themselves the highest court in the land.

They conspire against YHWH and His Messiah in concert and they band together.

Even at the Tower of Babel, they attempted to rid themselves of God and keep from spreading over the earth (Genesis 11:1-9).

At the end of the age, the world will, once again, attempt to form itself into a singular entity which will attempt to coup God, take Him off the throne.

Revelation 20:7-9

- 7 When the thousand years are completed, Satan will be released from his prison,
- 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.
- 9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

And, in between these times are multiplied attempts to unify the world against God (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome...).

But, if only the disciples would compromise.

If only the disciples would deny their birthright, like Esau.

But they can't.

Jesus chose them for ministry and they cannot change that.

Notice what Jesus said here:

"...The world would love its own..."

The world has a love-John 15:19

The world also has a peace-John 14:27

27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

The world also has a joy-John 16:20

20 "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

In every way, the world attempts to imitate and replace God.

Don't be fooled.

The love, peace, and joy of the world is a ruse, a mask, for their deep-natured hatred of the God you serve.

"...but because you are not of the world, but I chose you out of the world, because of this the world hates you..."

Jesus, now, gets to the heart of the issue.

"Because" = causal - the cause that ignites the action.

This is two-fold:

- Because you are not of the world...their nature.
- Because I chose you out of the world...Jesus' election.

Because of their identification with Jesus Christ, the world will react with venom against these men.

Because Jesus called them to Himself and because they have been chosen by the Father since the foundation of the world, the world will hate them.

John 17:5-8

Understand, these men belonged to God.
So do you, if you know Him.

The predestined condition that is the work of the Father from before the foundation of the world determines this ownership.

Ephesians 1:3-6

- 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,
- 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love
- 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,
- 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Therefore, because of God, you will suffer hatred from the world, Jesus says.

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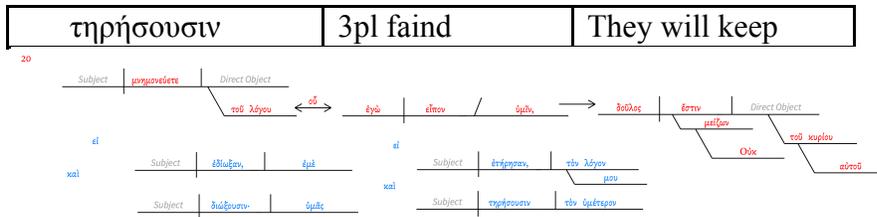
CHAPTER THREE

v. 20

V.20			
μνημονεύετε	2pl paimpv	You remember	Don't forget My teaching here!
τοῦ λόγου	msgen	Of the word	
οὗ	Msgen	Of which	
ἐγὼ	Personal pronoun	I	

εἶπον	1s aaind	I said	
ὑμῖν	mpldat	To you	
Οὐκ	negation	not	
ἔστιν	3s paind	He is	
δοῦλος	msnom	A slave	
μείζων	mplgen	Of greater	
τοῦ κυρίου	msgen	Of the Lord	
αὐτοῦ	msgen	Of Him	
εἰ	conditional	if	
ἐμὲ	emphatic	Me!	
ἐδίωξαν	3pl aaind	They chased/ persecuted	
καὶ	conj	and	
ὑμᾶς	fplacc	you	
διώξουσιν	3pl faind	They will persecute/chase	
εἰ	conditional	if	
τὸν λόγον	msacc	The word	
μου	msgen	Of me	
ἐτήρησαν	3pl aaind	They kept	
καὶ	Conj	And/even	

<p>τὸν ὑμέτερον</p>	<p>nsacc</p>	<p>yours</p>	<p>ὑμέτερο ς, τέρα, ον a possessi ve adjectiv al form of the second- person plural pronoun <u>your</u>, <u>yours</u>, <u>belongin</u> <u>g to you</u> (LU 6.20); substant ively τὸ ὑμέτερο v <u>your</u> <u>own</u> <u>property</u> , <u>what is</u> <u>yours</u> (LU 16.12), opposite τὸ ἄλλότρι ον (<u>belongi</u> <u>ng to</u> <u>another</u>, <u>not</u> <u>one's</u> <u>own</u>); in the subjecti ve sense <u>proceedi</u> <u>ng from</u> <u>you</u> (JN</p>
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V.20 "Remember the word which I said to you, "A slave is not greater than his lord/master." If they persecuted/pursued Me, even (so) they will persecute you all. If they kept My Word, even (so) they will keep yours."

With this statement, Jesus tells them that they are greater than the world.

Here, Jesus reminds them that their likeness to Jesus Christ, and their identification with Him will cause them to be sought after for persecution just like He was.

John 5:16, 18

Luke 11:45-49

- 45 One of the lawyers *said to Him in reply, "Teacher, when You say this, You insult us too."
- 46 But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.
- 47 "Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them.
- 48 "So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs.
- 49 "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute,

Acts 22:3-5

- 3 "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.
- 4 "I persecuted this Way to the death, binding and putting both men and women into prisons,
- 5 as also the high priest and all the Council of the elders can testify. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished.

1 Corinthians 15:6-9

- 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;
- 7 then He appeared to James, then to all the apostles;

8 and last of all, as to one untimely born, He appeared to me also.

9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

Revelation 12:11-13

11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.

12 "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time."

13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

The point is, the world of religion sought after Jesus Christ and persecuted Him to death.

Jesus tells these men that it will happen to them as well.⁵

Essentially, Jesus is saying, "It is not going to get easier."

Expect my very same treatment.

But, notice, the bright spot and the commitment to the task in spite of persecution:

"...if they kept My word, they will keep yours also..."

They are to keep preaching the Words of Christ.

Acts 4:15-20

Peter was to keep on preaching Jesus Christ.

1 Peter 1:22-25

22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

24 For,

"All flesh is like grass,
And all its glory like the flower of grass.

The grass withers,
And the flower falls off,

25 But the word of the Lord endures forever."

And this is the word which was preached to you.

Paul was to keep on preaching Jesus Christ:

1 Corinthians 9:16-17

- 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.
 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.

Timothy was to keep on preaching Jesus Christ:

2 Timothy 4:1-2

- 1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

Notice, to the extent that these men preached the Words of Christ, by nature, those kinds of people who were being drawn by the Father to the Words of Christ, would also be drawn to the preaching of the disciples as they preached the same word.

2 Thessalonians 2:13

When someone denies the preaching of the obvious Words of Christ, regardless of these words being spoken by men or angel, they are to be regarded as the words of Christ.

Illustration John 8:31-59

These men could not hear the words of Christ because they were not of God.
 In the end, they wanted to kill Jesus according to the Law of Moses (v. 59).



¹ **If the world hateth you** (εἰ ὁ κόσμος ὑμᾶς μισεῖ [ei ho kosmos humas misei]). Condition of the first class. As it certainly does. **Ye know** (γινώσκετε [ginōskete]). Present active second person plural indicative of γινώσκω [ginōskō] or present active imperative (know), same form. **Hath hated** (μεμισήκεν [memisēken]). Perfect active indicative, "has hated and still hates." **Before it hateth you** (πρῶτον ὑμῶν [prōton humōn]). Ablative case ὑμῶν [humōn] after the superlative πρῶτον [prōton] as with πρῶτος μου [prōtos mou] in 1:15.

² ἄν a particle untranslated by a single English word but adding possibility or uncertainty of time to the action of a verb or making a relative or conjunction indefinite; (1) denoting possibility (often εἰάν) if (ever), e.g. εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε if you had known me, you would have known my Father also (JN 8.19); (2) denoting uncertainty as in rhetorical (AC 8.31; 17.18) or indirect (LU 1.62; AC 5.24) questions; (3) denoting indefinite future time (-ever);

(a) with a relative pronoun ὅς ἄν whoever, ὅσοι ἄν as many as, whoever; (b) with a conjunction ὅταν whenever, ἕως ἄν until, ὡς ἄν as soon as, ὅπου ἄν wherever, ἡνίκα ἐάν or ἄν whenever

³ Gerald L. Borchert, John 12–21, vol. 25B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2002), 152–153.

⁴ Timothy Friberg, Barbara Friberg, and Neva F. Miller, Analytical Lexicon of the Greek New Testament, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 388.

⁵ See John 21:18-19