

Jesus has spent some time in comforting His disciples. He has used several illustrations out of their common life to comfort them:

1. He used the **figure of the Vine** to reassure them that they would never lose their connection with Him.
2. He has used the **family setting** (father-son love) to show that they would never be separated from His love.
3. We studied in our last lesson that their relationship with Him had taken on a new dimension; **in addition to being servants of Christ they now are counted as His friends.**

All this has served to give them renewed hope that the wonderful fellowship they have enjoyed with Him will go on after He has left them in His ascension to the right hand of the Father. Now comes the cold, harsh reality of their relationship with the world. The world will hate them. Not because they act weird or different but because of their new relationship with Jesus.

The World hates the Believer because it hates Jesus Christ.

[18] **If the world hate you, ye know that it hated me before it hated you.**

We have an interesting series of conditional clauses in our passage. First, we have first class conditional: **"If the world hate you..."** This is a statement of reality. One could almost translate "Since the world..." but let's stick with our understanding of the way conditional statements are handled in the original. It

The world, in its sin, hated the Father so it follows that if Jesus did the works of the Father, they would hate Him also.

is a given, according to Jesus, that the world *will* hate the believer. The degree of enmity between the world and the believers in the world depends on how much they are exposed to Jesus through the disciple and His word as we will see momentarily. We can go even further back to the root of that hatred by looking at [verses 23, 24](#). Verse 24, by the way explains the miracles of Jesus - but I digress. The world, in its sin, hated the Father so it follows that if Jesus did the works of the Father, they would hate Him also. Nevertheless, Jesus did perform the miracles (called signs in some portions of the gospels) - the very thing the Jews demanded to establish spiritual truth - but they ultimately rejected these works as of the devil ([read Luke 11:14 - 16](#)).

The Believer is not of this World.

[19] **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

Here is our next conditional clause, second class - **"If.."** and it's assumed not true, **"...you were of the world..."** = reinforces, **"You are not out of the world."** Here we have an interesting turn of phrases: **"You are not out of the world.."** (reinforced by the 2nd class conditional) **"...because I called you out of the world."** Jesus states the reason for the world's hatred of the believers - it's because all true believers have been chosen *out of the world* to be forever identified with Jesus in every way. This is stated very strongly in the original. "I have chosen you out of the world" = *ego exelexomen*

humas = “I, myself, deliberately chose¹ you out of the world.”

The original is so rich with meaning with this major / minor premise: the major, “If you were out of the world - NOT.”² The minor, “you are not out of the world:” the first phrase reinforces the second. There really is nothing the disciples can do to avoid this enmity, for if they were of the world then the world would love them - but they are no longer associated with the world, forever. Let’s never forget natural enmity of the world against all disciples because of their association with Jesus.

There really is nothing the disciples can do to avoid this enmity, for if they were of the world then the world would love them - but they are no longer associated with the world, forever.

The Believer Is Not Exempt for the Same Persecution as Jesus Suffered - the same rejection as Jesus suffered.

20] **Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**

Jesus introduces this verse using a common experience from the disciples lives - that of association of the slave with his master. If the master were to fall into bad fortune so does the slave - he would never be less exposed, in the sense of exclusion, from bad fortune than his master - and so it should be expected in the case of the Master and His slave-friends. Jesus suffered, the disciples would suffer.

We have more conditional clauses - both 1st class but one with a touch of irony. Let’s take a look at each clause. The first one states the obvious - **if the world persecuted Jesus (and they did)**... The word for persecution here has an interesting history. At first it was used for describe a situation such as chasing off a wild dog out of a garden - a very negative connotation. Later on it was used in a competitive way as in competing in an Olympic race - where one who would overtake and defeat another in a race. Finally, in the case of our passage, it had the connotation of harassing an individual.³ Towns points out that the disciples had seen their Master being harassed more and more as He went from His popular ministry to His more private ministry. So the disciples were made to draw from this that they, too would face the same harassment as Jesus did.

The second clause is a little different. It is implying the *negative*.⁴ That is, if the world did guard Jesus’ word - that is, keep, as valuable, Jesus’ word - then they would

¹ Intensive Aorist, Middle = Jesus, Himself, with deliberation did the choosing.

² Forgive me for using a device used by the adolescent of today, to say something and then to negate it by saying “NOT!” But it really does bring out the 2nd class conditional, in this case.

³ From Towns THE GOSPEL OF JOHN BELIEVE AND LIVE, page 154.

⁴ See Lenski INTERPRETATION OF ST. JOHN’S GOSPEL, page 1057.

guard the word of the disciples. Quite the opposite was the case, of course. They rejected Jesus' word⁵ and so the disciples should expect that their word, too, would be rejected. This is ironic - even tragic and the tragedy is brought to a head when Jesus wept over Jerusalem ([Mat. 23:37](#)) for rejecting Him.

[21] **But all these things will they do unto you for my name's sake, because they know not him that sent me.**

The issue is not the behavior of the individual disciples. Many times a believer might, perhaps, bring difficulty upon himself for acting in a cold, unloving deportment - or being just plain obnoxious. This kind of reaction from the world should not be applied to one's situation. If we act in an unChristlike way, we deserve any ill treatment we

This is the noble experience of the believer. Wear it as a badge of honor much in the way a soldier might wear a purple heart from his acts of valor in battle.

might receive from an unbeliever. Note the criteria for the persecution that Jesus predicted would come into the lives of the disciples - "...for my name's sake,..." This is the noble experience of the believer. Wear it as a badge of honor much in the way a soldier might wear a purple heart from his acts of valor in battle. In the course of the battle for the souls of men for Christ we should expect hostility and harassment from the unbelieving world. Peter and the apostles did (read [Acts 5:26 - 33](#)) but they determined to stay the course and preach the gospel of Christ to the world. Stephen did and he made the ultimate sacrifice of martyrdom (read [Acts 7:58 - 60](#) and context). See also the Thessalonian believers suffering because of their faith in Christ ([1 Thess 1:6](#)).

I think it is safe to use the spirit of the soldier in his unit where he feels such a strong bond with his buddies and is willing to go into harm's way to do battle with the enemy at the expense of his own life. There is such a connection with his unit that he is willing to die in order to save a friend in battle and to acquit himself in such a way as to bring honor to his country. "My name's sake" points to this relationship the believer has with Christ. There is no other higher bond - relationship than this.

Of course, the reason for all this persecution is that they (the persecutors) do not know (perf act of *oida* - a completed ignorance - clueless) Him that sent Jesus - that is, the Father. Interesting that John uses this word instead of *ginisko*. This choice means to understand fully the Father - they did not! And so when the Father sent Jesus into the world because of His great love (John 3:16) it went completely over the heads of those who did not understand Him. And they are without excuse as we will see in the next section for they already had the reviving ministry of John the Baptist. They saw the wonderful results of his ministry - the bringing together of the families - the cry for all to repent from the wickedness that had pervaded the corrupt organization of the Jewish religion. All this went completely over the heads of these persecutors because they had already rejected the Father, Himself.

⁵ Read [John 7:19](#) and then [14:24](#).

The Final Indictment of the Persecutors.

[22] If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. [23] He that hateth me hateth my Father also. [24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. [25] But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

The persecutors are completely without excuse. Every opportunity had been given to them to receive Jesus as their Messiah / Savior. By rejecting Christ they had rejected the ultimate covering of their sins - the cloak of Jesus' righteousness that would have come from His dying for their sin.

In rejecting Christ they had rejected the ultimate covering of their sins - the cloak of Jesus' righteousness that would have come from His dying for their sin.

- They had witnessed the reviving ministry of John the Baptizer.
- They had heard John say "Behold the Lamb of God which takes away the sins of the world."
- They had witnessed the miracles of Jesus as He healed the sick and released the possessed of demons.
- They knew the scriptures that pointed to Jesus in His liberating, healing ministry.
- They had heard Jesus proclaim the gospel of the Kingdom.

All this was negated by their consuming hatred of the Father Who sent Jesus. All this was predicted by the Psalmist in [Psalm 35](#), particularly [verse 19](#). This shows a glimpse into the heart of Jesus - what tragedy and Jesus felt it - this persecution cut His heart to the quick. And so we should not be surprised when we share in this heartbreak as we share Christ with the world.

Final Comfort to the Disciples.

[26] But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: [27] And ye also shall bear witness, because ye have been with me from the beginning.

Finally, with all this dire prediction, lest the hearts of the disciples melt with foreboding, Jesus reminds them of the ministry of the Holy Spirit - the same ministry that Jesus had in His heart was to be the glorious ministry in their own hearts. This was to be their motivation - the source of courage for the disciples. They were not to be left to their own battle courage. No. The Comforter would come and reside in their hearts and their testimony would proceed from the ministry of the Comforter - not their own clever thinking or debater's skill. They were to rely on the Holy Spirit for their wisdom, their courage with the result that they would be effective witnesses of Christ despite persecution. Then He reminds them that they had been associated with Him from the start and the implication here is that He would be with them to the end. Amen.