

An Exegetical Study of John 15:18-16:4

[Presented to the Pastors of the Manitowoc Pastors Conference,
April 11, 1994, St. Peter Ev. Lutheran Church, Mishicot, Wis.]

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What a good man Jesus was. He loved people so much. We read many times how he had compassion on the people. He healed them and gave them guidance. We read how he desperately tried to lead the people to their real needs—a spiritual Savior. He taught in the synagogues and even used everyday situation to lead people to the truth of their sins and salvation.

You would think that people would be eternally grateful for all that Jesus did for them. But then we read of people rejecting Jesus and having just gone through the season of Lent, we remember how people tortured and killed him. Not everyone would hate Jesus but many people would.

This hatred is not something that was only for Jesus. The fact was that same hatred was also for the disciples. They would go out and proclaim Jesus the Savior of the world to the world. What greater message could these men tell anyone? Truly these words of Jesus are true, “What good will it be for a man to gain the whole world, yet forfeit his soul.” Matthew 16:26a). There were people who lived to gain the world and did not have time to listen to the disciples. They also thought they did not need a Savior. They showed this by hating anyone who tried to tell them anything different.

In the verses of John 15:18-16:4, which we shall study today, we will see that Jesus wanted to inform his disciples of this hatred. Today we look at that hatred, the source of that hatred, and why the work of the church, therefore, does not stop.

One final note before we get into the text: This section is applicable for us today, too. The world has the same feelings towards anyone who proclaims the gospel of Jesus.

15:18—¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

“If the world hates you, keep in mind that it hated me first.” (If the world hates you know that it has hated me before you.)

μισεῖ -3rd person singular present indicative active-μισέω-to hate, regard with ill-will I detest, abhor

γινώσκετε -2nd person plural present indicative active-γινώσκω-to know, perceive

μεμίσηκεν -3rd person singular perfect indicative active-μισέω-to hate

Jesus is simply telling the disciples that when they realize the hatred of the world, they should remember that the world hated him first. There are two things that the disciples could gain from this knowledge: 1) that he would be hated the most; and 2) they were not alone in this hatred.

As to the type of hatred, this hatred would be a hatred not only of feeling but also of the actions toward them. It would be a real hatred, not a product of their imagination.

There are some grammatical notes to point out. There is a conditional clause in this verse. The protasis has εἰ with the present indicative and the apodosis has an indicative form in it. This is a simple or real condition. So the wording is not a question of whether the disciples and Jesus would be hated, but it expresses it as a reality. I think Julian G. Anderson’s New Testament translation picks up this thought when he translates the verse in this way, “since the world hates you, you must remember that it hated me before it hated you.”

The word γινώσκετε can be either present or imperative. Looking at the context I have taken it as present. I think there is little difference.

κόσμος can have as many as six different understandings: 1) orderly universe; the earth (17:5; 21:25); 2) human inhabitants; mankind, human race(16:21); 3) general public (7:4); 4)ethical sense—mankind alienated from the life of God, sin-laden, exposed to judgment, need of salvation (3:19); 5) same as four but with no distinction, people of every nation and tribe, Jew and Gentile (4:42); 6) realm of evil; same as four but openly hostile to God, Jesus and his people (7:7, 15:18)¹

15:19—¹⁹ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

“If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.” (If of the world you were, the world would have loved the (its) own but because of the world you are not but I chose you out of the world, therefore hates you the world.)

ἦτε -2nd person plural imperfect-εἶμι-to be

ἴδιον -accusative singular masculine-ἴδιος-one's own (simple possessive)

ἐφίλει -3rd person singular imperfect active-φιλέω-to manifest some act or token of kindness, affection, to love, to cherish inordinately

ἐξελεξάμην -1st person singular aorist middle-ἐκλέγω-to chose, select, to chose out

Jesus speaks about belonging to the world. What exactly does that mean to belong to the world? It means to have a nature and character derived from the world. Thus the world will love you and will strive to keep you as a part of it. The people will live for the world, meaning they will derive all their pleasure and enjoyment from the world; their point in living will be for the world and what it has to offer.²

Notice that Jesus speaks about himself as the one who called these men out of the world. It is Jesus who must do the calling because no one living in and following the world would ever call him.

Having been called out of this world the world will hate you. Why? If we can think of the world as a person it would view Christians as “traitors.” The disciples would be a foreign element in the world. The hatefulness of the world is steady and unsympathetic.³

There is another conditional sentence in this verse. In the protasis we have εἰ with the imperfect and in the apodosis there is ἂν with another imperfect. This combination makes it a contrary to fact condition. This verse speaks of them as a part of the world but they are not, as verse eighteen says. This verse speaks about them as loved by the world but they certainly are not as verse eighteen says.

15:20—²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

“Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will also persecute you. If they obeyed my teaching, they will obey yours also.” (Remember the word which I said to you: Not is a slave greater [than] the lord of him. If me they persecuted, also you they will persecute; if the word of me they kept, also yours they will keep)

¹ William Hendrickson, *Exposition of the Gospel According to John*, Grand Rapids, Michigan: Baker Book House, 1953, p. 79.

² H.D.M. Spence and Joseph S. Exell, *The Pulpit Commentary, The Gospel of John*, Grand Rapids, Wm. B. Erdmans Publishing Company, Vol. 17, reprint 1978, p.273.

³ R.C.H. Lenski, *The Interpretation of St. John's Gospel*, Minneapolis, Augsburg Publishing House, 1943, p.1056.

μνημονεύετε -2nd person imperative indicative-μνημονεύω-recollect, call to mind, (followed by the genitive).

εἶπον -2nd person singular imperative-λέγω-to say

μείζων -comparative-μέγας-greater

ἐδίωξαν -3rd person plural aorist indicative active-διώκω-to pursue with malignity, persecute

διώξουσιν -3rd person plural future indicative active-διώκω-persecute

ἐτήρησαν -3rd person plural aorist indicative active-τηρέω-to mark attentively, keep strictly

ὑμέτερον -possessive pronoun-yours

τηρήσουσιν -3rd person plural future indicative active-τηρέω-to mark attentively

Jesus was recalling the words of John 13:16, “I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.”

Were Jesus’ disciples really slaves? No one really likes to consider themselves a slave. This also would take away from our joy and pleasurable desire to be considered a slave to Jesus. But they were slaves in that Jesus chose them, as a master chooses his slaves. They did not choose him.

In keeping the words of Jesus there are three ways that we show we work for Jesus. One way is by accepting the Words of Jesus by faith. Secondly we obey the words, recognizing them as the truth. Thirdly by guarding the words carefully to protect from any false teaching or teachers.

As to the grammar, there are two conditional sentences. Both have the same construction. Both have εἰ with the aorist in the protasis, and ἄν with the future in the apodosis. Both of these are clauses of reality.

Some take the second clause ironically. But do we have to? Was Jesus persecuted by every person to whom he spoke? Were the disciples persecuted by every person in every place they went? By the grace of God some people did accept the words the apostles spoke to them..

15:21—²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

“They will treat you this way because of my name, for they do not know the one who sent me.” But these things all they will do to you because of the name of me because they know not the one having sent me)

ποιήσουσι -3rd person. plural future indicative active-ποιέω-they will do

οἴδασιν -3rd person plural indicative active-οἶδα-to know

πέμψαντά -accusative singular masculine participle aorist active-πέμπω-to send

Jesus now begins to speak. about the inner cause of the world’s hatred. The world’s hatred is a result of Jesus and what he did and what he stood for. Because Jesus chooses his disciples, each of his disciples can expect to be hated just like him.

What does Jesus’ name have to do with this? On page 296 of Luther’s Small Catechism Cod’s name is described as “..his titles and everything else he has revealed to us about himself in his Word.” The name of Jesus is confessed by us in our lives. The more we confess Jesus the more the world will hate us.

Jesus tells us why the world hates Jesus and us. Because they do not know the Father. They speak to God and even call him “Father” but they think of God according to their own imaginations, instead of how he really is. The world does not like the true God because he is not as they perceive him or want him. They do not like him because he speaks against the world instead of supporting or defending it. This is not offered as an excuse but it is offered for our understanding.

5:22—²² εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

“If I had not come to them and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.” (Unless I came and spoke to them, sin they had not had; but now excuse they had not concerning the sin of them.)

ἦλθον -1st person singular aorist indicative-ἔρχομαι-to come
ἐλάλησα -1st person singular aorist indicative-λαλέω-to speak
ἁμαρτίαν -accusative singular-ἁμαρτία-error, sin
εἶχον -3rd person plural imperfect-ἔχω-to have (a form of)
πρόφασιν -accusative singular-πρόφασις-excuse

Jesus is now speaking about his coming to this earth as the promised Messiah. During that time he taught people in the synagogues, at wells, in the plains and mountains and elsewhere. He told them who he was, and why he had come. But not everyone believed him. Now the people were guilty of the sin of outright unbelief and rejection of what he had said. If he had not come and preached to them the truth, they would not have been guilty of this particular sin. It is almost as if Jesus were saying that it would have been better if they had never had the chance to hear him speak. We should remember that this is not an excuse for their sin of unbelief.

These words of Jesus are not only for his listeners. These words are true for all people who have the chance to hear the gospel but refuse to believe it.

15:23—²³ ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

“He who hates me hates my Father as well.” (The one me hating also the Father of my hates.)

μισῶν -present participle nominative-μισέω-to hate

In speaking, about himself and his Father, Jesus said it is impossible for people to hate one and not the other. Jesus said that if you hate him then you hate the Father as well. Why? John 14:7 answers: “If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.”

15:24—²⁴ εἰ τὰ ἔργα μὴ ἐποίησας ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

“If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father.” (If the works I did not among them which no man other did, sin they had not had; but now both they have seen and have hated both me and the Father of me.)

ἐποίησας -1st person singular aorist indicative active-ποιέω-to do
ἐποίησαν -3rd person singular aorist indicative active-ποιέω-to do
ἐώρακασιν -3rd person plural perfect-ὄραω-to see

μεμισήκασιν -3rd person plural perfect-μισέω-to hate

Jesus is speaking about his works. His works testified to who he was. He had done some of his works privately but for the most part they were all done in the open for all to see. And the people admitted the wonderful and miraculous works. Jesus was doing. John 9:16 “Some of the Pharisees said, ‘This man is not from God, for he does not keep the Sabbath.’ But others asked, ‘How can a sinner do such miraculous signs?’ So they were divided.”

Seeing the works of Jesus, works which absolutely no one else could do, and tying them to the Old Testament, which they knew very well, should have given them the proof to his duty. But the people refused to accept it.

The “not sin” that Jesus referred to in this verse is the same as verse 21—the size of unbelief. Note that the verbs ἐωράκασιν and μεμισήκασιν are both in the perfect tense, showing that the hatred would continue as it was at that time.

There is a conditional clause in this verse. Both the protasis and apodosis have the aorist in them. This is the formula for a contrary to fact condition.

15:25—²⁵ ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμισήσαν με δωρεάν.

“But this is to fulfill what is written in the Law: ‘They hated me without reason.’” (But that may be fulfilled the word in the law of them having been written they hated me freely.)

πληρωθῇ -3rd person singular soresst subjunctive passive-πληρόω-to fulfill, to be fulfilled

γεγραμμένος -perfect passive participle-γράφω-having been written

ἐμισήσαν -3rd person plural aorist-μισέω-to hate

δωρεάν -adverb-without a cause

Jesus is referring to Psalm 35:19, “Let not those gloat over me who are my enemies without cause; let those who hate me without reason maliciously wink the eye.” Then there is Psalm 69:4, “Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me.” Both of these references are from Psalms by David. So the hatred toward God’s people is nothing new. We can also see the same kind of hatred against the prophets of God.

The fulfillment of these words was in two realms. First of all, in regard to the life of David. He was being chased by Saul and for no reason at all. Later he had to run from his own son, Absalom and for no reason.

But we also know these two references refer to Jesus. It may not appear to be so at first, but then they are referred to in the New Testament referring to Jesus. So these verses also refer to Jesus because we are told this in the New Testament.

The Law refers to the Old Testament in general. He refers to the Law as “their Law.” In 8:17 Jesus said, “In your own law it is written...” God did give them his law, it was theirs. He gave the law to them to be used for their guidance. It was to guide them to a knowledge of their sins and through the prophecies point them to the Messiah. But they refused to acknowledge it.

One final thought about the hatred referred to the Old Testament—we know that this hatred was a part of our redemption because the result was Jesus’ crucifixion.⁴

⁴ William Hendrickson, *Exposition of the Gospel According to John*, Grand Rapids, Michigan: Baker Book House, 1953, p.313

15:26—²⁶ “Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me;” (When comes the Counselor whom I will send to you from the Father, the Spirit of truth which from the Father proceeds, that one will witness concerning me;)

ὅταν -when

ἔλθῃ -3rd person singular aorist subjunctive-ἔρχομαι -comes

πέμψω -1st person singular future indicative active-πέμπω -to send

ἐκπορεύεται -3rd person singular present indicative active-ἐκπορεύομαι -to proceed from

ἐκεῖνος -that one

μαρτυρήσει -3rd person future indicative active-μαρτυρέω-to witness

To this point Jesus has told the disciples how the world would hate them as it hated him. This hatred was careless, inexcusable and damnable. But there has been something understood—the disciples would not withdraw but would face the world as Jesus did. How? Because the Holy Spirit would be with them.

In John 14:16 the Holy Spirit is called a “Paraclete.” The idea is one who is at the side of someone to aid them. You can easily see the connection of calling the Holy Spirit a Paraclete. It is a good picture of what he would do with all Jesus’ disciples.

How would the Holy Spirit do his work? He would remind the disciples of the things that Jesus said to them (14:26); he would testify to the disciples concerning Jesus (15:26); he would lead them in glorifying Jesus (16:14).

In 14:16 Jesus speaks of requesting the Father to give the Spirit to the disciples. In our present verse it is said that Jesus will send him. Lenski said, “The Father’s giving is accomplished by the Son’s sending...They are stated with reference to the Persons in the peculiar ways found in Scriptures is a mystery to us...”⁵

He is called the Spirit of truth because he will testify to Jesus.

Some people have asked about the “procession” of the Holy Spirit. A quotation from “The Abiding Word” will help us:

The construction of the clauses in Jesus’ statement in John 15:26 is worthy of particular attention. Jesus first says of the Comforter, “...whom I will send to you...” The verb in this clause is in the future tense. The reference is to a temporal act, one which will occur on his departure (John 16:7). In the third clause Jesus also makes reference to the future, “...he will testify about me...” Here the verb again is in the future tense, referring to an act that will occur when the Holy Spirit is come after his departure. But between these two clauses, both in the future tense, Jesus says, “...the Spirit of truth who goes out [proceeds] from, the Father...” Here we have a definite change in the form of speech. The verb is in the present tense; evidently intentionally. The procession from the Father is therefore not an act which occurs in time, but is an eternal act, ceaselessly going on, ever-continuing, in a manner which will ever remain a mystery to the human mind.⁶

One note of grammar—ἔλθῃ is aorist referring to the single act of Pentecost. When Jesus refers to sending the Holy Spirit he is referring to Pentecost.

⁵ R.C.H. Lenski, *The Interpolation of St. John’s Gospel*, Minneapolis, Augsburg Publishing House, 1943, p.1066.

⁶ “The Person of the Holy Spirit,” *Abiding Word*, 1946, Vol. 1 page 54.

15:27—²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

“But you also must testify, for you have been with me from the beginning.” (And you also witness because from the beginning with me you are.)

μαρτυρεῖτε -2nd person plural. present indicative-μαρτυρέω-to testify
ἀρχῆς –genitive singular-ἀρχή-beginning

Is Jesus saying that there are two witnessings, the witnessing of the Holy Spirit and the witnessing of the disciples? Some theologians say there is a distinction. They make a difference between the miracles of the Holy Spirit and the words of the disciples.

We must remember that the Holy Spirit did his work through the message of these men. I do not think that Jesus is speaking of two witnessing. I think he is speaking of one witnessing, the witnessing of the Holy Spirit and the disciples working together.

Being with Jesus certainly would be an advantage for these men in the early church. They could be credited as witnesses to the works of Jesus, which testify to his deity.

There is a problem with verb μαρτυρεῖτε. The form is the same for the present tense and the imperative. I think the present tense is more natural, picking up from the verb ἐστε, the present tense.

16:1—¹⁶ Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

“All this I have told you so that you will not go astray.” (These things I have spoken to you that not you be offended)

λελάληκα -1st person singular perfect-λαλέω-to speak

σκανδαλισθῆτε -2nd person plural aorist passive subjunctive-σκανδαλίζω to cause to stumble

Now we get to the reason why Jesus told the disciples about this hatred. It was not to scare them but simple to inform them of what was ahead.

The picture of σκανδαλίζω is a trap with a stick which holds the bait and springs the trap when touched. They could stumble in their faith without this information. Satan would have led them to question the omnipotence of God. If God could stop this hatred and persecutions and didn't, it can cause problems for people and their faith. But now that they've been told, they can be reminded of the omniscience of Jesus to know that this would happen. They would also be able to prepare themselves for this type of future.

In fact, the disciples would not have to wait too much longer to stumble. They would stumble later that night when Jesus was arrested.

16:2—² ἀπο συναγωγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

“They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God.” (Put away from [the] synagogue they will make you; but comes an hour when everyone killing you thinks service to offer to God.)

ἀποσυναγώγους -accusative plural masculine-ἀποσυνάγωγος-expel or be excluded from the synagogue
ποιήσουσιν -3rd person plural future indicative active-ποιεω-will make
ἀποκτείνας -nominative singular masculine participle aorist active-ἀποκτείνω-to kill
δόξῃ -3rd person singular aorist subjunctive-δοκέω-to think
λατρείαν -accusative singular-λατρεία-service
προσφέρειν -present infinitive active-προσφέρω-to bring to

Jesus now speaks about the way the people will show their hatred toward these men. One way would be to expel them from the synagogue. This would mean that the person would be cut off from all its blessings, hopes and promises. The expulsion was permanent. There were also civil and social consequences connected with this expulsion. They would lose their jobs, be exiled from families and be denied an honorable burial. This was very serious in a land where everyone was a Jew.

Another way the people would show their hatred was to kill these men and then consider it to be service to God. λατρεία is a word used for an act, of worship. What made this even more astonishing is that the people had the word of God but they could twist it to fit this type thinking.

How could they justify it? Anyone was guilty of blasphemy who claimed to be God or was a follower of anyone who claimed to be God. Therefore, according to their thinking, Jesus deserved to die and then so did the disciples.

16:3—³ και ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

“They will do such things because they have not known the Father or me.” (And these things they will do because they knew not the Father nor me.)

ἔγνωσαν -3rd person plural aorist indicative active-γινώσκω-to know, recognize

The Jews had an outrageous conception of God because they did not know the Father or Jesus. They did not see God as someone who would not accept anything that man could do because of sin. They did not see Jesus was the only way of approaching God. They had the best evidence of knowing this in Jesus but they refused to believe him. The Jews had made up their own God.

There is a textual variant that we should look at. The following are the options:

ποιήσουσιν -future tense of ποιέω. Is heavily supported

ποιοῦσιν -3rd person plural present indicative active-ποιέω-they do

ποιήσουσιν ὑμῖν -the addition of ὑμῖν (the dative of σύ)-they will do to you.

ποιοῦσιν ὑμῖν -same as previous-they do to you

ποιήσωσιν -3rd person plural aorist subjunctive active-potential subjunctive, pointing to the future,
they do to you

ποιήσωσιν εἰς ὑμᾶς -they do to you

Bruce Metzger said, “The addition of ὑμῖν or εἰς ὑμᾶς appears to have been made by copyists who recalled 15:21”⁷

⁷ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, London-New York, United Bible Societies, 1971, page 246

16:4—4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

“I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.” (But these things I have spoken to, you that when comes the hour of them you may remember them that I told you. And these things to you from [the] beginning I said not, because with you I was.)

λελάληκα -1st person singular perfect-λαλέω-to speak

ὅταν -when

ἔλθῃ -3rd person singular aorist subjunctive-ἔρχομαι-to come

μνημονεύητε -2nd person plural present subjunctive

μνημονεύω -to remember

Jesus is referring to everything he had told his disciples in this section, 15:18-16:4. They would receive strength knowing that Jesus told them these things would happen. Another thought, if Jesus was right about this, he must be right about the joy of heaven and that the only way to receive that joy was through him.

He did not tell them these things because he was with them. Jesus could have protected them, but it could also be that all the hatred was directed toward him and not them.

Had Jesus told the disciples prior to this about the hatred they would face? Jesus told them in Matthew 10:22a, “All men will hate you because of me...” In Matthew 24:9 he told them, “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.”

If Jesus had told the disciples these thoughts before, how can he say he hadn't? Some people say that the disciples were given more detail than before as to the hatred. Others say that the disciples may not have been listening and so this is as if the first time. While we may not be able to come up with a definite answer, Lenski has a good starting point: “Jesus does not contradict himself, and men might well hesitate before they bring such a charges against him.”⁸

There is a textual variant. in this verse, also.

ὥρα αὐτῶν μνημονεύητε αὐτῶν-their hour you may remember them

ὥρα αὐτῶν μνημονεύητε-their hour you may remember

ὥρα μνημονεύητε αὐτῶν-hour you may remember them

ὥρα μνημονεύητε-hour you may remember

I prefer the first one, the variant that is in the text, because of the external evidence and because αὐτῶν after ὥρα is more likely to be removed than added.⁹

In conclusion, to be a disciple of Jesus means that you and I are hated by the world. That can sound scary but yet the work of the church goes and so do we in our work. The recognition for such determination is not within ourselves but that the Holy Spirit is with us, as he was with the disciples. Praise to God for our faithfulness to him and to our work!

⁸ R.C.H. Lenski, *The Interpretation of St. John's Gospel*, Minneapolis, Augsburg Publishing House, 1943, p.1077

⁹ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, London-New York, United Bible Societies, 1971, page 247

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