

John 15:18-16:04 “Your Hour Will Come”
Hosea 13
Psalm 69

September 13, 2020

Hosea reflects on the history of God’s people.

God had redeemed his people from slavery in Egypt.
He brought them safely through the wilderness.
He gave them the promised Land – and provided all they needed.

But they rebelled.

They demanded to have a king like all the other nations –
they rejected God as their king.

Verse 13 is a potent image:

Ephraim as an “unwise son.”
The time has come for birth –
but he does not “present himself at the opening of the womb.”

What happens if the time has come –
but the child does not present himself?

Both mother and child will die.

When the hour comes – but the son does not show up – everyone dies.

But then verse 14 says,

“I shall ransom them from the power of Sheol; I shall redeem them from Death.
O Death, where are your plagues? O Sheol, where is your sting?”

There is a hope – there is a future –
there is a redemption yet to come!

But that will only come when – at the right time – the Son of God made his appearance,
was born of the Virgin – suffered under Pontius Pilate –
was crucified, dead, and buried –
and yet rose from the dead and triumphed over the grave!

Our Psalm of response is David’s response to Hosea 13.

I know.

David lived hundreds of years before Hosea!

But the problem of Hosea 13 was – in one sense – the problem of King Saul.
Israel wanted a king – and so God gave them Saul.

And David was God’s answer to Saul.

A King after God’s own heart.

But, of course, David himself failed – and David’s sons failed...

David’s song here in Psalm 69 recognizes that the LORD’s Anointed – the Messiah – will need to pass through suffering and death in order to bring life to God’s people.

Psalm 69 is 13 stanzas long – so it will take a little while to sing!

Let the tune sink in over the first couple stanzas,
so that you can really focus on the words.

This is the song of Jesus from the cross –
and Jesus calls you to share his sufferings –
so this song becomes yours as well!

Sing Psalm 69A

Read John 15:1-16:4

We say that there is one God in three persons,
the Father, the Son, and the Holy Spirit.

We know who the Son is—that’s Jesus—
the one who came and died for our sins,
who was raised from the dead for our salvation.

And we know who the Father is—because Jesus has revealed the Father to us.

But who is the Holy Spirit?

Jesus says that the Holy Spirit is the “Helper,” or “Comforter” or “Advocate.”
Since Jesus is at the right hand of the Father,
he cannot be with us in the same way he was with the disciples on earth.
So instead he sends his Spirit to be present with us.

Jesus has told his disciples that the hour has now come for the Son of Man to be glorified.

After the Last Supper, Judas has gone out into the night to betray Jesus.

Jesus knows that there are only a few more hours
to teach his disciples what they need to know.

When Jesus washed his disciples’ feet,
he made it clear that he was setting an example for them.

“If I, then, your Lord and Teacher, have washed your feet,
you also ought to wash one another’s feet.” (13:14)

Likewise, Jesus has called upon his disciples
to love one another as he has loved them (15:12)

And so Jesus now explains that because his hour has come,
therefore the disciples may rest assured that their hour is also coming.

1. The Ifs: You – Them – and Me (15:18-25)

Did you notice all of the “ifs” in verse 18-25?

There are three parts to this section,
each consisting of two ifs followed by a but.

- 1) If the world hates you (18)
If you were of the world, the world would love you (19)
But because I chose you, the world will hate you.
- 2) If they persecuted me (20)
If they kept my word (20)
But they will persecute you on account of my name
- 3) If I had not come and spoken
If I had not done the work of my father
But the word must be fulfilled... (25)

All three sets of “ifs” deal with “you” (the disciples), “them” (the world), and “me” (Jesus).

But the first set focuses on *you* – the disciples – you are chosen by Jesus.

And the second set focuses on *them* – the world – why do they hate us?

Because they do not know the Father.

And the third set focuses on Jesus – and his coming and his speaking and his works –

They hated me without a cause (a quotation from Psalm 69).

a. If the World Hates You... (v18)

¹⁸ *“If the world hates you, know that it has hated me before it hated you.*

b. If You Were of the World... (v19)

¹⁹ *If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.*

Jesus is speaking primarily to his disciples.

While we may understand how this relates to us as well,

we need to see that Jesus is speaking first and foremost to the eleven.

They have no idea what is coming!

They are still trying to figure out why Jesus keeps talking about dying!

They don’t yet realize that Jesus’ only path to glory is the cross.

And they certainly don’t realize that *their* only path to glory is the cross.

So Jesus says, “if the world hates you, know that it has hated me before it hated you.”

Jesus had already told them that “a servant is not greater than his master.” (13:16)

Now he explains what this will mean for their future.

In his death, the world will be judged.

In his death, the ruler of this world will be cast out.

Therefore the world will hate Jesus,

and all who belong to him.

Jesus has come to challenge everything that the world holds dear.

He has come to establish a kingdom that is not of this world.

It is not an earthly kingdom, but a heavenly kingdom.
Therefore it levels a fundamental challenge against all earthly kingdoms.
Jesus tells his disciples that if they were of the world,
the world would love them as its own.
But instead the world will hate them.
Why?
Because Jesus has chosen them out of the world.

There are two ways of talking about election.

One way is by saying that God saves the world,
but condemns those who refuse to believe in Jesus.
In John 3:16, we hear that God loved the world in this way,
that he gave his only begotten Son,
that whoever believes in him should not perish
but have eternal life.

John tells us that “God did not send his Son into the world to condemn the world,
but in order that the world might be saved through him....
Whoever does not believe is condemned already,
because he has not believed in the name of the only Son of God.”

So that’s one way of saying it:
God saves the world;
therefore those who refuse to believe in Jesus
are “removed” from the world, as it were.

The other way of talking about election is that God condemns the world,
and saves the elect out of it.

That is the way that Jesus speaks here in John 15.
“I chose you out of the world, therefore the world hates you.” (15:19)

In John 3 Jesus says that he came to save the world.
In John 15 Jesus says that the disciples are chosen “out of the world.”

Both perspectives are correct.

John 3 is looking at election from an eschatological perspective.
In the end, the world will be saved.
The purpose and goal of Jesus’ coming is to save the world.

But John 15-16 is looking at election from the vantage point of this age.
“In this world you will have trouble,
but take heart, I have overcome the world” (16:33)
Jesus will cast out the ruler of this world in his death and resurrection,
but this world has not yet been recreated into the world to come.

The salvation of the world is the goal,
but until that goal is achieved,
the world is a hostile place.
The citizens of this world do not confess Jesus as Lord.
They do not recognize him as King of kings.
Therefore they hate him—and all those who belong to his kingdom.

The world will hate you because the world does not want to be saved.
They love darkness, and hate the light.

But

i. Remember: A Servant Is Not Greater Than His Master (v20)

²⁰ *Remember the word that I said to you: 'A servant is not greater than his master.'*

Jesus had said this back in chapter 13 – when he was teaching them to wash each other's feet.
Now he is explaining what it means to wash each other's feet!

No greater love is there than a man lays down his life for his friends.
But if that is what your master does – then you must do it to!

c. If They Persecuted Me... (v20b)

If they persecuted me, they will also persecute you.

d. If They Kept My Word... (v20c)

If they kept my word, they will also keep yours.

So Jesus goes on in the second set of ifs (verses 20-21)
to point out that if the world persecuted Jesus, then it will persecute his disciples.
Jesus is referring particularly to Jewish leaders.

This is clear from 16:2--“They will put you out of the synagogues.
Indeed, the hour is coming when whoever kills you
will think he is offering service to God.”

Jesus is calling his disciples to exile.
His disciples are faithful Jews.
Their national identity, their religious identity, their family,
are all bound up with their Jewishness.
They don't want to leave the synagogue!
But Jesus says that the synagogue is becoming the world.
All that was dear to them is about to be ripped away.

But don't be surprised when they persecute you!
How they respond to Jesus will be how they respond to you.

Which also means that if they kept *Jesus's* word, they will also keep yours.

It's not all negative!

But just – don't be surprised when they treat you like they treat Jesus!

And they will do these things to them,

“on account of my name, because they do not know him who sent me.” (16:21)

i. They Will Do This Because They Do Not Know the Father (v21)

²¹ But all these things they will do to you on account of my name, because they do not know him who sent me.

The name of Jesus is going to cost the disciples dearly.

The world will treat you badly because they do not know the Father –
they do not know him who sent me.

e. If I Had Not Come... (v22-23)

²² If I had not come and spoken to them, they would not have been guilty of sin,^[B] but now they have no excuse for their sin. ²³ Whoever hates me hates my Father also.

f. If I Had Not Done the Works (v24)

²⁴ If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father.

The third set of “ifs” in verses 22-25 explains why the world hates Jesus.

“If I had not come and spoken to them, they would not have been guilty of sin,”

Literally, “they would not have sin.”

This is a sobering thought.

With greater light comes greater darkness.

The coming of the Savior of the world pushes people off the fence.

The incarnate Word of God came to his own,
and his own did not receive him.

Prior to Christ's coming, Judaism had its parties and divisions,

but after his coming,

there is a clear fault line dividing between those who believe in Jesus,
and those who don't.

Or, as Jesus puts it in verse 23,

between those who love the Father, and those who hate the Father.

Jesus goes so far as to say,

“If I had not done among them the works that no one else did,
they would not have sin.”

The chief priests and Pharisees might well have been faithful Jews
if Jesus hadn't come.

You see, to believe in predestination does not mean to believe in fatalism.

Jesus is saying that if I hadn't come, then things would have been different.

My coming creates a new division that formerly didn't exist.
Before I came, it was the Jews and the Gentiles.
But my coming is bringing a new creation.
“Now they have seen and hated both me and my Father.”

i. They Hated Me Without Cause – Because They Hate My Father (v25)

²⁵ *But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’*

But, Jesus adds, this is simply what the Law had said:

“The word that is written in their Law must be fulfilled:
‘They hated me without a cause.’” (16:25)

This is a quotation from Psalm 69.

Psalm 69:9 says “zeal for your house has consumed me,
and the reproaches of those who reproach you have fallen on me.”

John 2 has already drawn our attention to the fact that the first part of this is true of Jesus:
zeal for God's house has consumed Jesus.

Now John 15 shows us that the second part is also about him.
Those who hate him, also hate the Father.

David says that those who reproach God also reproach the anointed king,
the Messiah—the son of God.

What happened to David?

He was attacked by his own people—even his own son.

In David's day there was a division of the people of God,
between those who followed the Lord's anointed,
and those who followed the ways of the world.

Jesus is saying that this is coming to its final fulfillment in him.

As Absalom revolted against his father,
and as Jeroboam revolted against the house of David,
so now the leaders of the Jews are going to revolt against him.

2. The Whens – Because Your Hour Will Come (15:26-16:4)

a. When the Helper Comes – The Spirit of Truth Who Proceeds from the Father – He and You Will Bear Witness (v26-27)

²⁶ *“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. ²⁷ And you also will bear witness, because you have been with me from the beginning.*

This is why the coming of the Holy Spirit is so important.

The Mosaic age is coming to an end.

The priesthood, the temple, the sacrifices—
the whole ethnic identity of the people of God is ending.

Those who believe in Jesus and his Father are being constituted
as a kingdom not of this world.
But how can the kingdom come, if the king is absent?
Jesus promised his disciples that he would not leave them alone.

Jesus has told his disciples that whoever believes in him will do greater works
because he is going to the Father.
He will go to the Father, and send the Holy Spirit,
and in the coming of the Holy Spirit, Christ will be present with his church.
Therefore the church is the means that Christ uses to do his greatest work,
by the power of the Holy Spirit.

“When the Helper comes, whom I will send to you from the Father,
the Spirit of truth, who proceeds from the Father,
he will bear witness about me.
And you also will bear witness, because you have been with me from the beginning.”

The Holy Spirit proceeds from the Father.
We confess this in the Nicene Creed.
What does it mean “to proceed” from the Father?

The basic idea is “to go out from.”
We have been talking for the last few weeks about “perichoresis” –
how the persons of the Trinity all mutually indwell one another.
How the Son is “in” the Father – and the Father is “in” the Son.”

The Holy Spirit is also “in” the Father and the Son.
That is why Jesus says that the Spirit *proceeds* from the Father.
He goes forth from the Father because he is *in* the Father.
(This is also why the western church confesses in the Nicene Creed,
that the Spirit proceeds “from the Father and the Son” –
as a way of emphasizing the mutual indwelling
of the persons of the Trinity)

Also remember how this connects to us:
the Father is in the Son – the Son is in the Father –
and now *we* are *in him* – and *he* is in us.
In Christ, we become partakers of the divine life –
and thus when the Helper comes – when the Spirit of truth comes –
who proceeds from the Father –
he will bear witness about Jesus.

And because the Spirit bears witness – and the Spirit will be given to the disciples –
therefore *you also* will bear witness.

The kingdom of God will come through the preaching of the eleven.
They will bear witness about Jesus, together with the Holy Spirit,
and through that preaching the kingdom of God will be established.

It is really important to start with the 11.
The whole church is rooted in the apostles' preaching.
Without the apostles, there would be no church!

Why has Jesus said all this?

b. When They Do These Things – You Will Remember That I Told You (16:1-4)

16 “I have said all these things to you to keep you from falling away. ² They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. ³ And they will do these things because they have not known the Father, nor me. ⁴ But I have said these things to you, that when their hour comes you may remember that I told them to you.

Chapter 16, verse 1 – “To keep you from falling away.”
Because your hour is coming.
If the hour has come for the Son of Man to be glorified,
and if that glory is revealed in his death on the cross,
then the disciples can rest assured that their hour will also come.
They too must face the cross.

The rulers of the Jews “will put you out of the synagogues.”
You will be isolated from friends and family.
All that was once dear to you will be stripped away.
Indeed, your hour is coming,
the hour “when whoever kills you will think he is offering service to God.”
The book of Acts recounts this in the death of Stephen
and the zealous persecution of the church by Saul of Tarsus.

But Jesus says that “they will do these things because they have not known the Father, nor me.
But I have said these things to you,
that when their hour comes you may remember that I told them to you.

John 13-17 consists of Jesus final words to his disciples.
They are intensely personal.
They have a very focused point.
And that focus is on the eleven.

In John 17, Jesus begins by praying for the eleven,
but then in verse 20 he adds, “I do not ask for these only,

but also for those who will believe in me through their word.”

Not every statement can be applied literally.

We are not likely to be put out of the synagogue

Neither are we likely to be killed by a Jew who thinks he doing it in service to God.

But the whole point is that your hour will come.

A servant is not greater than his master.

The apostles were the greatest servants that Jesus ever had.

And so if they were persecuted for Christ’s sake,

then we should not expect anything less for ourselves.

The world will always hate those who belong to Christ.

They will always seek to destroy you.

But when your hour comes,

and the world attacks with all its fury,

do not be afraid, because you will not be alone.

Because our Lord Jesus Christ is seated at the right hand of the Father,

and because he has anointed us with his Spirit!

As Psalm 69 puts it:

³² *When the humble see it they will be glad;
you who seek God, let your hearts revive.*

³³ *For the LORD hears the needy
and does not despise his own people who are prisoners.*

³⁴ *Let heaven and earth praise him,
the seas and everything that moves in them.*

³⁵ *For God will save Zion
and build up the cities of Judah,
and people shall dwell there and possess it;*

³⁶ *the offspring of his servants shall inherit it,
and those who love his name shall dwell in it.*