

Why the World Hates Christians

pt 2

John 15:18–25 (NKJV)

¹⁸ “If the world hates you, you know that it hated Me before *it hated* you. ¹⁹ If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. ²¹ But all these things they will do to you for My name’s sake, because they do not know Him who sent Me. ²² If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. ²³ He who hates Me hates My Father also. ²⁴ If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. ²⁵ But *this happened* that the word might be

fulfilled which is written in their law, *'They hated Me without a cause.'*

Introduction

Pervasive persecution of Christians, sometimes amounting to genocide, is ongoing in parts of the Middle East, and has prompted an exodus in the past two decades, according to a report commissioned by the British foreign secretary, Jeremy Hunt.

Millions of Christians in the region have been uprooted from their homes, and many have been killed, (burned alive, decapitated) kidnapped, imprisoned and discriminated against, the report finds. It also highlights discrimination across south-east Asia, sub-Saharan **Africa** and in east Asia – often driven by state authoritarianism.

“The inconvenient truth,” the report finds, is “that the overwhelming majority (80%) of persecuted religious believers are Christians”.

The report shows that a century ago Christians comprised 20% of the population in the Middle East and north Africa, but since then the proportion has fallen to less than 4%, or roughly 15 million people

Some of the report's findings will make difficult reading for leaders across the Middle East who are accused of either tolerating or instigating persecution. The Justice and Development (AK) party of the Turkish president, Recep Tayyip Erdoğan, for instance, is highlighted for denigrating Christians.

With the rise of President Recep Tayyip Erdoğan and his Islamist party, Turkey has slowly pulled away from its historic position as a bridge between East and West and increased its persecution of Christians, **said an analysis** for U.S. advocacy group International Christian Concern (ICC).

Last month, a U.S. commission on religious freedom held a congressional hearing about Turkey, during which several prominent analysts testified. Turkey has long been one of the most moderate Muslim-majority states, with significant religious minorities. But their numbers have declined sharply in recent decades, as many have faced increasing persecution.

Here in the United States

In its practice of religious pluralism, the Western world tends to remain quiet about religion. Rarely will you hear the public media discuss (Islam)

Buddhism, Hinduism, Scientology, Mormonism, or Jehovah's Witnesses. When you do, the media uses muted tones and carefully crafted statements to avoid offending followers of those religions. However, when it comes to Christianity, it seems the editorial rulebook goes out the window. Other religions might be scoffed at or questioned, but no other organized faith suffers as much public mockery, derision, and scorn as Christianity. In fact, while other religions have succeeded in improving the world's perception of their faith—the normalization of Mormonism through its “I am a Mormon” ads, and the liberalization of Catholicism by the current pope—the public opinion and influence of evangelical Christianity has steadily declined for years.

Lesson.

The World hates you.....

1. Because of the Root
2. Because of the Residence
3. Because of the Reality

4. Because of the Rejection
5. Because of the Responsibility
6. Because of the Relationship
7. Because of the Revelation

1. Because of the Root

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

Ει ο κοσμος υμας μισει
γινωσκετε οτι εμε
πρωτον υμων μεμισηκεν

2. Because of the Residence

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

3. Because of the Reality

²⁰Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

μνημονευετε του λογου ου εγω ειπον υμιν
 Ουκ εστιν δουλος μειζων του κυριου αυτου ει
 εμε εδιωξαν και υμας διωξουσιν ει τον λογον
 μου ετηρησαν και τον υμετερον τηρησουσιν

Remember μνημονευετε Pres Act Imperative

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

John 13:16 (NKJV)

¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

Matthew 10:24 (NKJV)

²⁴ “A disciple is not above *his* teacher, nor a servant above his master.

Luke 6:40 (NKJV)

⁴⁰ A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

This axiom, is understood, If you emulate the master, if you follow his example you will receive the same treatment

1 Thessalonians 2:14–15 (NKJV)

¹⁴ For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans, ¹⁵ who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

²⁰Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they

kept My word, they will keep yours
also.

μνημονευετε του λογου ου εγω ειπον υμιν
Ουκ εστιν δουλος μειζων του κυριου αυτου ει
εμε εδιωξαν και υμας διωξουσιν ει τον λογον
μου ετηρησαν και τον υμετερον τηρησουσιν

If they persecuted Me,

ει εμε εδιωξαν

. Condition of first class — -since

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 15:20). Nashville, TN: Broadman Press.

If they persecuted Me,

ει εμε εδιωξαν Aorist, Active the persecution as
a whole of life

διόκό: to put to flight, pursue, by impl. to
persecute

Original Word: διώκω

Part of Speech: Verb

Transliteration: dióko

Phonetic Spelling: (dee-o'-ko)

Definition: to put to flight, pursue, by implication to
persecute

Usage: I pursue, hence: I persecute.

1377 dió̅kō – properly, aggressively chase, like a hunter pursuing a catch (prize). 1377 (dió̅kō) is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, 1377 (dió̅kō) means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).

[*dió̅kō*], to chase like a wild beast like the Latin *persequor*, our “persecute”)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 15:20). Nashville, TN: Broadman Press.

Matthew 10:16–23 (NKJV)

¹⁶ “Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. ¹⁷ But beware of men, for they will deliver you up to councils and scourge you in their synagogues. ¹⁸ You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. ¹⁹ But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; ²⁰ for it is not you who speak, but the Spirit of your Father who speaks in you.

²¹ “Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. ²² And you will be hated by all for My name’s sake.

But he who endures to the end will be saved.
²³ When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

Mark 13:9–13 (NKJV)

⁹ “But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. ¹⁰ And the gospel must first be preached to all the nations. ¹¹ But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. ¹² Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. ¹³ And you will be hated by all for My name’s sake. But he who endures to the end shall be saved.

Those who preach Jesus’ gospel and live in progressive conformity to his own life and teaching will attract the same antagonism that he did.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 525). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

From its inception on the day of Pentecost, the church of Jesus Christ has always faced opposition. After Peter and John dramatically healed a man crippled from birth (Acts 3:1–11) and Peter preached a powerful evangelistic message (3:12–26), “the priests and the captain of the temple guard and the Sadducees came up to them, being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they laid hands on them and put them in jail until the next day, for it was already evening” (4:1–3). Shortly afterward, stung by the phenomenal growth of the early church, “the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy. They laid hands on the apostles and put them in a public jail” (5:17–18). Because of his bold, fearless preaching of the gospel, Stephen was falsely accused, arrested, put on trial before the Sanhedrin, and stoned to death (6:8–7:60). After his death, a general persecution broke out against the church, spearheaded by the zealous Pharisee Saul of Tarsus (8:1–4). The first of the apostles to be martyred was James, the brother of John, who was killed by the wicked king Herod (12:1–2). Herod also imprisoned Peter—only to see him miraculously freed by an angel (12:3–11). According to tradition

the rest of the Twelve (except for John, who was exiled to Patmos [Rev. 1:9]) would also eventually face martyrdom.

After his dramatic conversion on the road to Damascus, Paul soon encountered fierce opposition. His bold, fearless preaching of the gospel astonished and enraged the Jewish population of Damascus, who then sought to kill him. The apostle had to flee for his life, being lowered from the city wall at night in a basket (Acts 9:20–25). That incident charted the course for the rest of Paul's life and ministry. In the book of Acts, Luke records that, in the course of his missionary journeys, Paul was forced to flee from Iconium (Acts 14:5–6); was pelted with stones and left for dead at Lystra (Acts 14:19–20); was beaten and thrown into jail at Philippi (Acts 16:16–40); was forced to leave Thessalonica after his preaching sparked a riot (Acts 17:5–10); was also forced to flee from Berea after hostile Jews from Thessalonica followed him there (Acts 17:13–14); was mocked and ridiculed by Greek philosophers at Athens (Acts 17:16–34); was brought before a Roman proconsul at Corinth by his Jewish adversaries (Acts 18:12–17); and faced hostility both from Jews (Acts 19:9; cf. 20:18–19) and Gentiles (Acts 19:21–41; cf. 1 Cor. 15:32) at Ephesus. As he was about to sail from Greece to

Syria, a Jewish plot against his life forced him to change his travel plans (Acts 20:3). En route to Jerusalem, he met the elders of the Ephesian church at Miletus and declared to them, “Bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me” (Acts 20:22–23). In Jerusalem, Paul was recognized in the temple by Jews from Asia Minor and savagely beaten by the frenzied mob they stirred up. He was saved from certain death only when Roman soldiers arrived on the scene and arrested him (Acts 21:27–36). While Paul was in custody at Jerusalem, the Jews formed yet another plot against his life, prompting the Roman commander to send him under heavy guard to the governor at Caesarea (Acts 23:12–35).

Eventually, after a harrowing sea voyage and shipwreck (Acts 27:1–28:14), Paul, still in Roman custody, arrived at Rome. There he encountered opposition from the local Jewish leaders (28:17–29). Though the Romans released him after at least two years of imprisonment (28:30), Paul was eventually rearrested and executed during Nero’s persecution.

Like Paul had before his conversion (Acts 26:9; Gal. 1:13–14; Phil. 3:6; 1 Tim. 1:13), the Jews considered Christians to be heretics. Thus, they

believed that by persecuting the church they were honoring God. As Jesus told the disciples, “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God” (John 16:2). Furthermore some of the Jews, especially among the leaders, feared that the Christians’ loyalty to Jesus as a king above Caesar might provoke Rome’s wrath against the nation (cf. John 11:47–48; 19:12, 15).

The Romans persecuted Christians for several reasons. At first, they viewed Christianity as merely another Jewish sect. Since Judaism was a legally tolerated religion (*religio licita*), the Romans left the Christians alone. Thus, when the Jews at Corinth accused Paul before the Roman proconsul Gallio, he refused to intervene, deeming the matter an internal dispute within Judaism (Acts 18:12–15).

Eventually the Jews’ hostility toward the Christians and the influx of Gentiles into the church led the Romans to recognize Christianity as distinct from Judaism. Christianity then became an illegal religion, proscribed by the Roman government. In addition to Christianity’s illegal status, several factors prompted Roman persecution. Politically, the Christians’ allegiance to Christ above Caesar aroused suspicions that they were disloyal to the state. To maintain control over their vast empire, the Romans

required that their subjects' ultimate loyalty be to the emperor as the embodiment of the Roman state. And since "there was a union of religion and state in ancient Rome ... refusal to worship the goddess Roma or the divine emperor constituted treason" (Howard F. Vos, *Exploring Church History* [Nashville: Thomas Nelson, 1994], 26).

Because the Christians refused to make the required sacrifice offered in worship to the emperor, they were seen as traitors. They also proclaimed the kingdom of God, which caused the Romans to suspect them of plotting to overthrow the government. To avoid harassment by government officials, Christians often held their meetings in secret and at night. That heightened the Romans' suspicions that they were hatching an anti-government plot. That Christians generally refused to serve in the Roman army also caused them to be viewed as disloyal.

The Romans also persecuted Christians for religious reasons. They allowed their subjects to worship whatever gods they liked, as long as they also worshiped the Roman gods. But Christians preached an exclusive message that there is only one God and only one way of salvation. That, coupled with their evangelistic efforts to win converts from other religions, went against the prevailing atmosphere of religious pluralism. Christians were

denounced as atheists because they rejected the Roman pantheon of gods, and because they worshiped an invisible God, not an idol. The secrecy of the Christians' meetings led to lurid, false rumors of gross immorality. Misunderstanding about what was meant by eating and drinking the elements during the Lord's Supper led to charges of cannibalism. The Christians' practice of greeting each other with a holy kiss (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; cf. 1 Peter 5:14) gave rise to allegations of incest and other sexual perversions.

Socially, the leaders of Roman society feared the influence of the Christians on the lower classes, from whose ranks the church drew many of its members (cf. 1 Cor. 1:26). Haunted by the ever-present specter of slave revolts, the wealthy aristocrats felt especially threatened by the Christians' teaching that all people are equal (Gal. 3:28; Col. 3:11; cf. Paul's letter to Philemon), though the church did not openly oppose slavery. Christians also held themselves aloof from much of the public life of the time. For obvious reasons, they could not be involved in the idolatrous temple worship that was such an important part of social life. But even sporting and theatrical events involved sacrifices to pagan deities that Christians could not participate in. The purity of

their lives rebuked the debauched lifestyles of rich and poor alike and provoked further hostility (cf. 1 Peter 4:3–4).

Economic factors played an often overlooked role in the persecution of the early believers. Paul's exorcism of a demon from a fortune-telling slave girl at Philippi caused her masters, incensed by the loss of the revenue she brought them, to stir up hostility against him (Acts 16:16–24). Economic factors also played a significant role in provoking the riot at Ephesus (Acts 19:23–27). Early in the second century Pliny, the Roman governor of Bithynia, lamented in a letter to Emperor Trajan that the spread of Christianity had caused the pagan temples to be deserted and sales of sacrificial animals to plummet. In that superstitious age people also attributed plague, famine, and natural disasters to the Christians' forsaking of the traditional gods, prompting the Christian apologist Tertullian to remark sarcastically, "If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move or the earth does, if there is famine, if there is plague, the cry is at once, 'Christians to the lion!' What, all of them to one lion?" (*Apology* 40.2, as cited in M. A. Smith, *From Christ to*

Constantine [Downers Grove, Ill.: InterVarsity, 1973], 86).

For these and other reasons, Christianity became a hated and despised religious sect in the Roman

Empire. In his letter to Emperor Trajan, Pliny scorned Christianity as a “depraved and extravagant superstition.” Pliny went on to complain that “the contagion of this superstition [Christianity] has spread not only in the cities, but in the villages and rural districts as well” (cited in Henry Bettenson, ed., *Documents of the Christian Church* [London: Oxford University Press, 1967], 4). The Roman historian Tacitus, a contemporary of Pliny, described Christians as “a class hated for their abominations” (cited in Bettenson, *Documents*, 2) while Suetonius, another contemporary of Pliny, dismissed them as “a set of men adhering to a novel and mischievous superstition” (cited in Bettenson, *Documents*, 2).

The first official persecution of Christians by the Roman government came during the reign of Emperor Nero. In July of a.d. 64 a fire ravaged Rome, destroying or damaging much of the city. Popular rumors pinned the blame for the fire on Nero. Though the rumors were probably not true, Nero sought for scapegoats to shift the suspicion away from himself. He therefore blamed the Christians, who were already despised by the populace (as the quotes in the preceding paragraph indicate), and began to savagely persecute them. Christians were arrested, cruelly tortured, thrown to wild animals, crucified, and burned as torches to light Nero’s gardens at night. The official persecution

apparently was confined to the vicinity of Rome. But attacks on Christians undoubtedly spread, unchecked by the authorities, to other parts of the empire. According to tradition, Peter and Paul were martyred during Nero's persecution.

Three decades later, during the reign of Emperor Domitian, another government-sponsored persecution of Christians broke out. Little is known of the details, but it extended to the province of Asia (modern Turkey). The apostle John was banished from Ephesus to the island of Patmos, and among those martyred was a man (probably a pastor) named Antipas (Rev. 2:13).

In the second century and the first half of the third century, official persecution of Christians was sporadic. During the reign of Emperor Trajan early in the second century, Pliny, in the letter mentioned earlier, asked Trajan how to deal with the Christians in his region. Trajan replied that they were not to be sought out, but if accused (Trajan instructed Pliny to ignore anonymous accusations), they were to be brought to trial. Those who refused to recant were to be punished. Though Trajan's policy did not result in widespread persecution, it did result in the martyrdom of some, most notably the famous church father Ignatius. Trajan's policy remained in force for several decades, until the reign of Marcus Aurelius.

Under his rule the state took a more active role in ferreting out Christians. During his reign the famous Christian apologist Justin Martyr was executed, and a savage persecution broke out against the Christians in Lyons and Vienne in Gaul (modern France).

The first empire-wide persecution of the church took place under Emperor Decius in a.d. 250. Rome at that time faced serious internal (an economic crisis and various natural disasters) and external (barbarian incursions) problems. Decius was convinced that those difficulties resulted from the neglect of Rome's ancient gods. He issued an edict requiring everyone to offer a sacrifice to the gods and to the emperor and to obtain a certificate attesting that they had done so. Those who refused faced arrest, imprisonment, torture, and execution. Thankfully for the church, Decius's persecution was cut short by his death in battle in July a.d. 251.

The final and most violent empire-wide persecution of the church began in a.d. 303, during the reign of Diocletian. This persecution was nothing less than an all-out attempt to exterminate the Christian faith. Diocletian issued a series of edicts ordering that churches be destroyed, all copies of the Bible be burned, and all Christians offer sacrifices to the Roman gods on pain of death. The

persecution subsided when Constantine and his co-emperor Licinius issued the Edict of Milan (a.d. 313), granting freedom of worship to members of all religions. But Licinius reneged on the agreement and persecution continued in some parts of the empire. It was not until Constantine became sole emperor in a.d. 324 that Roman persecution of Christians ended permanently.

Under the Roman Catholic Church, which replaced Imperial Rome as the dominant power during the Middle Ages, persecution broke out anew. Ironically, this time the persecution against true believers came from those who called themselves “Christian.” The horrors of the Inquisition, the St. Bartholomew’s Day Massacre, and the martyrdoms of many believers epitomized the Roman Church’s effort to suppress the true gospel of Jesus Christ. More recently, believers have been brutally repressed by Communist and Islamic regimes. In fact, it has been estimated by none other than a Roman Catholic source that, in all of church history, roughly 70 million Christians have been killed for their profession of faith, with two-thirds of those martyrdoms occurring after the start of the twentieth century (Antonio Socci, *I Nuovi Perseguitati* [*The New Persecuted*] (Casale Monferrato: Edizioni Piemme, 2002)). The actual number is likely much greater. The Catholic journalist cited in this news

article estimates that an average of 100,000 Christians have been killed every year since 1990.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 165–170). Chicago, IL: Moody Publishers.

The Negative is that since they persecuted me, they will also persecute you.

The Positive is that since, they will keep my Word, they will keep yours also.

²⁰Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

μνημονευετε του λογου ου εγω ειπον υμιν
 Ουκ εστιν δουλος μειζων του κυριου αυτου ει
 εμε εδιωξαν και υμας διωξουσιν ει τον λογον
 μου

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

ει τον λογον μου

The second ‘if’ statement has been understood in two ways:

Parallelism

(1) If the thought of the sentence is synonymously parallel to the preceding sentence, the protasis (the ‘if’ clause) may be taken as offering a merely hypothetical possibility that in fact never occurs. The argument then runs: ‘If they persecuted me (and they did), they will persecute you also; if they obeyed my teaching (and they didn’t), they will obey yours also (so of course they won’t).’ Hence *neb* paraphrases ‘... they will follow your teaching as little as they have followed mine’ (similarly Lagrange, p. 411; Becker, p. 490). The effect of this reading is to set the world in such antithesis to Christ and his gospel that conversion is impossible. That is a strange position, since the disciples themselves were chosen *out of the world* (v. 19), and Jesus is about to pray for those who will believe through the message of his followers (17:20; *cf.* 3:16–17; 4:42; 6:33, 51; 17:21).

Contrast

(2) If the thought of the last sentence in this verse is in contrastive parallelism to the preceding sentence, the protasis in the last sentence offers an alternative to the protasis of the preceding sentence. The argument then runs: ‘If they persecuted me (and many of them did), they will persecute you also; if they obeyed my teaching (and some of them did), they will obey yours also.’ This reading, more likely than the alternative, means that human beings belonging to the world divide around Jesus’ followers and their message exactly as they divided around Jesus and his message (*cf.* 12:44–50).

Carson, D. A. (1991). *The Gospel according to John* (pp. 525–526). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The World hates you.....

1. Because of the Root
2. Because of the Residence
3. Because of the Reality
- 4. Because of the Rejection**

John 15:21 (NKJV)

21But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με

21But all these things they will do to you for My name's sake

The **things** that the hostile world **will do to** Christ's followers are not aimed solely at them; the persecution they face is ultimately for His **name's sake**.

In the Beatitudes Jesus said, "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me" (Matt. 5:11). In the Olivet Discourse He warned, "They will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name" (Matt. 24:9; cf. Mark 13:9; Luke 21:12).

Speaking to Ananias about the apostle Paul, Jesus declared, "I will show him how much he must suffer for My name's sake" (Acts 9:16). "If you are reviled for the name of Christ," Peter wrote, "you are blessed, because the Spirit of glory and of God rests

on you” (1 Peter 4:14). Suffering for the name of Jesus Christ is a repeated New Testament theme (see also Matt. 10:18, 22, 39; 19:29; Mark 8:35; 13:9–13; Luke 6:22; 21:12–17; Rom. 8:36; 2 Cor. 4:11; Rev. 2:3).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 174). Chicago, IL: Moody Publishers.

21But all these things they will do to you for My name’s sake, because they do not know Him who sent Me.

αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με

21But all these things they will do to you for My name’s sake, because they do not know Him who sent Me.

αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με

οιδασιν Perf Act. Ind. (have not known, and continue not to know)

Original Word: οἶδα

Part of Speech: Verb

Transliteration: eidó

Phonetic Spelling: (i'-do)

Definition: be aware, behold, consider, perceive

Usage: I know, remember, appreciate.

1492 εἶδō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

1492 /εἶδō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. 1492 (εἶδō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

So the Real reason the world hates those who name Christ is because they do not know and do not want to know the God of the Bible.

Ultimately, the world hates Jesus and His followers because it does **not know the One who sent** Him.

There hatred and persecution of Jesus and his followers is a result of their not knowing God.

They don't know God Because they don't want to know God.

“the mind set on the flesh is hostile toward God” (Rom. 8:7),
“those who are in the flesh cannot please God” (v. 8).

Unbelievers are “dead in [their] trespasses and sins” (Eph. 2:1),
“alienated and hostile in mind” (Col. 1:21),
and “darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart” (Eph. 4:18).

All people are sinners by nature, born into a state of rebellion against God.

One of the clearest and sobering passages about this rebellion of the knowledge of God is in Romans 1:

They “suppress the truth unrighteousness” (Rom. 1:18),

The Reality of this suppression is the rejection of the true God.

This suppression was so serious that the wrath of God is constantly being revealed from heaven v18 and eventually led to God judicially handing them

over to their own sin and passions so as to destroy themselves.

Romans 1:24 (NKJV)

²⁴Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

Romans 1:26 (NKJV)

²⁶For this reason God gave them up to vile passions.

Romans 1:28 (NKJV)

God gave them over to a debased mind, to do those things which are not fitting;

What does this suppression look like.....

Romans 1:21–23 (NKJV)

²¹ because, although they knew (ginosko) God, they did not glorify *Him* as God,²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

There are 2 problems in this text
1. They did not glorify God as God

2. They Changed who He is

First before we look at problems stated, we need to understand the context. Understanding this will help us see **the reason this is so serious.**

21 **because**, although they knew (ginosko) God,

because

dioti: on the very account that, because, inasmuch as

Original Word: διότι

Part of Speech: Conjunction

Transliteration: dioti

Phonetic Spelling: (dee-ot'-ee)

Definition: on the very account that, because, inasmuch as

Usage: on this account, because, for.

1360 dióti (a conjunction, derived from 1223 /diá, "through" and 3754 /hóti, "because") – properly, "because-through," functioning as an emphatic "because" ("on account of that") which effectively links to the necessary effect (which is often implied rather than stated in the passage).

v. 18 the wrath of God is being revealed....

because

although they knew (ginosko) God,
Aorist Participle.— — having known.

what did they know???

Romans 1:19–20 (NKJV)

19 because what may be known of God is manifest in (**among**) them, for God has shown (**phaneróō**) *it* to them.

what may be known verbal adjective

because the known of God or the knowable of God

phaneróō (from 5457 /phṓs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable").

20 For since the creation of the world His invisible *attributes* are clearly seen καθοράω, being understood (Pres.Mid Part) by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

Original Word: καθοράω **Pres Middle Ind**

Part of Speech: Verb

Transliteration: kathoraó

Phonetic Spelling: (kath-or-ah'-o)

Definition: to discern clearly

Usage: I see clearly, perceive, discern.

2529 kathoráō (from 2596 /katá, "down," which intensifies 3708 /horáō, "to look") – properly, look down (from a higher vantage point), i.e. see clearly, with perception (used only in Ro 1:20).

²⁰ For since the creation of the world His invisible *attributes* are **clearly seen καθοράω, being understood (Pres.Mid Part)** by the things that are made, *even* His eternal power and **Godhead**, so that they are without excuse,

theiotés: divinity, divine nature

Original Word: θειότηης, ητος, ή

Part of Speech: Noun, Feminine

Transliteration: theiotés

Phonetic Spelling: (thi-ot'-ace)

Definition: divinity, divine nature

Usage: divinity, divine nature.

Cognate: 2305 **theiôtēs** (a feminine noun derived from 2304 /theíos, "divine," which is derived from 2316 /theós, "God") – properly, deity manifested, i.e. the revelation of God (His attributes) which

reveals Himself for people to know (used only in Ro 1:20).

This is saying that, just thru the creation God has made it abundantly clear, to the point of now excuse (not apologetic, defense) that He is and what He is like.

But instead of man acknowledging God, they

1. They did not glorify Him as God.

Romans 1:21 (NKJV)

²¹ because, although they knew God, they did not glorify Him as God, nor were thankful,

glorify

Original Word: δοξάζω

Part of Speech: Verb

Transliteration: doxazó

Phonetic Spelling: (dox-ad'-zo)

Definition: to render or esteem glorious (in a wide application)

Usage: I glorify, honor, bestow glory on.

Cognate: 1392 doksázō (from 1391 /dókxa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See 1391 (doksa).

"Glorifying (1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

to glorify v. — to positively acknowledge, recognize, or esteem one's character, nature, or attributes.

They don't acknowledge Him as Sovereign , Creator, Sustainer, Benevolent, Holy, Righteous, Good, Merciful, Kind. Loving. Just, Ominpotent, Omniscience, Omnipresence, Transcendent, Eternal,

2. They change Him, characteristically, fundamentally

Romans 1:23 (NKJV)

²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

allassó: to change

Original Word: ἀλλάσσω

Part of Speech: Verb

Transliteration: allassó

Phonetic Spelling: (al-las'-so)

Definition: to change

Usage: I change, alter, exchange, transform.

This is used in

1 Corinthians 15:51–52 (NKJV)

⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be **changed**—⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be **changed**.

Galatians 4:20 (NKJV)

²⁰ I would like to be present with you now and to **change** my tone; for I have doubts about you.

This is from

allos: other, another

Original Word: ἄλλος, η, ον

Part of Speech: Adjective

Transliteration: allos

Phonetic Spelling: (al'-los)

Definition: other, another

Usage: other, another (of more than two), different.

243 állos (a primitive word) – another of the same kind; another of a similar type.

This is not talking about a denial of something, but rather a modification, a change in character and nature.

So God is not denied. He is just changed. God is considered to be something he is not. His real attributes are denied and others are emphasized or replaced.

When it says that men changed the glory, that means they changed the nature or the characteristics of God.

²³ and **changed the glory** of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

this has been the problem all along.

Men are unwilling to believe in the God of the Bible, rather they want to change Him

Satan Believed God was less than He was. He thought that the Creator was limited like the creature.

He believed that God was less Sovereign and less powerful.

He believe that the creature was more sovereign and more powerful

Isaiah 14:12–15 (NKJV)

The Fall of Lucifer

¹² “How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!

¹³ For you have said in your heart:
‘I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;

¹⁴ I will ascend above the heights of the clouds,
I will be like the Most High.’

¹⁵ Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

This is what happened with Moses and the children of Israel and the Golden calf.

Exodus 32:1–4 (NKJV)

32 Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

² And Aaron said to them, “Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.”

³ So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron.

⁴ And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf.

Then they said, “This *is* your god, O Israel, that brought you out of the land of Egypt!”

They did not deny God’s Existent or that He had brought them out the land of Egypt. They just fundamentally changed Him.

This unwillingness to glorify God as God and then to change the Glory of God. is the issue.

Men say they know God, but they don’t.

They know a God of their own imagination

James 2:19 (NKJV)

¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble!

The Supremacy of God

by Arthur Pink

In one of his letters to Erasmus, Luther said, "Your thoughts of God are too human." Probably that renowned scholar resented such a rebuke, the more so, since it proceeded from a miner's son; nevertheless, it was thoroughly deserved. We too, though having no standing among the religious leaders of this degenerate age, prefer the same charge against the majority of the preachers of our day, and against those who, instead of searching the Scriptures for themselves, lazily accept the teaching of others. The most dishonoring and degrading conceptions of the rule and reign of the Almighty are now held almost everywhere. To countless thousands, even among those professing to be Christians, the God of the Scriptures is quite unknown.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether such an one as thyself" (Psa. 50:21). Such must now be His indictment against an apostate Christendom. Men imagine that the Most High is moved by sentiment, rather than actuated by principle. They suppose that His omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted, lest He invade the citadel of man's "free will" and reduce him to a "machine." They lower the all-efficacious Atonement, which has actually redeemed everyone for whom it was made, to a mere "remedy," which sin-sick souls may use if they feel disposed to; and they enervate the invincible work of the Holy Spirit to an "offer" of the Gospel which sinners may accept or reject as they please.

The "god" of this twentieth century no more resembles the Supreme Sovereign of Holy

Writ than does the dim flickering of a candle the glory of the midday sun. The "god" who is now talked about in the average pulpit, spoken of in the ordinary Sunday School, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside of the pale of Christendom form "gods" out of wood and stone, while the millions of heathen inside Christendom manufacture a "god" out of their own carnal mind. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God at all. A "god" whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits nought but contempt.

The supremacy of the true and living God might well be argued from the infinite distance which separates the mightiest creatures from the almighty Creator. He is the Potter, they are but the clay in His hands, to be molded into vessels of honor, or to be

dashed into pieces (Psa. 2:9) as He pleases. Were all the denizens of heaven and all the inhabitants of the earth to combine in revolt against Him, it would occasion Him no uneasiness, and would have less effect upon His eternal and unassailable throne than has the spray of Mediterranean's waves upon the towering rocks of Gibraltar. So puerile and powerless is the creature to affect the Most High. Scripture itself tells us that when the Gentile heads unite with apostate Israel to defy Jehovah and His Christ, "He that sitteth in the heavens shall *laugh*" (Psa. 2:4).

The God of the present age is a God that is tolerable and acceptable to sinful man.

He is loving, gracious and forgiving. But He is not Holy. Vengeful and Wrathful.

He is a God who will wink at your sin, and careless how you treat his Son.

Whether you believe in Him or not is not his concern just so long as you a sincere person about your religion and a generally good person, but even if you are not, you will be forgiven and go to Heaven.

21 But all these things they will do to you for My name's sake, because they do not **know Him who sent Me.**

αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου οτι ουκ οιδασιν τον πεμψαντα με

This God who is reveal in the Scriptures also revealed himself more specifically in Jesus Christ.

Most are comfortable with God, as long as He's not Jesus Christ.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

John 14:9 (NKJV)

⁹ Jesus said to him, **“Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”**

Colossians 1:15 (NKJV)

¹⁵ He is the image of the invisible God, the firstborn over all creation.

Ephesians 1:3 (NKJV)

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,

2 Corinthians 1:3 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

2 Corinthians 11:31 (NKJV)

³¹ The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

Romans 15:6 (NKJV)

⁶ that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.

The most specific Revelation of God is Jesus Christ.

Men are fine with him as long as he stays in a manger at Christmas time or walks along the beach carrying you and leaves only one set of foot prints. He is fine as long as he loves the little children.

Or comes knocking on your door hoping you will let him in.....

But let Him be declared as the Sovereign God of the Universe, who reveals Himself to whomever He wills,

Let Him Condemn Israel in Unbelief for rejection of their Messiah

Let Him come Riding on a White horse to judge and Avenge the God of Heaven

Let Him be seated on a Great white throne to judge and cast millions into a lake of fire that burns forever.

And you will find out just how much Hatred the World has for your God, for your Jesus.