



JOHN 15:9-17 | THE UPPER ROOM: DISPLAYING LOVE FOR JESUS

- Verses 9-12 – see session 59
- Verses 13-14 –
 - This verse is almost always taken in the context of Jesus laying down his life for us. However, when read in context, it has nothing to do with that sacrifice.
 - While there is a true representation of **Greater love** in the obedience of Jesus, this verse is a call to “commitment unto death” for the Lord’s disciples.
- Verse 15 –
 - These words are an indication that Jesus has now, hours before His crucifixion, **made known** all that the disciples needed to know to be **friends** rather than **servant**.
 - One should not conclude from this that everything needed for the Christian life has, at this point, been delivered. Rather, every bit of knowledge for the *kingdom* life has been delivered. Even the 40 days of Kingdom teaching Jesus would do after His resurrection ([Acts 1:3](#)) were not recorded, and thus we can presume to be unnecessary for preparation for the Kingdom.
 - Instruction for the life of a believer today would not come until the dispensation of the grace of God was delivered through Paul ([Eph. 3:2](#)).
- Verse 16 -
 - While the Calvinists would insist that this speaks of predestination to salvation (and its related fruit-bearing), the grammar speaks differently.
 - First Jesus speaks to the group (**Ye**) and notes that they did not choose Him. That is, there was not “group vote” to make Jesus Messiah. However, Jesus had chosen the group (**you**).
 - With the first clause alone, grammar would allow the interpretation “I have chosen the individuals within this group,” the later clause concerning fruit bearing does *not* allow such interpretation.
 - When Jesus says, **that ye should go and bring forth fruit**, He speaks to the group (**ye**) bringing forth a singular **fruit**.
 - While the English language has the same form for singular fruit and plural fruit (of the same variety), the Greek does not have the same form.
 - If Jesus meant to say “every person that I chose should bring forth fruit” the grammar would have matched [Matthew 3:8](#), which speaks in the plural, bringing for the plural fruit. In summary, verse 16 says that *a group* was chosen in order to bring forth a *singular, group-produced* fruit.
 - Concerning **whatsoever ye shall ask**, see note on [John 14:13](#).
- Verse 17 –
 - The **things** of which Jesus spoke are likely the same as the reference in verse 15, **all things that I have heard of my Father**, thus inclusive of all His ministry.

JOHN 15:18-25 | THE UPPER ROOM: COMING HATRED

- Verse 18 –
 - Jesus said **if** (or since) **the world hate you**, and He used the *present active indicative* form of the verb, thus a simple statement of fact. He goes on to remind the disciples that **it hated me**, where Jesus uses

the *perfect active indicative* form of the verb. The *perfect* is used when there is a completed action that has ongoing effect. That is, *the world hated Jesus and continues to do so*.

- The KJV is correct in the wording, **it hated me before it hated you**, and this sentence structure keeps the emphasis in Greek, which is on the priority of the hatred. The Greek is literally, “Me before you it hated.”
- This statement is a “back door” encouragement for those hated by their love for Jesus. That hatred is simply a reflection of the world’s hatred toward the Lord.
- Verse 19 –
 - For those **of the world** there is a love from the world of its own.
 - The word **love** is in the *imperfect*, which implies a continual action (rather than the “once with continual results” action of the *perfect* in verse 18).
 - Between verses 18 and 19 is the idea that the world hated Jesus “once and for all” and everyone who loves Jesus will be affected by that hatred.
 - For those who “go along to get along” with the world, the world will continue to love, over and over again.
 - The disciples of Jesus had been **chosen...out of the world** for a Kingdom purpose, and thus were living against the world’s values. While the words here are directly true for those disciples, the principle no doubt remains in the dispensation of grace.
- Verse 20 –
 - Jesus had said **The servant is not greater than his lord** in [John 13:16](#). Here He repeats it. The first quote was in the same upper room on the same night, with the washing of the feet.
 - Now Jesus makes a different application related to the acceptance the disciples would/wouldn’t receive from the world.
- Verse 21 –
 - Once again, Jesus emphasizes the the hatred the disciples will receive is really a hatred directed at Jesus, **because they know not him that sent me**. Since the world has rejected God, it will reject all those who do not follow suit.
- Verses 22-24 –
 - How can it be that **they had not sin** before Jesus came to them?
 - Verse 22 is clarified along with v. 24, so that it is the *words* (v. 22) and the *works* (v. 24) of Jesus that now become the sole criteria for “sin.”
 - Prior to the fall, the only known sin was to eat of the tree of knowledge of good and evil. After the fall, man lived by *conscience* according to whatever revelation had been given (of which we know little).
 - After the Law, sin was measured by one’s alignment with the Law - the one who obeyed the Law or made atonement was not a *sinner* but was one of the *righteous* ones or *holy* ones.
 - The Pharisees were living according to the Law, and thus they **had not had sin** according to the Law.
 - But now, they are required to believe *in* the one who was sent as the fulfillment of the Law and the Prophets, and from the time of Christ’s death onward, *sin is not believing*.
 - There are behavioral issues which are right or wrong, moral or immoral, but salvation is based on faith, not behavior. The only sin for which a person is judged is the sin of disbelief.
- Verse 25 –
 - The Lord fulfilled the Law on their behalf, and He was hated for it, thus **They hated me without a cause**, a quote from [Psalm 69:4](#), a Messianic Psalm.
 - Note that the same quote is in [Psalm 35:19](#), but the context of that Psalm would not fit in the context of [John 15](#).