***Session 15 Our Spiritual Identity as Sons of the Resurrection (Jn. 15:18-25)***

*This is the end of our second semester on John 15. When we take back up in about one month-plus, we are going to jump into John 16 in the spring and then on into John 17 in the fall. We will just see how many weeks we give on that. In 2023 we are going to lock into John 16 and 17, line by line and phrase by phrase. So this is Session 15 of our second semester on John 15 and is about our spiritual identity. Jesus declares this actually on the Tuesday before the Last Supper and the Upper Room discourse. At the Last Supper He says this truth, but He says it in a reverse way, and I will get there in just a moment.*

1. why the world hates Jesus’ Disciples (Jn. 15:18-21)
   1. Jesus prophesied that the world would hate His disciples for three reasons (Jn. 15:18-25).   
      First, because the world hated and persecuted Jesus (15:18, 20); second, because His disciples are no longer “of this world” (15:18); and third, because they do not know God (15:21).

18“If the world hates you…know that it hated Me before it hated you. 19If you were of the world, the world would love its own [those who agree with them]. Yet because you are not of the world… therefore the world hates you…20If they persecuted Me, they will also persecute you…21But all these things they will do to you…because they do not know Him who sent Me…” (Jn. 15:18-21)

*Paragraph A: First, we are going to start with the three reasons why Jesus said that the world would hate His disciples. He understood that if* ***we*** *understood these reasons,* ***we*** *would be more emboldened and strengthened in the place of persecution and temptation, if we knew the reasons for the hatred against us.*

*Number one, Jesus said, “The world hates you because it first hated Me and persecuted Me.” What He is saying here is that, no matter how you try to dress it up, you cannot get away from the fact that they do not really hate you, they hate Him, and if you are faithful to Him, they will hate what you say. There is no way around that except just to be silent and not stand for what He says. So when people hate us, some folks take it so personally, “Now, what did I do wrong?” No, it is because of the One you represent, and it is a great privilege to be able to be identified with Him at that level.*

*The second reason that they hate us is because we are no longer of the world. That was a new spiritual identity that Jesus was declaring. He was saying, “You are not of the world.” That was Thursday night at the Last Supper, but on Tuesday, two days earlier, He said, “You are sons of the resurrection.” He is really saying exactly the same thing in two different ways. “Because you are not of the world, they hate you!” which means it is because you do not affirm and agree with the lifestyle and the values they celebrate. That is what it means when He says, “because you are not of the world”–because you will not celebrate what they celebrate in terms of their values and lifestyle that are contrary to the will of God. It really angers them that you will not participate, and not only will you not celebrate it, but you expose it and say the truth about how God views it, and they hate you because of that. That is what Jesus means by “because you are no longer of the world”–because you will not celebrate what they celebrate in the negative sense.*

*The third reason why the world hates Jesus’ disciples is because they do not know God, but the problem is that they don’t believe that they don’t know God. They think they do. There are all kinds of religious presentations and views that people have, and a lot of them actually have Christian language, but Jesus said, “Actually, the truth is they do not know God, but they do not believe that as they think they do, but that is the reason.” And the bigger point is: when they hate you, do not cave in and think you are some bad person because it is the exactly the opposite. So stand boldly and understand the privilege that you are representing the One they hate who is the glorious and beautiful Son of Man.*

*Let’s read verses 18 to 21, and you will find these three reasons—one, two, three—as we read the passage. Jesus said, “If the world hates you, know that it hated Me first”—so it is really not about hating you, it is about hating Me—“If you were of the world, the world would love its own.”—the world loves those who agree and affirm their values and lifestyle even if it is contrary to the will of God; they love their own. Yet because you are not of the world, because you do not agree with their values and lifestyles that are contrary to God’s will, therefore, the world hates you—Verse 20, “If they persecuted Me, they will also persecute you but”—verse 21—“they do all of these things to you because they do not really know God the Father”—though many of them have a form of religion and think they are actually sincere with God and right with God, but they do not know God.*

*That was one of the most offensive things that Jesus told the leaders of Israel who fasted, many of them, two days a week and memorized the Bible and kept all of these laws. He said, “You do not even know God!” That was incomprehensible to them. However, it was true because they were so steeped in the pursuit of a God who had their biases, a God who agreed with what they agreed with but had their biases. They could not imagine a God like Jesus because the God of their own thinking was a God who was persuaded in the ways they were.*

* 1. ***The world hated Me before it hated you***: Jesus assured them that the people of the world would hate them because of their hated for Him, and what He said (7:7), and that because they persecuted Him, they would surely persecute (15:20) any who were faithful to say what He said.

7“The world…hates Me because I testify of it, that its deeds are evil. (Jn. 7:7)

*Paragraph B: “The world hated Me before it hated you.” Again in John 7:7, Jesus said, “The world hates Me because I testify that its deeds are evil.” If Jesus would have just been neutral on defining sin and righteousness, if He just would have kept it positive with: “God has a plan for you, and God loves you. Everything is going to be fine,” they would have been okay with Him. However, He said, “No, I am going to testify what is right and what is wrong.” That is the issue which causes the trouble right there because they did not agree with what Jesus said. So they hated Him because He was exposing the truth concerning what was in their hearts.*

*Jesus assured the disciples that the people of the world would hate them because of hatred for Him. I know that I am saying that again, but I just want to make that clear. He assured the apostles and us as well that they will persecute us because they persecuted Him. Anybody who is faithful to say what Jesus says—and I mean even part of what He says. If you read afresh the gospels–I love to go through the gospel of John on a regular basis, and I am just alerted and alarmed, I do not know if that is the right word, but “Wowed!” by the things that He said to religious leaders. I cannot imagine saying those things. I mean they are great on a Jesus movie, but actually saying those things to real leaders in real time and space, I think “Lord! What incredible clarity and boldness that He had standing alone amongst multitudes because the Father, ‘I want You to say these things to them!’”*

* 1. ***You are not of the world***: The world hates His disciples because they are not of the world (15:19; 17:14). They did not agree with or affirm the values and lifestyle that is celebrated by the world.   
     It was a new idea to them that “they were not of the world.” They were surely filled with wonder when they heard Him say to the hostile Jewish leaders that He was “not of this world” (Jn. 8:23). In other words, His citizenship was in heaven, He had access to God’s throne while living on the earth (seated in heavenly places), and His primary rewards were reserved for Him in heaven (1 Pet. 1:4).

23…“You are of this world; I am not of this world.” (Jn. 8:23)

3…[we have] a living hope through the resurrection of Jesus…4an inheritance incorruptible… that does not fade away, reserved in heaven… (1 Pet. 1:3-4)

*Paragraph C: Here is a new declaration He tells them. He has never said this to them ever before. This is the first time: “You are not of the world!” Now, this was a new idea. The world hates His disciples because they are not of the world. Again, they do not affirm and agree with the values and the lifestyle that the world celebrates. That is what it means: “You are not of the world.” In other words, “You are not of that realm. Since you have come into relationship with Me, you shifted your identity. You live in a different realm. You live from an entirely different paradigm and perspective now.” That is the goal that you are aiming for and that you have set your heart to.*

*They were surely filled with wonder in John 8, which is one of the first times Jesus declares to the Jewish leaders, “You are from beneath; I am from above!” Remember the apostles at this time here in John 8 are not fully grasping who He is yet. I mean, they know that He is Messiah. They know He is from God and that He is anointed, but they do not yet know that He* ***is*** *God. That is different than being* ***from*** *God. You are human and yet you are God?*

*So they are just beginning to grapple with this when He makes these original statements, and I am sure that the disciples were awestruck by it. He said, “You are from beneath!” Well, everybody in the world is from beneath! “I am from above!” What does that mean? “I am from the heavenly realm!” Okay, we know that a little bit. “You are of this world” Well, that makes sense. “I am not of this world!”*

*And I think the apostles thought, “Okay, we can kind of make sense of that.” The remarkable thing now is here in John 15 He is saying, “What I said back in John 8 that I am not of this world, I am now saying it to you! You are not of this world! Your spiritual identity is about to make a radical shift, and you are going to have an identity that has some similarities to My identity before God.”*

*Obviously, Jesus has some that are totally unique to Him alone! For instance, I have here that His citizenship was in heaven and what He was telling them when He said, “You are not of this world,” He was saying, “Your citizenship is in heaven!”*

*We all know that phrase, and it is kind of cool, but that is way more than a cool phrase. That is the centerpiece of our perspective if we are embracing New Testament Christianity, though it is counter-intuitive to our human nature and our temporal mindset. “Our citizenship is in heaven? Again, a cool statement and a great poster, good song, but what on earth are You talking about?” We are supposed to evaluate our life and see our destiny, our rewards, and our ultimate vindication–in the age to come. Again, easy to say but quite a different thing to live out in everyday life. But they are going to need this reality to stand against the hostility that they are going to face in the world. Because, if they are really sons of the resurrection and if their destiny, their rewards, their treasure and their identity, their vindication, their wisdom is rooted in things that unfold in the age to come, then they can be bold.*

*They can be unflinching if they are locked into that, but if their identity is still rooted and grounded in what their blessings look like in the temporal, physical world right now, they are going to be greatly troubled by the animosity that they are going to face. So Jesus is really anchoring their souls. They do not get it yet now, but they get it later. He is preparing them to overcome those that hate them so that they can have a spirit of victory and triumph even in the face of being hated.*

*Well, He is saying that His citizenship is in heaven, and He was also making a statement which I am saying about Him only because it is also about us. That is the point that we are making tonight: that Jesus was saying as well, “I have access to My Father’s throne even right now while I am on the earth with a physical body. I have access to His throne!” In the New Covenant we call that “being seated in heavenly places.” Though we can be here on the earth sitting in a chair, we can talk and have access to the throne of God because we are not of this world. We are sons of the resurrection!*

*Our primary rewards—not our only rewards but our primary rewards—and our primary vindication is reserved for us in heaven. I find that this is very powerful terminology which Peter is talking about in 1 Peter 1:3—and again I am really applying it to us, but it was true of Jesus. I am just establishing what Jesus meant when He said, “I am not of this world,” because it is going to apply to us when He says it here in John 15 when He tells them, “You are not of this world!”—In 1 Peter 1:33, Peter says years later, “We have a living hope,” and it is because of the resurrection of Jesus we have this inheritance that is incorruptible, meaning it can never go away or it cannot decay. It cannot fade out. It is an incorruptible, non-fading inheritance, and though you do not see it with your eyes in this age, it has been reserved with your name on it in heaven. So Jesus was anchored with that fact because He knew that He would rule all of the nations and that all of the favor of the Father would be on Him in His humanity, and He knew that was yet coming and that inheritance was reserved for Him which made Him steady even in the face of incredible animosity.*

* + 1. By the new birth we have joined Jesus in a new status with God as “those not of the world.”

*Number one. By the new birth, by the fact that we are born again, we have joined Jesus’ status with God. We are now not of the world. We are living in the world with a physical body, but our primary identity and our primary treasure and destiny are not in this age. Because of the resurrection of Jesus, we have now joined Him.*

* + 1. For the first time He was saying, “What is true about Me not being of this world is now true of you.” He proclaimed this based on the fact that His resurrection would usher in a new era on that Sunday. Their new spiritual identity was to be sons of the resurrection—they were to see themselves, make decisions, and fix their hope on the many blessings related to the resurrection. On Tuesday that week, when the Sadducees asked Jesus a trick question about the resurrection (Lk. 20:28-33), He declared that His disciples are sons of the resurrection.

35[Jesus said]…those who are considered worthy to attain to…the resurrection from the dead…36they cannot even die anymore…being sons of the resurrection. (Lk. 20:34-36)

*Number two. Here—just repeating—for the first time that He has ever said to them at least in the record of Scripture, He is saying, “What is true about Me not being of this world is now true of you!” Well, it is going to be true. Here it is Thursday night, and He was going to die on Friday. On Sunday, a new era would begin, a new season, that ushered in a whole new reality of humans with God called the resurrection. In other words, “As of Sunday, you will not be of the world. This is My last time to talk with you so I am declaring it to you ahead of time!”*

*I am emphasizing this to you because this is one of the great truths that the Body of Christ is desperately in need of in this hour of history because we are entering into that timeframe where persecution is escalating globally. In many places around the world, it is pretty intense. However, it is going to be around the whole world, and it is even going to surpass the persecution and hostility of the early Church. However, if we are anchored in these truths, and if we know that the reason they hate us is because they hate Him and we are loyal to Him, okay. We know that Jesus smiles about that, and the reason they hate us is because we are not of the world. We do not have their value system. And the reason they hate us is because they do not know God, not because we are bad or we are not saying it correctly. It is actually that we are saying it right! It is just that they do not know God. If you can settle that in your heart, you can prepare yourself to be far more steady in the coming pressures.*

*Their new identity was to be sons of the resurrection. What I mean by a new spiritual identity is this was the way they were to see themselves, through this lens. Again, this is counterintuitive to our natural human mindset. This is by revelation. I mean, we read it in the Word, and it bounces off. When we read it in the Word, we should say, “Lord, thank You. Show me more! Thank You, Lord, mark my heart!” so little by little this marks our heart. However, it does not automatically come to us.*

*This is something we want to engage with in our conversation with the Lord, this spiritually identity and reality. A spiritual identity is the way people see themselves, but it is more than that; their spiritual identity includes the decisions they make. The decisions that they make are based on the great blessings related to the resurrection. They believe they are making small, daily decisions which are connected to the blessing in the resurrection. They see this and make choices in light of that. That is what it means when it connects with them that they are not of this world but literally sons of the resurrection. They have fixed their hope on that reality.*

*Yes, we are hoping for a great breakthrough of the Spirit. Yes, we are hoping for economic miracles and healing, but our great hope is far bigger and stronger than that! I mean, we could have the greatest revival and the greatest breakthrough and the greatest healings, but we still die. Our ultimate hope which we are fixed on is that permanent, forever, incorruptible inheritance that we have because of the resurrection of Jesus. It is ours forever!*

*In Luke 20, two days earlier, Jesus said that, and so He had already laid this out to the apostles. I don’t think they understood it, but He laid out the foundation of this on Tuesday when the Sadducees were asking Him a trick question. Jesus gave them the answer, but then He made this surprising declaration talking about believers who are considered worthy to attain to the resurrection of the dead. My goodness, what a statement! “That those who are considered worthy!” The first thing that we think when we see the phrase “considered worthy,” we think of earning it, and we think, “Wait! Salvation is by faith. It is a free gift! We do not earn it!” Well, He is not using the word “worthy” here in the sense of earning it, He is using the word “worthy” in the sense of coming into agreement in your heart to the reality of what you have been called to. That you would say “Yes” in your lifestyle to something that is commensurate with the amazing reality that we are sons of the resurrection! Would you have a commensurate “worthy” proportionate response to this kind of privilege and glory that God has freely given us in salvation?*

* + 1. The New Testament apostolic gospel includes the call to be anchored in eternal perspective—knowing that our daily decisions have eternal consequences and rewards. Living for the age   
       to come is foundational to loving God and people while facing the world’s hateful persecution and seductive temptations. We cannot walk through the maze of this world if we are not anchored in the age to come as the place of our primary reward and vindication.

*Now the apostolic gospel or the New Testament gospel—I like to call it the apostolic gospel—the gospel the apostles made known through the New Testament and the book of Acts includes the call to be anchored in the eternal perspective. Knowing that our daily decisions have eternal consequences and eternal rewards affects us. I know I am saying this like a broken record, but we need this. Right now the weakness of the Church across most of the world—although there are exceptions, but it is that much of the world today—has been anchored in the gospel of the American dream. Meaning it is the gospel of temporal, physical, natural blessings now, more money, more comfort, more health, more wealth, more ease, more favor, now!*

*The truth is that some of that happens now, but the larger truth is that our ultimate blessings are in the age to come. The New Testament apostles taught the apostolic gospel that did not promise people or guarantee them that their life would be easier and happier right now by blessed circumstances, but that the blessed circumstances would come sometimes and would go sometimes, and it would be in the midst of persecution. That is the only gospel that is in the Bible, the apostolic gospel, but it is a gospel which is very unfamiliar I was going to say to the Western world but actually far beyond the Western world. Western television evangelists have corrupted so much of the preaching of the gospel over the earth by preaching this American dream gospel. It is all over the nations, and it came out of America. It is not a true gospel, and the Lord is going to correct it, but there is going to be a whole lot of confusion and trauma as the pressure increases because the message has to line up with the New Testament apostolic truth, the gospel the apostles preached. And the gospel that they preached is: “We make daily decisions which have eternal consequences. and we know it! And we love it! And there are eternal rewards! And the Lord is watching, and He is smiling, and we are good for it!” That is what the apostolic gospel has in its core. I mean, it is bigger than that, but that is at the very core of it.*

*Living for the age to come is foundational if we are going to love God and love angry people, hostile people, our enemies. I am talking about loving people, but I do not mean to love just our best buddies and family. The only way for us to be loving other people—even hostile people—and loving Jesus is if we have a foundation of living for the age to come, because we have to do that in the face of hateful persecution. And not only that, there are two things: persecution and the seductive temptations of the world. Those are the two faces of the world. It is hostile persecution, hateful hostility, persecution and seductive temptations. Those are the two voices, the two messages of the world which are coming to the true disciples. Yet if we are anchored in the age to come in the true reality of the gospel, we can withstand both the hateful persecutions as well as the seductive temptations.*

*We cannot walk through the maze of this world if we are not anchored in the age to come. It must be the place of our primary reward and our primary vindication. I mean, I like temporal rewards, and I like vindication. I like it when God vindicates me. However, He would say, “Mostly your vindication is later. And so just enjoy the little I give you in this age. Do not anchor your hope in that, but shift it over intentionally to the age to come,” and that is the word of God!*

* 1. We distinguish between the three ways the Scripture uses the term, “world” (1 Jn. 2:3; cf. Jn. 3:16).
     1. ***Sinful lusts***: John defined the world as “the lust of the flesh, the lust of the eyes, and the pride of life”—the pursuit of pleasures, possessions, and positions without reference to God’s will. The “world” here does not mean the physical earth but the sinful elements of human life.

15Do not love the world…16All that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. (1 Jn. 2:16)

Let’s pause for a moment and take a look at these words, “the world,” this phrase that is used in the Bible. “The world” is used in the Bible three different ways. The first is the one that Jesus used in John 15 here. He says, “You are not of the world, but they are of the world.” What He means by that is in 1 John 2:15-16. In verse 15, it says that we are not to love “the world or the things of the world,” and then John identifies that the things of the world are these three things: the lust of the flesh, the lust of the eyes and the boastful pride of life, as one translation says. Those are the three main arenas of seductive temptations in the world.

*I remember hearing a sermon in my early days, and this was like forty years ago; I was in my twenties. A preacher said this, and I memorized it because it was so easy to remember, so I am going to give it to you. He said, “The lust of the flesh, those are pleasures without reference to the will of God. The lust of the eyes, that means looking, coveting possessions, that is possessions without the will of God. And the pride of life is positions without reference to the will of God.” So this preacher said it was pursuing pleasures, possessions, and positions without reference to God’s will.*

*I thought, “Okay, I got it!” because some positions, some pleasures and some possessions are in the will of God, but when it is not in reference to the will of God and we still pursue them, that is called the spirit of the world. Well, that is the sinful part of the culture.*

* + 1. ***Physical earth***: The “world” can speak of the physical earth. The command to “not love the world” is not a call to ignore the display of God's excellence in creation—flowers, rivers, mountains, sunsets, etc. “God saw everything that He had made was very good” (Gen. 1:31).

*The second way that “the world” is used by Jesus and the Word of God throughout the New Testament denotes the physical earth, though, for instance, the command, “Love not the world,” is referencing that first category the sinful lusts. It is not a call to ignore the display of God’s excellence in the world because we can love the world meaning honoring God and His creation. And so this command, “Love not the world,” is not talking about ignoring the beauty of creation and honoring God for it. That is not what it is talking about. It is talking about the first category, not the second category.*

* + 1. ***Human race***: The “world” speaks of the people that live in the world or the human race.   
       God “so loved the world” or the whole human race (Jn. 3:16).

*Then the third way that it is used is for the human race in general which speaks of the people who live in the world. Like Jesus said, “God so loved the world,” meaning the whole human race.*

*So there are three ways in which the New Testament and Jesus Himself uses this term, “the world,” and each time it is really quite clear. Maybe once or twice you might not be sure what one it is, but almost every time the context makes it very clear which one it is talking about.*

1. Our identity as sons of the resurrection
   1. Our spiritual identity changed radically when we came into relationship with Jesus—we are forever in God’s family as the Bride of Christ (Eph. 5:32) and sons of the resurrection (Lk. 20:36).   
      Our perspective of life radically shifts related to our life mission, eternal destiny and rewards, etc.

36[Jesus said]…they cannot even die anymore…being sons of the resurrection. (Lk. 20:36)

18“I will be a Father to you, and you shall be My sons and daughters…” (2 Cor. 6:18)

*Roman numeral two: We are going to go back and cover some ground again on this a little bit: our identity as sons of the resurrection. Our spiritual identity changed radically the day that we are born again and came into a relationship with Jesus, and from that moment we became part of God’s family. From that moment we are sons and daughters of God. From that moment we are the Bride of Christ, and from that moment this other category, “sons of the resurrection,” is our inheritance, and that is our future.*

*I have written here our perspective of life radically shifts when we see this new identity. And the question that I would ask—and my point is not for you to answer it except to your own heart—Has your perspective radically shifted from the day you were born again? And some yes and for some no, because when I was first born again it was mostly about “I am not going to hell and I am going to go to heaven when I die,” and “Lord,”—I was seventeen or eighteen years old—“help me score touchdowns at the football game and help me to do well in college!” I had not shifted over yet, and I was just so happy not to go to hell and that God liked me! I thought “That is good enough!”*

*He said, “No, no, no, there is so much more that I want you rooted in.”*

*And so I understand that in the early days most people are not born again into the reality of the apostolic gospel with the real truth of it. However, if the apostolic gospel is preached faithfully, then even new believers can enter into this much more quickly. Our perspective of life radically shifts related to our life mission and related to our eternal destiny and our eternal rewards. Again, I have said that over and over, but remember my main spiritual gift is repetition!*

* 1. Our citizenship is in heaven, we have access to God’s throne while living on earth in being seated   
     in heavenly places (Eph. 2:6), and our primary rewards are reserved for us in heaven (1 Pet. 1:4).   
     We must see what realm we belong to—the invisible, eternal realm, not the visible or the temporal.

20For our citizenship is in heaven, from which we also eagerly wait for the Savior… (Phil. 3:20)

4[you have] an inheritance incorruptible…reserved in heaven… (1 Pet. 1:4)

*Paragraph B: Similar to Jesus—and this is why I laid it out a minute ago—our citizenship is in heaven. We have access to the throne of God like Jesus did in His earthly ministry. He had access to the throne of God while He had a physical body on the earth, and so do we! We are seated in heavenly places. That does not mean that we are physically seated there, but that means that when we talk from the earth, our voice shows up at the throne of God as we are in a position for being received at His throne.*

*Also, our primary rewards are reserved for us in heaven. I love this phrase, “It is an incorruptible inheritance reserved in heaven for us.” Now we have to see that we belong to the invisible eternal realm mostly; that is what we belong to. Yes, we are living in the temporal, natural world right now. We are living in it, but this is not where we belong. This is not our main identity. This is our mission field. This is our assignment—to operate in the temporal visible world—but our identity and our inheritance and life is in the invisible, supernatural world, the eternal world.*

* 1. We must live for eternal rewards since we will have a resurrected body longer than a natural body!!!

20“but lay up for yourselves treasures in heaven…where thieves do not…steal.” (Mt. 6:20)

24By faith Moses…26esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. (Heb. 11:24-26)

26For what profit is it to a man if he gains the whole world and loses his own soul?   
Or what will a man give in exchange for his soul? 27For the Son of Man will come in the glory of His Father…then He will reward each according to his works. (Mt. 16:26-27)

11Blessed are you when they revile…you…12for great is your reward in heaven… (Mt. 5:11-12)

*Paragraph C: I have said this a few times over the weeks: that we want to live for eternal rewards because we will have a resurrected body much longer than we have a natural body. A lot of folks, believers, put all of their energy into getting blessings for their physical bodies which only lasts for seventy or eighty or maybe a hundred years when they are going to have a resurrected body forever, but they never think about that the choices we make here actually affect our position and our place and our experience even in the age to come. There are so many verses about that.*

*Jesus said in Matthew 6, “Lay up for yourselves treasures in heaven.” I mean, this is troubling to some people because He says, “Lay up for yourself”*

*“You mean for the glory of God?”*

*“Well, yes, but lay it up because it is going to benefit you!”*

*“How can I lay up for myself that which benefits me in the age to come?”*

*By making small decisions of obedience day after day and by standing true to the message. The Lord would say, “If you do that, you are storing up for yourself.” It does not mean for selfishness, though it will actually benefit you directly in a personal way. Moses understood that; it says in Hebrews 11, “He esteemed the reproach of Christ”—the reproach meaning the stigma of standing with the God of Israel. That is what reproach means: the stigma. I mean, he did not know the Messiah back 1500 years before Christ. However, he knew the God of Israel, and he saw the hope, yet he bore the reproaches of the God of Israel. And he saw the treasures of heaven as the greater riches because even 1500 BC, when Moses was alive, he had revelation enough to look for the reward in the age to come.*

*Beloved, are you looking for reward, meaning how you are making choices? Most of our choices are small, and they do not seem like that big of a deal. We make a stand for truth, but that does not mean you have to stand on the table in the campus cafeteria and proclaim, “Jesus is Lord!” The reason I say that is because, when I was in college, we did that a couple of times, and we would go and preach and be like John the Baptist, and we all prayed and every time they would pick me to stand on the table with the bullhorn! We did that a few times, but no one ever got saved, and it was stupid, but anyway, we really did do it. We were thinking like “Power of God fall!” and we would just get kicked off the campus.*

*So when I say boldness, I am not talking about a megaphone on a campus table; that is not what I mean. I mean normal conversations, not raising your voice or not getting hyper and energized, but just simply saying the truths that Jesus said. We do not have to prove them or argue them, just say them. And by doing that we are looking for the reward.*

*This is one of the more really alarming passages straight from the lips of Jesus in Matthew 16: “What profit is it”—now we are talking to the sons of the resurrection —“What profit is it if you gain the whole world,” you get a lot more pleasure, you get a lot more money, you get a lot more likes, and a lot more affirmation, “but you lose your soul!” Now that is really dramatic but it is not hypothetical by the way. This is not a rhetorical, hypothetical question. Many people who have the knowledge of salvation make small choices which become bigger choices and then become permanent choices about choosing the world over obedience to the Lord though they know the truth. At first as they are inching their way. They are going to do it for the glory of God, but then they get further down the stream, so to speak, and get caught in the current of those little choices. And then they literally make choices that sell their soul. What will a man give in exchange for his soul?*

*Again, this is not a hypothetical or rhetorical question. This is a real question. This is a question for people who have a confession of knowing Christ. I mean, a lot of believers are literally on that trajectory; a lot are not, but a lot are. I ask the question; you ask the question: “What do you gain? What will you give in exchange to lose your soul?” This came from the lips of Jesus. This is not poetry. This statement will be said to people on the last day.*

*“For the Son of Man,” now Jesus goes in the other direction. He is going to come in the glory of the Father. Jesus said, “I am coming in the glory of the Father with all of the holy angels, and when I come back to the earth I will reward every one of you who obeyed Me in those day-by-day small decisions. Every now and then there is a big decision, but mostly there are small ones, and I am going to reward you for standing with the truth, for standing with Me and experiencing the hatred that they have for Me, though you experience it because you say what I say.” And again, with some of the things He said, I thought, “Whoa! Those are pretty intense!” and we will look at them at another time.*

*Matthew 5:12, “Great is your reward!” I have said over and over that Jesus taught more on eternal rewards than any person in the Bible by far, way more than Paul the apostle, way more than all of the apostles added up together because He knew the most about them.*

* 1. ***More is given***: He emphasized this principle 5 times(Mt. 13:12; 25:29; Mk. 4:25; Lk. 8:18; 19:26).

29“For to everyone who has, more will be given, and he will have abundance;   
but from him who does not have, even what he has will be taken away.” (Mt. 25:29)

*Paragraph D: We looked at this last week. I just wanted to slip this in really fast because it is a really big statement, though it is not really the main burden of this message tonight. On the Tuesday in Matthew 25, Jesus gave the parable of the talents, then He ended it with verse 29. Last week we looked at in our last session but I emphasized the negative part of this principle.*

*Now I want to mention the positive, He says in the parable of the talents that the guy who had five talents, then he gets ten. The guy that got two talents, it multiplies too. Then the guy who got one talent buried it and lost it. And Jesus said in verse 29, catch this, put your name on this! “For every one that has” grace that is animating their soul, that is inspiring them—and what I mean by animating their soul is inspiring them and it is moving you forward even a little bit—“To everyone who has, if you will give yourself to it, you will get more.” Jesus said, in effect, “It is more than that! It will be in abundance! If you keep giving yourself to the grace of God, that little bit you have will become an abundance. But,” then He said the thing which we looked at last week for about five minutes so I do not want to spend time on it. He said, “If you do not really take hold of what you think you have, you are going to lose it all.” You lose all of it!”*

*And so the point I want to look at is not that we are going to lose it all. Rather, I love this at the end when He said, “You can have an abundance!”*

*I said, “Lord, I want my name on that verse!”*

*“He that has”—I have a little bit of grace. I have a little bit of understanding. I have a little bit of zeal, a little bit of motivation, a little bit of hope. I am going to invest myself!*

*And the Lord says “I will give you more!”*

*I am going to invest myself!*

*“I will give you more!”*

*I am going to invest myself!*

*“I will give you a lot, keep investing yourself in these things that I am giving you!”*

1. we must not be defiled by the world’s hatred nor its temptations
   1. John elaborated on what Jesus meant by the term, “world” in his first epistle. He highlighted both the world’s seductive temptations (1 Jn. 2:16) and its hostile persecutions (1 Jn. 3:13). We must love and obey Jesus in the face of demonic opposition that permeates the whole world (1 Jn. 5:19).

15…if anyone loves the world, the love of the Father is not in him. 16For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father…17The world is passing away, and the lust of it; but he who does the will of God abides forever. (1 Jn. 2:15-17)

13Do not marvel, my brethren, if the world hates you. (1 Jn. 3:13)

19We know that…the whole world lies in the power of the evil one. (1 Jn. 5:19)

*Roman numeral three: Why we must not be defiled by the world’s hatred or the world’s temptations. These are two completely different attacks of the enemy. One is the seductive temptation, and second is the hostile persecution. They are very different and come at us often without us knowing that it is about to come straight at us and confront us directly. John elaborated on what Jesus spiritually meant when he used the term “the world.” We have already looked at this, but just look at it again quickly, verse 15 right in the middle, “If anyone loves the world”—that is the pursuing the pleasures, the possessions, and the positions that are without reference to will of God—“If anyone is pursuing this”—they love that and—“the love of the Father is not in them” Wow, that is a big statement! Whoa! Whoa! What?*

*“For all that is in the world”—again, lust of the flesh that is pleasures, lust of the eyes that means you want those possessions, the covetousness of the eyes, and the pride of life which is those positions that honor in life without reference to the will of God—“These things are not from the Father!”*

*Verse 17, “The world is passing away”—these lusts are going to pass away—“but he that does the will of God will abide forever!” Beloved, I want to just wash your soul with that. Those lusts, that position, that honor, that accolade is passing away. It will be gone in one moment, but he that does the will of God abides forever! This is John—who was the one who wrote John 15—saying, “Oh, I have more to say about this! Jesus, I am going to take this thing to the next level!” because obviously the Lord taught him this.*

* 1. The “world” is the realm in which Satan functions as the god of this world (2 Cor. 4:4).

4…whose minds the god of this age has blinded… (2 Cor. 4:4)

*Paragraph B: So we must obey and love Jesus in the face of temptations* ***and*** *hostility. It is both and not the one or the other.*

* 1. Friendship with the world is enmity with God (Jas. 4:4-9).

4Adulterers and adulteresses [spiritual]…friendship with the world is enmity with God?   
Whoever wants to be a friend of the world makes himself an enemy of God…8Cleanse your hands…and purify your hearts, you double-minded. 9Lament and mourn and weep! (Jas. 4:4-9)

11For the grace of God…has appeared to all men, 12teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly… (Titus 2:11-12)

*Paragraph C: Now James, who was the Lord’s half-brother—Mary was their mother—he really doubled down on this. He was talking to believers who were in compromise, and he said “You adulterers and adulteresses!”*

*Like, “James! Whoa, dude!”*

*He might have said, “No! Do not say dude! This is from the will of God!” He was really direct and said, “I am delivering their soul from darkness. They are living as spiritual adulterers!” Yet they were believers that he was talking to. He said, “Don’t you know that friendship with the world”—loving those three things outside of the will of God—“is enmity”—it is being an enemy, it is war—“against God!”*

*They were thinking, “Whoa! What are you talking about?”*

*Beloved, I want to say this because you will not hear this hardly anywhere in the body of Christ. I mean, there are probably a couple thousand ministries mentioning this out of a couple of million. I don’t know because I have not done the research. However, you rarely hear these kinds of texts. It seems so strong like if I were there I may have said, “Okay, James, calm down a little bit.”*

*But he is saying, “No! I am delivering their soul from a great destruction that they do not understand. It is enmity with God!”*

*“Well, that one mega-church, that other famous ministry, they are saying that it is God’s blessing and not enmity with God! Which one is it?”*

*James goes on to say, “Whoever wants to be a friend of the world makes himself God’s enemy!” and then goes on in verse 8, “Cleanse your hands, purify your hearts you double-minded!” double-minded meaning for part of the day—“I am going to go for God!”—and the other part of the day—“I do not know. I am going to get away with as much as I can!”—and then the next part of the day—“I am going to go for God!” That is what double-mindedness is, even in the same day.*

*James says in verse 9—and I do not know that people really do this, but it is real—he said, “Lament over your compromise! Mourn and weep, be sad that this has gripped you! And cry out in the grace of God that this grip on your soul be broken! Lament and ask God for help!” And of course all through James 4 he gives all of the details of it.*

*I have a few more verses which say it over and over, but look at Titus 2:11-12, “The grace of God teaches us.” Did you know that the grace of God teaches? When the grace of God touches your soul, and it is the true biblical grace of God, it will teach you to deny ungodliness or worldly lusts. A lot of folks think that the grace of God is empowering them to live in compromise and for them to be okay about it. That is not the grace of God! It is a distortion. If it is the true grace of God, it is convincing you to deny ungodliness and worldly lust.*

* 1. Part of God’s great plan is to allow us to be confronted with the things of the world that we might be strengthened to overcome them (15:20-25). The world is “the theater” to show our love to God. Those who faithfully proclaim the truths that Jesus taught will be attacked by those who hate Him.

19“…the world would love its own…20If they persecuted Me, they will persecute you. If they kept My word, they will keep yours… 21All these things they will do…because they do not know Him who sent Me. 22If I had not…spoken to them, they would have no sin [national guilt]…23He who hates Me hates My Father…they have…hated both Me and My Father. 25But this happened that the word might be fulfilled which is written in their law, ‘They hated Me without a cause.’”   
(Jn. 15:19-25)

*Paragraph D: Now, part of God’s grand plan for our life—and I appreciate it but in my humanity I say, “Oh Lord, I wish it was different!” but my spirit-man says, “Thank You, God, You know exactly what You are doing!”—part of God’s great plan is that He allows us to be confronted by the things of the world, the seductive temptations and the hostile persecutions.*

*We are confronted, and the Lord says, as it were, “I am going to allow you to do that because in doing that you exercise your spiritual muscles.”*

*“No, Lord, You said I am this before you! This is how You see me! This is who I am!” As we are saying all of these declarations of truth, crying out for His help in it, we are doing spiritual push-ups. We are getting strengthened as we are overcoming. And the Lord is saying, in effect, “I am going to let you face the hostile persecution and the seductive temptations. They are going to come right in front of you. I am not sending them, but I am allowing them.”*

*Because this world—I mean this time of our lives when we get seventy years on the earth, obviously some more and some less, of course—this is the theater in which we prove our love for Jesus. You will never, ever, ever again for billions of years get to show your love for Jesus in the face of temptation and hostility. There is only time for that out of billions of years, and it is during your few years on the earth. It is the theater that God has given us as a gift to prove or to show and demonstrate our love. You will never love Him in the face of temptation or hostility ever again for billions and billions of years.*

*Well, let’s look at this next verse here, verse 20, “If they persecuted…” Okay, I am going to start with verse 19. “The world would love its own” is what Jesus said, and we looked at that a little earlier, and then in verse 20, “If they persecute Me, they will persecute you. If they kept My word, then they will keep your word. But all these things they will do to you because they do not know My Father, in essence, Him who sent Me. If I had not spoken to them, they would not have any guilt, but he who hates Me hates My Father. They have hated Me and My Father.”*

*He was saying that these Pharisees who fasted and prayed and knew the Bible hated the Father! Like, “Oh! Jesus, where are You coming from?”*

*He said, as it were, “Trust Me, I know what is in their heart. They have a God according to their own biases who agrees with them! That is the God they love, and they imagine that it is the Most Holy God, but it is a god partially of their own bias and imagination. It is the god that they want to be reigning, but the true God of Israel–they hate Him because when He speaks the truth to them, they hate it. I speak it for My Father because My Father is making Me say it! These are not even My words; they are My Father’s words! They hate Me because they hate My Father, and they do not know that they do.”*

*Then He went on in verse 25 and said, “All these things happen”—this is an interesting thing verse 25—that “all these things happen so that the word might be fulfilled” meaning the Old Testament prophetic promise which was written in their law, so instead of the word, “law,” think, “their Bible.” That is what Jesus meant by: “It was written in their law that they hated Me without a cause.”*

* 1. ***The world loves its own*** (15:19): The world loves only “its own.” They love others as long as others support what they believe and/or if it brings advantage to them. The love of the world is selfish and self-consumed. The world hates any who confront them with truth and warn them of judgment.

*Paragraph E: Jesus said that “the world loves its own.” Now, the world loves only its own. The world does not love the sons of the resurrection. They love others as long as the others support and agree with what they do. So, in reality, they are loving the people who are affirming them, in essence, going with their mindset in as much as that it will bring an advantage to them. They say, “Hey, this is the lifestyle I have,” and the guy says, “You are amazing!” So they respond with, “Okay, good. I like you because it is going to come back and help me. It is going to bolster up my confidence and my profile and so I love people who love that!”*

*This is what Jesus is saying of worldly people. However, their love is self-consumed and selfish. Of course, the world has an image of their love being noble and sacrificial and amazing, but it is love on their terms and agreeing with their values and philosophies. We have no right to have a definition of love outside of God’s because God is the only one qualified to define it. However, in the nations and in society, there are all of these different definitions of what love is, and the Lord would say, “I did not say that! They can say that all they want. It is not true according to what I call love.”*

*The world hates believers because believers confront them with truth,* ***if*** *the believers will say these things, but most believers will not say these things. However, the faithful disciples will confront them with truth and warn them of judgment. If you confront people with truth—and I am not talking about revving up your personality and arguing with them and raising your voice. I am talking about tenderly and kindly and in a patient way with gentleness saying the truth that God says and warning people that these things lead to judgment—they will hate you with a passion!*

* 1. ***If they kept My word, they will keep yours*** (15:20): Some will accept your words so keep speaking. Do not draw back in fatalistic retreat and isolationism concluding that all will reject you. It is not futile to speak, so speak with confidence, joyfully knowing that some will hear and believe.

*Paragraph F: Then Jesus said, “If they kept My word, they will keep yours,” in verse 20. This is important because He was saying, in effect, “I want you apostles to know and all of you as well”—us—“some people will listen to you.”*

*There is coming a “billion-soul harvest,” though that is just a general term, but hundreds of millions, maybe a billion or two. And the point is: do not draw back in a fatalistic retreat, isolationism, like, “We are going to retreat! They are going to attack us anyway, and there is so much seduction in the world! I am going to retreat to a cave. No one is going to accept me!”*

*Jesus would say, “No! That is not true. Some of them will listen, and it is worth saying the truth and preaching the gospel because there will be breakthrough!” There is going to be a glorious breakthrough at the end. And so when He said, “If they kept My word, they will keep yours,” He was telling them, as it were, “There will be breakthroughs. You just do not know when they are coming or from where, so do not retreat in some fatalistic mindset of isolation and retreat!” It is not futile to speak the word of God. Speak it with confidence. And for some of you, I mean, some of the most hostile will shift and it will lead to their salvation.*

* 1. ***Because they do not know Him*** (15:21):Jesus explained why the world hates them—because they did not know God (we must not take their hatred of us personally)Many refuse to accept that they do not know God. The religious leaders in Jesus’ day prided themselves in their knowledge of God.

*Paragraph G: Jesus explained why the world hates them, “Because they do not know Him.” He said, “They do not know God!”*

*This was probably one of the strangest ideas to the apostles. “What do you mean, they do not know God? I mean, they have spent their whole life studying God! And they think they know God!”*

*Jesus said, as it were, “They do not know God, so do not take it so personally as if you are such a bad presenter when people are mad at you. They are mad at you because they hate Me!”*

*I have said that over and over. Many refuse to accept the fact that they do not know God. That is probably one of the more troublesome truths that Jesus said to them except for the fact that “You are going to be judged by God,” which was even worse! The religious leaders in Jesus’ day prided themselves that they knew God.*

* 1. People who hear the truth are responsible to receive it as truth (15:22-24). Israel had a long religious heritage filled with religious language and activities so they assumed that they were a nation that loved God and was right with Him. Since Jesus spoke truth and did miracles, Israel was responsible as a nation to respond with obedience. In saying, “they would have no sin,” Jesus is not making a theological statement contrary to Romans 3:23 (that “all have sinned”). He is not saying that they were all saved, but that Israel would not have had national guilt related to rejecting Him as Messiah.

22If I had not…spoken to them…24If I had not done among them the works…they would have no sin [national guilt]; but now they have seen and hated…Me and My Father. (Jn. 15:22-24)

*Paragraph H: We looked at this last week so I am not going to spend much time on this as I have some of the same paragraphs here. However, I do want to mention the “If I had not spoken to them,” verse 22 and verse 24, “If I had not done miracles in front of them, they would not have sin” which meant their national guilt as a nation. In essence, “But now, they are completely responsible because I have made the truth known and have demonstrated it with miracles so they are responsible.”*

*The point is this: Jesus is saying that you speak the word but ultimately the unbelievers are responsible if they hear the truth and do not accept it. Your goal is to say the truth with gentleness and kindness, boldly, but with kindness and gentleness and with a spirit of love. However, what happens is that, when it is spoken, many people’s true nature comes out, and they make it clear that they hate Jesus and His Father. They do not think they do until you say what Jesus says. Remember what Jesus said over and over, “My Father told Me to say these things!” I mean He did not really say it this way, but as in, “I did not want to say it in the natural sense.” That is me saying it, not Jesus, “but My Father said, ‘Say it! Say these things publicly!’”*

*And when I look at it line by line, and I have been doing that over this last year in a really intentional way, I am saying, “Oh my goodness! We just lose those passages because we are not thinking of us saying them to real people in real time and space.” I look at those and think, “Lord!”*

*And so, do you want to be a forerunner messenger?*

* 1. ***He who hates Me hates My Father*** (15:23): Their rejection of Jesus was rejecting God.   
     It is a deception for one to think that they love the God of the Bible while rejecting Jesus.

23“…He who does not honor the Son does not honor the Father who sent Him.” (Jn. 5:23)

30“He who is not with Me is against Me…” (Mt. 12:30)

*Paragraph I: Jesus said, “He who hates Me, hates My Father.” Again, they love a god who has their biases and their values whom they call god and who fit in with their script. Their rejection of Jesus was a rejection of God. Many think that they love God—now this is really heavy—while they are hating Jesus. And they are not considering that Jesus only said what His Father told Him to say. He said, “I only say what My Father says.” Yet they hate what Jesus said, but they imagine that they love God. And Jesus said, in effect, “It is not true. They are living in a spiritual delusion!”*

*John 5:23 says that he who does not honor Jesus does not honor God the Father, the God of Israel or the Almighty God. These folks that say, “I know God in my own way,” or from all of these different points of view. However, if they do not honor the Son, then they do not honor the Father.*

*When I look at that, I think, “Wow, that is just unyielding.”*

*And Jesus said in Matthew 12:30, “He who is not with Me, is against Me!” The truth is that people who mock Jesus do not know God. But no one ever tells them that, of course. I mean, there are not that many occasions to tell them that, but if you preached a little bit of this and put a little bit of it in your conversations and put a little bit on your social media, you will see what happens.*

* 1. Many think they love God while hating Jesus and what He said —without considering that Jesus only said what the Father told Him to say (Jn. 12:49; 14:10; 17:8).

49“For I did not speak on My own initiative, but the Father Himself who sent Me has given Me   
a commandment as to what to say and what to speak. (Jn. 12:49)

10…“The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.” (Jn. 14:10)

8“For I have given to them the words which You have given Me…” (Jn. 17:8)

* 1. ***They hate both Me and My Father*** (15:25): Hatred is hard to restrain; it is vented very easily. Many leaders in Israel hated Jesus because of what He said (Jn. 7:7) but they did not believe that they hated God. They hatred the truth about Jesus’ deity, and His claim to be the only way of salvation, and to have the authority to determine right and wrong to judge the human race (Jn. 5:27)

7“The world…hates Me because I testify… that its deeds are evil.” (Jn. 7:7)

*Paragraph K: “They hate Me and My Father.” Now, hatred is a hard thing to restrain. When you have hatred, it is really easy to vent it. And the hatred was there, but the preaching of truth brought the hatred to the surface. And when that hatred gets stirred up, it vents quite easily. However, Jesus is saying that the rejection of Him is the rejection of the Father. Again, John 7:7 which I have shared a few times already, many leaders in Israel hated Jesus because of what He said to them. In John 7:7, He said, “The world hates Me because I testify about it.”*

*Now these people don’t believe that they don’t love God. They think that they do love God, and that is the delusion they are living in. They oppose the truth about Jesus as the only way of salvation. They oppose the truth about Jesus that He has the authority to judge the human race. They oppose the truth about His deity. They oppose the truth about Jesus that He has the only way of salvation. They oppose all of these things, “It is not good! It is not right so we are not going for it!”*

* 1. ***They hated Me without a cause*** (15:25): Jesus made reference to David’s psalms (Ps. 35:19; 69:4) that prophetically foreshadowed the Messiah being hated “without a cause.” Jesus did enough to make them responsible (15:22, 24) so that when they hated Him, they did it without any cause. There is no reason for any to hate Jesus except that “men love darkness” (Jn. 3:19-20).

25This happened that the word might be fulfilled…“They hated Me without a cause.” (Jn. 15:25)

19This is the condemnation, that the light has come into the world, and men loved darkness… 20For everyone practicing evil hates the light…lest his deeds should be exposed. (Jn. 3:19-20)

*Paragraph L: In verse 25, He says, “The scripture.” I have it written there again for your convenience, John 15:25. “But this has happened,” meaning this hatred, this escalating and continual hatred, “that the biblical prophecy might be fulfilled, ‘they hated Me without a cause.’” Jesus was making reference to two of David’s psalms where David’s experience prophetically foreshadowed the Messiah being hated without a cause. What Jesus is saying in verses 22-24 right before verse 25 is basically, “I said enough and I did enough miracles to make them responsible. So they hate Me, though they have no reason to hate Me. There is no reason except for the fact that men love sin and darkness.”*

*In John 3:19, Jesus said one of the most difficult statements to accept with our natural mindset. He said, in effect, “This is the condemnation”—this is the negative conclusion right here—“the Light has come into the world”—this is Jesus talking about Himself—“I have come! I declared the truth exactly like My Father told Me to say it. And I did miracles. The light came but men love darkness. They love it! They do not think they love darkness; they think they love light! They love darkness. I will prove it saying what the Father says, then their hatred will come to the surface.” And the reason they love darkness, verse 20, “Everyone who practices evil, they hate the light, they hate the truth.” They hate Jesus’ message because “their deeds are exposed.” So they want to get rid of Jesus and His message.*

* 1. The prophetic Scriptures made clear that it is was not God’s plan for people to hate the Messiah,   
     but that they hate Him “without a good reason.” God gave Israel and many others throughout history enough revelation so that, if someone hates Jesus, they do it without any cause except their sin. Jesus manifested such a beautiful and attractive revelation of the Father so that if anyone hates Him, they do so without reason. There’s nothing in Jesus to make a man hate Him.

*Paragraph M: And so, these prophetic scriptures of David, in those two passages in Psalms that I mentioned in Paragraph K, these verses made it clear they are not saying that it is God’s will that people will hate the Messiah. That is not what He is saying. It is somewhat different. He is saying that God was proving that they hated the Messiah for no reason whatsoever and that the Father and the Son worked to give the people every good reason to say, “Yes.” Thus, what the prophecy says is that they will hate Him with no reason whatsoever to hate Him except that they love darkness, but they totally refuse that conclusion.*

*God gave Israel and many through history, of course, plenty enough revelation that if they hate Jesus, they do it without any cause to hate Him except for their own sin and love for darkness. People hate Jesus not because He has done them badly or wrong, but because they love darkness in their hearts and they do not see that yet. I do not mean that we should be mean to them and just write them off. No, we tenderly try to wake them up, and we are on Jesus’ side when we are doing it. We do not agree with them against Jesus. We are agreeing with Jesus against their mindset. Jesus manifested such a beautiful, attractive revelation of the Father that, if anyone hates Him, the Scripture says that they hate Him for no reason whatsoever. There is nothing in Jesus to make a person hate Him, if they will open their heart to truth.*

*So here we are sons of the resurrection. We know who we are and that we are facing hatred, but we know that many are going to come to the Light, so we are going to stand in the place of hatred. We are going to stand in the place of seductive temptations, and we are going to pick Jesus. When we stumble, we are going to repent and sign back up again! We are going to stand and work that muscle as sons of the resurrection. Many are going to hear the Word and come in, and Jesus is going to be glorified, and the Father is going to be made beautiful across the nations by the witness of the Church.*

*Amen and amen! Let’s stand before the Lord.*

*Do you agree with that? I knew you did.*

*Father, we love you! And we just want to get rid of this foolish argument and religious arguing that is in the Church about Jesus and the Bible. Your Word is perfect, and Your Son is perfect. Father, You are glorious! That is it! You are glorious! That is it, and that is all there is to it! We love You, Jesus. Jesus, we love You. Jesus, I love You!*

*Let’s declare it to Him: You are beautiful, Jesus! You are the Truth! Because I love You, I will stand for You and I will speak Your truth.*