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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..” Acts 16:31a* And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10* *“For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13* *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

Hating Christ, Hating Christians

Matthew 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." - και εσεσθε μισουμενοι 'υπο παντων δια το ονομα μου 'ο δε 'υπομεινας εις τελος 'ουτος σωθησεται. **Shall be** is the future middle indicative of *eimi*; **hated** is the present passive participle of *miseo*; **endure** is the aojist active participle of *hupomeno*; and **saved** is the future passive indicative of *sozo*.

Matthew 24:9, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." - τότε παραδωσουσιν 'υμας εις θλιψιν και αποκτενουσιν 'υμας και εσεσθε μισουμενοι 'υπο παντων των εθνων δια το ονομα μου. To **deliver up** is the future active indicative of *paradidomi*; to be **afflicted** is *thlipsis*; to **kill** is the future active indicative of *apokteino*; **shall be** is the future middle indicative of *eimi*; and **hate** is the present passive participle of *miseo*.

Mark 13:13 - "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved". - και εσεσθε μισουμενοι 'υπο παντων δια το ονομα μου 'ο δε 'υπομεινας εις τελος 'ουτος σωθησεται. **Shall be** is the future middle indicative of *eimi*; **hated** is the present passive participle of *miseo*; **endure** is the aojist active participle of *hupomeno*; and **saved** is the future passive indicative of *sozo*.

Luke 21:17, "And ye shall be hated of all men for my name's sake." - και εσεσθε μισουμενοι 'υπο παντων δια το ονομα μου. **Shall be** is the future middle indicative of *eimi*; and **hated** is the present passive participle of *miseo*.

John 15:18, "If the world hate you, ye know that it hated me before it hated you." - ει 'ο κοσμος 'υμας μισει γινωσκετε 'οτι εμε πρωτον 'υμων μεμισηκεν. **If** is a first class condition telling us something is true; **hate** is the present active indicative of *miseo*; **know** is the present active indicative of *ginosko*; and **hate** is the perfect active indicative of *miseo*.

John 15:23, "He that hateth me hateth my Father also." - 'ο εμε μισων και τον πατερα μου μισει. The first **hate** is the present active participle of *miseo*; and the second **hate** is the present active indicative of *miseo*.

John 15:24, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." - ει τα εργα μη εποιησα εν αυτοις 'α ουδεις αλλος πεποιηκεν 'αμαρτιαν ουκ ειχον νυν δε και 'εωρακασιν και μεμισηκασιν και εμε και τον πατερα μου. **Done** is the aojist active indicative of *poieo*; **did** is the aojist active indicative of *poieo*; **seen** is the perfect active indicative of *horao*; and **hate** is the perfect active indicative of *miseo*.

John 15:25, "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." - αλλ 'ινα πληρωθη 'ο λογος 'ο γεγραμμενος εν τω νομω αυτων 'οτι εμισησαν με δωρεαν. **Fulfilled** is the aojist passive subjunctive of *pleroo*; **written** is the perfect middle participle of *grapho*; and **hate** is the aojist active indicative of *miseo*.

1 John 3:13, "Marvel not, my brethren, if the world hate you." - μη θαυμαζετε αδελφοι μου ει μισει 'υμας 'ο κοσμος. **Marvel not** is the present active imperative of *thaumazo*; and **hate** is the present active indicative of *miseo*.

1. It appears that the context of Matthew 10:22, "*And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*", Mark 13:13, "*And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved*". Luke 21:17, "*And ye shall be hated of all men for my name's sake.*", and possibly Matthew 24:9, "*Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*" point to the time of the destruction of Jerusalem that was going to occur in 70 AD by the Roman army.

Luke 21:12-24 is the sister passage of Matthew 24:11-25, which describes how the Christians were going to be persecuted for the name of Christ, and how people would turn against them, even their own families, and how Jerusalem would be surrounded by an army, and how, if they are in the countryside at that time, they are to flee and not go back home.

All these verses have the same theme in that they will be **hated** by all because of the name of Christ. **Shall be** is the future middle indicative of *eimi* stating the reality of what was going to take place in the future and is found in all three verses: Matthew 10:22; Mark 13:13; and Luke 21:17.

Hated is also found in all three verses and it is found in the present passive participle of *miseo*. The present participle brings out the idea that this will be the ongoing reality for all these believers living in Israel in those days; they will be hated by all men. The same dynamic is still going on today. The passive voice tells us that these believers will be on the receiving end of all this hatred.

All men is the same in all three verses and it is *hupo panton*, which is the genitive masculine plural. The word *hupo* denotes the personal agency from which all this hatred towards Christians comes and it's the all men, or all without any distinction. In context it's referring to the Jews living in Israel because that was the context in which the Lord talked about this matter.

Matthew 10:22 and Mark 13:13 use the idea of enduring to the end, while Luke 21:18, "*But there shall not an hair of your head perish.*" alludes to that idea by saying not a hair of your head will perish. Both Matthew 10:22 and Mark 13:13 use **endure** in the aorist active participle of *hupomeno*. And they both use the word **saved** in the future passive indicative of *sozo*.

The word **endureth** is the aorist active participle of *hupomeno*. Now the action of the aorist participle occurs before the action of the man verb, which is to be saved, so what we have here is having endured the hatred and persecution by the people of the world they will be saved. To **endure** brings out the idea of utilizing the principles of the faith rest life and being empowered by the Holy Spirit as one goes through something very difficult in their life. So it speaks of perseverance.

The word **saved** is the future passive indicative of *sozo*, which can mean to be saved, as in the sense of salvation, but it really denoted the idea of being delivered from, or through a very bad situation. In our context it had the idea that Israel was going to be judged and destroyed by the legions of Rome, which occurred in 70 AD, but that by utilizing the faith rest drill, relying upon the power of God through the Holy Spirit, and by continuing to move forward in their faith and the plan of God for their lives, even if they were scared and under great pressure, they would eventually be delivered through all this and come out the other side! Which history tells us that the last group of Christians came out of the city led by their Pastor, while Rome had surrounded it. Others had left years before this.

Because Matthew 24 is the sister passage of Luke 21, we know that this is in the context of the final days of Jerusalem, so while the **all men** in the other three verses would certainly refer to the **Jews** who had hated Christians because of the name of Christ, this dynamic would not be limited to them alone, but all the Gentiles would also feel the same way as Matthew 24:9 with the phrase *hupo panton ton ethnon*, which is, by all the Gentiles.

2. John 15:18, "*If the world hate you, ye know that it hated me before it hated you.*" - ει 'ο κοσμος 'υμας μισει γινωσκετε 'οτι εμε πρωτον 'υμων μεμισηκεν. **If** is a first class condition telling us something is true; **hate** is the present active indicative of *miseo*; **know** is the present active indicative of *ginosko*; and **hate** is the perfect active indicative of *miseo*.

The word **if** here is not iffy, but a 1st class condition of if where something is true, so we have if the world hates you and it does. The first word for **hate** is found in the present active indicative of *miseo*, which denotes something presently going on and the reality of it. So what Christ is saying is that **the hatred by the world is the current reality for Christians**.

The word for the **world** is *kosmos* and grammatically speaking it is a metonymy, where the word world is put for the inhabitants of the world, or the people living in the world. Before Christ was referring to the Jews of Israel who hated them, now he is bringing out the fact that the entire world hates them!

The second word for **hate** is the perfect active indicative of *miseo*, which tells us that the world's hatred of Jesus Christ, who is the Creator of the world, was there a long time before the world started hating Christians! The perfect tense brings out the idea that this hatred of Christ by the people of the world, (because they now have the spirit of Satan in them), had come into a fixed condition a long time before this. As we note in Cain's tremendous, over the top, anger toward the Lord concerning the proper sacrifice he was to offer, which he refused to do, but instead killed his brother.

The word for **before** is *proton*, which can be translated as first, or before. But it is a comparative put as a superlative, which is saying that this is not just comparing the hatred of the world towards Christ and Christians, but that **the world hates Christ the most!** Yes it's true that the world hates believers in Jesus Christ, but that's because they hate him more than anything! And if we belong to him, then it follows that it will hate us too. **But it hates him even more!**

3. John 15:23, "*He that hateth me hateth my Father also.*" - 'ο εμε μισων και τον πατερα μου μισει. The first **hate** is the present active participle of *miseo*; and the second **hate** is the present active indicative of *miseo*.

The present active participle of *miseo*, to **hate**, refers to those who hate Jesus Christ. The action of the aorist participle, he who hates Christ, occurs at the same time as the action of the main verb, hates my Father also. Most of the people of the world have a deity, or deities, that they worship and adore. But at the same time they hate Jesus Christ!

What Christ is clarifying is that you cannot love the true God, if you hate his Son. Christ is the exact representation of the Father on High, he himself is deity incarnated. So people can say that they love God, but if they are hating his Son, then they are lying. During those days the Jews prided themselves on the idea that they loved God - but they didn't.

4. John 15:24, "*If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*" - ει τα εργα μη εποιησα εν αυτοις 'α ουδεις αλλος πεποιηκεν 'αμαρτιαν ουκ ειχον νυν δε και 'εωρακασιν και μεμισηκασιν και εμε και τον πατερα μου. **Done** is the aorist active indicative of *poieo*; **did** is the aorist active indicative of *poieo*; **seen** is the perfect active indicative of *horao*; and hate is the perfect active indicative of *miseo*.

If here is in the 1st class condition and it means if something is true and it is. He puts it in the aorist tense to wrap all the miracles he had done at one point in time. He also says that no other man did these things, so he's saying if I had not done these, and I did, and no other man had done them. There has never been anything occur on the earth that the Lord had done, which is prima facie proof that he was who he claimed to be - the Son of God.

Then he says that they **had** seen them! The perfect active indicative of *horao* meant that their "seeing" was not a mere glance at what happened, then they continued on their way, but that they were really watching what he was doing, and at the same time they were making a mental connection as to what was going on.

They saw what he was doing; they were watching him do them; they knew he was doing it by the power and authority of the Eternal God, yet they still rejected him! Just like in the Parable of the Tenants; they knew that Jesus Christ was the Son of God and the rightful heir of Israel, so their response to that was - kill him! Luke 20:14, "*But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.*"

Their hatred was a pure, focused hatred of Jesus Christ and his Father and it still is today! And this hatred carries on over to a hatred of Christians because of our relationship to Jesus Christ. What this shows is the tragedy and evil the fall of man was in the Garden, not just in acquiring a sin nature that is in rebellion to God, but having this same spirit of hatred of God that Satan has.

5. John 15:25, "*But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*" - αλλ 'ινα πληρωθη 'ο λογος 'ο γεγραμμενος εν τω νομω αυτων 'οτι εμισησαν με δωρεαν. **Fulfilled** is the aorist passive subjunctive of *pleroo*; **written** is the perfect middle participle of *grapho*; and **hate** is the aorist active indicative of *miseo*.

This was prophesied in Psalms 69:4, "*They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.*" and Psalms 109:3, "*They compassed me about also with words of hatred; and fought against me without a cause.*" Yet all this time for all those years these people portrayed themselves as being very religious, pious and good, but in their hearts they were murderers! It was prophesied in the OT, but came to pass when Jesus walked on the earth. As it was stated in John 1:11, "*He came unto his own, and his own received him not.*"

One cannot simply fathom the demonic irrationality of fallen man's hatred of its Creator, yet it does. The idea of demonic is the only way of expressing it or trying to understand this phenomenon of hating the Creator. God created the sheep, cattle and pigs, yet none of them hate him. It is only fallen man who hates Christ and his Father. Even many Jews in Israel today claim that if Christ came back they would kill him all over again, such is this hatred of Christ.

According to the Apostle Paul, the spirit of Satan is working in the people of the world. Ephesians 2:2, "*Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now **worketh** (energeō) in the children of disobedience:*" **Energeo** was thought by the ancients as being the influence and inspiration of ideas from the cosmic powers. So, if these cosmic power, the fallen angels, hate the Father and the Son, then they will certainly inspire or infuse those feelings into the people of the world.

6. 1 John 3:13, "*Marvel not, my brethren, if the world hate you.*" - μη θαυμάζετε αδελφοι μου ει μισει 'υμας 'ο κοσμος. **Marvel not** is the present active imperative of *thaumazo*; and **hate** is the present active indicative of *miseo*.

The word *thaumazo* meant to be amazed, astonished, astounded, even to be shocked. It describes a mental and emotional reaction when anything comes about as the result of something unexpected. Christians don't hate the people of the world, so that mind-set carries over into what we think is their thinking toward us! We assume that because we don't hate the world, that the world likes us, or at least is neutral toward us. But when we see the evidence of what the reality is we become amazed, shocked, or taken back.

If the world hates you and in the 1st class condition of if we end up having, *if the world hates you and it **does!*** Christ stated this many decades before and now we have the Apostle John saying the same thing in his time. And we can safely say that the same sentiment is still here today.

The word **world**, *kosmos*, doesn't refer to the geography of our planet, but to the inhabitants of the world. But we ask ourselves why? Why does the world hate Jesus Christ and those who belong to him? It doesn't hate Buddha and all the other forms of deities out there. The world may regard them as silly superstitions, but it doesn't hate them. The world doesn't hate all the people of the world who worship these various deities. It may regard them as being misguided, superstitious, or uneducated, but the world doesn't hate them.

But when it comes to Christ and Christians then it becomes a different story! The world hates Christ and it hates Christians because we belong to him. We know that when Adam sinned against God he acquired a sinful nature that was now in rebellion against and he acquired a propensity to commit certain acts that are considered wrong. But to jump up to another level of hatred toward Christ is something altogether different!

The closest thing I can find to explain it is in Ephesians 2:2, "*Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, **the spirit that now worketh (energeō) in the children of disobedience:***" As we have seen in our studies the word *energeo* was used to denote the ideas and influences that the cosmic powers, (demons, fallen angels), infused into the mind and hearts of man here on earth.

So, then, what we end up with is the exact sentiment that Satan and his angels have toward *Yahweh* and his Son, Jesus Christ, is now being infused into the minds and hearts of all the unsaved people on earth. This attitude that the world has toward the Father and the Son is what makes the world the enemy of God. God is not the world's enemy, but the world is God's enemy wishing him harm.

Pastor Mike