

If the World hates you!

by Robert Maloy

This sermon focuses on the cost of discipleship and the encouragement to endure suffering for the sake of following Jesus. It highlights the example of Jesus' suffering, from his birth in poverty to his crucifixion, emphasizing the need for believers to carry their own crosses. The message underscores the importance of abiding in God's love, keeping His commandments, and finding strength through the Holy Spirit to bear fruit and glorify the Father.

Scripture: John 15:20, John 14:15, John 14:23, John 14:27, John 15:4, John 15:10, John 15:13, Luke 14:27, Psalms 40:6

Topics: "Cost of Discipleship", "Endurance in Suffering"

Description

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Transcript

Okay, if everybody would like to stand in prayer. Dear Heavenly Father, we thank you for a new day, giving us all more opportunity to walk out our salvation in fear and trembling, to be able to carry on your will and to learn and progress and put evil ways behind us. Just ask for your blessing over this time that we would gather and may it be a spirit of worship, honesty, and that you would reveal things to us.

Pray for Harvey and Daniel, as they're all with me. Pray that you'd be able to carry out your will in their lives and that there may be a blessing to everybody that they come across and meet. Pray for Chris' brother, that his eyes may be opened and the truth may be revealed to him, that he would no longer walk in darkness and that his deeds would be... his evil deeds would be cast out on this earth and that his heart and his spirit and his mind would be lifted up.

We thank you, our Heavenly Father, above in the name of Jesus. Amen. Sometimes I have a hard time coming up with a message topic until the last minute, and so I thought it might be a good idea to give an encouragement.

So if everybody would like to go to John 15, verse 20 and 21. I don't know if anybody else's Bibles have these things marked out, but the passage itself is listed as disciples' relation to the world in my Bible.

Anyways, verse 20 says, Remember the word that I said to you, A slave 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. But all these things they will do to you for my name's sake, because they do not know the one who sent me.

He goes on in 22 and 23, says, If I had not come and spoken to them, they would not have sinned. But now they have no excuse for their sin. He who hates me hates my father also.

And then in chapter 16, the very beginning, the first four verses, that's Jesus giving us a warning, it says, These things I have spoken to you that you may be kept from stumbling. They will make you outcast from the synagogue. But an hour is coming for everyone who kills you to think that he is offering service to God.

And these things they will do because they have not known the father or me. But these things I have spoken to you that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning because I was with you.

I haven't hit with quite a lot of topics and subjects lately, just interacting with so many people out in Springfield that, like without there actually having to be any physical violence, like you can tell where people's spirits kind of lie. And you can tell who's truly humble and who just simply wants to hear the words of God. And then those that rejected and will choose to make excuses for the words that are spoken to them, they would try anything to explain away the words of Christ.

And so I remember going back in John 15, he is talking about those that would abide in him, those that would dwell in his love, and how we were supposed to express that love back to him. It says, John 14, 15 says, If you love me, you will keep my commandments. Going through the whole passage, he says, After that it says, And I will ask the Father, and he will give you another helper, that he may be with you forever.

That is the spirit of truth whom the world cannot receive because it does not behold him or know him. But you know him because he abides with you and will be in you. I will not leave you as orphans.

I will come to you. After a little while the world will behold me no more, but you will behold me. Because I live, you shall live also.

And that day you shall know I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me. And he who loves me shall be loved by my Father, and I will love him and will disclose myself to him.

Judas, not as scary it said to him, Lord, what then has happened that you are going to disclose yourself to us and not to the world? Jesus answered and said to him, If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. He who does not love me does not keep my words, and the word which you hear is not mine, but the Father's who sent me. These things I have spoken to you while abiding with you.

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I said to you. Peace I leave with you, my peace I give to you. Not as the world gives, do I give to you.

Let not your heart be troubled, nor let it be fearful. You heard that I said to you, I go away and I will come to you. If you loved me, you would have rejoiced, because I go to the Father, and the Father is greater

than I. And now I have told you, before it comes to pass, that when it comes to pass, you may believe.

I will not speak much more with you, for the ruler of the world is coming, and he has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do arise, let us go from here. Abide in me, and I in you, as the branch cannot bear fruit of itself, unless it abides in the vine.

So neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me and I in him, he bears much fruit, for apart from me you can do nothing.

If anyone does not abide in me, he is thrown away as a branch, and dries up, and they gather them, and cast them into the fire, and they are burned. If you abide in me, my words abide in you. Ask whatever you wish, and it shall be done for you.

By this is my Father glorified, that you bear much fruit, and so prove to be my disciples. Just as the Father has loved me, I have also loved you. Abide in me, abide in my love.

If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments, and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be made full. It's just so easily recognizable that there were people in Jesus' day, and in our day, that don't want to suffer, don't want to bear the weight of the cross that they're called to.

And so their minds are given over to deception, because that's what they want. They want an easygoing message. They want something that makes them feel good, allows them to believe that they're still going to inherit the kingdom, without having to make sacrifices.

They want to live their lives as they are, and not as it should be. And I was going to make kind of a list of some of the sufferings and things that Jesus had to go through, but then I was looking at the Martyr's Mirror this morning. Chris, I don't know if you've ever looked at this or not, but it's a book, a compilation of a whole bunch of people that would have suffered and died for the sake of their faith early on, well, through history.

It wouldn't be, obviously, on the Martyr's Mirror, it's not an exact duplicate of what's in the Bible, but it'll give a lot of experience as to what took place in Jesus' life. So I'm going to start with, well, Jesus. So, walked under the cross about 3,970 years after the creation of the world in the 42nd year of the reign of Augustus, the second Roman emperor when the whole world was at peace, Jesus Christ was born of the Virgin Mary in the little town of Bethlehem, being the only and eternal Son of God, the word by which all things are made.

Yea, God bless forever. But his entrance into this world, as well as his progress and end, was full of misery, distress, and affliction. Indeed, it may be said, he was born under the cross, brought up under the cross, and he walked under the cross and finally died on the cross.

Touching his birth, he was conceived of the Holy Ghost. His birth ushered him into a great poverty, for he was not born in his maternal city, Nazareth, but on the journey to Bethlehem, which was the cause that no suitable place could be prepared for his birth. Yea, even more, he could obtain no place in the inn, but had to be born in a stable.

And when he was born, he was wrapped in swaddling clothes and laid in a manger. Touching his bringing up, it was attended with much sorrow, for when he was still less than two years old, Herod persecuted him even unto death, on account of which his foster father Joseph and his mother Mary had to flee into Egypt and remain there until Herod's death. But meanwhile, they were killed in his stead, that he also might be killed all the children of two years and under in and about Bethlehem, so that the voice of lamentation was heard in all the boundaries of that region, of which Jeremiah had prophesied a voice was heard in Ramah.

Lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not. As regards his life and conversation among men, he was considered an enthusiast and vagrant, because he had no permanent place of abode, which latter was nevertheless thus bitter for him, that he complains, Foxes have holes and birds of the air have nests, but the son of man hath not where to lay his head. Meanwhile, he was reproached as being a friend of publicans and sinners, a glutton and wine-bibber, yea, that he was possessed with the devil, and this until the hour of his departure was nigh at hand, concerning the end of his life.

It was the most miserable, for it was so to speak the day when all the fountains of the great deep broke forth over him, and the floods of suffering overflowed him to swallow him up altogether. First of all, he was betrayed by his disciples Judas, who sold him for thirty pieces of silver to the high priests and Pharisees. Then he was delivered unto them, sharply examined, yea, adjourned, by the living God to say, whether he was the Christ, the Son of God, and as soon as the Lord had confessed this, they cried, He is guilty of death.

Then they spit in his face and buffeted him, others covered his face, saying, Prophecy us, thou Christ. Who is he that smote thee? This having continued till about morning, they delivered him to Pontius Pilate the judge to pronounce the sentence of death upon him and to put an end to his life. Pilate said, What accusation bring ye against this man? They answered, If he were not a malfactor, we would not have delivered him unto thee.

Pilate said, Take ye him and judge him according to your law. For he perceived that for envy they had delivered him. They answered, He perverts the nation and forbids to give tribute to Caesar, saying that he himself is a king.

In short, we have a law, and by our law he ought to die because he made himself the son of God. Thereupon Pilate took Jesus into the judgment hall, and having examined him, said that he found no cause of death in him. Therefore he sought a means to release him.

Moreover, in order to move the Jews to pity on account of his innocence, he caused him, though against his conscience, to be terribly scourged, crowned with thorns, mocked, and thus disfigured, brought before the Jews, saying, Behold the man, so that they might now be satisfied with his suffering and spare his life. But it was of no avail. They cried the more, Crucify him, crucify him.

If thou let this man go, thou art not Caesar's friend. Finally, when Pilate saw that the Jews were not to be moved, and fearing that they might accuse him before Caesar, he went and sat down at about 8 o'clock in the morning, according to our reckoning, in the judgment seat, in a place called Lithostratus, and in Hebrew, Tabetha. A paved elevation in Jerusalem, and there, though quite against his conscience, pronounced the sentence of death upon Christ.

Thereupon the soldier, again very dreadful, mocked him, laid his cross upon him, and drove him out through the gate up to Mount Calvary, where they after, having stripped him of his garments, nailed him to a cross, and raised him up between two murderers, which was not done according to our reckoning, at about, which was done according to our reckoning at about 9 o'clock in the morning. In the meantime, they gave him vinegar, gall to drink, parted his garments, and again derided him most shamefully and above measure. So the great darkness came continually for about three hours, and then the Lord cried with a loud voice, Eli, Eli, lama sabachthani? That is, my God, my God, why hast thou forsaken me? And having fulfilled all his commandments, all he commanded his soul into his father's hands, saying, Father, into thy hands I commend my spirit.

Thereupon he bowed his head and expired, having suffered excruciatingly six hours on the cross from nine o'clock in the morning till three in the afternoon. Then the earth began to quake, the rocks were rent, the graves were opened, the veil of the temple was rent in twain, and many miracles happened as a sign that he who died there was more than a common man today, that he was the son of the living God. This then was the end, not of a martyr, but of the head of all the holy martyrs, for whom they and we all must be saved.

I guess the question is, is are we all prepared to suffer like him? Might be a bit much to say today, but it gives you the encouragement. Anybody that tries to strive and push forward, they will not be lost and he will be there for them. But I would think out of the list of all the things that he probably suffered the most, that was probably the worst in my account was that everybody left him.

All the people that said, Lord, Lord, like, I will, I will follow thee, they left him and he had to suffer it alone. I think I'm just going to leave it at that and let everybody say what they feel is necessary to say. God bless.

Thank you, Brother Robert. You got to the quirk right away of persecution when you said, I'm going to talk about encouraging you people. I thought it would be, you know, don't forsake the assembly and visit the widows and orphans.

But when you get to the heart of the hearts, like Luke 14, anyone wants to be my disciple, let him hate his own life, his mother and father and then deny himself and then it says carry his cross. You know, there you go, carry the cross. And yeah, that's, that's, that's the cost of discipleship.

And it's good to be reminded of it. One of the brothers, I don't know if it's Walter or Dwayne, you know, someone said that when one of the martyrs, and you read from the 1500s, 1600s, but when they put a match to him and says, oh, this is rough, you know, and he was going to get burned the next day. He said, I don't know if I can go through it.

You know, that hurt. But then he had a night in prayer or just waiting to be brought to the fire and he just marched right in it. God can give us that strength when we feel like running away or just saying that, well, hold on.

And so God can do exceedingly more than we ask or think if we, if we poured out our heart to him. A couple of comments there. Yeah, you know, you didn't read the verses before that in John, a new command, not a command, but again, he said in John 15, that a command I give you that you love one another.

And John repeats that many times in not just the book of John, first John, but the love, you know, that you love one another. And perhaps the greatest love story, it's not original. In John 17, the love that existed before this world began between the father and the son, that love.

And we can, we can also abide in that love. And that is such a powerful motivation. Before the foundations of this world, we can abide or have the same love that God had for his son, Jesus.

And, you know, you read Psalm 40, kind of a messianic Psalm, Psalm 40, and sacrifice and something I haven't desired, but you have, I have, you have prepared a body for me. And so before the foundations of the world, it was plan B, right? In case plan A doesn't work, he was tempted by the devil. You know, plan B is that there would be an alternate.

The Lord be magnified. Thanks, Brother Rob. I found your comment at the very end interesting about the most painful suffering that Jesus had to endure being people leaving him and forsaking him.

That is a terribly discouraging thing, is to be left forsaken by those that you held fellowship with. I imagine it was no less painful for Jesus to experience that. But one thing I think, I think like when we look back in history and we see people that kind of foundered in their faith a little bit or stumbled or, you know, had this under duress or under torture, you know, they recanted, at least for a season.

It's easy to be kind of scornful, but I think often, and I can't say so in every case, but there are many cases including these 11 apostles that were present there and took off. You know, they came around and they were used to help establish the very first church. And there were others that did a lot of incredible things.

Jesus even had instructions for Peter when he would turn back again. I think that King James says, When thou art converted, which means to turn again, when you turn again to me, here's what I want you to do. Anyway, I just find that encouraging that there's hope, that somebody can be tempted to the point where their flesh fails them, and yet they can come back and they can even suffer things later on, but still be of use to the kingdom of God.

And I appreciated your encouragement, Rob. Thank you. Christ, Lord, love to Thee Here's how the prayer I make, Amen This is my earnest plea For love, for Christ, to Thee For love to Thee For love to Thee Wonder, rejoicing, Such is heaven's Bounteous glory Here, what is that? This, O my prayer, shall be For love, for Christ, to Thee For love to Thee For love to Thee Let sorrow, bitter words, Set me free We are Thy messengers We bear Thee praise When they can say, For love, for Christ, to Thee For love to Thee For love to Thee Then shall my native land Whisper Thy praise This be the parting cry My heart shall raise This still my prayer shall be For love, for Christ, to Thee For love to Thee For love to Thee And now ye lovely social men Do walk away to Canaan's land Ye who have fled from Sodom's plain Say, do you wish to turn again? And you just venture to the field Where the Lord would lay down His sword and shield And shall the world with glad heart Compel you now to crown your arms Men, young and old, You're loitered up for sin As all the children have come Who with God's grace Can make your stand Where working soldiers Dismiss their chains When he throws under The raging floor And gazes in The stars no more And now your sight On the captain's face May turn your orbits With your face Do you wear a pleasure-siren song Of lasting care not to be long? And then on quiet Jordan's way For cheers of dark and silent praise Oh, let your God's delight dissolve Where glad times shall be no more Explore by faith the heavenly fields And pluck the fruit that came and is The Son of God goes forth to war A kingly crown to gain His blood revanders streams afar Who follows in his train Who best can bring his crown of gold Triumphant over pain To Haitian lands his cross he knows He follows in his train A martyr birthed to keep the one Who

fears beyond the grave Who saw his master in the sky And called on him to stay Like him when pardoned
on his tongue In midst of mortal pain We pray for them and in the world Who follows in his train Glorious
then the chosen few Of whom the Spirit came Well, valiant saints their oaths they did And marked the
cross in place They met the tyrant's trench Till the lion's glory came They bowed their necks again to feel
Who follows in their train Our noble army men and boys The patron and the famed Around the Savior's
throne rejoiced In robes of light arrayed They climbed the steep ascent of heaven Through peril, toil, and
day O God, to us may grace be due To follow in their train

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