

John 15:19

Authorized King James Version (KJV)

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Analysis

If ye were of the world, the world would love his own (εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἴδιον ἐφίλει/ei ek tou kosmou ēte, ho kosmos an to idion ephilei)—Jesus uses a contrary-to-fact condition, assuming the opposite is true: disciples are NOT of the world. The phrase **of the world** (ἐκ τοῦ κόσμου) indicates origin and essential nature, not mere physical location. Kosmos here represents humanity organized in rebellion against God (1 John 2:15-17).

The verb "would love" (ephilei) uses phileō, affectionate friendship love, not agapaō. The world embraces its own with natural affection—those who share its values, pursue its goals, speak its language. But **because ye are not of the world** (ὅτι ἐκ τοῦ κόσμου οὐκ ἐστέ/hoti ek tou kosmou ouk este) establishes the opposite: believers possess different origin, nature, and citizenship.

But I have chosen you out of the world (ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου/all' egō exelexamēn hymas ek tou kosmou)—exelexamēn is aorist middle, emphasizing both completed action and personal agency: "I myself chose." The prefix ex means "out from"—believers are extracted from the world system. This is sovereign election unto salvation and separation.

Therefore the world hateth you (διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος/dia touto misei hymas ho kosmos)—the logical conclusion (dia touto/therefore) follows inevitably. Present tense misei (hates) indicates ongoing hostility, not occasional opposition.

Being chosen out of the world creates permanent antagonism, as light exposes darkness (John 3:19-20).

Historical Context

Jesus spoke these words in the Upper Room on the night before His crucifixion, preparing disciples for persecution after His departure. Within hours, the world's hatred would manifest brutally: Jesus betrayed, arrested, beaten, crucified. Within decades, disciples would face systematic persecution—stoning (Stephen), execution (James), exile (John), and martyrdom (tradition records most apostles died violent deaths).

First-century disciples confronted world-hatred from multiple sources: Jewish religious authorities excommunicated believers from synagogues (John 9:22, 12:42), Rome persecuted Christians as atheists and enemies of the state (refusing emperor worship), and pagan society ostracized them as antisocial (rejecting immoral entertainment, idolatrous commerce, and corrupt business practices).

The concept of being "chosen out" echoes God's election of Israel from among the nations (Deuteronomy 7:6-8), but now applied to the church—both Jew and Gentile united in Christ. Just as Israel's separation provoked hostility, so the church's different nature generates antagonism.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. In what specific ways does being "not of the world" create conflict with contemporary culture and values?
2. How does understanding that Christ chose you "out of the world" reshape your expectations regarding acceptance and rejection?

3. What is the difference between appropriate Christian distinctiveness and unnecessarily offensive behavior that provokes hostility?

Interlinear Text

εἰ	ἐκ	τοῦ	κόσμος	ἢτε	ό	κόσμος	ἄν	τὸ	ἴδιον
If	of	G3588	the world	ye were	G3588	the world	would	G3588	his own
G1487	G1537		G2889	G2258		G2889	G302		G2398
ἐφίλει·	ὅτι	δὲ	ἐκ	τοῦ	κόσμος	οὐκ	ἐστέ	ἀλλ'	ἐγὼ
love	because	but	of	G3588	the world	not	ye are	but	I
G5368	G3754	G1161	G1537		G2889	G3756	G2075	G235	G1473
ἐξελεξάμην	ὑμᾶς	ἐκ	τοῦ	κόσμος	διὰ	τοῦτο	μισεῖ		
have chosen	you	of	G3588	the world	G1223	therefore	hateth		
G1586	G5209	G1537		G2889		G5124			G3404
ὑμᾶς	ό	κόσμος							
you	G3588	the world							
G5209		G2889							

Additional Cross-References

John 15:16 (Parallel theme): Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

1 John 3:12 (Parallel theme): Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Luke 6:32 (Love): For if ye love them which love you, what thank have ye? for sinners also love those that love them.

1 Peter 4:3 (Parallel theme): For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

