

STUDY NUMBER TWO
CHAPTER 2 "LOVE HURT"

John 13:18-35

TEXT:

v.18 I am not speaking concerning all of you. I am knowing the ones I selected; but in order that the Scripture may be fulfilled; He who is eating my bread lifted up his heel against me.

v.19 From now on I am telling you before it is coming to pass in order that you might be believing whenever it comes to pass, that I am He.

v.20 Truly, truly I am saying to you, the one who is receiving whomever I shall send is receiving me, and the one who is receiving me is receiving Him who sent me."

v.21 Having said these things, Jesus was troubled in spirit and testified and said: "Truly, truly I am saying to you that one of you will betray me."

v.22 The disciples began looking at one another, being at a loss concerning whom He was speaking.

v.23 There was one of His disciples reclining on the chest of Jesus, whom Jesus loved.

v.24 Therefore Simon Peter is nodding to this one and is saying to him: "Tell us who it is concerning whom He is speaking.

v.25 That one having leaned thus on the chest of Jesus is saying to Him: "Lord! who is it?"

v.26 Jesus, therefore, is answering: "That is the one for whom I shall dip the morsel, and give it to him." Then, having dipped the morsel, He is taking it and is giving it to Judas, the son of Simon Iscariot.

v.27 And after the morsel, then Satan entered into him. Jesus, therefore, is saying to him, "What you are doing, do quickly."

v.28 Now, no one of those reclining at the table knew for what purpose He had said this to him.

v.29 For some were thinking, because Judas had the money-box, that Jesus was saying to him: "Buy the things we are having need of for the feast, or that he should give something to the poor.

v.30 And so after receiving the morsel he went out immediately; and it was night.

v.31 When, therefore, he had gone out, Jesus is saying: "Now is the Son of man glorified, and God is glorified in Him.

v.32 Since God is glorified in Him, God also will glorify Him in Himself and will glorify Him immediately.

verse 26 should read: Jesus, therefore, is answering: "That is the one for whom I shall dip the morsel, and give it to him." Then, having dipped the morsel, He is taking it and is giving it to Judas, the son of Simon Iscariot.

(I corrected it in your manuscript)
(It is correct on the study guide.)

v.33 Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews, Where I am going, you are not able to come, now I am saying to you also.

v.34 A new commandment I am giving to you, that you should be continually loving one another, even as I loved you, that you also be loving one another.

v.35 In this way all will know that you are my disciples, if you are having love for one another.

Emphasis of Upper Room is Not on Doctrine But on love.. -

INTRODUCTION:

I think sometimes we are spending most of the time picking splinters out of our brother's eyes when we ought to be washing his feet. We are working on the wrong end of the anatomy.

Did You let Him Wash Your Feet today?

*"Love Story"
13:1 God loves
① Eternally
② unconditionally*

In the love story that we are looking at in John 13-17 we have seen LOVE SERVING, as the Lord Jesus stooped to wash the feet of His disciples.

His was Servant leadership.

*As the "head" He washed Their Feet!!
Husband the head of the wife...*

We are now going to consider together LOVE BETRAYED

His love has NO limit, His Grace has NO measure, His power has NO boundary Known unto Man...

LOVE GRIEVED
LOVE HURT

Why does everyone Cry when You say "Good-bye" in A love song...

We have seen LOVE SERVING.
Now we're going to see LOVE SEVERING.

Hosea 12:9 "Whoever is wise, let him understand these things. Whoever is discerning, let him know them. For the ways of the Lord are right. And the righteous will walk in them. The transgressors will stumble in them."

Hosea 12:6 "Therefore, return to your God. Observe kindness and justice, and wait for your God continually."

Hosea 7:10 "Though the pride of Israel testifies against Him, yet they have neither returned to the Lord their God, nor have they sought Him for all this."

Hosea 6:6 "For I delight in loyalty, rather than sacrifice, and in the knowledge of God, rather than burnt offerings."

Love Hurt...

(3)

Beth Jameson in her book Hold Me Tight talks about the hurt she feels when she knows her daughter has leukemia. "The front door closes behind us and we are met with self-pity, loneliness, helplessness and despondency. All these are enemies that are part of the battle we will learn to fight as part of each day's routine. Shock sets in. There is no pill, no drug, nothing to relieve our wounded spirits."

"We're not laughing anymore. I feel like the rubber scrap of a popped balloon as I glance at the people sitting around us. O dear God! we've got to be in the wrong place. My, God, my God, I don't understand either. You've hurled a storm at us and we're struggling against the wind. It's hard to keep looking up when the magnet of despair is pulling us into a sea of despondency. My feet are wet and I don't like it. The billowing waves of problems and fears are drawing my eyes away from you, my source of power. And it can happen just as it did to Simon Peter. When a spirit is scalded, fear rises once more, scraping my insides raw with icy fingers of doubt. The kite is faltering, flying crazily, its tail of hope flopping uncertainly. Dear God! Help us to hang on. Peace of mind is so transitory."

"O God, I don't need talk. I need prayers that walk. O my God, here, here's the ball of string. Here's our battered kite of hope. Forgive me, but I just do not understand life. Days are just so many hours of complexity, ambivalence, confusion and uncertainty. Nights are just so many hours of restless sleep, staring at the ceiling, listening to the beat of an aching heart. I'm tired, God, so tired I'm floating free. Nothing makes sense anymore."

"O my God, how dark is this hospital room. Are you ever coming back with the light of understanding? Or must we continue to trust in the dim light of acceptance. Though my soul is in anguish, use this time of darkness to strengthen my faith. Teach me the meaning of blind trust. Achieve life's purpose, for your eye is on the whole of this conflict. As the weaver on life's loom, you are working from above and can see it all. You know what the finished product will be. But I'm on the bottom, looking up. Nothing looks right. It's tangled threads, mismatched patterns, colors going berserk, in all pointless directions on the shuttle of time. It will only be when the weaving stops and the tapestry of my life is turned that I will see the real worth and purpose of it all."

"I'm below sea level, God. Lead me through this dense thicket of questioning, for I'm blinded with grief. But I know, I know, you are on the other side."

It is so good to know that in the midst of all of the hurt that Jesus is still in control.

For the disciples this is a very confusing time. Their leader has just proceeded to wash their feet. And now He is going to make a very sad announcement--that someone in their midst is going to betray Him.

while He has been washing their feet, He has been carrying this hurt in His heart. Really For All three Years !!

v.18 I am not speaking concerning all of you. I am knowing the ones I selected; but in order that the Scripture may be fulfilled; He who is eating my bread lifted up his heel against me.

Jesus turns now to speak of something that really hurts. He wants the disciples to know that He is not speaking concerning all of them. The reason that He can say that with such authority is "I am knowing the ones I selected."

watched him go through All the motions !! Surface Activity .

Hebrews 4:13 "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

2 Chronicles 16:9 "For the eyes of the Lord move to and fro throughout the earth, that he may strongly support those whose heart is completely his."

"BUT IN ORDER THAT THE SCRIPTURE MAY BE FULFILLED; HE WHO IS EATING MY BREAD LIFTED UP HIS HEEL AGAINST ME."

By contrast, even though He is not speaking concerning all of them, and He knows the ones He selected, with a purpose in view, so that the Scripture may be fulfilled, He then quotes, "He who is eating my bread lifted up his heel against me."

He is now preparing to make a revelation of what Judas is about to do.

Stedman points out, "He had just quoted from the 41st Psalm, the verse in which David had said, 'He who ate my bread has lifted his heel against me.' In the mind of Jesus this was what Judas was about to do. The phrase 'he has lifted his heel against me' was a word picture of a companion who, without warning, for no reason, suddenly turns around, lifts his heel and kicks one in the face. You can imagine what a stunning shock that would be. Thus, Jesus was greatly troubled as He anticipated this action of Judas. He felt it with full force, as an act of callous betrayal by one whom He had loved and trusted."

washing their Feet + Getting Kicked in the teeth...

In the rejection of the washing of the feet one could lift the heel and kick the person in the face who was bowed to carry out that ministry in love.

Barclay points out, "The sheer cruelty of the disloyalty of Judas is vividly pictured. And it is pictured in a way which would be specially poignant to an Eastern mind. To picture it Jesus used a quotation from Psalm 41:9. In full the quotation runs, 'Yea, my own familiar friend, in whom I trust, which did eat of my bread, has lifted up his heel against me.' In the East to eat bread with a person was a sign of friendship and an act of loyalty. 2 Samuel 9:7,13 tells how David granted it to Mephibosheth to eat bread at his table, when he might well have eliminated him as a descendant of Saul. 1 Kings 18:19 tells how the prophets of Baal ate bread at the table of Jezebel. For one who had eaten bread at someone's table, to turn against the person to whom by that very act he had pledged his friendship, was a bitter thing."

Today we use the counterpart of this when we talk about GETTING KICKED IN THE TEETH.

Shortly he will take the bread of Friendship & honor in ~~the~~ his hand + lift his heel to kick Him in the teeth

Harrison in his book Meditations on the Gospel of John says, "Did Jesus know of Judas' grasping character? If so, why did He not prevent an arrangement which would only subject to the man to temptation at a point of weakness? It need only be replied that there is justice in providing circumstances which reveal what a man is rather than permit him to pass for what he is not. It is the common pattern of divine providence."

The Kick in the Teeth is a Kiss on the Cheek.

Tasker points out, "Jesus, therefore, decides to break the unwelcome news that the traitor is at that moment eating bread with them. Two purposes are served by this disclosure:

1. Judas is given the opportunity of withdrawing from the fellowship of the children of light and entering the realm of darkness to which he belongs.

2. Secondly, the further evidence of Jesus' foreknowledge, which would be available when His prophetic words about the traitor had been proved true, will strengthen the faith of the rest of the apostles that Jesus is the Christ in whom David's prophecy in Psalm 41 is fulfilled."

To eat a person's bread was a sign of loyalty.

"Lifted up his heel against me" implies that Judas is behaving like a treacherous HORSE, kicking out violently at its master.

At our house, thanks to our oldest son Bob, we have a cat that we call "BRAT-CAT." You can hold the cat in your arms and be scratching its ears and petting it and it can be just reveling in it, and all of a sudden, the cat will bite the petting hand and sink its claws into you and leap from your arms; for no reason whatsoever.

Gazing At my bleeding Member I have three questions: Why, What & How

Psalm 41:9 "Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me."

Just Flip its tail so cool!!
① Why does he do that?
② What can I do to make him kind?
③ How can I get rid of him?

v.19 From now on I am telling you before it is coming to pass in order that you might be believing whenever it comes to pass, that I am He.

Jesus is saying, I am going to give you a prophecy, with the purpose in mind that you might be believing upon me whenever it comes to pass that I am He--that is, God's Son come into the world.

v.20 Truly, truly I am saying to you, the one who is receiving whomever I shall send is receiving me, and the one who is receiving me is receiving Him who sent me."

Here Jesus again makes an **authoritative statement** like He did **back in verse 16.** Just like one is receiving whomever the Lord should send, so the one who is receiving Christ is also receiving the Father who had sent Him into the world.

Judas had every opportunity to do this but he refused.

John 1:12 "But as many as received him, to them gave he power to become the sons of God."

v.21 Having said these things, Jesus was troubled in spirit and testified and said: "Truly, truly I am saying to you that one of you will betray me."

After Jesus had said these things in the previous verses, **He is troubled in spirit, even as He was over the death of Lazarus.** "And He testified and said (with authority), 'Truly, truly I am saying to you that one of you will betray me.'"

Back in **verse 11** we read, "For he knew the one who was betraying him."

Earlier in the passage in **verse 2** we read, "And supper being in progress, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him."

John 11:33 "When Jesus, therefore, saw her weeping and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled."

Mary wept - Jesus did too! tears could be coming to his eyes right now! *wept over Jerusalem O! Judas! Judas! How*

There are **two things** that it would be good for us to recognize as we study these following verses:

off. would I have gathered you...

1. The first is to realize that Jesus is in complete control of all the situations that face us.

2. Secondly, it would be good for us to contemplate the hard-heartedness of Judas and that our hearts as well would not grow hard but be sensitive toward the Lord. *Lost his capacity to love because of selfishness!!
Conscience Seared ... Lost All Feeling...*

Throughout this section it is evident that Jesus is in complete control of the situation. Christians can find comfort in the fact that since Jesus knew what was taking place then and yet had control over it; He likewise, knowing our situation, now has complete control over it as well. Nothing in the believer's life escapes His knowledge, and thus His love is proven toward them as they allow Him to guide their lives by His Holy Spirit.

This shows that as Jesus controls the events in believers' lives, He feels with them the situations they face and the events that must take place in their lives.

God has to sometimes humiliate & crush us before we respond!!

Beth Jameson in Hold Me Tight talks about being willing to let God have control of the situation, knowing that He is capable of handling it. "God, I am just now getting to know you, aren't I? All these years I only thought I knew you. It was more an acquaintanceship than a friendship. An acquaintance one is aware of.

A friend one knows.

An ideal one strives and works for.

A Father one trusts and lives for.

A Saviour one loves in total individual commitment.

Dear God, my Friend, Father, Saviour, how complex are your ways as I ponder my own existence in the enormity of your universe. I do feel your presence in this faith-snatching situation, God. I feel your quiet prodding of trust me, trust me, despair is presumptuous. But it is so hard to let go and let God, when I've been used to leading instead of following."

I am sure these words of betrayal to the men gathered around the table was a real blow. Beth Jameson describes it when she says, "Once more, I step out of the procession of life. Fear strikes me with the severity of instant panic. Words again trigger a volcanic emotional eruption

Eph. 4:18-19

- ① Judas
- ② Aichin
- ③ Ananias & Saph.

as I lower my head to absorb their crushing impact. The sound of compassionate voices fades into thunderous explosions of terror. I am only aware of my world turning black and pelting my body with dust, choking fragments of hope. Time dissolves into a meaningless void as I grasp the edge of the long conference table and sit."

Stedman points out, "Yet never once, in all the times that Judas was with Jesus, is there any record that he ever relented and allowed Jesus to love him. He never opened up; never admitted what he was thinking. He never responded to Jesus' love in the least degree, but instead kept up a false front, a phony facade. Now, at last, despite the efforts of Jesus to reach him, he lifted up his heel against Him and kicked Him right in the face. So we come to the last step of this tragic sequence, showing the increasing grip of evil on Judas."

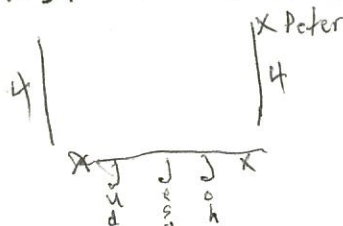
This is what we might call **JUDAS' GETHSEMANE**. This is his last chance to turn back. Jesus left the Upper Room and went to the Garden of Gethsemane. And this is His last chance to turn back before the cross. You remember that He prays, "My Father, if it be possible, let this cup pass from Me." But He adds, as always, "Nevertheless, not as I will but as Thou will." Though He sweats great drops of blood in the agony of that moment, we read that at the end of it, an angel comes and strengthens Him. His resolve is unbroken. Similarly, the Upper Room is the moment when Judas is at the point of no return. It is his last chance to turn back but he doesn't take it. When he makes his decision, Satan comes and strengthens him, so that he cannot turn back.

Van Doren points out, "Strong emphasis is placed upon the phrase '**ONE OF YOU.**' You my disciples, whom I have called and sent, who have testified your allegiance to me, and who have bound yourselves to maintain my cause at all risks. As the time drew near, he marks more minutely the circumstances of his betrayal."

v.22 The disciples began looking at one another, being at a loss concerning whom He was speaking.

Describe Table & Seating Arrangement.!!

Lean on left elbow



It is interesting that none of them even had the foggiest notion that Judas Iscariot was the betrayer. The disciples do two things:

1. They begin looking at one another
2. They are at a loss concerning whom He was speaking.

No one said is it Judas
1 Southerner + 11 Yankees

Guilty over
All the Kingdom
Talk
Foot Washing
Coo Attempt

Psalm 139:23,24 "Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way."

Ps. 26:2,3

"AND SEE IF THERE BE ANY HURTFUL WAY IN ME." This is what each of the Twelve had to face as the announcement of betrayal has been made.

v.23 There was one of His disciples reclining on the chest of Jesus, whom Jesus loved.

v.24 Therefore Simon Peter is nodding to this one and is saying to him: "Tell us who it is concerning whom He is speaking."

John is referring to himself in v.23 and Simon Peter nods to John and asks him to find out who it is concerning whom He is speaking.

v.25 That one having leaned thus on the chest of Jesus is saying to Him: "Lord! who is it?"

John leans back and asks the question as a result of Peter's beckoning, "Who is it?" "Lord, Peter wants to know + so do I !!"

v.26 Jesus, therefore, is answering: "That is the one for whom I shall dip the morsel, and give it to him." Then, having dipped the morsel, He is taking it and is giving it to Judas, the son of Simon Iscariot.

William Barclay points out, "It is the place of Judas that is of special interest. It is quite clear that Judas was in a position in which Jesus could speak to him privately without the others overhearing. There is a kind of private conversation here going on between Jesus and Judas. Now if that be so, there is only one place in which Judas could be sitting. He must have been sitting on Jesus' left. So that just as John's head was in Jesus' breast, Jesus' head was in Judas' breast. And the revealing thing about that is that the place on the left of the host was the place of highest honor, kept for the most intimate friend. When the meal began, Jesus must have said to Judas, 'Judas, come and sit beside me tonight. I want specially to talk to you.' The very inviting of Judas to that seat was an appeal."

Johnston points out, "The apostle, the one whom Jesus loved, was on Jesus' right side. Peter was across from John, thus it was easy to gain John's attention to find out who it was of whom Jesus spoke that would betray Him. Seemingly, none heard Jesus' answer to Judas' question in Matt. 26:25. Perhaps Judas whispered his question so that none could hear. In order to do such, Judas would have been sitting or reclining next to Jesus on His left. This would also explain how Christ first handed Judas the sop. Concerning this, Edersheim writes, 'We know from the gospel narrative that John occupied the place on His right at the end of the divans, as we may call it, at the head of the table. But the chief place, next to the Master, would be that to His left, or above Him. In the strife of the disciples which should be accounted the greatest, this had been claimed and we believe it to have been actually occupied by Judas.'

Our Lord's unconditional love for His betrayer was so obvious and penetrating that it repelled the darkness in Judas' heart and drove him out into total darkness. In discussing the giving of the sop to Judas, first, Wight says, 'It is with them (those of the Orient) a mark of special respect for the master of the feast to hand a guest portions of what is before him, or to insist on putting morsels or sops in his mouth with his own hand.' Wight next interprets the meaning of what Christ did. 'The meaning of what Christ did then was most certainly to extend love and friendship to the very one who was going to betray Him. He was treating Judas as the guest of honor.' For B. F. Westcott adds, 'it is an Eastern

Like the
Bride honoring
the Groom
with the
First bite
of the wedding
cake !! Act of
unselfish love !!

custom at present for the host to give a small ball of meat to the guest who he wishes to honor.' Jesus was giving His true disciples a living example of unconditional love in action. He was teaching them that LOVE LOVES THE UNLOVELY, even one's worst enemies. Such a love will attract an enemy to Christ or repel him. Since it is a holy God who produces this unworldly love, the love that Christ demonstrated is unconditional and the true disciple of Christ should also be characterized by such love.

Van Doren points out, "Such an act of tenderness might have won Judas back to repentance, yet it hardened. Yet he hardened himself. How terrible is the case of those on whom the last efforts of love have been tried in vain. How many opportunities had Judas to return to faith and goodness. But the power of evil was gaining upon him. The dark stain of covetousness was deepening and spreading over his soul. The Lord had just finished washing his feet, as well as giving him this piece of bread, as indications of His love and acceptance of Judas, in providing him with these fleeting opportunities to respond to His love." ³ MAKING Him guest of honor ON His LEFT.. -

Godet points out, "Here also is a work of Jesus' love toward His own. As long as Judas was present, his heart was under restraint and could not give vent to all the feelings of which He was full. In the course of the paschal meal the father of the family offered to the guest pieces of bread or meat, which he dipped in a broth composed of fruits boiled in wine. These fruits represented the blessings of the promised land. And even outside of this special meal it is customary in the East, it seems, for the host to offer the guest whom he wishes to honor, a piece of meat. Jesus, connecting himself with this custom, answers John in this form, which was naturally intelligible only to him. As a sign of communion, it was a last appeal to the conscience of Judas, If, in receiving it, his heart had broken, he could still have obtained pardon. This moment was, therefore, decisive; and it is this that John makes manifest."

Boice points out, "As I reconstruct the seating arrangement in the Upper Room, it seems to me that John must have been on Jesus' right side and that Judas must have been on Jesus' left. They did not sit around a table the way

we do today, the way Leonardo da Vinci showed it in that great painting of the Last Supper that hangs in Milan, Italy. They reclined, usually on their left side, so that their right arm would be free to feed themselves. This meant that each man would have his head against the chest of the man to his left. John on the right side of Christ simply leaned back to ask his question. Jesus reached around to His left to give the sop to Judas. So Judas was on one side of Jesus. John was on the other. Both were near Jesus but John was close to His heart."

We miss the importance of the event unless we recognize that Jesus was honoring Judas until the end. The seat at the Lord's left was the place of honor, and this was where Judas was. As the disciples went into the Upper Room, we know that they were disputing about who should have the highest place. In those circumstances the Lord must have said, "Judas, I would like you to sit next to me this evening. I would like you to be here where you and I can converse." We are not told what the Lord said to Judas, but I cannot imagine that they went through the entire meal without the Lord speaking graciously to Him, showing His love in every situation and every inflection of His voice. Furthermore, the giving of the sop was an honor, and to receive it was to make a pledge of loyalty. So at this point in the meal, in spite of the fact that Jesus had both loved and honored him, Judas hardened his heart and received the sop, saying in effect, "Thank you, Master, I'm yours." He lied. He played a role.

It was Bernard of Clairvaux who said, "The love of Jesus, what it is--None but His loved ones know." His love has no limit,

v.27 And after the morsel, then Satan entered into him. Jesus, therefore, is saying to him, "What you are doing, do quickly."

We read back in 13:2 "And supper being in progress, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him," and now comes time for the ultimate decision to be made; and so John records, "After the morsel, then Satan entered into him. Jesus, therefore, is saying to him, "What you are doing, do quickly."

*Jesus is aware
of Satan's
Presence !!*

Judas, you have charted your course. You've determined your destiny. You have spurned my love. You have turned your back. You have resisted my pleas. Now, what you are doing, do quickly.

John later realizes the magnitude of the situation when he says that, "Satan entered Judas." He is using the name of Satan for the first and only time in this gospel. By doing so, John shows that he knew the source of Judas' motivation and the controller of Judas. An interesting contrast is here: Jesus is in complete control of the situation, knows what is taking place. On the other hand, Satan is in control of Judas and is driving him to betray Christ. And yet, Jesus knows that already. Satan has not fooled Him.

This is the critical moment. The sop has been offered. This is a final appeal to Judas, which he now refuses. Satan has so taken control over Judas that his heart is hardened, even at Christ's last appeal. This serves as a lesson to believers today. They should determine not to be disobedient to the Lord by hardening their hearts to His appeals.

C. S. Lovett points out, "The devil has no power to take over anyone without his permission. God has made the human will sovereign. Judas had resigned his will entirely to the will of Satan." In that moment, receiving the sop, his hardened heart became filled with the spirit of Satan, to become his slave. The reverse occurs when a man submits to the Holy Spirit, to become the bondsman of Christ. So, filled with the unholy spirit, Judas became the complete tool of the devil. We must not suppose he suddenly behaved as a demoniac, for not all filled with Satan's spirit so behave. He is also an angel of life. Know how His disciples felt His behavior was perfectly normal. Jesus must get rid of him. Not only would he separate himself from the pain of his presence, but the sooner Judas is gone, the quicker He can open His heart to the confidential circle about Him."

o.

Guy King in his book Brought In points out, "Napoleon used to say that you should never underrate the strength of your enemy. And never was that piece of advice more called for than in our dealings with the enemy of souls,

God Gave
Them over...
Hardened
Heart...

That was
your last
shot Judas!!

The will
is weakened
with the
intensifying
of desire!!

'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places' (Ephesians 6:12), all the host of evil forces arrayed against us and we against them, as they are under the command and control of their great general marshall, Satan himself. We think of him in his open warfare, 'your adversary the devil as a roaring lion, walks about seeking whom he may devour' (I Peter 5:8).

We hear his ugly utterance in the foul-mouthed people that perhaps we meet in life or in the tongue of blasphemy that is not silent in these days, or in the all too frequent blatherings of unbelievers. We see his powerful paw laying its deadly clutch upon the Lord's day, the Lord's book, the Lord's house, the Lord's name, the Lord's law, the Lord's work and the Lord's people. We detect his unwelcome presence in the place where we work, in the street where we walk, in the home where we live, even in the church where we worship. Everywhere he is at his warfare; not always in person, for in not having the omnipresence that belongs alone to deity, he can be in only one place at a time, but in the movements of his troops."

Macaulay points out, "After the sop--Satan." Strange association--that sop was more than a sign of identification to John. It was a mark of special honor and favor to him who received it. To Judas it was a last and powerful call back from the way of destruction which he was following, and the last tender invitation to a life of blessed, loving communion with the Lord. Surely there must have been a convulsion of emotion in the heart of Judas at that moment; til Satan, afraid that he was about to lose the instrument which he had so kindly prepared for this very hour, entered into him a tidal wave of evil, destroyed the last vestige of finer feeling in the already so hardened son of perdition."

Ironside points out, "Judas had the impudence to reach out and take it from the One whose arrest he had already been bargaining. And we read, 'After the sop, Satan entered into him.' In a new way now, Judas, by this further act, had put himself absolutely under the domination of the devil. Now it is all over with Judas and there is no more possibility of repentance. Jesus recognized that he had crossed the deadline so the Lord Jesus turned to him and said solemnly, 'What thou doest, do quickly.' As much as to say, Judas, you have sold yourself to the

Lu 22:31,32

devil . You have despised every opportunity of mercy. You've trampled on my love and grace. You have hardened your heart against the goodness of God. Now, Judas, make an end of it. 'What thou doest, do quickly.'

Van Doren points out, "At first the evil course was put into his heart by way of suggestion. Now it overcomes and possesses his entire nature. Satan first casts the evil thought into the soul to make way for his own indwelling. The operations and effects of goodness are imitated in the powers of evil. As the spirit of God may enter into a man and possess him, so in like manner may Satan."

Dr.'s office: dread the shot; the taking of the blood - Hurry up!!

"What you are doing, do quickly" is a statement of love that is really hurt. If you are determined on going this direction, and if you are going to spurn all of my pleas of love and restraint, and you are set definitely on this direction, then go do it, and do it quickly.

it hurts!!
Get on with it! Get it over with!

Hurry! it Hurts
Jesus really does understand when Friends Fail us!!

You want A divorce
Get it Quick. There is Pain in delay!!

v.28 Now no one of those reclining at the table knew for what purpose He had said this to him.

Because Judas was so close to the head of Christ upon his left, no one at the table really knew what the purpose was in the statement, "What you are doing, do quickly."

v.29 For some were thinking, because Judas had the money-box, that Jesus was saying to him: "Buy the things we are having need of for the feast, or that he should give something to the poor"

The reason given in v. 29 for no one knowing the purpose behind Jesus' statement, "What you are doing, do quickly," was because they thought one of two things:

1. Either he was going to be going out to buy some things that were needful for the feast. Or
2. that he should go on some mission of mercy with some of the funds to give something to the poor.

Family has need At Passover time.

Judas Go to The 7-11

v.30 And so after receiving the morsel, he went out immediately; and it was night.

There are two things that really stand out in this 30th verse:

1. "He went out"
2. "it was night"

I John 2:19 "They went out from us but they were not really of us; for if they had been of us, they would have remained with us. But they went out in order that it might be shown that they all are not of us."

There is a real lesson for believers here. Christ could have revealed to the disciples the entire plan of the betrayal and what would take place. If He had done so, then the disciples would not have let Judas out of the room. They would have kept him from his act of betrayal. If they would have known what was taking place, they would have also taken Christ away so that He could not have been seized by the authorities. If either one of these actions had been carried out by the disciples, they would have forestalled the eternal plan which called for Jesus to die on a cross for the sins of the world. The disciples would have been doing what they thought best but not what was ultimately good for them. Jesus knows all that will happen to His own. If He were to reveal to them everything that will take place in their lives, then they could get terribly depressed and want to change the course of events in hopes of making things easier. Sharp contrast to the desires of Christians in that area. Jesus knows the future and therefore controls it and makes sure that they learn those lessons they need in order to grow in Him.

I John 1:5-7 "And this is the message we have heard from him and announced to you: that God is light and in him there is no darkness at all. If we say that we have fellowship with him, and yet walk in the darkness, we lie and do not practice the truth. But if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."

William Barclay says, "So Judas went out and it was night. John has a way of using words in the most pregnant way. It was night, for the day was late. But there was another night there. It is always night when a man goes out from Christ to follow his own purposes. It is always night when a man listens to the call of evil rather than the summons of good. It is always night when hate puts out the light of love. It is always night when a man turns his back on Jesus Christ."

Macaulay says, "He then, having received the sop, went immediately out; and it was night.' It is always night when people turn their backs on God. It is always night when they trample the goodness of Jesus beneath their feet. And if you are doing that today, the sun may be bright outside but it is night inside your heart until Jesus, the light of the world comes in. For Judas there was never again to be light. He went out and it was night, in his poor dark soul and for him the beginning of the blackness of darkness which goes on forever."

Judas was on his way to the place called OUTER DARKNESS.

Barber in his book Vital Encounter says, "Some years ago a Christian anthropologist remarked, 'There is something of Judas in all of us.' It should be pointed out, however, that Judas was not all bad. He had unique gifts but his selfish propensities led to his estrangement from Christ, and finally brought about his ruin. He became a thief because he did not feel that he was receiving sufficient in return for his ministry. He did not feel that his service was being adequately compensated or that his dreams were being realized. He took this dealing to make up for his lack. Money is often the unfailing test of character. When people become disillusioned with life or their place in society, they are frequently tempted to take what does not belong to them, to make up for this feeling of deprivation. This temptation can only successfully^{be} counteracted by a strong commitment to the principles of honesty and integrity. The love of money and the desire for possessions is so subtle, and the boundary between commendable prudence and sinful acquisition is so thin that many people become involved in marginal cases of dishonesty before they realize what has happened."

BENEDICT ARNOLD served this country gloriously as a revolutionary patriot but the dangers he faced, the personal loss he suffered, and the victories he won are all forgotten by succeeding generations of Americans. He betrayed his country in a time of crisis and we cannot think of his name without recalling his crime. Brigadier General Arnold turned traitor one day when George Washington was compelled to discipline him for violating certain military regulations. The discipline was mild in relation to his breach of conduct but Arnold went off nursing his wounded pride and plotting to get even. He wanted Washington humiliated as he had felt he had been, and by the time he realized what he had done, it was too late. How like Judas, a man of great potential, running aground on the rocky road of his own passions. But how like us. We too face the same danger. Some small incident can cause us to begin to deviate from the path of thorough honesty, discreet moral conduct and complete submission to the will of God. And let us remember that the hot tears of remorse, the sighs over what might have been, and the anguish of shame are of no avail when we discover that we have sacrificed the best of life on the altar of our passions. The only antidote to prevent this kind of end is to follow the apostle Paul when he said, 'I deem all things to be loss on account of the surpassing value of knowing Christ Jesus, my Lord, on account of whom I have suffered the loss of all things, and deem them refuse in order that I may gain Christ, and to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.'

William Hendriksen says, "It was night when Judas left that room--night outside, night also inside the heart of Judas."

Van Doren says, "He was no longer fit for such company and to remain would but have increased his discomfort. The character of Judas had all along shown tendencies toward this complete cutting himself off from the society of the pure and good. Now the last checks are removed and Judas is ready to execute his evil design. He could no longer feel himself one with that little company or look his Master in the face. He'd gone forth like one who had crossed the river and destroyed the bridge behind him. The wicked shall be separated from the righteous by the inevitable

tendency of things and not by an arbitrary decree. That separation from man, brought about by great sins, points to a yet more terrible separation from God."

Boice points out, "In a book which is in one sense an autobiography, Eugene O'Neill writes of his long day's journey into night. It is a story of increasing despair and darkness. This same title may be chosen for the incident recorded in John 13:21-30, for these verses record the departure of Judas from the company of Him who is the light of the world, so that He could go out into eternal darkness. The passage begins with the announcement of the traitor. It ends with the somber sentence, 'And it was night.'"

John 3:19-21 "And this is the judgment, that light has come into the world, and men loved the darkness rather than the light, for their deeds were evil. For everyone who does evil hates the light and does not come to the light, lest his deeds should be exposed. But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."

Throughout these ten verses Jesus has been seen to be in complete control of the situation. Nothing is taking him by surprise as the events move toward his death on the cross. If Jesus can keep control over this situation, then he can also control the lives of believers and keep them safe. Their duty is to trust Him totally. A second lesson is evident from the negative example of Judas. He hardened his heart toward the Lord, even though Jesus offered him the sop of friendship, as well as the place of honor at the table. This picture of a hardened heart should teach Christians not to harden their hearts toward the will of the Lord, but to trust Him totally for every detail of their lives. He is in complete control, therefore, they should willingly trust Him, letting Him control their lives fully through His Holy Spirit.

v.31 When, therefore, he had gone out, Jesus is saying: "Now is the Son of man glorified, and God is glorified in Him.

The emphasis is on the word NOW. Following the separation that took place is the Son of man glorified, and God is glorified in Him (that is, the Son of man).

The principle involved here is that SEPARATION PRECEDES GLORIFICATION.

Genesis 13:14-17 "And the Lord said to Abram, after Lot had separated from him, 'Now lift up your eyes and look from the place where you are northward and southward and eastward and westward; for all the land which you see, I will give it to you and to your descendants forever. And I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered. Arise, walk about the land, through its length and breadth, for I will give it to you."

2 Cor. 6:17,18 "Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean, and I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

William Barclay says, "It is the simple lesson of history that those who have made the great sacrifices have entered into the great glory. Mankind forgets the successful man but mankind never forgets the sacrificial man."

Before Judas left, the only lesson Jesus had taught his disciples was that of humility. This was the only lesson that could have possibly changed the heart of Judas. It was the lesson he needed as his act of betrayal was in direct contrast to the act of humility performed by Jesus on the cross. The action of Judas was done in pride rather than from a humble heart. In His teaching on humility Jesus

had told them what a servant was like. They should serve one another. Judas was about to perform an act which was not that of a servant but that of turning his back on his fellow disciples.

It is also significant that Jesus did not feel free to share His thoughts on love with Judas present. To say the least, the action of Judas was not based on love. Judas would never know the real meaning of love. Therefore, Jesus did not share it until Judas had left the room.

A Selfish Person cannot know the Meaning of Love only A Servant

The first words of Jesus after Judas left the room were, "NOW IS THE SON OF MAN GLORIFIED." The NOW refers to present circumstances. Now that the betrayal was underway, the Son of man is glorified. Jesus did not say, Now the Son of man will be glorified. But he said, Now the Son of man is glorified. This means that when Judas left the room, the Son of man was glorified. The order of events was beginning which would lead to the great act where the glory of God would be seen, and that is the Calvary experience of our Lord.

Everett F. Harrison in Meditations on the Gospel of John says, "Is there anything at all to be salvaged from this shipwreck of life? Nothing whatsoever as far as Judas is concerned but one precious treasure remains. Washed up on the sands of time where we can see it still, 'I have sinned in that I have betrayed innocent blood.' In his own self-condemnation Judas fully exonerates Christ. The power of Satan is not sufficient to prevent his own servant from confessing the moral glory of the Son of God."

Van Doren points out, "The apostasy which begins in the heart reaches at length to the very extremities of life, involving local as well as moral separation. God's moral government is ever tending to this result, 'that sinners shall not stand in the congregation of the righteous' (Psalm 1:5). For him the triumph of the future filled the present hour. It was as the Son of man that he was glorified. He came appointed to do a certain work, and that work was now on the eve of completion. The victory He was about to achieve on the cross would bring Him endless glory as the crown of His redeeming work."

✱✱

Godet points out, "Empty human glory, which He has always rejected, has just been expressly declared to be excluded from his work, and that of His apostles. The washing of their feet has condemned it. It has just gone out with Judas, who was the stubborn representative of it among the disciples. The true glory, that which comes from God, that which consists in humility and charity, has been realized to the utmost in the person of Jesus. It has just triumphed over the false glory."

v.32 Since God is glorified in Him, God also will glorify Him in Himself and will glorify Him immediately.

God is glorified in the Son of man, and He will glorify Him (that is, the Son of man) in himself; and He will glorify the Son of man immediately.

Boice raises the question: "When did the Lord say, 'Now is the Son of man glorified'? The answer is that He said it in the Upper Room while looking forward to His crucifixion. Immediately after that event was set in motion by the departure of Judas, Judas left to arrange for the betrayal of his Lord. Jesus, therefore, knowing that the final act of the drama was now under way, turned to His disciples and said, 'Now is the Son of man glorified.' We ask at that point that How is this so? How can the crucifixion be glorification? The answer is in what the crucifixion means."

When Adam decided to disobey God, it was as if he fell over a cliff, carrying the whole string of his descendants with him (Romans 5:12) "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men." Imagine a group of MOUNTAIN CLIMBERS working their way up the side of a mountain. They are all roped together and Adam is in the lead. Adam loses his footing and falls. Because of the rope, every one of the climbers is pulled over the edge of the cliff after Adam. The whole race follows him. But there at the end of the line is the Lord Jesus Christ, and

He stands fast. Because the Lord Jesus Christ does not succumb to temptation, because the Lord does not sin, because He is therefore able to offer himself up as the perfect sacrifice for human sin, and does so, it is as though He becomes the only stable and safe point of humanity. Consequently, those who are united to Him by faith are saved by Him. The fall of Adam which led us all to destruction is reversed in Jesus Christ.

One poet put it this way:

"O when we view God's grand design
To save rebellious worms,
How vengeance and compassion join
In their sublimest forms.

Our thoughts are lost in reverent awe
We love and we adore.
The first archangel never saw
So much of God before.

Here each divine perfection joins,
And thought can never trace
Which of the glories brightest shines
The justice or the grace."

Macaulay points out, "A lady on one occasion came to a servant of God. When asked if she was saved, she replied, 'I don't understand it. I see that Jesus died for me but surely there is something I must do.' That seems too simple a way for anyone to be saved. And the other said, 'My dear friend, it was God who sent His Son to die. It was God who put on Him all that our sins deserved. Christ has borne that judgment for you, and now God is satisfied. And if God is satisfied, surely you should be.' She looked up somewhat startled as she said, 'I have never seen it that way before. Surely, I should be satisfied with that which satisfies God. Yes, I can trust Him. I can take Him at His word.'"

The hymnwriter expresses it in the following way:

"In the cross of Christ ^{the} glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers 'round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me,
Lo, it glows with peace and joy.

When the Son of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure
By the cross are sanctified.
Peace is there that knows no measure,
Joys that through all time abide."

v.33 Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews, Where I am going, you are not able to come, now I am saying to you also.

This saying of Jesus that they cannot go where He is going could refer to His death, His ascension or both. Perhaps both are implied in Jesus' words. He is talking about the fact that they can neither go to the cross nor to the glory beyond. The exciting news for people today is that because of Christ's death on the cross they are able to go, not only through the cross experience and having their sins cleansed, but they are also able to go to the glory beyond with Jesus in a spiritual sense. One day they will experience first hand the glory that Jesus was referring to here.

Vine points out, "He addresses them as LITTLE CHILDREN for the first time. John uses it seven times in his first epistle. It conveys four ideas:

- 1. Affection
- 2. Parental Care
- 3. Compassion
- 4. Family Intimacy

→ How long is A little while.
See more in Chapter 16.

"Little children, yet a little while I am with you." It's not long before I am going to be leaving. You shall seek me; and where I am going you are not able to come.

I do have something that I want you to do while I am gone, however, to demonstrate to the world the authenticity of the words I have spoken and the works that I have accomplished.

Row. 5:8

"Blessed are the believers in love for they shall inherit a heartache." — Anne Murray v.34

Father in the Face of Pride, Conflict, Dirty Feet + betrayal Are you sure? there's got to be a better way!! All this and the cross tomorrow Getting kicked in the teeth & taking the soap

Denial by Pet

A new commandment I am giving to you, that you should be continually loving one another, even as I loved you, that you also be loving one another.

Still No response!!
No response has not changed his conditioned love!!

In this way all will know that you are my disciples, if you are having love for one another.

I am wondering if the fulfillment of this commandment is not seen back in verse 14 of chapter 13, "Since, therefore, I the Lord and the Teacher washed your feet, you also ought to be washing one another's feet."

Howe in his book Herein is Love says, "And since His incarnation meant God's entry into the world, so likewise the indwelling of His spirit in us also should mean God's entry into our world, and into its conflicts and issues."

This commandment that Jesus is giving here is something that should be continually going on. He says that "you should be CONTINUALLY loving one another, even as I loved you." The example for our love is Christ-- "even as I loved you."

- ① Washing Feet - Serving
- ② Giving bread - Sharing

While I AM gone this is what I want you to do...

Ephesians 5:25 "Husbands love your wives, just as Christ also loved the church, and gave himself up for her."

Since love is the universal language, in this way all will know that you are my disciples, if you are having love for one another.

Someone has said,


"To dwell above with saints we love,
All t'will be grace and glory.
But to dwell below with saints we know,
That's a different story."

Some people are harder to get along with than a bale of barbed wire.

2 yr. old dozing in his high chair melts your buttons. Knocking down Nick necks + playing in the waste basket

It is only as the fruit of the Spirit produces agape love in our lives, that we will demonstrate to the world this unselfish love that will serve others, sacrifice one's best interest, and share that which we have with them.

Gary Inrig in his book Quality Friendship: The Risks and Rewards says, "Thomas Edison is among the 20th century's most creative figures, credited with hundreds of inventions that we now take for granted but that make daily life a little easier. Few of his inventive victories were easily won. They involved a stubborn persistence through failure. Asked the secret of his success, he replied, 'I never allow myself to become discouraged under any circumstances. The three great essentials to achieve anything worthwhile are;

- 
1. hard work
 2. stick-to-it-iveness
 3. common sense

That is the language of love as well. There is nothing very romantic about a refusal to become discouraged and a determination to keep going and to keep hoping, but love can be optimistic when it rests upon the power and the grace of God."

Stedman points out, "Dying cannot be done on any other terms. Ambition is not enough. Love only suffices. The key is in the phrase "As I have loved you." That phrase is both the measure and the origin of our love. Our love for one another, Jesus says, is to be like His love for us. That is, we must love as He does, without condition, ready to forgive, honest and candid, open and acceptant toward each other. That is the measure of it. But then our love must originate from His love for us. The Father loved the Son, and as He lived by that love, so we are to live by the love of Jesus available to us. We are to draw upon His loving acceptance of us in order to reach out in loving acceptance to others, whether they are lovely or not."

In this account John helps us to see how thoroughly Jesus knows us, understands us and sees all that is going on in our lives, and is ready to impart to us the great secret by which we can fulfill His impossible demand, to give up in order to gain, to lose in order to win, to go down to defeat in order to arise as a victor. When we learn to love by the love of Jesus and to draw upon Him, then by this all men will know that you are my disciples.

Harper points out, "Jesus reduces discipleship to the lowest common denominator: love. If we love one another, we and all men will know we are truly disciples. If we are going to impress the world for Christ, we are not going to do it with big buildings and claims about our greatness. We are going to impress people by our love for one another and for them. That is the real test."

In the preceding verses we first saw:

1. Love actively demonstrated by EXAMPLE
2. Next, we observed Christ's UNCONDITIONAL LOVE in contrast to Judas' self-love.

In John 13:31-35, after giving these two visible illustrations of love seen in foot-washing and seen despite the treachery of Judas, Christ now verbalizes the importance of love. He now applies the illustrations to the disciples in light of His departure.

1. If they are His true disciples, they will love one another; and the evidence of this will be the test.
2. By their love for one another, in carrying out His ministry, He would still be present with His disciples.

Such profound truths these are. The foundation of the perpetuation of the ministry of Christ is love. Not just a verbal cliché is needed, but love by service and love that is unconditional.

Roy L. Laurin speaks of Rachel Saint, ^{writing} riding from the jungle home of the Auca tribe in Ecuador, rejoicing in the effects of the gospel on these primitive people, "Uncle Gikita, the oldest man of the group and the leader of the team that killed the missionaries in 1956, said recently, 'I used to be hateful but now my heart is healed.' He gives every evidence that the once bitter fountain is now sending forth sweet water. It was to such a heart that Jesus went when Peter asked him, 'Whither goest thou?' It is to all hearts that Jesus would go. 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life.'"

Hengstenberg points out, "This exhortation brings the holy supper to its conclusion. It began with uncharitable contention. It ends in the exhortation to love."

William Hendriksen points out, "Genuine deep-seated, constant and self-sacrificing love for one another is the distinguishing trait of the Christian. It is by the outward manifestation of this glorious quality the disciples of the Master can expect to exert an influence upon the world, so that men will begin to recognize that to Christ, and to no one else, these believers belong."

The poet put it this way:

"How can you lead to Christ your boy,
Unless Christ's methods you employ?
There's just one thing that you can do,
It's let that boy see Christ in you.

Have you a husband, fond and true?
A wife whose blind to all but you?
If each would win the other one,
That life must speak of God's Son.

There is but one successful plan
By which to win a fellow man.
Have you a neighbor old or new?
Just let that man see Christ in you.

The church that hopes to win the lost
Must pay the one unchanging cost.
She must compel the world to see
In her the Christ of Calvary."

author unknown

~~XXX~~ A Christian should ask himself, Am I considered a loving person? Do others know that I love the Lord as well as others? According to I John, men know that Christians love God only if they love their brothers and sisters in Christ.

The term COMMANDMENT is used in the New Testament, therefore, as a moral or religious precept given with the intent of being adhered to as a guide for daily living. This was the purpose of the new commandment of John 13:34,35. Of this commandment Ironside has said, "It was His last charge to His saints before He went to the cross." Looking down through the years, He knew they would be in a hostile world, and be hated of all men, for His name's sake. And He pleaded with them, 'Don't be ungracious and unkind and quarrelsome and discourteous to each other, you who have been redeemed by the same precious blood, indwelt by the same Holy Spirit.'

Anything in your life
that makes
them jealous!!
Smile on
All Those
Faces

The only possible conclusion is that this commandment is new only in quality. Jesus Christ had brought a new love into the world, a love that was faultless and perfect, a love which had no adequate basis, other than God himself.

In conclusion it may be said that agape love is based on reason, usually rising from an esteem and reverence for the object loved. It is a deep-rooted love which may, but does not have to, include affection. For example, this is the love which the husband is commanded to have for his wife. But no marriage could last long if affection were excluded. Phileo is the love which is a natural response stemming from human emotions. This is the usual love which binds a family together, used in the word brother love. It is cultivated by kindness and related virtues which arouse a loving response in another. Though these two words do often overlap, they are neither mutually exclusive nor inclusive. The context determines the real emphasis placed upon the word, and that should be the governing factor and not the word itself.

William Evans suggests the following as the definition: "love, whether used of God or man, is an earnest and anxious desire for and an active and beneficent interest in the well-being of the one loved."

This DEFINITION may be used to evaluate either the love of God or that of man.

1. It is an inward force; it is something within man; something which cannot be seen. Love is not detected by the eye.
2. Love is a force which compels. A force is something which motivates, sometimes weakly, sometimes strongly. In this case love is a force which compels, drives one into action. Love cannot exist apart from expression.
3. It compels one to give. Lust says, What can I get? Love says, What can I give? It is characterized by selflessness.
4. Love gives all. There is no restraint or withholding in love. It is that which desires to give everything that is possible for it to give.

This is then the definition of love. By this the love of God or the love of man may be evaluated. This is the love of the new commandment.

Love is the self-controlled chisel which shapes our character. It is very true, as Goethe said, we are shaped and fashioned by what we love. It was true of the rich young ruler of Luke 18 and also of Judas. Their love of money kept them from the eternal life which was offered to them by the Lord himself. The love of self has driven countless military leaders to slaughter countless hundreds of innocent people in order that they might gain fame. The love of self makes one selfish. The love of another makes one selfless. The love of a profession has broken more homes and hearts than will ever be known. Perhaps Paul had more in mind than just an effective ministry when he set love as the supreme objective of life.

Henry Ward Beecher once wrote, "We never know how much one loves until we see how much he is willing to endure and suffer for us." And it is the suffering element that measures love. The positive evidences of love are necessary, for there can be no love without a positive means of expression. But they are not the test of love.

James Orr said, "Willingness to take^{to} one's self pain, labor, shame and penalty for others is universally regarded as the highest proof of love. That being so, the cross was the greatest manifestation of love. 'Greater love hath no man than this, than a man lay down his life for his friends' (John 15:13)."

The love of the new commandment is a love which has its origin in God, its full expression in Christ throughout His life, and especially in His death. It is a love surpassing human emotions though not excluding them. It was the supreme motive of the Lord Jesus Christ in being incarnate. It is a love which has no limits, save death, for the sake of its object. It is the same love which the disciples of Christ were commanded to have.

The new commandment was addressed to the eleven disciples on the eve of the crucifixion. But having been applied by the apostle John to some of his own converts, it also applies to every follower of Jesus Christ. The scope or the outreach of the new commandment is not limited to the circle of Christian believers as is the derogatory claim of some. Quality of the love of Christ as expressed by the phrase 'as I have loved you,' implies that this love is to characterize the believer in all his contacts, whether with believers or unbelievers.

This is the thought of Paul's words in **2 Cor. 5:14** "The love of Christ constrains us." The word **CONSTRAIN** literally is to 'hold down' or 'to press,' and is used of the act of pressing the grapes in order to get their juice. No cable can bind so fast as a single thread of love.

The days grow short; the nights grow longer,
The head stones thicker along the way.
And life grows sadder, but love grows stronger,
For those who walk with us day by day.

Ella Wilcox

The meaning of the new commandment is a moral precept of a literal dying to the desires of self and living for the sake of fellow believers, as illustrated by the life of Christ. In so doing, each one will magnify Christ the Son and will glorify God the Father. The preeminence of the new commandment: Are we ready to put first what Christ put first, and to trust that love is a better guardian of sound doctrine, than sound doctrine would be of love? Note it is not a question between truth and love. Christ himself was both of these to his disciples. It is just a question as to where the first, not the only, obligation is to be laid, on brotherly love or on common worship; organization and relationship; or doctrinal statement. The alternatives are not exclusive but the first emphasis must be somewhere, and Christ laid it on love.

Archibald Macleish says, "The crisis of our time, as we are beginning slowly and painfully to perceive, is a crisis not of the hands but of the hearts."

John Powell in his book Unconditional Love says, "The question at hand is this: Is loving really the way to human fulfillment? If I choose love as my personal life principle, will I find satisfaction and true gratification? Are all the gospel paradoxes about love really valid in the laboratory of life? If I seek myself and my own happiness, is it certain that I will lose both? Does the seed really have to fall into the ground and die before there can be a full and happy life? Is the gospel beatitude of unselfish and unconditional love really the path to true human joy? These are indeed hard and practical questions, questions which are today the subject of considerable debate. Is a life of love which involves a permanent and unconditional commitment to the happiness of another really the way to personal satisfaction and human fulfillment? or must one rather stay free and unencumbered from all such relationships in order to experience the pleasure, the power and the variety of sensations which life can offer? Is personal satisfaction and gratification the most fulfilling life goal? Or is the deepest meaning in life to be found only in a committed and permanent relationship of love? Should we lay our lives and our persons on the line or is it better never to say forever?"

Giving the gift of myself in love leaves me with the deep and lasting satisfaction of having done something good with my life. I live with the sweet memory of having contributed a gift of love to the lives of others. Likewise, I am left with a sense of having used well the gifts which God has invested in me. Love takes time, demands a history of giving and of receiving, laughing and crying, living and dying. It never promises instant gratification, only ultimate fulfillment.

Powell goes on to say, "Love means believing in someone, in something. It supposes a willingness to struggle, to work, to suffer, and to join in the rejoicing. I doubt that there has ever been one recorded case

of deep and lasting fulfillment reported by a person whose basic mindset and only question was: "What am I getting out of this?"

When you raise this question you cease to love...

My Christian vocation is to love all people. This means that I must try to do for each person with whom I interact whatever I can do to promote that person's true growth and happiness. I will do everything I can to help that person build whatever dreams he or she has. It is this commitment which I make when I offer my love. When I question myself about the place love has in my life, I must therefore ask if there is any person in my life whose growth and happiness is as real or more real to me than my own. If so, love has truly entered my life.

Powell goes on to say, "We must all be sure that those to whom we are committed in love know that there is no price tag, no admission price on our love. I have given you my love freely. It is my gift to you. There are no reserve clauses, no fine print in the contract, no hidden agenda. Love is the purest and simplest of gifts. Most people want to be very sure that their love is not taken for granted. Unconditional love says the very opposite. Take me and take my love for granted. In the words of the contemporary hymn, 'All I ask of you is forever, to remember me and loving you.'"

In the process there are three important stages or moments:

1. KINDNESS - A warm assurance that I am on your side; I care about you.
2. ENCOURAGEMENT - A strong reassurance of your own strength and self-sufficiency
3. CHALLENGE - A loving but firm exhortation to action

* Someone has wisely said that people do not care how much you know until they know how much you care. Someone suggested to me, Give a man a fish and he can eat for a day. Teach him to fish and he can eat for a lifetime. If encouragement makes the one loved aware of his or her strength, challenge is the

loving push to actually use this strength. Try, stretch, do it. If you succeed, I'll be in the front row clapping my hands off. If you fail, I'll be sitting right at your side. You won't be alone. Go ahead now. Give it your best shot. You can do it.

J. Dwight Pentecost in his book Design for Discipleship says, "The love that Christ demanded as the sign of relationship to Him, the sign of discipleship was the sign that only the spirit of God could produce. Only the spirit of God can produce love for another believer. That is why love for one another is an indisputable proof that one is a disciple of Jesus Christ."

Edman in his book The Disciplines of Life says,

"The lovely things are quiet things--
Soft falling snow,
And feathers dropped from flying wings
Make no sound as they go.
A petal loosened from a rose,
Quietly seeks the ground,
And love, if lovely, when it goes,
Goes without a sound."

The following record is found in the life and diary of David Brainerd, "This was a desirable and sweet season indeed. Their hearts were engaged and cheerful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God. Love seemed to reign among them. They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them. All their deportment toward each other was such that a serious spectator might justly be excited to cry out with admiration, 'Behold how they love one another!' Sundry of the other Indians at seeing and hearing these things were much affected and wept bitterly, longing to be partakers of the same joy and comfort that these discovered by their very countenances as well as conduct."

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: Judas teaches us that it is possible to be WITH Christ and not IN Christ; to have religion without a relationship; to have association without acceptance.

LESSON #2: Satan was ready to enter into Judas at the exact right time.

LESSON #3: Separation precedes glorification.

LESSON #4: Agape love will be demonstrated in:

Service

Sacrifice

Sharing

LESSON #5: The mark of His followers is to be His love.

LESSON #6: The spirit of God is the only one who can produce this kind of love in us.

I Cor. 13:4-8 "Love is patient, love is kind; and is not jealous; love does not brag and is not arrogant; does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away."

Revelation 2:4 "But I have this against you: that you have left your first love."

It would be good for us as we conclude this second meditation of the love story "Love is Hurt," to ask ourselves the question HAS THE SPIRIT OF GOD BEGUN TO PRODUCE WITHIN ME THE QUALITIES OF AGAPE LOVE?

It would be good for us to take the time to put our names in the place where the words 'love' occur in 1 Corinthians 13:4-8 -- Could put "Jesus" there!!

"Don Anderson is patient, is kind and is not jealous. Don does not brag and is not arrogant; does not act unbecomingly, does not seek his own; and is not provoked; does not take into account a wrong suffered, does not rejoice in unrighteousness but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Don never fails. But if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away."