

The Ultimate LOVE STORY

John 13-17

“The Final Hours Before the Cross”

Study Number Two – Love Hurt – John 13:18-35

Our curriculum plan has been to deal with the first address of our Lord, “The Sermon on the Mount,” and then to deal with the last address of our Lord, which many call the “Upper Room Discourse.” This is less than 24 hours before He dies, so these are some of the very last words that He speaks to His men just prior to the cross.

We have called this series of studies “The Love Story.”

Christ is going to teach us how to love. And if there’s anything we need, it’s to learn how to love like He loves. We know so little of that today. The church is in desperate need of this love.

So many Christians today are busy looking for splinters in the eyes of their brother when they ought to be washing their feet.

They’re working on the wrong end of the anatomy. We’re going to see a whole different perspective of our responsibility to our brothers and sisters in Christ, and the responsibility we have

to the outside world as a result of digging into these verses.

In John 13:1 it is said of Christ, He loved them to the end. He loved them eternally. The kind of love which Christ has for us has two characteristics. It is:

1. UNCONDITIONAL—we don't deserve it, and
2. ETERNAL—He will never change.

He doesn't love us any more than He loves someone else. He loves us eternally, as intensely and as capable as He is able to love.

That love involves:

SERVING in John 13,

SACRIFICING in John 15, and

SHARING in John 17.

What we have looked at thus far is LOVE SERVING.

Christ has told them to get the room for the Passover meal. They are in the room now. When they gathered together they were arguing over who was going to be the greatest in the kingdom. So when they went inside, nobody wanted to be the least and wash their feet.

Christ takes the towel and the pitcher and He begins to wash their feet. As He washes their feet, He gets resistance from Peter. And Peter was not going to let Him do it, but finally in the end he did.

We have left them sitting at the table with the understanding that the Lord said to them, “just like I have done for you, your love motivated your brothers and sisters to do the same.”

But does that mean we get the bucket and the towel and we wash their feet? No.

It means that we forgive them. It means we minister to their needs. How can we be of help?

We have to get right down where the member is. We can't come self-righteous and lord it over them. We come in a humble, broken, contrite, helpful manner.

And in essence we're saying, “I have one desire in life and that's to bless you. I have one desire in life and that's to give to you. I want to help you. I want to encourage you. I want to do what I can to make your life better.” That's what it means to wash someone's feet.

And the Lord ended in verse 17 by saying, “You are blessed if you'll do these things.” That means we're happy. That means we're joyful. That means we're fulfilled if we're doing these things.

And we left them at the table with that. Why did we stop at verse 17? Because the title of this study is “LOVE HURT.”

And the whole tenor of the passage changes now. It’s leaving from a sense of love being expressed in SERVICE, to love being expressed in SEPARATION.

It’s severance. This is love which is BETRAYED. This is love which is GRIEVED. This is love which is HURT.

Beth Jameson in her book *Hold Me Tight* describes the hurt that she felt in her heart when she finds out that her 14-year-old daughter has Leukemia and will probably die very soon. This is what she says:

(Hold Me Tight by Beth Jameson)

The front door closes behind us and we are met with self-pity, loneliness, helplessness and despondency. All these are enemies that are a part of the battle we will learn to fight as part of each day’s routine. Shock sets in. There is no pill, and 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, and 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 tale of hope flopping uncertainly. Dear God! Help us to hang on. Peace of mind is so transitory.

(source unknown)

It's the feeling inside of being betrayed. It's a feeling inside of being hurt.

Many of us feel that. So many people can really relate and feel the hurt that's in this passage, because they've been hurt, either in love or in giving of themselves to someone else and to have that love betrayed.

There are two things that are going to stand out in our study:

1. The Lord is in total control, even though Judas is going to betray Him.

The Lord's in complete control of the situation. That ought to be a comfort to us.

2. Judas' heart is awfully hard.

We're going to see the hardness of his heart and we're going to see Christ in control.

Now when it comes to the hardness of the heart, imagine how

we'd feel if we were washing somebody's feet and we knew they were going to betray us. Imagine how we would feel inside if we knew that for three years a guy's going through the motions and he never really gives his heart? He's going through miracles and he's preaching and he's doing all this, but there's nothing down inside that's affecting the way he really lived?

The Lord has to know all this, because the Bible says “all things are naked and open to the eyes of with whom we have to do.” (ref. Hebrews 4:13)

“The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of those whose hearts are right or perfect toward him.” (ref. 2 Chronicles 16:9)

So He knows our hearts. He knows this guy. He's been intimately acquainted with him for three years. Imagine how much His love for him is hurt in all this.

Let's pick up at verse 18.

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.'

“I am not speaking concerning all of you. I am knowing the ones I selected;”— He knows them—“but in order that the

Scripture may be fulfilled, “He who is eating my bread lifted up his heel against me.”

Now what’s that last phrase?

“He who is eating my bread lifted up his heel against me.”

The picture is of a horse that just all of a sudden decides to rear up and let you have it. It’s the picture of a friend, maybe we’re down washing his feet, and all of a sudden he just takes his heel and lets us have it, right in the face, when we’re doing something in an act of love.

It’s without warning. There’s no reason for it. Just turns around, lifts up his heel and it’s a stunning shock.

Now where does that reference come from?

Psalm 41:9

Yea, my own familiar friend in whom I trusted, which did eat my bread, has lifted up his heel against me.

“He’s my own familiar friend, he eats my bread, and he lifts up his heel against me.”

Alright, let’s change this around just a little bit. What about the “eating bread” part of it? Well Mephibosheth, Jonathan’s son, David found him and he ate bread at David’s table. To eat bread with someone is to honor them.

Remember it says of Jezebel that the prophets of Baal ate at her table? When they ate at someone's table, they were one in heart and spirit with them. They were expressing loyalty. They were expressing the fact that they're a part of the cause. That they'd do what they could, because they were sharing good things, a friendship, with them.

Shortly he's going to take the bread of honor and turn around and kick Him in the teeth.

Let's change that from lifting the heel. Ever used the term, "I sure got kicked in the teeth on that one?" That kind of communicates a little better, doesn't it? Because that's more the kind of language we use in this situation. We really got kicked in the teeth by our friend. And in essence that's what's being said here.

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.

"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."

The Lord says, "I'm just telling you prophetically this is going to happen."

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.”

“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.”

That’s an **AUTHORITATIVE STATEMENT** and Judas has had every opportunity but he has refused.

Remember John 1:12?

John 1:12

But as many as received him, to them gave he power to become the sons of God, even to those that believe in his name.

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.”

“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.”

Now let’s land on that word “troubled” for a minute. Jesus is “troubled in spirit.”

Remember where the last time that word occurred in the gospel of John? As Jesus sees Mary crying over the death of Lazarus, when He comes into town and Lazarus' already been dead for four days. He meets Martha on the road and He begins to cry.

And it says, "He is troubled in spirit," as He comes to the tomb. (ref. John 11:33)

Christ is beginning to weep emotionally. This is most likely such a touching experience of love, so hurt by what He's going through right now, in making this announcement and in saying goodbye to Judas. It is hurting Him so much He begins to cry.

Why do we say that? There's a passage in Matthew where Christ comes and He looks at the city of Jerusalem and He says, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen would gather her chicks under her wings and you would not." (ref. Matthew 23:37)

One of the records says that He is weeping at that point when he says those words.

Change that to Judas: "O Judas, Judas, how often would I have gathered as a chicken would gather her little chicks under her wings, but you would not!"

He's hurt here. He's troubled.

Is He saying that to us? Has He got our name in there? “How often would I have gathered you and you are so stubborn, you’re so resistant, you’re so unwilling to do it My way.”

Maybe we’re even a Christian, and just like Peter we aren’t going to let Him wash our feet! All overtures of love on His part have been turned down. Judas never opened up. Judas never expressed his opinion. He never cared to communicate. He never let Jesus Christ love him. He kept himself isolated totally in this situation.

The hardness of the heart of Judas is the same hard heart we see among saints today and we also see among sinners. We see it in America, because we have become a selfish nation.

Where are the Patrick Henry’s who will say, “Give me liberty or give me death!” Now it’s “Give me, give me, give me, give me.”

The principle here is:

Selfishness will always ultimately lead to the loss of the ability to love and the hard heart.

Selfishness will ultimately lead to the capacity to no longer be able to love and to a hard heart.

And what we’ve got here in this situation is a heart that is so hard it will not even be touched. He’s got a false front.

To Judas, this is his Gethsemane. He has his last chance. The decision is ready to be made.

“One of you will betray me!”

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

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

Nobody said, “It’s Judas!” Everybody paints Judas as a crook, a creepy guy. We would notice him if he walked in because he had the gangster look about him. He would look like the bad guy in the black hat.

Judas Iscariot was the only southerner along with eleven other Yankees. He was honored, he was respected, he came from a conservative home. If they had most likely to succeed, he would have made it. He was elected treasurer of the organization—that tells us something about his reputation and his character.

Judas is simply a man when the going got rough, he thought of Judas rather than Jesus. And he never entered into a relationship with Him, and never opened up and let Jesus love him.

They were at a loss! What do we need to be praying when somebody says someone’s going to betray them?

Psalm 139:23, 24

Search me, O God, and know my heart; try me and know my thoughts; see if there be any hurtful way in me,...

In the New International Version it's:

“see if there be any hurtful way in me...”

Are we betraying His love?

Look at verse 23.

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

“There was one of His disciples reclining on the chest of Jesus, whom Jesus loved.”

Leonard de Vinci painted it as a big long table with all the faces looking outward. That's great for photography, but that's not the way it was.

It was a U-shape table. And then they had divans where they lay back on the left elbow, eating with their right hand. When they were arguing over who was going to be the guest of honor, Christ went to Judas Iscariot and asked him to sit on His left in the place of honor—another act of love.

Here's Judas, the teacher's pet is on one side. John always sits on the right. The rest of the guys are around the table and Peter is on the far corner. That's why he got his feet washed last. Judas got his feet washed first. John got his washed second. The rest of the guys got their feet washed. Peter was the last one.

Now Peter's looking right straight across at John.

“one of the disciples reclining on the chest of Jesus,”—there he is, John—“whom Jesus loved.” That's the way he always refers to himself.

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.”

“Therefore Simon Peter is nodding to this one”—give him the high sign—“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?”

“That one having leaned thus on the chest of Jesus”—all he has to do is turn his head—“is saying to Him: ‘Lord! who is it?’”

He's saying, “Lord, Peter and I want to know. Tell us who it is.”

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.

“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.”

What does it mean to “dip the morsel?” In the orient any host who will take the first bite of bread or meat from the meal and actually put it in the mouth of the guest of honor is the highest of respect.

It’s kind of like the bride taking the first piece of cake and honoring the bridegroom by feeding it to him. It’s an act of love—unselfish love.

He takes it, He gives it to him. And all the guys see this! And none of them know, only Peter and John, that it’s a sign. None of them caught it. It all happened right up here in the front while the rest of the guys are still sitting there talking about who’s going to be greatest in the kingdom.

They really didn’t understand what was happening. He was giving him a piece of bread, He’s washed his feet, He’s put him in the place of honor. They must have talked. While they were sitting there eating and enjoying the meal, they had to have

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some conversation. And it was probably consistent with love.

But the thing that's so terrible is that Judas takes it with the hand that arranged the betrayal! And in essence when he's taking it, he's saying, "Thank you, I love You and I'm Your loyal friend!"

Talk about a creep with a hard heart! Knowing what he's going to do, he puts up a front and takes the bread so he won't be embarrassed.

Bernard of Clairvaux said:

The love of Jesus, what it is—none but His loved ones know.
(source unknown)

What a capacity to love.

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

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

Someone said, "After the soup, then Satan."

Some have read that and they got very scared. They're afraid that they're going to get taken over by Satan. The Bible says, "Resist the devil and he'll flee from you." (ref. James 4:7)

Sure he's a great enemy of our soul. He will place seeds of thought in our mind that will lead to our own yielding to his voice. And it'll always be a seed of selfishness. We can always recognize it. Because once he gets our eyes off the Lord and pleasing Him and on ourselves and pleasing us, he's got us nailed to the wall. That's what he did with Eve in the garden and he has everywhere else.

That's what the lust of the world and the lust of the flesh and the pride of life are all about. It's me, me, me! And when we get our eyes on ourselves, we are setting ourselves up for a killer.

For Judas, he's been set up. And in this situation, as soon as he took it, Satan came and strengthened him in the act which he was about to do.

Christ, when He says, "Whatever you do, do quickly," He's saying he's charted his course, he's determined his destiny, he's turned his back, he's resisted Christ's pleas. Go and do it quickly!

When love is hurt, love always responds in the same way—"Hurry up and do it! I can't stand the pain!"

Christ is so hurt and the emotions humanly speaking are so violently raging in His heart as the spurned love of this man is perpetrating this thing against Him, that He's just saying, "Do it quickly! Hurry, it hurts!"

“You’ve charted your course, you’ve determined your direction, go to it! I can’t do anymore! Everything I’ve done around this table has been done to get you to respond to Me and to My love.”

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

“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.

“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.”

There might have been somebody who was from a poor family that didn’t have the lamb for the Passover Feast and maybe they thought He was giving some money for them to hurry up and get everything ready for the feast for this poor family. So they really didn’t know what He was doing.

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

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

Now John doesn't just say, “it was night.” Whenever he uses that term it has lots of meaning to it.

One writer said:

When Judas went out it was night outside and night inside.
(source unknown)

Another writer said:

He went out to outer darkness.
(source unknown)

Barclay says:

It is always night when a man goes out from Christ to follow his own purpose. It's 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.
(source unknown)

He goes out and “it was night.”

He's perpetrating his act of betrayal. He's going out into the darkness.

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

“When, therefore, he had gone out, Jesus is saying: ‘Now is the Son of Man glorified, and God is glorified in Him.’”

SEPARATION always precedes GLORIFICATION.

Abraham and Lot separated.

2 Corinthians 6:17, 18

Wherefore, come out from among them and be ye separate, saith the Lord. And touch not the unclean thing, and I shall be a father unto you, and you shall be my sons and daughters, says the Lord Almighty.

When we take those things out of our life, when we separate ourselves from those circumstances, we can always expect that God is going to glorify us in some way. He’s going to bless us in some significant fashion.

He says He “is glorified,” not “He will be glorified.” What does that mean?

This act is the first act of the drama of the cross. And Christ looks on it as already finished and that He’s glorified.

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

“Since God is glorified in Him, God also will glorify Him in himself and will glorify Him immediately.”

He’ll put Him on the cross.

Now He turns to them and He calls them “Little children.” That’s a term of affection. That’s a term of love and devotion, parental care and compassion.

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.

“Little children, yet a little while I am with you.”—just a few more hours now—“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.”

“I have something I want to say to you before I leave you. It’s really important. It’s a command I want to give.”

Realize that what He’s getting ready to say is in a context of love that has just been totally betrayed and there’s been no response to it.

Now when we get hurt what do we think of? We think of, let’s

try it some other way. Right?

When we get a heartache, we don't go back and get another one. It's too costly to love, right?

Is Jesus thinking inside, "Father, in the face of all this pride, in the face of all these dirty feet, in the face of all this conflict, in the face of all this betrayal, are You really sure? And Father, do You know that I'm going to be on a cross tomorrow because I loved? And do You know that I just got kicked in the teeth and I just gave the bread of friendship and a guy never responded to me when I loved him? God there has to be a better way. He has not changed nor has My love done anything to him. God, isn't there a better way than love?"

Alright, now with great courage, look what Christ does in the next two verses.

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.

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

And that takes us back to John 13:1 which says: "He loved them eternally."

That is unconditionally forever. He loved them totally, without end.

“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.”

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

He has demonstrated to them that that love will wash feet. He has demonstrated to them that that love will love a man who hates you, in the sense that he'll lift up his heel and he'll kick you in the teeth. And it is that love that Christ says the husband is supposed to have for the wife in Ephesians chapter 5, “even as Christ loved the church.” (ref. Ephesians 5:25)

We sometimes think it's so hard to love people. Some people are harder to get along with than a bale of barbed wire. It's one thing to love a little two-year-old that's dozing off in the high chair, but it's another thing to love him when he's knocking off knick-knacks and going through the trash.

That's when we realize we have a very limited capacity for love. Unselfish love that will serve and sacrifice and share is a rare item today.

One writer said it so well:

To dwell above with saints we love,
all that will be grace and glory.

But to dwell below with saints we know,
now that's a different story.
(source unknown)

It's tough to do that.

Christ has shown us the kind of love He's talking about and He's saying, "That's the kind of love that's going to win the world. That's what I'm going to let the world see in you and in Me."

Rachel Saint's husband was killed in Quito, Ecuador when he was trying to reach the Auca Indians, along with four other men. She did a very courageous thing. She went down there, after all five of them died, and she made successful contact and went in there to live with those people.

It's a phenomenal story. Uncle Gikita, one of the oldest men in the tribe, who was responsible for setting up the raid that killed the five men, became a Christian. And this is what he said:

"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 heart that Jesus would have us go.
(source unknown)

Are we considered a loving person? Do people really recognize

us as someone who is loving? Who is concerned about others?

What is love?

William Evans says:

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.

(source unknown)

Another writer describes it this way:

It's an inward force. It is something within man, something which cannot be seen. Love is a force which compels. A force is something which motivates, sometimes weakly and sometimes strongly. It compels one to give. Love gives all. There's no restraint or withholding in love.

(source unknown)

Henry Ward Beecher said:

You will never know how much somebody loves you until you see how much they're willing to endure and suffer for you.

(source unknown)

James Orr said:

Willingness to take to one's self the pain and the labor and the shame and the penalty for others is universally regarded as

the highest proof of love.
(source unknown)

Paul says:

2 Corinthians 5:14

The love of Christ constrains us.

He moves out, motivated by that.

The questions that come to us are probably the questions that came to Jesus, as He got ready to give this command:

Is this really the life principle?

Is this really what I'm supposed to do?

Is to sacrifice myself and to give myself as a gift to others, to wash their feet?

And even though they betray me, to continue to love them and care for them and to be unmoved in my love and devotion?

Am I willing to be interested in somebody else's growth and spiritual development more than I am my own?

Am I willing to love someone with no price tag, no admission price, just freely with no reserve clauses?

No fine print on the contract, no hidden agenda? I am just flowing out in love to others?

Someone wisely said:

People do not care how much you know until they know how much you care.

(source unknown)

And that is love—the kind of love that the Lord Jesus suggests that the world desperately needs.

One of the neatest books is *The Life and Diary of David Brainerd*. Listen to him as he describes the Indians that he was preaching to one Sunday morning:

(The Life and Diary of David Brainerd by Jonathan Edwards and David Brainerd)

This was a desirable and sweet season indeed. Their hearts were engaged in cheerful and 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 they wept bitterly, longing to be partakers of the

same joy and comfort that these discovered by their very countenance as well as their conduct.
(source unknown)

They just reached out and took each other by the hand, feeling the oneness, feeling a part of the family of God. They just loved each other!

And that's what ought to be happening among us, if really this kind of love that's described in "The Love Story" is true of our lives.

Here are the lessons from our study:

Lesson #1: Judas teaches us that it is possible to be with Christ and not in Christ.

To have religion without a relationship, association without acceptance. We can go through all the motions without knowing the Master.

Lesson #2: Satan was ready to enter the heart of Judas at the exact right time.

Judas had to let him.

Lesson #3: Separation precedes glorification.

Judas had to leave before Christ was glorified.

Lesson #4: Agape love will be demonstrated itself in serving, sacrificing and sharing.

We've seen it in washing feet. We're going to see it on Calvary in John 15. We're going to see it in sharing in John 17.

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.

We can't go out and say we want to be a more loving person. We can go out and really agonize over it with the Spirit of God that we aren't a loving person and ask Him to begin to produce it in us. Yes, we can do that.

1 Corinthians 13:4-8

Love is patient, love is kind; is not jealous; love does not brag and is not arrogant; does not act unbecomingly; it does not seek its own, is not provoked, and does not take into account a wrong which is suffered, and does not rejoice in unrighteousness, but rejoices with the truth. This love bears all things, believes all things, hopes all things, endures all things, but never fails....

We could say:

Jesus is patient, Jesus is kind; He's not jealous; He doesn't brag, He's not arrogant.

As we conclude our study on LOVE IS HURT, we can put our name in there as well.

_____ is patient, he's kind and is not jealous. _____ does not brag and is not arrogant, and does not act unbecomingly; does not seek his own and is not provoked, and does not take into account a wrong which is suffered and does not rejoice in unrighteousness, but rejoices with the truth. _____ bears all things and believes all things and hopes all things, and endures all things. _____ never fails.

Jesus said:

Revelation 2:4

I've got one thing against you: you've left your first love.

And if we can't put our name in there, something's wrong. Either we are quenching the indwelling Holy Spirit who is trying to produce that love in us and we need a fresh touch from the Lord and we need to submit in some areas where we are keeping the Spirit of God from functioning in that capacity, or now that we're aware of it we need to ask the Spirit of God to begin to produce it in us.

But this kind of love that's been described will begin to be true of us. The whole thirteenth chapter—love washes feet and love in the face of betrayal—is only longing for a positive response. That's exactly what the Lord wants from us.

If we have never responded to His love, He's got His arms reaching out right now to put them around us, to forget the past and get on with the present and the future. He'll totally cleanse us, wash us whiter than the snow. And today will be the first day of the rest of our life.

Lord, we just thank You for this very intimate, personal and precious passage. Lord, so many times we get hurt when we try to love. Because of people's selfishness, we're misjudged and we're hurt. And we back off and get selfish and decide it isn't worth it, and we're in a stand-off and we don't do very well. We would just pray that Your Holy Spirit would help us to see that if it's Your love, it's unconditional and it's eternal. And it's not dependent upon the response or lack of response of the one who is the recipient of it. And grant to us our Father, the ability to learn how to wash feet and how to give of ourselves, even in the face of betrayal. In Jesus' name we pray. Amen.

The Ultimate LOVE STORY

John 13-17

“The Final Hours Before the Cross”

Study Number Two – Love Hurt – John 13:18-35

NOTES

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.”

NOTES

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.

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.”

QUESTIONS:

1. Read John 13:18-35 and in your own words pull out the main thought of this passage.

2. What does Jesus tell the disciples He is going to do for them, according to verse 19?

3. What sad announcement does Jesus make in verse 21?

4. How does Jesus point out who it is, according to verse 26?

5. What is Jesus' response to Judas's departure, according to verse 31?

6. What is the announcement made in verse 33?

7. State the commandment of verse 34.

8. What will be the result of obedience to this commandment, according to verse 35?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons 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, and to have association without acceptance.

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

LESSON #3: Separation precedes glorification.

LESSON #4: Agape love will be demonstrated in: service, sacrifice, and 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.

ADDITIONAL NOTES:
