

The Ultimate LOVE STORY

John 13-17

“The Final Hours Before the Cross”

Study Number Five – Love in Conflict – John 15:17-25

LOVE IN CONFLICT—It’s true in marriage, isn’t it? We’re either BITTER or BETTER as a result of the conflict. It either makes us closer or drives us farther apart.

It is really love in conflict because we don’t understand why we suffer if God’s supposed to love us. And why suffering is a part of *agape* love.

The Bible tells us, “For unto us it is given on behalf of Christ, not only to believe on Him, but also to suffer for His sake.” (ref. Philippians 1:29)

But invariably when it comes to us it’s:

Why me?

Why this?

Why now?

When is it going to quit hurting?

When am I going to start feeling better?

Paula D'Arcy wrote that little book *Song for Sarah*. Paula lost her husband and baby in a car accident. A very traumatic set of circumstances. Left her alone, pregnant. She had another child after they were gone and she wrote this book.

(Song for Sarah by Paula D'Arcy)

If we fuss about our lives, if we make clothes and houses and work and events of great importance, then in the end we'll get fooled. In the end they are so temporary. There was to be something more, but I missed it. I counted on tomorrow and I counted on the two of you. I easily put off the question of what really matters, of what gives life meaning, of what is directing my life. Always so busy, and now here I am with plenty of time, fingering your father's bathrobe and holding your stuffed bumble bee. I'll keep them both in my closet. I want to remember what gets left behind until I can find that something that doesn't.

(source unknown)

Perhaps we can relate in a way because of some of the suffering and the heartache that we face. And we're asking the question, "God, how can You love me or how can You say You love me? And how does all of this relate and what kind of contribution does this make to making me a better person and learning how to love?"

Fénelon in his book *Let Go* says:

(Let Go by François Fénelon)

You have great need of the power of the Holy Spirit, both to sustain you in this time of trouble and also to restrain you in your natural desire to try to find a way out.
(source unknown)

Biblically there are two tremendous illustrations of this truth. First of all, we read the account in Acts 7 of Stephen. He had finished preaching his message, and this is what we read in response:

Acts 7:54-60

These words stung them to fury and they ground their teeth at him in rage. Stephen, filled through all of his being with the Holy Spirit, looked steadily up into heaven. He saw the glory of God and Jesus Himself, standing at his right hand. “Look,” he exclaimed, “the heavens are opened and I can see the son of man standing at God’s right hand.” At this they put their fingers in their ears, yelling with fury. As one man, they made a rush at him and hustled him out of the city and stoned him. The witnesses of the execution flung their clothes at the feet of a young man by the name of Saul. So they stoned Stephen while he called upon God and God and said, “Jesus, Lord, receive my spirit.” Then on his knees he cried in ringing tones, “Lord, forgive them for this sin.” And with these words,

he fell into the sleep of death, while Saul gave silent assent to his execution.”

And the person who is writing these words, are speaking these words that we’re reading, is less than twelve hours from facing the hatred of the world of love in conflict.

And then part of Matthew 27 is the account of what takes place in just a few hours by the one who is speaking these words:

Matthew 27:26-49

Whereupon Pilate released Barabbas for them, but he had Jesus flogged and handed Him over for crucifixion. Then the governor’s soldiers took Jesus into the governor’s palace and collected the whole guard around Him. And they stripped Him and put a scarlet cloak upon Him. They twisted some thorn twigs into a crown and put it on His head, and put a stick in His right hand. They bowed low before Him and jeered at Him with the words, “Hail, your majesty, king of the Jews.” Then they spat on Him, took the stick and hit Him on the head with it and when they had finished their fun, they stripped the cloak off again, put His own clothes upon Him and led Him off for crucifixion. On their way out of the city they met a man called Simon, a native of Cyrene in Africa, and they compelled him to carry Jesus’ cross. And when they came to a place called Golgotha, which means skull hill, they offered Him a drink of wine mixed with some bitter drug. But when He had tasted it, He refused to drink. And when they had nailed Him

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to the cross, they shared out His clothes by drawing lots and they sat down to keep guard over Him and over His head they put a placard with the charge against Him. “This is Jesus, the king of the Jews.” Now two bandits were crucified with Jesus at the same time, one on either side of Him. The passers-by nodded their heads knowingly and called out to Him in mockery. “Hi, you who could pull down the temple and build it up again in three days. Why don’t you save yourself? If you’re the Son of God, step down from the cross.” The chief priest also joined the scribes and elders in jeering at Him saying, “He saved others, but He cannot save Himself. If this is the king of Israel, why doesn’t He come down from the cross now and we’ll believe Him. He trusted in God, let God rescue Him if He will have anything to do with Him. For He said, “I am God’s Son.” Even the bandits who were crucified with Him hurled abuse at Him. Then from mid-day until three o’clock, darkness spread over the whole countryside, and then Jesus cried out with a loud voice, “My God, My God, why did You forsake Me?” Some of those who were standing there, heard Him say these words in Aramaic, “Eli, Eli, lama Sabachthani?” and said, “This man is calling for Elijah.” And one of them ran off and fetched the sponge and soaked it in vinegar and put it on a long stick and held it for Him to drink. But the others said, “Let Him alone. Let’s see if Elijah will come and save Him.” But Jesus gave one more cry and He died.

Love in conflict.

Did He ever do anything wrong? Was He the epitome of *agape*

love that we're talking about in this study?

Yes, He was. Why did the world get mad at Him? Why did the world hate Him? Why does Jesus have to prepare His disciples for this in the Upper Room as He talks to them on this night?

We're talking about "The Love Story" in John 13-17.

We have seen thus far:

LOVE SERVING—as Christ washes their feet.

LOVE HURT—as Judas betrayed his Lord by lifting up his heel against Him. And Christ responds by saying, "Hurry, it hurts."

LOVE COMMUNICATING—within a few hours of His death, they're still asking questions and He is giving of Himself unselfishly, in communicating a response to Peter when he says, "Where are You going and why can't I go with You?"

To Thomas, "We don't know where You're going. How do we know the way?"

To Phillip, "If You'll just show us the Father that'll be sufficient."

And to Judas Thaddeus Lebbaeus—it's "When are You going to reveal Yourself to us and not the rest of the world?"

LOVE IN UNION—as the vine and the branches join together and the life of the vine flows through the branches, fruit is borne. And we discussed the kinds of fruit that come from our life as a result of God’s work within us.

In this study we’re talking about:

LOVE IN CONFLICT—this is love facing its enemy. This is *agape* love produced by God and hated by the world.

Paul says, “So that no man may be disturbed by these afflictions for you yourselves know that we have been destined for this. For indeed, when we were with you, we kept telling you in advance that you were going to suffer affliction so it came to pass and now you know it.” (ref. 1 Thessalonians 3:3, 4)

In the Sermon on the Mount Christ, as He is giving the beatitudes, says:

Matthew 5:10

Blessed are those who have been persecuted on account of righteousness for theirs is the kingdom of heaven.

Peter picks up on this:

1 Peter 2:20-21

For even here unto were you called because Christ also

suffered for you, leaving you an example that you should follow in His steps. What glory is it if you're buffeted for your faith you take it patiently, but if you do well and suffer for it, this is acceptable with God.

Suffering, persecution, hurt, in the face of *agape* love does not alter the responsibility to manifest that love in our lives. It's to continue on unwavering without response.

Agape love is not dependent upon a response—either negative or positive. God commended His *agape* love toward us while we were yet sinners, Christ died for us. (ref. Romans 5:8)

And we show the quality of this love by our ability to love without any response. By our ability to love even in the face of opposition, in the face of suffering this kind of love always triumphs.

And so Christ is going to talk about that in this passage.

Why does the Lord let us suffer so much? Why does He let us be persecuted and why does He let the world hate us?

It's because it gets us all excited about going home. Things are going to get better. If it was nice here and everybody just loved us and accepted us, we'd want to just settle down. And the harder it gets and the more difficult it becomes and the suffering involved, the more excited we are about getting home.

We know lots of wonderful people up there and it's going to be great to get to the house. And it's going to be great to have the Lord Jesus run out and receive us unto Himself, that where He is, there we may be also. We've seen that in John 14.

Paul caught that concept when he says, "This light affliction is but for a moment, but it brings a far more exceeding weight of glory." (ref. 2 Corinthians 4:17) What we have to look forward to.

When finished he says, "I fought a good fight, I finished the course...but henceforth there's laid up for me a crown of righteousness." (ref. 2 Timothy 4:7,8) He says, "I have a desire to depart and to be with Christ, which is far better. But right now I'm in the Philippian jail hurting, but I'm looking forward to going home." (ref. Philippians 1:23)

So just maybe what we're going through, maybe the conflict, maybe the misunderstanding, maybe some individuals have become Christians and been ostracized from all their friends and that hurts! They don't understand. They call them fanatics. They can't understand why someone reads the Bible, or why they study. They have a whole new group of people that they're involved with and it hurts.

Christ is speaking to that in these verses.

v. 17 "This I am commanding you, that you should be loving one another."

“This I am commanding you, that you shall be loving one another.”

Here’s Christ saying this again. Has He said it before?

Back in John 13:34 and 35 He says, “A new commandment I give unto you, that you love one another. By that shall all men know that you’re my disciples if you have love one for another.” And Peter says, “Where You going?”

He missed on the first shot, didn’t he? So the Lord came back in John 15:12 in our last study and He says, “This is my commandment that you keep on loving one another, just as I love you.”

“This I’m commanding you, you should be loving one another.” (ref. John 15:17).

When the Lord says something once, He means it, but when He says it twice, He really means it. If He says it a third time, it’s the gospel truth!

God will continue to work on us till we learn what He’s trying to teach us. If we flunk the test once, we’re going to get it again and again and again. He doesn’t promote us as incorrigible beyond a test of what He’s trying to teach us. He will flunk us till we pass.

And we’ll get it in all kinds of ways. Peter didn’t do it on the first shot or on the second shot, so he’s getting a third shot

and he isn't going to get it here either!

In John 21 the Lord's going to say, "Peter, do you love Me more than these? And Peter when you get that act together and you really mean it and you realize that I'm the only one who can in fact produce it in you, then you're going to be ready for Pentecost, but not until then."

The Lord is emphasizing this thing over and over and over again. And another reason He emphasizes it is that in the midst of conflict we might feel that He doesn't really love us. And that in conflict we don't have to love others.

That isn't true about *agape* love. It just keeps on loving in the face of persecution and all the rest of it. The most powerful force in our life is *agape* love.

Reuben Welch wrote a book called *We Really Do Need Each Other* and he's talking about life in the church and how little love there really is. And this is what he says:

(We Really Do Need Each Other by Reuben Welch)

I love them and I care very much about them, [talking about his congregation] but I do not own them and I cannot control what they do, nor act as a judge over what they do. I have no alternative—I must release them. And the marvelous, happy, surprising thing is this:

Persons change in that atmosphere of releasing, unjudging love! But oh, the spirit of judgment. Do you know how to be

happy with a group of people for a long time? Don't judge them. A spirit of judgment will kill the honeymoon. That's precisely the point that brings about the old proverb:

If you can keep the young converts away from the old saints long enough to get established, you'll be alright.

Because the old saints have been touched with a spirit of cynicism and judgment. Someone new comes into the church and says, "Isn't the pastor marvelous" and "Isn't the choir fantastic." And I can just hear the old saint saying, "Dearie, you just wait around a while and you'll see!"

That's true, isn't it? It's not right, but it's true.
(source unknown)

(We Really Do Need Each Other by Reuben Welch)

He says, I've got to say:

I love you.

I release you.

I will not judge you.

(source unknown)

And then as he ends this exposition in his book this is how he prays:

(We Really Do Need Each Other by Reuben Welch)

Lord Jesus, help us to learn to show love. Help us to take time to listen, to give our attention to the ones around us, to be more aware of the sensitivities of others.

Help us to see people as people—as real live people with feelings and concerns that are just like ours. Help us Lord, not to judge and help us not to allow our cynicism to deprive others of joy. Teach us Lord, to love in deed and in spirit. (source unknown)

Gary Inrig talks about this in *Quality Friendship* when he says:

(Quality Friendship by Gary Inrig)

It's so easy to give up on people, to write them off, but the love of the Lord Jesus toward me is incredibly persistent. I fail and fall and sin, yet He keeps on wrapping His arms of love around me and drawing me to Himself. Because He loves me like that, I am to love others like that with a self-giving, long-suffering, persevering love. The first great quality is that it suffers long. It does not give up on people and it does not seek revenge. There is a cost to that. After all, suffering hurts. It's not what we would choose but love suffers and suffers long because it longs to serve.

(source unknown)

Someone prayed:

Lord, make me an instrument of Your peace.

Where is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there's darkness, light;
Where there is sadness, joy.
(source unknown)

Again He says—the third time:

“love one another.”

v. 18 If the world is hating you, you are knowing that it has hated me before it hated you.

“If the world is hating you, you are knowing that it hated me before it hated you.”

Now there's a **COMMAND** there in a sense, or at least a **WARNING** and then a **COMFORT**.

What is the **WARNING**? The warning is:

“If the world is hating you,”—and it's going to, at least our comfort is—“you know that it hated me before it hated you.”

The Lord says one thing we can be assured of:

“If the world is hating you, just remember it hated Me too.”

But now comes the big question. Why doesn't the world like us? The world never likes anything that doesn't conform to it.

For instance, the guy who invited the umbrella got pelted with eggs and tomatoes and everything else because nobody had one like it. And the world will always seek to destroy that which it doesn't have, or that to which it does not conform.

That's John 3:19:

John 3:19

This is the judgment, light has come into the world and men love darkness rather than light because their deeds were evil.

They don't want to come to the light unless their deeds are reprov'd. And the validity of Christianity is seen in a person, and the only way they can throw their hatred at God is to throw their hatred at the person. Just know that "it hated me before it hated you."

Why did the scribes and Pharisees hate Him? Because everything they were doing was a big sham. It was a big Hollywood production. They were filled with bitterness and jealousy and hatred and all that crumbly stuff inside. But here was somebody who was real on the inside and his life was just a product of his reality and they hated that! Because He was real and they weren't.

v. 19 If you were of the world, the world would be

loving its own; but because you are not of the world, but I chose you out of the world, on this account the world is hating you.

“If you were of the world, the world would be loving its own; but because you are not of the world, but I chose you out of the world, on this account the world is hating you.”

John 15:16

You did not choose me, but I chose you...

He says, “I chose you out of the world.”

1 John 2:15, 16

Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And everyone who is doing the will of God shall abide forever, but the world is passing away and its desires.

Romans 12:2

Be not confirmed to the world, but be transformed by the renewing of your mind.

It's our responsibility to recognize that we're to use it and not abuse it. This is not our permanent dwelling. We're “tenting” here. We're pilgrims passing through, looking for a city whose

builder and maker is God. We're only here for a brief period of time.

F.B. Meyer describes a lot of us when he says:

Thousands of Christians are like water-logged vessels. They cannot sink, but they are so saturated with inconsistencies and worldliness and permitted evils that they can only be towed with great difficulty into the celestial port.
(source unknown)

“Demas hath forsaken me because of this present evil world.”
(ref. 2 Timothy 4:10)

When Christ comes into our life, we are baptized into the body of Christ by His Spirit. And then we're sealed by the Spirit. It's almost like we're put in Christ, in our little bubble, and we're taken out of the world.

God, in Jesus Christ, seals us off from the world. We're just like the little spider that lives under the water in his own little bubble. We're in our own little space suits! We've got all the supply we need to live in this relationship in Jesus Christ.

As believers we can't let the world leak in, spoil our message, cause us to fail in our commitment to Christ. The world is going to hate us. But as long as we're staying in our environment, the Lord Jesus has made every provision for us.

v. 20 Be remembering the word which I spoke to you, 'A

slave is not greater than his master.’ If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

“Be remembering the word which I spoke to you, “A slave is not greater than his master.’ If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.”

First, He gives a **COMMAND**:

“Be remember what I told you, ‘A slave is not greater than his master. They do it to Me, they’re going to do it to you. They accept your message, they accepted Mine. They rejected it, they won’t.”

“So realize that you’re going to face persecution. Realize you’ve got to take up your cross and follow Me. Realize that your words are not going to be accepted either.”

v. 21 But all these things they will do to you for my name’s sake, because they are not knowing the One who sent me.

“But all these things they will do to you for my name’s sake, because they are not knowing the One who sent me.”

v. 22 If I had not come and spoken to them, they would not have had sin. But now they are not having an excuse for their sin.

“If I had not come and spoken to them, they would not have had sin. But now they are not having any excuse for their sin.”

Christ came and said, “I spoke words to them.” And when they stand at the Great White Throne Judgment, they’re not going to have an excuse. They’ve had a message.

In the Sermon on the Mount He says, “Unless your righteousness exceeds the righteousness of the scribes and Pharisees...” (ref. Matthew 5:20)

We want to reject it, that’s alright. We want to live that way, that’s alright. But we don’t have an excuse.

“Everything has been given from the creation of the world so that they are without excuse.” (ref. Romans 1:20)

“And the condemnation is light came into the world and they loved darkness rather than light, because their deeds were evil.” (ref. John 3:19, 20)

Peter says, “The Lord is not willing that any should perish, but that all should come to repentance.” (ref. 2 Peter 3:9) And yet every one of those people standing at the Great White Throne Judgment are going to be judged on the basis of their works and they are going to be justly condemned. There is no excuse.

Paul Little wrote a book, *Know Why You Believe*, and this is

what he says:

A student once told me I had satisfactorily answered all of his questions. “Are you going to become a Christian?” I asked. “No,” he replied. Puzzled, I asked, “Why not?” He admitted, “Frankly, because it would mess up the way I’m living.”

He realized that the real issue for him was not intellectual, but moral.
(source unknown)

If Christianity is truly rational, then why don’t more educated people believe it? It’s not a question of intellect. It’s a question of morals.

It’s a question of having to change a lifestyle, of having to replace old affections with new loves. To become a product of the Spirit of God that He might produce this kind of love in us. And that’s a courageous decision.

Harry Emerson Fosdick said it so well:

You can put off making up your mind, but you can’t put off making up your life.
(source unknown)

“Now is the accepted time, now is the day of salvation.” (ref. 2 Corinthians 6:2)

Perhaps God is really speaking to someone who doesn’t know Him. The Lord Jesus says they don’t have any excuse either.

The words He's spoken are there.

v. 23 He who is hating me, is hating my Father also.

“He who is hating me, is hating my Father also.”

He told Philip, “I and the Father are one.”

v. 24 If I did not do the works among them, which no other one did, they would not have sin. But now they have both seen and hated me and my Father as well.

“But if I did not do the works among them, which no other one did, they would not have sin. But now they have both seen and hated me and my Father as well.”

What else are they condemned for?

1. His WORDS
2. His WORKS.

They saw demonstrations and they still didn't respond!

Why did He do all these wondrous works?

His works were a verification of His words.

Why did He raise Lazarus from the dead?

Because we're dead in trespasses and sin and He comes as the resurrection and the life to give eternal life!

Why did He make blind eyes to see?

Because the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them. (see 2 Corinthians 4:4)

They're blinded in their sin!

Why does He all of a sudden awake from sleep on the stormy sea with his disciples who are frantically concerned with the fact that their boat is sinking? And say, "peace be still" and then come off a ten-foot wave on a glassy sea?

That's exactly what happens when Jesus Christ comes into our life and He says, "Peace be still."

Being made right with God, we have peace through our Lord Jesus Christ. And we know whether or not we have ever made that decision.

The words and the works of Christ cause us not to have an excuse when we have to meet Him face-to-face.

"If I had not spoken the words, and if I had not given the works, then the world would have an excuse for its hatred.

But I've done all this. Now they have both seen and they've hated Me and My Father as well.”

We're living in times of economic instability, such pressures of an age that's being pulled so close together that we possibly are living in the greatest century, as far as the Christian martyr is concerned.

We have exceeded any generation of Christians who've lost their lives for the cause of Christ, even more than the first century.

Christ was getting ready to die. He'd been betrayed and denied and He was getting ready to be forsaken by His men. He was getting ready to pray in the garden to ask His Father to let this cup pass from Him. He told them three times they ought to love one another.

And then we read that verse and it just blows us away.

v. 25 But in order that the word which in their Law stands written might be fulfilled: 'They hated me without reason.'

“But in order that the word which is in their Law stands written might be fulfilled: “They hated me without a reason.””

They didn't have any reason in the world to hate Him.

He made that statement that was so touching:

“He who is eating my bread lifted up his heel against me.” (ref John 13:18)

They don't have any reason. Usually when somebody hates someone they've got a ledger of hatred, don't they? Like Joseph in the Old Testament, the brothers had a ledger.

1. Joseph was daddy's pet,
2. Joseph had a coat of many colors,
3. Joseph had an administrative responsibility over them, and
4. Joseph was this guy who had these fantastic dreams of elevation.

There are four big reasons why the other guys hate him.

Christ said, “They hated me without a reason.”

But it is a fulfillment of biblical prophecy. And there are two verses in the Old Testament in the Psalms that He refers to here:

Psalm 35:19

Do not let those who are wrongfully my enemies rejoice over me,

neither let those who hate me without a cause
wink maliciously.

Psalm 69:1-4

Save me O God,
for the waters have come up to my soul.
I have sunk in deep mire
and there is no foothold.
I have come into deep waters,
and the flood overflows me.
I am weary with my crying,
my throat is parched.
My eyes fail,
while I wait for my God.
Those who hate me without a cause
are more than the hairs of my head;
those who would destroy me
are powerful.

And then:

John 13:18

I know whom I have selected; but in order that the scripture
may be fulfilled, he who is eating my bread, lifted up his heel
against me.

“They hated me without a reason.”

We sometimes feel that maybe the Lord could say, “Isn’t there a better way?” Think about what He’s been through in just the last few hours and what He’s going to be through in just a few hours. Put it altogether and ask the question:

Is *agape* love really worth it?

1. He’s been betrayed.
2. They’ve been too proud to wash feet so He’s had to wash their feet.
3. He’s predicted Peter’s denial.
4. All the rest of the guys are going to disappear like termites in the woodwork in just a few hours.
5. The cross looms before Him and in just a little bit He will cry, “My God! My God! Why have You forsaken Me?”

Think about that. One guy lifts up his heel. Here He talks to His men and He says, “They’ve hated me without a reason.” Then on top of all that, the Father’s going to forsake Him when He’s made sin for us.

We can’t just sit around with a hard heart if we really know what love is, when we realize what Christ went through for us—the suffering and the agony and the pain of it all.

Agape love can suffer, can face opposition and persecution and

no response, and still be unmoved, and having the best interest of the one loved.

Out of this we got six lessons:

Lesson #1: This is the third time Christ commands them to love one another.

Lesson #2: The world's response to *agape* love is hatred.

Lesson #3: The world always loves that which conforms to it.

Lesson #4: The world has resisted His WORDS and His WORKS.

Lesson #5: The world has no excuse for its rejection.

Lesson #6: There are no reasons for the hatred of Jesus Christ.

God lets us suffer. God lets us experience persecution because it's only a person who's gone through suffering and persecution that really knows what it is to love. We really don't know very much about it while we're comfortable.

Comfort makes us selfish. Comfort makes a person complacent and satisfied. Stir up the nest! Increase the storm! Turn up the heat of the furnace! When we see things as they really are, we find a lover. We find a person who learns how to

serve and how to give when things really hurt. Christ has taught us that.

In the face of all of it, if we're going through conflict, realize God in the process is producing *agape* love. He doesn't want us to get comfortable down here. He wants us to get hungry for home and excited about getting there and eager to be with Him!

Father, out of conflict, out of heartbreak, out of things we don't understand, You produce the tree that stands rooted and grounded in the Solid Rock. Branches broken, battered by the storm, torn to pieces, yet still standing. Lord, we would pray that You would teach us when the wind's blowing the strongest, when life is the most difficult and the conflict is the greatest, that we will not expect that we're going to get any response of love in return. But we have a mandate from our Savior three times over to love. And by this shall all men know that we are Your followers if we have love one for another. Thank You for that. If there is someone who does not know You, we pray that they will receive the Christ. In Jesus' name we pray. Amen.

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v. 18 If the world is hating you, you are knowing that it has hated me before it hated you.

v. 19 If you were of the world, the world would be loving its own; but because you are not of the world, but I chose you out of the world, on this account the world is hating you.

v. 20 Be remembering the word which I spoke to you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

v. 21 But all these things they will do to you for my name’s sake, because they are not knowing the One who sent me.

v. 22 If I had not come and spoken to them, they would not have had sin. But now they are not having an excuse for their sin.

v. 23 He who is hating me, is hating my Father also.

v. 24 If I did not do the works among them, which no other one did, they would not have sin. But now they have both seen and hated me and my Father as well.

v. 25 But in order that the word which in their Law stands written might be fulfilled: ‘They hated me without reason.’

QUESTIONS:

1. Read John 15:17-25 and in your own words pull out the main thought of this passage.

2. What is the command in verse 17?

3. What is the response of the world to us, according to verse 18?

4. Why is the world hating us, according to verse 19?

5. Why is the world doing all these things, according to verse 21?

6. What is the result of Jesus' message, according to verse 22?

7. What is the sad result of hating Christ, according to verse 23?

8. What word does Christ cite from their Law in verse 25?

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: This is the third time that Christ commands them to be loving one another.

LESSON #2: The world's response to *agape* love is hatred.

LESSON #3: The world always loves that which conforms to it.

LESSON #4: The world has resisted His WORDS and His WORKS.

LESSON #5: The world is having no excuse for its sin.

LESSON #6: There are no reasons for their hatred of Jesus Christ.

ADDITIONAL NOTES:
