

John 13:31-38 (Teaching)

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[0 : 00] Good morning. Good morning. Lord willing, we'll finish up John chapter 13 this morning. Last week we ended on a somber note with John 13 verse 30 after Jesus had revealed to all the disciples who it was that would betray him and he said it would be the one that he would share a sop with and we know that Christ dipped the sop and handed it off to Judas and the Bible says that Judas disappeared off into the night the actual verse there, verse 30 of John 13, he then having received the sop went immediately out and it was not and that's where we ended last week. I talked about how significant it was that John felt it necessary and was inspired by the Holy Spirit to pen the words and it was not because that showed the state of Judas' antennae showed the state of his heart. It was dark.

But all throughout the Gospel of John we've seen several different times that Jesus has been portrayed and conveyed from the Scriptures as the light of the world. So that stands in very stark contrast to the light of the world and we've talked about that again last week. Judas chose, Judas made a conscious decision to forsake the light to leave Communion with the light and to go out into the darkness.

Why does he do that? Because men love darkness rather than light. Because men love the darkness because they think the darkness hides their deeds and it may hide their deeds from other men but it does not hide their deeds from Almighty God who knows what's in the dark.

But anyway, we'll pick up in verse 31 in John chapter 13 where 31 says, Therefore when he was gone out, Jesus said, now is the Son of man glorified and God is glorified in him.

[2 : 37] There's a very significant beginning to this verse. It says, therefore, which puts us back to whatever was before this. Well, what was immediately before this? Jesus giving the Sop to Judas and Judas going out into the night.

And so it says, therefore when he was gone out, Jesus said so. In other words, now that Judas has gone out, now that Judas has left the fellowship with the disciples and with Christ, now that that has happened, Jesus said, now is the Son of man glorified and God is glorified in him.

Verse 32, if God be glorified in him, God shall also glorify him in himself and shall straightway glorify him. Well, how is Christ glorified at this point? It sounds the way the Scripture reads.

He says, now is the Son of man glorified and God is glorified in him. What has Christ been telling them? Not only here in John 13, but you can go to the synoptics to Matthew, Mark and Luke and you can see all throughout the Gospel accounts, including John, not as much in John, but especially in the synoptics.

Christ has been telling them, I'm going to be crucified. I'm going to be killed. I must be handed over into the hands of sinful man. I must be handed over to the Gentiles.

[4 : 11] This is going to happen. And he's been, and he's told them this several times over throughout the Gospel accounts. So that's the now that Christ is talking about. His time has come. He knows his hour is at hand.

Remember, this is the eve of the crucifixion of Jesus Christ. And that's one of the most wonderful parts about these few little eight verses that we're hopefully going to get through this morning.

This is an introduction. These eight verses are an introduction to the rest of this discourse that Christ gives to his disciples, to the remaining eleven.

They're the only ones present with Christ at this point. So from here, all the way up to the end of John chapter 17, and I realize that John 17 is the great high and priestly prayer of Jesus Christ. But John had to have been present there to append the words that Jesus was saying. He had to have had, and I realize that Scripture is all inspired by the Holy Spirit.

[5 : 19] The Holy Spirit could have just put that into John's head and John could have written it down. But I don't think that's what happened. I don't think that's what happened at all. I believe that those words were heard. So from here to the end of John 17 is the longest discourse and the longest continuous teaching of Jesus Christ that we find in all of Scripture.

And it is specifically directed at his disciples. No one else was present for any of this. So again, in verse 31 says, Now is the Son of man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself and shall straightway glorify him. How is this glorification going to take place?

Verse 33, Little children, yet a little while I'm with you, you shall seek me. And as I said unto the Jews, whether I go, you cannot come. So now I say unto you, this is how God is going to be glorified.

He says, I'm just here for a little while, and then I'm going away. Imagine the stomping on the toes and the punch to the gut that this was to these disciples that when crossed, when he passed by their way, when he began his ministry, and he would pass by them and he would say, follow me, follow me.

[6 : 53] And they gave up their families, and I'm not saying they forsook their families, but they gave up their families, they gave up their jobs, they gave up everything that they knew and everything that they had to follow this man, Jesus Christ.

And they have been following him for over three years at this point. And now Christ is telling them, you shall seek me.

And as I said unto the Jews, whether I go, you cannot come. Christ, you told us to follow you. And now you're saying, where are you going? We cannot come.

Now, some people, some people make the mistake here of assuming that, especially when he gets into his conversation with Peter here in the next couple of verses, they make the mistake of thinking that Christ is talking about going to heaven.

Well, folks, in the very next chapter we see Christ saying, my father's house are many mansions. I go to prepare a place for you. So he couldn't have been talking about heaven. What was he talking about?

[8 : 00] He's talking about the cross. He's talking about the crucifixion. This is where they cannot follow him to. They can go to where the cross is. They can go to the base of the hill of Golgotha.

They can witness Christ being crucified. Yes, but Christ must die alone. And Christ must die for the sins of the world. And that is something that the disciples were incapable of doing.

He says, where I'm going, you cannot come. Where I'm going to, you cannot come with me. But again, in verse 33, he begins that with little children.

And he says, yet a little while I'm with you, you shall seek me. And as I said unto the Jews, and he said this basically the exact same thing to the Jews in chapter 7, and again in chapter 8, in the Gospel of John, he says, as I said to the Jews, whether I go, you cannot come.

So now I say unto you, what's the big difference though? He told all those Jews that were around him, and he here with his disciples. He referred to his disciples as little children.

[9 : 06] He did not do that to all the Jews that he was referring to when he said this two other times previously. This is a very endearing term that he used towards his disciples.

And people might say, well, ain't that God showing favorites? Ain't that Jesus showing that he loves one more than another? Folks, these people have been following Christ for over three years.

And Judas Iscariot had just walked out of the picture. And what was Christ talking about? He said, those of you that remain, your little children, and he was talking about his own crucifixion.

But not only his own crucifixion, the betrayal was set in motion when Judas walked out. But he was talking about the glory of God. And he was talking about glorifying God.

And folks, that paints a picture for us. And no matter what is going on in our life, no matter who might betray us or how betrayed we might feel, no matter what negativity happens in our life, we can still glorify God.

[10 : 17] And God can still be glorified even through that negativity. God can still be glorified. Like I said, Judas had just walked out of the picture. And what's the first thing Jesus brings up?

Glorifying God. Glorifying God, even though his betrayer, the man that would kiss him upon the cheek, the man that would sell him out for a few pieces of silver, even though that had just happened and the wills were set in motion there was nothing that was going to stop them at that

point.

Christ's main focus was glorifying God. And God would be glorified through the crucifixion of Jesus Christ. How so?

Why does Paul say in his writings, he glories in nothing, say the cross? Why is that? Folks, that's all we've got to glory in. That's all we can do is glory in the cross.

We glory in God, but folks, without the cross, we cannot glory in God. It's an impossibility for us to do that. You go back to the Old Testament and you see the glory of God being spoke of.

[11 : 31] You see in Exodus chapter 16 where the Israelites are told in the morning, Moses after they come out of Elam and they enter in the wilderness of sin and they're murmuring, they're complaining and they're saying, why don't you bring us up out of Egypt?

We had our flesh pots there. We could eat bread to the full. And Moses tells them, he says, in the morning, you will see the glory of God because God had revealed he was going to reign Manna down from heaven.

Folks, that was a manifestation of the glory of God. You will see the glory of God in this. Exodus 24, it's describing God up on the mountain, up on top of Mount Sinai.

It says the glory of God was like a devouring fire. And this is much of the reason why when we think of the glory of God, that's what we think of. We think of a bright light, but folks, God was just as glorious in that pillar of cloud as he was the pillar of fire.

And he is just as glorious now that we don't have a pillar of fire and we don't have a pillar of cloud. He is just as glorious now, but his glory was displayed upon the cross.

[12 : 43] That is everything about God was there on that cross. Every attribute that you could possibly muster up in your mind on there on that cross, we have the sovereignty of God.

We have God's humility and folks, it was humility. It was humility that God even condescended to earth to live among sinful men. We have the justice of God on the cross.

We have the mercy of God on the cross. We have all of these things on the cross. And that is what Christ is getting at here when he says, God would be glorified and that Christ would be glorified as well.

And it would happen through the cross. Folks, if you want to see yourself transform more and more into the image of Jesus Christ, make daily trips to the cross.

Go to the cross frequently because that's where you'll find God and that's where you'll find Christ, that's where you find mercy, that's where you find forgiveness, that's where you find redemption, that's where you find cleansing.

[13 : 49] It is at the cross of Jesus Christ. That is the glory of God. And that was the ultimate manifestation, the ultimate showing and the clearest showing of the glory of God to all of humanity was on the cross that crossed Hong Kong.

Little children, yet a little while I am with you, you shall seek me and as I said unto the Jews, whither I go, you cannot come. So now I say unto you, like I said, this would have been a gut punch to these disciples.

They still didn't have clear understanding of everything. Folks, I don't have clear understanding of everything about God. Neither do you. Neither does the finest preacher or theologian that walks the planet or the finest one that ever has walked the planet.

None of us have an absolute clear understanding of God. But I know God sent His Son in my place to redeem me a lost sinner.

I know that much about God. And He redeemed me to do what? To bring Him glory. To bring Him glory.

[15 : 05] Y'all may have heard me talk about it. I know I've heard Brother Vern talk about it in the past. And I've heard several other preachers and teachers make wonderful presentations about two different aspects or two different types.

You could say of the glory of God, you have the intrinsic glory of God, which is the glory that He has. Ain't nobody can do anything about it. It's who God is. But then you have the ascribed glory of God, which is the glory that we give unto God.

And folks, one of these days, God is going to have all that glory. It's His. It is His. Whether we want to give it to Him or not, it is His, and He will have it.

But the best picture of the glory of God can be found on a cross of Calvary. Whether I go, you cannot come. So now I say unto you, verse 34, a new commandment I give unto you, that you love

one another as I have loved you, as I have loved you, that you also love one another. What's so new about this commandment? Sounds almost like Leviticus 19. Love your neighbor as yourself.

[16:19] But this is nothing like love your neighbor as yourself. Nothing like that. A new commandment I give unto you, that you love one another. And you could have ended that right there.

Cross could have ended it right there. But our translators, thankfully, put a semicolon there. A semicolon goes where a sentence could have ended, but did not.

That you love one another as I have loved you, that you also love one another. Folks, this isn't talking about Leviticus 19.

I believe it's 19 and 18. It says, love your neighbor as yourself. And we know that Christ Himself said that that was one of the two greatest commandments.

That was the second greatest commandment was love your neighbor as yourself. The greatest commandment was love God. We know this, but Christ here says, as I have loved you.

[17:20] This is talking about the quality of the love that we show to whom? To one another. Leviticus 19 is all about your neighbor.

And I agree with that. And Christ agrees with that, that we should love everybody. But remember, He is talking specifically to His disciples here.

That you love one another as I have loved you. You should love one another. This is the quality of the love.

Do we love each other as Christ loves us? That's a big shoe to feel. That's a big step to take, and it's a very searching question as well.

Do I love my brothers and sisters in Christ as Christ loves me? This is a very searching question. And I've found myself, and I've had to repent.

[18:23] I have found myself not loving brothers and sisters in Christ as Christ loves me. And I have had conviction follow me over that in the past.

And if y'all are honest with yourselves, you probably have too. Every one of us has been guilty of not doing that. He says, a new commandment I give unto you, that you love one another as I have loved you.

That you also love one another. As I have loved you, not love your neighbor as yourself.

But love one another as Christ has loved us. Christ has loved us as individuals. By this shall all men know that ye are my disciples, if ye have love one to another.

Not by denomination. Not by how much scripture we memorize. Not by how well we preach or teach or sing. Not by how much visitation we do.

[19:29] Not by how much we help the poor and needy. Those are not the reasons that the world knows that we follow Christ. The world knows that we follow Christ because we love one another as Christ loved us.

That is not an interpretation of the scripture. That is what the scripture plainly states here in black and white. By this, by what? By you loving one another as I have loved you.

By this shall all men know that you are my disciples. So we have gone from Christ talking just to the disciples about this, about loving one another.

But he says, by this shall all men, now he brings the world into view. Not only other disciples, fellow disciples of Christ, not only fellow servants of Christ.

But all men shall know. He says, by this all men shall know that ye are my disciples, if ye have love one to another.

[20:35] It is by our love one to another. It is by our showing of love one to another. And it is a cross like love. What is a cross like love? It is a selfless love.

It is a sacrificial love. It is that love that we have when someone calls us and says, I need to talk to somebody. And you don't say, well the game is coming on in 30 minutes.

You have got that long to spill this out. That is not cross like love. That is not cross like love at all. Christ took 33 years out of eternity.

He took 33 years out of eternity to come here and make himself a sacrifice for us. And that don't sound like much.

It's not as far as time goes. But when you consider who Christ is, when you consider that Christ is God, and you consider that he is from eternity and he is to eternity, that he is the ancient of days,

that he is the beginning, that he is the end, that he is the creator of everything, and yet he stooped as low as to come here and live amongst sinful creatures.

[21 : 51] But not only live amongst us, but to die for us. When you consider all this, that is cross like love. Do we have that kind of love?

Do I have that kind of love? I hope that I exhibit that love often. I know I've been guilty of not doing it, but I hope with the grace of God that I exhibit that love often to my fellow disciples.

By this shall all men know that you are my disciples if you have loved one to another. Verse 36, Simon Peter said unto him, Lord wither thou goest thou.

Jesus answered him, wither I go, thou canst not follow me now, but thou shalt follow me afterward. So here's Peter doing what Peter does best, speaking before he really should.

Very impulsive was Peter, very impulsive of mine. And many of us could probably relate to Peter in that, but he asked a simple question, Lord wither thou goest thou.

[23 : 00] And Jesus answers and says, wither I go thou canst not follow me now. Now, again, people will say that Christ is talking about going to heaven, going to the Father because he's about to be crucified, he's going to be buried, he's going to be resurrected, he's going to spend a few weeks afterwards here on earth, and then he's going to ascend to the Father, folks, that is not what he is talking about.

You can read what he's talking about in John 21, we'll get there here in a few months, I guess, whenever it is that we get there going through the Gospel of John. But he tells Peter, he said, where I'm going now?

It's just like he said previously, a couple of verses ago. He said, I told the Jews the same thing, wither I go, you cannot come. He's telling Peter, he's saying, where I go now, you cannot come, you'll come afterward.

And in John 21, he tells Peter just how Peter would be martyred, just how Peter would be killed. This is what he's talking about here, not saying you cannot come to heaven with me.

Folks, Christ redeemed us that we could live forever with him, where in heaven, in paradise with him. If Christ ain't there, it ain't going to be heaven, I promise you that.

[24 : 20] Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Once again, Peter being impulsive.

Once again, Peter showing that he really believes in himself. But Christ puts him in his place, just like he has to do with us sometimes.

Jesus answered him, wilt thou lay down thy life for my sake? And I don't think, this is me personally, there ain't a bit of scripture to back this up.

But I think, when Jesus said wilt thou lay down thy life for my sake, I don't believe immediately, he says, verily, verily. I think there was a space of time there to give Peter a moment to think about it. Now that's just me. I said, there ain't a bit of scripture to back that up. But that's how I picture this happening. Wilt thou lay down thy life for my sake?

[25 : 18] After Peter just told him, I'll lay down my life for your sake. I'll lay down my life for you. Verily, verily, I say unto thee, the coxswain ought to crow, till thou hast denied me thrice.

Peter is guilty here of what so many others, myself included, have been guilty of. Tons of zeal. Tons of zeal for the things of God. Tons of zeal for the will of God to be done in his life, but not understanding enough of the will of God to put that zeal into real and true play.

I've been guilty of that. Now there's folks out there, and particularly in a couple of different denominations or movements, if you'd like to say, all kinds of zeal for God, all kinds of it, but they have zero substance.

I'm not saying that about Peter. Peter had some substance about him. He did. I mean, Jesus told Peter himself, he said, Simon, he said, Satan has desired to have you, to sift you.

[26 : 34] He said, but I've prayed for you. And he continues, and he says, and when thou art converted, there was some substance to Peter. When thou art converted, strengthen the brethren.

Jesus was going to put that zeal and that spunk that Peter had into action, that Peter had some things to learn before that happened. Peter again says, Lord, why can not I follow thee now?

I will lay down my life for thy sake. How many of us have said, you know, when we feel something needs to be done, or we feel God won't something done in the community or in our own household, or one of the cases, here am I, Lord, send me.

Then the Lord really weighs it on our heart to do it, and we shrink off. We begin with that zeal, but we begin, but we have that zeal and not a good understanding of the will of God.

Christ had a perfect understanding of the will of God. Folks, if you want to glorify, and that goes back to the beginning of this passage, if you want to glorify God, simply obey the word of the Scripture.

[27 : 51] This is what glorifies God. Jesus Christ was glorifying God in fulfilling His will. And when Jesus Christ glorified God, God glorified Jesus Christ.

It was a mutual thing. It was a two-sided coin. However you want to phrase that. But for one to be glorified, the other one has to be glorified. You cannot separate them.

You cannot separate them. Will thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice. In other words, Christ is telling Peter there, you think that you feel this way right now.

And I'm sure that Peter did. I'm positive that Peter did, given his personality all throughout the Gospel accounts, that Christ puts them in his place and says, you're going to deny me three times. Three times you can actually find a better, more in-depth account of that in Matthew's Gospel in the 26th chapter. Peter being put in his place by our Lord Jesus Christ.

[28 : 59] But anyway, that brings us to the end of that chapter. Anybody got anything, any thoughts or questions? God bless you.