

Sermon Notes & References

Lustre, Love & Loyalty  
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December 4, 2016

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<sup>B</sup> 2 John 1:5

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<sup>D</sup> Acts 4:32

<sup>E</sup> Matthew 26:35

<sup>F</sup> 2 Peter 1:13-14

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<sup>A</sup> John 13:1, 27, 30; Matthew 12:49; Luke 22:22

A. Introduction

1. The Scene

- a. Jesus has just celebrated the Passover with His disciples
- b. at the same time He has just inaugurated the Lord's Supper
  - (A) although that is not recorded in John's gospel
  - (B) a memorial feast of His death taking place before His death
  - (C) but also a love-feast, in which, "... Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end." (John 13:1)
  - (D) as a token of that love, had washed His disciples feet
- c. this evening He acted as the head of this, His spiritual family
  - (A) who were, in one way, dearer than His birth brothers & sisters
  - (B) one time Jesus, "... stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!" (Matthew 12:49)
  - (C) and then, there was Judas

2. The Traitor Leaves

- a. with what sadness Jesus spoke those words: "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" (Luke 22:22)
- b. and yet that, as everything else, was a necessary part of Jesus' work of redemption for lost men and women
- c. Jesus gave Judas a morsel, marking him as the traitor, "And after the morsel, Satan then entered into him. Jesus therefore \*said to him, "What you do, do quickly.'" (John 13:27)
- d. "And so after receiving the morsel he went out immediately; and it was night." (John 13:30)

B. The Lustre of the Light of the World . . . . . 13:31-32

- 1. When therefore he had gone out, Jesus \*said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.
  - a. when therefore ... Judas had departed
    - (A) the stamp has been placed on the metallic ribbon of history
    - (B) the hammer comes crashing down

- (C) and another point is marked in the plan of God that began before the world began, of salvation through the cross of Christ
- (D) Judas has departed to set in motion Jesus' final steps to Calvary

## 2. The Glory of Christ

- a. in one of Fanny Crosby's hymns there are these lines
  - "O the soul-thrilling rapture when I view His blessed face
  - And the lustre of His kindly beaming eye;"—{2}.
- b. 'Lustre,' in our sermon title is a reference to the glorification spoken of in these two verses
- c. Jesus expresses that glorification in a very dramatic way:
  - (A) He says, "Now, is the Son of Man glorified"
    - (1) 'Now' speaks of that very present moment
    - (2) but 'is glorified' in the past tense – indeed, it can equally well be translated 'has been glorified'
  - (B) something has just taken place that brought this glory; what?
    - (1) when Jesus said, 'What you do, do quickly.'
    - (2) when Jesus allows Judas to leave; deliberately; knowingly
    - (3) He has set Himself to carry out the will of His Father
- d. 'Now is the Son of Man glorified'
  - (A) there is a special emphasis in this term on the human aspect of the nature of Jesus Christ
  - (B) on account of His obedience, it is the Son of Man who is first described as the recipient of that glory
  - (C) it is the obedience of the man Christ Jesus

## 3. The Glory of God

- a. not only is the Son of Man glorified by His obedience
- b. but God is Himself glorified by the same obedience
- c. that obedience, carrying out God's eternal plan of eternal salvation, is a demonstration of God's wisdom & power: it glorifies God

## 4. Their Mutual Glorification

- a. now, the Father, in putting into effect His great plan of salvation
  - (A) whereby sin & Satan are to be defeated
  - (B) through which man can be justly reconciled to God

- b. and the Son, in carrying out that great plan of salvation
  - (A) by walking the path to the cross of Calvary
  - (B) by willingly taking upon Himself the sins of the world and the punishment for man's sin – in the place of the believer
- c. bring glory to each other

5. Immediately

- a. although the arrest, the trials, the crucifixion all lie shortly ahead
- b. all the necessary preliminaries have been carried out
- c. and the final humiliation of the Incarnate Son of God has begun
- d. the greatest paradox of the ages, that in the humbling of the Son of Man – God in the flesh – came great glory to both God and Man

C. Love: the Eleventh Commandment . . . . . 13:33-35

1. Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.' A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.

- a. the second event in this interlude after the Passover, was the giving of the love commandment – a new commandment, and yet not new
- b. "And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another." (2 John 1:5)
- c. but as God can give commandments, so can the Son

2. "Commandment" Rather Than "Command"

- a. some translations render this 'command' but in my view the word 'commandment' is better
  - (A) when you see the ending '-ment' on an English word it usually indicates that this is as substantial result or product of an action
  - (B) so there is a permanence in 'commandment' which is absent from the word 'command'
  - (C) a command can be for the moment – as when Jesus spoke to Judas and said, 'What you are going to do, do it more quickly!'
    - (1) that command was effective only for that time and place

- (2) it applied particularly to Judas
- (D) a command can be given and then altered, as presumably was the case in that old nursery rhyme about the Duke of York:
  - Oh, The grand old Duke of York,
  - He had ten thousand men;
  - He marched them up to the top of the hill,
  - And he marched them down again.
  - And when they were up, they were up,
  - And when they were down, they were down,
  - And when they were only half-way up,
  - They were neither up nor down. <sup>-{3}</sup>.
- (E) but this is a commandment
  - (1) it stands just as much in effect today as when it was given
  - (2) it is still applicable to Christians in directing their lives

### 3. Standing Orders

- a. even on a human level, the words of someone approaching death
  - (A) are treated with a special respect and reverence
  - (B) Jacob's last words to his sons respecting the burial of his bones – as also was the case with Joseph – were carried out that they not be buried in Egypt but rather in the land of promise
  - (C) David's words to Solomon concerning his unpunished enemies were honoured by the new king
  - (D) you may know of similar instances of the carrying out of the dying wishes of some man or woman
  - (E) in fact, that is the basis in leaving a Last Will & Testament, which the law treats with the deepest respect (though relatives may not!)
- b. but now is approaching the death of Messiah: Prophet, Priest & King
  - (A) He is now departing where they cannot come
  - (B) as the ruler of His people, he leaves his standing orders for them

### 4. Progressive Rather Than Spasmodic

- a. you probably know that the Boys Scouts of America have as their slogan, "Do a Good Turn Daily" <sup>-{4}</sup>.
  - (A) and of course there have been jokes on this subject
  - (B) such as the Scout who explaining why it took 20 minutes to help an old lady across the street, said, "Well,

she didn't want to go!"

(C) but sometimes the effort was to do that good turn, and then forget about it for the rest of the day

- b. now it may not be as evident in the English as in the Greek, but this does not mean, 'Go out, find a Christian, and show love to him or her,' so that you can consider you have obeyed this command
- c. rather, the meaning is "keep on loving one another" or "let their be continuing love among each other"

#### 5. Our Ideal Example of Love

- a. we are asked to love one another "even according as I have loved (and still am loving) you"
- b. as Jesus will say a little while later, "Greater love has no one than this, that one lay down his life for his friends." (John 15:13)
- c. and as John say in his epistle, "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." (1 John 4:10)
- d. "Jesus loves me, this I know," what an example is He!

#### 6. The Ultimate, Effective Witness

- a. "Hereby shall all men know that ye are my disciples."
- b. love permeated the New Testament church: "And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them." (Acts 4:32)
- c. so that the recorded testimony in those days of pagan world was, "Behold, how these Christians love one another." -{5}.
- d. Let us love, then as we have been loved

#### D. Loyalty to Our Lord . . . . . 13:36-38

- 1. Simon Peter \*said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later." Peter \*said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Jesus \*answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times."
  - a. Peter expressed his loyalty, even to death, to his Lord, Jesus
    - (A) true, he did so with little understanding of his own self
    - (B) and failed to learn from his past experience where his desires went beyond his ability
    - (C) and as Peter spoke, so did the rest of the disciples affirm their own determination to be loyal: "All the

disciples said the same thing too.” (Matthew 26:35)

- (D) We will not dwell this morning on Peter’s failure: we are all too familiar with the gap between our intentions and our actions in our own lives to abuse Peter for that

## 2. How Praiseworthy Peter’s Desire!

- a. how many times in the gospels Peter’s affection for Jesus, the Rabbi, surfaces in an outburst of speech or sudden action!
- b. so after the resurrection he could exclaim to the risen Lord, “Lord, You know that I love You!”
- c. underlying this dialogue between the Jesus and Peter, is Peter’s desire to be with Jesus – he wants nothing to interrupt this relationship

## 3. Its Fulfilment Must Wait

- a. Jesus explains that Peter’s desire – his prayer – will not be satisfied and answered now; but later
- b. Peter wants to follow Jesus, even to death
  - (A) not happen now because God has other plans, great plans for Peter
  - (B) not happen now because Peter is still too weak
  - (C) it will be after a life time of service in the power of the Holy Spirit
- c. but one day Peter will follow Jesus in his death, martyred for Christ

## 4. His Desire Will Be Met

- a. Jesus does say when –
  - (A) in one sense it was fulfilled in the resurrection
  - (B) in another it was long delayed for 35 years
- b. Nor does Jesus now tell Peter how it will ultimately happen – but there will be further but scant information later in this gospel
- c. Neither does Jesus explain why the delay – Peter’s future service
- d. but in Acts 12 we find that Peter calmly accepted the threat then on his life by sleeping in the prison, awaiting threatened death
- e. and could face that time at the end of his days without fear: “And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.” (2 Peter 1:13-14)

## E. Conclusion

### 1. Summary

- a. Lustre – the Glory of God, the Son and the Father, unmistakably shown in His glorious plan of your salvation and mine wrought at the cross
- b. Love – we have a commandment to live by and an example to follow
- c. Loyalty – by the power of the Holy Spirit, may we be found to be faithful stewards of our Lord & Master



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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Bruce	- <i>The Gospel &amp; Epistles of John</i> , by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
BM	- <i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
NICNT	- <i>The New International Commentary on the New Testament</i> <i>The Gospel according to John</i> , by Leon Morris
NTC	- <i>New Testament Commentary</i> , by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
RWP	- <i>Robertson's Word Pictures of the New Testament</i> , by Dr. A. T. Robertson

2. 'My Saviour First of All,' by Fanny (Frances) Jane Crosby (1820-1915)
3. The Oxford Dictionary of Nursery Rhymes (Oxford University Press, 1951, 2nd edn., 1997), pp. 442-443.
4. Excerpted from page 55, Boy Scout Handbook, 11th ed, (#33105), copyright 1998 by BSA, ISBN 0-8395-3105-2
5. Tertullian: more properly, "'Look,' they say, 'how they love one another' (for they themselves hate one another) 'and how they are ready to die for each other (for they themselves are readier to kill each other).'" – Latin: "*Vide*", *inquiunt*, "*ut invicem se diligant*" - *ipsi enim invicem oderunt* - "*et ut pro alteruto mori sint parati*"; *ipsi enim ad occidendum alterutrum paratiores erunt*. – Apologeticum ch. 39.7. – From the Tertullian Project.