

John 13: The New World Order

The New Demand

John 13.31-38

The Point of No Return

When he was gone, Jesus said, "Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

"My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come."

The New Demand

“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”

The Difficulty of Following

Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later." Peter asked, "Lord, why can't I follow you now? I will lay down my life for you." Then Jesus answered, "Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!

The Point of No Return

Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him. So Jesus told him, "What you are about to do, do quickly."

As soon as Judas left the room, Jesus said, "The time has come . . ."

JOHN 13.31 NLT

❖ “Hurry and do what you’re going to do” (v. 27). The exit of Judas from the room had no significance to the rest of the disciples; they assumed he was leaving to make a purchase. The fact was that a point of no return had been crossed. When Jesus offered the bread to Judas, he took it, and when he did, Satan entered into him. Prior to this moment, Judas had been under the grace of his Lord; now he was in Satan’s possession and under his control. Jesus knows, and Judas knows that Jesus knows, what he is leaving to do. Both Judas and Jesus are fully complicit in this moment and its outcome: Judas to his damnation, Jesus to his glory.

³¹ When he was gone, Jesus said, “Now the Son of Man is glorified and God is glorified in him.” ³² If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

³³ “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

³⁴ “A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another.”

³⁶ Simon Peter asked him, “Lord, where are you going?” Jesus replied, “Where I am going, you cannot follow now, but you will follow later.” ³⁷ Peter asked, “Lord, why can’t I follow you now? I will lay down my life for you.”

³⁸ Then Jesus answered, “Will you really lay down your life for me? Very truly I tell you, before the rooster crows [tomorrow morning], you will disown me three times!

- ❖ Note the emphasis on timing: this is the fullness of time, the hour that has come. There is nothing incidental or circumstantial about the events or actions that occur. Every detail is the result of deliberate planning and sovereign control on the part of the Father and prophetic fulfillment and precise execution on the part of the Son. Individual destinies, generational consequences, the era of grace and salvation for all people—all will be determined within the next 18 hours. The life and work of this Son of Man will be so significant that he becomes the dividing line in human history (B.C and A.D.). We should be reminded from the lives of Judas and Peter that nothing in life should be assumed by us and that the prophetic plans on God's calendar have irrevocable impact on human destiny.
- ❖ The tragedy of Judas' life is a most serious warning with grave consequences: sin has an unmanageable power that controls and destroys. The seed of lust, greed, or victimization will inevitably become a root that bears poisonous, destructive fruit (*cf. Hebrews 12.14-17*).

The Moment of Mutual Glory

“Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.”

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.

1 PETER 1.10-11

- ❖ In John's Gospel, we have seen Jesus as the Father's *Sent-One* and exclusively *Authorized-Representative*. In everything, they reveal and honor one another (the twin meanings of “glorify”). When this weekend is over, the world will have seen the depth of the Father's love revealed by the Son honoring the Father's will and the Father glorifying the Son by affirming, through the glory of the resurrection, the perfection of his substitutionary death (see Romans 1.2-4).

- ❖ “Glorified at once” – Within the next 24 hours, Jesus would, by his death, destroy the power of his Father’s archenemy, disarm demonic principalities, satisfy the justice and wrath of God against humanity with a perfect final sacrifice, set humanity free from the slavery of sin, fulfill every intention of the Father from eternity past through the millennia of time, secure through his merit infinite grace and righteousness for those who honor the Father’s Son through their belief, and “open a new and living way” into the Most Holy Place in heaven. *Every action of the Son has a reciprocal (or glorifying) response by the Father—which benefits us and honors the Son who has acted on our behalf as the Son of Man.*
- ❖ All of this would transpire within the spiritual realm. The greatest glory occurs in the invisible realm of heavenly worship, the actions of angels, the defeat of demonic forces. We seek visible outcomes and tangible evidence of worth. The ultimate value of one’s life is to live for the glory of God and that means keeping our eyes on *who* and *what* is unseen (see 2 Corinthians 4.16-18; 5.7-10).

You Cannot Come

“My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.”

- ❖ What does Jesus mean by these words, “Where I am going, you cannot come”? Is he referring to the fact that only he—and he alone—can fulfill the demands of atoning sacrifice? Is he implicitly anticipating the inability of his followers to have courage in the coming hours—their abandonment and denial of any association with him? When Jesus connected these words to his disciples with a reference to the occasion on which he spoke the same words to the Jews (7.33-36), it must have (or should have) alarmed the disciples—neither the Jews or the disciples, despite their apparent proximity (e.g. “We are Abraham’s children”) would have any access to the kingdom and glory of God to which Jesus belonged. (*Jesus will emphasize this with greater clarity in a few minutes: John 14.6*)

The New Demand

“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”

This is the message that you heard from the beginning: We should love one another. . . . The is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

1 JOHN 3.11, 16

- ❖ Thus far, during this private evening with his disciples just hours before his death, Jesus has given them a new “baseline”—they are to follow his example in spirit and action by washing the (filthy) feet of one another. To not follow his example or fail to have the same willing spirit of humility, is to be invalidated as his follower.
- ❖ During the Passover meal, Jesus inaugurated the New Order—“this cup is the new covenant in my blood”—and every covenant comes with commands and demands.

- ▶ The demand: “*love one another*”
 - ▶ The standard: “*as I have loved you*”
 - ▶ The result: “*the world will know that you are my disciples*”
- ❖ “As I have loved you” – God so loved the world that sent His *One-and-Only-Son* to lose his life in the place of those who, by their transgressions, were enemies of God. Jesus has already taught that if we want to be citizens of the kingdom of heaven, then we must love our enemies. Now he will show by example that kind of “defining love” through his self-sacrificing death on behalf of sinners.
- ❖ We are to love as we have been loved by him (cf. Ephesians 5.1-2). Therefore, our lives reveal our *perception* of how much we have been loved by God through Jesus. The way we love others also reveals the *degree* of God’s love (and life) within us.
- ❖ Jesus expects this demonstration of love to be our foremost missionary effort.

The Difficulty in Following

“Where I am going, you cannot follow now, but you will follow later.”

“Lord, why can't I follow you now? I will lay down my life for you.” Then Jesus answered, “Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!”

- ❖ Peter represents every heartfelt intention of every believer: *I will read my Bible more. I will spend more time with the Lord in prayer. I won't go back to that sin again.*
- ❖ Peter is a warning to us that the most sincere of intentions will fail us in our efforts to follow Jesus—*“without me you can do nothing.”*
- ❖ Like Judas, Peter's actions were known to Jesus; unlike Judas, Peter's actions would not determine his eternal destiny but would teach him a critical lesson that every follower must learn: the necessity to come to the end of one's self.