

# The Purpose of the Cross and the Power of a Command.

John 13:31-35

## John 13:31–38 (NKJV)

<sup>31</sup> So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. <sup>32</sup> If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. <sup>33</sup> Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. <sup>34</sup> A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. <sup>35</sup> By this all will know that you are My disciples, if you have love for one another.”

## Introduction

“We love to talk about the fact that Christ died for us. It’s not wrong to preach on Christ died for you. Most people think of salvation only as it refers to us. We look at the cross and we see there the personal benefit. We see Christ dying for us and blessing us with the gift of salvation and eternal

life, and we tend to sort of stop at that and think that that is the main issue.

But you remember, don't you, that the main purpose for us being redeemed is so that we can worship God. Right? God seeks true worshipers who worship Him in spirit and in truth. We'll spend our entire life both here and throughout eternity worshiping and glorifying God. And so in the truest sense, in the primary sense and not the secondary sense, in the primary sense Christ died for God.

He died for the glory of God. He died for the honor of God. Salvation secondarily is for us, primarily for God. And that is not inconsistent, but rather consistent with everything the Bible says. Psalm 115 verse 1, "Not unto us, O Lord, not unto us, but to Your name give glory because of Your loving kindness."

Whatever God does for us is for His glory. And Romans 1:5 says that the apostles went out and proclaimed the gospel for the sake of the Name, that is for the glory of the Lord.

And in 3 John 7 it says that they went and preached for the sake of the Name. It's all about the glory of God.

ˆ In Romans chapter 1 through 11 is the great treatise on salvation. All those eleven chapters focus on salvation. The gospel, which Paul is bound to preach; then human depravity, sin, fallenness; then comes the wonderful redemption that is in Christ which is explained through chapter 6; then sanctification in chapter 7 and glorification in chapter 8; and chapters 9 through 11, salvation is illustrated in the case of Israel and the Gentile church as well, and you go through all of the glories of salvation.

You come to the end of chapter 11, the last verse, and it says, “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” All of salvation is intended to glorify God. And so when you come to the cross, it’s not just about being thankful for what’s been done in your life, not just about celebrating blessing that has come to you, but it is about glorifying God. And that is what we will do forever and ever and ever.

When you look at Scripture, even in the Old Testament, and you are confronted with God as a Savior, as you are in the Old Testament, you read things like this, Isaiah 45:5, “I am the Lord, there is

no other. Beside Me there is no God.” In the same chapter you drop down to verse 21,

“There is no other God beside Me, a righteous God and a Savior. There is none except Me. Turn to Me, be saved all the ends of the earth for I am God, there is no other. In the Lord, all the offspring of Israel will be justified and will glory.”

Everything redounds to the glory of the one true God.

In John 17 as Jesus came to the end of His ministry and He prayed that great prayer, He said, “I glorified You on earth, having accomplished the work which You gave Me to do.” And He said that over and over again that He came to glorify His Father, to glorify His Father.

Philippians 2 tells us that one day every knee will bow and every tongue confess Jesus is Lord to the glory of God the Father. Second Corinthians 4:15, Paul preaches so that people can believe and give glory to God.

First Peter 4:11, “So that in all things God may be glorified through Christ, and it is to God that all glory and all dominion belongs forever and ever. Amen,” says Peter. So in the end, everything is to glorify God. And even the cross of Jesus Christ

while it is secondarily about you is primarily about putting God's glory on display.

We might not even know about the relatively obscure missionary, David Brainard, a wonderful missionary in our own nation. But Jonathan Edwards made him precious to all of us because Jonathan Edwards wrote a massive biographical work on his life in which he incorporated many of David Brainard's own thoughts from his immense diary. Brainard died before he was thirty years of age and this is what he wrote, "I do not go to heaven to be advanced, but to give glory to God. It is no matter where I shall be stationed in heaven, whether I have a high or low seat there, but to live and please and glorify God. My heaven is to please God and glorify Him and give all to Him and be wholly devoted to His glory."

The eternal purpose of salvation is so that we can forever glorify God. And the very purpose of the cross was to put God on display."

John MacArthur

**God's Glory Displayed in Christ's Cross**

- *Sermons Romans 3:25-31 80-294 Mar 20, 2005*

John Piper,

“The supreme goal of God in history from beginning to end is the manifestation of his great glory. Accordingly our duty is to bring our thoughts, affections, and actions into line with this goal. It should become our own goal. To join God in this goal is called glorifying God. The way we glorify God is first to delight in his glory more than in anything else and be grateful for it. Then as a natural result of this joy in God we experience freedom from selfishness and are moved to seek the good of others. Thus love becomes the chief means by which we join God in the open display of his glory, and accomplish his goal in history.”

## Lesson

- I. The Glory in the Perfection of Christ
- II. The Glory in the Purpose of the Cross
- III. The Glory in the Power of a Command

# I. The Glory in the Perfection of Christ

## John 13:31 (NKJV)

<sup>31</sup> So, when he had gone out, Jesus said, “**Now the Son of Man is glorified, and God is glorified in Him.**”

**31** οτε εξηλθεν λεγει ο Ιησους  
 Νυν εδοξασθη ο υιος του  
 ανθρωπου και ο Θεος εδοξασθη  
 εν αυτω

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:31). Bellingham, WA: Logos Bible Software.

What sets the stage for the discussion of this verse is the use of the Aorist verb. The statement of Christ,

“Now the Son of Man is glorified, and God is glorified in Him.”

This is translated as a present tense but it is an aorist verb. This usually refers to the past action completed or in some cases undefined action.

## [Berean Literal Bible](#)

Therefore when he had gone out, Jesus says, "Now the Son of Man has been glorified, and God has been glorified in Him.

## [Young's Literal Translation](#)

When, therefore, he went forth, Jesus saith, 'Now was the Son of Man glorified, and God was glorified in him;

<sup>31</sup> **ἐ-δοξάσθη** aor. pass. -άζω *glorify*; from the outset the **Passion and Resurrection are regarded as completed** (aor.).

Zerwick, M., & Grosvenor, M. (1974). *A grammatical analysis of the Greek New Testament* (pp. 329–330). Rome: Biblical Institute Press.

**Is—glorified** (ἐδοξάσθη). Lit., *was glorified*. The aorist points to the withdrawal of Judas. Jesus was glorified through death, and His fate was sealed (humanly speaking) by Judas' going out. He speaks of the death and consequent glorification as already accomplished.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 2, p. 235). New York: Charles Scribner's Sons.

λ . in the aor., mostly in contrast to the past, denoting that an action or condition is beginning in the present: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου *now the glorification of the Human One has begun* **J 13:31**. v. τὴν καταλλαγὴν ἐλάβομεν *we have now entered into the reconciliation* **Ro 5:11**. οὗτοι v. ἠπειθήσαν *they have now become disobedient* **11:31**. v. ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις *now it has been revealed to the holy apostles* **Eph 3:5**; cp. vs. **10**; **2 Ti 1:10**. ἃ v. ἀνηγγέλη ὑμῖν *that which is now proclaimed to you* **1 Pt 1:12**. Cp. **Ro 5:9**; **16:26**; **1 Pt 2:10b, 25**.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 681). Chicago: University of Chicago Press.

I personally believe that the verse says more than just that the glory in coming thru the cross. But more is included in the aorist verb. In its immediate context. John says,

<sup>31</sup> So, when he had gone out, Jesus said, **“Now the Son of**



## Man is glorified, and God is glorified in Him.

It was night, and Judas had gone out. The Evil had been sent out. The devil had entered into Judas and the evil deed was in play.

Then the word

**“Now” is used.**

**nun: now, the present**

**Original Word:** νῦν

**Part of Speech:** Adverb

**Transliteration:** nun

**Phonetic Spelling:** (noon)

**Definition:** now, the present

**Usage:** adv. **(a) of time: just now, even now;** just at hand, immediately, **(b) of logical connection: now then, (c) in commands and appeals: at this instant.**  
 3568 νῦν (an adverb) – now, **as the logical result of what precedes;** now, **in light of what has gone before.**

λ . in the aor., mostly in contrast to the past, denoting that an action or condition is beginning in the present:

νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου *now the glorification of the Human One has begun* **J 13:31.** ν. τὴν καταλλαγὴν ἐλάβομεν *we have now entered into the reconciliation* **Ro 5:11.** οὗτοι ν. ἠπειθήσαν *they have now become disobedient* **11:31.** ν. ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις *now it has been revealed to the holy apostles* **Eph 3:5;** cp. vs. **10; 2 Τι 1:10.** ἃ ν. ἀνηγγέλη ὑμῖν *that which is now proclaimed to you* **1 Pt 1:12.** Cp. **Ro 5:9; 16:26; 1 Pt 2:10b, 25.**

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 681). Chicago: University of Chicago Press.

The point being,

In contrast to the evil, betrayal and hypocrisy of Judas, and the seeming perception by the other eleven disciples of the utter destruction of the Messianic prophecy of the OT. It looks as though the Messiah is about to be destroyed.

Jesus begins to remind them that this is the plan all along for the Glory of God.

Christ has been Glorified and has Glorified the Father, and will be Glorified in the future.

There are a number of ways this has been done and will be done.

1. Creation
2. Conduct.
3. Crucifixion
4. Consummation

## **I. Creation. Miracles**

John 11:4 (NKJV)

<sup>4</sup> When Jesus heard *that*, He said, “**This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.**”

John 2:11 (NKJV)

<sup>11</sup> This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

## 2. Conduct- obedience to the Father

Philippians 2:8–9 (NKJV)

<sup>8</sup> And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross. <sup>9</sup> Therefore God also has highly exalted Him and given Him the name which is above every name,

Hebrews 5:7–8 (NKJV)

<sup>7</sup> who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, <sup>8</sup> though He was a Son, *yet* He learned obedience by the things which He suffered.

Matthew 26:39 (NKJV)

<sup>39</sup> He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”

John 4:34 (NKJV)

<sup>34</sup> Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

John 15:10 (NKJV)

<sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

John 15:8 (NKJV)

<sup>8</sup>By this My Father is glorified, that you bear much fruit; so you will be My disciples.

1. Creation
2. Conduct.

### **3. Crucifixion**

John 12:23–24 (NKJV)

<sup>23</sup> But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

<sup>24</sup> Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

Acts 3:13 (NKJV)

<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.

John 12:27–28 (NKJV)

<sup>27</sup> “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. <sup>28</sup> Father, glorify Your name.”

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

John 17:1–6 (NKJV)

**17** Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

<sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

1. Creation
2. Conduct.
3. Crucifixion
- 4. Consummation**

<sup>31</sup> So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.  
<sup>32</sup> If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

“ If God is glorified in Him,” (1st class conditional ‘since’)

this is not in some of the earlier manuscripts and is believed to have been inserted as clarification of thought.

**this** looks beyond the cross to His exaltation to the Father’s right hand

John 17:4-5

<sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

(Matt. 26:64; Acts 2:33; 5:31; 7:55–56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22).

Paul had this aspect of Christ's glory in mind when he wrote to the Philippians,

“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name” (Phil. 2:9; cf. Acts 2:33; 7:55; Rom. 8:34; Col. 3:1; Heb. 1:3; 10:12). It was to this glory that Jesus longed to return (John 17:5). The Lord could say that the Father would **glorify Him immediately** because His resurrection and ascension would shortly follow the cross. This was “the joy set before Him” for which He willingly “endured the cross, despising the shame”; His coronation when He “sat down at the right hand of the throne of God” (Heb. 12:2).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 88). Chicago, IL: Moody Publishers.

I. The Glory in the Perfection of Christ

## **II. The Glory in the Purpose of the Cross**

The primary point of this passage, however, is the glory that is to come thru and as a result of the Cross.

Now the word Glory or Glorification is important.

**doxazó:** to render or esteem glorious (in a wide application)

**Original Word:** δοξάζω

**Part of Speech:** Verb

**Transliteration:** doxazó

**Phonetic Spelling:** (dox-ad'-zo)

**Definition:** to render or esteem glorious (in a wide application)

**Usage:** I glorify, honor, bestow glory on.

Cognate: 1392 doksázō (from 1391 /dóksa, "glory") – glorify; properly, **to ascribe weight by recognizing real substance (value)**. See 1391 (doksa).

"Glorifying (1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

The general meaning of the word is to magnify or extol, to exalt to a position of honor

Tenney, M. C. (1976). *John: The Gospel of Belief* (p. 210). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

**Jesus was glorified through the cross in several ways.**

**First,**

His death purchased salvation by satisfying the demands of God's justice for all who would believe in Him. Paul wrote to the Colossians that God,



“having canceled out the certificate of debt consisting of decrees against us, which was hostile to us ... has taken it out of the way, having nailed it to the cross” (Col. 2:14; cf. 1:19–22; Rom. 3:25; 5:8–9; Eph. 2:16; Heb. 2:17; 1 John 2:2; 4:10).

### Second

The death of Jesus Christ also destroyed the power of sin; by “sending His own Son in the likeness of sinful flesh and as an offering for sin, [God] condemned sin in the flesh” (Rom. 8:3; cf. 6:6).

### Third

Finally, His death destroyed the power of Satan, ending the reign of terror of “him who had the power of death” (Heb. 2:14; cf. Isa. 25:8; Hos. 13:14; 1 Cor. 15:54–57; 2 Tim. 1:10; 1 John 3:8).

Not only was Jesus glorified through His death, God also was glorified in Him. Through the cross, God’s glorious nature was supremely put on display.

**First**, Christ’s death displayed God’s power. The fiendish hatred of Satan and the desperate wickedness of the world tried with all their might to destroy Jesus Christ, but failed. God manifested His power by raising Him from the dead (Acts 3:15; 4:10; 13:30; Rom. 10:9; Gal. 1:1; Col. 2:12; 1 Peter 1:21), thus destroying the power of Satan, sin, and death.

**Second,** Christ's death declared God's justice. The penalty for sinners' violation of His holy law had to be paid, and since "the wages of sin is death" (Rom. 6:23), someone had to die. Therefore "the Lord has caused the iniquity of us all to fall on [Christ]" (Isa. 53:6; cf. v. 11; Heb. 9:28; 1 Peter 2:24). It was only through the sacrifice of His Son that God could "be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

**Third,** Christ's death revealed God's holiness. Never did God so clearly manifest His holy hatred for sin than in the suffering and death of His Son. The Father loves the Son with an infinite love. Yet when Jesus became a curse for believers on the cross (Gal. 3:13), the Father, whose "eyes are too pure to approve evil, and ... can not look on wickedness with favor" (Hab. 1:13), turned away from Him. That caused Jesus to cry out in agony, "My God, My God, why have You forsaken Me?" (Matt. 27:46).

**Fourth,** Christ's death expressed God's faithfulness. From the moment Adam's and Eve's disobedience plunged the human race into sin, God promised a redeemer (Gen. 3:15; cf. Isa. 52:13–53:12; Matt. 1:21). Even though it cost Him His only Son, He kept that promise.

**Finally,** in keeping with the overall theme of this passage, Christ's death was the most powerful

demonstration of God’s love in all of history. To the Romans Paul wrote, “God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Rom. 5:8). “In this is love,” John added, “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; cf. vv. 9, 14; Gal. 4:4–5)

MacArthur, J. F., Jr. (2008). *John 12–21* (pp. 87–88). Chicago, IL: Moody Publishers.

I. The Glory in the Perfection of Christ

II. The Glory in the Purpose of the Cross

## **III. The Glory in the Power of a Command**

1. The Compassion

2. The Command

3. The Consequences

### **I. The Compassion**

**33** Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews,

‘Where I am going, you cannot come,’ so now I say to you.

**33 Τεκνία** ετι μικρον μεθ υμων ειμι ζητησετε με και καθως ειπον τοις Ιουδαιοις Οτι οπου υπαγω εγω υμεις ου δυνασθε ελθειν και υμιν λεγω αρτι

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:33). Bellingham, WA: Logos Bible Software.

### 33 Little children

Used only here in John and 7 other times by John in his epistles. But it is never used anywhere else in the NT.

**ΤΕΚΝΙΑ** teknon: a little child

**Original Word:** ΤΕΚΝΙΟΝ, ΟΥ, ΤΟ

**Part of Speech:** Noun, Neuter

**Transliteration:** teknon

**Phonetic Spelling:** (tek-nee'-on)

**Definition:** a little child

**Usage:** a little child.

5040 tekníon (the diminutive form of [5043](#) / téknon, "child") – a little child; (figuratively) someone deeply loved (endeared).

Now he is addressing his eleven remaining disciples, as little children.

These are grown men, rugged men, most fishermen with calluses on their hands. But Christ calls them little children.

This is not demeaning, or degrading or disrespectful to these men, but rather shows the true compassion Jesus has for these men. This is the God/Man expressing his genuine love for his own. As a Godly father would love, provide and care for his little children.

Retaining his position of authority, Jesus exercises it to instruct his disciples that they are to treat each other, not as inferiors, but as friends and family, even as he treats them.

Thompson, M. M. (2015). [John: A Commentary](#) (First edition, p. 299). Louisville, KY: Westminster John Knox Press.

At the cross, the love of God through Christ was put on display in an unsurpassable and eternally unique way (cf. John 3:16). Earlier in this chapter, the Lord had illustrated His humble, sacrificial love by washing the disciples' feet (13:5–15). Now He pointing to the far greater demonstration of His sacrificial love—the cross. It is this infinite expression of love that undergirds the Lord's subsequent command.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 89). Chicago, IL: Moody Publishers.

These men are about to walk thru one of the most difficult times a man can walk thru. All that they know is about to be questioned. All there theology is about to change. Their entire world is about to be turned upside down. Their lives are about to be at risk. NOTHING will be the same. In the next few hours, Hell will be assaulted, Sin will be defeated, Death will be conquered and Jesus will be exalted.

The Disciples will be disbanded, disheartened and discouraged. They will be confused, accused and cowardly. They will run, hide and deny. The darkness of night that John referred to in John 13:30 will filled with demons and the disciples will be witness to one of the greatest displays of evil the world has ever seen.

Jesus knows where this is headed. He knows the disciples are going places they never been before.

His compassion. is going reach for them to give them all that they need to endure.

John 13:33 (NKJV)

<sup>33</sup> Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

The statement that follows the address consists of several parts. First, Jesus tells the disciples that he will be with them only for a “longer.” The shortness of time is thus highlighted here as in 16:16. Second, the disciples are told here that they like the Jews would seek him and not be able to join him

Borchert, G. L. (2002). [John 12–21](#) (Vol. 25B, p. 98). Nashville: Broadman & Holman Publishers.

### **John 7:32–36 (NKJV)**

<sup>32</sup> The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. <sup>33</sup> Then Jesus said to them, “I shall be with you a little while longer, and *then* I go to Him who sent Me. <sup>34</sup> You will seek Me and not find Me, and where I am you cannot come.”

<sup>35</sup> Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? <sup>36</sup> What is this thing

that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?”

John 8:21–23 (NKJV)

<sup>21</sup> Then Jesus said to them again, “I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.”

<sup>22</sup> So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come’?” <sup>23</sup> And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world.

John 13:33 (NKJV)

<sup>33</sup> Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’

John 12:35–36 (NKJV)

<sup>35</sup> Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may



become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

v.33 ....Where I am going, you cannot come,’ so now I say to you.

cannot

ου δυνασθε ελθειν — You are not able to come.

This is not about location, this is about inability of them to do this. They can't... This is that which only the God/Man can do. They cannot die for sin. They cannot satisfy the justice of God. They are sinners and violators of the law of God, they need forgiveness. They cannot save themselves.

The basic thesis here then is that the disciples had to face realistically that Jesus' time with them would be short, and that they could not join him in his Passover mission of death.

Borchert, G. L. (2002). [John 12-21](#) (Vol. 25B, p. 98). Nashville: Broadman & Holman Publishers.

## III. The Glory in the Power of a Command

### 1. The Compassion

## 2. The Command

John 13:34 (NKJV)

<sup>34</sup> **A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

**34** εντολην **καινην** διδωμι υμιν ινα αγαπατε αλληλους καθως ηγαπησα υμας ινα και υμεις αγαπατε αλληλους

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:34). Bellingham, WA: Logos Bible Software.

The word *love* is used only twelve times in John 1–12, but in John 13–21 it is used forty-four times! It is a key word in Christ's farewell sermon to His disciples, as well as a burden in His High Priestly Prayer (John 17:26)

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 349). Wheaton, IL: Victor Books.

## new

**kainos:** new, fresh

**Original Word:** καινός, ή, όν

**Part of Speech:** Adjective

**Transliteration:** kainos

**Phonetic Spelling:** (kahee-nos')

**Definition:** new, fresh

**Usage:** fresh, new, unused, novel.

kainós – properly, new in quality (innovation), fresh in development or opportunity – because "not found exactly like this before."

The Lord's charge to the eleven apostles in one sense was not new. The Old Testament prescribed **love for God**

Deuteronomy 6:5 (NKJV)

<sup>5</sup> You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

**and people**

Leviticus 19:18 (NKJV)

<sup>18</sup> You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the Lord.

## as Jesus Himself affirmed

Matthew 22:36–39 (NKJV)

<sup>36</sup> “Teacher, which *is* the great commandment in the law?”

<sup>37</sup> Jesus said to him, “ ‘*You shall love the Lord your God with all your heart, with all your soul, and with all your mind.*’ <sup>38</sup> This is *the* first and great commandment. <sup>39</sup> *And the second is* like it: ‘*You shall love your neighbor as yourself.*’

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 89). Chicago, IL: Moody Publishers.

But it was a **new commandment** (cf. 1 John 2:7–8; 3:11; 2 John 5) in the sense that it presented a higher standard of love—one based on the example of the Lord Jesus Christ Himself. Believers face the daunting challenge of loving **one another even as Jesus loved** them (cf. 15:12–13, 17). Of course, to love like that is impossible apart from the transforming power of the new covenant (Jer. 31:31–34). It is only “because the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Rom. 5:5; cf. Gal. 5:22) that believers can love as Jesus commanded.

Christ's example of selfless, sacrificial love sets the supreme standard for believers to follow. D. A. Carson writes,

The *new command* is simple enough for a toddler to memorize and appreciate, profound enough that the most mature believers are repeatedly embarrassed at how poorly they comprehend it and put it into practice ... The more we recognize the depth of our own sin, the more we recognize the love of the Saviour; the more we appreciate the love of the Saviour, the higher his standard appears; the higher his standard appears, the more we recognize in our selfishness, our innate self-centredness, the depth of our own sin. With a standard like this, no thoughtful believer can ever say, this side of the parousia, "I am perfectly keeping the basic stipulation of the new covenant." (*The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 484. Italics in original.)

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 89-90). Chicago, IL: Moody Publishers.

**Ephesians 5:2 (NKJV)**

<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

John 15:12–13 (NKJV)

<sup>12</sup> This is My commandment, that you love one another as I have loved you. <sup>13</sup> Greater love has no one than this, than to lay down one's life for his friends.

John 15:17 (NKJV)

<sup>17</sup> These things I command you, that you love one another.

1 John 4:7–11 (NKJV)

<sup>7</sup> Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. <sup>8</sup> He who does not love does not know God, for God is love. <sup>9</sup> In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. <sup>10</sup> 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. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

## Romans 12:10 (NKJV)

<sup>10</sup> *Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another;

## 1 Corinthians 13:4–8 (NKJV)

<sup>4</sup> Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; <sup>5</sup> does not behave rudely, does not seek its own, is not provoked, thinks no evil; <sup>6</sup> does not rejoice in iniquity, but rejoices in the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails.

## Colossians 3:12–14 (NKJV)

<sup>12</sup> Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; <sup>13</sup> bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. <sup>14</sup> But above all these things put on love, which is the bond of perfection.

In his book *The Mark of the Christian*, Francis Schaeffer listed two practical ways Christians can manifest love for each other.

They can do so first by being willing to apologize and seek forgiveness from those they have wronged. What causes the sharpest, most bitter disputes in the body of Christ are not doctrinal differences, but the unloving manner in which those differences are handled. Being willing to apologize to those whom we have offended is crucial to preserving the unity of the body of Christ. In the Sermon on the Mount, Jesus taught that reconciliation with other people is a prerequisite to worshiping God:

(Matt. 5:23–24)

“Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering”

A second practical way to demonstrate love is to grant forgiveness. In light of the eternal forgiveness that comes through the cross,



Christians should be eager to forgive the temporal offenses committed against them

(Matt. 18:21–35; cf. 6:12, 14–15). Because God’s love has transformed believers’ hearts, they are able to extend that love to others in forgiveness.

“In this is love,” wrote John in his first epistle, “not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another” (1 John 4:10–11).

In **Luke 17:3–4** Jesus commanded, “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”

In **Ephesians 4:32** Paul wrote, “Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you” (cf. Col. 3:13).

The Lord’s command to love extends beyond the church to embrace all people. Paul’s prayer for the Thessalonians was that they would “increase and abound in love for one another, and for all people” (**1 Thess. 3:12**).

He exhorted the Galatians to “do good to all people, and especially to those who are of the household of the faith” (**Gal. 6:10**).

The writer of **Hebrews** charged his readers, “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it” (Heb. 13:2).

MacArthur, J. F., Jr. (2008). *John 12–21* (pp. 90–91). Chicago, IL: Moody Publishers.

### III. The Glory in the Power of a Command

1. The Compassion

2. The Command

## 3. The Consequences

John 13:35 (NKJV)

<sup>35</sup> **By this all will know that you are My disciples, if you have love for one another.”**

**35** εν τούτω γνωσονται παντες οτι εμοι μαθηται εστε εαν αγαπην εχητε εν αλληλοις

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:35). Bellingham, WA: Logos Bible Software.

The Lord's statement, "**By this all men will know that you are My disciples**" reveals the effect of believers' having **love for one another**: the world will know that we belong to Him. The church may be orthodox in its doctrine and vigorous in its proclamation of the truth, but that will not persuade unbelievers unless believers love each other. In fact, Jesus gave the world the right to judge whether or not someone is a Christian based on whether or not that person sincerely loves other Christians

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 91). Chicago, IL: Moody Publishers.

How seldom is this test of true discipleship to Christ appealed to. We look for orthodoxy of sentiment, moral character, denominational zeal, attention to ordinances, but we are apt to overlook the one great criterion laid down in the text.

Exell, J. S. (n.d.). [The Biblical Illustrator: St. John](#) (Vol. 2, p. 449). London: James Nisbet & Co.

One's love for other believers also assures that believer that his faith is genuine. MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 91). Chicago, IL: Moody Publishers.

1 John 3:14–15 (NKJV)

<sup>14</sup> We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death. <sup>15</sup> Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

### **1 John 2:10–11 (NKJV)**

<sup>10</sup> He who loves his brother abides in the light, and there is no cause for stumbling in him. <sup>11</sup> But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

### **1 John 4:11–12 (NKJV)**

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

<sup>12</sup> No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

The church leader Tertullian (a.d. 155–220) quoted the pagans as saying of the Christians, “See how they love one another?”

However, the death of Jesus was not just his passage to glory. In death itself Jesus was glorified. In giving his life for sinful humans the glory of his gracious character was most clearly seen. And it did not stop there, for Jesus said that when the Son of Man was glorified, God also would be glorified in him. In Jesus' self-sacrificing love for human beings the glory of God was revealed, for the Father loves the world, and this led him to give his one and only Son so that those who believe might have eternal life (3:16). In the giving of his Son, the glory of God's own self-giving love was revealed.

Kruse, C. G. (2003). [\*John: an introduction and commentary\*](#) (Vol. 4, pp. 287–288). Downers Grove, IL: InterVarsity Press.

Jesus' use of 'the Son of Man' as a self-designation picks up the concept of the glorious Son of Man from Daniel 7:13–14. To this one is given 'authority, glory and sovereign power' and his 'dominion is an everlasting dominion that will not pass away'. In the Fourth Gospel the glorifying of the Son of Man involves suffering and death as well as sovereign power—Jesus enters his glory via the cross (see Additional note: 'The Son of Man', pp. 90–92)

Kruse, C. G. (2003). [\*John: an introduction and commentary\*](#) (Vol. 4, p. 287). Downers Grove, IL: InterVarsity Press.