

Glory, Shame, Love

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[0 : 00] I was going to sneeze.

It's gone. Turn your Bibles to John chapter 13. John chapter 13. If you're visiting with us and you need a Bible, there's a Bible in the chair in front of you.

Underneath, a black Bible. You can pull that out. Go towards the back and find page 84 in that black Bible. John 13. Page 84 in that black Bible.

John 13, 31. 13, 31 to 38. We're going to go into 14, 6, but I decided not to do that. I decided to just stick with 13, 31 to 38 for today.

We'll study this for this morning. John 13, 31 to 38. Let me read, then we'll jump in. This is after Judas left.

[1 : 09] Therefore, when he left, Jesus said, now the Son of Man has been glorified, and God has been glorified in Him. If God has been glorified in Him, God will also glorify Him and Himself, and immediately will glorify Him.

Children, a little while longer, I'm with you. You will seek me, and just as I said to the Jews, where I'm going, you cannot, you're not able to come, I say now also to you.

A new command I give to you, that you love one another, just as I have loved you, that you also love one another. By this, all will know that you are my disciples if you have love to one another.

Simon Peter said to Him, Lord, where are you going? Jesus answered, where I go, you're not able to follow me now, but you will follow later. Peter said to Him, Lord, why am I not able to follow you now?

My life, on your behalf, I will give. Jesus answered, Lord, your life, on my behalf, you will give. Truly, truly, I say to you, a cock will not crow until you deny me three times.

[2 : 35] The 54th Massachusetts Infantry Regiment was one of the Union Army's earliest African American regiments in the American Civil War.

They marched against the Confederates and the second battle of Fort Wagner at the Confederates, they defeated them. And this is from a website, it quotes in this way, quote, while the battle was a Confederate victory, it showed the fierce determinations of African Americans in the Union Army with the brave assault led by the 54th Massachusetts Infantry.

For their valor, numerous soldiers, such as Sergeant William Kearney, won the Medal of Honor for their efforts during the battle, end quote. And the battle was famously depicted in the movie Glory.

Remember that movie, 1998, so quite a while ago. Ironical, isn't it? Shamefully lose a battle, yet glory?

Those two words seem to be polar opposites. You don't find shame in glory. You don't find glory in shame. And yet glory, because of the valor of these black Union soldiers, again I quote, they prove their bravery in battle, their military prowess, and their courage in the face of the enemy, end quote.

[4 : 13] Even in the midst of the shame of losing that battle and losing a lot of men. Glory, shame. That same theme of shame and glory is seen in our passage today, where Jesus' glory is shown or seen in shame, as well as a display of love.

So now throw that word into the mix. And here in John's gospel, John's calling his readers, come know Jesus. And if you remember, there's been a little bit of a change here, so to speak.

The focus in chapters 13 all the way to chapter 17 is on the disciples. So yes, someone doesn't know Christ, they must come to know Christ initially, but for us as Christians, we increase in our knowledge of Christ.

We increase, we come better to know Jesus. So come know Jesus. And today we'll see in chapter 13, 31 to 38, these three words.

Glory, shame, love. And this passage, this is how you can describe it in a short, succinct way.

[5 : 32] Glory, shame, love. Here, I'll put it in a statement for you.

This is the message in a nutshell in one sentence, so to speak, or two. God's glory is seen at the shameful cross, but it is also a display of His love.

And this love is a source of our love for each other, the nature of discipleship, true discipleship, and the key to missions. Christ served us.

Christ served us. Here's Jesus' radical command. Love one another in the same way I have loved you.

So out of Christ's love for us, Jesus commands us to love one another. And it's this love in the work of the Son, His mission, that is the basis of Christian discipleship, and really, an expression of God Himself.

[6 : 46] So God's glory is not seen in a victorious battle, but at a bloody, horrible, shameful, cruel, scandalous cross.

What was used as a way to inflict severe pain and to show such human cruelty, one of the greatest ways someone can suffer was on a cross.

It became a sign of glory and a display of love, tenderness, forgiveness, and really, victory.

So Jesus' throne would not be made of gold and sapphire, it'd be a wooden cross. He'd be lifted up to be shamed and humiliated so that glorification can be achieved.

So the cross is God's ultimate work and ultimate mission for Jesus. God's glory is expressed at the shameful death of Jesus, which also included His resurrection, His ascension, so the cross shows both glory and love.

[8 : 12] Shame, glory, love. Jesus' mission and identity is ultimately affirmed and approved at the cross, the ultimate display of God's glory and love for His people.

and its effects are past, present, and future on God's people. And we're called to express that same love toward each other as His people.

When we love God, we can love each other. when we love each other, we love God and display to the world we are Jesus' disciples.

This is what it truly means to live as a Christian. This is what it truly means when you call yourself a Christian. Cheer. Christians love each other as Jesus loved them.

So glory, shame, love. Now, from these three themes of glory, shame, love, six aspects are gonna come out of Jesus.

[9 : 30] Six aspects of Jesus to know or six aspects of Jesus for us to take to heart. So number one, the first aspect we'll see.

His glory is displayed in shame. His glory is displayed in shame verses 31 to 33. Notice, therefore, when He'd gone out, when He left, Judas was gone.

He was not really a part of them. So now, Jesus could talk to His disciples. And you will see, by the way, chapter 13, verse 31, all the way to chapter 17, that these points that Jesus will bring up will be for Jesus' eleven disciples specifically.

But there will also be points for us too, for all Christians. But we should not read all of it as for all of us or all of it as just for the eleven.

You'll see the deciphering the difference. Jesus. So He left, Jesus is gone, and Jesus says this, now the Son of Man has been glorified, and I'm not quite sure why the New America Standard says is glorified, because it's actually past tense in the Greek.

[10 : 52] But notice, Son of Man, Jesus has said this throughout John's Gospel. Son of Man depicts glory, power, authority in Jesus' identity and in His mission.

So glory would be at the shameful cross. So John merges these themes of suffering and glory, merges them together into this title, Son of Man.

So here you see the glorious Creator of all things, who deserves all power, all authority, who will suffer humiliation and shame on the horrible cross.

Now, the Son of Man has been glorified, and God has been glorified in Him. Again, it's a past tense, both of those. And He's gonna, Jesus is gonna blend both the past tense and the future tense, we'll look at that in just a moment.

But Jesus is saying here that His hour had finally come, and that hour was the cross, but it also included Him receiving the glory He had with the Father.

[12 : 06] So it also included His resurrection. It also includes His ascension too. The ultimate display of His glory would be the cross and His resurrection.

So the shameful cross would be glorious. His exaltation would not be a glorious throne, but a wooden cross upon which He would hang. One writer says this, quote, An instrument of human cruelty and injustice became a sign of tenderness and victory, end quote.

The glory of God seen at a bloody, despicable, shameful, scandalous cross. The greatest moment of God's glory was the shameful cross. That's where justice and mercy would kiss.

Holiness and love would meet. And it's at this cross, which is an expression of God's love for the world, the word of His own, Jews and Gentiles, disciples, Jesus will unpack this even more in just a moment.

But now look at verse 32. If the Father, and I'm going to translate this for you, if the Father, when He says God, He means the Father, if the Father has been glorified in Jesus, the Father will also glorify the Son, excuse me, the Father will also glorify the Son in the Father and will glorify the Son immediately.

[13 : 37] So I'm telling you who the hims and the he's are. Because you say, who's the him, who's the he, who does that refer to? I'm helping you with that by translating that for you. So notice, here Jesus, John, is merging together the past and the future tenses.

Has been, will. Has been glorified, will glorify. Well, why is He doing this? It's a way to show Jesus' death and exaltation were virtually completed, as Carson says, or practically accomplished, already done.

Even, it hasn't happened yet. Yeah, that's true, but it's gonna happen. It's like done. It's accomplished, virtually. The Father confirmed the glory of the Son in Him going to the cross according to His plan.

And guess what? The Son obeyed the Father. Here you see, the Son glorifies the Father and the Father glorifies the Son.

The Son glorifies the Father by fulfilling the plan of going to the cross. He obeys the Father. And the Father glorifies the Son by displaying Him as the only way the world can be given life by His death.

[14 : 59] He's glorifying Him and Him glorifying Him and they're just glorifying each other. So this shame manifests the glory of God.

Shame in our stead so that we can be honored. He was shamed so we can be honored. He's our substitute.

This is what we proclaim in the gospel. God should judge us but Jesus was our substitute. He faced our shame. He took our guilt.

He put upon Himself all our sins and bore our sins upon Himself so that we can be honored. So we can be forgiven. So we can be given life. Repent and trust Christ and He'll give that to you.

He'll forgive you of all your sins. He'll honor you. You'll be saved. He won't condemn you. That's the heart of the gospel. I notice what Jesus says here in verse 33.

[16 : 05] Children, a little while longer I'm with you. His departure comes. He must complete His work. His mission. His hour has come. Remember this is His death but also the second aspect is His resurrection.

Ascension. His time to depart from this world had come. That's why He says I said this to the Jews. I'm saying this to you where I'm going you cannot come.

You're not able to come. And both events they're going to be so sad when Jesus dies and then He'll be resurrected three days but then when He's ascended and goes into glory they're going to be sad then too.

and here though when Jesus says I said this to the Jews and I'm saying to you He's speaking to them in a consoling tone in a tone that's comforting.

I'm going to leave you. So because I'm leaving He had so much to tell them. He had so much to teach them. That's why you have this part in 13 through 17.

[17 : 13] So six aspects back to that. The first aspect His glory is displayed in shame. Aspect number two His glory is a display of His love.

Verse 34 A new command I give to you that you love one another just as I have loved you. He will leave them with a new command.

Not because loving each other is new technically speaking. I mean you have the Old Testament. You should love your neighbor as yourself. Love the Lord your God with all your heart soul mind and strength.

Love your neighbor as yourself. But the example of that love is new. Because this glory which is the shame of the cross is a display of His love as I have loved you.

Well wait you might say He hasn't gone to the cross. I know. But remember the foot washing? The foot washing was a display of that love because remember the foot washing symbolized Him going to the cross.

[18 : 23] Remember that? Earlier? Just a few verses ago? So God's glory is seen at the shameful cross which displays His love for His own just as I have loved you.

His disciples for us. So His love is seen in that glory.

The glory is a display of shame but glory shows His love. So His glory is displayed in shame.

Two His glory is a display of His love. Now a third aspect about Jesus. His love is the source of our love for each other.

Again verse 34 A new command I give to you that you love one another just as I have loved you that you also love one another. It's new because it's the new standard.

[19 : 31] Jesus exemplified that love and we are to love in the same way He loved us at the cross. So the source of this love between us as Jesus' disciples is Jesus' love for us.

And that love is love for us. It finds its source in the love between the Father and the Son. because remember the Son loves the Father He's going to go to the cross He wants to obey the Father and that's to display His love.

So it finds its source in the love between the Father and the Son and then it emulates or reflects that love. So how are we supposed to love each other's Christ body?

Or in what way do we love each other? The way the Father and the Son love each other. How do they love each other?

Jesus showed His love to the Father by going to the cross. How did Jesus show His love to you? He went to the cross on your behalf. You see how it comes together? There's a commitment in the Godhead and there should be a commitment in the body.

[20 : 54] so His glory is displayed in shame. His glory is display of His love. Third, His love is the source of our love for each other.

Three, I said not four. Did I say four? I meant three. Here's number four. Number four. His love is the nature of true discipleship.

His love is the nature of true discipleship. Look at verse 35. By this all will know that you love that you are my disciples.

All will know sorry you are my disciples if you have love to one another. Here's the purpose of this new command. The world would know we belong to Jesus.

That we're His disciples. So His love the cross glory shame there's love and that love which is between the Father and the Son and how the Son shows love to us and how the Father shows love to us that love is the nature of true discipleship.

[22 : 06] That's what true discipleship looks like. This is what it means to be a disciple of Jesus. We love each other in the same way Jesus loved us.

We testify we're His disciples. John in his first epistle he's very very clear with this.

He says if you don't love the brethren the same way the Father loves us same way the Father loves the Son the Son loves the Father then the love of God is not in you.

John says you're a liar. The truth is not in you. Loving God's people like this is a reflection that you are following Jesus that you are loving Jesus.

This notion I love Jesus but not the body or I love Jesus but not the church that concept is completely and totally foreign to the New Testament.

[23 : 14] as far as John is concerned you're not a true Christian if you think that. I'm going to love Jesus but I'm not going to love His church. Well then John says you're not a Christian you're a liar.

I don't say that John does. His love signifies our identity as His followers. His love is not only a part of our character but it also marks our identity as Jesus' disciples.

disciples. So His glory is displayed in shame. His glory is displayed of His love. His love is a source of our love for each other.

His love is a nature of true discipleship. And now number five. Our love for each other and remember that love is His love for us that we take our love for each other is the key to missions.

This is how we proclaim God before the world. Notice what Jesus says again. By this all will know that you're my disciples if you have love to one another.

[24 : 30] This is how we proclaim God before the world. Our love for each other as the body of Christ. This is our corporate witness to the world. Not that we don't speak the gospel. Matthew chapter 28.

Speak the truth. But the gospel is reflected in the way the body treats each other. And yet what do most people say about the church?

That's where you find the bitterness, the back-bodilying, the fighting, the arguing, and the hatred. Friends, it should not be like that. our witness and testimony to the world is not through social justice work.

Our witness and testimony to the world is not through our philanthropic actions. Our witness and testimony to the world is through our love for each other within a local body, a local church.

And it doesn't mean we don't do good things in our world to those who don't know Christ. That doesn't mean that. But when the church historically has begun to focus on social issues and social justice, the gospel is minimized.

[25 : 57] Take the Salvation Army. The Salvation Army, back in the day when it started, they used to proclaim the true gospel. gospel. Not so now.

Now it's the social gospel. Give to the poor. Help out the poor. Help out those who are destitute like that. Where's the gospel in it? There is no gospel.

There's no about forgiveness of sins and trusting in Christ that's not there. There. love that love that love that love that love that love that love that love that love that finds its source in and emulates the love the father has for the son and the son has for the father, it will testify to the fact that we follow Jesus.

us. As God's children, our new status and experience reflects itself in our love for each other, reflecting and imitating the very love that the father has for the son and the son has for the father.

this is our mandate as the church. It's not necessarily showing love for the world, though we're also called to do that.

[27 : 19] It doesn't say we don't, well we're going to hate all these people. No, it doesn't say that. But our mandate from Jesus here is to love each other like he loved us.

That's the key to missions. The gospel is reflected in the body in the way we love each other like the son loved the father and the father loved the son.

Last point, number six, six aspects to know about Jesus, to take to heart. Six, his love is the basis of him serving us. I actually changed this one, I forgot to change it on the screen.

I actually want to say his love is the way he served us. Change that in your notes. His love is the way he served us. His love is the way he served us.

Notice, he served us. And this is a 36 to 38. Look at what happens here with Peter. He said to him, Lord, where are you going?

[28 : 27] He's a question out of concern, a desire to understand. The disciples did not totally comprehend Jesus' mission. They did not understand why he was going away and how he would go away.

They still didn't get it. Jesus, where I go, you're not able to follow me now, but you'll follow me later.

Peter, or the other ten, could not follow now, but you're going to follow me later. I mean, they would follow Jesus, just not at the same time or in the same manner.

But this is a promise. You're going to be with the Father. You're going to be with me. You'll follow me later. It's okay, Peter. No, that's not good enough.

Verse 37, Peter said, Lord, why am I not able to follow you now? There he goes again. Open mouth, insert foot. But he probably said what the others were thinking.

[29 : 42] And he kind of gives like a rebuke and response, almost challenging Jesus. Why? I want to go now, daddy, now, now, now. Oh, and then this, David.

And this is how it reads from the Greek, which I did that for you as I was reading. My life, on your behalf, I will give. Ooh.

Not good. He claimed he would give his life for Jesus. So, this tells us something. It means he understood Jesus going referred to his death.

He kind of understood that. But he misunderstood where he was going, why he would go, and how he would go. Peter probably didn't intentionally mean this, but his challenge was an attempt to thwart Jesus' mission.

To stop him from drinking the cup, the father gave him the drink of the cup of wrath. And all that this does is display Peter's independent arrogance and pride, which would be the basis of his denial of Jesus later.

[31 : 05] Carson said this, quote, sadly, good intentions in a secure room after good food are far less attractive in a darkened garden with a hostile mob.

It's easy to say, I'll follow Jesus. But when push comes to shove, will we remain faithful? will our love keep burning? Notice what Jesus, how Jesus responds here in verse 38.

Jesus answered, your life, on my behalf, you will give. A strong rebuke, questioning his bold proclamation.

And the irony, friends, is thick. Because Jesus would give his life for Peter, won't he? Not Peter's life for Jesus.

Now, that would be the opposite of Jesus' mission. Will you, Peter? No. No, Peter. No. It is I, Peter, who will serve you.

[32 : 21] not you serve me. This helps us understand how Jesus loved us.

That's why I wanted you to change it to his love is the way he served us. We are servants of Christ, yes. But first and foremost, guess what?

Christ served you in love at the cross. He served you. The king served the slave.

The king served the wicked, evil servant. We must embrace this. He served He gave his life on our behalf so that we can have life.

He faced death so we can be given life. He served us in love at the cross. His love is the way he served us.

[33 : 31] We must embrace this. He served us so that we can serve and love him in serving and loving each other.

God loved the world in this way. He gave his only begotten son. He served us. Peter had to accept that. And yet notice what happens here in the next part of verse 38.

Truly true I say to you. Jesus said here's an authoritative statement. Authoritative statement. Be paying attention. Pay attention Peter. A cock will not crow until you deny me three times.

He prophesied that Peter would deny him three times. He would fail to offer his life to Jesus. He would fail to offer his life for Jesus. And actually do the opposite.

He would save his own skin by giving up Jesus. Such irony. That's why John said in his epistle, not that we love God, but he loved us and sent his son as a propitiation for our sins.

[34 : 58] Paul, Christ died for us while we were still sinners. sinners. He served us in his love.

That's the way he did it, by going to the cross. So, when we love God, we can love each other. When we love each other, we love God and display to the world where Jesus' disciples.

This is what it truly means to love as a Christian. We love Christians as Jesus loved us. And again, summing it up, God's glory is seen at the shameful cross, but is also displayed as love.

And this love is a source of our love for each other. It's the nature of true discipleship and it's the key to missions. Christ served us. Glory, shame, love.

love. Let's pray. And Father, we stop and pray asking for you to take the word and implant it deep into our souls and to change us.

[36 : 11] Affect our minds, affect our emotions, affect our wills. to have deeper love for you, to have a deeper love for each other, to speak this gospel of love, of grace to the world, and that our attitudes and our relationships will reflect the gospel, will be the gospel in action, this love.

Help us, Spirit, to do that. I encourage you at this time, just a few moments, less than a minute or so, fill your mind with truth.

Just have a moment of silence where you can ponder what we've seen from God's word here in John 13. Fill your mind with truth, with gospel truth.

Maybe reflect back upon your notes or read through the passage, whatever the case may be. just take these few moments, and we'll sing a couple songs, we'll pray, as a response.

Let this also be a time of response for you to fill your mind with truth. Do that now, please.