

Main Idea: At the end of John 13, Jesus announced that it is glory time in His ministry. But here's the shocker. He made it clear that His glory comes in four unexpected ways.

- I. According to Jesus, glory comes through betrayal (31-32).
 - A. The rejection of glory brings glory to the Rejected One.
 - B. The rejection of glory brings glory to the One who sent the Rejected One.
 - C. God Himself will glorify the Rejected One.
- II. According to Jesus, glory comes through dying (33).
 - A. Jesus announced He was leaving.
 - B. Jesus announced His followers couldn't come with Him.
 1. He was going to the cross.
 2. He had to go there alone.
- III. According to Jesus, glory comes through loving each other as He loved us (34-35).
 - A. We must not glamorize this.
 1. We betrayed Him, but He loved us.
 2. We abandoned Him, but He loved us.
 3. We denied Him, but He loved us.
 4. We sent Him to the cross, but He loved us and gave Himself for us.
 - B. We must do with each other what He did for us.
 - C. We give the world a good picture of what Jesus is like by the way we treat each other.
- IV. According to Jesus, glory comes through persevering with difficult people (36-38).
 - A. Peter challenged Jesus (36-37).
 - B. Jesus persevered with Peter (38).
 1. He made it clear that Peter's big talk was just big talk.
 2. He made it clear He wouldn't do with Peter what Peter did with Him.

Make It Personal: Ponder two questions...

1. Do you know the glory of the Rejected One?
2. Are you experiencing the glory of following in His steps?

Typically when I prepare a sermon I'm in my study with my open Bible, a pencil and paper for taking notes, my commentaries, and my computer. This sermon, however, came together in a little different way. The seed thoughts for it came, not in my study, but in my dark basement; and not using my computer and commentaries, but by meditating on today's text through the filter of a talk given by Joni Erickson Tada.

I need to explain. Earlier in the week I had another migraine that wouldn't quit. So I headed into seclusion and just listened. It's all I could do. No reading, just listening, to the Lord as He brought His Word to mind, and to sermons on my smartphone. One was a talk by Joni entitled, "A Deeper Healing," that she gave a couple of months ago at the Strange Fire conference.

Joni shared her story, so familiar to many of us. She became a quadriplegic 46 years ago as a teenager in a diving accident. In those early weeks and months she wanted to just sit in her dark room. What's the point of living if you can't move your body? She recalls that her favorite passage was John 5, the story of Jesus healing the man who'd been a paralytic for 38 years in the pool of Bethesda. That's what she wanted, either to be healed by God, or to die.

But then, when the healing didn't come, she started seeing other verses in the Bible, like one in the first chapter of the gospel of Mark. I'll let her tell what happened:

You know the story [of Mark 1]. There Jesus is healing a great deal of diseased and disabled people all throughout the day and long past sunset. Next morning the crowds return, Simon and his companions go rushing looking for Jesus, but He's nowhere to be found. That's because Jesus had gotten up early and gone off to a solitary place to play...to pray. And when they finally find Him, they tell Him about

*** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

this crowd of disabled and diseased people at the bottom of the hill all looking for healing. And I thought what Jesus responded to them was so curious because it says in the 38th verse, “Jesus said, ‘Let’s go somewhere else, to the nearby villages in towns where I can preach there because this is why I have come.’” And that’s when it hit me, O did it hit me. It’s not that Jesus did not care about all those sick and diseased people, it’s just their problems weren’t His main focus. The gospel was. The gospel that says sin kills, hell is real, but God is merciful and His Kingdom can change you and Jesus is the way. And whenever people miss this, whenever they just started coming to Jesus to get their pain and problems fixed, the Savior would always back away. No wonder I had been so depressed. O my goodness. I was in to Jesus just to get my problems and my paralysis fixed. Yes, Jesus cares about suffering people. He cares when you’ve been paralyzed for 38 years, or 46 years.

I was in to Jesus just to get my pain and my paralysis fixed. And I realize that yes, Jesus cares about suffering and He spent most of His time when He was on this earth relieving it. But the gospel of Mark showed me His priorities because the same man that healed blind eyes and withered hands is the same one who said, “Gouge out that eye, cut off that hand if it leads you into sin.”

I got the picture. To me, physical healing had always been the big deal, but to God, my soul was a much bigger deal. And that’s when I began searching for a deeper healing, not just a physical healing, although I was still praying for such. I asked for a deeper healing, a Psalm 139, “Search me, O God, try my heart, test me and see if there be some wicked way in me. Cleanse me from every sin and set me free.”¹

As I listened to Joni, I began to weep as I thought of how prone I am to resist the things God intends for my good, like chronic pain, and days in dark rooms. And why is that? In part, it’s because I have such a narrow-sighted view of glory.

Glory is when you call on the Lord and He heals you, right? Or perhaps in your case, when you ask for the job and He sends it; or to restore the broken marriage, and He restores it; or to bring back the wayward child, and He brings him back. I mean, glory is something pleasant, right? Something *glorious!*

Ultimately it is, for sure. But in God’s plan, not always in the immediate. Often in the present, the experience of glory involves suffering and pain. In fact, it’s through suffering and pain that God intends to give us the fullest experience of His glory.

That’s what I was reminded of from Joni. And it was that thought that made John 13 come alive for me.

I think I’ve often missed the significance of what Jesus said and did in John 13 because I’ve looked at the parts independent of each other. The parts indeed are powerful stand-alone texts. Such as, Jesus washing the disciples’ feet in verses 1-17, and Jesus’ prediction of Judas’s betrayal in verses 18-30, and Jesus’ command to love one another in verses 34-35, and Jesus’ prediction of Peter’s denial in verses 36-38. All very potent passages when you study them in isolation, and filled with practical lessons for our lives. But how much more potent when we see them as a unit, which they are.

You see, these stories we love actually work together, and if we don’t see that, we really miss the point of them. There’s actually a powerful connection between the way Jesus treated the disciples with their dirty feet, and Judas with his devilish intent, and Peter with his empty promises, *and* His command to “love one another as I have loved you.” And I’m not sure I ever saw the connection before this week.

So thank you, Lord, for a migraine and a dark room.

¹ Joni Erickson Tada, <http://www.gty.org/resources/sermons/TM13-2/a-deeper-healing>

When you open your Bible with me to the second half of John 13, you'll notice that Jesus made a staggering announcement, followed by another staggering announcement. His first announcement? One of you is going to betray Me (21). His second, which came right after the first? Now is the Son of Man glorified (31).

Those two things don't fit together, do they? Betrayal...and *glory*? Betrayal is a terrible thing. But Jesus connects it to glory, *His* glory. What's the connection? That's what we're going to see as we open the Scriptures together in this message, and then as we discuss the implications in our Home Fellowships later in the day.

In John 13:31-38, Jesus made it clear that His glory comes in four unexpected ways. By the way, the demonstration of God's glory works the same way in our lives as in our Savior's.

I. According to Jesus, glory comes through betrayal (31-32).

Notice the text. Verses 31-32, "When he was gone, Jesus said, 'Now is the Son of Man 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.'"

Our passage begins, *When he was gone*. Who is he? It's Judas, who just left the upper room. Why did he leave? Because Jesus just told him, "What you are about to do, do quickly (27)." And what is he about to do? What Jesus just announced in verse 21, "One of you is going to betray me."

Jesus extended the piece of bread to Judas in verse 26, offering him one final opportunity to repent, not just of the wicked deed he's been plotting, but of the religious game he's been playing for three years. But he would not.

"He went out," says John in verse 30. "And it was night." It was the darkest night the world has ever known, the night that a son of Adam chose to reject and betray the glorious Son of God.

But when that happened, what did Jesus say? "This is terrible! After all I've done for that man!"? No. Rather, He said (my paraphrase), "It's glory time."

Look again at His words. "*Now* is the Son of Man glorified." Now. In this very moment, by what Judas just did and in my response to it, *now* is the Son of Man glorified. In other words...

A. The rejection of glory brings glory to the Rejected One. That's what Jesus said. Judas just looked Him in the eye and spurned His loving appeal for forgiveness, choosing rather to plow ahead with his betrayal plot. Judas rejected the Glorious One.

What a wicked choice! Yes, but Jesus' response is curious to the natural man. *Now is the Son of Man glorified*. What Judas just did, wicked as it is, brings glory to Me, the Rejected One.

But there's more, according to Jesus. Not just to Him, but...

B. The rejection of glory brings glory to the One who sent the Rejected One. Who's that? It's God His Father. Jesus says, "Now is the Son of Man glorified *and God is glorified in Him*."

To glorify means "to honor, to attribute a high status, to be wonderful."² It comes from a root word meaning, "to make weighty." That's what's happening right now, says Jesus. The truth regarding Me and My Father is being made weighty, and it will result in creatures being full of wonder.

And what is the truth? There is no one like this God, who knows all things, including the schemes of betrayers, and who also works through their betraying to bring glory to Himself and underserved good to the world.

² DBL Greek

It's all about glory. Betrayal is a means to glory. This is why it's glory time. Look at that word, five times in these two verses in the NIV. *Glorify. Glorify. Glorify. Glorify. Glorify.* To the naked eye, it's just a tragic betrayal. But to Jesus, wicked though it is and so very painful, it's part of a process that results in glory.

And who will bring that about? Jesus says...

C. God Himself will glorify the Rejected One. Listen again to the Savior's conclusion in verse 32, "If God is glorified in him, God will glorify the Son in himself, and will glorify him at once."

God's going to do it. God is going to glorify His Son and Himself through what just happened in this upper room, and will happen in this dark night, and ultimately on that terrible, glory-producing cross tomorrow morning.

According to Jesus, glory comes through betrayal. By the way, just His betrayal? Listen to 1 Peter 2:20-21, "...If you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps."

So yes, this is how we bring glory to God, too. But there's more, and this brings us to point two.

II. According to Jesus, glory comes through dying (33).

The Master continues speaking in verse 33, "My children." Interesting. Jesus, the Man, is about 33 years old, close to the same age as the men around this table. But this isn't just Jesus the *man*. He is the Eternal God-man, and these men are His *children*, for they've been born again from above.

This is family talk. The pretender is gone, and Jesus now reveals some heart-rending truth to His sons. He says, "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 did Jesus say? He just made two painful announcements.

A. Jesus announced He was leaving. *Just a little longer*, He says. *And then I am going.*

He made a similar announcement to the unbelieving Jews back in John 7:33-34, "I am with you for only a short time, and then I go to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come."

This news broke their hearts, for the disciples loved Jesus. Any true disciple does. He is their Teacher, Master, Savior, Friend, Provider, Comforter, and Lord. And now He says He is leaving.

But that's not all. Secondly...

B. Jesus announced His followers couldn't come with Him. "Where I am going, you cannot come."

Where's He going? Where is this place to which they can't join Him? He doesn't specify here, but He's already done so, multiple times. For instance, back in John 12:32 He said, "But I, when I am lifted up from the earth, will draw all men to myself."

Where was He going? They knew, for He'd told them again and again, though it made no sense to them.

1. He was going to the cross.

He told them at least a year prior while they were at Caesarea Philippi. That's in Matthew 16:21, "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.

He told them again several months later, in Matthew 20:17-19, "Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them, 'We are going

up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!”

He told them just a day or so earlier in Matthew 26:1-2, “When Jesus had finished saying all these things, he said to his disciples, ‘As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.’”³

So they knew, and now He tells them again. He was leaving. He was going to the cross. And...

2. *He had to go there alone.* “Where I am going, you cannot come.”

Why couldn't they come? Again, He doesn't say, not this time. But there's a work He's come to do, and it's for their benefit, and ours. “For the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Matt 20:28).”

That's where He's going, and why. To the cross, to make a ransom payment for sinners.

Now keep in mind what Jesus just said. *Now is the Son of Man glorified.* This is glory time. Glory time? Being betrayed? Going to the cross? Yes. These are the activities that God has chosen to use to glorify Himself.

What's glorious about betrayal, and crucifixion? In themselves, they *aren't* glorious. But in God's eternal plan, they lead to glory, for through His Son's betrayal and death, He's chosen to ransom helpless and hopeless sinners who will then glorify Him forever!

That brings us to the third unexpected way glory comes.

III. According to Jesus, glory comes through loving each other as He loved us (34-35).

That's Jesus' point in verses 34-35, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”

I know those are familiar words to most of us. I've heard countless sermons and Sunday School lessons and devotionals using those verses, and you probably have too. But the Lord opened my eyes to something this week. When did Jesus say this, and to whom?

A. We must not glamorize this. Jesus said this to His closest followers, twelve men now eleven, into whose lives He has poured three years of attention. Just moments ago these men were arguing about which of them was the greatest. Peter had just challenged him, “You shall never wash my feet,” and he's about to deny He even knows him, *three* times! The other ten are going to abandon Him in His hour of greatest need. And the twelfth isn't there because He's been plotting to betray Him, and he just slithered into the darkness to close the deal on his plan.

Those are the men, and that's the context. But there's more. Look again at the preceding context. How did Jesus treat those men? When He heard those men jostling for positions of greatness, He became a slave and washed their feet. When Peter resisted Him, Jesus didn't budge, but kept coming after Peter until his feet were clean. And what about Judas? To the greatest sinner, the greatest expression of friendship, for He dips the bread into the dish and honors Judas with it.

That's when He said it. That's when He gave this command. “Love one another. As I have loved you, so you must love one another.”

Friends, anybody can love people who treat them well. That's not what Jesus is talking about. He's talking about what these men just did to Him, and how He responded.

³ See also: Mark 8:31; 10:32-34; Luke 18:31-34

As I have loved you.

And of course, He's not just talking to them. Which is why the apostle John recorded this gospel account fifty years after it happened. Jesus is talking here to all who would be His followers, including us. For the truth is...

1. *We betrayed Him, but He loved us.* And...
2. *We abandoned Him, but He loved us.* And...
3. *We denied Him, but He loved us.* And...
4. *We sent Him to the cross, but He loved us and gave Himself for us.*

It's not just Judas, or Peter, or the other ten. It's me, and you. Have you ever tried to use Jesus for selfish gain? I have, just like Judas. Or acted like you didn't know Him in a crowd? I have, just like Peter. Or wavered in your promise to follow Him wherever He leads? I have, just like the other ten.

And how has the Glorious Son of God responded to our unthinkable acts of treason? As we've deserved? No. *As I have loved you.*

He loved us so much He went to the cross for us, in our place. He endured hell for us. He conquered death for us. He opened heaven for us. Oh, how He has loved us!

I was reading in *The Gospel Primer* this week and read a statement that thrilled my soul. "God does not require my confession before He desires to forgive me. In His heart He has already forgiven me; and when I come to Him to confess my sins to Him, He runs to me (as it were) and is repeatedly embracing and kissing me even before I get the words of my confession out of my mouth."⁴

As I have LOVED you. Marvel at those five words, beloved. Feel the joy they produce. Bask in the glory of them. And then notice that they're followed, not by a period, but by a comma.

Why's that? Because according to Jesus...

B. We must do with each other what He did for us. "As I have loved you, *so you must love one another.*"

Let's not glamorize this either. Who are we to love? The same people who betrayed Jesus, and disowned Jesus, and challenged Jesus, and abandoned Jesus. *One another.*

And do you think those people will ever do that to us? Yes they might. And when they do, when *we* do, what should happen? Jesus tells us what should happen.

"As I have loved you...

...*so* (in the same way, in a manner that reflects what I've done with you)

...*you must* (this isn't optional, nor for that matter is it natural or easy, which is why you need Me, just like a branch needs connection to a vine if it's to bear fruit; more about that a little later in the conversation)

...*love* (make a commitment to do, no matter what the cost, what's in the best interest of)

...*one another* (just one another? No, love all men, like I do, including the Judas's, but start here, with the people that have the capacity to thrill you the most *and* hurt you the most, the people closest to you, your forever family, My followers, *one another*)

Is that what we feel like doing? We know what we feel like doing. It's one of the main reasons there are 100 different churches within 15 minutes of here, most of whom act like the others aren't even in existence. Hurt me, and love you? I don't think so. I'm leaving, and I'll find a church where people don't hurt me.

Which is also why there are thousands of people within fifteen minutes of here (and that's no exaggeration) who call themselves followers of Jesus but have no meaningful

⁴ Milton Vincent, *The Gospel Primer*, p. 64.

connection with a church. Why? Because there is no church where people at times don't hurt us.

Jesus' instruction here is so practical. My followers are going to hurt you at times, just like you did Me. Just make sure you treat them the same way I've treated you. Confront their sin? Sure, but do it while you're washing their feet. Help them see their hypocrisy if it's there? Yes, but do so while you're offering them the best piece of food on the table.

Love one another as I have loved you.

You say, "I can't do that! I don't have what it takes!" Nor do I, not in myself. Which is yet another reason why we need Jesus to save us. Not just from hell, but from our selfish selves. And when we repent and put our trust in Him, that's precisely what He does. He loves those hard-to-love brothers and sisters through us.

E.g.—

And what's the result of this? Jesus tells us in verse 35, "By this all men will know you are my disciples." By what? By the way you treat people you like? Yes, but primarily by the way you treat people that do with you what you've done with Me.

It boils down to this...

C. We give the world a good picture of what Jesus is like by the way we treat each other. A loving church family is an evangelistic magnet in a community, and by *loving church*, I mean what Jesus is saying here. When our marriages have trouble, and every marriage does, we don't launch grenades and run, but instead, we fight evil with good. "If your enemy is hungry, *feed him*." And when somebody at church slights me, I don't gossip and slander them in return, but look for ways to cover their sin, and perhaps confront it in love if that will be for their good.

And when the world sees *that*, they'll know two things. One, that didn't come from us. And two, it must have something to do with *Him*. They will know that you are *my disciples*, if you love one another.

You say, "That's a rough way to live." Actually, it's the most joyful, *glorious* way to live, according to Jesus. According to Jesus, glory comes through betrayal, through dying, and through loving each other the way He has loved us.

But there's one more story in the chapter, another related story in the flow of the text. In fact, it builds on the third.

IV. According to Jesus, glory comes through persevering with difficult people (36-38).

I know you know this part of the story. Matthew tells it (Matt 26:31ff), so does Mark (Mark 14:27ff), and Luke (Luke 22:31ff), and so does John here. It's about Peter. First of all...

A. Peter challenged Jesus (36-37). Listen to the dialogue in verses 36-37, "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.'"

That's so Peter-like, isn't it? Jesus says one thing, Peter challenges his Savior with another. *You can't follow me now. Oh, yes, I will!*

Do you have any people like that in your life? We all do, don't we? Perhaps a child, or a student in your class, or somebody at work, or... *somebody at church*.

There's the connection. Do you see it? "As I have loved you, so you must love *one another*." There are Peter's in the Body of Christ. They haven't gone away. Brothers who make big promises, but don't fulfill them. Sisters who insist they'll be there for us, but underestimate their own wickedness. And how are we to treat them?

As I have loved you.

And how was that? How did Jesus demonstrate His love for Peter?

B. Jesus persevered with Peter (38). In two ways.

1. *He made it clear that Peter's big talk was just big talk.* Verse 38, "Then Jesus answered, 'Will you really lay down your life for me?'" Come on Peter. You don't know what you are saying. Your assessment of yourself is way too inflated, and I love you enough to point that out to you. In fact, "I tell you the truth, before the rooster crows, you will disown me three times!"

Why did Jesus say that to Peter? I think it's another expression of His love for him. Peter, you're about to do something you're going to kick yourself for again and again. I want you to know it's coming. I want you to know that I know the *truth* about you, the whole, painful, ugly truth. And I still love you, and nothing you ever do will change that.

In point of fact, Jesus told Peter something equally prophetic, not just about his denial, but about his restoration. Did you catch it?

Verse 36—"You cannot follow me now, but *you will follow Me later.*" According to Luke's account, Jesus said something else to Peter, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

Let this sink in, brothers and sisters.

2. *Jesus made it clear He wouldn't do with Peter what Peter did with Him.* Deny him, abandon him, forsake him? Never. To the contrary, I'm going to restore you, Peter, and you're going to follow Me, and help others follow Me. Why? Because that's what love does.

And as I have loved you, so you must love one another. And as you do, *all men will know you are My disciples.*

Make It Personal: Ponder two questions...

1. *Do you know the glory of the Rejected One?* "Now is the Son of Man glorified," said Jesus. How did Jesus say His glory came? Through betrayal, through dying, through teaching His followers to do the same, through loving the most difficult of people. Do you know this person?

Is He beautiful to you, *gloriously* so? When you ponder the betrayal He experienced, and His terrible death on the cross, and all the rest, do you say, first, you should *never* have experienced that! And then, but I am so thankful You did!

This is the identifying mark of a true Christian. He knows the glory of the Rejected One. She believes in the glorious accomplishment of the Rejected One.

Do you? If you want your sins to be forgiven, if you want to be reconciled to the God who gave you life, know this. You can't buy it, you can't earn it, you can't work yourself into it. Rather, it's a gift you must receive, a gift God gives freely to those who put their trust in the rejection of the Glorious One and in the glory of the Rejected One.

Jesus said the cross was glorious. Do you agree? One more question. If you do agree...

2. *Are you experiencing the glory of following in His steps?* Anybody betrayed you recently, murdered you with their mouth, challenged you? How have you responded? Silent treatment? Evil for evil? That's the natural response. And how's that been working for you? Any joy in it? Any God-exalting glory?

Friends, here's the path to glory. *As I have loved you, so you must love one another.* Let's walk that path this week, by His grace.