

John 13:31-35

- 31 When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him.
- 32 If God has been glorified in him, God will also glorify him in himself and will glorify him at once.
- 33 Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’
- 34 I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.
- 35 By this everyone will know that you are my disciples, if you have love for one another.”

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- The context of this passage is of primary importance:
 - > It is the Last Supper.
 - > Jesus knows that his death on the cross is imminent.
 - > Jesus knows that he is about to be betrayed, and it troubles him.
 - > Judas has just left to render his dark duties.
 - What would we expect at this moment? Angst, anger, grief, moralizing? Yet Jesus turns tenderly to his beloved disciples, perhaps loving them more at this moment than at any time before.
 - > He doesn't dwell on their frequent lack of faith or on their slow understanding.
 - > He loves them for all that they may be and will be—and for all he created within them.
 - Jesus, humbly will wash their feet.
 - > For Jesus, it was, first, a display of humility. The eternal Word would not

- only condescend to live a human life, but, also, to take it seriously and humbly.
- > It also symbolized servanthood. The very model for us to overcome our selfishness is a God who is willing to serve us.
- > Note that this behavior was in direct contrast to the disciples' attitudes.
- > Since there was no servant present to wash their feet, it would never have occurred to them to wash one another's feet. When the Lord Himself stooped to this lowly task, they were stunned into silence
- After this passage, Peter will ask Jesus where he is going, and why he cannot follow. Jesus will predict Peter's denial.

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- 32 *If God has been glorified in him, God will also glorify him in himself and will glorify him at once.*
- The German theologian Olshausen says, “*We are entering the holy of holies in the Passion history... now we follow our great High Priest to the veil over the holiest of all, and he prepares us to listen to the intercession that he makes before the unveiled majesty of the Father's love.*”
 - Jesus shared more freely with those closest to him. How does that truth impact our relationship with him today?
 - Even more than the teaching, preaching, and healing that Jesus has offered, Jesus sees his suffering as bringing glory to God.
 - Note that Jesus does not dwell on his betrayal, but on the opportunity to glorify God.
 - Christ will, in turn, be glorified by God—raised up, reconciled and reclaimed.

- The Sermon Writer states, “The title, *Son of Man*, comes from Daniel 7:13-14, where the Ancient of Days (God) gave to the one like a Son of Man “dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Scholars agree that Jesus intended it as a messianic title.”
- Even though the title, “Son of Man,” is in many ways a loftier title than “Son of God,” it has the advantage of avoiding some of the connotations associated with “Messiah:”
 - > Raising an army
 - > Driving out the Romans
 - > Reestablishing the Davidic monarchy

33 *Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’*

- This is the only time, in the Gospels that the word, *tekvia*, or little children, is used by the Lord. In John 21:5, he uses the word *paidia*, which can mean children or “friend.”
 - > *Tekvia* is a word of tenderness and affection.
 - > The beloved disciple uses this language seven times in his own letters.
- Jesus knows his time with the disciples is short.
 - > Perhaps he is feeling tender because he can feel the emotions of the upcoming separation.
 - > Perhaps he is already realizing how lost—at least at first—the disciples and followers will be without him.
 - > They cannot yet follow where he will lead because their debt of sin (and the world's) has not yet been satisfied.

34 *I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.*

- John Gill notes that Jesus is speaking to the disciples as might a parent on his death bed.
- What is new about this commandment?
 - > Mosaic law commands us to love.
 - > The Great Commandment raises up a very high standard for love, which is to love others as deeply as we love ourselves.
 - > This new love derives from a higher standard—the self-abandoning, self-sacrificing, self-emptying love of Jesus Christ.
 - > Another new aspect is that this love now flows out of a relationship with Jesus. It becomes, as Paul would describe, the first “fruit of the spirit.”

35 *By this everyone will know that you are my disciples, if you have love for one another.”*

- Even today, one miracle of Jesus is convincing us that we are family; that we are brothers and sisters!
- If we are determined to love each other with a Christ-like love, than people will be amazed and attracted.
- Has anyone ever considered your love amazing?
- The way Jesus talks about loving each other was a precursor of the spread of Christianity.
- This act, to love others, was a distinguishing mark of the followers of Christ.
- Some would say that one of the weaknesses of the church today is that many Christians do not embody this commandment.