

John 44 - Glory, Love, and Faith Intertwined

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John 13:21-35

Last Supper Seating Arrangement

- Judas is on Jesus' left hand facing His back
- John is on Jesus' right laying back on bosom
- Peter across from John able to make eye contact



Jesus could talk to Judas and John with no one else listening and Peter could easily motion to John
For Jesus to talk to Judas He would have leaned back onto Judas bosom - very intimate

Jesus Agonizes Over Betrayal

- Jesus agonizes over His coming betrayal by an Apostle
 - Possible testing of Christ's resolve
 - Possible agony over Judas' eternal condition
 - Fact that Apostles did not know whom was a testament to Judas' subterfuge (Picture of False Teachers in Church)
- Peter motions to John to ask whom is the betrayer; John leans back on Jesus' bosom to ask Him, "Who?"

Galilean Jews use Passover a day earlier than Judean Jews
Thus, Christ could share Passover then die as Passover Lamb on Passover
<https://www.romeo.com/2011/04/22/chronology-last-supper/>

Jesus Last Act of Intimacy to Judas

- Jesus answers John that whom he gives the dipped bread is the betrayer
 - The dipped bread given by the host was an act of honor to the recipient - Last expression of humility
 - In addition, Jesus leaned back onto Judas' bosom to give him the bread - Last act of intimacy
 - These were Jesus' last appeals to Judas who rejected them - At that moment, Lucifer entered his slave

Possessed by His Father Lucifer

- When Jesus spoke, "What you are going to do, do quickly," He was speaking to both Lucifer and Judas
 - Shows that possession began with consent of the person
 - Judas left to consummate his betrayal; receive his reward
- Because of the intimacy of the communications, most Apostles did not know why Judas left; they filled in the knowledge gap with surmises (guesses)

And, It Was Night

- This statement is pregnant with meaning
 - It was physically night
 - It was perpetually night to Judas who had rejected Jesus and allied with Lucifer for a paltry sum (Picture of sin compared to glories of Christ) (Ph. 3:8)
 - It will be perpetual spiritual darkness on earth as Christ leaves His fleshly body and assumes His former position in His glorified body (Jo 9:4-5; Ro 13:12)

Mystery of Glorification

- Jesus states, "Now is the Son of Man glorified, and God is glorified in him."
 - Glorified is Aorist Passive Indicative
 - Aorist Indicative means "some point in the past" which is before Creation when God purposed His plan (Eph 1:3-10)
 - Passive means the glory is not revealed by the Son or the Father; something else reveals the glory of Father and Son

Metaphor: Light and Darkness

- Sun's light not revealed in space until it strikes object
- Person tangential to path of light sees only darkness
- Earth's sky scatters light yielding day (Holy Spirit)
- Moon: no sky, day or life



The light, inherent to the Sun, is not revealed until reflected (Path of Light is Darkness)
The airless Moon receives no benefit from the Light, remaining barren
The atmosphere of Earth scatters the Light producing Day and Life

Father's and Son's Glory Revealed

- While glory is inherent to the Logoi of Father and Son it is revealed only by the actions of the Father and Son
 - The coming Paschal Lamb death of Christ reveals the interactive glory of Father and Son which otherwise would have remained invisible, undetected
 - The same is true of our faith which is only revealed by what our faith produces; this reflects the glory of Christ in us, our hope of glory in Him (Col 1:24-27; Jn 2:14-18)

Glory is also inherent in the Logos of the Spirit
However, here Christ is speaking only of the interactive glory of
The Father and Himself, the Son

Stauros Reveals Their Glory

- "If God is glorified in him, God will also glorify him in himself, and will glorify him immediately."
 - Glorify is Future Active Indicative meaning at some future point in time their glory will be revealed
 - This future point is the Stauros on which salvation is predicated (Ro 1:23-26; 8:18-25)
 - Events flowing to and from this event reveal {manifests} the interactive glory of the Father and Son, and believers

The Greek word (εὐθὺς), immediately, is an adverb associated with the Greek word (δοξάζω), glorify. $\delta\omicron\lambda\omicron\sigma\sigma\omicron\iota$ is Future Active Indicative meaning it is a future event {future to this dialogue}. Stauros Thus, upon completing His Mission on the Stauros, Christ will be immediately glorified over being God's Son.

Christ Intimate With Apostles

- The term, "little children" is an intimate term of endearment denoting Him as Lord and them as His children {sons} once He endures the Stauros (Jo 4:4-7)
 - He tells them, as He told the Jews, where He is going they cannot come but for a different reason
 - Jews will not see Christ as they have rejected Him
 - Apostles cannot come as their deaths would be used to detract from His sacrifice for sin

Those Jews will not enter eternity future with Christ as long as they reject His salvation. Apostles cannot follow Christ to the stauros as their deaths will not add anything to His payment for sin.

Love Basis of Salvation-Stauros

- Christ gives a new commandment, "Love one another"
 - He predicates this on His example: Love unto death to obtain salvation for those whom God has called
 - The Apostles were to love each other just as Christ loved them; even unto death
 - Believers will also exhibit this love for each other as each believer possesses the Logos (image) of Christ (Jo 8:19)

Lost Cannot Love

- Without the Logos of Christ the Lost cannot exhibit love of God; they exhibit something different (Ro 1:29-31)
- The Lost hate the Light and seek to suppress it even through murder as Cain killed righteous Abel (1Jo 3:11-15)
- Lost have affections but love is fruit of the Spirit (Ga 5:22)
- Whoever makes a practice of sinning, justifies one's sin, is of the Devil; thus, one who hates the brethren is of the Devil (1Jo 3:8-10)

The affections of the Lost resolve around the flesh and its gratification; i.e., Eros
At best the Lost have affection but this is transitory, predicated on self-interest (usually)
Thus, fathers will betray children and children will betray parents (Mt 10:19-22)

What is Love?

- Lost would have you believe love is syrupy, predicated upon feelings; but, this is not Biblical; logic is love
- Love (1Co 13:7-8a)
 - Bears all
 - Believes all
 - Hopes all
 - Endures all
- Love never ends (Ro 8:37-39)

The term, *all things*, does not refer to being fools believing the lies of Lucifer and the World;
Refers to the Word of God in Christ predicated on the normative hermeneutical interpretation of the Bible (Ph 4:13)

Love Revealed by the Stauros

- The depth and extent of God's love revealed by Jesus' death on the Tree for *our sin* (Ro 8:35-35; 11:33-34)
- Christ does not sit on high demanding of us; that is the role of Lucifer (Lost)
- Christ *demonstrated* His love toward us in that He died for us; thus, without the stauros there would be no understanding of the Love of God, and Christ; this results in the revelation of their glory to everyone (Ph 2:5-11)

Judas Could Not Be Present

- Jesus could not present this *new*, but in reality old commandment of love while Judas was present (Jh 2:7, 4:2-9)
 - Judas was darkness, unable to comprehend God's love
 - Jesus' sacrifice was for those beloved of God when they, we, were still sinners raging against God (Ro 5: 6-11; Jh 4:10)
 - Thus, each person is saved at the proper moment chosen by God to reflect His glory through the death of Christ for sin to the lost world who hates Him, and you (1Pe 4:12-19)

Saved Do Not Hate the Brethren

- John strongly drives this point home (Jh 2:9-11; 1:9-11; 4:11-12)
 - God's Logos cannot hate His Logoi (Believers, Sons)
 - Christians, His Logoi, also cannot hate the brethren
 - If one hates the brethren then one is spiritually immature, torn between the world and Christ (Co 3:1-9)
 - If one continually hates the brethren then one still loves the Darkness; i.e., is not saved

Love *Foundation* of God's Qualities

- Without the context of God's love everything else is devoid of meaning; vain, empty, purposeless (1Co 13)
 - Truth and faith have no context apart from God's love
 - Monasticism, devoid of God's love, empowers the very flesh it seeks to control; characteristic of works (Co 1:2,20,23)
 - Without God's love covetousness is revealed in all its forms: envy, murder, pride, etc.; i.e., Darkness

What Does This Say About Judas?

- The Darkness of Judas, and all sinners, revealed by their lack of God's love; thus, anger leading to murder (Satan)
 - They love the Darkness and hate the Light
 - They seek their own paltry gain rejecting riches of God
 - They do not care who is harmed in their gratifications though they may be *sorry* afterward, even unto death
 - And such were all of us whom God saved according to the richness of His grace (Co 4:6-11)

Stauros Revealed God's Love

- None of this would have been self-evident without Christ's death on the stauros (tree)
 - This single act of extreme self-sacrifice reveals the grace of God reflecting the glory of
 - The Father who made the plan and sent the Son
 - The Son who obeyed the Father and sacrificed for our sin
 - We reflect the glory of God if we love as Jesus loved; however, we struggle in understanding and living this love

Hagiazo Process Required

- While we are still in this body of flesh, which loves sin and remains in Darkness, we struggle to comprehend and live God's love (Replace love with logic - Illogical)
 - God allows testings in our lives to chasten us from sin we either do not or refuse recognize (Hagiazo Process) (He 12:5-8)
 - Those who are saved repent and ask forgiveness (Ro 8:12-17)
 - Those who are in Darkness curse God and fall away (Ro 8:7-8; He 3:7-4:2)

Thus, John will segue into the Hagiazo Process of Peter
Which later ends with Jesus asking Peter, "Do you love me?" (Jo 21:15-19)