



**A New Commandment  
And I'm Coming Back for You Too  
John 13:31-14:4**

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Judas has left to go let the chief priests know that what they want to do, cannot be delayed any further. The last barrier to the “hour” has been cleared and he has set off to get the events Jesus wants to happen, happen.

The traitor is now gone, and the community of believers has been cleansed. This is a major turning point. We will also learn, that just like we tend to want and hang around and fellowship today after we meet to worship, the disciples did too. So did Jesus. At the end of John 14, Jesus will say it's time to go, but they don't leave until the end of John 17. We are simply doing what Jesus and the disciples did. Hang around and talk. John was there, so he recorded it for us.



I don't know what you do with that, you can't build any doctrine of fellowship on it. But they did tend to talk and so do we.

Jesus is approachable and available and loves to talk with His own. That includes us by the way. Ever notice when you're praying that if you get rid of all distractions, how the Holy Spirit reveals things to you in the Word. That is the same as Jesus removing Judas from the discussion. Worldly distractions gone, now He can truly communicate what He has for us.

Now Jesus can get down to the business of preparing His disciples for the future. He is not saying goodbye though. He knows He will only be away for a few days. What He is saying is to help them through that. But He is going to begin reinforcing it all come Sunday evening, after His resurrection, and He begins while walking with a couple of disciples to Emmaus.

But what they are about to experience will call their knowledge of what He has already told them will happen into question. In fact, Thomas will have trouble believing it when he is told of the resurrection.

Starting here in John 13:31, we see a new emphasis from Jesus. "The emphasis is on understanding the significance of Jesus' death/exaltation, his glorification, the consequent coming of the Paraclete, the relationship of the post-resurrection, post-coming-of-the-Paraclete age to that depicted in these chapters. In other words, the focus is salvation-historical: i.e. it is a foundational explanation needed by any Jew or proselyte entertaining the possibility of becoming a Christian." (Carson 1991, 481)

Judas is gone and the actual machinery of the events Jesus knows are coming over the next 24 hours is now fully in motion. His hour has indeed arrived. The reason He is here has arrived. Everything that the scarlet thread of redemption we see in the Old Testament has pointed to, is now in play. Daniel pointed to this moment and gave us the name that Jesus refers to Himself as here.

Daniel 7:13–14

"I saw in the night visions, and behold, with the clouds of heaven there came **one like a son of man**, and he came to the Ancient of Days and was presented before him. And **to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.**" (ESV)

When Jesus uses that term for Himself, He is clearly identifying Himself with the one here in Daniel before the Ancient of Days who is also God. God the Father, and God the Son, in the same scene.

Jesus is the one who rides the clouds in Daniel 7:13 and "receives everlasting kingship from the Ancient of Days...everlasting kingship belonged only to the son of David...The ultimate son of David, the messianic king, will be both human ("son of man") and deity ("the rider of the clouds")." (Heiser 2015, 252)

John 13:31–32

"Therefore when he had left, Jesus said, "Now is **the Son of Man glorified**, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and **will glorify Him immediately.**" (NASB 2020)

There is no fellowship between light and dark, Jesus is the light and with Judas gone, darkness is gone; now He can fully lay out what is on His heart.

When Jesus says, "now is the Son of Man glorified," He is referring to why He came here in the first place. He has been very clear to the disciples (John 2:20-21), who did not truly "hear Him" as Mary and Martha had as they prepared Him for his death.



He told Nicodemus He would be lifted up (John 3:14), He also had clearly stated He was giving Himself (John 6:51) as the living bread. Surely, they would have remembered His discussion of the Good Shepherd where Jesus identified clearly with the prophecy of Zechariah 11 but went further stating He would lay down His life for the sheep. Nope, not listening.

The disciples, however, were totally unprepared for any such viewpoint of His death. They had been so occupied with what they thought the Messiah ought to do that they had been oblivious of what He had said He would do. (Tenney 1976, 210)

This is important for us to understand, and it is the reason why we teach the way we do here at Calvary. The disciples had the cultural idea of Messiah, not the Biblical idea of Messiah.

We want to know what the Bible says and have a Biblical worldview. They did not have a Biblical worldview, yet. They are about to get one, but now, they are believing with the culture overlaid heavily across that faith.

As we walk with Him every day, and we let His word change us, we will indeed begin to reflect Him in the culture and that means a change in actions and thoughts as we continue to grow in Him. Soon, we begin to see those things in the word, which were always there, but now the Spirit is no longer hindered by our unbelief and reliance on our own intellect to understand and He can truly teach us.

The cross is coming in just a few hours. We see that differently than the way God does. For Jesus, the cross is a triumph. The war is over, Satan has lost. The way has been made clear for man to be redeemed back to God. The enmity is gone and now, we can be in Christ as His righteousness replaces our own filthy rags and we become adopted members of the family. All we must do is accept His sacrifice made on our behalf. The cross is about to happen very soon since the Son of Man is to be glorified immediately. We forget that the cross will show the universe the heart of God. It reveals the lengths He will go to because of His love for us.

Because His Cross reveals to the world for all time, and for eternity, too, a love which shrinks from no sacrifice, a love which is capable of the most entire abandonment, a love which is diffused over the whole surface of humanity and through all the ages, a love which comes laden with the richest and the highest gifts, even the turning of selfish and sinful hearts into its own pure and perfect likeness, therefore does He say, in contemplation of that Cross which was to reveal Him for what He was to the world, and to bring His love to every one of us, 'Now is the Son of Man glorified.' (MacLaren 2009, 202)

John 13:33–35

"Little children, I am still with you a little longer. You will look for Me; and just as I said to the Jews, now I also say to you: 'Where I am going, you cannot come.' I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all people will know that you are My disciples: if you have love for one another." (NASB 2020)

Jesus loves His disciples, that is clearly reflected when He refers to them as "little children." He is now using family terms reflecting the change taking place. The movement from law to grace will see a complete change in relationship.

Before, Israel was referred to as the wife of God. This was covered in the book of Hosea when the relationship of Hosea with his promiscuous wife Gomer is outlined as a picture of Israel and how they have been unfaithful in their relationship with God.

God had also referred to Israel as His son.



But now the term, little children, reflects the affection and love He has for us and that we are truly unified as family, with Him and with each other. He is acting in the role of Father for Passover. The relationship the Father has with the Son, is to be the same relationship we have with the Son.

He tells His disciples the same thing He told the religious leadership. He is going to a place that they cannot follow Him to. But there is a difference, Jesus told the religious leaders they would never find Him, they were not believers. But for His disciples, it is different.

They cannot come with Him **right now** because they are the ones who will continue His mission across the planet. That is why, when we give our life to Christ, He doesn't immediately take us to be with Him, we have work to do here for Him.

The disciple's separation is temporary, as is ours.

Instead, he gives us a new commandment. We are to love one another.

The love relationship that exists with the Father, the Son and the Holy Spirit, is to be replicated in those and by those who follow Jesus.

We are to be like Jesus and the love that bound Him to the Father is to be replicated in us as believers as the major observable to the world the binds us to each other. This is a really big deal.

This was a "new commandment" because it was grounded in two things: God's love for Jesus and Jesus' love for them. This new level of love flows out of the Triune Godhead and forms the heart of the new covenant Christ has established for this new era. (Osborne 2018, 331)

John will later comment on this further and more fully develop what is unique about this new way of living.

1 John 4:15–21

"All who declare that Jesus is the Son of God have God living in them, and they live in God. We know how much God loves us, and we have put our trust in his love. God is love, and all who live in love live in God, and God lives in them. And **as we live in God, our love grows more perfect**. So we will not be afraid on the day of judgment, but we can face him with confidence because **we live like Jesus here in this world**. Such love has no fear, because perfect love expels all fear. If we are afraid, it is for fear of punishment, and this shows that we have not fully experienced his perfect love. We love each other because he loved us first. If someone says, "I love God," but hates a fellow believer, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see? And he has given us this command: Those who love God must also love their fellow believers." (NLT)

Easy to do? Not in the flesh, it is impossible to do this except with the Holy Spirit filling and enabling us to do so. Does that mean we will never have conflict in the church? Hardly. As long as fallen people get together, we will have conflict. For some strange reason, not everyone is in the Spirit all the time. There is a reason why revival is called for in today's culture. There are way too many in the church who have decided that loving one another is a negotiable point. It isn't.

This new world, this new covenant relationship where we are His children and part of the family, also means we now live differently as well. I love how John phrased it, "**as we live in God, our love grows more perfect**." In other words, we can't get there without the Holy Spirit empowering and enabling us to do this and it doesn't happen overnight either. It is the result of us becoming more like Christ, we call that term sanctification. Every single day we get to decide how we want to live. Do we live to the flesh and do what we want, or do we live in the Spirit and do what He wants.



When Dianne and I married, I became a part of family and their way of doing things. I grew up in the central valley of California, she grew up in West Texas. My family were Okie pagans and German Mennonites, depending on which side you were talking about. Hers loved the Lord and was very Texan. Soon, I was wearing cowboy boots, and learning to love Tex Mex.

I made a choice to please her and become more like what she was familiar with. She still dislikes sausages and sour kraut, and that's okay.

When we come to Christ, we are also becoming part of a new family. Some of the things we used to do simply will not do in this family, not at all. Then there are some new things we must learn, because we love Jesus and He wants us to be like Him. So, we watch Him in order to do that. The Holy Spirit helps us to do that, just like my Father-in-law would help me understand how good spicy food was.

In this new family with Jesus, the primary characteristic that the world can see and know that something has happened in our hearts and life is this, we love each other.

The Greek word used here in the text is agape. Jesus loves us and we are to love Him. Our problem getting to the meaning of that though is the English language. Unlike the Greek, we have a single word to refer to love. I love my wife; I love football, I love my kids and I love Tex Mex food. But if you understood each term to literally mean the same in terms of degree, you would consider me to be crazy.

The Greek language has four words for love. Well, actually, there are even more than four, but these are the ones that come up, and there is one of the four not even referred to in the scriptures at all.

A side note, all four of these types of love should be evident in the marriages of believers. There is also a self-test for how you're doing on loving others embedded for us in 1 Corinthians 13. First, what are those four words.

Eros – this is romantic or sexual love and is not used in the New Testament.

Storge – this is familial love. Like a mother for her child, or a brother for a sister. It also is not used in the New Testament except in the negative. In Greek, you make a word a negative by putting the letter alpha, alpha, in front of it. Astorgoi (unloving) is in the New Testament we see it Romans 1:31 as well as 2 Timothy 3:3.

Phileo – This is friendship, comradeship. Philadelphia comes from this word. We do see this word used by Paul later in John 21:15-17. Jesus asks, "do you agape me," Paul will say "I phileo you."

Agape – That is the word used here. This is the love God has for the world and which we are to emulate. A simple way to remember it is unconditional love no matter what. The definition is multilayered too. To love God is to exist for Him as a slave for his lord (cf. Lk 17:7 ff.). It is to listen faithfully and obediently to His orders, to place oneself under His lordship, to value above all else the realisation of this lordship (cf. Mt 6:33). It also means, however, to base one's whole being on God, to cling to Him with unreserved confidence, to leave with Him all care or final responsibility, to live by His hand. It is to hate and despise all that does not serve God nor come from Him, to break with all other ties, to cut away all that hinders (Mt 5:29 f.), to snap all bonds except that which binds to God alone. (Quell and Stauffer 1964-, 45)

What Jesus us about to do on the cross changes everything. His ultimate example of love for us, through His death on the cross, points the way for how we are now to live.

This is new and because it is so new, He tells us this is a commandment for each of us as New Testament believers. He says, "I am giving you a new commandment." His giving this to us implies the love He has



for us. He desires His family to reflect the same love that He has enjoyed for all eternity with the Father and the Holy Spirit.

He knows the difference love makes, He did make us after all, and He desires us to reflect Him in this. We are imagers after all. In the Greek, it is also in the imperative, yes, it is a command, a non-negotiable.

This love is so different from what the world has seen or experienced, that He goes further to tell us that it is a primary observable for the world.

The world of unbelievers should see the difference, it is that stark of a difference.

Jesus died on the cross for my sins. He offers to forgive us of those sins if we accept His sacrifice and believe that He did that for us. Here is the thing, if He forgave me of all that my sin, who am I not to forgive my brothers and sisters in the Lord?

The Son brings the remission of sins to which man replies with grateful love and to which he should respond with an unconditional readiness to help and forgive his fellows. The Son calls for unreserved decision for God, and gathers around Him a band of “storm-troopers” (Mt 11:12) who leave everything, follow Him and love God with passionate devotion. He creates a new people of God which renounces all hatred and force and with an unconquerable resolve to love treads the way of sacrifice in face of all opposition. (Quell and Stauffer 1964-, 48)

Jesus commands us that we are to love, unconditionally, our brothers and sisters in Christ. It was new in that it was as Jesus’ loved. It was a love that revealed itself in washing each other’s feet and giving itself in death. It is new in two ways. It first focuses on one’s fellow believer rather than on one’s neighbor. And second it is a love that is based on Jesus’ love for his disciples. It was a self-sacrificial, self-giving, selfless kind of love (15:12–13). (Trail 2018, 200)

Oh, and we still are to love our neighbor too. That did not get deleted.

So, let’s find out what the disciples are hearing as Jesus says all of this. Is there any response from the team to the command to love each other. Once again, Peter is our barometer.

John 13:36–38

“Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I am going, you cannot follow Me now; but you will follow later.” Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” Jesus replied, “Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times.” (NASB 2020)

The answer to the earlier question is...no.

Peter is still hung up on Jesus going someplace that he can’t go with Him to. I am so thankful for Peter; he asks questions which many times tell us what everyone else was thinking about as well. He simply isn’t as hung up as they are on what anyone will think of him for asking.

Peter asks two questions.

His first is simple, “where are you going?” Hint, we already know.

John 7:33

“Therefore Jesus said, “For a little while longer I am going to be with you, and then **I am going to Him who sent Me.**” (NASB 2020)





Jesus doesn't answer Him the way you would expect. Jesus doesn't explicitly tell him. He simply tells him you can't go with me now, but later you will follow. If Jesus is talking about His death, yes, Peter will indeed follow later.

Peter seems to think that is what Jesus is talking about because he asks another question implying that. Why can't I go with you now? He is not aware of the whole church thing yet. He should be, but right now Peter is struggling with everything going on and has decided to basically "man up" with his responses. I think in the background, we would hear the other disciples agreeing with his statement and questions.

Peter's love for and loyalty to Jesus was sincere. He wanted to follow the Lord wherever He was going. When he said, "I will lay down my life for thy sake," he meant every word of it. (McGee 1997, 457)

I mean he cut off the ear of one of the servants who showed up for the illegal arrest. Good thing he was a fisherman and not a soldier. His aim was a bit off as he tried to hack off the servant's head. He was clear though, he would never deny his Lord. He is in. He is confident, overly so, in the flesh.

Our strength should be in Christ, not in our own abilities. Peter was about to learn that lesson. Paul learned it and tells us "I can do all things through him who strengthens me." (Philippians 4:13, ESV)

Peter would also learn his lesson as well. "Therefore, preparing your minds for action, and being sober-minded, **set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.**" (1 Peter 1:13, ESV)

But what Peter just expressed here, was the fleshly self-confidence that he simply would be unable to follow through on without the power of the Holy Spirit.

And one more thing, Peter has just been told that prior to sunup, he will deny Jesus three times. Right now, he simply cannot see how that could even happen. His self confidence in his strength and abilities was that high. He had no idea what was about to happen.

I am sure the other disciples though were saying behind him, that's right, we would never deny you. We are just as in as Peter is. But they weren't. They would disappear and run away instead. At least Peter and John followed Jesus to see what was happening and Peter stuck with it until, he realized he had blown it. Eventually, there will only be one disciple would be at the cross, John.

The last half hour has been a bit disturbing for the disciples. A traitor among them, Judas leaving, Jesus talking about leaving and now Peter being told he will deny Jesus before morning. What is going on? Jesus continues His conversation with Peter.

John 13:38 – 14:6

"Jesus replied, "Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times. Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be. And you know the way where I am going." Thomas said to Him, "Lord, we do not know where You are going; how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me." (NASB 2020)

Stay strong Peter, believe in God when this happens. Believe also in Me.



This is one of those times where the chapter division gets in the way. This is a conversation with Peter. Jesus has just told Peter that he would deny Him but then He follows up with what we see here in chapter 14. This is intended to be a comfort for Peter for what he is about to go through.

Jesus knows Peter's heart will be troubled at the denial he would vocalize, not once but three times. He will be tempted to leave, the faith, everything because of the failure and Jesus is preparing him for that. Jesus tells Peter, as a way to encourage him and to give him something to look forward to, that He is going away to prepare a place for Him with the Father. Believe in God and in Him. He will come back to get Him.

What we see here is a reference to the rapture of the church.

Jesus tells Peter, in order to encourage him at what will be his darkest moment, He loves Him and has to prepare a place for Him. He already told him earlier that he would indeed follow Jesus at a future date, but right now he is giving him words of encouragement.

Words of encouragement that applies even today. Jesus is coming back to get us.

Jesus is talking about the rapture of the church, and we will talk more about the doctrine He is introducing here, next time.

How are you doing on growing and becoming part of the family?

Earlier I said there was a self-test in 1 Corinthians 13, let's take a look. In his instructions to the church in Corinth about spiritual gifts, Paul talks about the supremacy of agape love in what we do.

He gives the instruction here because the folks in Corinth had moved towards being a bit selfish.

1 Corinthians 13:4-7

"Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things." (ESV)

So here is the test. Where you see the word love, plug in your name.

So, again, how are we doing? John knew the struggles he had, so he gives us a simple solution.

1 John 1:9

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (ESV)

Let's pray.

Romans 3:21-24

"But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins." (NLT)





Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

#### **ABC’s of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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