

The True Disciple, Tim Keller

[00:00:00.720] - Speaker 2

The scripture this morning is from the gospel of **John, chapter 13, verses 31 through 36.**

³¹When he was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³²If God is glorified in him, God will glorify the Son in himself and will glorify him at once. ³³My children, 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. ³⁴A new commandment I give you: Love one another. As I have loved you, so you must love one another. ³⁵By this, everyone will know that you are my disciples. If you love one another." ³⁶Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

This is the word of the Lord.

[00:01:27.130] - Speaker 1

So, we have seen in this passage we're looking at all year, John, chapter 13 to 17 that Jesus had just confronted Judas. Jesus had shown Judas that he knew that Judas was going to betray him. He confronts him. He tries to reach out to him to melt his heart one last time. But Judas hardens in his resolve, and he goes out. And that's what the very beginning of this passage is referring to. When it says, *when he was gone*, that's Judas, *and then Jesus said*, now, as soon as Judas walked out that door, Jesus knew that the clock was ticking. Judas went out. Jesus knows that soldiers will be back to arrest him soon. So, these really are his final moments. And when you are talking to your friends, your disciples, and it's the final moments of your life, you don't talk about the weather. You don't talk about your favorite sports teams. As tempting as that will be for some of you, you talk about whatever is the most crucial thing you could possibly say to people. And in the next two verses, Jesus uses the word glory five times. What's he say? In this brief passage, he talks about two things.

[00:02:53.400] - Speaker 1

The glory of the cross, verses 31 and 32. And as a result, the mark of a real Christian, verses 33 to 35. The glory of the cross and the mark of a Christian and how they relate to each other. So, let's plunge in. First of all, as I just said, he uses the word glory immediately, just starts talking about it. Now, I think if you have been around this year, you know that in some ways the term glory or the theme of glory is actually the theme of this entire passage. I don't mean this passage. I mean these chapters. It's extraordinarily significant that when Jesus has one thing to say or some time to say to a group of his friends before he dies that he talks about glory. Now, the fact is that when I talk to modern people about God's love or about his power or his wisdom, everybody kind of immediately, okay, at least they know what I'm talking about. We start talking about God's glory, we have a lot more trouble. Modern people have a lot more trouble. It feels remote, it feels vague. It's hard to get their hands around it.

[00:03:58.650] - Speaker 1

So, let's start right off by asking the question, what is, according to the Bible, glory? And we don't have to say everything every time because we're going to have a whole year on this. But here's just a couple of ideas that are important just to help us this morning. One thing the Bible talks about calls glory is glory, or the Greek word *doxa*, which is what's being used here, from which we get our word 'doxology'. Doxology. Glory means value and worth. Something is glorious if it has value and worth. So, in Matthew 20, 13 excuse me, Jesus tells the parable about a man who discovers a treasure in a field. And then we're told that once he discovers that treasure in the field and he realized what it's worth, in other words, he assesses it's glory, once he realized what it's worth, it says, with joy, he sold everything he had in order to buy the field. And notice it says, with joy. Why? Because before he saw the treasure in the field, almost certainly the man would have been very attached to his possessions. I mean, everything he had. Surely he had a lot of possessions that he would have considered very precious to him.

[00:05:10.310] - Speaker 1

But all of a sudden, in light of the glory of the treasure, all of his possessions, like, okay, good riddance. Why? Because if I get rid of all of them, even though I used to like, but they are pale compared to the glory of the treasure. If I have the treasure, I'll be infinitely richer than if I hold on to all my stuff. And so, all the stuff goes away. Why? Because of the greater glory, worth and value of the treasure. Another thing that the word *doxa*, or glory, can mean is brilliance and beauty. So, for example, in 2 Corinthians 3, Paul talks about, tells a story about how when Moses was up on Mount Sinai and he was talking to God face to face, when he came down, back to his people, the people couldn't look at him. Why? Because his face was shining with *doxa*, with glory, and it was too brilliant and too beautiful, and he had to put a veil over his face in order to have the people even come near. And this tells me why it is that in theology books, when you read the books about God's attributes, his characteristics, so if you read about his love or his power, his wisdom or his eternity, the definitions are always clear, not that hard to grasp.

[00:06:33.220] - Speaker 1

But whenever theology books get to God's glory, they always struggle, I think, and I begin to realize why. It's the same reason why the people struggled when Moses came down the mountain. Because God's glory, in some ways, is the overwhelming superlativeness, the beauty beyond bearing of all these attributes put together. Infinite love, infinite power, infinite wisdom, infinite everything, all wrapped up at one. It's overwhelmingly beautiful. And therefore, God's glory is his beautiful, attractive, overwhelming superlativeness that leads you to, with joy, give away everything you have and everything you are to serve him because of his infinite worth. Now, that's all wonderful. Okay, glory. Where does Jesus Christ say this glory is going to be manifest? Because if you look carefully, he says, "*Now the Son of Man is 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. Jesus Christ says, right now, God's glory is going to be manifested through me. He

doesn't say, oh, eventually I'll be ascended into heaven, or eventually I'll come back and renew the world, or eventually even I'll be resurrected. Now I'm going to be glorified.

[00:08:01.830] - Speaker 1

And what is he talking about? He's talking about when he was gone, when Judas went to betray him into death Jesus Christ says, now's the time. And he's talking about the fact that the greatest possible manifestation of the glory of God is right now going to happen when he goes to the cross. Now, I can tell you that these disciples had no idea what he's talking about. And you know why? Because you and I here, even with our vantage point, are struggling with this idea. I hope you are, because it just doesn't make much sense. Kathy and I recently had started watching a Netflix series, The Crown. And The Crown is about Elizabeth, basically the life of Elizabeth II, Queen of England, and how when her father dies, she ascends to the throne. And, my goodness, there you have an approach to glory that we can grasp, right? So, when she comes back from Africa, after her father dies, even her mother and even her grandmother, the Queen Mother, the Queen Grandmother, when she walks into the room, they dip and bow. And of course, when she's crowned, how beautiful she is! You can't take your eyes off of her.

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I mean, she's sparkling, she's dazzling, she's got the crown, she's got the regal robes, she's gorgeous and everyone is. And there's the music and she ascends the throne and there's beauty and there's power and there's glory. And Jesus Christ has the audacity to say the greatest manifestation of the glory of God is going to be right now. Look, this death is not like Jesus didn't die like Socrates, you know, quietly drinking hemlock while all of his weeping disciples were around him. The cross was the most shameful, agonizing possible form of death. It had a unique ignominy and humiliation to it. Jesus was stripped naked, hanging up there. His face had been beaten beyond recognition. Isaiah 53 says he was so marred and beaten that he scarcely looked human. He's hanging there naked so the mob can jeer at him; between two thieves. It's the exact opposite of the understanding of glory that we have. It's the exact opposite of everything. Look, here's Queen Elizabeth. You can't take your eyes off of her. But here's what I want you to know. Do we say glory is supposed to be beauty? Overwhelming beauty? If there was anybody in this room that suddenly could catch an actual sight of Jesus Christ dying on the cross, let me tell you what your overwhelming urge would be. To vomit!

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And does glory mean power and worth and wealth? He's stripped. And what could be more powerless than to be nailed? To have your hands and your feet nailed to a piece of wood? And yet, what's the claim? Now the Son of Man is glorified and God is glorified in him. And Don Carson, who's a commentator, he wrote a commentary in the book of John, and he looks at this verse and this is what he says. This is what Jesus is claiming. He's claiming that, quote, the supreme moment of self-disclosure, the greatest display of God's glory, was in the shame of the cross. Now, how in the world could that be? Are you starting to get it? The problem? How in the world could that be? Well, there's two ways to find out

how it could be. The one is to use your mind, and the way to use your mind is to think it out. Now, let me give you an example of how you think it out. And by the way, you should use your mind. You should think it out. Think out the implications. Think out the, reason it out. So, for example, J. C. Ryle, who was an Anglican bishop of Liverpool back a couple hundred years ago, he wrote a little commentary on the book of John. And when he gets to this verse, this is what he says. I mean how in the world could the cross be the ultimate manifestation of the glory of God? And he says, well, the cross, here's a quote and I'll translate. "It showed the glory of his wisdom in providing a place whereby he could be just and justifier of the ungodly. It showed the glory of his holiness in requiring the law's demands for justice be satisfied by our great substitute. It showed the glory of his love, of his compassion and patience, and his willingness to submit to such horrors, unknown and unknown agonies as no mind can conceive, when with a word he could have summoned his Father's angels and been set free." Now, it's a little grand eloquent there, but here's what he's saying, and he's absolutely right. He says, for example, you could just say to somebody, God is love. That's just a proposition. But if you show God willing to go to the cross to die for our sins, the love shines more gloriously, doesn't it?

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Or you could say, God is holy and he's just, and he can't just shrug off sins. But when you see God so holy and so just and so unwilling just to let sin go, that he was willing to go to the cross and take the punishment himself, you see, his holiness and his justice certainly shine out in a way that just saying God is just would never show you right? You see that? If God had said, I'm just going to come back and punish everybody and just destroy everybody for their sin, well, that might be a manifestation of his justice, but it certainly doesn't show us the glory of his love. Or he could just look down from heaven and say, well, you know what? You've done a lot of awful things. People have been killing each other. Man's humanity to man, that's just terrible. But you know what? Oh, well, I'm just going to shrug it off. That's okay. Are you sorry? Fine. Let's just let things slide. That might show his love, maybe, but never his holiness. But on the cross, his love and his holiness shine out in ways they could never do any other way.

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And of course, the wisdom that he was able to find a way to be both just at the same time to save the people he loves. So that's what J. C. Ryles doing, and that's all true. There is a sense in which all of those attributes are just abstractions his love, his power, his holiness. But on the cross, they become realities and they shine at us. But still, that's using your head. Let's use our hearts for a second, which is actually a lot harder to do to talk about things like this. But here, how could the cross be a manifestation of beauty? I'll tell you how. What could be more beautiful than someone of infinite beauty voluntarily being beaten to a pulp and losing all of his beauty so that he could save us? What is more beautiful than someone willing to lose all of his beauty for us? Isn't that real beauty? And what could be more glorious and powerful and strong than someone who's strong enough to be weak? Someone who's power enough. Powerful enough to lose all of his power for us? In other words, what could be more glorious than to be willing to lose your glory for us?

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Or here's another one. Throughout history, what was the greatest glory of a soldier over the centuries? What is the greatest glory of a soldier? You know what it is? It's not necessarily to win the battle, right? A soldier is not necessarily manifesting the greatest glory by winning. Here's the greatest possible glory for a soldier. To know that you're going in against overwhelming odds and to know even that you actually are looking at certain death, but to keep your ground and to say, I'm here to defend my people, and if they're going to come to my people, they're going to have to go through me. And if it means I perish, I perish. That's glory. The glory of courage, the glory of self-sacrifice. Do you know what the cross does? Do you know that there's no other religion in the world that says God required courage? We're the only religion that actually believes that God became killable, became vulnerable, became mortal, that in order to save us, he had to put himself in a position where he could be crushed. And he looked and he said, if I perish, I perish. No, he said, when I perish, I perish.

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That's the only way to save them. Our God, because of the cross, even has that glory that no other God even claims to have, as it were, the glory of courage, the glory of bravery, the glory of giving up everything for us. Uh-oh. Guess what? Oh, okay. There has never been a greater manifestation of the glory of God than the ignominy and the humiliation and the pain and the suffering of the cross. That means a lot of things. It certainly means, by the way, Christians who understand the glory of the cross will never look at suffering the same way, will you? You'll know that there's something locked in there, in spite of all the pain, that if you're faithful to the one who suffered for you, as Paul says, even though our outward body is wasting away, inwardly we're being renewed day by day. When we suffer in faithfulness, looking to the one who suffered for us, it's somehow producing a glory inside that's going to last forever. Do you see the glory of the cross? All right now. It takes your head, takes your heart. And by the way, it takes decades. I want you to know it's taken decades to even get a glimpse of it.

[00:18:43.160] - Speaker 1

But what a glimpse. Now, having said that, that's not all Jesus says here, the glory of the cross leads to the mark of a Christian. It seems like Jesus is changing very quickly, subject, because he says, my children, is almost funny. Can I show you? I love making fun of Peter. Let's do this, "*My children, 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. But a new command I give you: Love one another. As I have loved you, so you must love one another. By this, everyone will know that you are my disciples. If you love one another.*" And Simon Peter asked him, "*Lord, where are you going?*" And Jesus should have said, stop changing this subject. I'm talking about love, Peter. Peter kind of skipped over the love thing. Where are you going? And see, what is verse 33 and 34 and 35? How do they relate to each other? Why is Jesus saying new command? And how does 34 and 35 connect to 33 and back to 31 and 32?

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Let's get started. Number one, first of all, he is talking about the mark of a Christian. After showing the glory of the cross, he says, here's how you know you're a real Christian. Here's how you know you're a disciple. *A new commandment I give you: Love one another.* Now, the first thing we have to ask ourselves is, what's so new about this? And if you know the Hebrew Bible, if you know the Old Testament, you know that actually, it has been said before. It's a little weird for Jesus to say, I give you a new command, because Moses said, love one another. And it's not like this is the first time anybody told anybody else to love one another. So, what's new about it? Two things. Number one, Jesus says, not love one another, but love one another as I have loved you. And you see, up until this time in the history of the world. Nobody had ever seen love like what he was about to show them. In other words, he's saying, I want you to have your love for each other fueled by the glory of the cross. You're going to see a kind of love that no one's ever seen.

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You know, the level of my sacrifice, the magnitude of my sacrifice, what I give up, what I go through, that now is your model and that is your power. See, to know that Jesus Christ did what he did, to know the Son of God did all that. No one ever seen that before. Nobody ever seen. And Jesus is saying in some ways this is a new commandment because no one has ever had the model, the example and the motivation that you will have when you grasp the glory of the cross and what I've done for you. So, at one level he's saying it's a new command because you've got the ability and the power to love one another that no one else has ever had. But then secondly, what it signifies. And see, he means, some people have said this sounds a little bit weird here he's talking about the glory of the cross, 31, 32. Down here in 34 and 35. He's saying the mark of a Christian is if you're a real Christian, you love one another. But verse 33, what's he saying about dying? What's that do? He says, I'm going to die.

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He says, I'm going to leave. He's clearly talking about his death. And what most commentators have rightly inferred is this. Jesus is saying, when I was here on earth, everyone could see my love, everyone could see my life, and everyone could say, wow, this is the Son of God. But I'm about to leave. The incarnate Christ is about to leave. And the only way people are going to know my supernatural reality is in the quality of love amongst Christian believers. In other words, now he says it a little obliquely here, 31, 33, 34, 35 is a little oblique. But later on, in the very same discourse in chapter 17, here's what he's going to say. He's going to say, "Father, make them one in love so the world will know you sent me." So, what he's actually saying is the way people will know, the way the world will know that I was really here, the way the world will know that I'm a supernatural reality is by the quality of the love that you show one another. Now, there's three profound implications of this. That if you grasp the glory of the cross, the mark of the Christian is you love one another, and only as you love one another will anyone ever see the glory of the cross or the glory of Jesus Christ.

[00:23:21.650] - Speaker 1

And there's three profound implications here. They are. Number one, if the world is turning away from Christianity, first we should look at ourselves. I'm not saying that's all the problem there is. I'm not saying there's no blame to go elsewhere. But Jesus Christ is essentially saying, if the world is turning away from Christianity, and it is right now, by the way, at least in the United States, we all know that over the last 20 years, fewer and fewer people identify as Christians, and it's pretty significant. And therefore, can we say that in our culture, people are turning away from Christianity? Yeah. And according to this, the first place we should look is at what, ourselves, but in particular, the quality of our relationships. In 1970, Francis Schaefer, who was a Christian writer in the 20th century, wrote a little book, probably the best thing he ever wrote, called *The Mark of a Christian*. And it was essentially, that's where I got the name for this particular point in my sermon. And it was essentially an exposition of this verse, chapter 13, 34, 35. Also the place in John 17 where Jesus says, "only if you are one in love will the world know that the Father sent me."

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So, what he does there is, he says it's the love relationships within the church, which is the final apologetic. Now, when he uses that term, it's a little bit of a stretch for us, because when you and I hear the word apology or apologetic, we just think of saying, I'm sorry. But the older term, the older use of the word apologetic meant to be meant to give an offense to defense, to make a case. So, a lawyer in a court would do an apologetic whenever that lawyer was making a case for some particular point of view or a case for a defendant or something like that. And here's what Francis Schaefer's saying, and he's right, that Jesus Christ is saying, the ultimate evidence, you can do your arguments, I love to talk about, here's the evidence for this and the evidence for that. He says there's nothing wrong with reason, there's nothing wrong with arguments. But he says the ultimate way to prove that Jesus Christ really is who he said he is, and the glory of who he is, is in the quality of our relationships. And here's how Schaefer reasons. He says, "Look, if you are a Christian and you want to find out whether somebody else is a Christian, you ask them questions, you say, 'Do you believe Jesus Christ is really divine Son, of God, or you just think he's a nice guy? Do you believe that you're saved by the grace of God through what Jesus Christ did on the cross, or you just believe you just have to live a nice life?'" In other words, if you are trying to find. If you're a Christian, you want to find out whether somebody else is a Christian, you ask them questions. But Schaefer says the world can't do that. Jesus says, here's what the world can do. If it looks at our relationships inside the church, if it sees us backbiting, gossiping, and fighting, if it looks inside the church and sees the church as on a Sunday morning, as being more segregated than the rest of society racially. In other words, if it sees people of different races getting along more poorly inside the church than they get along outside the church, then they actually, in a sense, have the right to say there isn't anything to Christianity. Francis Schaefer actually writes this down. He says, basically, Jesus Christ is trying to say, if the world looks at us and doesn't see our love relationships as compelling, as hard to account for, as incredibly attractive, then in some ways they have the right to say, hey, Christianity is nothing.

[00:27:07.220] - Speaker 1

And Schaefer ends by saying, rightly, he says, "Now, that's frightening." Does not that bring about some emotion? And it ought to. Look, occasionally the world sees, you know when Dylan Roof killed a bunch of people in an African American church in Charleston just a couple years ago, and the African American church there, the people came around and forgave him. When a man came into an Amish schoolhouse and took a bunch of little children, Amish school children, hostage and killed many of them and then shot himself, and the Amish community came around the shooter's family and forgave them. And at times like that, the world actually says, "Wow, how do you do that?" But right now, in general, they're not doing that. And if the world is turning away from Christianity, we should look at ourselves and particularly the quality of the relationships inside the church, because the love relationships inside our church is the ultimate final apologetic, number one. Number two, the second profound implication is this. It doesn't just say that people out there in the world will know we're Christians by our love. Look at it says, by this, everyone will know that you're my disciples. If you love one another, including, guess who? You! How do you know you've really been changed by Jesus Christ? How do you know your faith isn't just lip service? How do you know that something really supernatural has happened inside? I'll tell you how. This. And let me tell you a story, David Martin Lloyd Jones, who you've often heard me talk about, was a pastor. But first he was a physician. He lived in the early part of the 20th century. You know, the British society, some of you are British, I'm sure British society is more class conscious, even today than America. But back then, over 100 years ago, it was very class conscious. And he had become a man of means. He was a brilliant man. And he'd gone to med school and he was a doctor, and he was the assistant to Lord Hoarder, at St Bart's, who was the physician to the royal family. And Lloyd Jones's career was on its way up and back in either the think it was 1920s, 1930s. Then he got converted and he left the medical profession and went into the ministry, and he went to Wales and took a little church in a little poor fishing village on the coast of Wales.

[00:29:49.280] - Speaker 1

Now, one of the things that he's got a series of sermons on Ephesians. And in chapter one of Ephesians, Paul is talking to people he's never met. But he says, I know your Christians because of two things, your faith in the Lord Jesus Christ and your love for all God's people. This is Ephesians 1:15. I know you're Christians, Paul says, because of your faith in the Lord Jesus Christ and your love for all God's people. And Dr. Lloyd Jones, in a sermon on that text, explained how that verse was so important to him. And here's the reason why. One day when he was in the ministry, he kind of heard a voice in his heart that came at him and said, you call yourself a Christian? What makes you think you're a Christian? Now, most Christians know something about that voice, and we don't really quite know who it is. Is it Satan? Is it your conscience? Don't ask me. I don't know. But every so often, what happens to Christians is you get hear this voice that says, you a Christian? You're not a Christian. What makes you think you're a Christian? Look at you and Lloyd Jones on the basis of Ephesians 1:15, and on the basis of John 13, love for all God's people.

[00:31:07.180] - Speaker 1

This is what he said to the voice. He said, well, why would I rather talk about Jesus Christ to the humblest, illiterate fisherwoman in this village with more joy than I have talking about medicine in a wood

paneled enclave with other members of my status in London? See, in a class-conscious place like Britain at the time, he got to Wales. And he discovered I have more joy talking to a woman who can't even read and write, who's 80 years old but loves Jesus Christ. And I find I feel more of a bond there than I did back in London with other people of my rank and my status and my education. In front of a fire, in a big wood, a drawing room, in a plush leather chair, I get more joy. So, he says, okay, if I'm not a Christian, he says to the voice, why is it that I love all God's people? Not some of God's people, but all of them. Not just the ones like me racially, not just the ones like me educationally, but all of them. I feel this bond. And he said the voice, shut up. And you know why?

[00:32:16.000] - Speaker 1

It's brilliant reasoning. Think about this; before you're a Christian, your race, your educational status, your money, maybe social status, your accomplishments, your politics, these are extremely important to your identity. You're very proud, I'm a lawyer, or I went to this school, or I've made this kind of money, or I have this kind of education, or I'm part of this political cause. You're very proud of them, and they are very important to your self-image. But when you become a Christian, something comes in more foundational than all those things that, because of the Jesus Christ, at infinite cost to himself, has united you with God. And now you have unconditional love from him, not based on your attainments, not based on your grades, not based on how much money you make. It's unconditional love. And when that happens to you, that becomes more important. It kind of demotes, it kind of relativizes, it weakens all those other factors. And so, even though, yes, you're still this and you're still that and you're still this, but you're a Christian first, and it's more important to your identity. And the way you know you've been changed is when you meet somebody after you become a Christian, you meet somebody of another race, another class, another political party that in the past you would have just despised.

[00:33:37.980] - Speaker 1

Suddenly you feel a bond, and you listen to them in a way you never would have listened to somebody else. And he realized that the lack of class-consciousness that he had was a supernatural gift. How do you know that you are a true disciple? By this, everyone will know that you are my disciples if you love one another. And here's the last thing some people say, "This is kind of tribal, is it seems like it's saying that Christians are supposed to love each other. What about everybody else?" Well, look, Jesus says the great commandment is love God with all your heart, soul, strength, and love your neighbor as yourself. So, part of the great commandment is you must love everybody. And he defines neighbor as everybody in the good Samaritan parable. So, he's all about Christians loving everybody. But here's what I want you to know. If you learn to love each other in this supernatural way, if you put your roots down into your Christian identity so that it gets you into connection with other brothers and sisters who are very different from you, racially, socially, culturally, politically, in every other way, the spillage from that will actually enhance and empower all your other relationships.

[00:34:57.150] - Speaker 1

Let me just explain what I mean. It was inside the church for the first time, that I started listening to non-white people and non-American people who had put points of view that I, in the past, would have thought were crazy. It was inside the church because of that bond. I started listening to people who were different than me, socially and culturally and racially and nationally, and I began to get my comeuppance. And then that spills out into all your relationships with everybody. Do you see? If the glory of the cross moves you to love all God's people, then it changes everything. It changes your identity. It is a witness of the world, and it actually spills out into the way in which we love the other people in our city, including the poor, for example. All right, look, how does this happen? How can we love each other? How can we have this mark of a Christian? Look at the glory of the cross. Until you see in Jesus Christ, the way up is down. The way to rule is to serve. The way to become happy is not to think about your own happiness, but just work for the happiness of others.

[00:36:17.420] - Speaker 1

The way for power and influence is not to seek power and influence, but just simply serve other people. That's what Jesus Christ did. And his death led to a resurrection. He died to his happiness. He died to his power and influence. He died to his wealth. He died to everything. And it brought in more. It brought more. Go and do likewise. Go and do likewise until our love inside the church is such that the world says there must be some supernatural reality. Here. Let us pray.

Our Father, we ask that you would help us so grasp the glory of the cross that we more and more show the mark of a Christian, marks of Christians. And by that the world is drawn to your glory. Teach us, Father, inside the church to love each other across racial boundaries. Teach us inside the church how to love people outside the church who are radically different from us. And, Lord, create the supernatural love that actually cannot be accounted for unless people say, "The Father sent his Son." We ask for this for the world's sake, for your glory's sake and for our sake, you. Through Jesus, in his name we pray.

Amen.

The True Disciple, Tim Keller

[00:00:00.720] - Speaker 2

The scripture this morning is from the gospel of **John, chapter 13, verses 31 through 36.**

³¹When he was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³²If God is glorified in him, God will glorify the Son in himself and will glorify him at once. ³³My children, 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. ³⁴A new commandment I give you: Love one another. As I have loved you, so you must love one another. ³⁵By this, everyone will know that you are my disciples. If you love one another." ³⁶Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

This is the word of the Lord.

[00:01:27.130] - Speaker 1

So, we have seen in this passage we're looking at all year, John, chapter 13 to 17 that Jesus had just confronted Judas. Jesus had shown Judas that he knew that Judas was going to betray him. He confronts him. He tries to reach out to him to melt his heart one last time. But Judas hardens in his resolve, and he goes out. And that's what the very beginning of this passage is referring to. When it says, *when he was gone*, that's Judas, *and then Jesus said*, now, as soon as Judas walked out that door, Jesus knew that the clock was ticking. Judas went out. Jesus knows that soldiers will be back to arrest him soon. So, these really are his final moments. And when you are talking to your friends, your disciples, and it's the final moments of your life, you don't talk about the weather. You don't talk about your favorite sports teams. As tempting as that will be for some of you, you talk about whatever is the most crucial thing you could possibly say to people. And in the next two verses, Jesus uses the word glory five times. What's he say? In this brief passage, he talks about two things.

[00:02:53.400] - Speaker 1

The glory of the cross, verses 31 and 32. And as a result, the mark of a real Christian, verses 33 to 35. The glory of the cross and the mark of a Christian and how they relate to each other. So, let's plunge in. First of all, as I just said, he uses the word glory immediately, just starts talking about it. Now, I think if you have been around this year, you know that in some ways the term glory or the theme of glory is actually the theme of this entire passage. I don't mean this passage. I mean these chapters. It's extraordinarily significant that when Jesus has one thing to say or some time to say to a group of his friends before he dies that he talks about glory. Now, the fact is that when I talk to modern people about God's love or about his power or his wisdom, everybody kind of immediately, okay, at least they know what I'm talking about. We start talking about God's glory, we have a lot more trouble. Modern people have a lot more trouble. It feels remote, it feels vague. It's hard to get their hands around it.

[00:03:58.650] - Speaker 1

So, let's start right off by asking the question, what is, according to the Bible, glory? And we don't have to say everything every time because we're going to have a whole year on this. But here's just a couple of ideas that are important just to help us this morning. One thing the Bible talks about calls glory is glory, or the Greek word *doxa*, which is what's being used here, from which we get our word 'doxology'. Doxology. Glory means value and worth. Something is glorious if it has value and worth. So, in Matthew 20, 13 excuse me, Jesus tells the parable about a man who discovers a treasure in a field. And then we're told that once he discovers that treasure in the field and he realized what it's worth, in other words, he assesses it's glory, once he realized what it's worth, it says, with joy, he sold everything he had in order to buy the field. And notice it says, with joy. Why? Because before he saw the treasure in the field, almost certainly the man would have been very attached to his possessions. I mean, everything he had. Surely he had a lot of possessions that he would have considered very precious to him.

[00:05:10.310] - Speaker 1

But all of a sudden, in light of the glory of the treasure, all of his possessions, like, okay, good riddance. Why? Because if I get rid of all of them, even though I used to like, but they are pale compared to the glory of the treasure. If I have the treasure, I'll be infinitely richer than if I hold on to all my stuff. And so, all the stuff goes away. Why? Because of the greater glory, worth and value of the treasure. Another thing that the word *doxa*, or glory, can mean is brilliance and beauty. So, for example, in 2 Corinthians 3, Paul talks about, tells a story about how when Moses was up on Mount Sinai and he was talking to God face to face, when he came down, back to his people, the people couldn't look at him. Why? Because his face was shining with *doxa*, with glory, and it was too brilliant and too beautiful, and he had to put a veil over his face in order to have the people even come near. And this tells me why it is that in theology books, when you read the books about God's attributes, his characteristics, so if you read about his love or his power, his wisdom or his eternity, the definitions are always clear, not that hard to grasp.

[00:06:33.220] - Speaker 1

But whenever theology books get to God's glory, they always struggle, I think, and I begin to realize why. It's the same reason why the people struggled when Moses came down the mountain. Because God's glory, in some ways, is the overwhelming superlativeness, the beauty beyond bearing of all these attributes put together. Infinite love, infinite power, infinite wisdom, infinite everything, all wrapped up at one. It's overwhelmingly beautiful. And therefore, God's glory is his beautiful, attractive, overwhelming superlativeness that leads you to, with joy, give away everything you have and everything you are to serve him because of his infinite worth. Now, that's all wonderful. Okay, glory. Where does Jesus Christ say this glory is going to be manifest? Because if you look carefully, he says, "*Now the Son of Man is 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. Jesus Christ says, right now, God's glory is going to be manifested through me. He

doesn't say, oh, eventually I'll be ascended into heaven, or eventually I'll come back and renew the world, or eventually even I'll be resurrected. Now I'm going to be glorified.

[00:08:01.830] - Speaker 1

And what is he talking about? He's talking about when he was gone, when Judas went to betray him into death Jesus Christ says, now's the time. And he's talking about the fact that the greatest possible manifestation of the glory of God is right now going to happen when he goes to the cross. Now, I can tell you that these disciples had no idea what he's talking about. And you know why? Because you and I here, even with our vantage point, are struggling with this idea. I hope you are, because it just doesn't make much sense. Kathy and I recently had started watching a Netflix series, The Crown. And The Crown is about Elizabeth, basically the life of Elizabeth II, Queen of England, and how when her father dies, she ascends to the throne. And, my goodness, there you have an approach to glory that we can grasp, right? So, when she comes back from Africa, after her father dies, even her mother and even her grandmother, the Queen Mother, the Queen Grandmother, when she walks into the room, they dip and bow. And of course, when she's crowned, how beautiful she is! You can't take your eyes off of her.

[00:09:19.480] - Speaker 1

I mean, she's sparkling, she's dazzling, she's got the crown, she's got the regal robes, she's gorgeous and everyone is. And there's the music and she ascends the throne and there's beauty and there's power and there's glory. And Jesus Christ has the audacity to say the greatest manifestation of the glory of God is going to be right now. Look, this death is not like Jesus didn't die like Socrates, you know, quietly drinking hemlock while all of his weeping disciples were around him. The cross was the most shameful, agonizing possible form of death. It had a unique ignominy and humiliation to it. Jesus was stripped naked, hanging up there. His face had been beaten beyond recognition. Isaiah 53 says he was so marred and beaten that he scarcely looked human. He's hanging there naked so the mob can jeer at him; between two thieves. It's the exact opposite of the understanding of glory that we have. It's the exact opposite of everything. Look, here's Queen Elizabeth. You can't take your eyes off of her. But here's what I want you to know. Do we say glory is supposed to be beauty? Overwhelming beauty? If there was anybody in this room that suddenly could catch an actual sight of Jesus Christ dying on the cross, let me tell you what your overwhelming urge would be. To vomit!

[00:11:03.190] - Speaker 1

And does glory mean power and worth and wealth? He's stripped. And what could be more powerless than to be nailed? To have your hands and your feet nailed to a piece of wood? And yet, what's the claim? Now the Son of Man is glorified and God is glorified in him. And Don Carson, who's a commentator, he wrote a commentary in the book of John, and he looks at this verse and this is what he says. This is what Jesus is claiming. He's claiming that, quote, the supreme moment of self-disclosure, the greatest display of God's glory, was in the shame of the cross. Now, how in the world could that be? Are you starting to get it? The problem? How in the world could that be? Well, there's two ways to find out

how it could be. The one is to use your mind, and the way to use your mind is to think it out. Now, let me give you an example of how you think it out. And by the way, you should use your mind. You should think it out. Think out the implications. Think out the, reason it out. So, for example, J. C. Ryle, who was an Anglican bishop of Liverpool back a couple hundred years ago, he wrote a little commentary on the book of John. And when he gets to this verse, this is what he says. I mean how in the world could the cross be the ultimate manifestation of the glory of God? And he says, well, the cross, here's a quote and I'll translate. "It showed the glory of his wisdom in providing a place whereby he could be just and justifier of the ungodly. It showed the glory of his holiness in requiring the law's demands for justice be satisfied by our great substitute. It showed the glory of his love, of his compassion and patience, and his willingness to submit to such horrors, unknown and unknown agonies as no mind can conceive, when with a word he could have summoned his Father's angels and been set free." Now, it's a little grand eloquent there, but here's what he's saying, and he's absolutely right. He says, for example, you could just say to somebody, God is love. That's just a proposition. But if you show God willing to go to the cross to die for our sins, the love shines more gloriously, doesn't it?

[00:13:37.260] - Speaker 1

Or you could say, God is holy and he's just, and he can't just shrug off sins. But when you see God so holy and so just and so unwilling just to let sin go, that he was willing to go to the cross and take the punishment himself, you see, his holiness and his justice certainly shine out in a way that just saying God is just would never show you right? You see that? If God had said, I'm just going to come back and punish everybody and just destroy everybody for their sin, well, that might be a manifestation of his justice, but it certainly doesn't show us the glory of his love. Or he could just look down from heaven and say, well, you know what? You've done a lot of awful things. People have been killing each other. Man's humanity to man, that's just terrible. But you know what? Oh, well, I'm just going to shrug it off. That's okay. Are you sorry? Fine. Let's just let things slide. That might show his love, maybe, but never his holiness. But on the cross, his love and his holiness shine out in ways they could never do any other way.

[00:14:46.480] - Speaker 1

And of course, the wisdom that he was able to find a way to be both just at the same time to save the people he loves. So that's what J. C. Ryles doing, and that's all true. There is a sense in which all of those attributes are just abstractions his love, his power, his holiness. But on the cross, they become realities and they shine at us. But still, that's using your head. Let's use our hearts for a second, which is actually a lot harder to do to talk about things like this. But here, how could the cross be a manifestation of beauty? I'll tell you how. What could be more beautiful than someone of infinite beauty voluntarily being beaten to a pulp and losing all of his beauty so that he could save us? What is more beautiful than someone willing to lose all of his beauty for us? Isn't that real beauty? And what could be more glorious and powerful and strong than someone who's strong enough to be weak? Someone who's power enough. Powerful enough to lose all of his power for us? In other words, what could be more glorious than to be willing to lose your glory for us?

[00:16:03.010] - Speaker 1

Or here's another one. Throughout history, what was the greatest glory of a soldier over the centuries? What is the greatest glory of a soldier? You know what it is? It's not necessarily to win the battle, right? A soldier is not necessarily manifesting the greatest glory by winning. Here's the greatest possible glory for a soldier. To know that you're going in against overwhelming odds and to know even that you actually are looking at certain death, but to keep your ground and to say, I'm here to defend my people, and if they're going to come to my people, they're going to have to go through me. And if it means I perish, I perish. That's glory. The glory of courage, the glory of self-sacrifice. Do you know what the cross does? Do you know that there's no other religion in the world that says God required courage? We're the only religion that actually believes that God became killable, became vulnerable, became mortal, that in order to save us, he had to put himself in a position where he could be crushed. And he looked and he said, if I perish, I perish. No, he said, when I perish, I perish.

[00:17:20.600] - Speaker 1

That's the only way to save them. Our God, because of the cross, even has that glory that no other God even claims to have, as it were, the glory of courage, the glory of bravery, the glory of giving up everything for us. Uh-oh. Guess what? Oh, okay. There has never been a greater manifestation of the glory of God than the ignominy and the humiliation and the pain and the suffering of the cross. That means a lot of things. It certainly means, by the way, Christians who understand the glory of the cross will never look at suffering the same way, will you? You'll know that there's something locked in there, in spite of all the pain, that if you're faithful to the one who suffered for you, as Paul says, even though our outward body is wasting away, inwardly we're being renewed day by day. When we suffer in faithfulness, looking to the one who suffered for us, it's somehow producing a glory inside that's going to last forever. Do you see the glory of the cross? All right now. It takes your head, takes your heart. And by the way, it takes decades. I want you to know it's taken decades to even get a glimpse of it.

[00:18:43.160] - Speaker 1

But what a glimpse. Now, having said that, that's not all Jesus says here, the glory of the cross leads to the mark of a Christian. It seems like Jesus is changing very quickly, subject, because he says, my children, is almost funny. Can I show you? I love making fun of Peter. Let's do this, "*My children, 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. But a new command I give you: Love one another. As I have loved you, so you must love one another. By this, everyone will know that you are my disciples. If you love one another.*" And Simon Peter asked him, "*Lord, where are you going?*" And Jesus should have said, stop changing this subject. I'm talking about love, Peter. Peter kind of skipped over the love thing. Where are you going? And see, what is verse 33 and 34 and 35? How do they relate to each other? Why is Jesus saying new command? And how does 34 and 35 connect to 33 and back to 31 and 32?

[00:19:50.240] - Speaker 1

Let's get started. Number one, first of all, he is talking about the mark of a Christian. After showing the glory of the cross, he says, here's how you know you're a real Christian. Here's how you know you're a disciple. *A new commandment I give you: Love one another.* Now, the first thing we have to ask ourselves is, what's so new about this? And if you know the Hebrew Bible, if you know the Old Testament, you know that actually, it has been said before. It's a little weird for Jesus to say, I give you a new command, because Moses said, love one another. And it's not like this is the first time anybody told anybody else to love one another. So, what's new about it? Two things. Number one, Jesus says, not love one another, but love one another as I have loved you. And you see, up until this time in the history of the world. Nobody had ever seen love like what he was about to show them. In other words, he's saying, I want you to have your love for each other fueled by the glory of the cross. You're going to see a kind of love that no one's ever seen.

[00:20:56.050] - Speaker 1

You know, the level of my sacrifice, the magnitude of my sacrifice, what I give up, what I go through, that now is your model and that is your power. See, to know that Jesus Christ did what he did, to know the Son of God did all that. No one ever seen that before. Nobody ever seen. And Jesus is saying in some ways this is a new commandment because no one has ever had the model, the example and the motivation that you will have when you grasp the glory of the cross and what I've done for you. So, at one level he's saying it's a new command because you've got the ability and the power to love one another that no one else has ever had. But then secondly, what it signifies. And see, he means, some people have said this sounds a little bit weird here he's talking about the glory of the cross, 31, 32. Down here in 34 and 35. He's saying the mark of a Christian is if you're a real Christian, you love one another. But verse 33, what's he saying about dying? What's that do? He says, I'm going to die.

[00:21:53.740] - Speaker 1

He says, I'm going to leave. He's clearly talking about his death. And what most commentators have rightly inferred is this. Jesus is saying, when I was here on earth, everyone could see my love, everyone could see my life, and everyone could say, wow, this is the Son of God. But I'm about to leave. The incarnate Christ is about to leave. And the only way people are going to know my supernatural reality is in the quality of love amongst Christian believers. In other words, now he says it a little obliquely here, 31, 33, 34, 35 is a little oblique. But later on, in the very same discourse in chapter 17, here's what he's going to say. He's going to say, "Father, make them one in love so the world will know you sent me." So, what he's actually saying is the way people will know, the way the world will know that I was really here, the way the world will know that I'm a supernatural reality is by the quality of the love that you show one another. Now, there's three profound implications of this. That if you grasp the glory of the cross, the mark of the Christian is you love one another, and only as you love one another will anyone ever see the glory of the cross or the glory of Jesus Christ.

[00:23:21.650] - Speaker 1

And there's three profound implications here. They are. Number one, if the world is turning away from Christianity, first we should look at ourselves. I'm not saying that's all the problem there is. I'm not saying there's no blame to go elsewhere. But Jesus Christ is essentially saying, if the world is turning away from Christianity, and it is right now, by the way, at least in the United States, we all know that over the last 20 years, fewer and fewer people identify as Christians, and it's pretty significant. And therefore, can we say that in our culture, people are turning away from Christianity? Yeah. And according to this, the first place we should look is at what, ourselves, but in particular, the quality of our relationships. In 1970, Francis Schaefer, who was a Christian writer in the 20th century, wrote a little book, probably the best thing he ever wrote, called *The Mark of a Christian*. And it was essentially, that's where I got the name for this particular point in my sermon. And it was essentially an exposition of this verse, chapter 13, 34, 35. Also the place in John 17 where Jesus says, "only if you are one in love will the world know that the Father sent me."

[00:24:38.830] - Speaker 1

So, what he does there is, he says it's the love relationships within the church, which is the final apologetic. Now, when he uses that term, it's a little bit of a stretch for us, because when you and I hear the word apology or apologetic, we just think of saying, I'm sorry. But the older term, the older use of the word apologetic meant to be meant to give an offense to defense, to make a case. So, a lawyer in a court would do an apologetic whenever that lawyer was making a case for some particular point of view or a case for a defendant or something like that. And here's what Francis Schaefer's saying, and he's right, that Jesus Christ is saying, the ultimate evidence, you can do your arguments, I love to talk about, here's the evidence for this and the evidence for that. He says there's nothing wrong with reason, there's nothing wrong with arguments. But he says the ultimate way to prove that Jesus Christ really is who he said he is, and the glory of who he is, is in the quality of our relationships. And here's how Schaefer reasons. He says, "Look, if you are a Christian and you want to find out whether somebody else is a Christian, you ask them questions, you say, 'Do you believe Jesus Christ is really divine Son, of God, or you just think he's a nice guy? Do you believe that you're saved by the grace of God through what Jesus Christ did on the cross, or you just believe you just have to live a nice life?'" In other words, if you are trying to find. If you're a Christian, you want to find out whether somebody else is a Christian, you ask them questions. But Schaefer says the world can't do that. Jesus says, here's what the world can do. If it looks at our relationships inside the church, if it sees us backbiting, gossiping, and fighting, if it looks inside the church and sees the church as on a Sunday morning, as being more segregated than the rest of society racially. In other words, if it sees people of different races getting along more poorly inside the church than they get along outside the church, then they actually, in a sense, have the right to say there isn't anything to Christianity. Francis Schaefer actually writes this down. He says, basically, Jesus Christ is trying to say, if the world looks at us and doesn't see our love relationships as compelling, as hard to account for, as incredibly attractive, then in some ways they have the right to say, hey, Christianity is nothing.

[00:27:07.220] - Speaker 1

And Schaefer ends by saying, rightly, he says, "Now, that's frightening." Does not that bring about some emotion? And it ought to. Look, occasionally the world sees, you know when Dylan Roof killed a bunch of people in an African American church in Charleston just a couple years ago, and the African American church there, the people came around and forgave him. When a man came into an Amish schoolhouse and took a bunch of little children, Amish school children, hostage and killed many of them and then shot himself, and the Amish community came around the shooter's family and forgave them. And at times like that, the world actually says, "Wow, how do you do that?" But right now, in general, they're not doing that. And if the world is turning away from Christianity, we should look at ourselves and particularly the quality of the relationships inside the church, because the love relationships inside our church is the ultimate final apologetic, number one. Number two, the second profound implication is this. It doesn't just say that people out there in the world will know we're Christians by our love. Look at it says, by this, everyone will know that you're my disciples. If you love one another, including, guess who? You! How do you know you've really been changed by Jesus Christ? How do you know your faith isn't just lip service? How do you know that something really supernatural has happened inside? I'll tell you how. This. And let me tell you a story, David Martin Lloyd Jones, who you've often heard me talk about, was a pastor. But first he was a physician. He lived in the early part of the 20th century. You know, the British society, some of you are British, I'm sure British society is more class conscious, even today than America. But back then, over 100 years ago, it was very class conscious. And he had become a man of means. He was a brilliant man. And he'd gone to med school and he was a doctor, and he was the assistant to Lord Hoarder, at St Bart's, who was the physician to the royal family. And Lloyd Jones's career was on its way up and back in either the think it was 1920s, 1930s. Then he got converted and he left the medical profession and went into the ministry, and he went to Wales and took a little church in a little poor fishing village on the coast of Wales.

[00:29:49.280] - Speaker 1

Now, one of the things that he's got a series of sermons on Ephesians. And in chapter one of Ephesians, Paul is talking to people he's never met. But he says, I know your Christians because of two things, your faith in the Lord Jesus Christ and your love for all God's people. This is Ephesians 1:15. I know you're Christians, Paul says, because of your faith in the Lord Jesus Christ and your love for all God's people. And Dr. Lloyd Jones, in a sermon on that text, explained how that verse was so important to him. And here's the reason why. One day when he was in the ministry, he kind of heard a voice in his heart that came at him and said, you call yourself a Christian? What makes you think you're a Christian? Now, most Christians know something about that voice, and we don't really quite know who it is. Is it Satan? Is it your conscience? Don't ask me. I don't know. But every so often, what happens to Christians is you get hear this voice that says, you a Christian? You're not a Christian. What makes you think you're a Christian? Look at you and Lloyd Jones on the basis of Ephesians 1:15, and on the basis of John 13, love for all God's people.

[00:31:07.180] - Speaker 1

This is what he said to the voice. He said, well, why would I rather talk about Jesus Christ to the humblest, illiterate fisherwoman in this village with more joy than I have talking about medicine in a wood

paneled enclave with other members of my status in London? See, in a class-conscious place like Britain at the time, he got to Wales. And he discovered I have more joy talking to a woman who can't even read and write, who's 80 years old but loves Jesus Christ. And I find I feel more of a bond there than I did back in London with other people of my rank and my status and my education. In front of a fire, in a big wood, a drawing room, in a plush leather chair, I get more joy. So, he says, okay, if I'm not a Christian, he says to the voice, why is it that I love all God's people? Not some of God's people, but all of them. Not just the ones like me racially, not just the ones like me educationally, but all of them. I feel this bond. And he said the voice, shut up. And you know why?

[00:32:16.000] - Speaker 1

It's brilliant reasoning. Think about this; before you're a Christian, your race, your educational status, your money, maybe social status, your accomplishments, your politics, these are extremely important to your identity. You're very proud, I'm a lawyer, or I went to this school, or I've made this kind of money, or I have this kind of education, or I'm part of this political cause. You're very proud of them, and they are very important to your self-image. But when you become a Christian, something comes in more foundational than all those things that, because of the Jesus Christ, at infinite cost to himself, has united you with God. And now you have unconditional love from him, not based on your attainments, not based on your grades, not based on how much money you make. It's unconditional love. And when that happens to you, that becomes more important. It kind of demotes, it kind of relativizes, it weakens all those other factors. And so, even though, yes, you're still this and you're still that and you're still this, but you're a Christian first, and it's more important to your identity. And the way you know you've been changed is when you meet somebody after you become a Christian, you meet somebody of another race, another class, another political party that in the past you would have just despised.

[00:33:37.980] - Speaker 1

Suddenly you feel a bond, and you listen to them in a way you never would have listened to somebody else. And he realized that the lack of class-consciousness that he had was a supernatural gift. How do you know that you are a true disciple? By this, everyone will know that you are my disciples if you love one another. And here's the last thing some people say, "This is kind of tribal, is it seems like it's saying that Christians are supposed to love each other. What about everybody else?" Well, look, Jesus says the great commandment is love God with all your heart, soul, strength, and love your neighbor as yourself. So, part of the great commandment is you must love everybody. And he defines neighbor as everybody in the good Samaritan parable. So, he's all about Christians loving everybody. But here's what I want you to know. If you learn to love each other in this supernatural way, if you put your roots down into your Christian identity so that it gets you into connection with other brothers and sisters who are very different from you, racially, socially, culturally, politically, in every other way, the spillage from that will actually enhance and empower all your other relationships.

[00:34:57.150] - Speaker 1

Let me just explain what I mean. It was inside the church for the first time, that I started listening to non-white people and non-American people who had put points of view that I, in the past, would have thought were crazy. It was inside the church because of that bond. I started listening to people who were different than me, socially and culturally and racially and nationally, and I began to get my comeuppance. And then that spills out into all your relationships with everybody. Do you see? If the glory of the cross moves you to love all God's people, then it changes everything. It changes your identity. It is a witness of the world, and it actually spills out into the way in which we love the other people in our city, including the poor, for example. All right, look, how does this happen? How can we love each other? How can we have this mark of a Christian? Look at the glory of the cross. Until you see in Jesus Christ, the way up is down. The way to rule is to serve. The way to become happy is not to think about your own happiness, but just work for the happiness of others.

[00:36:17.420] - Speaker 1

The way for power and influence is not to seek power and influence, but just simply serve other people. That's what Jesus Christ did. And his death led to a resurrection. He died to his happiness. He died to his power and influence. He died to his wealth. He died to everything. And it brought in more. It brought more. Go and do likewise. Go and do likewise until our love inside the church is such that the world says there must be some supernatural reality. Here. Let us pray.

Our Father, we ask that you would help us so grasp the glory of the cross that we more and more show the mark of a Christian, marks of Christians. And by that the world is drawn to your glory. Teach us, Father, inside the church to love each other across racial boundaries. Teach us inside the church how to love people outside the church who are radically different from us. And, Lord, create the supernatural love that actually cannot be accounted for unless people say, "The Father sent his Son." We ask for this for the world's sake, for your glory's sake and for our sake, you. Through Jesus, in his name we pray.

Amen.