

Now is the son of man glorified

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 2000

Preacher: Principal Clement Graham

[0 : 00] Let us turn again to the scripture that we read in the Gospel according to John chapter 13 and read again at verses 31 and 32.

John chapter 13 verses 31 and 32. Therefore when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

There were two outstanding occasions when Jesus spoke of glory in a way that seemed strangely out of context.

The first was when Andrew and Philip came to him, telling him about certain Greeks who wanted to be introduced to him.

[1 : 07] Bear in mind that this was at the point in Jesus' ministry when the Pharisees were despairing because of his popularity.

And they said one to another, The whole world has gone after him. And the disciples were no doubt excited by that very thought, and persuaded that the coming of the Greeks was one more sign.

That so far as the ministry of Jesus was concerned, things were on the up and up. And it might seem to them that the first reaction, the first words that Jesus spoke after the introduction of those Greeks, confirmed their glad and excited opinion.

For Jesus said, The hour has come for the Son of Man to be glorified. But if the disciples, if these words sent a thrill of delight through the hearts of the disciples, they were very quickly sobered by what immediately followed.

I tell you the truth, Jesus added. I tell you the truth, unless a grain of wheat falls to the ground and dies, it remains a single seed.

[2 : 37] But if it dies, it produces many seeds. What kind of glory is this, the disciples might think? What kind of glory is this that is to be achieved only through death?

This cooled their elation. They were not prepared for the stark realism of Jesus as he spoke of the renunciation of life as this world.

The other occasion when Jesus spoke strangely of his glory is described for us in the passage we read.

The scene is quite different. The mood of the disciples is different. They were in an upper room in Jerusalem, ready for the feast, to celebrate the feast of the Passover.

Jesus had told them. Jesus had told them. Jesus had told them something that was sad and discouraging and disturbing.

[3 : 55] He told them that one of them would betray him. And in most of the disciples' hearts, this gave rise to great sadness and self-uncertainty.

As they said one by one, Lord, it is I. Is it I? It doesn't look as though Jesus informed them all as to the identity of the traitor.

But he did make it plain to Judas that he was aware of his perfidy and he told him to get on with his nefarious work.

When Judas realized that the Lord knew what he intended, he went out into the night.

And it was then, when the traitor went out into the night, it was then that Jesus said, Now is the Son of Man glorified.

[5 : 12] Now is the Son of Man glorified. God, a strange, strange moment to speak of glory, when one of his chosen disciples has gone out to betray him.

The disciples meant a lot to Jesus. He cared very intimately. He cared very tenderly for them. You might say it almost broke his heart on one occasion when it looked as though they would desert him.

You don't want to leave me too, do you? He said so plaintively to them. And that was when Peter made his marvelous declaration.

Lord, to whom shall we go? Thou hast the words of eternal life. That was then. That was then.

A firm affirmation. You have the words of eternal life. But now, now the devil has definitively entered into Judas and he has gone out.

[6 : 27] We might think, we might think that this would have overwhelmed the spirit of Jesus. that he would have been so cast down that he could not look forward anymore to what he was about to accomplish.

But if we think that way, it's because we've already, we've already forgotten our Lord's concept of glory. We have already forgotten what he meant when he said, except a corn of seed fall into the ground and die.

It abides alone. The grain of wheat must die. The mind of Jesus is already geared to the climactic suffering which the outgoing of Judas triggered.

And these sufferings, he will willingly accept. For he knows that it is by them and through them that he will accomplish his glorious mission.

He was aware that in bringing many sons to glory, it became God for whom everything consists to make the author of their salvation perfect through suffering.

[7 : 45] The hour of the demonstration of this perfection has struck with the exit of Judas. The consummation of glory that will follow the climax of suffering even to death, the death of the cross.

That consummation has been ushered in that in this dreadful hour, others would follow Judas doing the devil's work and carry through what he began.

But they do not know those powers of darkness raging as they are and glorying in their apparent triumph. Do not know that this is the hour when on the cross of his Son God will spoil principalities and powers and put them to an open shame.

For now, the Son of Man is glorified. Three specific glorifications of when they so call them, three specific occasions or subjects of glory are brought to our notice.

First, we are told the Son of Man is glorified. glorified. Then we are told that God, and that will be, that must mean God the Father, for when we have a distinction between the Son of Man and God, it is the references to God the Father, God the Father will be glorified in the Son of Man.

[9 : 28] And third, God will glorify the Son of Man in himself at once. Let's look at these three subjects of glory.

First of all, the Son of Man is glorified. This is, as I say, the glory that is to be bestowed and is bestowed upon the Mediator, the Savior, the Son of Man.

it is not the glory which he had with the Father before the world was, but the glory that accrues to him as he undertakes the place and the mission of the servant of God.

So we start with the consciousness of Jesus, that Jesus had of being the agent of God to effect the rescue of mankind.

his favorite description of himself is the Son of Man. The Son of Man, this description told of his awareness that he was the one who would make good for mankind the damage that had been done by the first Adam and aggravated by all his successors to the ruin of the race.

[11 : 00] The Son of Man is the last Adam. He is the Lord from heaven. He has become the new head and representative and will disempower the death that has been brought upon mankind and bring life and immortality to light through the gospel, through his suffering and to death.

He accepts responsibility for his people. Their wrongdoing, their guilt will be charged upon him. He will make all good for them.

They will be gratuitously justified. For them he will go down into the very pit of darkness and there in that very pit of darkness he will utter again the creative word, let there be light and that light will be the light of life.

So now in the upper room though the darkness has yet to be experienced right now the mind of Jesus is possessed of the honour of being God's chosen one to prepare and procure the redemption of his people.

No man, no superman, no angel, no archangel can fulfil this role or discharge this mission.

[12 : 36] Upon his own son God the Father laid hold. Upon him he laid this responsibility. Only so could he say save from going down to the pit I have found a ransom.

And though the darkness encroaches, though the horror of it will in a little while so agitate and depress the son of man that he will prostrate himself before God and plead it would be possible let this cup pass from me.

Yet the unerring and unswerving faith of the son of God, of the son of man, the unerring faith of the servant of God will see through this darkness to the joy that is set before him and he will endure the cross and despise the shame.

The shout of victory will be his. Was it not to him, was it not to him that the prophet had pointed long ago asking the question, who is this coming from Edom with, from Bosra with his garment stained crimson?

who is this robed in splendor striding forward in the greatness of his strength? To receive the answer, it is I, speaking in righteousness, mighty to save.

[14 : 26] Do I not say rightly then, that compensating, yes, and much more than compensating for the departure of Judas, is this sense of honor, of being God's servant for the salvation of his people.

He is the one to whom God, the Father himself, bore testimony through his eye of the prophet. Here is my servant whom I uphold, my chosen one in whom I day light.

I will put my spirit in him and he will bring justice to the nations. And in these very days, had not the people heard the voice that came from the excellent glory, a voice from heaven proclaiming, this is my beloved son, hear him.

even the coming abandonment, even the coming abandonment is ringed round with the assurance, you will not abandon me to the grave.

These things Jesus saw, these things he knew, as he said, the Son of Man is glorified.

[15 : 52] in view of that glory, he said, I delight to do your will, O my God. Perhaps now we have a new appreciation of the words of Jesus to the weeping women of Jerusalem as he trod the sad way to Calvary.

Daughters of Jerusalem, weep not for me, but weep for yourselves. Don't waste your tears on the victim you think I am.

Here indeed is a real tragedy, here indeed is a monumental wickedness on the part of men, a monumental injustice and your children will suffer for it.

but as for me, I will triumph. This crown of thorns which people have pressed down on my head to smear my face with blood, I wear it as a crown of glory.

For now, the Son of Man is glorified. God is glorified in the Son.

[17 : 23] What this tells us is that the glory of God, the Father, is demonstrated by and through the Son. and this demonstration, this demonstration of that glory is in the obedience of the Son to the Father's will.

If there is one word that tells of the glory of God's sovereignty, it is the obedience of his subjects. And the obedience of all his creatures.

God is glorified, if we are told, God is glorified in the multitude of his saints, in the unquestioning and total obedience to his will.

And that obedience rendered spontaneously, as from a heart of love and a heart of adoration, that obedience rendered spontaneously, not forced or hedged about by fear.

In a word, it is adoring, admiring, loving obedience. God is and the Son of God became man.

[18 : 40] In that sense, he became a creature of God. He took to himself the nature of a creature, became a servant of God, and as such recognized that he owed unreserved obedience to God.

And he showed that he delighted in doing the will of God. And he was the only one on earth, the only one on earth to glorify God in this way of total obedience.

When I say the only one on earth, I reflect on the context of his obedience. You could say in some ways that the obedience of the angels is easy because it's uncontradicted, because they live in the light of God's presence.

There is unanimity among them that God's will is good and God's will is precious and God's will there can be no greater joy than to fulfill the will of God.

But Jesus fulfilled his obedience on earth in a context where people unanimously declare that it's not possible to obey God perfectly and even if it were possible it wouldn't be worth the hassle.

[20 : 10] God's demands, they say, are too strict and too imprisoning. People can be far happier doing their own thing. And Jesus stands out uniquely as the one who says God's will is the only way.

Maybe we could ask him, what if doing God's will leads to rejection by people by people generally?

He will say, I'll take the load of rejection. But what if God's way condemns you to poverty? I'll endure poverty.

What if God's way makes good men despise you? Then I'll endure the reproach of folly and simplicity.

poverty. What if God's way threatens you with death? Though he slay me, yet will I trust in him. What if God's way and the task that God has given you puts God himself against you to the point of abandonment?

[21 : 25] I'll suffer abandonment, for God will not abandon me to death forever. This recalls how in all the life of obedience Jesus proclaimed his love for the Father.

Why did he always do what pleased God? Because he loved him. Why did he always draw attention to God to be his representative and ambassador?

because he loved him. We dare say that he modeled himself upon his Father. He was so like the Father that he could say, he who has seen me, has seen the Father.

So in summary, if there was one enthusiasm that Jesus demonstrated, it was enthusiasm for doing his Father's will.

The compliance of his behavior was due to the confluence and harmony of his will with that of the Father. See how he directs our attention to that by what is probably the best known summary of the gospel that we have.

[22 : 49] God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Do you not see how throughout the whole of his ministry and supremely and in a consummatory way upon the cross of Christ, every attribute, the great and glorious and splendid attributes of God were demonstrated and vindicated and shown in their activity for man's redemption.

I recall the noble words of Alexander McLaurin as he reflects upon how the glory of God is manifest in the cross of his Son.

Here shines spotless justice, incomprehensible wisdom, and infinite wisdom all at once. None of these darkens or eclipses the other.

Every one of them adds a lustre to the rest. They mingle their beams. No other object gives such a display of all these perfections. Yea, all the objects we know give not such a display of any one of them.

Nowhere does justice appear so awful, mercy so amiable, and wisdom so profound.

[24 : 21] No wonder that he adds the cross is the meridian splendor of eternal glory. What we may hear from the cross, what may ring most terribly in our ears is that cry of dereliction, my God, my God, why hast thou forsaken me?

but if we discern carefully, what we discern is most clearly the glorifying of the name of God, the upholding and demonstration of the glory of the Father who gave his Son, that whosoever believes in him should not perish, but have everlasting life.

finally, there is another subject of glory, God will glorify the Son in himself, so we've not yet told the whole story.

There's another coronation to witness, and it's that of God glorifying the Son in himself at once.

We recall how in the High Priestly Prayer, Jesus linked his glory with that of the Father. Now we are shown how the Father links his glory with that of the Son.

[25 : 57] It's an indication of the shared identity of being and interest of Father and Son. And that's what explains Jesus' word, he that has seen me has seen the Father.

But there is a distinction, a distinction in the work of salvation. There's a difference in the distribution of function. the Father sends the Son.

The Son comes willingly becoming the Son of Man. And the Spirit prepares a body for him. Here is something wonderful.

Here is something wonderful. Although there is an unchanging love, although there is an invincible and unchanging love between Father and Son, yet Jesus tells us that the Son's ready obedience and willingness to lay down his life stimulates a new uprising and demonstration of the Father's love to him.

The reason, he says, the reason my Father loves me is that I lay down my life to take it up again. And do note that the taking up of this life again was an act of faith and obedience on the part of the Son.

[27 : 37] For what had his life experience been? He had known rejection and shame and contumely from men.

He had known desertion from friends and abandonment from God. Who would want to take up that sort of life again?

Eternal oblivion would be preferable. But the Son knew that his Father accepted his sacrifice and attested the completion of his mission.

So in taking up of his life again would be to honor and glory and his Father's right hand. There are two incidents which tell of God glorifying the Son even in the darkness of Calvary.

The first is the conversion of the malefactor who was crucified alongside Jesus. Remember me, he said. Remember me when thou comest, when you come in your kingdom and this day you will be with me in paradise was the answer given.

[28 : 58] That such a man at such a time should become a debtor to Jesus and his grace was to the glory of the Son of Man.

And then there was the testimony of the centurion who was in charge of the soldiers who crucified Jesus. that such a hardened man at such a time should make such a confession.

This was a righteous man. This was the Son of God. It was an indication of the glory that was to follow. But definitively, God glorified his Son by the resurrection from the dead.

Whereby, as Paul tells us, through the spirit of holiness, he, the Son, was declared with power to be the Son of God. And the resurrection was followed by the ascension to glory and the Father's invitation, sit at my right hand until I make thine enemies thy footstool.

Then was Jesus acclaimed by the heavenly host, worthy is the lamb that was slain, to receive power and strength and wisdom and honour and glory and praise.

[30 : 22] What more can be said? God exalted him to the highest place and gave him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Now what does all this mean to us? It is not just a tale that is told. It's not just a celestial drama.

It's the story of our redemption. It's the story that underlies the offer of forgiveness and peace which is made to us in the gospel.

It's the assurance that what God offers us is glory beyond anything that the human mind can imagine. for the son who has been exalted to the end glory remembers the people who came to redeem at so great a price and he wants them to share his glory.

This is how he uttered his will. Father it is my will that you those whom you have given me be with me where I am that they may behold my glory.

[31 : 58] Behold my glory. That's what Jesus wanted. That's what he wants. That his people will behold his glory.

Do you want what he wants? May God bless to us our meditation on his word.

We'll sing now his praise. In Psalm 21 Psalm 21 we'll sing verses 1 to 6 to the tune St.

Thomas. The King in thy great strength O Lord shall very joyful be.

In thy salvation rejoice how vehemently shall he. Thou hast bestowed upon him all that his heart would have. And thou from him didst not withhold whate'er his lips did crave.

- [33 : 14] Verses 1 to 6 The King in thy great strength O Lord. redeem love shall be.
 3alah love Amen In thy salvation rejoice, In and pleasure shall be.
 Thou hast be shown upon him, For life is our good heart, And learn from him which not will hold, For death is in sin, For thou with blessing him, Re-dil, of good and honey-pull, And thou hast been upon his head,
 A ground of pure and cold. When he decided I called thee, Thou lied to him this hill, In such a hell of days that he Forever portioned.
 In thy salvation, His glory is made great, On earth and lovely majesty, Thou hast upon him said, Because thou hast thou forevermore, Most blessed hast in me, And thou hast with thy condemnation,
- [36 : 42] With him blessed healing love. As we come to observe the sacrament of the Lord's Supper, It is right that we should begin by reading one of the mandates we have in Scripture, For the observance of this sacrament.
 Find it in 1 Corinthians chapter 11, And read from verse 23, For I have received of the Lord, That which also I delivered unto you.
 But the Lord Jesus, the same night in which he was betrayed, And took bread, And when he had given thanks, He break it, And said, Take, eat.
 This is my body which is broken for you. This do in remembrance of me. After the same manner also he took the cup when he had supped, Saying, This cup is the New Testament in my blood.
 This do ye as oft as ye drink it, In remembrance of me. For as often as ye eat this bread and drink this cup, Ye do show the Lord's death till he come.
- [38 : 18] Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, Shall be guilty of the body and blood of the Lord, But let a man examine himself, And so let him eat of that bread, And drink of that cup.
 For he that eateth and drinketh unworthily, Eateth and drinketh damnation to himself, Not discerning the Lord's body. For this cause many are weak and sickly among you, And many sleep.
 For if we would judge ourselves, We should not be judged. But when we are judged, We are chastened of the Lord, That we should not be condemned with the world.
 Wherefore, my brethren, When you come together to eat tari one for another, And if any man hungry, let him eat at home, That you come not together unto condemnation, And the rest will I set in order when I come.
 You know, I am quite sure you do know, That the Gospel comes to people, As revelation, And as offer, And as life.
- [39 : 42] And for a minute or two, And for a minute or two, I want us just to reflect, On these specifics. The Gospel is revelation, As offer, And life.
 The first impact of the Gospel of Revelation, Usually, Is not pleasant. It is disturbing, Alarming, Shaming.
 For it focuses on our sinfulness, And guiltiness, And unworthiness, Before God. It destroys our self esteem, And our self confidence, And our self competence.
 We are reduced to dismay, To helplessness, And sometimes to fearful anticipation, Of divine judgment.
 And reduced to that sorry condition, We ask, to whom, or to what, Can we turn? A voice?
- [40 : 56] And it can only be the voice of God, Tells us, That we haven't listened to the full revelation. There is more in the revelation.

And that more is wonderful, Beyond description. For it tells us, That God has arranged, For the pardon of our sins, To the clean up of our nature, And for making us spiritually healthy, So that we can have fellowship with him, And be in his family.

And it's at this point, In his family. And it's at this point, That we realize that, In this revelation, God is making us an offer.

And the offer is of all the benefits, Of the saving arrangements, Of the saving arrangements, That God has made. And these saving arrangements, Involved the death of God's only son, To atone for our sin.

It involved also, The subsequent resurrection, Of Jesus from the dead. So that the saving power, That is in his resurrection, Can outflow to those, Who believe in Jesus.

[42 : 18] And whenever that power, Outflows to us, And we receive the gift of faith, We trust in Jesus, Life comes to us. Newness of life.

And when he may be called, Behold, all things have become new. If any man be in Christ, He is a new creation. This is life that never fails to come.

Where the sinner believes in Jesus. What I want to emphasize at this point, Is that this new life, Is the gift to, The gift of God too.

And the experience, Of all who believe in the Lord Jesus Christ. No one, But no one who trusts Jesus, Locks it.

It's not just a gift, For a special few believers. It's not just a promise, To be fulfilled in the future. It's for now, And it's for all believers.

[43 : 29] So, All believers have this newness of life. They are all passed from death, Into life.

Through faith in Jesus Christ. And God has made provision, For the nurture, Of this new life. Of this new life.

That new, That provision, That provision, Is in the word, And the understanding of the word, Through the illumination of the Spirit of God. It's in the fellowship of His people.

And it's specially, In the testimony of God's Spirit, With our spirit, That we are His children. God knows, That we often find it tough, To live consistently, In dependence upon His grace.

And so, He bids us, Make full use, Of the means of grace, Which He has given, For the sustenance, And protection, And development, Of that new life, He has given us.

[44 : 41] Make full use of the means of grace, To make us strong, And patient, And persevering, Spiritually. And one of the means, And a very powerful means, Is the sacrament of the Lord's Supper.

We benefit, From being reminded of what it portrays. As it portrays, So vividly to us, The pouring forth of the life of the Son of God.

In the breaking of His body, In the pouring out of His blood. It portrays to us so vividly, The cost, Of our redemption.

We benefit from being reminded of what it portrays. And we need to be provided, We need to be nourished, By what it provides.

For though we speak of the bread, And the wine as just symbols, Of the broken body and shed blood. Indeed they are symbols of that broken body, And shed blood.

[45 : 52] But they are also channels of grace. God uses those symbols, To bring His grace to His people, To bring to them new spiritual life and energy.

That they may serve Him, More proficiently. We need to be encouraged, By the future it foretells.

But it tells us that we serve, A living Christ. Not a figure of the past. Not someone who is dead and gone forever.

But one who lives and who reigns. Who reigns. Who reigns. Who reigns in supreme power. All power given to Him, In heaven and on earth.

Who reigns at the right hand of God. And we are encouraged, By what it foretells. So all of us, Who love and trust the Lord Jesus, And wish to advertise His grace, Need this means of grace.

[47 : 01] None of us who love the Lord Jesus Christ, Can afford to miss out on it. To miss out on it. The receiving of the grace, Is not an optional extra, Reserved for the elite, Of Christ's people.

It's a basic necessity, For the weakest in faith. Only those who lack, Only those who totally lack, Saving faith.

Only to them, Is it meaningful, Meaningless, And harmful. Now that's an awful thought.

If you feel that you have no place, At the Lord's table. And you recognize it's because, You don't trust Jesus.

How can you live? How can you live with that thought? I say only to those lacking, Saving faith is this sacrament, Meaningless, And harmful.

[48 : 18] But to the man or woman, The girl or boy, Who trusts Jesus, It is a necessary, Rehabilitating, And refreshing help.

So let us all, Examine ourselves, Whether we be in the faith, And so let us eat, Of this bread, And drink, Of this cup.

Of course, Of course, The life, Of the person, Who believes, And trusts, In the Lord Jesus Christ, Has it's own, Particular, Conflicts, And trials, A conflict, A conflict between, The spirit of God, Who testifies, With our spirits, That we are his children, And the old nature within us, That being crucified, Takes a long time to die.

The apostle bids us, Walk in the spirit, As we read in Galatians 5, This I say then, Walk in the spirit, And you shall not fulfill the lust of the flesh, For the flesh lusteth against the spirit, And the spirit against the flesh, And these are contrary the one to the other, So that you cannot do the things that you would.

But if you are led by the spirit, You are not under the law. Now the works of the flesh are manifest, Which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Stripes, Seditions, Heresies, Murders, Drunkenness, Revelings, And such like.

[50 : 27] Of which I tell you before, As I have also told you in time past, That they who do such things, Shall not inherit the kingdom of God. But the fruit of the spirit, The fruit of the spirit is love, Joy, Peace, Long-suffering, Gentleness, Gentleness, Goodness, Faith, Meekness, Temperance, Against such there is no law.

And they that are Christ who crucified the flesh for the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

You see the proliferation of the works of the flesh, and how easy they are to produce.

But you see, the glad fruit of the spirit, and the truth is apart from the aid of the spirit of God, We won't produce one another.

We won't produce one of them. Love, Peace, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith. That is the fruit of the spirit.

[51 : 57] So let a person examine himself, and so let him eat of this bread, and drink of this cup.