

“Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is 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. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; as I have loved you, that ye also love one another. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.” John 13:31-35.

The wonderful institution of what the Lord Jesus here fondly called His “*NEW COMMANDMENT*” – “*THAT YE LOVE ONE ANOTHER*” – was issued under most glorious and remarkable circumstances. In the first place, His chosen apostles, – probably the holiest of mankind, – were then and there engaged in a shameful, public, self-serving quarrel over which of them should be the biggest hot-shot of them all; to wit:

“And there was also a strife among them, which of them should be accounted the greatest.” (Lk. 22:24)

Think of it. Beloved. It was the night of the installation of the First Lord’s Supper to supercede the ancient Passover. It was the eve of the Crucifixion of the dear Savior, heavy with holy drama, when Christ our Passover Lamb was offered for our sins. Satan entered Judas and sent him on his dastardly way to betray Christ and effectuate his final arrest; to wit: “*Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*” Lk. 22:1-6.

Moreover, the New Commandment, That Ye Love One Another, was more powerfully elucidated – (i.e., elucidate. To make easier to understand) – by the foot-washing episode and explanation thereof by the dear, humble Savior; to wit: “*Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ... Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is*

not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out; and it was night. 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. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Jn. 13:1-33.

Thus you see, Beloved, how that the foot-washing episode of the Lord Jesus provided the essential context inaugurating the blessed Savior's brand new doctrine or commandment; to wit: **"A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER."** John 13:34,35. This new commandment would also logically fall immediately under the ambit of all other then-existing commandments. For some examples:

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (Jn. 14:21-23)

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, THAT YE LOVE ONE ANOTHER AS I HAVE LOVED YOU."
(Jn. 15:10-12)

"These things I command you, THAT YE LOVE ONE ANOTHER." (Jn. 15:17)

These and many more such Scripture passages warrant the belief that mutual and reciprocal Christian love and affection – is a high and holy calling. At this time, and for this sermon, I'm talking about love that flows between members of the same New Testament church. First, it is UNFEIGNED LOVE – (i.e., unfeigned. Utterly sincere, without the least hint of hypocrisy) – such as is illustrated and cited by the apostle as proof of his apostleship; to wit: ***"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of Christ,***

in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, BY LOVE UNFEIGNED, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honor and dishonor, by evil report and good report; as deceivers, and yet true; As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” 2 Cor. 6:1-10.

In addition to UNFEIGNED LOVE, God’s Elect are possessed with UNIFYING LOVE (through holy self-abnegation [to abnegate is to give up a valuable right]; i.e., each of God’s Elect esteems each other of God’s Elect to be better than themselves); to wit: *“If there be therefore any consolation in Christ, any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind LET EACH ESTEEM OTHER BETTER THAN THEMSELVES.” Phil. 2:1-3.* (Could anything be better calculated than foot-washing – as introduced and demonstrated by the humiliated Savior at the Last Supper – to induce the *“lowliness of mind”* required in each of God’s Elect?) But, Beloved, there is no substitute, if you would walk with the Lord, bound for the Promised Land. Cowper: *“The path of sorrow, and that path alone; leads to the land, where sorrow is unknown.”* It is ever true, that *“God resisteth the proud, but giveth grace to the humble.”* To wit:

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for EVERY ONE THAT EXALTETH HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL be exalted.” (Luke 18:13,14)

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, GOD RESISTETH THE PROUD, BUT GIVETH GRACE UNTO THE HUMBLE. Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. HUMBLE YOURSELVES IN THE SIGHT OF THE LORD, AND HE SHALL LIFT YOU UP.” (Jas. 4:4-10)

Beloved, is James talking to us? He begins the passage by calling his audience adulterers and adulteresses – that is to say, all you divorced and remarried people; and that, of course, makes up the overwhelming majority of any audience today, and probably in James’ generation, too. And, you probably noticed that Bro. James doesn’t stand on ceremonial niceties. Cut to the chase, as they say. You are a generation of filthy perverts and rebels against God, whose lusts drive the train; to wit:

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; YE KILL (MURDER? ABORTION?) Ye fight and war ... Ye ask amiss ... that ye may consume it upon your lusts.”(Jas. 4:1-3)

You have made the wicked world your friend, at the expense of making God your enemy; because the old Adamic spirit of envy, lust, and covetousness possesses you; to wit:

“Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?” (Jas. 4:5)

The short of this somewhat inscrutable passage of Scripture seems to be that all mankind is helpless to overcome all manner of sin and iniquity due to indwelling original sin (known as *“the sin which doth so easily beset us,”* Heb. 12:1); man’s only hope is God’s grace; but God will only impart such grace to the humble soul, and will actively resist the proud soul; to wit:

“But he giveth more grace. Wherefore he saith, GOD RESISTETH THE PROUD, BUT GIVETH GRACE UNTO THE HUMBLE.” (Jas. 4:6)

Beloved. In one form or another this sentiment is sprinkled throughout the Scriptures; which, standing alone, reflects how very, very important it is. For example, take the following wisdom from the apostle Peter; to wit: *“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; Casting all your care upon him; for he careth for you.”* 1 Pet. 5:5-7.

And then there is that remarkable passage setting forth what has been called The 7-Fold Descension of Christ, showing the Savior’s attitude toward His Father’s requirement of humility before exaltation; to wit: *“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS; who, 1) being in the form of God, thought it not robbery to be equal with God; But 2) made himself of no reputation, and 3) took upon him the form of a servant, and 4) was made in the likeness of men; And being found in fashion as a man, he 5) humbled himself, and 6) became obedient unto death, 7) even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which 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.”* Phil. 2:3-11.

Now, Beloved, in addition to UNFEIGNED LOVE and UNIFYING LOVE, God’s Elect are possessed of FERVENT LOVE; to wit: *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of life received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, SEE THAT YE LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY; Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”* 1 Pet. 1:18-25.

Beloved, we believe that *“the end of all things is at hand,”* and the greatest danger facing this nation and the world is the galloping growth and takeover of the sodomite breed, heralding the return of Christ in power and glory, and the end of the world. By God’s grace we have sounded the alarm to the ends of the earth, thwarting all Satan’s efforts to stop us, by clinging to the supernatural FERVENT BROTHERLY LOVE existing among us; to wit:

“But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And ABOVE ALL THINGS HAVE FERVENT CHARITY AMONG YOURSELVES; for charity shall cover the multitude of sins.” (1 Pet. 4:7,8)

I love you.

Amen.