

1Tim 24-02-28b

We are looking at the words of the Lord Jesus, and we have come down to number 29, which is to love one another, the new commandment. And as I said, it's John 13, 34 and John 15, 12. Here is the thing, didn't Jesus talk to the Pharisees about the first and greatest commandment and the second is like unto it? What is that second commandment from the Old Testament economy? Can you quote it? Say it out loud.

The first is, Thou shalt love the Lord thy God with all your heart, all your soul, all your strength. Jesus said it, all your mind. And the second is like unto it, what? Love your neighbor as yourself.

Think about the words. Who do you love? To what standard? As yourself. Now look at the new commandment in John 13, 34, Jesus said a new commandment I give to you.

So this is not a reiteration of the second great commandment of the Old Testament that you love one another. One another is different than neighbor. Think about that.

One another is not the same as neighbor. Now of the Old Testament commands, all the law and prophets summed up, love the Lord your God. Has the first and greatest commandment been abrogated or diminished in any way? Are we no longer needing to love the Lord our God, God the Father with everything we've got? We still do, right? How about the second one? To love your neighbor as yourself.

Has that been set aside or abrogated in any way? No, it has not. We still should look out for our neighbor the way the good Samaritan did. Go thou and do likewise.

This is a word of the Lord Jesus. It's an imperative to love our neighbor as we love ourselves. Can you think of a comparable command related to love in terms of Ephesians, husbands, love your wives as Christ loved the church.

They are your body the way the church is the body of Christ. No one yet ever hated his own flesh. And so there is sort of this idea that the relationship at a minimum should be to love your, your wife as a husband, she is a part of you and nobody hates their own flesh.

So the implication there is you should love her as you love yourself, your own body, so to speak. But this is different. The second and greatest second greatest commandment that sums up the law and the prophets is love your neighbor as yourself.

And the example Jesus gave is the parable of the good Samaritan. What kind of love did the Samaritan express toward the man bloodied in the ditch? It is rendering aid and service. It goes an extra mile, not just dusting him off and getting him to the end, but leaving money behind for his further care, right? But this individual is put in his path.

They have no prior relationship, correct? Samaritan doesn't know the Jew in the ditch, but he sees him. The Samaritan doesn't go establish a charity and say, if you have been beaten up, come to me and we'll give you money and clothing and housing. He is going about his business and this person in need is directly in his path.

Others had passed by and this individual was put in their path and they circumnavigated the bloody man. They went to the other side of the road and averted their eyes and went on and ignored his need. They were put in direct contact with this man and they avoided him.

That is the contrast. The Samaritan sees him and says, this is someone that's been put in my path. Who was neighbor to the man? The Samaritan, love for neighbor, looks at these opportunities used to be before hitchhikers and cell phones and all of that.

If you saw somebody whose car had broken down by the side of the road, you know, here's a woman with a couple of kids and she's got a flat and she's standing out there. You would pull over and help. You don't care.

Are they Christians or not? Here's somebody that obviously is in need. I'm not in such a hurry and don't have such an appointment that I can't take 15 minutes to stop and help. Now you have to be careful because people set up these scenarios and then shoot you and take your car.

But back before the fabric of American society rotted to such a terrible extent, such a putrid stench coming up from our society, you used to be able to help a stranger. Now you can be killed for your trouble and it's dangerous. Plus, everybody has a cell phone now.

If they have a flat, they can call their insurance, they can call a relative, they can call somebody that knows them. I don't stop for people by the side of the road anymore. Too many people have been hurt for their trouble trying to do that.

In the old days you could. But notice here, back to our contrast. Think about the second is like unto it.

Love your neighbor. The standard is as you love yourself. I would want someone to help me out of the ditch in this situation.

Jesus said, a new commandment I give to you. This is John 13, 34. This is upper room after Judas leaves.

This is a watershed in the words of Christ. I no longer call you servants. I call you friends.

We've seen this many times. When we did Gospel of John, we dwelt on it to a great extent. But you now enter into the beginning of the revelation of the mysteries that Paul

is going to fulsomely detail.

Jesus inaugurates them to his disciples in the upper room. A new commandment I give to you that you love whom? Does he say love your neighbor? No, love one another. There is the world at large, all people everywhere.

There is your neighbor. Those with whom you are placed in direct personal contact. That's your neighbor.

You have personal visible eyes on that target. It's not an abstraction. It's not second or third hand information.

It's not a commercial on TV. Your neighbor is in your periphery. You are in a position to evaluate, judge, and potentially, personally, individually help.

That's a neighbor, right? One another is inside that circle. All one another's are neighbors, but not all neighbors are one another's. One another is the unity of faith, the body of Christ, the individual local assembly with whom we are connected by common shared fellowship.

This is the fellowship of believers with whom we are associated. We as Grace and Truth, we're scattered around the country, but we know each other. We are one another to one another.

It's not the same as believers that might be around me here in Rogers County or in Mays County. One another is a much more limited group. And it is important to understand this.

It is essential to understand this. If we are going to properly execute our stewardship, our function, and properly practice the commandment to love, the standard of this love for one another is the way the Lord Jesus Christ loved us. To be clear, Jesus did not say, love your neighbor as I have loved you.

Doesn't it strike your ear strangely? It's because it's a strange and foreign concept to scripture. We are not to love our neighbor as Christ loved the church and gave himself for it. We are not to love our neighbor as Christ loved us.

We are to love one another. Who is Jesus talking to in the upper room? The 11. Judas isn't even there.

This is the tight, well-known to one another, united by following the Lord Jesus group. Local disciples, they know each other. You love one another as I have loved you.

And this is reflected in those believers in our periphery with whom we are united by faith and fellowship, unity of the spirit, bond of peace, one Lord, one faith, one baptism, one God and Father, and they are well-known. We have history, we have contact, we have

ongoing pursuit together of traveling the narrow road and entering through the straight gate. One another is an extremely specially defined group.

It is limited and we know who the one and others are, right? Pay attention when you hear people invoking love one another for indefinite and abstract acts of charity, for support of efforts that are indiscriminate. Look at who one another is. And Jesus emphasizes it, a new commandment I give to you that you love one another just as I have loved you.

Notice the love that Jesus has been able to express to his disciples above and beyond what he has expressed in a general sense. You know, God so loved the world, Jesus loves the generation that he encountered in Israel in the days of his incarnation, but he didn't love them, he didn't love the Pharisees and love the crowd of 5,000 and 4,000, he didn't love those who assembled to hear him teach, he didn't love even those that he healed the way that he loved the disciples, those who were with him and followed him and left everything to follow him, right? This is a special group. It is limited.

There is an intimacy of knowledge and understanding and fellowship that does not extend widely. Just as I have loved you, you also are to love one another. If Jesus had said this to the 500 that were assembled after his resurrection, if Jesus had said this in the Sermon on the Mount or the Sermon on the Plain, if Jesus had said this to the crowds who assembled, love one another as I have loved you, context is important.

The audience to whom words are addressed is important. Same thing in John 15, 12, and notice what is included. This is intrinsic to the command.

My command is this, love one another as I have loved you. This is an exclusive, limited, targeted, directed, special love. This love is not for everybody.

You don't love everybody the way Christ loved me. You love one another as Christ loved us. Husbands love your wives in this way, and Paul is writing to a group of believers, and husbands and wives are one another by definition.

By definition, a believing couple is one another, and so you have this in Ephesians. It is a new commandment. It is not like unto the second that sums up the Old Testament Law and Prophets.

This is a new commandment. You love one another. One another is new.

The way I have loved you, which is new. Christ loved the church and gave himself for it, and we are to be careful to express and practice this love to the proper target, and not try to love those who cannot be loved in this way, and who do not return the love. This is reciprocal.

Notice this love is reciprocated, love one another. This reminds me of 1 John 1.7, If we walk in the light as he is in the light, we have fellowship with one another. I think in the

King James, that is how it is translated.

But we walk in the light as he is in the light, we have fellowship, he with us, and we with him. It is not fellowship between ourselves. Everybody walking in the light has fellowship.

No, if we walk in the light where he is, we have fellowship with him, and he has fellowship with us. That's one another. Who's in that light? He is, and we are.

Same thing here. In this love, love one another. This is love that it is possible to reciprocate.

It is not one another if you are loving and it is not returned. That person is incapable, or insensible, unqualified. This is reciprocal love in a group of growing, healthy, advancing believers, and nobody else.

That's why Jesus is only talking to the 11 in the upper room delivering this new commandment. Why didn't he give it in the Sermon on the Mount? Why didn't he give it to the 5,000? Why didn't he give it to the 4,000? Why didn't he give it to any one of innumerable other teaching opportunities? It is only here. And it is only when he no longer calls them servants, but calls them friends.

Love each other as I have loved you. Love one another as I have loved you. This is a specialized, exclusive, distinct, special relationship love like that between a husband and wife.

Same terms are used. Husbands, love your wives as Christ loved you. That is number 29.

So important to understand. Number 30, do this in remembrance of me. This is my body given for you.

Do this in remembrance of me. In the same way, he took the cup after supper saying, this cup is the new covenant in my blood, which is poured out for you. The bread and the cup.

We've talked about this because this has become a mechanical ordinance in the church, like hanging a phylactery on your head or tying a verse of scripture to your hand or nailing it literally to your doorpost. Instead of understanding what it means, we don't walk a literal narrow road through a literal narrow gate. Jesus is not a literal door of the sheep.

He's not made of wood with hinges and a handle and latch. And in the same way, repent and be baptized for the remission of your sins. It isn't water baptism.

Paul details this. It isn't the cleansing of the flesh. Paul and Peter both address this idea of baptism.

It's not water baptism that counts. It is the one baptism of the Holy Spirit. But it gets confused with water baptism as an ordinance and the idea of partaking of Christ.

Internalizing his body represented by the bread so that we what you, you know, you are what you eat. So do you want to be representative bread or do you want to reflect the body of Christ? He says, this is my body. This body you're looking at is going to be crucified.

My blood is going to be shed. My body is going to be sacrificed. You are now to take up this identity on my behalf.

This is the first revelation that the church is going to be the body of Christ. It's in the upper room after Judas leaves. I no longer call you servants.

I call you friends. This is and it is. It's sort of mysterious.

It's unclear. It's confused any number of people who haven't stopped and thought about it. Paul details it.

We are the body. We represent and reflect this new covenant of self-sacrificial love in our daily activities. Spirituality by works is, well, I drank the juice and ate the cracker.

I'm good to go. Genuine spirituality is I embody the self-sacrificial love of the Lord Jesus, and I represent the new covenant in his blood that we can be sanctified. We can be washed.

We can be equipped for every good work. We can offer ourselves a living sacrifice. Do you want to take Romans 12 to literally do not be, you know, uh, conformed to this world, be transformed by the renewing of your mind? It's actually 12 one.

I beseech you therefore, by the mercies of God, that you present your body's a living sacrifice. We had a guy this past week, light himself on fire because he's thinks Israel's mistreating the people in Gaza and they are, but there are compelling reasons to do so. But this guy thinks, well, it's a genocide.

So I'm going to sacrifice my body to try to make a point and get people to change their minds about Israel attacking Gaza. Well, he made his body a living sacrifice, lit himself on fire and burned to death. Um, is that what Paul's talking about in Romans 12 one? No.

Is Jesus talking about cannibalism when he says eat my flesh and drink my blood in John seven? I think it is. When Jesus talks about his body and his blood, it is symbolic. It is symbolic.

Go back to John seven before you go to, to, uh, the upper room last supper, so to speak, quote unquote, the bread and the cup. It is symbolic. You can't eat an unleavened cracker and you can't drink grape juice fermented or otherwise and accomplish what

Jesus is saying.

Do in remembrance of me. It's not that easy. You are letting yourself off the hook.

That's too simple. That's mechanical. This is not the age of a mechanical ritual that suddenly does something for you.

Well, if I just get contemplative and really, you know, enter into depression and agony about what the Lord went through, that is not Jesus purpose. He hadn't even gone to the cross yet. Why didn't he do the upper room meal after the cross? Instead of eating a fish and a honeycomb, why didn't he say here, let's break bread.

I'm going to give you some bread in a cup. Do this in remembrance of me. You remember what I just did a couple of days ago? Why is this meal before the cross? Jesus doesn't want his disciples to get confused about these literal symbols.

And we've done it anyway. It's too easy to do a communion service and somehow think that you've had a spiritual cleanse and purge. This is a daily fulfillment of a command.

This cup is the new covenant in my blood. You don't fulfill the covenant by tossing back a shot glass of grape juice. Do you? It's a covenant.

What is the covenant? I am going away and you are now my body. You are now to reflect. My.

Love, my presence, my reflection of the father. In my body and my sacrificial love that has benefit to those who accept it. So we've studied this before in great detail.

I don't have time to review all of it. It's always a shock when people say, you mean, can you, what are you? Don't practice the cracker in the cup? No, we don't. Because that is a misunderstanding.

There are no rituals in this age. Israel was the age of ritual. This is the age of reality.

That was the age of materiality. This is the age of the spirit. And you cannot eat the bread and drink the cup physically.

We do it spiritually. We are baptized spiritually, not water. And you know, you just can't shake.

But if I do something, God will like me better. If I get myself dunked, if I do this ritual and, and pretty soon other rituals start getting added, you end up lighting candles and, uh, you know, working your way through beads and, and confessing to a priest. And we, we just can't get away from it.

It's in our nature that, well, I can do something to make myself acceptable to God and I'll

find a verse to justify it. No, Paul says, I'm glad I didn't dunk any more of you than I did because I'm not here to baptize. I'm here to preach so that you can be baptized by the spirit.

And we enter into the new covenant by faith and obedience to the words of Jesus Christ, not by unleavened bread and wine. If you were going to do it, why don't you do it? The way Jesus did, you get one piece of bread and fragmented amongst everybody and get one cup and everybody takes a sip. Jesus didn't have little plastic cups for everybody.

It was one cup, this cup singular. Everybody drank out of one cup. So if you're going to do it, do it right.

People don't pay attention to details. It's just tragic. Anyway, we've talked about this before.

Number 31. Now that I, your Lord and teacher have washed your feet, you also should wash one another's feet. Once again, there are foot washing churches.

Uh, when, when, when they got all guilty about, uh, systemic racism and so on, there were white pastors who got a black member of their congregation, took them up on the platform, took their shoes and socks off and wash their feet as an act of contrition and confession that I've been a part of systemic racism and it's just doubly tragic. Do you think that washing someone's physical foot is what Jesus was after here? This is the upper room. Nothing he does is designed to establish a physical ritual.

If you're going to do the bread and the cup, everybody that practices physical communion should practice foot washing. It's the same room at the same time. And Jesus says the very same thing as I have done for you, you should do for one another.

Now we understand that he's not talking about washing feet in the same way that when they were traveling across after the feeding of the 4,000 and they had brought no bread and they, when Jesus brought up the subject, they said, well, he's, he's after us because we have brought no bread. It's not about the bread and it's not about the feet and it's not about the cup and it's not about the bread. It is about what they represent, what they communicate is spiritual truth.

And you cannot legitimately separate the washing of the feet from the drinking of the cup and eating of the bread. You're, it's wildly inconsistent. If you are going to do one, you must do the other or you're, you know, you're deciding based on, I don't know what that, well, this is a ritual and this is not.

How do you figure that? Jesus said, I, your Lord and teacher have washed your feet. You also should wash one another's feet. Why don't people wash each other's feet once a month in every denominational church? Why don't they do that? How hard would it be? Not any harder than crackers and Kool-Aid.

In any case, we know what this is, but notice now we understand. Do you remember what one another is? You've got the wide world, you've got your neighbor and you've got one another. Correct? What does Jesus say? I, your Lord and teacher have washed your feet.

You should wash one another's feet. What does this represent? You go back to the extended dialogue, so helpful that John records between Peter and the Lord Jesus. You'll never wash my feet.

If I don't wash your feet, you have no portion with me. What does this mean? Dirt on the feet. We're past salvation.

We're past needing a bath. It is road dirt. It is the accumulation of sin by contact and by commission.

Washing one another's feet. This has to do with forgiving sins. Jesus talked about this in other places.

Remember, we're going to have reflections of truths generally in more than one place in scripture, and if you do not forgive one another's sins, you are not forgiven. I have forgiven your sins so that you may know that the Son of Man has power on earth to forgive sins. I say to you, take up your bed and walk.

The Son of Man has power on earth to forgive sins, right? Paralytic. I have washed your feet. Many of you are going to flee from me tonight.

One or two of you are going to deny me tonight or betray me tonight. Judas is going to betray him. Judas is going to betray him.

Peter is going to deny him. But in the upper room, the feet are washed before the meal, before Judas leaves. Mind you, Jesus washes Judas's feet.

Remember that? I've done this. You should wash one another's feet. You should forgive one another's sins.

It takes humility. It takes a servant mindset. I am not higher than you.

You are not a little one, and I am up here despising you. All of us sin. Next time, it'll be you forgiving my sins.

One another. This is within the intimate group defined by one another. He doesn't say you should wash your neighbor's feet.

He doesn't say you should wash everyone's feet. He doesn't say you should wash your enemy's feet. What do you do for an enemy? You have a policy of general love.

It's not love as I have loved you. This is do good to those who hate you. Don't return evil for evil.

Pray for them who despitefully use you. There's a different kind of love for those who are enemies. Then there is for the neighbor and there's a different love for the neighbor than there is for one another.

One another is intimate and exclusive. We need to make these distinctions and be careful not to misdirect love. Or you will fall afoul of the pearls and giving what is holy to those who are not going to accept it.

Wash one another's feet. So interesting when you figure out who one another is to go back to all of the 60 odd one another commands in scripture. Who is one another? Maybe I have been over broadcasting this love that needs to be dedicated to one another.

That is number 31. And finally number 32. Be merciful just as your father is merciful.

This is in Luke chapter six. Luke chapter six. What is the context of being merciful? This goes back to not returning evil for evil of loving your enemy.

This is not ubiquitous. It is not you know without some plan or purpose or understanding. So what is the context? Turn back to Luke six and the context of verse 36.

What is Jesus talking about? He begins by pointing out that he is Lord of the Sabbath. And then he talks about loving your enemies in beginning in verse 27 to you who are listening. Notice this is everyone.

This isn't the intimate group of disciples. He that hath an ear. Love your enemies.

Do good to those who hate you. Bless those who curse you. Pray for those who mistreat you.

Someone slaps you on the cheek. Turn the other. Someone takes your coat.

Don't withhold your shirt. Give to everyone asks you. Anyone takes what belongs to you.

Don't demand it back. Do unto others as you would have them do to you. If you love only those who love you.

What credit is that to you? Even sinners love those who love them. If you do good to those who are good to you. What credit is that to you? Even sinners do that.

If you lend to those from whom you expect repayment. What credit is that to you? Even sinners lend to sinners expecting to be repaid in full. Love your enemies.

Do good to them. Lend to them without expecting to get anything back. Then your

reward will be great and you will be children of the Most High because he is kind to the ungrateful and to the wicked.

Be merciful just as your father is merciful. Remember, Jesus says, love one another as I have loved you. How does God love the world? Be merciful as your father is merciful.

So this mercy is confined by the limits of the way the father is merciful to the world. Does the father never judge the world? Does he never hold the wicked to account? Does he bless them with the same kinds and extent of blessing that he does his people? No, there is a general benefit. In the process of sending the rain on the just, it falls on the unjust.

In the process of shining the sun on the just, it shines on the unjust. The righteous and the unrighteous. There are areas in which God does not distinguish general grace, general mercy.

So if you are in a position to lend to somebody, this isn't neighbor, this isn't one another, this is someone who is in need. This is sort of the decision we have to make. How far are we to go? What ring are these people in? Is this general, is this neighbor or is this one another? And this is generally, when you look at verses 27 through 36 of Luke 6, this is category neighbor.

Someone is close enough to ask you for a coat or a cloak. They are close enough to ask you for something and you are to give and don't ride them and keep strict account and say, when are you going to pay me back? When am I going to get that back? Hey, I gave that to you. You said you have it back this week.

Where is it? Says don't ride them in terms of getting it back. Lend it. If they give it back, great.

If they don't, trust God that he'll recompense. So your enemies are actually in the realm of your neighborhood. This is a personal enemy.

This is not an abstract enemy. It's not a foreign enemy. It's not a governmental enemy.

This is someone in your immediate periphery who is a neighbor. The Jew in the ditch was an enemy of the Samaritan. Probably would have spit in his direction and avoided his whole country going north to Galilee, right? He's category enemy.

The Samaritan treated him as a neighbor, although he would have treated the Samaritan as an enemy. Do good to those who hate you. Category neighbor, not category world and not category one another, although one another is subsumed within neighbor.

But this is clearly those with whom we have personal contact. They know us well enough to have something against us personally. They know us well enough to ask us for a favor.

They're not a one another, but they're a neighbor. And we love our enemy the way we love our neighbor. We treat them as we would like to be treated.

Right? Different standard than loving one another as I have loved you. This is a self-sacrificial love that is based on intimate relationship and is closer to the husband wife level of love and self-sacrifice. There's a different level of intimacy and expression of love between a husband and wife than there is between me and my neighbor and my neighbor and me.

And that's as it should be. So these are really important distinctions. Well, this is only the beginning of looking at, these are the words of the Lord Jesus.

And we are to keep those because this is point one of the fullness of the gospel of this sevenfold mystery that Paul preaches, which is the incarnation of the Lord Jesus Christ. We are now his incarnation and to understand that, and this is going to overlap with the mystery of the church, both in its composition and in its function. We have two parts of the mystery.

One is its composition, Jew and Gentile. The other is the role that it plays. And this sevenfold doctrine of the mystery, this document is up already, but the mystery of the church was number three, that's its composition.

And then the mystery of the body of Christ, the seventh mystery, this is in the realm of practice, not composition in nature, but it's practice. So submit to one another out of reverence for Christ, the love of Christ. And this is where you have the one another love and the example of Christ loving the church, the way a husband should love his wife.

And we are members of his body. And so there is number three and number seven that both reflect this. And we'll see this in, in upcoming studies, but how important is it for us to understand what Jesus taught to have his words and keep them? What we find is the sevenfold gospel of the mystery that Paul preaches.

These are also Jesus words. They were given to Paul by Jesus. This is why Paul can say, we have the mind of Christ.

We have the words of Christ. We have the gospel of Christ. This is every bit as much the words of the Lord Jesus as the ones he spoke while he was here for the first advent, the gospel of Paul is the words of Christ.

So we start with what we learned from the Lord Jesus and the gospels, and we move forward and include these mystery truths. And you will find that the, this sevenfold mystery are the bones, the skeleton on which everything else that Paul preaches and teaches depend and are a part of they're inextricably linked. They are indissolubly the same, but the core, the foundation is the sevenfold revelation of the mystery.

And the first one is the incarnation of the Lord Jesus that was not foreseen, except in shadow form is a reality. And we, as the second incarnation of the body of Christ, that's point one. How do we fulfill it? We have to have Jesus words and keep them as he expressed them in his incarnation.

And we move forward to these other revelations of heretofore unrevealed truth that define us and instruct us in the way of righteousness that are the curbsides of the narrow way. And the doorposts of the straight gate more to see coming this Sunday. I find this very exciting, very helpful, very motivating, and I hope you do as well and we'll continue Sunday morning.

We'll close here in order to prayer. Father, thank you for the wonderful truth of your word. Thank you for the beautiful and supernatural way that you have both expressed it and preserved it and impressed it on our hearts through the ongoing presence and power of your spirit.

We pray that as we reflect on what we've learned, that we will see it shining as a light on our path to help us clearly define our goals, our values, our priorities, to measure our thoughts and actions against this standard and to fully and effectively represent the Lord Jesus in our lives on this earth until the day that you send him to come and collect us to himself and present us before your throne. We ask it in Jesus name. Amen.