

Sunday, December 6, 2020

This will be the fourth in a series of sermons on John 13-17, commonly known as “The Farewell Discourse.” The outline that I’m following is:

1. [Jesus Loves His own \(13:1\)](#) [7/5/2020]
2. [Foot Washing \(13:2-17\)](#) [8/30/2020]
3. [Identifying the Traitor \(13:18-30\)](#) [10/18/2020]
4. **Christ’s Glory and How We Are To Live In His Temporary Absence (13:31-38)**
5. Preparing a Place (14:1-4)
6. The Only Way to the Father (14:5-7)
7. Seeing God (14:8-14)
8. Peace and Comfort (14:15-27)
9. Loving God (14:28-31)
10. Abiding in Christ, the True Vine (15:1-11)
11. Friends of Christ (15:12-17)
12. The Hatred of the world (15:18- 16:4a)
13. The Work of the Holy Spirit (16:4b-15)
14. Your Sorrow Shall Be Turned Into Joy (16:16-24)
15. Prayer in His Name (16:25-32)
16. He’s Spoken That You Might Have Peace (16:33)
The High Priestly Prayer (Intercessory Prayer)
17. Jesus Prays For Himself (17:1-5)
18. Jesus Prays For His Present People (17:6-19)
19. Jesus Prays For His Future People (17:20-26)

So far, we’ve gone over Jesus loving His own unto the end, washing the disciples’ feet, and identifying and dismissing the traitor. Now that Judas is gone out of the room, it seems that the air has cleared, and Jesus speaks more freely – we’ve entered a new stage of the evening. In some ways, those things that we’ve gone over in the first three sermons were preliminary things to set the stage for Him to begin pouring out His heart, as it were, to His loved ones, and the “discourse proper” really begins with today’s text. From verse 13:31 to the end of chapter 16, Jesus converses exclusively with His loved ones, and then He prays in chapter 17. He’s interrupted a few times with questions and comments, but for the most part, it is Jesus talking. This is intense teaching straight from the mouth of the Savior, directed to His elect as He is preparing to die, and is an important thing for us to pay close attention to.

Three common themes that we’ll see repeatedly throughout the Farewell Discourse are introduced here in today’s passage – the glory of His departure, our need to love one another, and our inability to live spiritually apart from Him. Every once in a while, it’s good to step back and look at where you are in the big picture. Right now, we exist between the two advents of Christ, and He’s telling us here how we’re supposed to function in that environment. We are to live knowing that He has gloriously departed, but only temporarily (He will return in power and glory, sending His angels to gather His elect from the four winds so that He will be glorified in His saints, and taking vengeance on them that know not God and obey not His gospel – see Matthew 24:31, 2 Thessalonians 1:8-10). We are to live loving one another. And we are to live humbly, relying on **His** strength, power, and sufficiency as opposed to our own. Here is today’s text:

“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. 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. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.” (John 13:31-38).

I’d like to break the passage up into three parts: “Christ’s Glory and Departure,” “A New Commandment,” and “Peter’s Self-Sufficiency and Denial of Christ.”

Christ’s Glory and Departure

“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.” (John 13:31-33)

Once Judas leaves the room, Jesus says, “Now is the Son of man glorified, and God is glorified in him.” It’s almost like a weight has been lifted and Christ’s whole demeanor changes here. Just a few minutes earlier, “He was troubled in spirit” about Judas. Now, He’s talking about being glorified. We’ve all experienced, from a human standpoint, where an objectionable person is in the room with you, and the whole mood of the room changes when that person leaves.

Remember also that on this very night, in this very room, Luke tells us that “there was also a strife among them, which of them should be accounted the greatest.” (Luke 22:24). I think one of Christ’s messages here is, “this isn’t about you and which of you is the greatest; this is about Me and My glory and the glory of My Father. So, stop your foolish bickering and posturing.”

When we hear about the glory of God, many of us have just a vague idea of what that might be. But I think we can find at least a partial definition of it in Exodus 33 and 34. Moses says to God, “I beseech thee, shew me thy glory” and God responds by saying, “I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” (Exodus 33:18-19). God then proceeds in Exodus 34 to “proclaim the name of the Lord”:

“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.” (Exodus 34:6-7)

We see something similar in Isaiah 6 when the seraphims say, “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” (Isaiah 6:3). God is intrinsically holy, and His glory is the manifestation of that holiness in the whole earth. So I would say that “the glory of God” includes at least the proclamation of His name – the manifestation of His attributes – the revealing of His splendor – the making of His presence known – the making clear to us what His intrinsic characteristics are through His works and His word. For one to glorify God would be to give Him honor, declare His majesty, exalt Him, and praise Him for His works and the display of His attributes. Remember that God is of infinite perfection, worth, holiness, etc., so we can only get incomplete glimpses of His glory - it’s a thing that’s so broad and so deep that we will spend eternity learning about it.

But how does Judas leaving the room glorify the Son of Man (Jesus’s favorite name for Himself – a reference to the Messiah – see Daniel 7:13 and Psalm 80:17)? An immediate way might be, as Matthew Henry says, that “*Christ is glorified by the purifying of Christian societies.*” But I think the answer is a lot bigger than that – I think it’s because the time has finally come for Jesus to finish that Messianic work that He had come to do to redeem sinners - that work that had been determined from eternity past and had been promised by our faithful God for the previous 4000 years, starting in the Garden of Eden. Judas leaving the room sets off a chain reaction that, in a few short hours, will result in Christ being crucified, resurrecting on the third day, and then ascending to sit at His Father’s right hand 40 days after that, where He is even as we speak, preparing a place for us, interceding for us, and preparing to return in glory.

So, the glory that Christ is talking about here, I believe, is in reference to His redemptive work. If you want to see the glory of God, you look at the cross. His attributes are put on display there in a way that He had never put His attributes on display before. Christ is glorified. God the Father is glorified in Him. And since the Father is glorified in the Son, the Father will in turn glorify the Son. This is a reciprocal glorification – the Son glorifies the Father, and the Father glorifies the Son.

How is Christ glorified? Here are a few examples. At the cross, we see His grace (2 Corinthians 8:9), His love (Galatians 2:20), His righteousness (Luke 23:47), His destruction of the power of Satan (Hebrews 2:14), His putting away of sin (Hebrews 9:26), His obedience to the Father (Philippians 2:8). He is the chosen Lamb of God, the only One worthy to give Himself for us as an offering and a sacrifice to God for a sweet-smelling savour (Ephesians 5:2), and to be the propitiation for our sins (1 John 4:10). He accomplished what He set out to do - He satisfied the justice of God, and He saved His people. If that is not worthy of glorification, what is?

How is the Father glorified? He’s glorified in Christ, because Christ is “the brightness of His glory, and the express image of His person” (Hebrews 1:3). Isaiah prophesied about this when he said, “Thou art my servant, O Israel, in whom I will be glorified.” (Isaiah 49:3). When Jesus is glorified, the Father is glorified. At the cross, we see, for example, His wisdom and power (1 Corinthians 1:23-24), His justice and righteousness (Romans 3:26), His love (John 3:16), His condemnation and

hatred of sin (Romans 8:3), His judgment of the world (John 12:31), His faithfulness (by fulfilling the many promises of sending a Savior), His holiness (Habakkuk 1:13, Matthew 27:46, Psalm 22). At the cross, God is declared to be both just and the justifier – we see how He could justify sinners AND make sure that their sins were punished accordingly. “The soul that sinneth, it shall die” (Ezekiel 18:4), and when the Son steps in as our representative and takes on our sin, the Father forsakes Him and destroys Him. Beloved, God’s hatred of sin, and His love for His own, is displayed at the cross in a way that is unparalleled in all human history. And perhaps the most amazing part of this glorification of the Father is that we’re involved! Every elect soul sitting here today – every soul who has called on the name of the Lord – is currently participating in glorifying God in Christ. Why do I say that? I say that because of Romans 15:7 – “Wherefore receive ye one another, as Christ also received us to the glory of God.” Christ received us into the household of God as a result of His work in redeeming us! And in doing so, He glorified God. And when we receive one another (see the next section), we do the same.

How does the Father glorify the Son in Himself? Well, He glorified the Son at least through His resurrection and His ascension to heaven – He declared that this was an acceptable sacrifice that He was well-pleased with. Because Christ humbled Himself, the Father exalted Him. It says that He would glorify Him “in Himself.” That is, He would personally glorify Him with the glory that He is the source of (see John 17:5). Finally, the text says that He would do it “straightway.” That is, very quickly - He wasn’t going to wait a whole lot of time. “Thou shalt not suffer thine Holy One to see corruption.” (Acts 13:35).

Moving on, Jesus ties His glory to His departure: “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.” It won’t be long, and He’ll be gone – at least from a “bodily presence” perspective. He calls them “little children” here...the only time in all four gospels that Jesus refers to them as such. And note that He waits to use this term until after Judas, that son of perdition, is gone. It’s a tender term of endearment. He understands the peril that they’re in and is doing what He needs to do to prepare them, as a father might do with his child if he knew he was going to die soon. He understands that like a little child, they are weak, immature, and utterly inadequate to survive on their own. He sympathizes with them, and He’s interested in their welfare, like any parent would be with one of their children, particularly with one of their “little children” as they understand how ignorant and helpless they are. Remember that these words apply to us today as well.

Back in John 7, Jesus said to the Jews, “Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.” (John 7:33-34). Very similar language to what Jesus says to His disciples here. There’s one major difference, though – to the Jews, He says, “ye cannot come.” Period. To His little children, He qualifies it by saying “Thou canst not follow me now; but thou shalt follow me afterwards.” (13:36). To the one group, it was a terrifying statement. To the other, it would kindle their love and longing to be with Him. We must live with that same love and longing today.

A New Commandment

“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)

So, He declares His glory and departure, and then He moves immediately to giving us a commandment. As much as to say, “I’m leaving, but you guys aren’t...yet. While you’re still here, you have a job to do, and your job is to love one another, as I have loved you.” I would also like to point out that it’s no coincidence that this passage immediately follows the passage about Judas leaving. When we have discovered a wolf in our midst, we might become suspicious of those who remain - but we cannot do that. We must love one another. A traitor also might leave accusations, contention, turmoil, strife, lies and discord in his wake. But we can’t let that derail us and hinder us from loving one another.

In the context, this is talking about believers loving one another. Of course, we have instruction to love our neighbors and our enemies in the scripture, and our love to one another will directly impact how we love those outside the church, but this is primarily talking about loving our co-elect. There’s a special bond between God’s elect, no matter where they are on the earth. Our God has brought us into His family – we are adopted children – He is our Father – this is a special, familial love. We can all understand this, can’t we? In our human relationships, we have a special love for our own families that is different than other types of love that we have, don’t we? But this love for one another transcends blood relations. Spurgeon says, *“We are brothers and sisters in Christ and are called to a new kind of love, a love that is like the love of natural siblings, only more sublime and with better reasons lying at the bottom than even the love of family members.”*

Beloved, each of us is “in Christ” and Christ lives in each of us. [Incidentally, this phrase “in Christ” or some variant appears all over the place in the New Testament. I think we’re missing out on a lot of joy and understanding of what it means to be a “Christian” if we don’t consider our union with Christ early and often. There are a lot more blessings associated with this than I think a lot of us realize.] When we see one another, we should see the Lord Jesus Christ. Maybe the next time you look on one of the people in this church, you should think to yourself, “this is a person that Jesus Christ is not ashamed to live in...this is a person who is intimately connected to Him, just like I am...maybe I should treat that person better.”

He could have given a million commandments here, but the one He gave was to love one another. And the place you primarily do that is in the context of the local church. This is the pattern given in the New Testament. You can't possibly follow this commandment, or any similar commandment, unless you are part of a local church of the Lord Jesus Christ. Elsewhere, we’re commanded to prefer one another, receive one another, admonish one another, greet one

another, serve one another, forbear one another, forgive one another, teach one another, comfort one another, edify one another, exhort one another, consider one another, and provoke one another unto love and good works. How can you do any of that if you don't ever see one another? For any who think you can simply listen to these sermons and that counts as being part of a church, you are committing a grievous sin against Jesus Christ.

Moving on, one question to answer here is how is this a "new commandment" when the commandment to love our neighbor is already in the Old Testament (Leviticus 19:17-18)? Well, Charles addressed this in his last sermon on [10/25/2020](#). Just as a brief review of that, he identified several ways that this can be called a "new commandment":

- It newly draws attention to the existing commandment because "the rule of the day was that of vengeance and retribution."
- "It was renewed by Him as a final admonition or instruction to His followers."
- It newly shifts the emphasis from loving others as we love ourselves to loving others as Christ has loved us.

If I could, I'd like to add just a few more ideas that I came across from some of the commentators on the "newness" of the commandment:

- He requires that we move to a new level of love; one we have previously not known.
- It is the love of the "new man" in Christ to the "new man" in Christ. As new men, being part of a new testament, we have a new capacity to love.
- The word "new" here has the idea of being "fresh." It will always be fresh in our minds, and never wax old.

So, the commandment is to love one another (or, it could be translated "keep on loving one another"). Biblical love is not a passive love – it's not a feeling or an emotion - it's an active, purposeful love. In other words, it's something you DO (or avoid doing), not something you FEEL. (That's not to say that feelings and emotions aren't involved – but the primary import is ACTION). And it's hard work – loving one another doesn't come naturally to the flesh. That's why we are reminded of our duty here over and over in the scripture. As a good reference for what it means to love one another, I count no less than 12 sermons that Jon has done over the last few years on 1 Corinthians 13, that great love chapter, which would be worth your time to review (sermons were done on: [8/12/2018](#), [11/4/2018](#), [12/30/2018](#), [2/24/2019](#), [5/26/2019](#), [6/30/2019](#), [9/15/2019](#), [12/1/2019](#), [2/9/2020](#), [2/16/2020](#), [6/21/2020](#), [8/16/2020](#)).

The requirement is that we love one another **as Jesus loved us**. Of course, there are a few ways that He loved us that we can't duplicate. For example, His eternal love – we did not exist in eternity past, so we can't have eternal love; His love in atoning for our sins – we can't do that because we are sinners ourselves. But in many ways, we can and must love like Him. I can only

scratch the surface on this today, but I'll try to give you a few thoughts of how Christ loves us, some of which I hope will resonate with you.

- **Sacrificial/Selfless Love** - This is the type of love that puts the well-being of others above yourself, and proceeds from caring about and having concern for others. It's the love that would lead us to "lay down our lives for the brethren" (1 John 3:16). It's the love that isn't founded on asking, "what's in it for me?"
- **Faithful Love** - This is in opposition to what we just saw with Judas Iscariot. Friends sometimes will prove to be enemies - but Christ never betrays us. His is a loyal love. An enduring love. A love that is not fickle. He loves in prosperity and He loves in adversity, and if He begins to love us, He will continue to love us. "Yeah, but I don't love Him as I ought to." He still loves you. "Yeah, but I've offended Him." He still loves you; He will be reconciled. He forbears and He forgives.
- **Ministering/Serving Love** – We just saw Him stoop down and wash the disciples' feet. We are to bear one another's burdens. (Galatians 6:2). He is touched with our infirmities and sympathizes with us in our sorrows, and He is a present help in times of trouble, ministering to us.
- **Intercessory Love** – He prayed for us, and He prays for us now. We should likewise pray for one another.
- **Love Without Respect Of Persons** – we must love ALL God's people. Like the apostles sitting in the room, we're all different, and Jesus loved all of them.
- **Patient Love** - One thing we might learn from this very passage is that we're all at different stages in our spiritual lives – look at the difference between Peter here and Peter when he wrote his epistles, for example. Christ loved him through all of those stages.
- **Free Love** – Christ didn't love us because there was something particularly lovely in us – in fact, there are many things that are quite disagreeable about us. Rather, His motivation for loving us came from His own heart, because He delights in mercy. He loves us freely, despite our unworthiness, and even despite our ungratefulness.
- **True Love** – There is nothing counterfeit about the love of Christ. His love is an unfeigned love. No flattery. No deception. No hidden agendas.
- **Love Grounded On Truth, Righteousness And Holiness** – It's a love that does not rejoice in iniquity but rejoices in the truth. It's a love that's not afraid to rebuke Peter and say, "Get thee behind me, Satan." (Mark 8:33). It's a love that speaks plainly and confronts sin – not a saccharine, touchy-feely love characterized by some nebulous notion of "niceness" or vague "kindness" where everyone just gets along and nobody ever says anything contrary to one another. [Note that it's on this point that the world will cry, "Hatred! Intolerance! Bigotry! Hypocrisy! Judge not!" Heathens may claim that they don't need to be Christians to love properly – they don't need God to be moral, they say. They claim to love faithfully, selflessly, and freely, for example, and to some extent they CAN love in those ways. But they will always crash and burn on this one. Their love is not based on truth, righteousness

and holiness – it’s based on hatred of the Word of God, the worship of themselves and rejoicing in iniquity. So, their brand of love is a sin and is unacceptable to God.]

Let me be perfectly clear - if you don’t have a heart to love one another, it calls your profession of faith into question. Peter tells us:

“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...

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.” (1 Peter 1:22-23, 2:1-3)

The result of being born again is that you have unfeigned love of the brethren. If instead of that, you’re dotting on and cultivating your malice, deceit, hypocrisies, envies and slanders, you’ve never actually tasted that the Lord is gracious, or you are deep in a backslidden condition. You better be very cautious about despising one of the little ones of God or holding them in contempt in your heart – “their angels do always behold the face of my Father which is in heaven” (Matthew 18:10), and He’s perfectly capable of dispatching one of those angels to deal with you. And God forbid that by your behavior, you cause one of these little ones to sin – it would be better for a millstone to be hung around your neck, and you drowned in the depth of the sea (Matthew 18:6).

Beloved, it is by our continuing love to one another that He says that all men will be able to identify us as His disciples. He doesn’t say it’s by carrying a Bible around. Or by being able to articulate the right doctrines. Or by wearing a shirt with a Bible message on it. Or by living an outwardly moral life. Or by preaching the word to our fellow citizens. Rather, it is by pure, mutual, unfeigned brotherly love – that is our distinguishing mark. Note that He also doesn’t say that the result of our unfeigned love will be that everyone will like us, or join us, or speak well of us. On the contrary, elsewhere He tells us that they will hate us, separate us from their company, and reproach us and cast our name out as evil. (Luke 6:22). All He says is that they will “KNOW that ye are my disciples.” It’s along the same lines as the phenomenon that we see here:

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” (1 Peter 2:12)

People who actually know us know that we love one another as Jesus loved us. They might not admit it (for whatever reason, they might have an ax to grind with us), but they know it. We interact with all types of people on a daily basis (when Jesus says “all men,” He’s not talking about every human on earth – He’s talking about all types of people, particularly among those people who have opportunity to know us). We’ve all likely heard from coworkers, teachers, fellow

students, contractors, law enforcement, etc., where they've expressed some amazement at the level of love and kindness that exists among us. They see it, they see the fruits of it, and they recognize that they're seeing something that they don't see elsewhere. Usually, it's a source of perplexity to them, and the sentiment (expressed or implied) is something like, "how can you love one another when you believe in a God of judgment who hates people?" Well, that's not the only thing that we believe. We also believe in a God of mercy who loves His own, who gave us a Savior to the praise of the glory of His grace. And we love one another just like He loves us.

As part of this church, I know from experience that we love one another, and I hope nobody here takes what we have for granted. I also know that we don't love one another enough, and we have work to do, and will always have work to do. In commending the Thessalonians for loving one another, Paul added, "but we beseech you, brethren, that ye increase more and more." (1 Thess. 4:10). We need to do that, too.

Peter's Self-Sufficiency and Denial of Christ

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (John 13:36-38)

We're back onto Peter. I love Peter. He's one of my favorite people in all scripture. Why? Because he was an absolute failure. And the Lord snatched him out of that and restored him to great usefulness in the church. It's a wonderful example of the grace of God. On this very night, you have Judas betraying the Lord Jesus, and Peter denying the Lord Jesus. What's the difference between these two? Grace. John Bunyan said: *"Peter denied his master, once, twice, thrice, and that with open oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return...Now all these are examples, particular instances of Christ's readiness to receive the backsliders to mercy; and, observe it, examples and proofs that he hath done so are, to our unbelieving hearts, stronger encouragements than bare promises that so he will do."*

Back to our text, one thing to notice here is that Peter skips right over the part about loving one another – he goes back to what Jesus had said before, about departing. It's like his attitude was, "yeah, that's nice about loving one another, but I've already got that covered – let's talk about where you're going." Jesus tells him that where He's going, Peter can't come now – he'll be able to come later, though. This is a great promise to Peter – it's an iron-clad guarantee – a statement of fact: "thou **shalt** follow me afterwards." This covenant of grace is so sure, that not one soul will be lost.

But that's not good enough for Peter – he wants to go right now. An interesting thing here that you don't see in the English translation is that there are different Greek words underlying the word "now." When Peter says, "why cannot I follow thee now?" the word for "now" is a stronger word than what Jesus used, and it basically means "right this second." Peter is impatient. He's argumentative. He's impetuous. He's entitled. He thinks he knows better than the Lord and feels that he has a right to interrogate Him and demand an answer. He simply does not want to accept what the Lord had just told him. The fact is, it's not time yet for Peter to go – he still has work to do. The time will come, but the time is not here yet. Meanwhile, he needs to stop prying into things that are none of his business and do what Jesus just told him to do – love one another. I think we can learn a lot from this.

And he doesn't even wait for an answer from Jesus. It seems like he thinks that his loyalty is being called into question or something, like Jesus is hurling some accusation at him by telling him he can't come right now, so he immediately follows up with, "I will lay down my life for thy sake." Like he's saying, "You don't know what you're talking about, Lord. I am plenty ready to go with you wherever you go. In fact, if you think I'm not ready, let me prove you wrong – I'd even lay down my life for you." Peter is proud, self-sufficient, over-confident. And Jesus answers him with one of the most cutting answers in all scripture: "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." It's altogether appropriate that Peter's denials would be punctuated with the sound of a strutting and crowing rooster. And in this book of John, we don't hear another word out of Peter until chapter 18, when he's denying the Lord.

The reality here is that Peter doesn't understand how weak he is, and he doesn't understand how strong Satan is. Without the restraining and supporting hand of God, Peter won't even last for a few hours. He goes from claiming that he'd die for Him, to denying that he even knows Him. This is an important lesson for Peter to learn – he needs to be taught the lesson that Christ will explicitly tell them here shortly: "Without me, ye can do nothing." (John 15:5). Sometimes hearing the words isn't enough, and the Lord has to teach us through experience.

This is a lesson in over-confidence and self-reliance for us to take heed to. All too often, we live our lives this way. We don't seek God in prayer. We think too highly of ourselves. We think we have everything under control. We think we can manage situations to the outcome that we want. Hasn't God done the same for us, where He's given us experiences to break our pride?

Finishing up with chapter 13, we conclude with some insight into our own weaknesses, our need for Christ to be glorified on the cross for us, and our need to love one another. We'll pick up next time in chapter 14, Lord willing, with Christ preparing a place for us in heaven. Geneva Study Bible: "*The eternal glory will flow little by little from the head into the members. But meanwhile, we must take good heed that we run the race of this life in brotherly love.*" I add that we must also run the race of this life in humble patience, not relying on our own strength. I love you. Amen.