

Great Sin and the Greater Love of Jesus (John 13:36-38)

Please take the Word of Christ and turn to the 13th chapter of John's gospel. Last Lord's Day we heard maybe the most important message ever, but it doesn't stop in v. 35, it's a message that continues in the verses after it. Jesus considered it the most important message to share with His followers before He died, and this subject, love, Jesus repeatedly called the first and foremost and the greatest of all Scripture calls us to: loving the Lord with all we are and loving others as ourselves, loving as Jesus loves us, as Jesus loved Peter

³⁴ *A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.* ³⁵ *By this all people will know that you are my disciples, if you have love for one another."*

³⁶ *Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."* ³⁷ *Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."* ³⁸ *Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.*

Peter's love would fail, but the steadfast love of the Lord never ceases, His loving-kindness never comes to an end, His mercies would be new every morning (every morning after this where Peter heard roosters crow as a reminder), great is God's faithfulness. 2 Tim 2:13: *If we're faithless he remains faithful for he cannot deny himself.* Faithless Peter denies Jesus but Jesus remains faithful to Peter in love.

Our focus will be on v. 36-38 today but it's important to see in the context after it that Christ's love is a love that will not let us go. Christ's love doesn't go, even though the level of our love comes and goes. He doesn't want us to be so troubled over sin that we stop believing in Him. He wanted Peter's heart to trust in Him in the future, but first Peter needed to stop trusting in himself. These words aren't just for Peter, they're for fellow followers who are also Peter-like. If we're ever to love as Jesus loved like v. 34 says, we can't trust ourselves like v. 36 shows, we must trust our Savior in John 14:1.

John 13:35 says the world will know we're Christians by our love. But then in v. 38 Peter is told he won't be acting like a Christian and will soon deny he even knows Christ. Peter professes his great love for Christ to the end in v. 36-37, but before the end of the night he professes otherwise.

Still Christ loved Peter and in so doing, Christ gave yet another illustration of the *agape* love He calls us to in v. 34: *love one another as I have loved you*. It's a love that's undeserved. It's love not based on what the other has done or will do. It's love just as Jesus loved sinful Peter.

Have you ever been deeply hurt by someone close to you? Past wounds can be painful in the present, whether a bad church experience, or someone you know, a former friend, a family member hard to love. Maybe someone who hurt ones you love dearly? Maybe someone who professes loudly their faith but sure hasn't lived like what they claim (like Peter)? A person all trusted, who should have your back, but back-stabbed, or wasn't there in your time of greatest need? After all you've poured into someone's life and all the time you've spent trying to show love, does it still trouble your heart to this day what they did in return? Jesus calls us in this context not to let our hearts be troubled, but to fix our trust in God, believe also in Christ. If someone has been unfaithful to you (I should say '*when* people fail you or are unfaithful to you'), Jesus calls you to fix your faith on an unfailing God, trust in Jesus.

How can you love someone who has wounded deeply repeatedly? The cross is the answer in Peter's repeated denial that wounds, cuts deeper than nails. What are we to think when a Christian fails big-time? Is there hope if they repent, hope even of future usefulness and ministry for the Lord? Jesus has an answer for us right here. Can great sin, repeated sin, be forgiven and can that great sinner be fully restored? Jesus is the answer with His love greater than all sin that works all things together for good for those who love God. I might write Peter off; Jesus writes restored Peter into a main role in Acts

The title/main idea: even in great sin there is the greater love of Jesus.

This is the love He calls us to in v. 34 that He clarifies in interacting with Peter. There's good news for us when we're like Peter, even in our great sin, there is the greater love of Jesus. The good news of the gospel also helps us when we see the great sin of others, His grace greater than all sin can help us love. We may not be able to follow Jesus to the cross like v. 36 but we can love people like Peter despite their sin, we can love because of the cross

Outline:

- 1. Love Overcomes Great Sin**
- 2. Love Comes from a Greater Savior** (4 questions for us)

#1. Love Overcomes Great Sin

Peter would write decades later '*love covers a multitude of sins*' (1 Pet 4:8). That verse could also be Peter's autobiography. Christ's love covered great sin in Peter's life. A multitude of sin was covered over and overcome by the love of Christ in the life of Peter. Before Peter's great sin of denial was first a multitude of sins; it was like dominoes. When leaders fall, a series of steps have come before the last step. What multitude of sins led to his great sin?

Impatience (v. 36-37)—the first domino to fall in the text is his impatience: ³⁶ *Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."* ³⁷ *Peter said to him, "Lord, why can I not follow you **now**? ...*

One translation has '*right now*'—Jesus said 'later' you will, Peter says '*now*'. In contrast, 1 Cor 13:4 says of true love, first on the list: '*love is patient.*' Peter was notorious in the gospels for his *im*-patience, being quick to speak and slow to listen. Jesus just told Peter gently in v. 37 that he couldn't come now but will follow in his footsteps later. Peter quickly says 'why not *now*?' Lack of patience really reveals a lack of trust in the Lord, an unwillingness to wait and rest in what God has told us. We want it now in our impatience.

The sin of impatience was a first step in Abraham's sin with Hagar. God told him he would have a son of promise, but Abraham didn't want to wait, so he went outside his wife and had Ishmael (and that great sin to this day affects the descendants of Ishmael and Isaac, the Jews and their neighbors). The sin of impatience was a first domino in the downfall of King Saul, who didn't wait for what God told him through Samuel but offered the sacrifice himself, going outside God's revealed will like Abraham, and that was the beginning of the end for Saul. Impatience was a sin of King Saul, this was what led to him having a big fall, and all the king's horses and all the king's men, couldn't put King Saul back together again. Other dominoes fell in his downfall and in Peter's, but *King Jesus* will put *Peter* together again in love.

Peter, though, thought he *was* a wall, so first Peter had to be broken, having a great fall into great sin. 1st breach in his wall was impatience, a 2nd was : **Self-confidence** (v. 37b "*...Lord, why can I not follow you now? **I will** ...*")

From "now" in impatience he quickly moves to "I will" in self-confidence. There's a connection between the two and progression between the two: as we impatiently aren't trusting God, we quickly fall into trusting ourselves.

Peter says in self-confidence and self-reliance 'I will,' not 'if the Lord wills.' Peter's confident: 'I will lay down my life for you.' Jesus replies 'will you...?' When I say self-confidently 'I will,' Jesus could ask me the same 'will you?' How do you know what will happen, or what you will do? Will you, will I?

[Peter has good intentions but he's trusting his love, not Christ's love for him]

Proverbs says a fool is 'self-confident,' God alone is to 'be your confidence' (14:16, 3:26). Psalm 118:8 adds 'It is better to trust in the Lord than to put confidence in man' (NKJV). Paul would later write 'we...put no confidence in the flesh' and that it's only when we know we're weak that we are strong (Phil. 3:3, 2 Cor 12:10). Jesus later said this very night to Peter just minutes later in 15:5 'Apart from me you can do nothing.' Peter needed to grasp that

[the doctrine of total inability must crush self-confidence]

Matthew's gospel tells us this night after they left the upper room and went to the Mt. of Olives, Jesus later said again 'you will...fall away...this night,' but Peter self-confidently again corrected the Lord: 'I will never fall away,' or the NKJV says 'I will never be made to stumble ... Even if I have to die with you, I will not deny you!' (Mt 26:33, 35 NKJV). So Jesus tells Peter a third time he will deny Jesus 3x. Peter replies a 3rd time 'I will not deny you'

Less than an hour later in Gethsemane self-confident Peter is sleeping Peter. Mr. I'll-Never-Fall-Away can't keep himself from falling *asleep* that hour! Mt 26:40 'He came to the disciples...found them sleeping and said to Peter, "What! Could you not watch with Me one hour?"⁴¹ Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.'"

Peter's spirit was willing but his flesh was weak. Self-reliance can be cured by reliance on God and prayer is a big part of it. Watch and pray lest you be tempted. If in self-confidence you think you're standing firm, take heed lest you stumble and fall. We need God every hour, every minute, every second.

Carson: 'the boast that he would never deny his Lord, even to the point of death, displays not only gross ignorance of human weakness, but a certain haughty independence that is the seed of the denial itself ... good intentions in a secure room after good food are far less attractive...with a hostile mob ... Peter's intentions and self-assessment vastly outstrip his strength.'¹

The domino of impatience led to self-confidence and that led to **Arrogance**. This 3rd sin gains momentum toward the final downfall of his denial. 'Pride goes before destruction and a haughty spirit before a fall' (Proverbs 16:18). Jesus told Peter in v. 36 now you *won't*; Peter tells the Lord in v. 37 'I will.'

Peter arrogantly thinks he knows more than Jesus, that he knows better than Jesus! He's forgotten who Jesus is, what the gospel is, as Peter says to Jesus in the end of v. 37 *'I will lay down my life for you.'*³⁸ Jesus answered, *"Will you lay down your life for me?"* Peter needs to know that's not how this will work: he won't die for the Lord, he'll deny the Lord. It's not how the gospel works: Peter has it backwards, as if Jesus needs Peter to be his substitute not the other way around. Peter wants to save Jesus! But his very sin of pride at this moment is why Peter needs a substitute to take his place, to save Peter! Richard Phillips said 'Peter was impressed with how much Jesus needed Peter when Peter needed to be impressed with how much he needed Jesus.'²

This isn't the first time Peter said 'never' when Jesus brought up His death. In Mt 16:22 it says *'Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you."* [the footnote of the NASB translation *'God forbid it'* says it's literally 'God be merciful to You!' ESV footnote says it can mean 'May God be merciful to you, Lord!]

Peter in arrogance rebukes the Lord, and thinks Jesus needs God's mercy! That's the height of arrogance, yet at that very moment, what Peter says will never happen (cross) is his only hope for God to have mercy on Peter, or us.
[the seeds of Peter's sin is in us: impatience, self-confidence, arrogance]

Peter just says it out loud. He's been called the apostle with the foot-shaped mouth. Jesus called him something else in that very interchange *'Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.'* That's what arrogance is: our things and thinking and ways being put above God, and it's Satanic, straight from the pit and from the pride of the original one who said 'I will' to God. We may not be bold enough to correct the Lord out loud, but we can do this same sin in our heart, thinking our way is better than what's happening. We question the Lord and can arrogantly try to help him and end up a hindrance to what He's doing, anytime we set our mind on our things and our agendas.

Jn 13:8 *Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me."*⁹ Simon Peter said to him, *"Lord, not my feet only but also my hands and my head!"* [Peter's mouth says 'never' about his feet being washed, then just 5 seconds later his mouth says 'wash my feet, all of me!'] Presumption to pride, telling the Lord what to do and what not to do, again missing the whole point of the gospel]
¹⁰ *Jesus said to him, 'The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean ... [i.e., spiritually]*

Phil Ryken: 'As we overhear this conversation, we should see how much love Jesus had for Peter, and for us. When Peter misunderstood what his Lord was doing, Jesus patiently explained it to him. When Peter told him to stop, Jesus did not get irritated but kept serving. When Peter misunderstood again and told Jesus to wash his hands and his face as well as his feet, Jesus kindly assured him of his salvation. In short, Jesus did what the Bible says that love does [in 1 Cor 13]: he was patient and kind; he was not irritable ... [even to Peter who unlike 1 Cor 13 was *impatient*, puffed up, boastful, rude, insisting on his own way; Jesus bears all, endures all, His love never fails] ... Jesus treats us the same loving way. He does not get impatient with our misguided questions or [easily provoked] with our repeated mistakes. He comes to us in love, kindly correcting us, patiently explaining the way of salvation, graciously cleansing us, and humbly serving our every need.'³

Love overcomes great sin; impatience, self-confidence, arrogance, denial...
Love overcomes great sin...point #2 Love Comes From a Greater Savior
 Even at the end of the chapter when Jesus says Peter will abandon his Lord and deny Him 3 times, Jesus in v. 36 says He won't deny or abandon Peter. Jesus says at the end of v. 36 that Peter will follow Jesus after all this, even though Peter wouldn't go with Jesus at this time to the cross. Because of the cross and the love of Christ for sinners there and after, Peter will be restored

Luke's gospel adds that Jesus said '*Simon...Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.*' But he said to Him, "*Lord, with You I am ready to go both to prison and to death!*" And He said, "*I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.*" (Lk 22:31-34 NASB)

Notice Jesus is greater than Satan. He's sovereign, Satan needs permission. Notice also Jesus has a greater purpose in what Simon went through, that he would strengthen the brothers. Notice also the greater love of Jesus praying for Peter and promising Peter future grace: he'll turn again and be restored. Peter and others *did* abandon Jesus temporarily but Jesus doesn't abandon. John 14:18 in one translation has '*I will not abandon you as orphans,*' other versions say '*I will not leave you as orphans, I will come to you.*' He never abandons God's children. In chapter 15 despite sin that they were about to commit that night, Jesus is committed to them, and says they're cleansed in v. 3 and calls them friends in v. 15. In chapter 16 despite their denying Him, He promises His Spirit to come and to help. In chapter 17 He prays for them

Flip forward to chapter 18, and after Jesus is betrayed by Jesus and on trial, Peter follows at a distance fearful. In 18:17 *The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not."*¹⁸ *Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself ...*²⁵ *Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."*²⁶ *One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"*²⁷ *Peter again denied it, and at once a rooster crowed. Then they led Jesus from the house ...*

Another gospel says as Jesus was led out He looked at Peter. Mark's gospel says first Peter swore, perhaps denying it by God's name. It also says Peter 'began to invoke a curse on himself' (14:71). Peter's great sin calling curses on his head wasn't the end; Jesus went to the cross to take the curse for him. Thorns were part of the curse since Gen 3 but Jesus took a crown of thorns on His head in a cursed death on a tree as substitute for our deserved curse. The back of Jesus suffered the sharp stabbing pain of a Roman whip on the way to the cross so that sins like backstabbing could be forgiven. His flesh was torn for sins of betrayal and broken relationships that feel like our flesh is ripped. In greater love His heart was pierced thru for heart-breaking sin.

Peter later turned back and wrote to strengthen his brothers as Jesus said: *'He ... bore our sins in His body on the cross...for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.'* (1 Peter 1:24-25)
 1 Pet 5: *"God opposes the proud but gives grace to the humble." Humble yourselves...[how?] casting all your anxieties on him, because **he cares for you**. [it has to do with prayer motivated by His care, the Lord's love for us] *Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And **after...a little while**, the God of all grace...will himself restore, confirm, strengthen...* [strengthening brothers]*

How did Peter return to his soul's Good Shepherd after straying? How did Jesus bring healing by His wounds? It started for Peter in recognizing his sin and how it wounded his Lord. Luke's gospel tells us when the Lord saw Peter, when their eyes met after the 3rd denial, Peter ran and wept bitterly.

It's the 1st step of repentance: deep grief and sorrow for sin, not just how it makes me feel, but first foremost for my sin against God, Ps 51:4, Lk 15:18. It's running from sin, it's about contrition not just consequences. It doesn't deny or downplay guilt, it recognizes *my great sin: I need a greater Savior!*

Turn to Jn 21. The resurrection accounts tell us after Jesus had risen He first appeared to Peter, then the other 11 (Lk 24:33-34, 1 Cor 15:5). Jesus sought out Peter initially individually personally privately as part of his restoration. Jn 21 completes the process publically before the other followers of Jesus. In v. 9 of chapter 21 Jesus built a charcoal fire and made breakfast for His disciples. Even in His resurrected glory He's still serving them, not just at the last supper, but now at their first breakfast together after He was risen. It mentions fish and loaves of bread, maybe reminding of His earlier miracles. But there may be something else as well in building the charcoal fire in v. 9: Is Jesus rebuilding the scene where Peter denied his Lord at a charcoal fire?

¹⁴ *This was now **the third time** that Jesus was revealed to the disciples after he was raised from the dead.* ¹⁵ *When they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these? He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs."* ¹⁶ *He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep."* ¹⁷ *He said to him **the third time** ...'*

After Peter had renounced Jesus a 3rd time Jesus appears to His disciples a 3rd time to ask Peter of his love a 3rd time to reinstate his ministry 3x. It's restoration at every point, the very setting (charcoal fire before others). It was as a fisherman that Jesus called Peter and revealed Himself in that boat. Like Jesus to the church in Rev 2, it's back to the beginning, to the first love

[repentance bears fruit in changed actions: here '*tend to others*,' not self]

Here Jesus doesn't call him Peter, just *Simon, son of John* all 3x. That's his original name, a family name. When Simon's brother Andrew brought him to Jesus in chapter 1, it says '*Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter).*' Cephas is a Jewish name, Greek is *Petros*, both mean 'rock.' In Mt 16:18 He adds '*You are Peter [Petros] and on this rock [petra] I will build my church...*' It was on the bedrock truth of Peter's confession of Jesus as *Christ, the son of the living God*, that's what the church will be built on. The identity of Christ is the solid rock we can stand on, the gates of hell won't prevail against the church with Christ as its cornerstone, even if Peter can't live up to his name.

Lenski on *Simon* in v. 15: 'Jesus uses the old name of this apostle, borne by him before he joined Jesus, in order to remind him of his natural descent and of all that had clung to him in the way of weakness because of this descent. Impetuous and rash by nature, he had spoken and promised grandly and then, when the test came, a test he had foolishly, wilfully brought upon himself, he had fallen miserably, had thrice denied his Lord. He had shown himself only as Simon, son of John; he had been nothing of a Peter.'⁴

I think Jesus wants Peter to remember who he was and is apart from grace, before the Savior's love. When He asks in v. 15 *Do you love me more than these*, I don't think he meant the fish or even his fisherman life. It could be a question of whether Peter loves Jesus more than other people with him, but I think He's asking Peter *Do you love me more than these **disciples do**?* I get that from Peter's earlier boast '*Though they all fall away, I never will*' (implication: those other guys will fail, but I love you more and never will)

I think we see Peter changing in how he answers v. 15, not arrogantly self-confidently claiming his love is greater than the other 11 now. Peter doesn't even answer the '*more than these*' part, and instead of claiming he knows what he'll do in the future to prove his love, Peter in v. 15 defers to the Lord '*Lord, **you** know*' (the *you* is emphatic in Greek all 3x). Also Peter doesn't use the same Greek word for love that Jesus asked in v. 15: *do you love me* (*agape*, NIV 'do you *truly* love me'). Peter uses another word for love in his answer in v. 15 and 16 (*fileo*, a love of affection, arguably not as strong as the word *agape*, the love of John 3:16 '*For God so loved...*'). It's debatable how much weight to put on that or what difference there is in the synonyms for love, but it seems probable to me at least that Peter's speech is changing.

[the cure to boastfulness is brokenness over sin]

In v. 17 Jesus uses the Greek word Peter had used of his love, *do you love in fileo love* (filial love of affection). *Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."*

[Peter did die for Christ years later, v. 19, but he needed to live for Christ first]

Questions: Do you love Jesus? Do you love with your affections, actions?

That 3-fold question is the most important question. Jesus wants us to love Him with all our heart and soul, as well as love with our will. Do you love Jesus? Do you love Jesus? Do you have affections for Jesus? If you don't love Jesus yet, repent, come to love at the cross to save and change hearts to love. If you love Jesus, even imperfectly as Peter, Jesus knows it and you can know His love will not let you go, His love restores Simons and sinners

Cowper's hymn from the 1700s says from Peter's point of view in v. 7:

'my soul, it is the Lord! 'Tis thy Saviour, hear His word;
 Jesus speaks, and speaks to thee, "Say, poor sinner [do you love] Me? ...
 "[Jesus says] Mine is an unchanging love, Higher than the heights above,
 Deeper than the depths beneath, Free and faithful, strong as death."
 [I reply] 'Lord, it is my chief complaint, That my love is weak and faint;
 Yet I love Thee, and adore: O for grace to love Thee more!'⁵

2nd question: Has your love for Jesus replaced self? (self-confidence, etc.)

As 1 Cor 13 says love is patient and is not self-seeking and is not arrogant. 'at long last Peter has learned that he cannot follow Jesus in his own strength and has realized the hollowness of affirming his own loyalty in a way that relies more on his own power of will than on Jesus' enablement ... we should soundly distrust self-serving pledges of loyalty today that betray self-reliance rather than a humble awareness of one's own limitations ...'⁶

Puritan John Brown wrote: 'nothing could cure Peter's mistaken estimate of his own strength, but experience of his weakness. It was a painful method of cure, but in his case it was an effectual one ... What can secure us? Christ's prayer for us and the supply of Divine influence which that prayer alone can infallibly procure; and if we would have the security which Christ's prayer gives, we must, relinquishing all dependence on ourselves, lean entirely on him. He will never forsake us, if we keep close to him. He will enable us ...

"Beware of Peter's word, Nor confidently say
 'I never will deny my Lord'; [ask instead 'Lord] *grant* I never may'
 Man's wisdom is to seek, his strength in God alone
 And even an angel would be weak who trusted in his own [strength]" (Cowper)⁷

3rd question: Does your love for Jesus come before your serving Him?

Notice the order in v. 15: *Do you love me?* Then *Feed my lambs*. Whether your role is serving little ones at church, the lambs of the flock, or tending to the sheep in v. 16, or feeding the flock in v. 17 as a teacher, without love for Christ and His love flowing through you, it's nothing (1 Cor 13:1-3). If your love for Jesus has been lost, meet Him to restore it this week, seek help

4th and final question: Do you love others like Jesus loved Peter?

This is where our passage started in Jn 13: *Love one another as I have loved you*. Then Jesus illustrates how He has loved us in an interchange with Peter that takes it to another level, love for the impatient, self-confident, arrogant people we know. Love for the big-mouth or one who rarely shuts it except to change feet like Peter. Love even to ones who hurt in deep ways like him

Peter got it and Peter got it wasn't just for him in 1 Pet 4:8 *'above all things have fervent love for one another, for "love will cover a multitude of sins."*

Peter knew love so amazing, so divine, demands our soul, our life, our all.
 As Peter stands next to Jesus in Jn 21, restored to great ministry in Acts, he
 stands amazed in the presence of Jesus the Nazarene
 and wonders "how He could love me, a sinner condemned, unclean"?!
 How marvelous, how wonderful, and my song shall ever be
 How marvelous, how wonderful is my Savior's love for me!⁸

If you want to apply that further and be amazed further, read the next few chapters in your Bible, Acts 1-5, and notice how much Peter has changed in just 50 days from the upper room (Pentecost was 50 days after Passover). If you ask how was Peter so transformed, the answer is from the upper room: the love of Christ and the Spirit of Christ promised there. How marvelous! It should give us hope with sinners we know and sin we know in us, and it should move us to love Jesus more and love others more like He does. Let's pray then we'll stand to praise amazed in the presence of Jesus the Nazarene

¹ D.A. Carson, *John*, p. 486.

² www.sermonaudio.com message by Richard Phillips on John 13:36-38.

³ Phil Ryken, *Loving the Way Jesus Loves*, p. 100-101.

⁴ R.C.H. Lenski, *John*, p. 1418.

⁵ William Cowper, "Hark! My soul, It is the Lord," 1768.

⁶ Andreas Kostenberger, *John*, p. 598.

⁷ John Brown, *Discourses and Sayings of our Lord* (Banner of Truth), vol. 2, p. 517-18.

⁸ Charles Gabriel, "My Savior's Love."