

The Assurance of Heaven for the Christian That Sins.

John 13:33–14:3 (NKJV)

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all 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 shall follow Me afterward.”

³⁷ Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”

³⁸ Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

14 “Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father’s house are many mansions; if *it were* not so, I would have told

you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

Introduction

The Love of God is one of the most familiar topics to average Christian. It is very common for even unbeliever to have some familiarity with John 3:16

John 3:16 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

We see references to this verse at sporting events, on the back doors of semi trucks and bumperstickers on cars. Some Christians have even tattoos of it on their bodies.

In many ways we could say that this is one of the assumed attributes of God. But very few understand the Sovereignty of God's Love. Fewer still understand the magnitude and the depth of Love that God has for the Sinners.

1 John 4:9–10 (NKJV)

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the

world, that we might live through Him. ¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

Romans 5:8–10 (NKJV)

⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

We could rightly say that the Love of God is one of the most familiar and yet misunderstood and incorrectly taught attributes of God.

The Bible teaches that Gods Love is

1. The love of God is uninfluenced. By this we mean, there was nothing whatever in the objects of His love to call it into exercise, nothing in the creature to attract or prompt it. The love which one creature has for another is because of something in them; but the love of God is free, spontaneous, uncaused. The only reason why God

loves any is found in His own sovereign will: "The Lord did not set His love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved thee" (Deut. 7:7,8). God has loved His people from everlasting, and therefore nothing of the creature can be the cause of what is found in God from eternity. He loves from Himself:

"according to His own purpose" (2 Tim. 1:9).

"We love Him, because He first loved us" (1 John 4:19). God did not love us because we loved Him, but He loved us before we had a particle of love for Him. Had God loved us in return for ours, then it would not be spontaneous on His part; but because He loved us when we were loveless, it is clear that His love was uninfluenced. It is highly important if God is to be honored and the heart of His child established, that we should be quite clear upon this precious truth. God's love for me, and for each of "His own," was entirely unmoved by anything in them. What was there in me to attract the heart of God? Absolutely nothing. But, to the contrary, everything to repel Him, everything calculated to make Him loathe me—sinful, depraved, a mass of corruption, with "no good thing" in me.

"What was there in me that could merit esteem, Or give the Creator delight? 'Twas even so, Father, I

ever must sing, Because it seemed good, in Thy sight.

2. It is eternal. This of necessity. God Himself is eternal, and God is love; therefore, as God Himself had no beginning, His love had none. Granted that such a concept far transcends the grasp of our feeble minds, nevertheless, where we cannot comprehend, we can bow in adoring worship. How clear is the testimony of Jeremiah 31:3, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." How blessed to know that the great and holy God loved His people before heaven and earth were called into existence, that He had set His heart upon them from all eternity. Clear proof is this that His love is spontaneous, for He loved them endless ages before they had any being.

The same precious truth is set forth in Ephesians 1:4,5, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him. In love having predestinated us." What praise should this evoke from each of His children! How tranquilizing for the heart: since God's love toward me had no beginning, it can have no ending! Since it be true that "from everlasting to everlasting" He is God, and

since God is "love," then it is equally true that "from everlasting to everlasting" He loves His people.

3. It is sovereign. This also is self-evident. God Himself is sovereign, under obligations to none, a law unto Himself, acting always according to His own imperial pleasure. Since God be sovereign, and since He be love, it necessarily follows that His love is sovereign. Because God is God, He does as He pleases; because God is love, He loves whom He pleases. Such is His own express affirmation: "Jacob have I loved, but Esau have I hated" (Rom. 9:19). There was no more reason in Jacob why he should be the object of Divine love, than there was in Esau. They both had the same parents, and were born at the same time, being twins; yet God loved the one and hated the other! Why? Because it pleased Him to do so.

The sovereignty of God's love necessarily follows from the fact that it is uninfluenced by anything in the creature. Thus, to affirm that the cause of His love lies in God Himself, is only another way of saying, He loves whom He pleases. For a moment, assume the opposite. Suppose God's love were regulated by anything else than His will, in such a case He would love by rule, and loving by rule He would be under a law of love, and then so far from

being free, God would Himself be ruled by law. "In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to" — what? Some excellency which He foresaw in them? No; what then? "According to the good pleasure of His will" (Eph. 1:4,5).

4. It is infinite. Everything about God is infinite. His essence fills heaven and earth. His wisdom is illimitable, for He knows everything of the past, present and future. His power is unbounded, for there is nothing too hard for Him. So His love is without limit. There is a depth to it which none can fathom; there is a height to it which none can scale; there is a length and breadth to it which defies measurement, by any creature-standard. Beautifully is this intimated in Ephesians 2:4: But God, who is rich in mercy, for His great love wherewith He loved us: the word "great" there is parallel with the "God so loved" of John 3:16. It tells us that the love of God is so transcendent it cannot be estimated. No tongue can fully express the infinitude of God's love, or any mind comprehend it: it "passeth knowledge" Eph. 3:19). The most extensive ideas that a finite mind can frame about Divine love, are infinitely below its true nature. The heaven is not so far above the earth as the goodness of God is

beyond the most raised conceptions which we are able to form of it. It is an ocean which swells higher than all the mountains of opposition in such as are the objects of it. It is a fountain from which flows all necessary good to all those who are interested in it (John Brine, 1743).

5. It is immutable. As with God Himself there is "no variableness, neither shadow of turning" (James 1:17), so His love knows neither change or diminution. The worm Jacob supplies a forceful example of this: "Jacob have I loved," declared Jehovah, and despite all his unbelief and waywardness, He never ceased to love him. John 13:1 furnishes another beautiful illustration. That very night one of the apostles would say, "Show us the Father"; another would deny Him with cursings; all of them would be scandalized by and forsake Him. Nevertheless "having loved His own which were in the world, He love them unto the end." The Divine love is subject to no vicissitudes. Divine love is "strong as death ... many waters cannot quench it" (Song of Sol. 8:6,7). Nothing can separate from it: Romans 8:35-39.

"His love no end nor measure knows, No change can turn its course, Eternally the same it flows From on eternal source."

6. It is holy. God's love is not regulated by caprice passion, or sentiment, but by principle. Just as His grace reigns not at the expense of it, but "through righteousness" (Rom. 5:21), so His love never conflicts with His holiness. "God is light" (1 John 1:5) is mentioned before "God is love" (1 John 4:8). God's love is no mere amiable weakness, or effeminate softness. Scripture declares, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). God will not wink at sin, even in His own people. His love is pure, unmixed with any maudlin sentimentality.

7. It is gracious. The love and favor of God are inseparable. This is clearly brought out in Romans 8:32-39. What that love is from which there can be no "separation," is easily perceived from the design and scope of the immediate context: it is that goodwill and grace of God which determined Him to give His Son for sinners. That love was the impulsive power of Christ's incarnation: "God so loved the world that He gave His only begotten Son" (John 3:16). Christ died not in order to make God love us, but because He did love His people, Calvary is the supreme demonstration of Divine love. Whenever you are tempted to doubt the love of God, Christian reader, go back to Calvary.

The Love of God
THE ATTRIBUTES OF GOD
By A. W. Pink

Lesson

- I. The Setting
- II. The Sin
- III. The Security

I. The Setting

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that

you are My disciples, if you have love for one another.”

33 Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

33 Τεκνία ετι μικρον μεθ υμων ειμι ζητησετε με και καθως ειπον τοις Ιουδαιοις Οτι οπου υπαγω εγω υμεις ου δυνασθε ελθειν και υμιν λεγω αρτι

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:33). Bellingham, WA: Logos Bible Software.

33 Little children

Used only here in John and 7 other times by John in his epistles. But it is never used anywhere else in the NT.

ΤΕΚΝΙΑ teknon: a little child

Original Word: ΤΕΚΝΙΟΝ, ΟΥ, ΤΟ

Part of Speech: Noun, Neuter

Transliteration: teknon

Phonetic Spelling: (tek-nee'-on)

Definition: a little child

Usage: a little child.

5040 tekónion (the diminutive form of [5043](#) / téknon, "child") – a little child; (figuratively) someone deeply loved (endeared).

Now he is addressing his eleven remaining disciples, as little children.

These are grown men, rugged men, most fishermen with calluses on their hands. But Christ calls them little children.

This is not demeaning, or degrading or disrespectful to these men, but rather shows the true compassion Jesus has for these men. This is the God/Man expressing his genuine love for his own. As a Godly father would love, provide and care for his little children.

Retaining his position of authority, Jesus exercises it to instruct his disciples that they are to treat each other, not as inferiors, but as friends and family, even as he treats them.

Thompson, M. M. (2015). [John: A Commentary](#) (First edition, p. 299). Louisville, KY: Westminster John Knox Press.

At the cross, the love of God through Christ was put on display in an unsurpassable and eternally unique way (cf. John 3:16). Earlier in this chapter, the Lord had illustrated His humble, sacrificial love by washing the disciples' feet (13:5–15). Now He pointing to the far greater demonstration of His sacrificial love—the cross. It is this infinite expression of love that undergirds the Lord's subsequent command.

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 89). Chicago, IL: Moody Publishers.

These men are about to walk thru one of the most difficult times a man can walk thru. All that they know is about to be questioned. All there theology is about to change. Their entire world is about to be turned upside down. Their lives are about to be at risk. NOTHING will be the same. In the next few hours, Hell will be assaulted, Sin will be defeated, Death will be conquered and Jesus will be exalted.

The Disciples will be disbanded, disheartened and discouraged. They will be confused, accused and cowardly. They will run, hide and deny. The darkness of night that John referred to in John 13:30 will filled with demons and the disciples will

be witness to one of the greatest displays of evil the world has ever seen.

Jesus knows where this is headed. He knows the disciples are going places they never been before.

His compassion. is going reach for them to give them all that they need to endure.

John 13:33 (NKJV)

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

We need to return for a few moments to the statements that Jesus referred to. We will note there context and the implications of the statements that Jesus made.

John 7:25–36 (NKJV)

²⁵ Now some of them from Jerusalem said, “Is this not He whom they seek to kill? ²⁶ But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?”

²⁷ However, **we know where this Man is from;** but when the Christ comes, no one knows where He is from.”

²⁸ Then Jesus cried out, as He taught in the temple, saying, “**You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.**

²⁹ **But I know Him, for I am from Him, and He sent Me.”**

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. ³¹ And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

³² The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. ³³ Then Jesus said to them, “**I shall be with you a little while longer, and then I go to Him who sent Me. ³⁴ You will seek Me and not find Me, and where I am (ego eimi) you cannot come.”**

³⁵ Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? ³⁶ What is this thing

that He said, 'You will seek Me and not find Me, and where I am (ego eimi) cannot come'?"

John 8:18–24 (NKJV)

¹⁸ I am (ego eimi) One who bears witness of Myself, and the Father who sent Me bears witness of Me."

¹⁹ Then they said to Him, "Where is Your Father?"

Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."

²⁰ These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

²¹ Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."

²² So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?" ²³ And He said to them, "You are from beneath; I am (ego eimi) from above. You are of this world; I am (ego eimi) not of this world. ²⁴ Therefore I said to you that you will die in your sins; for if you do not believe that I am (ego eimi) He, you will die in your sins."

It is clear from both passages that Jesus is referring to Heaven, where he came from, that the Jews cannot come to.

Here are the Reasons

- 1.** Jesus is mentioning that he was sent by and came from the Father. Heaven
- 2.** The repetitive use of ego eimi to refer to His eternal existent nature. He is the eternally existent one and He the place he has eternally existed.
- 3.** The statement in v.34 and v36 “ you will seek me and will not find me, and where I am you cannot come.”

the term “poreuomai and erchomai”

both have the idea of moving to a new location, leaving one and going to another.

poreuomai. to go away v. — to move away from a place into another direction.

These words indicate that Jesus is going somewhere physically and bodily so that they will not be able to find, or locate him. He is moving to a different location. i.e. Heaven. where the Father is.

- 4.** The Contrast Jesus draws from the origination of the Jews and the Origination of the Son speaks clearing of heaven.

John 8:23 “You are from beneath; I am (ego eimi) from above. You are of this world; I am (ego eimi) not of this world”

- 5.** The reference to the Jews, not believing in Him and dying in there sin speaks in salvific terms. He is talking about them going to hell and not to Heaven
John 8:24

²⁴ Therefore I said to you that you will die in your sins; for if you do not believe that I am (ego eimi) *He*, you will die in your sins.

John 13:33 (NKJV)

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

Jesus leaves off

John 7:36

³⁶ What is this thing that He said, ‘**You will seek Me and not find Me,** and where I am (ego eimi) cannot come’?’”

The disciples would not be separated from Jesus forever like the Jews would. Jesus would return the the disciples after the resurrection and then yet again after the ascension in His Second Coming.

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

cannot Present Middle/Passive Indicative

ου δυνασθε ελθειν — You are not able to come.

This is not about location, this is about inability of them to do this. They can't... This is that which only the God/Man can do. They cannot die for sin. They cannot satisfy the justice of God. They are sinners and violators of the law of God, they need forgiveness. They cannot save themselves.

1. You cannot come in the sense of dying for sin
2. You cannot come in the sense of going to heaven.

That was only for a while, though. soon they would all be following Jesus to heaven.

John 13:36 (NKJV)

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 shall follow Me afterward.**”

But all of this talk of leaving is very discouraging and confusing, and not being able to come or follow HIM now has the hearts and minds and emotions of the disciples in turmoil.

The Power of Christ is still fresh in their memories. The Authority He exercised in the temple casting out the corruption and courage He had rebuking the Pharisees still rings in their ears.

He did miracle after miracle, healed thousands from disease and terminal illness. He raised the dead, gave sight to the Blind, gave vocal cords and tongues to the mute. He created hands, feet, legs, ears, eyes, and noses for the lepers. He rebuked and cast out thousands of demons at a time, At times personally rebuking the Devil himself.

He created fish and bread, for thousands. He walked on water, stilled the storm and stopped the wind.

He preached and taught like no other Rabbi correcting the misrepresentation and misinterpretation of the scholarship of Israel.

He preached over and over that the Kingdom of Heaven was at hand.

So what this about leaving, and we can't come.

Remember, the disciples at this point do not understand the impending crucifixion. They still have their kingdom theology in their thought. They know and believe that HE is the Messiah and that He is God in the Flesh. So in their minds all the OT Prophecies are clearly to be fulfilled NOW.

The Leaving doesn't fit

The Betrayal doesn't Fit.

The Death He spoke of does not fit.

They hear the OT over and over in their minds

Isaiah 7:14 (NKJV)

¹⁴ Therefore the Lord Himself will give you a sign:
Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Isaiah 9:6–7 (NKJV)

- ⁶ For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
- ⁷ Of the increase of *His* government and peace
There will be no end,

Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.

The zeal of the Lord of hosts will perform this.

Zechariah 12:8–9 (NKJV)

⁸ In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. ⁹ It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

All of this has set the stage for some of the most profound Truth given in all of Scripture and some of the most profound sin and failure in All of Scripture. And it is the setting for some of the greatest Comfort given in all of Scripture.

I. The Setting

II. The Sin

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 shall follow Me afterward.”

³⁷ Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”

³⁸ Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

³⁶ Simon Peter said to Him, “Lord, where are You going?”

Remember Peter,
Matthew 16:13–19 (NKJV)

¹³ When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

¹⁴ So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

¹⁵ He said to them, “But who do you say that I am?”

¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.”

¹⁷ Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

¹⁸ And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Matthew 16:21–23 (NKJV)

²¹ From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

²² Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

²³ But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

Matthew 17:1–6 (NKJV)

17 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; ² and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ³ And behold, Moses and Elijah appeared to them, talking with Him. ⁴ Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.”

⁵ While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” ⁶ And when the disciples heard *it*, they fell on their faces and were greatly afraid.

Jesus knew Peter in all his weakness. He knew his impulsiveness; he knew his instability; he knew how he had a habit of speaking with his heart before he had thought with his head. He knew well the strength of his loyalty and the weakness of his resolution. Jesus knew Peter as he was.

Barclay, W. (2001). [*The Gospel of John*](#) (Vol. 2, p. 177). Louisville, KY: Edinburgh.

³⁶ Simon Peter said to Him, “Lord, where are You going?”

His anxious question reflects the disciples’ continual inability and unwillingness to accept that Jesus was to leave them.

The disciples were unable to harmonize Jesus’ repeated statements that He was going to die

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 92). Chicago, IL: Moody Publishers.

Peter was no exception

Mark 9:31–32 (NKJV)

³¹ For He taught His disciples and said to them, **“The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”** ³² But they did not understand this saying, and were afraid to ask Him.

Luke 18:31–34 (NKJV)

³¹ Then He took the twelve aside and said to them, **“Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. ³² For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. ³³ They will scourge *Him* and kill Him. And the third day He will rise again.”**

³⁴ But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

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 shall follow Me afterward.”

Jesus had told the unbelieving Jews, “I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come” (8:21; cf. 7:34). In contrast, His reply to Peter, “**Where I go, you cannot follow Me now; but you will follow later,**” offered the disciples hope. It was not yet the time in God’s eternal plan for Peter (and, by implication, the rest of the eleven) to **follow** Jesus to heaven; that would come **later**

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 92). Chicago, IL: Moody Publishers.

John 21:18–19 (NKJV)

¹⁸ **Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out**

your hands, and another will gird you and carry you where you do not wish.”¹⁹ This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

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 shall follow Me afterward.”

³⁷ Peter said to Him, “Lord, why can I not follow You **now**? I will lay down my life for Your sake.”

v. 36 now = nun—

v. 37 now = arti — right now.

nýn (an adverb) – now, as the logical result of what precedes; now, in light of what has gone before.

árti (an adverb) – now (this instant); here-and-now; exactly now, in the immediate present.

737 /árti ("now") refers to the present as the time to act – i.e. to live "in the now"

Unwilling to let the issue go, Peter impulsively demanded, “**Lord, why can I not follow You right now?**” Then, vastly overestimating his strength, he added, “**I will lay down my life for You.**”

The parallel accounts in the Synoptic Gospels reveal just how vehement Peter’s boast really was: “But Peter said to Him, ‘Even though all may fall away because of You, I will never fall away’ ” (Matt. 26:33); “But Peter kept saying insistently, ‘Even if I have to die with You, I will not deny You!’ ” (Mark 14:31); “But he said to Him, ‘Lord, with You I am ready to go both to prison and to death!’ ” (Luke 22:33). Following Peter’s lead, the rest of the disciples “all were saying the same thing also” (Mark 14:31).

Events would prove them all to be drastically overestimating themselves (Matt. 26:56, 69–75);

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³⁸ Jesus answered him, “**Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.**

38 Απεκριθη αυτω ο Ιησους Την ψυχην σου υπερ εμου θησεις αμην αμην λεγω σοι ου μη αλεκτωρ φωνησει εως ου απαρνηση με τρις

Newberry, T., & Berry, G. R. (2004). [*The interlinear literal translation of the Greek New Testament*](#) (Jn 13:38). Bellingham, WA: Logos Bible Software.

Jesus picks up Peter's very words and challenges his boasted loyalty. See such repetition in 16:16f., 31; 21:17. **Shall not crow** (φωνηση [*phōnēsēi*]). Aorist active subjunctive of φωνεω [*phōneō*], to use the voice, used of animals and men. Note strong double negative ού μη [*ou mē*]. Mark adds δις [*dis*] (twice). John's report is almost identical with that in Luke 22:34. The other disciples joined in Peter's boast (Mark 14:31=Matt. 26:35). **Till thou hast denied** (έως ού άρνηση [*heōs hou arnēsēi*]). Future middle indicative or aorist middle subjunctive second person singular (form identical) with compound conjunction έως ού [*heōs hou*] (until which time), "till thou deny or deniest" (*futurum exactum* needless). Peter is silenced for the present. They all "sat astounded and perplexed" (Dods).

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 13:38). Nashville, TN: Broadman Press.

an ironic statement; it was the Lord who would lay down His life for Peter)? **Truly, truly, I say to you, a rooster will not crow until you deny Me three times,**" would be fulfilled.

"Sadly, good intentions in a secure room after good food are far less attractive in a darkened garden with a hostile mob. At this point in his pilgrimage, Peter's intentions and self-assessment vastly outstrip his strength" (Carson, *John*, 486).

Evidently Christ's words subdued Peter, who remained uncharacteristically silent through the rest of the Lord's farewell discourse (Peter does not reappear in the narrative until 18:10).

MacArthur, J. F., Jr. (2008). [*John 12-21*](#) (p. 93). Chicago, IL: Moody Publishers.

After all, Peter would have remembered just a few moments ago, that He predicted that Judas would betray him and that he told John who it was and then Peter saw Judas get up and leave the room. These words and the Prediction that he would deny Jesus not once but Three times, would profoundly affect him.

Luke 22:59–62 (NKJV)

⁵⁹ Then after about an hour had passed, another confidently affirmed, saying, “Surely this *fellow* also was with Him, for he is a Galilean.”

⁶⁰ But Peter said, “Man, I do not know what you are saying!”

Immediately, while he was still speaking, the rooster crowed. ⁶¹ And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, “**Before the rooster crows, you will deny Me three times.**” ⁶² So Peter went out and wept bitterly.

πικρῶς. pikros

bitterly adv. — in a manner expressing great anguish, resentment, or pain.

⁶¹ And the Lord turned and **looked** at Peter. Then Peter remembered the word of the Lord, how He

had said to him, “**Before the rooster crows, you will deny Me three times.**”

emblemó: to look at, fig. to consider

Original Word: ἐμβλέπω

Part of Speech: Verb

Transliteration: emblemó

Phonetic Spelling: (em-blep'-o)

Definition: to look at, to consider

Usage: I look into (upon); met: I consider; I see clearly.

1689 emblépō (from 1722 /en, "engaged in" and 991 /blépō, "look") – properly, stare (look) at with a "locked-in gaze"; look at in a sustained, concentrated way, i.e. with special "interest, love or concern" (Acts 1:11 (NKJV))

¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

Have you ever sinned in such a way that you wonder if Christ could forgive you.

Have you every sinned so severely that wondered if you were His.

Have you ever had a thought so vile and so mean that you wonder how could I be a Christian.

Have you found that at times some of the worst of sins come to you mind.

Have ever been discouraged and depressed because of the darkness you see in your soul is so magnified that Heaven seems closed off...

All Christians sin but some sin severely.

Some lie, Some Steal, Some gossip, Some misrepresent the truth. Some fall into idolatry whether is it a sport, or a computer game, a job or the opposite sex. Some struggle with forgiveness. Some play the role of the hypocrite. Some watch bad movies and TV shows.

Some don't hold their tongue, Some get angry. Some don't love their wives a Christ loves the Church. Some don't Submit to their Husbands as to the Lord.

Some provoke their children to anger. Some over discipline or never discipline and don't train there children as they should.

When we read Scripture we are all aware the all the commands are given because there is the

propensity in all of us to sin. We sin, to deny that is to call God a Liar. I John 1.

There is no such thing as cookie cutter Christianity so that

We we all come out as Christians that sin only one way.

You can be as Moses and get angry and strikes the rock.

You can be a David who lust and commits adultery and murder.

You can be a Solomons who sinned with the pleasures of the world multiple women

You can a be a Paul the Apostle who disrespected the office of High Priest.

You can be a Annianias and Sapphirah who lied to God

You can be a Christian caught up in a illicit relationship involving fornication, only to be put out of the church to be disciplined by God.

You can be a Peter who spent 3 yrs with Christ. Living with Him, Learning from Him, Loving Him being commissioned by Him.

Saying to his face that you would never deny Him and would give your life for him, only to be a liar, and a denier, a hypocrite and a blasphemer.

All Christians sin, but Some sin Severely.

This is why Paul could say in Romans 7

Romans 7:15 (NKJV)

¹⁵ For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

Romans 7:18–19 (NKJV)

¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. ¹⁹ For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice.

Romans 7:21 (NKJV)

²¹ I find then a law, that evil is present with me, the one who wills to do good.

What makes a Christian a Christian is not that he never sins, but that he is intensely aware of his sin.

He may need the Conviction of the Holy Spirit or the confrontation by a loving brother or a large scale tragedy to focus him.... But because he is a new creature in Christ and old things have as God will use these means to will bring him to repentance.

Peter was brought to repentance and went on to become one of the greatest preachers and apostolic martyrs in the history of the Church.

What makes the next verses so amazing is that in light of the prophecy of the sin of Peter. Jesus gives him and the other disciples full assurance of Heaven.

A future with Christ was sure.

Jesus knew long before Peter ever denied Him that he would do so 3 times.

The Severity of Peters denial was not a shock to Christ. The Hypocrisy of Peter was not a revelation to Jesus.

Peters sin (as bad as it was) could not separate Him from Christ.

He was secure because of elective Love of God.

He was secure because of the Work of Christ on the Cross

Peter was righteous not because of his conduct but because of Christ giving him His.

Peters standing never was dependent on his good works or lack of sin, but rather solely on Christ.

Colossians 2:13 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Acts 13:38–39 (NKJV)

³⁸ Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

2 Corinthians 5:19 (NKJV)

¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

1 John 2:12 (NKJV)

¹² I write to you, little children,
Because your sins are forgiven you for His
name's sake.

Romans 8:28–39 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who

also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

This is why Jesus can say the next words.

Remember there are not chapter divisions in the original text this is an on going conversation with the disciples

Jesus says

³⁸ Jesus answered him, **“Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.**

The very next words are 14:1

III. The Security

14 “Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.