

1. The Glory and Departure of the Son of Man (31-33)

a. The Glory of the Son of Man (31-32)

- i. Now that Judas had departed, Jesus could now begin the instruction intended for His disciples alone – “Therefore, when he (Judas) was gone out, Jesus said...” (31a)
- ii. Now the time for Jesus’ glorification had arrived – “Now is the Son of Man glorified” (31b).
 1. All of Jesus’ ministry was in preparation for this “hour” (cf. 13:1).
 2. The title, “Son of Man,” is Jesus’ most used title for Himself which He used to emphasize His divine power and authority.
 - a. This was the same title that God used for the prophet Ezekiel who humbly pronounced God’s judgment on the nations and prophesied of the New Covenant.
 - b. As the Son of Man, Jesus has the power to forgive sins (Matthew 9:6).
 - c. As the Son of Man, Jesus is the Lord of the sabbath day (Matthew 12:8).
 - d. As the Son of Man, Jesus will be lifted up on the cross (John 3:14).
 - e. As the Son of Man, all judgment has been given to Him (John 5:27)
 - f. As the Son of Man, Jesus is the One the Father has sealed to give eternal life (6:27)
- iii. God is glorified in the Son of Man’s glorification – “and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him” (31c-32).
 1. The Son glorifies the Father, and the Father glorifies the Son.
 2. The instrument of this glorification would be the cross.
 3. What the world saw as the instrument of shame, Jesus received with joy (Hebrews 12:2) because it was the manifestation of the glory of God.

b. The Departure of the Son of Man (33)

- i. Jesus softens the blow of what He is about to say by addressing His disciples as “Little children.”
- ii. He prepares them for His abrupt and traumatic departure – “yet a little while I am with you.”
- iii. His disciples will seek Him, but they cannot yet go where He is going – “Whither I go, ye cannot come.”
 1. Jesus is leading the way to the Father, soon to be followed by the children of light.
 2. In the meantime, the disciples are left behind to be disciples, emissaries, and worshippers.
 3. Jesus is preparing the disciples to relate to worship Him in Spirit and in truth (cf. 4:23).

2. A New Commandment: Love One Another (34-35)

a. The new command is emphatic – “A new commandment I give unto you” (34a).

b. The command is that we love one another as Christ loved us – “That ye love one another; as I have loved you, that ye also love one another” (34b).

- i. While we can love others without loving Jesus, we cannot love Jesus without loving others.
- ii. Loving one another should be the expression of one who has received the love of Christ.
- iii. Loving one another as Christ loved us provides a new standard replacing the command to love your neighbor as yourself (Matthew 22:36-40)
 1. To love others as we love ourselves is incomplete because we do not naturally love ourselves with a biblical love; we often vacillate between self-indulgence and self-condemnation.
 2. When we love others with the same destructive way that we care for ourselves, we love incompletely if at all.
 3. It is only when we love as Christ loves that we find the true template for love.

c. The new commandment is also a key identifier of a disciple of Christ – “By this shall all men know that ye are my disciples, if ye have love one to another” (35).

- i. By loving one another, disciples display God’s love for the world.
- ii. When husbands love their wives, they display Christ’s love for the church (Ephesians 5:25-33).
- iii. When parents love their children, they display the love of God for all to see (Ephesians 6:4).

- iv. When believers speak the truth to one another in love, rather than weaponizing the truth, they display a beautiful depiction of the embodiment of the love of God, Jesus Christ (Ephesians 4:14-16).

3. The Prophecy of Peter's Betrayal (36-38)

- a. Peter's question showed genuine concern – "Simon Peter said unto him, Lord, whither goest thou?" (36a).
- b. Jesus answers Peter's question with compassion and with a promise – "Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (36b).
 - i. All disciples will follow Jesus into the presence of God one day either in death (2 Corinthians 5:8) or in the rapture (1 Corinthians 15:51-57).
 - ii. As the Unique Son of God, Jesus was going first and in a different manner.
- c. Peter's protest functioned like a rebuke or a challenge – "Peter said unto him, Lord, why cannot I follow the now? I will lay down my life for thy sake" (37).
 - i. Peter is protesting Jesus' timing.
 - ii. Peter is protesting Jesus' death.
 1. The fact that Peter offers to lay down his life for Jesus, indicates that Peter was beginning to understand that Jesus' departure was a reference to His death.
 2. Peter reveals that he doesn't understand Jesus' mission.
 3. Peter reveals that he doesn't understand his own personal weaknesses.
- d. Jesus rebukes Peter emphatically with a question – "Wilt thou lay down **thy life** for my sake? (38a).
 - i. Jesus must address Peter's rebuke, because it is ultimately a rebuke of Jesus' mission.
 - ii. Jesus is gracious to point out our pride before it jeopardizes the mission to which He has called us.
- e. Jesus rebukes Peter with a prophecy – "Verily, Verily, I say unto thee, The cock shall not crow, till thou has denied me thrice" (38b).
 - i. Jesus' prophecy is not meant to demean Peter, but to graciously offer proof of the necessity of His own death.
 - ii. Peter's pride was loudly displaying the reason that Jesus must go to the cross; we have all betrayed our Savior – "All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all" (Isaiah 53:6).
 - iii. Peter's threefold denial was an utter denial of Jesus, showing the need of even the most devout disciple for the grace of God.
 - iv. Yet, because of the power of the cross, that denial would not prevent Peter from following His Savior to the presence of the Father.
 - v. The cross of Christ rebukes us, humbles us, and saves us.

Conclusion:

1. Do you glory in the cross, or do you overcome by the shame of the cross?
2. Who is your template for love, yourself or Jesus Christ?
3. What do your closest relationships teach you about the maturity of your love for Christ?
4. Like Peter, do you think more highly of yourself than you ought to think? Do you have a boldness rooted in self-confidence rather than the power of God manifested through human weakness?