the true sign to them of being children of  
God, 1 John ii. 3—5.

**36.]** This announcement of Peter’s denial is probably  
the same with that in Luke xxii. 33 ff,  
where see notes : but distinct from that on  
the way to Gethsemane, Matt. xxvi. 34:  
Mark xiv. 30.

**but thou shalt follow  
me afterwards]** Alluding probably both to  
the future reception of His Apostle into  
His glory, and to the particular path by  
which he should come to that glory;—as  
in ch, xxi. 18, 19.

**37.]** Peter

understands our Lord’s *death* to be meant as  
the time of his following;—see Luke, ver.  
33.

**38.]** The question is not answered  
—but Peter’s boast solemnly questioned.  
See a somewhat similar question, ch. i. 51.  
There was at the same time a startling  
*inversion* of the subsequent facts, in this  
boast; to which our Lord, I think, alludes  
in His question, - “*wilt thou lay down  
thy life for* ***Me****?*”

The words, **The  
cock shall not crow**, necessarily *imply*,  
as it *was night*, those also which follow in  
Matthew and Mark, “in this night,”—  
and bind the whole events of this chapter

to ch. xviii.

**CHAP. XIV. 1—31.]** This  
first division of the great discourse (see  
above on ch, xiii. 31) is spent in more directly

comforting the disciples for their  
Lord’s departure, by the assurance of His  
going to the Father, and its consequences.

**1—10.]** HE, *in his union with the  
Father, will take His own to Him.*

**1.]** A pause has intervened; Peter is  
humbled and silent; the rest are *troubled*  
*in heart* on account of the sad things of  
which they had been hearing;—Judas’s  
treachery,—Peter’s denial, —the Lord’s

departure from them.

The verb **believe**  
*both times is imperative*. Many (as in  
A.V. take the first as indic., the second  
as imper., ‘*Ye believe in God : believe also  
in me.’* But this is inconsistent with the  
whole tenour of the discourse, which

presupposes a want of belief in God in its  
full and true sense, as begetting *trust* in  
Him. Luther takes *both* as indicative.  
The command is intimately connected with  
ch. xiii, 31, 32-*faith in the*

*glorification of Christ in the Father,* and of *the*  
*Father in Him.*

**2.]** This comfort  
—of being reunited to their Lord—is

administered to them as *“little children,”* in  
forms of speech simple, and adapted to their  
powers of apprehension of spiritual things.  
The **house** spoken of is Heaven: Ps.xxxiii.  
13, 14; Isa. lxiii. 15. In it are many (in  
number—it may be also in degree of

dignity, but no such meaning is here conveyed)  
abiding-places; *room enough for them all*.  
If not,—if they could not follow Him  
thither, He would not have concealed this  
from them. This latter assurance is one  
calculated to beget entire trust and

confidence; He would not in any matter hold  
out vain hopes to them; His word to them  
would plainly state all difficulties and

discouragements,—as indeed He does, ch. xv.  
18; xvi. 1,4. This *preparing a place for  
us* is that of which we sing,—‘When Thou  
hadst overcome the sharpness of death,  
Thon didst open the Kingdom of heaven  
to all believers:’ see note on Luke xxiii.  
43. And thus it is a **place**, not the *many  
mansions* that He is preparing:—*the place*  
as a whole, not *each man’s place* in it.

**3.]** In order to understand this,