THE GOSPEL OF JOHN

JESUS' PRIVATE MINISTRY, JOHN 13:1-17:26

INTRODUCTION

A. Outline of the *Gospel of John* (1:1-4:42)
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B. Comments on John 13 -17
   - John 13–17 is our Lord's "farewell message" to His beloved disciples, climaxing with His intercessory prayer for them and for us.
   - Edwin Blum, *Chapters 13–17 concentrate on His teachings on that fateful night in which He was arrested. Before the instruction, Jesus washed His disciples' feet and predicted His betrayal.*
   - Thomas Constable, *The Synoptics contain more of Jesus' teaching of the Twelve in the course of His public ministry, whereas John gave us more of His teaching in the upper room. This instruction was specifically designed to prepare the Twelve for leadership in the church. Jesus gave this teaching after Israel's official and final rejection of Him resulted in the postponement (delay) of the earthly messianic kingdom ... This section (chs. 13–17) begins with a reference to Jesus' love for His own (13:1) and it ends with His prayer that the Father's love would be in them (17:26).*
   - John Hart, *These private instructions to His disciples began in an upper room. But at 14:31, Jesus and the eleven remaining disciples left the upper room and wandered through the streets of Jerusalem where Jesus continued to instruct them and to pray. Finally, at 17:26, they left Jerusalem and crossed the Kidron Valley.*
   - Charles Swindoll, *As evening fell on the Upper Room, Jesus had many lessons to teach; but before anything else, He would teach them the all-important, noble art of bowing low.*

AT THE LAST SUPPER, JOHN 13:1-14:31

JESUS' MINISTRY WITH JUDAS PRESENT, JOHN 13:1-30

A. Jesus demonstrated servanthood (1-17)
   1. He washed the disciples' feet (1-11)
      a. The Apostle John recalled the setting (1), ***Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.***

         1) Related verses
            a) John 6:4, *Now the Passover, the feast of the Jews, was at hand.*
            b) John 12:23, *And Jesus answered them, "The hour has come for the Son of Man to be glorified.*
            c) John 16:28, *I came from the Father and have come into the world, and now I am leaving the world and going to the Father."*
            d) John 13:34, 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.*
            e) John 17:6, *"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.*
            f) John 13:27, *Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."*

2) Comments
   a) Leon Morris, *The whole verse with its emphasis on love may be meant to set the tone for the lengthy section it heads. Until now Jesus has had a ministry to people in general. From this point he concentrates on those he loves intimately.*
   b) Charles Swindoll, *John opened this section of his narrative with a summary statement of Jesus' ministry among the disciples ... He had loved them to completion, to the fullest, all the way to the end. He had completed their training. During this final evening with the Twelve, He needed only to review their most important lessons and reveal their immediate future.*
   c) Grant Osborne, *The two central themes of this unit are found in 13:1: Jesus preparing himself and his disciples for his departure from this world and his deep love for his followers. Jesus will never again speak to the crowds but now focuses entirely on those who will carry on his ministry.*
   d) Edwin Blum, *Jesus' death and resurrection were now imminent. He had come to die in obedience to the Father's will. His coming was also an act of love for all mankind (3:16). But He has a special love for His sheep: He loved His own.*
   e) Thomas Constable, *The world in this verse represents the mass of lost humanity out of which Jesus had called His disciples and from which He would depart shortly when He returned to heaven. Jesus loved His own, who believed on Him, and who would remain in the world after He departed from it ... Jesus' realization that His hour had come (12:23) led Him to prepare His disciples for that hour and what it would mean for them. The double emphasis on love sets the tone for the whole Upper Room Discourse.*
   f) George Beasley-Murray, *The "hour" of Jesus was that for which he came into this world (12:27); the hour wherein God would glorify Jesus and Jesus would glorify God through a death for the world's salvation (12:24–26); the hour of judgment for the world and defeat of the devil and of the exaltation of Jesus to exercise the divine sovereignty (12:31–32); hence the hour of his "crossing over" from this world to the Father's side (17:5).*
   g) F. F. Bruce, *He loved them "to the uttermost" (eis telos)—a phrase which combines the senses "to the end" and "absolutely." God's wider love for "the world" (3:16) is not displaced by this concentrated love of Jesus for his friends, but it is they who experience it in its fullness.*

b. John noted Satan's control over Judas (2), ***During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,***

1) Related verse, John 13:27, Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."
2) Comments
   a) Thomas Constable, *The supper (Gr. deipnon) in view was the evening meal (v. 30). It was a Passover meal. Jesus evidently washed the disciples' feet just after the meal had been served (vv. 4, 26). The fact that Jesus washed Judas' feet, after Judas had determined to betray Him, shows the greatness of His love (v. 1).*
   b) Edwin Blum, *Jesus had predicted this (6:70–71). Later Satan actually entered Judas (13:27). Yet God was in control of all events leading to Jesus' death.*
   c) Kenneth Gangel, *Judas typifies a society in rebellion against God, but the Lord's treatment also demonstrates God's grace and compassion with that society. Though the disciples never grasped Judas' true nature until after the betrayal in the garden, Jesus knew it from the beginning. Yet he gave Judas every opportunity to turn from his wicked ways, repent, and follow his Lord.*
   d) George Beasley-Murray, *His appearance in this introduction serves to contrast his appalling action with the humble and loving service of Jesus, and sets the latter in yet greater relief.*
   e) John Hart, *The idea of betraying Jesus was not an original thought of Judas; the devil had already put the notion into his faithless heart (cf. 6:71; 12:4).*
   f) Edward Klink, *It is no longer just humanity that opposes and challenges Jesus but also all the satanic powers of the cosmos.*
   g) Charles Swindoll, *Verse 2 reveals that Judas already had determined to betray the Lord as he reclined at table with the other disciples. According to Luke, he already had received the money (Luke 22:3–6) and was looking for a good opportunity to hand Jesus over to the temple authorities.*

c. Jesus began to wash their feet (3-5)

1) Jesus knew His condition (3), ***Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,***

a) Related verses

1] John 17:2, *since you have given him authority over all flesh, to give eternal life to all whom you have given him.*

2] Matthew 11:27, *All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.*

3] John 16:28, *I came from the Father and have come into the world, and now I am leaving the world and going to the Father.*

b) Comments

1] Leon Morris, *Both "from God" and "to God" receive a certain emphasis from their position. John is about to describe an act in which Jesus will take a very lowly place. But he does not lose sight for one moment of the truth that the highest possible place is his by right.*

2] F. F. Bruce, *Jesus, conscious of the universal sovereignty conferred on him by his Father, fully aware of his heavenly origin and destiny, does something which will strike home to the disciples' hearts an indelible impression of that sovereignty, origin and destiny. So he dresses himself like a household servant and performs a servant's task.*

3] Edwin Blum, *Jesus knew (cf. vv. 1, 18) His sovereign authority, His origin, and coming destiny; yet He voluntarily took the place of a slave, washing the feet of His disciples. His action contrasts sharply with their self-seeking (cf. Matt. 20:20–24; Mark 9:33–34; Luke 22:24–30) and pictures His whole ministry on earth (cf. Phil. 2:5–8).*

4] Warren Wiersbe, *... Jesus knew that the Father had given Him all things (John 13:3). This statement parallels John 3:35, and it also reminds us of Matthew 11:27. Even in His humiliation, our Lord had all things through His Father. He was poor and yet He was rich. Because Jesus knew who He was, where He came from, what He had, and where He was going, He was complete master of the situation. You and I as believers know that we have been born of God, that we are one day going to God, and that in Christ we have all things; therefore, we ought to be able to follow our Lord's example and serve others.*

5] George Beasley-Murray, *The knowledge of Jesus that his hour had come to depart to the Father (v 1) is repeated with two significant variations: he had come from God, with the Father's commission and authority; and the Father had put all things in his hands, therefore he was empowered to fulfill the sovereign will of God in judgment and salvation, a sovereignty which the world and the devil himself cannot destroy but only subserve.*

6] Edward Klink, *God is the perfection of love and power, made manifest in Jesus—especially as the cross approaches. And all of this, even the conflict still to come, was part of the plan of God, from whom and to whom the Son moves as he fulfills the mission of God.*

7] Charles Swindoll, *Verse 3 reveals that Jesus knew He was about to endure great suffering, die, rise from the grave, and then receive glory as the ruler of all creation (Dan. 7:13–14).*

8] Grant Osborne, *The cross is not just an isolated skirmish but the central event in the greatest cosmic drama this world will ever know. The outcome was already settled, and God's plan of salvation would work itself out. God was in control, not Satan, and his Son had absolute authority over all the players in the drama. Jesus was soon to ascend back to his heavenly home, so his purpose now was to prepare the disciples for their part in the cosmic war.*

2) His servanthood (4-5), ***rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.***

a) Comments

1] Thomas Constable, *His humble service would take Him even to death on the cross (Phil. 2:8). Normally a servant would have been present to perform this task, but there were none present in the upper room since it was a secret meal. The disciples did not want to wash each other's feet since they had just been arguing about which of them was the greatest (Luke 22:24).*

2] William Hendriksen, *In the Upper Room everything was ready. Here stood the pitcher and the wash-basin; and there lay the long linen cloth. There was water in the pitcher. Yet no one stirred. Each disciple was hoping that someone else would make the first move. And among these disciples there was one man so indescribably low in character that even at this very moment he was fully determined to betray the Lord, yes, fully resolved actually to deliver him up by treachery into the hands of his enemies, and to do this for thirty pieces of silver! ... Jesus waited a long time. The disciples had already occupied their places around the U-shaped table. The food was on the table, and the meal was about to begin. Still no one offered to perform the duty of the servant. The water-pitcher, the wash-basin, and the apron-towel, placed there in the plain sight of all, frowned upon them. These utensils constituted a silent accusation against these men! Still no one moved ... It was then that Jesus acted.*

3] J. Vernon McGee, *In the preceding chapter, you will remember, we saw that the feet of Jesus were anointed. Here, the feet of the disciples are washed. What a difference! As the savior passed through this sinful world, He contracted no defilement whatsoever. He was holy, harmless, and undefiled. The feet speak of the walk of a person, and the anointing of Jesus' feet with spikenard tells of the sweet savor of the walk of our Lord.*

4] Edwin Blum, *Foot-washing was needed in Palestine. The streets were dusty and people wore sandals without socks or stockings. It was a mark of honor for a host to provide a servant to wash a guest's feet; it was a breach of hospitality not to provide for it (cf. 1 Sam. 25:41; Luke 7:40–50; 1 Tim. 5:10) ... His action contrasts sharply with their self-seeking (cf. Matt. 20:20–24; Mark 9:33–34; Luke 22:24–30) and pictures His whole ministry on earth (cf. Phil. 2:5–8).*

5] D. A. Carson, *"The reluctance of Jesus' disciples to volunteer for such a task is, to say the least, culturally understandable; their shock at his volunteering is not merely the result of being shame-faced, it is their response to finding their sense of the fitness of things shattered. But here Jesus reverses normal roles. His act of humility is as unnecessary as it is stunning, and is simultaneously a display of love (v. 1), a symbol of saving cleansing (vv. 6–9), and a model of Christian conduct (vv. 12–17) ..."*

6] Warren Wiersbe, *We today, just like the disciples that night, desperately need this lesson on humility. The church is filled with a worldly spirit of competition and criticism as believers vie with one another to see who is the greatest. We are growing in knowledge, but not in grace (see 2 Peter 3:18). "Humility is the only soil in which the graces root," wrote Andrew Murray.*

7] Kenneth Gangel, *In the brilliant kenosis passage of Philippians 2, we read about the condescension of Christ "who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness" (Phil. 2:6–7). The Philippians passage speaks about the human nature of the Savior, but here we see it in action.*

8] Edward Klink, *Jesus became a servant just like he became a man, not by laying down what he already had (his authority and divinity), but by assuming that which he had not before. Said another way, just as God became a man, so the King became the Servant.*

d. Jesus addressed the disciples' confusion (6-11)

1) Peter was confused by Jesus' washing the disciples feet (6-7), ***He came to Simon Peter, who said to him, "Lord, do you wash my feet?" 7 Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."***

a) Related verses

1] John 13:12, *When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?*

2] Matthew 16:22, *And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you."*

b) Comments

1] Edwin Blum, *Peter sensing Jesus' reversing of their natural roles, asked why He, Peter's Lord, should wash the feet of His servant Peter ... Jesus said that later (after His death and resurrection) Peter would understand.*

2] Thomas Constable, *Most of the disciples remained silent as Jesus washed their feet, but Peter could not refrain from objecting ... Jesus encouraged Peter to submit to having his feet washed with the promise that he would understand later why Jesus was washing them (cf. vv. 12–20). Just as the disciples did not understand that Jesus would die, they did not understand, either, the lessons that led up to His death. They would understand after He arose and the Holy Spirit enlightened their minds.*

3] R. V. G. Tasker, *In making this protest Peter was in fact displaying the pride of unredeemed men and women, who are so confident of their ability to save themselves that they instinctively resist the suggestion that they need divine cleansing.*

4] William Hendriksen, *Peter sees the incongruity of what is happening. The Lord of glory, on the one hand, and Peter's dirty feet, on the other; what a contrast! To this disciple the very idea of the Lord washing Peter's feet was intolerable ... In harmony with 16:12–14 we must interpret the expression to mean after my death, resurrection, ascension; particularly, after the outpouring of the Holy Spirit. Then the meaning not only of this foot washing but of my entire work of humiliation will become clear to you.*

5] George Beasley-Murray, *The impression is given of Peter spluttering in astonishment and incomprehension! It is strangely akin, however, to his objection to Jesus' announcement of his impending rejection, sufferings, and death through the Jewish leaders (Mark 8:32–33); both occasions manifest a real concern for the Master but a total lack of understanding of his actions.*

6] Edward Klink, *Ironically, while Peter thinks Jesus is breaking the (socially constructed) rules of service, it is actually Peter who is breaking the rules. For what looks like an objection rooted in modesty is really disobedience and self-righteousness. The careful reader should note that at this moment Peter was actually rejecting the grace of God, the gospel.*

7] Charles Swindoll, *At first glance, Peter appears humble, as if to say, "O Lord, I should be washing Your feet instead!" But this was not his meaning. This was nothing short of self-assertive pride that refuses to accept grace from another, the kind that will not be vulnerable in front of others. If Peter had dirty feet, he would take care of washing them himself! "No charity needed here, thank you very much!*

2) Peter refused but Jesus persisted (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."***

a) Thomas Constable, *This promise did not satisfy Peter, who objected to Jesus' act in the strongest terms. Peter viewed the situation as totally unacceptable socially. Jesus' replied on the spiritually symbolic level. He was speaking of spiritual cleansing, as the context clarifies. Peter understood Him to be speaking on the physical level.*

b) Warren Wiersbe, *... as the believer walks in this world, it is easy to become defiled. He does not need to be bathed all over again; he simply needs to have that defilement cleansed away. God promises to cleanse us when we confess our sins to Him (1 John 1:9) ... But why is it so important that we "keep our feet clean"? Because if we are defiled, we cannot have communion with our Lord. "If I wash thee not, thou hast no part with Me" (John 13:8). The word translated "part" is meros, and it carries the meaning here of "participation, having a share in someone or something." When God "bathes us all over" in salvation, He brings about our union with Christ; and that is a settled relationship that cannot change. (The verb wash in John 13:10 is in the perfect tense. It is settled once and for all.) However, our communion with Christ depends on our keeping ourselves "unspotted from the world" (James 1:27). If we permit unconfessed sin in our lives, we hinder our walk with the Lord; and that is when we need to have our feet washed.*

c) John Hart, *Ongoing partnership or fellowship with Jesus is conditioned on the recurrent cleansing of the believer as he confesses his sins (1Jn 1:9).*

d) Charles Swindoll, *Because Peter believed in the Son of God and had received salvation from sin by grace, he was already clean. (Perhaps we could say, "Once bathed, always bathed!") The grace of God, however, continues throughout the life of the believer, whose feet collect dust from the world.*

3) Peter's confused response (9), ***Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"***

a) Thomas Constable, *If failure to submit to Jesus' washing meant the termination of their relationship, Peter was willing to submit to a more thorough cleansing. Peter's words reflect his impetuous nature, his high regard for Jesus, his failure to understand, and his self-will.*
b) Edwin Blum, *Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Jesus. Therefore he asked Jesus to wash his hands and head as well as his feet.*
c) Leon Morris, *Peter is reluctant to let Jesus do what he wants. He prefers to dictate the terms. There is also a misunderstanding of the meaning of the action. It is not a way of cleansing the disciples, but a symbol of that cleansing. It is not the area of skin that is washed that matters but the acceptance of Jesus' lowly service.*
d) William Hendriksen, *Note how this disciple turns from one extreme to another. That was characteristic of Simon Peter. In the Gospels he is pictured as a man who again and again loses his balance. Now you see him walking courageously on the waters (Matt. 14:28); a little later you hear him utter the cry for help, "Lord, save me" (Matt. 14:30). At one moment he makes a glorious confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16); hardly have the echoes of this wonderful declaration faded, when he begins to rebuke the very Christ whom he has just confessed (Matt. 16:22).*
e) Warren Wiersbe, *We can learn an important lesson from Peter: don't question the Lord's will or work, and don't try to change it. He knows what He is doing. Peter had a difficult time accepting Christ's ministry to him because Peter was not yet ready to minister to the other disciples. It takes humility and grace to serve others, but it also takes humility and grace to allow others to serve us. The beautiful thing about a submissive spirit is that it can both give and receive to the glory of God.*
f) Edward Klink, *Peter responds with a reversal of sorts—an emphatic response mixed with confusion. Unfortunately, not only does Peter still not understand the nature of the washing about which Jesus speaks, but he still speaks as if what Jesus offers needed modification.*
g) Charles Swindoll, *Jesus reminded Peter that eternity is not his to enjoy apart from grace. Peter, never a man of moderation, then ran to the other extreme, requesting a complete bath.*

4) Jesus gave him proper instruction (10-11), ***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, but not every one of you." 11 For he knew who was to betray him; that was why he said, "Not all of you are clean."***

a) *The one who has bathed does not need to wash, except his feet ...*

1] Thomas Constable, *When a person believes in Jesus, God removes all the guilt of that person for sins committed in the past, present, and future (cf. Rom. 5:1; 8:1; et al.) ... After a person believes in Jesus, he or she commits sins, and those sins hinder the believer's fellowship with God (cf. Matt. 6:12, 14–15; Luke 11:4; et al.). Jesus compared this family forgiveness to washing (Gr. nipto) the feet, which become dirty while walking through life. Therefore, Jesus was illustrating the importance of believers obtaining spiritual cleansing from God—periodically—when He washed the disciples' feet. Believers obtain this cleansing by confessing our sins to God (1 John 1:9; cf. 1 John 2:24; 5:13). The basis for both types of forgiveness is Jesus' work on the cross ...*
2] Edwin Blum, *... after salvation all one needs is confession of sins, the continual application of Jesus' death to cleanse one's daily sins (cf. 1 John 1:7; 2:1–2).*
3] Kenneth Gangel, *Here we have a beautiful picture of forgiveness and one of the most important theological texts of the New Testament. How often does a person need to be saved? Once? Every time he or she sins? Just before death to make sure? These verses tell us that a person who has been completely cleansed once will only require regular washings after that ... The first verb (louo) appears in the perfect tense, indicating completed action, obviously union with the Lord through salvation. The second (nipto), rendered wash, means precisely the kind of rinsing Jesus demonstrated on this occasion. A full bathing depicts initial regeneration; the repeated washings symbolize forgiveness of ongoing sinful behavior.*

4] B. F. Westcott, *He who is bathed needs, so to speak, only to remove the stains contracted in the walk of life; just as the guest, after the bath, needs only to have the dust washed from his feet when he reaches the house of his host.*
5] D. A. Carson, *Individuals who have been cleansed by Christ's atoning work will doubtless need to have subsequent sins washed away, but the fundamental cleansing can never be repeated.*
6] James M. Boice, *Those who are Christ's are totally justified men and women, but they do need constant cleansing from their repeated defilement by sin in order that the fellowship they have with the Father and with the Son might not be broken.*
7] William Hendriksen, *He who in chapter 3 speaks about spiritual rebirth, in chapter 4 about spiritual water, and in chapter 6 about the spiritual nourishment which he as bread of life provides, is here in 13:10 speaking about spiritual cleansing.*
8] John Hart, *The bath represents the complete, unrepeatable cleansing of new birth; the washing of the feet pictures the repeated cleansing needed for intimacy with Christ after salvation (cf. 15:14). This intimacy requires walking in the light and confessing sins (see 1Jn 1:6–9).*
9] Charles Swindoll, *While the believer has been cleansed of sin in the legal sense—past, present, and future sins will not be counted against him or her in eternity—the believer will continually struggle to remain clean experientially before entering eternity.*

b) *Not all of you are clean*

1] Thomas Constable, *The unclean disciple was Judas, who had not believed that Jesus was God's Son. When Jesus washed Judas' feet, therefore, it was not a lesson in believers' securing spiritual cleansing, but an offer of initial cleansing for him. There is nothing in the text that would warrant the conclusion that Jesus omitted washing Judas' feet.*
2] Edwin Blum, *Judas had rejected the life-giving, cleansing words of Jesus (cf. 6:63; 15:3), so he was yet in his sins. Judas did have his feet literally washed, but he did not enter into the meaning of the event.*
3] Warren Wiersbe, *Some people teach that Judas was a saved man who sinned away his salvation, but that is not what Jesus said. Our Lord made it very clear that Judas had never been cleansed from his sins and was an unbeliever (John 6:64–71).*
4] Leon Morris, *John brings out the meaning of the last expression by noting once again that Jesus knew his betrayer. That was the reason why he said not all were clean. We should not overlook the fact that Jesus does not tell the disciples who the unclean person is. The reader of the Gospel knows, but right until the arrest the disciples know no more than that there is a traitor in their midst.*
5] Charles Swindoll, *John's editorial comment reminds us that Jesus knew Judas was looking for an opportunity to betray his Master, even as he received this poignant act of grace.*

2. Jesus explained His reason for foot-washing (12-17)
a. He questioned the disciples (12), ***When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?***

1) Leon Morris, *Jesus completed his task. Evidently he washed the feet of all including Peter (and Judas too!). Then he resumed his garments and returned to his seat. He challenged them to think about the significance of what he had done.*
2) Edwin Blum, *After giving this object lesson in humility the Lord questioned the disciples in order to draw out the significance of the lesson ...*
3) Thomas Constable, *Jesus now returned to His role as the disciples' teacher, which His change of clothing and physical position indicated. He began to explain the significance of what He had just done, though full comprehension would come to the disciples later (v. 7). His question prepared them for the lesson that followed.*
4) Marcus Dods, *... he had turned a company of wrangling, angry, jealous men into a company of humbled and united disciples.*
6) Grant Osborne, *There was no possible way they could have understood as yet, for everything Jesus had done was tied to the meaning of the cross ... They simply had no idea of a suffering Messiah, for all of Judaism interpreted Isaiah 52–53 as referring to the nation rather than the coming Messiah.*

b. He instructed them to serve others (13-15), ***You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you also should do just as I have done to you.***

1) Related verses
   a) Luke 6:46, *"Why do you call me 'Lord, Lord,' and not do what I tell you?*
   b) Matthew 23:8, *But you are not to be called rabbi, for you have one teacher, and you are all brothers.*
   c) 1 Timothy 5:10, *and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work.*
   d) Matthew 11:29, *Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.*

2) Comments
   a) *You call me teacher and Lord ...*
      1] F. F. Bruce, *If they acknowledged him to be their Teacher and Lord, let them accept his direction and follow his example; his instruction was imparted by precept and practice alike.*
      2] Thomas Constable, *Both titles were respectful and acknowledged Jesus' superiority over His disciples ... Jesus had given the Twelve a lesson in humble service of one another. Specifically, He took a lower role than theirs for their welfare. Similarly, Jesus' disciples should, willingly and happily, put meeting the needs of others before maintaining their own prestige (cf. Phil. 2:1–11).*
      3] Warren Wiersbe, *Jesus was their Master, so He had every right to command their service. Instead, He served them! He gave them an example of true Christian ministry. On more than one occasion during the previous three years, He had taught them lessons about humility and service; but now He had demonstrated the lesson to them. Perhaps the disciples remembered His lesson about the child (Matt. 18:1–6), or the rebuke He gave James and John when they asked for thrones (Matt. 20:20–28). Now it was all starting to fall into place.*
      4] Leon Morris, *He reminds them of the way they addressed him. "Teacher," which is equivalent to "Rabbi," was the ordinary respectful way of addressing a religious leader. "Lord" was not nearly so common (though cf. 20:28; Rev. 4:11; see on 4:1). It expresses a very high reverence, perhaps even having overtones of divinity. Jesus proceeds to endorse this way of speaking. He commends the disciples, for these expressions point to his true position. But precisely because of this there are implications ... the point of what Jesus has said is rather that they should have a readiness to perform the lowliest service for one another.*
      5] Grant Osborne, *Note the threefold movement of unity—love and oneness in the Godhead is lived out in the union of believers with Christ, resulting in the union of believers with one another.*

   b) *For I have given you an example*
      1] Edwin Blum, *This passage emphasizes inner humility, not a physical rite.*
      2] John Hart, *Foot washing is not set down as an ordinance but as an example (v. 15) ...*
      3] Thomas Constable, *Some Christians believe that Jesus' command here is binding on the church in a literal sense. They practice foot-washing as an ordinance of the church, along with water baptism and the Lord's Supper ... Most Christians believe that Jesus meant that His disciples should follow His example of serving humbly, rather than specifically and literally washing each other's feet ... Nowhere else in the New Testament do the writers treat foot-washing as another ordinance ... Jesus called foot-washing an example ... implying that there are other examples of the same attitude. This was an appropriate example of humble service in a culture where people wore sandals and soiled their feet easily. If Jesus were giving an example in modern North American culture, He probably would have selected another humble act.*

4] Edwin Blum, *A Christian widow's practice of "washing the feet of the saints" (1 Tim. 5:10) speaks not of her involvement in a church ordinance but of her humble slavelike service to other believers. Not to follow the example of Jesus is to exalt oneself above Him and to live in pride.*

5] William Hendriksen, *... although no sacrament has been instituted to be literally copied this does not remove the fact that under certain conditions those who may wish to show their hospitality in this manner are doing the proper thing (cf. 1 Tim. 5:10). It should, however, be stressed that what Jesus had in mind was not an outward rite but an inner attitude, that of humility and eagerness to serve.*

6] Charles Swindoll, *... He established two principles of humility that have become foundational to His kingdom ... Humility doesn't discriminate; humility is expressed equally to all ... Humility turns the structure of authority upside down ... Jesus, as the King of the new kingdom, reduced Himself to become the least of humanity, taking on Himself the sin of the world—"becoming sin" as it were (2 Cor. 5:21)—and then suffering the most humiliating death ever devised by man. While no other human can possibly match His humility, we are summoned to imitate our Master.*

c. He emphasized its importance (16-17), ***Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. 17 If you know these things, blessed are you if you do them.***

1) Related verses
   a) John 15:20, *Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.*
   b) Luke 11:28, *But he said, "Blessed rather are those who hear the word of God and keep it!"*
   c) James 1:22, *But be doers of the word, and not hearers only, deceiving yourselves.*

2) Comments
   a) Leon Morris, *For the solemn "I tell you the truth" ... marks the following statement as important. Jesus reminds his followers of their status as "slaves" and "men sent" (NIV, "servant" and "messenger"). They are not to stand on their dignity or think too highly of themselves. If their Master and their Sender does lowly actions, then they, the slaves and the sent ones, should not consider menial tasks beneath their dignity.*
   b) Thomas Constable, *Jesus was contrasting roles, not essential worth. His point was that no disciple of His should think it beneath him or her to serve others since He, the master and sender, had humbled Himself to serve ... Knowing what one ought to do and actually doing it are frequently two different things. Jesus promised God's favor (blessing) on those who practice humble service, not on those who simply realize that they should be humble (cf. 8:31; 12:47–48; Heb. 12:14; James 1:22–25). This is one of only two beatitudes in John's Gospel (cf. 20:29).*
   c) Edwin Blum, *God blesses His servants not for what they know but for their responses to what they know. Christian happiness (you will be blessed) comes through obedient service (if you do them, i.e., these things Jesus commanded).*
   d) George Beasley-Murray, *The necessity of both knowing (hearing) and doing the will of God is emphasized throughout the Bible, not least by Jesus himself (cf., e.g., Matt 7:21–23, 24–27, which applies to the whole range of Jesus' teaching; Matt 23:1–3 and the woes of vv 13–36; and cf. James 1:22–25—and his whole letter!).*
   e) D. A. Carson, *There is a form of religious piety that utters a hearty 'Amen!' to the most stringent demands of discipleship, but which rarely does anything about them.*
   f) Warren Wiersbe, *John 13:17 is the key—"If ye know these things, happy are ye if ye do them." The sequence is important: humbleness, holiness, then happiness ... Happiness is the by-product of a life that is lived in the will of God. When we humbly serve others, walk in God's paths of holiness, and do what He tells us, then we will enjoy happiness ... The world thinks that happiness is the result of others serving us, but real joy comes when we serve others in the name of Christ. The world is constantly pursuing happiness, but that is like chasing a shadow: it is always just beyond your reach.*

g) Charles Swindoll, *Humility isn't learned in a classroom or even a Bible study. Humility is a behavior one chooses to make habitual, even to the point he or she forgets about "greatness" or about becoming lowly.*

h) William Hendriksen, *The term blessed ... does not necessarily refer to those who are considered happy by others; nor even primarily to those who consider themselves happy, but to those who are indeed the objects of God's favor, whether or not they are considered such by other men or even by themselves.*

I) John Hart, *Knowledge is a prerequisite to obedience. But being blessed or spiritually happy is conditioned on obeying Christ's call to servanthood.*

j) Edward Klink, *This exhortation regarding the identity and mission of a disciple of Christ establishes an important foundation for the "sending" the disciples are soon to receive from "the Lord" (see 20:19–23), as well as for the mission of all Christians ... when a disciple of Jesus serves others, he or she is not experiencing a demotion but a promotion to the kind of "life" God offers his children.*

k) F. F. Bruce, *Those who do the will of God are counted by the Lord as members of his family (Mark 3:35); those who continue in his Word are truly his disciples (John 8:31). This note in Jesus' ministry is amply attested by all four Evangelists.*

3. Jesus predicted betrayal by Judas (18-20)

a. One of them would betray Jesus (18), ***I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'***

1) Related verses

a) John 13:10-11, *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, but not every one of you." 11 For he knew who was to betray him; that was why he said, "Not all of you are clean."*

b) John 6:70, *Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil."*

c) John 15:16, *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.*

d) John 15:19, *If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.*

e) John 17:12, *While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.*

f) Psalm 41:9, *Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.*

2) Comments

a) Thomas Constable, *Again Jesus directed what He had said to those disciples who truly believed on Him (v. 10; cf. 6:71; 12:4; 13:2) ... Jesus chose Judas as one of the Twelve in order to fulfill Psalm 41:9.*

b) Edwin Blum, *Jesus had just said that blessedness comes through obedience (v. 17). Now He added that there would be no blessedness for one of the disciples. His selection of Judas was not an accident or a failure in God's plan. Jesus chose a betrayer among His 12 disciples (cf. 6:70–71) in order to fulfill the Scripture, namely, Psalm 41:9.*

c) Leon Morris, *The passage quoted is from Psalm 41:9. The eating of bread together signifies close fellowship. Most commentators understand "lifted up his heel" as a metaphor derived from the lifting up of a horse's hoof preparatory to kicking, and this is probably correct ... The point of the quotation is that Judas's action was unnatural. It represented the betrayal not of an acquaintance but of an intimate friend.*

d) Warren Wiersbe, *A dark shadow now fell across the scene as Jesus dealt with Judas, the traitor. It is important to note that Judas was not a true believer; he was a hypocrite. He had never believed in Jesus (John 6:64–71), he had not been bathed all over (John 13:10–11), and he had not been among the chosen ones whom the Father gave to the Son (John 13:18 and 17:12). How close a person can come to salvation and yet be lost forever! Judas was even the treasurer of the group (John 12:6) and was certainly held in high regard by his fellow disciples.*

e) John Hart, *Jesus knew all about the ones He had chosen, including Judas. He was not caught by surprise at Judas's betrayal. "Chosen" does not refer here to election for salvation, but to the choosing of His twelve disciples (cf. 6:70). The selection of the disciples resulted in Ps 41:9 being fulfilled.*

b. Jesus told them in advance so their faith would increase (19), ***I am telling you this now, before it takes place, that when it does take place you may believe that I am he.***

1) Related verses

a) John 14:29, *And now I have told you before it takes place, so that when it does take place you may believe.*

b) John 16:4, *But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you.*

2) Comments

a) Charles Swindoll, *Jesus knew that Judas's betrayal would soon shake the faith of the other disciples, down to its foundation. So He reassured them in advance.*

b) William Hendriksen, *Here Jesus reveals his very heart. He shows what a kind Savior he is. He displays his affectionate and personal concern for the spiritual welfare of his own, and he does this in a marvelous manner. He knows that the treachery of Judas will have a tendency to upset the disciples and to undermine their faith. They might even begin to think of their Master as having become the victim of the plotting of that very shrewd fellow, Judas. This will happen unless the Lord is able to convince them that whatever befalls him, far from taking him by surprise, was included in God's eternal and all-comprehensive plan.*

c) John Hart, *Jesus declared that the prophecy about Judas was designed to increase the faith of the disciples in Jesus' divine status, sovereignty, and omniscience once it was fulfilled.*

d) Edward Klink, *The one who spoke creation into existence (1:3) now speaks about what will take place within it. When this happens the disciples will believe that Jesus is the "I am" ... This is one of several informal "I am" statements without a predicate that communicate the self-revelation of God, giving insight to the particular qualifications of Jesus.*

e) Kenneth Gangel, *Jesus not only quoted a prophetic psalm but immediately offered a prophecy himself—a prophecy intended to produce greater faith. He claimed equality with God (I am He) on the basis that one of their group would betray him.*

f) Thomas Constable, *He wanted the disciples to believe His claims before His crucifixion seemingly invalidated them and before His resurrection confirmed them.*

g) Edwin Blum, *The fact that Jesus knew all this in advance (before it happens) and that it fit the Scriptures helped the disciples after the fact to believe God sent Jesus (John 13:19; cf. 14:29).*

h) Warren Wiersbe, *Jesus was concerned that Judas' treachery would not weaken His disciples' faith. This is why He related it to the Word of God: when the disciples saw all of this fulfilled, it would make their faith stronger (see John 8:28). Judas had been disloyal, but He expected them to be loyal to Him and His cause. After all, He was God the Son sent by God the Father. They were Christ's chosen representatives; to receive them would be the same as receiving the Father and the Son. What a privilege, to be ambassadors of the King!*

I) Leon Morris, *The disciples might well have been seriously shocked and their faith shattered had the betrayal taken them completely unawares. They might have thought Jesus' enemies too resourceful for him. The prediction altered all that. It ensured that, on reflection, they would continue to see his mastery of the situation.*

c. He emphasized the importance of their position in Him (20), ***Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."***

1) Related verse, Matthew 10:40, *"Whoever receives you receives me, and whoever receives me receives him who sent me.*
2) Comments
   a) Thomas Constable, *Another strong affirmation underlined the statement that followed. In view of Jesus' claim to be "I am," the disciples needed to appreciate that they enjoyed an intimate relationship with Jesus as His messengers. This relationship was similar to the one that Jesus enjoyed with His Father (cf. 5:19). Jesus was preparing them for the Great Commission (20:21; cf. v. 16). He was also warning Judas of the greatness of the sin that he anticipated committing.*
   b) Edwin Blum, *As Jesus has a high and holy dignity because of His commission from the Father, so the disciples represented Jesus. Anyone who accepted the disciples was thus accepting Jesus, the One they represented, and in turn that person was also accepting the Father.*
   c) Leon Morris, *To serve Jesus is to take the way of the cross, and it necessarily leads people into lowly paths. But it is not to be lightly esteemed. It has a high and holy dignity. Those sent by Christ are brought close to God.*
   d) William Hendriksen, *Christ and his Sender are one (10:30). It is impossible to accept the one and reject the other. The two are inseparable. And when the plan of God is carried out, and Judas betrays the Lord, delivering him into the hands of the enemy, the disciples must remain conscious of the dignity of their calling. They will remain ambassadors for Christ. And when they say to anyone, "We beseech you, on behalf of Christ, be reconciled to God," God himself through their preaching will be making his appeal to the sinner. If anyone, whether Jew or Greek, rejects such an appeal, he will be rejecting Christ; and if anyone rejects the Christ, he will be rejecting his Sender, God. The statement applies to all time, and to every true ambassador for Christ …*
   e) John Hart, *Taking the gospel to the world was in the Lord's heart. The disciples must be sent to carry out the task. But the one who is sent is nothing (whomever I send, v. 20). The authority rests in the Lord who sends them. Therefore, anyone who receives a person sent by Christ receives Christ Himself (cf. 1:12) and the Father as well.*
   f) Edward Klink, *The effect of this pronouncement is to place all the preceding verses into the framework of the disciples' mission in the world. Just as Jesus is the agent of God, so also are the disciples agents of Jesus. What this means will need further explanation in the farewell discourse. Here this issue has simply been introduced.*
   g) Grant Osborne, *If we follow him, we are one with the Son and thereby also with the Father. We go out with an authority we cannot even begin to imagine.*

4. Jesus identified His betrayer (21-30)
   a. Jesus stated that a disciple would betray Him (21), ***After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me."***

      1) Related verses
         a) John 12:27, *"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour.*
         b) Matthew 26:21, *And as they were eating, he said, "Truly, I say to you, one of you will betray me."*
         c) Mark 14:18, *And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me."*
         d) Luke 22:21, *But behold, the hand of him who betrays me is with me on the table.*
         e) Acts 1:17, *For he was numbered among us and was allotted his share in this ministry."*

      2) Comments
         a) William Barclay, *There is warning here. By our outward actions we may deceive other people; but there is no hiding things from the eye of Christ.*
         b) Thomas Constable, *The prospect of His imminent betrayal and death upset Jesus visibly … Clearly the Twelve had not understood that one of them would betray Him (cf. Matt. 26:21–22; Mark 14:18–19; Luke 22:21–23). Judas had been a successful hypocrite.*

c) Edwin Blum, *Being human, Jesus was troubled over Judas' soon betrayal of His love and friendship. Being divine, Jesus knew in advance that it would happen. Jesus sensed the spiritual hardness and deadness which sin had produced in Judas. The word testified and the formula I tell you the truth stress the solemn announcement of Jesus' words.*
d) Leon Morris, *A very human Jesus is described as "troubled in spirit" (see on 11:33). Though John pictures Jesus as in control of the situation he does not let us think of him as unmoved by the events through which he was passing.*
e) Kenneth Gangel, *This was not an easy conversation ... the Lord wanted to be sure the disciples grasped the meaning of the quote from Psalm 41:9 so he said plainly, one of you is going to betray me.*
f) William Hendriksen, *One of you! It came as a bolt from the blue. It was a stunning blow. What! Did the Lord actually mean to say that one of their own number was going to hand him over ... to the authorities, for them to deal with as they pleased?*

b. The disciples were disturbed and Peter asked Jesus the identity of the traitor (22-25), ***The disciples looked at one another, uncertain of whom he spoke. 23 One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, 24 so Simon Peter motioned to him to ask Jesus of whom he was speaking. 25 So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"***

1) Related verses
a) Luke 22:23, *And they began to question one another, which of them it could be who was going to do this.*
b) John 19:26, *When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"*
c) John 21:20, *Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, "Lord, who is it that is going to betray you?"*

2) Comments
a) Charles Swindoll, *Jesus stunned the table with a revelation of divine truth: one of the disciples would betray Him. As the disciples exchanged inquisitive looks and expressed their alarm, I have no doubt Judas feigned disbelief as credibly as the others.*
b) Thomas Constable, *This is John's first reference to himself as the disciple whom Jesus loved or the beloved disciple (cf. 19:26–27; 20:2–9; 21:1, 20–25; Mark 14:47, 51). He enjoyed an intimate relationship with Jesus similar to the one Jesus enjoyed with His Father (cf. 1:18). John was not claiming that Jesus loved him more than the other disciples by describing himself this way. Rather, the description reveals his appreciation for God's grace in loving him as He did. John focused the reader's attention on Jesus more forcefully by omitting his own name ... Evidently Peter was somewhere across the table from Jesus, since John noticed when Peter gestured to him. Peter was unable, because of his position, to ask Jesus privately to identify the betrayer.*
c) Edwin Blum, *John and Judas were reclining next to Jesus, but Peter's position at the table was not near enough to ask Jesus privately. So he motioned to John and asked him to ask Jesus whom He meant.*
d) Leon Morris, *His position as treasurer would give him a certain status in the little group, and thus make the seat of honor not inappropriate. It is also possible that the giving to Judas of this place was part of Jesus' last appeal to the traitor.*
e) John Hart, *By pointing out that the disciples were at a loss to know of which one He was speaking (v. 22), John again underlined the ignorance of the disciples. Judas must have insincerely joined in the interchange that followed (cf. Mt 26:22; Mk 14:19; Lk 22:23) ... This is the first of five times the author identified himself as the disciple whom Jesus loved (19:26; 20:2; 21:7, 20). Each reference occurred within the events of Jesus' death and resurrection.*

f) Grant Osborne, *Reclining diners would rest on their left elbow and eat with their right hand. The picture is one of intimacy, and many have remarked that this re-creates the intimacy between Jesus and his Father in 1:18, "in closest relationship," literally "in the bosom of the Father." Jesus' followers share with him the very relationship he has with his Father ...*
g) F. F. Bruce, *Jesus' answer was given so that the beloved disciple alone could hear; the narrative goes on to make it plain that even when Judas slipped out of the room the others did not realize that he was the traitor.*

c. Judas was identified as the betrayer (26), ***Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it."***

1) Related verses
a) Matthew 26:23, *He answered, "He who has dipped his hand in the dish with me will betray me.*
b) Mark 14:20, *He said to them, "It is one of the twelve, one who is dipping bread into the dish with me.*

2) Comments
a) Thomas Constable, *Jesus identified Judas as the betrayer to John. The piece of bread (Gr. psomion) was probably a piece of unleavened bread that Jesus had dipped into the bowl of paschal stew. Passover participants normally did this early in the meal. The host would customarily pass a morsel of dipped bread and meat to an honored guest. Jesus did this to Judas ... Jesus' act of friendship to Judas ironically triggered Judas' betrayal of Jesus' friendship. This was Jesus' final gesture of supreme love for Judas (cf. v. 1).*
b) Edwin Blum, *Giving the morsel to Judas was an uncaught sign of recognition to John, but it was also the Lord's final extension of grace to Judas. A host's giving a morsel of bread to a guest was a sign of friendship. How ironic that Jesus' act of friendship to Judas signaled Judas' betrayal of friendship.*
c) Leon Morris, *It is implied, though not actually stated, that the words could be heard only by him to whom they were spoken. It is clear that Jesus did not want the group as a whole to know the identity of the traitor. The giving of the "piece of bread" would not do this; indeed, it might be understood as a mark of honor, and thus help to keep his identity secret.*
d) William Hendriksen, *But why did Jesus use this method to answer John's question? Why did he not simply whisper back, "It is Judas"? It was in order to impress upon the latter the enormity of his crime, that it might serve as an additional warning ... Judas was ready to betray the One out of whose very hand he had been fed!*
e) George Beasley-Murray, *Judas becomes a model in the Fourth Gospel for disbelief, for breaking away from Christian fellowship and intimacy and becoming an agent of Satan...*
f) William Barclay, *There is tragedy here. Again and again Jesus appealed to that dark heart, and again and again Judas remained unmoved. God save us from being completely impervious to the appeal of love.*
g) Grant Osborne, *On the surface, it seems Jesus is favoring Judas, but in reality this is a sign of judgment, marking him as Satan's favorite, a tool for the evil deed that is to follow, and as the object of God's wrath.*

d. Jesus told Judas to do what he was directed to do by Satan (27), ***Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."***

1) Related verses
a) Luke 22:3, *Then Satan entered into Judas called Iscariot, who was of the number of the twelve.*
b) John 13:2, *During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,*

2) Comments
   a) *Satan entered him*
      1] Edwin Blum, *Satan entered into him (cf. v. 2) is one of the most terrible expressions in the Scriptures. Satan now used Judas as his tool to accomplish his will.*
      2] Thomas Constable, *Judas accepted Jesus' food but not His love. Instead of repenting, Judas continued to resist. This resistance opened the way for Satan to take control of him in a stronger way than he had done previously (cf. 3:16–19). Evidently Satan himself, rather than just one of his demonic assistants, entered into Judas. This is the only mention of Satan by name in this Gospel ... We should not conclude that Satan necessarily or directly controls everyone who opposes God's will. Judas' case was particularly significant in view of the situation.*
      3] William Hendriksen, *Now the devil—here called Satan, i.e., the adversary—puts himself into Judas' heart. That is his usual method of procedure with those who do not resist him. Satan takes full possession of the betrayer's soul ... Judas is now a completely hardened individual. The warnings of Jesus had not been heeded. Now they will no longer be issued. Jesus is through with Judas.*
      4] Charles Swindoll, *Verse 27 is one of the most chilling verses in all of Scripture. Just as willing hearts receive Christ, so willing hearts receive Satan ... Secret sin inevitably warps the mind and twists one's values. Embezzlers like Judas rarely steal much at first. But as the pilfering becomes habitual and then ritualized, the thief must learn to rationalize his sin or face the awful prospect of repentance. Driven by shame, he must keep his sin a secret. Meanwhile, the cycle of compulsion and shame drives a wedge between his private thoughts and a fastidiously maintained public—and often pious—persona. Eventually, the sinner accepts his public façade as his true self in a desperate attempt to escape the relentless pursuit of shame. When caught in sin, an embezzler almost always appears shocked. And in some ways he is surprised by the accusations because he has convinced himself that no one can see the true person he had long ago concealed.*
      5] Grant Osborne, *Judas becomes resolute in his decision, and "Satan entered into him" (v. 27). The evil union is complete, a terrible copy of the supreme oneness between Jesus and his followers (6:56; 15:4; 1 John 2:24; 3:24). John strongly stresses Satan's part in the passion events (12:31; 14:31; 16:11), and Judas becomes a weapon in the cosmic war. Each act of Jesus' compassion toward him, like the washing of his feet and now the morsel passed to him, simply hardened Judas further, and now he is possessed by Satan, totally consumed by evil.*
      6] F. F. Bruce, *Jesus' action, in singling Judas out for a mark of special favor, may have been intended as a final appeal to him to abandon his treacherous plan and play the part of a true disciple. Up to that moment, the die had not been irrevocably cast. If Judas wavered for a second, it was only to steel himself to carry out his fatal resolution, to become the willing instrument of Satan whereas he might have been the free follower and messenger of his Master. Satan could not have entered into him had he not granted him admission. Had he been willing to say "No" to the adversary, all of his Master's intercessory power was available to him there and then to strengthen him. But when a disciple's will turns traitor, when the spiritual aid of Christ is refused, that person's condition is desperate indeed.*

   b) *What you are going to do, do quickly*
      1] Thomas Constable, *The opportunity for repentance had passed, due to persistence in unbelief. Therefore Jesus did not appeal to Judas to change his mind at that point but to get on with his evil work quickly ... Jesus' hour had come, and it was essential that Judas not thwart God's plan by delaying ... The Gospels do not clarify whether Jesus selected Judas as one of His disciples fully knowing that he would betray Him. The answer lies in the mysterious realm of the God-man's knowledge, part of which He gave up in the Incarnation (Phil. 2:5–7).*
      2] Edwin Blum, *Do quickly is literally "do it more quickly," which may imply Jesus' words spurred Judas to act in God's proper timing.*

3] William Hendriksen, *... tersely Jesus dismissed Judas, and at the same time revealed that he, as Lord of all, was complete Master of the situation. All the details of his Passion, including the time-schedule, were in his own hands, not in the hands of the traitor. In the plan of God it had been decided that the Son of God would make himself an offering for sin by his death on the cross, and that this would happen on Friday, the fifteenth of Nisan. That was not the moment which had been selected by the Sanhedrin or by Judas.*

4] George Beasley-Murray, *Jesus gives to Judas a sign of friendship, despite knowing the intention of his heart. His statement, "What you are about to do, do quickly," has the effect of setting Judas in the place of decision: he must make up his mind either to respond to Jesus' goodwill, and so repent of his plan to betray him, or to spurn it and carry out his intentions. If this be a correct reading of the situation, no man in all history was more truly "put on the spot" than Judas in that moment.*

5] Grant Osborne, *Jesus, knowing that the hour has arrived, has only one desire and so asks only one thing: "What you are about to do, do quickly." The climax of the ages, the turning point of all history, had come.*

d. The other disciples were still confused (28-29), ***Now no one at the table knew why he said this to him. 29 Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.***

1) Related verses
   a) John 12:6, *He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.*
   b) John 13:1, *Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.*
   c) John 12:5, *"Why was this ointment not sold for three hundred denarii and given to the poor?"*

2) Comments
   a) Thomas Constable, *No one present knew what Jesus meant when He told Judas to do what he had to do quickly. John must have known that Judas was the betrayer, but even he did not know that Jesus was referring here to Judas' arrangements to betray Him ... The fact that Judas kept the money box and was the treasurer of the Twelve shows that the other disciples trusted him implicitly. He was the consummate hypocrite. Jesus' trust of him shows the Savior's grace.*
   b) Joachim Jeremias, *The feast in view must have been the Feast of Unleavened Bread, which followed Passover immediately, since Jesus and the Twelve were now celebrating the Passover. Giving alms to the poor was a common practice in Jerusalem on Passover evening.*
   c) Edwin Blum, *As Judas … went out, no one thought anything but good of him. They assumed that he, as the group's treasurer (cf. 12:6), was going to buy food for the Passover feast or to give something to the poor. He had deceived his peers but not Jesus.*
   d) Kenneth Gangel, *As far as the disciples knew, Judas was a follower of Jesus, as strong in his commitment as any of them. That is one reason why Jesus warned in Matthew 13 that we should be careful about trying to point out the difference between the wheat and the weeds.*
   e) William Hendriksen, *How is it that the evangelist says that no one knew why Jesus had issued his terse command? The answer is probably to be sought in this general direction: when one is deeply shocked by a piece of thoroughly unexpected news, it takes time for the mind to adjust itself to the new situation. Probably neither John nor Peter, nor any of the others, had ever thought ill of Judas. Hence, they could not at the spur of the moment, "put two and two together."*
   f) Edward Klink, *The narrator does not merely note the misunderstanding of the disciples but even offers a description of the innocent constructions they concocted to explain the departure of Judas, who had previously been "among those reclining" (v. 28). The disciples knew Judas was the administrator of the common fund (see 12:6), so they assumed by implication that Jesus either told him to purchase what was needed for the Passover Feast or instructed him regarding a religious offering for the poor, which was common during such festivals ...*

e. Judas departed (30), ***So, after receiving the morsel of bread, he immediately went out. And it was night.***

1) Thomas Constable, *Judas, ironically and tragically, obeyed Jesus' command (v. 27) and left the upper room immediately. He missed most of the meal including the institution of the Lord's Supper. John's reference to it being night would be redundant if all he wanted to do was to give a time reference. In view of his light and darkness motif, it seems that he wanted to point out the spiritual significance of Judas' departure—both for Judas and for Jesus (cf. Luke 22:53; John 1:4–5; et al.).*
2) W. Hall Harris, *As the Light of the world was about to depart and return to the Father, the darkness had come at last (cf. Luke 22:53). Again the contrast in imagery is clear. For John, Jesus is the Light of the world, and those who believe in Him come to the light and walk in the light. At the opposite extreme is Judas Iscariot, who rejected Jesus, cast in his lot with the powers of darkness, departed into the darkness, and was swallowed up by it.*
3) George Beasley-Murray, *Judas was enveloped in an unilluminated night, never to be relieved. He was on the way to his own place (Acts 1:25).*
4) William Hendriksen, *It was night when Judas left that room, night outside; night also inside the heart of Judas!*
5) Warren Wiersbe, *The instant Judas was gone, the atmosphere was cleared, and Jesus began to instruct His disciples and prepare them for His crucifixion and His ultimate return to heaven. It was after Judas' departure that He instituted the Lord's Supper, something that Judas as an unbeliever certainly could not share. Judas was out in the night, controlled by the prince of darkness, Satan; but Jesus was in the light, sharing love and truth with His beloved disciples. What a contrast!*
6) Leon Morris, *In view of the teaching of this Gospel as a whole it will point us to the strife between light and darkness and indicate that it was night, black night in the soul of Judas (cf. 11:10). He had cut himself off from the light of the world and accordingly shut himself up to night.*
7) William Barclay, *If we submit ourselves to Christ, we walk in the light; if we turn our backs on him, we go into the dark. The way of light and the way of dark are set before us. God give us wisdom to choose aright—for in the dark, people always lose their way.*

JESUS' MINISTRY WITH JUDAS ABSENT, JOHN 13:31-14:31

A. Introduction to the Upper Room Discourse
1. Thomas Constable, *Judas' departure opened the way for Jesus to prepare His faithful disciples for what lay ahead for them. This teaching was for committed disciples only ... This discourse preserves Jesus' last and most important instructions in the fourth Gospel.*
2. Lewis S. Chafer, *The Upper Room Discourse is the genesis of the Epistles of the New Testament, for in it, in germ form, the great doctrines of grace are announced.*
3. Edwin Blum, *After the departure of Judas, the events leading to Jesus' death fell into place quickly. Jesus was then free from the tension which Satan in Judas had produced. Also the long tension building up toward His death (Luke 12:50) would soon be over.*
4. Grant Osborne, *Suppose that after a series of tests, you discovered you had only twenty-four hours left to live. How would you tell your family and prepare them for life without you? This is exactly what Jesus has to do in this monologue, the longest speech in the New Testament. He has to make them ready for the horrors of the next twenty-four hours and commission them for their subsequent mission to the world.*

B. Jesus addressed His departure (31-35)
1. His glorification (31-33)
a. God and Jesus are glorified in each other (31-32), ***When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. 32 If God is glorified in him, God will also glorify him in himself, and glorify him at once.***

1) Related verses
a) John 7:39, *Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*
b) John 14:13, *Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.*
c) John 17:1, *When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you,*
d) John 17:4-5, *I glorified you on earth, having accomplished the work that you gave me to do. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*
e) John 12:23, *And Jesus answered them, "The hour has come for the Son of Man to be glorified.*

2) Comments
a) Thomas Constable, *Judas' departure in order to meet with the chief priests signaled the beginning of the Son of Man's glorification, which John recorded that Jesus consistently regarded as beginning with His arrest (cf. 12:23) ... The title Son of Man unites the ideas of suffering and glory ... This is the last of 12 occurrences of this title in John's Gospel ... Jesus explained that His glorification (i.e., His crucifixion, resurrection, ascension, and glorification in heaven)—which He regarded neither as a martyrdom nor as a disgrace—would mean glory for the Father (by the Son's complete obedience), who would in return glorify the Son (by the resurrection and ascension of the Son) ...How did Jesus glorify the Father? He explained how later: by finishing the work that the Father had given Him to do (17:4). That is also how we glorify the Father: by finishing the work that He has given us to do.*
b) Merrill Tenney, *In* [Son of Man] *its general usage it is the title of the incarnate Christ who is the representative of humanity before God and the representative of deity in human life.*
c) Edwin Blum, *The words glorified and glorify occur five times in these two verses. Jesus' unique glory was revealed in His death. The Father was also glorified in Jesus' death because God's love, His condescension, and His righteousness were made known (cf. John 1:14; Rom. 3:21–26). The words God … will glorify Him at once looked ahead to the Resurrection and the Ascension.*
d) Warren Wiersbe, *From the human perspective, the death of Christ was a dastardly deed involving unspeakable suffering and humiliation; but from the divine perspective it was the revelation of the glory of God.*
e) Leon Morris, *... the glory of the Father is bound up with the glory of the Son. The two are one in the purpose of saving sinners. The glory of Christ as he stoops to save us is the glory of the Father whose will he is doing. The cross reveals the heart of God as well as that of Christ.*
f) William Hendriksen, *Whenever we think of Christ's suffering, we never know what to admire most: whether it be the voluntary self-surrender of the Son to such a death for such people, or the willingness of the Father to give up such a Son to such a death for such people ... Father and Son glorify each other, for though they are two persons, they are one in essence. By means of the passion, resurrection, ascension, and coronation, God will glorify the Son in intimate union with himself ...*
g) George Beasley-Murray, *God glorified the Son of Man in making his self-offering effective for the race; therein God was glorified in the perfect obedience and love of the Son, which was however at the same time a revelation of the love of God to humankind; in virtue of that act God glorifies the Son "in himself," i.e., in (his own) person, and he does it "immediately"—in the death and in the exaltation.*
h) John Hart, *Jesus' miracles manifested His glory (2:11). But it was in supreme weakness—His death on the cross—that His glory was most displayed ... Since Christ's death was within hours from that moment, the crucifixion would glorify Jesus immediately.*

I) Edward Klink, *Ironically, "an instrument of human cruelty and injustice became a sign of tenderness and victory." The cross then is the authoritative expression of the love of God for the world (3:16) ... What the world saw as "shame" the Son received as "joy" (Heb 12:2), for it was nothing less than the manifestation of the glory of God.*

j) Charles Swindoll, *First-century Jews chose doxa to translate the Hebrew term kabod, the Old Testament term for the radiant splendor of God's character, which He often manifested as light (the shekinah). This led New Testament writers to associate doxa closely with the visible expression of God's presence. Therefore, the concept of glory in Jesus' vocabulary meant that the truth He had been teaching and the truth of His identity would be vindicated in the eyes of all humanity. His identity as the Word in human flesh will have been confirmed after rising from the dead and ascending to heaven.*

k) Grant Osborne, *In John the cross is the throne on which he receives his crown as Davidic Messiah, and it is the mercy seat on which atonement comes to the world.*

b. Jesus' glorification involved His departure (33), ***Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'***

1) Related verses

a) John 7:33-34, *Jesus then said, "I will be with you a little longer, and then I am going to him who sent me. 34 You will seek me and you will not find me. Where I am you cannot come."*

b) john 8:21, *So he said to them again, "I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come."*

2) Comments

a) William Barclay, *Jesus was laying down his farewell commandment to his disciples. The time was short; if they were ever to hear his voice, they must hear it now. He was going on a journey on which none might accompany him; he was taking a road that he had to walk alone; and before he went, he gave them the commandment that they must love one another as he had loved them.*

b) Leon Morris, *"My children" is a diminutive expressing affection. Jesus knows that this teaching is difficult, but he wants his hearers to be sure of his tender concern for them.*

c) Thomas Constable, *Glorification for Jesus required temporary separation from His believing disciples. Jesus used a tender term for His disciples that showed His strong affection for them as members of His family. "Little children" (Gr. teknia, dear children) occurs only here in the fourth Gospel, but John used it seven times in 1 John, mirroring Jesus' compassionate spirit (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21; cf. Gal. 4:19). Paul used it only once (Gal. 4:19). Both death and ascension to heaven would separate Jesus from His close disciples.*

d) Kenneth Gangel, *The words where I am going, you cannot come offer the only saying in John that appears three times with the same wording (7:33; 8:21). Imagine the confusion of the disciples at this point. They did not have the luxury of knowing the opening verses of chapter 14. They could only ponder what the Lord meant until he continued his teaching with further explanation.*

e) William Hendriksen, *In connection with death the great difference between Christ's true disciples and the Jewish enemies will be revealed. These last will not go to the Father, but will die in their sin (8:21). ... But although the disciples will no longer be able to rejoice in the visible presence of Jesus, they will still be able to enjoy one another's visible presence.*

f) Edward Klink, *The departure of Jesus is no aimless, blind, or haphazard departure—no "going" out into the darkness of the "night" like Judas (13:30); it is "the deliberate inauguration of the way that is to be followed by the children of light" (14:2, 4, 6). In this instance Jesus simply explains the transition to come.*

g) Charles Swindoll, *To reassure His disciples, Jesus revealed three facts: His leaving was imminent. People would look for Him. No one could come with Him. And the announcement stunned them. Jesus had been the center of their world for no less than three and a half years. They never expected that to change.*

2. His new command (34-35)
   a. Christians are to love one another (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.***

      1) Related verses
         a) 1 John 3:11, *For this is the message that you have heard from the beginning, that we should love one another.*
         b) 1 John 3:23, *And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.*
         c) John 15:12, *"This is my commandment, that you love one another as I have loved you.*
         d) Ephesians 5:2, *And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.*
         e) 1 John 4: 10-11, *In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another.*

      2) Comments
         a) Thomas Constable, *Having announced their inevitable separation, Jesus now began to explain what He expected of His disciples during their absence from Him. They were to love one another as He had loved them. They had seen His love for them during His entire earthly ministry, and most recently in His washing of their feet. But they would only understand its depth through the Cross ...The command to love one another was not completely new (1 John 2:7–8), but in the Mosaic Law the standard was "as you love yourself" (Lev. 19:18). Now there was a new and higher standard, namely, as Jesus had loved them. It was also a new (Gr. kainen, fresh rather than different) commandment in that it was part of a new covenant that Jesus would ratify (make official and inaugurate) with His blood (Luke 22:20; 1 Cor. 11:25). Under that new covenant God promised to enable His people to love by transforming their hearts and minds (Jer. 31:29–34; Ezek. 36:24–26). It is only by God's transforming grace that believers can love one another as Jesus has loved them.*
         b) Kenneth Gangel, *In 1 John this theme of loving one another appears in 2:9–10; 3:11–18; 4:7–12, 19–21; and 5:1–3. It was not only a new commandment and a new object, but a new mode (as I have loved you) and, perhaps most difficult and shocking of all, a new judge.*
         c) Leon Morris, *This is the one place in this Gospel where Jesus uses the term "new." The content of the commandment is given very simply: "Love one another." Jesus is not speaking here of love to all people but of love within the community of believers ... Love itself is not a new commandment, but an old one (Lev. 19:18). The new thing appears to be the mutual affection that Christians have for one another on account of Christ's great love for them. A community has been created on the basis of Jesus' work for us, and there is a new relationship within that community.*
         d) George Beasley-Murray, *The new command is the rule of life for the new age, the kingdom of God, the saving sovereignty that makes people new for God's new world ... It is not alone the law for a new time, but a law for a new life. It is the outcome of the peculiar redemption that initiates the kingdom and brings sinful men and women into it. The command follows the gift, and is possible of fulfillment only by reason of the gift.*
         f) Edward Klink, *The newness of this love is explained by the second part of Jesus's statement that the source of this love between the disciples is the love of Jesus. The departure of Jesus demands that God's love for the world that Jesus inaugurated now be expressed between the "children," between those who have already experienced his love (as "beloved" disciples). The newness of this love is not that it is an independent love, for Christian love is a subset of and is founded upon the love of God himself; it is "the response to the love of Jesus."*
         g) William Barclay, *How did Jesus love his disciples? ... (1) He loved his disciples selflessly ... (2) Jesus loved his disciples sacrificially ... (3) Jesus loved his disciples understandingly. He knew his disciples through and through ... (4) Jesus loved his disciples forgivingly.*

h) Grant Osborne, *This was a "new commandment" because it was grounded in two things: God's love for Jesus and Jesus' love for them. This new level of love flows out of the Triune Godhead and forms the heart of the new covenant Christ has established for this new era. It is new in both quality and quantity, for it finalizes God's new salvation contract for his people. With Christ's sacrificial love as the paradigm, this new love has the potential to transform society and bring a whole new meaning to human relationships.*

I) F. F. Bruce, *The standard of the love which the disciples are to have one for another is the love which their Lord has lavished on them: "he had set his love on his own people who were in the world, and he loved them to the uttermost" (verse 1).*

b. That is the distinguishing mark of Christians (35), ***By this all people will know that you are my disciples, if you have love for one another."***

1) Related verses
   a) 1 John 3:14, *We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.*
   b) 1 John 4:20, *If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.*

2) Comments
   a) Thomas Constable, *That supernatural love would distinguish disciples of Jesus. Love for one another would identify them as His disciples. It is possible to be a disciple of Jesus without demonstrating much supernatural love. However, that kind of love is what bears witness to a disciple's connection with Jesus and thereby honors Him (cf. 1 John 3:10b-23; 4:7–16). John's first epistle is really an exposition of the themes that Jesus set forth in the Upper Room Discourse. Every believer manifests some supernatural love, since the loving God indwells him or her (1 John 3:14). However, it is possible to quench and/or to grieve the indwelling Spirit, so that we do not manifest much love (cf. 1 Thess. 5:19; Eph. 4:30).*
   b) Edwin Blum, *As Jesus was the embodiment of God's love, so now each disciple should embody Christ's love. This love is a sign to the world as well as to every believer (1 John 3:14).*
   c) Kenneth Gangel, *Verse 35 can be identified as the key verse of this chapter. God allows the world to judge whether people are truly Jesus' disciples by the way they behave toward one another. Sadly, the church has not done very well on this point. Perhaps this accounts for some of the struggles the gospel has had for almost two thousand years.*
   d) Leon Morris, *This is to be the distinguishing mark of Christ's followers. All people will know that they are Jesus' disciples if, and only if, they love one another (cf. 1 John 3:23; 4:7–8, 11–12, 19ff., etc.).*
   e) William Hendriksen, *Genuine, deep-seated, constant, and self-sacrificing love for one another is the distinguishing trait of the Christian. It is by the outward manifestation of this glorious quality that disciples of the Master can expect to exert an influence upon the world …*
   f) George Beasley-Murray, *Such a community of Christly love will be a revelation to the world of the reality of Christ's redemption, a witness to the presence and power of the kingdom of God in the midst of the world (v 35, cf. 17:21, 23).*
   g) Grant Osborne, *As we experience divine love, we participate in it through love for one another. Christ's intention is that the world watch and see this love played out among the people of God. The result is that this proves to the world that the new way of Christ is superior. Throughout history this love—both external love for the unsaved and internal love for the brotherhood (Gal 6:10)—has played a major part in Christian outreach.*
   h) F. F. Bruce, *If the Christian fellowship is marked by such love ("love among one another"), then it will be recognized as the fellowship of Christ's followers; it will bear the unmistakable stamp of his love. So Tertullian reports the pagans of his day (a century after this Gospel was published) as saying of Christians, "See how they love one another!" And it was no merely superficial love that they spoke of, for they went on, "How ready they are to die for one another!" (cf. John 15:13; 1 John 3:16).*

B. Jesus responded to Peter's concerns (36-38)

1. Peter questioned Jesus' departure (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."***

a. Related verses

1) John 13:7, *Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."*
2) John 7:34, *You will seek me and you will not find me. Where I am you cannot come."*
3) John 14:2, In *my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?*
4) 2 Peter 1:14, *since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.*

b. Comments

1) Thomas Constable, *Peter returned to the subject of Jesus' departure (v. 33; 8:21). He was unclear about where Jesus meant He would go. Jesus did not answer him unambiguously, probably because such an answer would have created even more serious confusion for him. It was not God's will for Peter to follow Jesus through death into heaven then, but it would be later (21:18–19).*
2) Edwin Blum, *Peter, quick to speak, picked up on what Jesus had said about going away (v. 33). He wanted to know where Jesus was going (cf. Thomas' similar request; 14:5). Peter's love was such that he wanted to be with Jesus. But Jesus replied that it was not possible right then for Peter to be with Him. Peter could not conceive of any situation that would make Jesus' words necessary. He was certain that his love and courage were up to any challenge, including death.*
3) Warren Wiersbe, *Self-confident Peter was certain that he could not only follow his Lord, but even die with Him and for Him. Alas, Peter did not know his own heart, nor do we really know our hearts, except for one thing: our hearts easily become troubled ... Perhaps the heaviest blow of all was the realization that Jesus was going to leave them (John 13:33). Where was He going? Could they go with Him? How could they get where He was going? These were some of the perplexing questions that tumbled around in their minds and hearts and were tossed back and forth in their conversation at the table.*
4) William Hendriksen, *Jesus, through death by crucifixion, is going to the Father. Peter cannot follow him now. Why not? We answer: a. because, according to God's eternal decree, the exact moment for Peter's departure had not yet arrived; and b. because Peter (as is very evident from what follows) was not yet spiritually ready ... Afterward, however, Peter will go the way of Christ. He, too, will go to the Father. He will go to the Father, moreover, by means of death by crucifixion!*
5) Edward Klink, *For as Jesus will shortly explain (14:1–14), Peter and the disciples will go where Jesus is going, but not at the same time ("the hour") or in the same manner (the cross). Many are the children of God, but there is only one unique Son.*
6) Charles Swindoll, *When Jesus completed His exhortation for the disciples to love one another in His absence, Peter reacted to the Lord's announced departure. We can only imagine what he was thinking, although it certainly didn't involve love for his fellow disciples. His passion cannot be denied; however, his motivation was suspect. Jesus commanded His followers to love one another, yet Peter declared supreme love for Jesus, even to the point of dying by His side in battle. Clearly, the impulsive disciple felt ready to defend his Lord, but where was his obedience?*
7) Grant Osborne, *Peter, probably speaking for the rest as well, is confused by all Jesus has said and centers on the key point: "Lord, where are you going?" He is still thinking on the earthly plane and wonders if Jesus is fleeing his persecutors. Like the Jews in 7:35 and 8:21–22, he fails to comprehend the prophecy about Jesus' departure ...*
8) F. F. Bruce, *Peter's question and subsequent response are completely in character. Wherever his Master is going he will need company and support; Peter proposes to go with him and supply whatever attendance and help may be necessary. Peter, naturally, has no conception of what lies immediately ahead for his Master. Nor has he reached the state of heart in which he can take up his cross and follow him. One day things will be different.*

2. Peter declared his allegiance (37), ***Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you.***

   a. Related verses
      1) Matthew 26:33, *Peter answered him, "Though they all fall away because of you, I will never fall away."*
      2) Mark 14:29, *Peter said to him, "Even though they all fall away, I will not."*
      3) Luke 22:33, *Peter said to him, "Lord, I am ready to go with you both to prison and to death."*

   b. Comments
      1) Thomas Constable, *Peter resisted the idea of a separation from Jesus. He felt willing even to die with Him if necessary rather than being separated from Him. Nevertheless Peter grossly underestimated his own weakness and what Jesus' death entailed. Peter spoke of laying down his life for Jesus, but ironically Jesus would first lay down His life for Peter (cf. 10:11, 15; 11:50–52). Peter's boast betrayed reliance on the flesh. Perhaps he protested so strongly in order to assure the other disciples that he was not the betrayer about whom Jesus had spoken earlier (v. 21).*
      2) D. A. Carson, *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.*
      3) F. F. Bruce, *Wherever his Master is going right now, he insists, he is prepared to follow him. He is utterly devoted to his Master; he will even die for him if necessary. So he said, and said so sincerely. There, in the upper room, it was not too difficult to believe himself prepared to die for his Master. Later, in the uncongenial and intimidating environment of the high priest's palace, his resolution would weaken.*
      4) Edwin Blum, *I will lay down my life for You, he affirmed. But Peter did not know himself as well as he thought, nor did he know the satanic power at work against him (cf. Luke 22:31–32).*
      5) Kenneth Gangel, *Not satisfied to come later, he wanted to go with Jesus now, even though he had no idea where. To make his point he appealed, I will lay down my life for you.*
      6) Leon Morris, *Peter appears astounded and his pride in his discipleship is hurt. Still using the respectful "Lord" in his address, he goes on to inquire why he cannot follow. He affirms his readiness to lay down his life for Jesus ... The exact opposite is true and that in two ways. In the first place Peter was not really ready, as the sequel would show. And in the second Jesus was about to lay down his life for Peter.*
      7) William Hendriksen, *Being blissfully unaware of his own weaknesses. Peter said to him, Lord, why cannot I follow thee right now? ... His question ... shows three things: a. his devotion to the Master; he wants to be where Jesus is; b. his impatience ("right now"); and c. his self-reliance; he thinks that he is ready to follow Jesus even into death, as he clearly indicates by continuing: my life for thee I will lay down.*
      8) John Hart, *Peter impetuously boasted that he would willingly lay down his life for the Lord. According to Mk 14:31, all the disciples made the same claim. Ironically, it would be Jesus who would die for Peter.*
      9) Edward Klink, *By this statement Peter fails to understand not only where Jesus is going (to the Father) but also why he is going (to give life, not to take it).*

3. Jesus foretold Peter's denial (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.***

   a. Related verse, John 18:27, *Peter again denied it, and at once a rooster crowed.*
   b. Comments
      1) Edwin Blum, *Jesus' prediction of Peter's defection (you will disown Me three times) must have completely shocked the other disciples. They may have wondered if Peter was the traitor (cf. John 13:21–25).*
      2) Kenneth Gangel, *We find it difficult to imagine that Peter could have been prepared for the Lord's response. A chilling announcement of his denial not once, not twice, but three times must have hit him in the face like a stinging snowball. And all four Gospels record this announcement (Matt. 26; Mark 14; Luke 22).*

3) Leon Morris, *Now comes Jesus' prediction of the denial ... It is introduced with the solemn "I tell you the truth" (see on 1:51). This is no casual remark. It is a solemn pronouncement made in full awareness of its gravity. Jesus assured Peter that a cock would not crow until he has three times denied him (see 18:27 for the fulfillment). The prediction must have come as a shock to Peter. It evidently quite subdued him, and this may be the reason he remained silent throughout the rest of the time in the upper room, though the others apparently spoke freely. We do not hear of him again until 18:10.*
4) William Hendriksen, *With reference to this prediction three facts stand out: a. We see Jesus as the great Prophet. Though Peter did not know his own heart, Jesus not only knew it but also revealed it ... b. We Jesus as the great Sufferer. How the very fact that he saw it all in advance must have pained him! ... c. we see Jesus as the great Savior. The reference to the crowing of the rooster does double duty: 1. It indicates the shallowness of Peter's boast. Within just a few hours, yes, even before dawn, Peter will publicly disown the Master! 2. It is a means of bringing Peter back to repentance. In his subconscious mind the reference to the crowing of the rooster becomes firmly fixed. When the proper moment arrives, this hidden memory will suddenly pull the rope that will ring the bell of Peter's conscience.*
5) Edward Klink, *Jesus responds to Peter's rebuke with a strong rebuke of his own. But he is not pushing back against mere overconfidence but against actions that threaten the very purpose for which he came. Peter challenges the unique character and purpose of the departure of Jesus. For Peter's challenge is an attempt (even if only implicitly) to thwart Jesus's mission from the Father and to stop him from drinking the cup the Father has given him to drink. Jesus not only denounces such an action but graciously offers proof of its necessity: Peter's own example of faithlessness ... Not only will Peter fail to offer his life on behalf of Jesus, he will even do the exact opposite: he will give up Jesus to save his own life. This statement must have silenced Peter, for even though several of the other disciples speak or ask questions during the rest of the farewell discourse, we do not hear of Peter again until it is over (at 18:10).*
6) Grant Osborne, *Jesus, who knows everyone's heart (2:25), exercised his omniscience (see 1:42, 48; 4:17–18) and tells Peter the truth. Far from dying for Jesus, he will "disown [him] three times" even "before the rooster crows" that night. Peter's bravado is misdirected, for he doesn't really know himself. The three times are in 18:15–18, 25–27. The mention of the rooster crowing is a common idiom. It doesn't point to any specific time but simply means early in the morning before dawn. The fact that his three denials are stressed in all four Gospels shows how important this was; the stress, however, is not on Peter's failure alone but on the failures we all undergo. Peter found forgiveness and reinstatement—and so can we.*