

# JOHN

## Chapter 13

### *Jesus Washes His Disciples' Feet*

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. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, 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, 4 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. 6 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.**" 8 Peter said to him, "You shall never wash my feet." Jesus answered him, "**If I do not wash you, you have no share with me.**" 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10 Jesus said to him, "**The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, 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." 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? 13 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. 16 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. 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.' 19 I am telling you this now, before it takes place, that when it does take place you may believe that I am he. 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.**"

13--17 The setting for these chapters is the Upper Room, where Jesus celebrated the Passover with His disciples. (TLSB)

13 An important transition, in John, introducing the section covering the events of Holy Week (Chapters 13-19). (TLSB)

13:1 *before* - Not on the day before the Passover but on the evening of the Passover (Nisan 13), before the Passover meal had been eaten. (TLSB)

*the hour.* Several similar expressions scattered through this Gospel (7:6, 8, 30; 8:20) picture Jesus moving inevitably toward the destiny for which he had come: the time of his sacrificial death on the cross. At the crucifixion and resurrection Jesus' time had truly come (12:23, 27; 13:1; 16:32; 17:1. (CSB)

*loved them to the end* - May mean either "to the end of His life" or "utterly." (TLSB)

**13:2** *the devil*. The plot against Jesus did not originate in flesh and blood but was of the devil's prompting. (TLSB)

**13:3** *the Father had given all things into his hands*. John again emphasizes the fulfillment of God's plan and Jesus' control of the situation. (CSB)

Christ did not face death as a powerless victim but as the almighty Son of God. (TLSB) He is there with us at our death also as the almighty Son of God.

**13:4** *rose from the supper* - Christ interrupted His dinner to serve the disciples. (TLSB)

So, Jesus, to show His deep love for His disciples, rose from the dinner and served them as a slave would serve his master and his master's guest. (PBC)

There being no slave present, the office would naturally fall to the lot of the humblest in the little circle. But these men, far from feeling humility at this time, started a quarrel as to who should be accounted the greatest, Luke 22, 23-27. (Kretzmann)

*outer garments* - Slaves and workers did not wear outer garments, especially while working. (TLSB) (See Matthew 5:40)

Notes from Matthew 5:40 - Outer garment, which was more essential. See Exodus 22:26 and note below:

"If ever you take your neighbor's cloak in a pledge, you shall return it to him before the sun goes down." (ESV)

Shows the high value of garments, due to the labor and material required to make them by hand. Each evening, out of compassion for the borrower (who needed it to keep warm at night), the lender should return the cloak used as collateral. This large, square outer garment was wrapped around the body or draped over the shoulder, similar to a Roman toga, and reached down to the knees. (TLSB)

**13:5** *began to wash his disciples' feet*. A menial task, normally performed by a servant. On this occasion there was no servant and no one else volunteered. Jesus' action was during the meal, not upon arrival, done deliberately to emphasize a point. It was a lesson in humility, but it also set forth the principle of selfless service that was so soon to be exemplified in the cross. John alone tells of this incident, but Luke says that in rebuking the disciples over a quarrel concerning who would be the greatest, Jesus said, "I am among you as one who serves" (Lk 22:27). Jesus' life of service would culminate on the cross. (CSB)

Even if a guest bathed just before attending a banquet, his feet would be dirty from dusty roads. The lowest of the slaves - in Jewish households, a Gentile slave - was made to do the menial work of bathing guests' feet. Disciples might do many chores for their rabbi, but foot washing was not one of them. (TLSB)

**13:7** *afterward* - After Christ's crucifixion and resurrection. (TLSB)

**13:8** *No*. Characteristically, Peter objected, though apparently no one else did. He was a mixture of humility (he did not want Jesus to perform this lowly service for him) and pride (he tried to dictate to Jesus). (CSB)

*Unless I wash you.*† Jesus' reply looks beyond the incident to what it symbolizes: Peter needed a spiritual cleansing. The external washing was a picture of cleansing from sin, which Christians also need (see note on 1Jn 1:9). (CSB)

**13:9** *my hands and my head.* Peter's response was wholehearted, but he was still dictating to Jesus. (CSB)

Peter went to the opposite extreme from v. 8: if foot washing is good, further washing must be better (Pharisee upgrading idea). Peter lists the parts of the body commonly washed or "bathed" when a thorough bath was not possible (v. 10). (TLSB)

**13:10** *no need...except for his feet.* A man would bathe himself before going to a feast. When he arrived, he only needed to wash his feet to be entirely clean again. (CSB)

The disciples had already received forgiveness of sins - spiritual cleansing - from Jesus. But they just as a traveler might regularly need foot washing, so Christians must lead a life of daily repentance (contrition and faith). (TLSB)

*not everyone of you* - Because Judas did not believe, he had rejected the forgiveness God offered and thus remained unclean. (TLSB)

**13:11** *he knew.* Again John emphasizes Jesus' command of the situation. (CSB)

**13:12** Christ did more than give an example of humility; He also demonstrated the self-sacrifice and love He would show the next day on the cross. (TLSB)

**13:13** *Teacher ... Lord.* An instructor would normally be called "Teacher," but "Lord" referred to one occupying the supreme place. Jesus accepted both titles. (CSB)

These were common titles for rabbis in ancient times. (TLSB)

*Teacher* - Aram rabbi, "my chief," or "great one" (Hebrew Rabban). LORD Aram mari, "my lord." (TLSB)

**13:14–15**† Some Christians believe that Christ intended to institute a foot-washing ordinance to be practiced regularly. Most Christians, however, correctly interpret Christ's action here as providing an example of humble service, as Jesus specifically states in v. 15. (CSB)

Jesus did not institute a new sacrament of foot washing, but rather established a pattern of humility for Christians to follow. (TLSB)

**13:14** *wash one another's feet.* Christians should be willing to perform the most menial services for one another. (CSB)

**13:16** With minor variations this saying, which Jesus used often, is found in 15:20; Mt 10:24; Lk 6:40 (cf. Lk 22:27). (CSB)

If foot washing was not too lowly a task for Christ, then His disciples could not turn away from doing such humble acts. (TLSB)

*messenger* - Literally, “apostle,” but not in its churchly sense. An apostle was essentially a messenger sent by his lord, with full authority to act in his lord’s name. (TLSB)

**13:17** *blessed* - Greek “makarios,” occurring only twice in John. (cf. 20:29). Not merely happy but truly receiving God’s gracious favor. (TLSB)

**13:18** *not speaking to all of you*. Jesus was leading up to his prediction of the betrayal (v. 21). (CSB)

Christ knew Judas’s character when He chose him. (TLSB)

But if He knew it, why did He let it happen? He tells us: He chose one disciple even though that one would eventually reject and betray Him because it fulfilled the Scriptures. Jesus didn’t choose Judas to betray Him. That was Judas’ own doing in sin and unbelief. Jesus chose him because when Judas would carry out his betrayal, he would fulfill Scripture. (PBC)

*ate my bread*. To eat bread together was a mark of close fellowship. (CSB)

Sharing a meal was a sign of close friendship. To betray such friendship was especially heinous. (TLSB)

*lifted up his heel*. May be derived from a horse’s preparing to kick, or perhaps something like shaking off the dust from one’s feet (Lk 9:5; 10:11). (CSB)

Act of malice or betrayal, e.g., striking a person when he is down. (TLSB)

**13:19** *so that ... you will believe*. See 20:31. Jesus’ concern was for the disciples, not himself. (CSB)

*I am He*. An emphatic form of speech, such as that in 8:58. (CSB)

Jesus foretold His betrayal, which confirmed His divine insight. Jesus remained in control, not a passive victim of fate. Cf. 8:28 (TLSB)

**13:20** *whoever receives receives the one who sent me*. Jesus’ mission is a common theme in this Gospel, and now the mission of his followers is linked with it (cf. 20:21). (CSB)

Christ would send the apostles. How they would be treated would indicate how people viewed Christ. (TLSB)

**13:1–20** Jesus washes His disciples’ feet, thereby showing His willingness to serve them. Often we think that greatness means having others serve us. But Christ shows His true greatness and His love toward us in that He came to wash away our sins, even though it cost Him His life. • Lord Jesus Christ, receive our thanks for Your love, and help us to love one another as deeply as You have loved us. Amen. (TLSB)

*One of You Will Betray Me*

**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.”** **22** 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?” 26 Jesus answered, “**It is he to whom I will give this morsel of bread when I have dipped it.**” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. 27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, “**What you are going to do, do quickly.**” 28 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. 30 So, after receiving the morsel of bread, he immediately went out. And it was night.

**13:21** *troubled.* See 11:33. Though he knew of it long before it happened, Jesus was grieved by the betrayal of a friend. (CSB)

Christ knew full well that the cross, though ultimately bringing glory, would be painful. Cf. Lk. 22:42-44. (TLSB)

**13:22** *uncertain.* The disciples’ astonishment shows that Judas had concealed his contacts with the high priests. No one suspected him (see v. 28), but all seem to have thought that the betrayal would be involuntary (see Mk 14:19). (CSB)

The Savior does not speak in this way for the purpose of causing the innocent anguish or pain, but in order to throw the life-line of His love again to the son of perdition. He would rather terrify all than withhold from the one this last call to repentance. (Ylvisaker)

**13:23** *the disciple whom Jesus loved.* Usually thought to be John, the author of this Gospel (see 19:26; 20:2; 21:7, 20). The expression does not, of course, mean that Jesus did not love the others, but that there was a special bond with this man. (CSB)

*reclining.* At a dinner, guests reclined on couches, leaning on the left elbow with the head toward the table. (CSB)

When it says “close” it literally means “in the bosom of Jesus.” John would have been reclining next to Jesus, with his back toward Him, thus making it convenient for him to lean back to talk to Him. (TLSB)

**13:26** *the one to whom I ... give ... bread ... dipped.* Evidently Judas was near Jesus, possibly in the seat of honor. John used Judas’s full name in recording this solemn moment. (CSB)

This was usually a sign of honor and care. (TLSB)

**13:27** *after he had taken the morsel* – Evidently the critical moment. If the giving of the bread to Judas was a mark of honor, it also seems to have been a final appeal—which Judas did not accept. (CSB)

*Satan.* The name is used only here in John (cf. v. 2). (CSB)

Satan possessed Judas. (TLSB)

*do quickly.* Jesus’ words once more indicate his control. He would die as he directed, not as his opponents determined. (CSB)

Jesus permitted Judas's betrayal because it fit with God's plan of redemption. (TLSB)

**13:28** *no one...knew* - Given the earlier discussion (vv. 21-26), John should have known, but he and the other disciples could not imagine that any of them would betray Jesus. (TLSB)

**13:29** *the Feast*. Most likely Feast of Unleavened Bread, which began the next day. Although a few merchants might be selling at that hour, it would be impossible to buy anything on Friday or Saturday because of Sabbath regulations. (TLSB)

*the poor*. Almsgiving was a common practice during the Passover. (TLSB)

**13:30** *night*. In light of John's emphasis on the conflict between light and darkness, this may have been more than a time note—picturing also the darkness of Judas's soul. (CSB)

Not only indicating the Passover Feast had begun but also symbolizing the spiritual darkness descending on Judas. (TLSB)

**13:21–30** Jesus predicts that one of His disciples will betray Him. He gives Judas a morsel of food, a gesture of friendship, but Judas leaves to carry out his plot. This event warns us not to repay the kindness of God with evil and unfaithfulness. When you see how you have betrayed Christ with your behavior, repent; remember that He died for you and will forgive you. • Gracious Savior, forgive my own sins of betrayal, and grant me a new heart. Amen. (TLSB)

*A New Commandment*

**31 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. 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.’ 34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. 35 By this all people will know that you are my disciples, if you have love for one another.”**

**13:31** *when he had gone* - Jesus speaks to his apostles on the night of his betrayal. Judas is the one who has just gone out from the Upper Room. (Concordia Pulpit Resources - Volume 14, Part 2)

*glorified*. Here the idea of glory includes a reference to Jesus' sacrificial death on the cross and the glorious salvation that would result. (CSB)

Jesus saw His death as the moment of His glory. (TLSB)

ejdoxavsqh, “glorified.” Frequently Jesus connects his glory and that of the Father to his suffering (Jn 7:39; 12:23–28; 17:1). (Concordia Pulpit Resources - Volume 14, Part 2)

Five times in vv 31–32 a form of the word *doxazō* “glorify” is used. The aorist describes the glorification as already completed, since the fulfillment of Jesus' mission is imminent and certain. Jesus verifies that he has glorified the Father through the way he loved us. He set the precedent: the way we bring glory to him and the Father is to love one another as he has loved us. (Concordia Pulpit Resources - Volume 2, Part 2)

Note the significant statement in this verse that sets up all that follows: “When he was gone.” Judas left. He went to betray the Son of Man for thirty silver coins. It was with the knowledge and with the understanding that the dark drama of death was moving closer to him that Jesus spoke of the positive glory that would come to the Son of Man and the glory that would come to the Father through the Son. How could such negatives produce such positives? It could only happen when the Son of Man was in control of the events. (Concordia Pulpit Resources - Volume 2, Part 2)

Jesus had forewarned his disciples just how the Son of Man would be glorified. “He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again” (Mk 8:31). This was what Jesus would be known for. His very names would confirm his actions: Savior, Redeemer, Lord, Son of Man, etc. John’s gospel emphasizes this aspect of the theology of the cross: Jesus’ hour of glory is his crucifixion. (Concordia Pulpit Resources - Volume 2, Part 2)

*God is glorified in him.* The glory of the Father is closely bound to that of the Son. (CSB)

“God is glorified in him.” Note the word for “in” is *en*, which means “in union with Jesus.” If the word *dia* were used, that would mean “through” him. But it is “in him.” “God was reconciling the world to himself in Christ” (2 Cor 5:19). God was at work in Christ because Christ was God at work. (Concordia Pulpit Resources - Volume 2, Part 2)

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**13:32** *will glorify him...at once* – There is no stopping now. The language used here expresses God’s determined will.

There was no stopping now. The hour had come. It was “now” time. Now the Son of Man is glorified. God will be glorified in him. It is like a whirlwind of words all caught up together; no matter how you say it, the end result is glory. (Concordia Pulpit Resources - Volume 2, Part 2)

Note that the futures referring to the glory are volitive, expressing God’s determined will: it will be done. Many early and reliable manuscripts omit the conditional clause (“If God . . .”), depicting the glorification of the Father and the Son as even more certain. (Concordia Pulpit Resources - Volume 2, Part 2)

**13:33** *little children* – “My children” (*teknia*) is an endearing term. Jesus was not going to be with his dear ones for very long. He had already indicated this to the chief priests and the Pharisees: “Jesus said, ‘I am with you for only a short time, and then I go to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come’” (Jn 7:33–34). (Concordia Pulpit Resources - Volume 2, Part 2)

Term of endearment and evokes the image of a father addressing his children at a Passover meal.

Note from TLSB on Exodus 13:8, “TELL YOUR SON - God furnished the object lessons, such as the unleavened bread, for parents to use in teaching their children about God’s salvation. See verse 14 and 10:2. Luther: “The children of Israel, whenever they turned to repentance, remembered above all their exodus from Egypt, and remembering turned back to God who had brought them out. Moses impressed this memory and this protection upon them many times, and

David afterwards did the same. How much more ought we to remembrance our exodus from Egypt, and by this remembrance turn back to Him who lead us through the washing of regeneration (Titus 3:5), remembrance of which is commanded to us for this very reason!" (AE 36:60).

ESV note from Proverbs 1:8...A mature generation, including both fathers and mothers, encourages the next generation to follow the treasures of true wisdom, especially the knowledge of salvation by grace through faith. Note: In the Ancient Near East, the term "son" was often applied to a student, signifying the closeness of the relationship between teacher and pupil. The OT emphasizes they duty of parents to teach children (Dt. 6:6-9). The address : "my son" in Proverbs may often be regarded as indicating chapter headings. It is used 13 times for this purpose (1:8; 2:1; 3:1, 11, 21; 4:1, 10, 20; 5:1; 6:1, 20; 7:1, 24). "For this purpose He has given us children and issued this command: we should train and govern them according to His will. Otherwise, He would have no purpose for and father and a mother. Therefore, let everyone know that it is his duty, on peril of losing the divine favor, to bring up his children in the fear and knowledge of God above all things" (LCI 173-74). (TLSB)

*a little while* – micron – It literally would only be a few more hours.

This was not child abandonment. No, it was because the children had already abandoned the Father. Their sin separated them so that they were no longer in a right relationship with the Father. The mission of Jesus would change all that. Reconciliation is the act of bringing people back to where they belong—people who had been driven from the presence of God in Eden (Genesis 3). The stories of Luke 15 emphasize this theme of returning animals (sheep) and things (coins) and people (a lost son) to the place where they belong. The "children" belong in the family of God the Father. (Concordia Pulpit Resources - Volume 2, Part 2)

The disciples did not realize how short a time they would have with the Lord; *mikron*, "a little longer," would actually mean only a few hours longer. In a few hours he would do his mightiest work: redeeming the world, actualizing the salvation for all mankind, offering up the spotless, sinless, all-sufficient blood sacrifice, for without the shedding of blood there is no forgiveness. That was what he obtained after a little while— the forgiveness of all sins. (Concordia Pulpit Resources - Volume 2, Part 2)

*where I am going you cannot come* – The disciples could not follow Christ to the cross, where He would make atonement for sin. (TLSB)

They would not find him if they reached for him, and, further, they would not be able to go where he was going. Later he told Peter that he would be able to come: "Simon Peter asked him, 'Lord, where are you going?' Jesus replied, 'Where I am going, you cannot follow now, but you will follow later'" (v 36). (Concordia Pulpit Resources - Volume 2, Part 2)

The way that Jesus was going, which no one else could go, was the way of sacrificial suffering, death, and resurrection. Strong stuff! This was the Son of Man's work. Through the words of Isaiah, Jesus had predicted this solitary assignment "I have trodden the winepress alone; from the nations no one was with me" (Is 63:3). All forsook him and fled; all rejected him. But for Jesus to be alone was all right. He was self-sufficient for the task. His supply of love was full—full enough to cover friend and foe alike. He was without sin. He was the only Son of the Father. He was full of grace and truth. He alone was capable of doing final destruction to sin and Satan and

death and hell, even when others forsook him and fled. (Concordia Pulpit Resources - Volume 2, Part 2)

**13:34** *A new command.* In a sense it was an old one (see Lev 19:18), but for Christ’s disciples it was new, because it was the mark of their brotherhood, created by Christ’s great love for them (cf. Mt 22:37–39; Mk 12:30–31; Lk 10:27). (CSB)

Jesus had the authority to give a new commandment. If he were not who he claimed to be, he was treading not just on grapes, but on heresy. Jesus was doing that which is God’s prerogative: “a new command I give you.” This command (*entolē*) is in the form of a legacy. Such a legacy is not to be put under a glass enclosure or kept safely in a safe. This legacy is best received when it is used; but it will never be used up. The source is eternal. See also 1 Jn 3:14 and 1 Jn 4:20. (Concordia Pulpit Resources - Volume 2, Part 2)

Jesus was making provisions for his departure. He would no longer be physically present with his disciples to love them. They were to fill in that gap by loving one another, just as he demonstrated his love for them. What he was known for, they should be known for: look how they love each other! The word *agapate*, “(you must) love,” is present subjunctive in both instances and emphasizes that the disciples are to love one another with continuous action. It is a new commandment that has a continuous, renewing affect upon all who are touched by it. (Concordia Pulpit Resources - Volume 2, Part 2)

entola – This would provide a legacy which was to be seen and emulated.

*As I have loved you.* Our standard is Christ’s love for us. (CSB)

God had previously commanded His people to love others, even at some cost (e.g., Mt. 5:38-46), but Jesus’ sacrificial love sets a far higher standard than anything before. (TLSB)

**13:35** *love.* The distinguishing mark of Christ’s followers (cf. 1Jn 3:23; 4:7–8, 11–12, 19–21). – It is the hallmark of Jesus’ disciples. (CSB)

Genuine faith in Christ shows itself in brotherly love. (TLSB)

Both noun and verbal occurrences of “love” in this passage are consistently forms of *ajgavph*. This, of course, is that love that is always self-sacrificing and thus, in the ultimate sense, always rooted in God’s love for us (1 Jn 4:19). (Concordia Pulpit Resources - Volume 14, Part 2)

What an effect love has! All people will remark, “Why, you must be a disciple of Jesus Christ!” How will they know this? By the way you love. This is what you will be known for—your love. This mark makes its mark. It is the mark of every disciple, not just some. It is the hallmark of Jesus’ disciples. (Concordia Pulpit Resources - Volume 2, Part 2)

John said about the same thing in his first epistle (3:23): “And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.” John continues this theme in 1 Jn 4:7–8, 11–12, 19–21. (Concordia Pulpit Resources - Volume 2, Part 2)

Love is not a dead-end street. It affects others who are exposed to it. They become “affected” with its “fallout.” It has magnetic power, it will cause those who do not have this love to long for it. They will be “jealous” for it. They may even inquire, “What makes you so different? Where

can I get some of what you have that makes you so special?” (Concordia Pulpit Resources - Volume 2, Part 2)

The test of true disciples is true love. False disciples will “show their hand every time.” They lack Jesus’ love. Disciples who are true disciples love as Jesus loved. Not that their love is perfect; it never is among human beings who still live with a sinful nature. That is why we need so much of the love of Jesus. That is why it must come continuously to us. That is why we need to be reminded continuously of the love that God has for us. “Love covers a multitude of sins” (1 Pet 4:8). We need a lot of love because we deal with a lot of sin. The Lord’s Supper is one of the ways that God’s love for us keeps coming to us. It cleanses us of our sins, even as the Sacrament of Holy Baptism cleansed us of our sin and brought us into the family of God. (Concordia Pulpit Resources - Volume 2, Part 2)

**13:31–35** The disciples cannot follow Christ to the cross, but He asks them to imitate His love for them as they love one another. Christians bring dishonor to Christ and His love when they deal with one another in a loveless manner. Christ redeemed us through His self-sacrificial love that we may in turn imitate His love (Eph 5:1–2). • May Your love, O Lord, guide my every action. Amen. (TLSB)

*Jesus Foretells Peter's Denial*

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

**13:36** *where are you going?* Peter seems to have ignored Jesus’ words about love and was more concerned about his Master’s departure. In Jesus’ reply “you” is singular and thus personal to Peter, whereas in v. 33 the word is plural. (CSB)

Peter would die later. (TLSB)

**13:37** *I will lay down my life.* Words similar to those of the good shepherd in 10:11. Peter was characteristically sure of himself, when in fact he would not at this time lay down his life for Jesus. Exactly the opposite would be true. (CSB)

Peter’s overconfidence and self-assertive pride prevented him from seeing that Christ must die for him, not he for Christ. (TLSB)

**13:38** *denied me three times.* Peter’s denial is prophesied in all four Gospels (Mt 26:33–35; Mk 14:29–31; Lk 22:31–34). (CSB)

**13:36–38** Peter thinks he is ready to follow Jesus, but Jesus says Peter will only deny Him. Peter’s boldness was not due to faith but to egotistical bravado. In the end, Peter did offer his life for Christ, but only because Christ first offered His life for Peter—and for us too. • Dear God, help me to see that Your power is made perfect in my weakness. Amen. (TLSB)