

v.13:1-3 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John prefaced his narrative of the Passover supper with some comments showing that Jesus was well aware of the events that were to take place, that He had full control over the situation, that He was aware of the involvement of Satan and that the motivation of Jesus to face these events was love.

- a) *Jesus had the power to lay down His life and to take it up again. That Jesus was God and that His death was voluntary are the underlying themes of this gospel.*
- b) *Jesus knew before the Passover that His death was now imminent. The Father had given Him the knowledge and had the entire situation in His hands. He voluntarily went forward knowing that He was going back to God.*
- c) *His death would not be a triumph of Satan for He was well aware of Satan's activity. He knew His betrayer, as we will see, and could have easily stopped him.*
- d) *His motivation was love. It was love that enabled Him to conquer the frailties of the human nature that He had taken on and to serve those that were His to the end.*

Authors note:

The exact order of events that took place at the so-called last supper are disputed. In reading the four accounts the chronology of events even seems to be contradictory. John actually begins his narrative near the end of the supper. He even leaves out the breaking of the bread and the giving of the cup. (If this was the dawn of a new priesthood and a miraculous transubstantiation of the elements, would He have left this out? Wouldn't this be a most remarkable proof that Jesus was God? Wouldn't this be Jesus' greatest miracle?)

- e) *Using the other three gospel accounts this is a logical sequence of events that had taken place immediately preceding John's narrative that begins in verse 4:*
 - 1) *Upon sitting down to eat the Passover meal Jesus announces that one of them will betray Him. Jesus tells them that it is the one who will dip in the bowl with Him. This leads to a discussion of the matter between the disciples that soon seems to be forgotten. If Judas dips in the cup with Him at this time no one notices. (Mark 14:17-21) In Matthew's account, Jesus privately tells Judas at this time that he is the one, but the other disciples are not informed. (Matt. 26:20-25)*
 - 2) *Next, the Lord's Table is instituted. (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20)*
 - 3) *The subject of the betrayer is brought up again by Jesus, this time being tied directly with the institution of the cup. (Luke 22:21-22)*
 - 4) *This once again leads to a controversy among the disciples and unbelievably turns into an argument as to who of them is the greatest. They must have each tried to take the suspicion off themselves by bragging about their loyalties to Jesus. They once again completely missed the point. This is the point at which I believe that the narrative of John begins.*

v.13:4-5 *He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.*

Probably while the disciples are arguing as to who is the greatest among them, Jesus quietly gets up, prepares himself and begins to wash their feet as a stunned silence gradually comes over them as they each become aware of what is going on. Without saying a word, Jesus ends the strife among them.

- a) The men usually wore an outer and an under garment. It says that Jesus removed His garments so that He was probably naked. He then took a long towel and wrapped it around himself like a loin cloth. This was the dress of a servant who usually washed the feet of his master's guests.
- b) This task was usually done upon entering the house. The water, basin and towel were provided, but since there was no servant or master of the house and since none of the apostles volunteered for the task, it was probably foregone until this time.
- c) Again, the disciples must have been stunned as Jesus, dressed in this manner, knelt before them and washed their feet.
- d) They must have been ashamed, for Jesus was in effect saying, "You men are so great and important that I should wash your feet." Remember that they were in the middle of an argument as to who was the greatest.

v.13:6-9 *Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.*

The scene is interrupted as Jesus kneels at the feet of Peter. Peter protests what he perceives as the physical injustice of the act while missing its spiritual significance.

- a) In the original writing there is a great emphasis put on the contrast between "thou" and "my." The idea is, "You are going to wash my feet?" This is not a mere question but a strong protest on the part of Peter.
- b) Jesus confirms Peter's lack of spiritual insight by telling him that he is speaking out of ignorance, because he does not know the significance of what is now taking place. He promises him that he will later gain an understanding.
- c) Although Jesus will give a brief explanation of this act when finished, He is probably referring to the "bigger picture." They would witness the ultimate act of humility when He, the God of the universe, would humble himself unto death. (Phil. 2:6-8) They would be enlightened to the significance of all these events by the Holy Spirit. (John 14:26)
- d) Peter ignores the words of Jesus and stands firm, even to the point of defying Jesus. He in effect says, "Even if I do come to an understanding you will never wash my feet." Peter was not interested in what he might know hereafter, but acted on how he perceived the situation now.
- e) Peter, as well as the others, knew little about humility. Arguing who was the greatest, they

believed that the greater were entitled to certain privileges. Jesus, the obvious master, condescending in this manner, was offensive to Peter. It challenged his idea of a hierarchy or order.

- f) *Protesting in this manner would also differentiate him from the others. Maybe the others would let Jesus shame himself in this way, but he wouldn't allow it. He recognized Jesus as the master and so above such a task. Maybe he thought that his stand would gain him the praise of his master as it had previously. (Matt. 16:16-17)*
- g) *Jesus tells Peter that if he does not wash him, (notice that He does not specify Peter's feet) than Peter will have no share with Him. Peter takes the words of Jesus literally. He reasons that if getting his feet washed by Christ would provide a share or some benefit then further washing would be even more beneficial. (Again, another chance to be differentiated from the others.)*

v.13:10-11 Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

Jesus, however, was speaking of spiritual things. If Peter could not accept this act of humility by Jesus directed toward him, then how could he accept the total humiliation of Christ upon the cross on his behalf? Only Jesus could do the spiritual washing of the soul.

- a) *Literally, Jesus tells Peter that when someone washes in preparing to go someplace that upon his arrival he is clean, except for his feet. He tells Peter that they are clean and only the washing of the feet in necessary.*
- b) *Jesus does not explain the exact spiritual meaning of His reply to Peter. The spiritual meaning of being washed and not wholly clean probably refers to having been purified by His instruction and teaching. (v. 15:3) They had been with Jesus from the start of His ministry and had been prepared and groomed for the time that was now upon them. (Luke 22:28-29)*
- c) *The spiritual message behind the idea that only their feet still needed to be washed is not as apparent. It could mean that the only thing they still lacked was the spirit of humility, a spirit necessary to have a part in salvation as Jesus had told Peter. They needed to understand His death as the means of their salvation.*
- d) *Jesus uses this opportunity to bring up, for what I believe is the third time, the subject of His betrayer. He tells them that not all of them had been cleansed by His word and instruction. One of them had not taken His teaching to heart and did not believe in Him. This time it is not recorded that the apostles even inquire, but the subtle mention of it seems to go right over their heads.*

v.13:12-17 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for [so] I am. If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

After answering the protests of Peter, Jesus finishes washing the apostles feet. They had been arguing as to who was the greatest and now probably sat in silence as Jesus again prepared to join them at the table.

- a) *Jesus was virtually naked, being clothed only in a long towel wrapped around Him like a loincloth. He puts on His regular clothes and breaks the silence by asking them if they realize the significance of what He had just done.*
- b) *Probably not waiting for an answer Jesus proceeds to tell them the design of His humbling himself in this manner to wash their feet. He first establishes himself as their teacher and Lord. What He had done in no way diminished who He was. He was their Lord and master before He washed their feet and their Lord and master He remained.*
- c) *The idea becomes that if He as their master and Lord performed the most menial of tasks for their benefit, then how much more should they humble themselves before one another, they who are basically equal in rank.*
- d) *Many have taken these verses literally and believe that Jesus established foot washing as an ordinance to be followed, but in reality He was simply giving them a much needed lesson in humility that they would not soon forget.*
- e) *This was not the way of the world, but instead the exact opposite of the way that the world viewed rank and power. It was an example and lesson that went against human nature itself.*

[Luke does not mention the foot washing but alludes to it. (Luke 22:25-27) In all probability this is a part of the discourse of Jesus that took place immediately after He washed their feet. The world believed that those of rank had certain privileges. They were the benefactors and the ones who were served. This is not how it was to be among the apostles. Jesus was their master yet it was He that served them.]

- f) *Jesus tells them that it is a truth that the servant is not greater than his lord or the messenger greater than the one by whom he was sent. In other words if He, their Lord, humbled himself before them, then how could they not follow suit? In not following His example they would in effect consider themselves greater than He.*
- g) *In his letter to the Philippians, Paul affirms that the Christian should have a spirit of humility. He calls this spirit the mind of Christ and set forth the ultimate example that all should follow. (Phil. 2:3-8)*
- h) *Jesus tells them that knowing this truth is not enough but acting upon it is what is required. (James 1:22) True happiness for the Christian is rooted in obedience. In taking the form of a servant Christ was exalted. (Phil. 2:9-10)*

v.13:18-19 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he].

Jesus once again uses the occasion to bring up the subject of His betrayer. The previous times the apostles were soon side tracked from the subject.

- a) *He tells them that the example that He had just set forth, as well as the blessings associated with a humble spirit, was not meant for all of them. Jesus knew the character of those whom He had chosen. He could not be deceived but had full knowledge in this area. There was one whom He had chosen that did not belong.*
- b) *He willingly chose Judas and now the scriptures were being fulfilled. (Ps 41:9) The Psalm was written by David about his trusted friend Ahithophel, who betrayed him and then hanged himself. Through these words of Jesus we see that the Psalm contained a hidden meaning that was now made known and prefigured the betrayal of Jesus by Judas.*
- c) *His prediction or foretelling of His betrayal was for the direct benefit of the apostles. It would be yet another proof to them that He was the Messiah, that He was in control of His destiny and willingly gave His life.*

v.13:20 *Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

It is difficult to fit this verse into the context because it appears to stand alone, unrelated to the surrounding verses. These words may be words of assurance to the disciples in light of all these things that they were to come about. Even though He would be betrayed by one among them, their office remained ordained of God.

- a) *All those who received the word of the apostles whom Jesus had sent, received Him. It followed that anyone who received Him in this way received the Father. This is the intimate relationship that existed between Him and those whom He had chosen.*
- b) *It was a relationship that His betrayal and death could not sever. It predicted the oneness that would exist between the Father, Son and all believers. Conversely, as is the case of Judas, those who rejected Jesus, rejected God.*

v.13:21-22 *When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.*

As God, Jesus knew the man that would betray Him. He knew it when He chose him, and also had kept close quarters with the man for some three years. As the actual time of the betrayal draws near, Jesus, the man, is overcome by deep emotion.

[We saw the same thing occur with Lazarus. Jesus, as God, knew that Lazarus was dead and that He would soon raise him. Jesus, the man, was overcome with emotion and openly grieved on the way to the tomb. (vs. 11:33-35) It is human nature for emotions to get stronger as an anticipated event gets nearer and finally arrives. Jesus was human and His emotions even stronger, for they were pure and untainted by sin.]

- a) *Jesus tells them in a solemn, plain and definitive manner that one of them would betray Him. This direct announcement coupled with His apparent distress finally gets the attention of the apostles. For the first time it seems to sink in that one of them would betray Him in some way.*
- b) *The word translated "doubting" means perplexed. They were taken by surprise by this direct*

announcement and were at a loss as to what to say or think. At this time they probably didn't understand the ramifications of the betrayal. They probably thought that Jesus was saying that one of them would simply leave the group and turn against Him in some way.

- c) *It is interesting to note that Judas did not appear to stand out. The other disciples who had ministered with Him for three years had been fooled or blinded to his true character. They looked around and because not one of them seemed to stand out as the betrayer they were confused.*

v.13:23-26 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when he had dipped the sop, he gave [it] to Judas Iscariot, [the son] of Simon.

Judas had earlier been personally identified as the betrayer and a sign given to all that was meant to identify him, but for whatever reason it was missed. (Matt. 26:21-25) Now supper being nearly complete, and because of Jesus' emotional declaration, they are all interested in the identity of this betrayer.

- a) *The supper was eaten in a semi-reclining position. One laid on his side propped up by his elbow and forearm. Couches were staggered around the table so that one would be partially behind the other. The chest of Jesus would be directly behind the head of the man next to Him.*
- b) *John, the writer of this gospel, is traditionally known as the disciple whom Jesus loved, although he is never directly identified as such in the scriptures. John was supposedly the "baby" of the group and so quite possibly Jesus was more protective of him. Possibly the other apostles gave him this title. So it is probably John that occupied this position next to Jesus.*
- c) *Peter wanted to get to the bottom of this betrayer business but probably because of his experience during the foot washing did not simply want to blurt something out that he might regret. He beckons to John to find out what Jesus was talking about. Peter was probably laying across from John.*
- d) *John being positioned as he was, simply had to lean his head back and ask Jesus the identity of the betrayer. Jesus privately tells John that it is the one to whom He will dip and give a piece of bread. There could be no mistake because Jesus was in control and would give it to the man. He gave it to Judas Iscariot.*

v.13:27-30 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some [of them] thought, because Judas had the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Judas having eaten the bread given to him is now committed to the will of Satan. Jesus tells Judas in an audible voice to do what he intends to do. Judas then leaves the group and goes out into the night.

- a) *The fact that Satan entered him does not necessarily mean that he became demon possessed. All evil designs and intentions can be associated with Satan. It can simply mean that he had now*

*made a conscious decision to carry out the evil that he had planned. (Matt. 26:14-17)
[Peter makes a similar statement concerning an evil deed. (Acts 5:3)]*

- b) *No one at the table knew why Judas had left. They still did not suspect him, but as the so-called treasurer of the group they believed he was going out to do something for Jesus. John obviously now knew that it was Judas who would betray Christ but again did not know the extent of the betrayal or that Judas was on his way to betray Him now.*

v.13:31-32 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

With the departure of Judas, Jesus can speak freely to His loyal apostles. Several times during the Passover evening He found it necessary to qualify the things He said because of the presence of Judas. (vs. 17-18; Luke 22:20-21)

- a) *Jesus Christ would be glorified or honored in death. Judas, on his way to betray Him, signaled the final chapter of Jesus' life. The actions of Judas would directly result in His being glorified.*
- b) *Jesus was the manifestation of God to man. It was the plan and purpose of the Godhead that was carried out by Jesus Christ and so God was glorified in Him. God is glorified in the work of Jesus Christ. (1 Cor 1:18, 24)*
- c) *The life and death of Jesus Christ put on open display the power, love, justice and mercy of God to man as well as to the angels. Through Him were made known all of the attributes of God. He was the Word made flesh.*
- d) *In turn, the Godhead would honor Christ. His claims that He was of the Godhead would be proven in the miracles that accompanied His death as well as by the resurrection and ascension. God would show His approval directly or in himself. The outpouring of the Spirit as Jesus had predicted, the resulting success of the gospel and the securing of all of His demonstrates the rendering of honor to Christ by the Godhead. (Phil. 2:8-11)*
- e) *The word "straightway" indicates that these things were at hand. These things would take place without delay and with the departure of Judas were already set in motion.*

v.13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Jesus addresses the apostles as little children. It is a term denoting great tenderness and affection yet at the same time implying their immaturity in the faith and their need for fatherly guidance.

- a) *This would be the relationship that all believers would now enjoy with their Creator. (Rom. 8:14-15) God would be their provider, protector and comforter.*
- b) *Jesus tells His apostles that He would be with them for only a little while longer. With His death they would miss the guidance and assurance that His physical presence provided. In this way they would seek Him and desire Him to stay. (Acts 1:11) However, as He had previously told the Jews, they could not follow Him. In this saying He again alludes to His death.*

v.13:34-35 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all [men] know that ye are my disciples, if ye have love one to another.*

Jesus charges His disciples to love one another. He stresses the importance of this command by repeating it for emphasis. He goes on to tell them that the outward display of their genuine love for one another should be what distinguishes them from the world. It is the trait that should identify them with their Lord before the watching world.

- a) *The law commanded them to love others as they love themselves. (Lev. 19:18) It implied that one should treat others, as he himself would want to be treated. The new aspect of this commandment to love lies in the words, "as I have loved you."*
- b) *Jesus had set a new standard of love. They were not to exercise a "polite love" that would merely fulfill the law but the pure and self-sacrificing love with which Jesus had loved them. They should treat each other better than they themselves would expect to be treated. They should love one another as Christ loved them when He gave His life for them. (Phil. 2:2-5)*
- c) *Believers are to be friends. Their friendships should be one of their most prized earthly possessions because their Savior intended to use their relationships as a beacon of His love to the world.*
- d) *Friendships among believers are to be cherished and cultivated with the same care that one would cultivate a marriage or the relationship with one's children. All of these relationships are interrelated in the body of Christ. All demand a self-sacrificing love. (1 Thes. 4:9; 2 Thes. 1:3; 1 Peter 1:22; Gal. 6:2)*

"But in the case of Christians they were not to be known by distinctions of wealth, or learning, or fame; they were not to aspire to earthly distinctions but they were to be distinguished by tender and constant attachment to each other." Albert Barnes

"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, so that men will begin to recognize that to Christ and to no one else these believers belong." Hendricksen

"And it is well known that it was this which eminently distinguished the first Christians, and was the subject of remark by the surrounding pagans. Alas! How changed is the spirit of the Christian world since then! Perhaps, of all the commands of Jesus, the observance of this is that which is least apparent to a surrounding world. It is the want of deep felt, genuine love towards Christians, even of our own denomination; the absence of genuine self-denial; the pride of rank and wealth; and the fact that professed Christians are often known by anything else rather than by true attachment to those who bear the same Christian name and image." Albert Barnes

v.13:36 *Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*

Jesus had made similar statements before concerning His going away but this time Peter senses that something is different. Jesus says He is leaving and then begins to give what Peter rightly perceived as final instructions. It prompts him to ask Jesus where He is going.

- a) *The question also shows that the apostles still did not understand that Jesus was going to His death. He had told them plainly many times, however, they were blinded to His words or simply did not want to accept them.*
- b) *Jesus does not directly answer Peter's question but tells him that He is going to a place where Peter cannot follow. He assures him that at the proper time Peter will follow Him and that they will be reunited.*

v.13:37-38 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Just as he had done at the table during the foot washing, Peter once again rebels against the wishes of his Lord. He questions Jesus as to the reason why he cannot accompany Him.

- a) *Whether Peter now perceived that Jesus was referring to His death or whether he simply believed that he was up to any challenge that following Jesus might present and so used death as the ultimate example of his strength and courage, we do not know.*
- b) *At any rate, Peter was so certain of his loyalty and abilities that he says he is willing to lay down his life for Jesus. Jesus puts Peter's statement in the form of a question and throws it back at Peter. He implies that Peter should not be so sure of himself.*
- c) *Jesus tells Peter that it is a truth that he would deny his Lord three time before the cock crowed. A short time later, while in the garden, Peter, despite the solemn words of Jesus, expands upon his boast and so once again openly defies the word of Jesus. (Matt. 26:30-35; Mark 14:31)*
- d) *Jesus delivers a prophecy that would be fulfilled in a matter of hours. It is specific. Before the rooster crowed Peter would deny Jesus three times. He proved once again that He was aware of what was going to transpire and also that He knew the hearts of men.*
- e) *It is interesting to note the number of times Peter openly denied and even contradicted Jesus. He would make great professions of faith and boast of his loyalty; in the garden he would take up his sword to defend Him, yet his words often times proved that he really didn't understand who Jesus was.*
 - 1) *After a great profession of faith and just after Jesus tells the disciples of His mission, Peter rebukes Jesus, basically telling Him that He doesn't know what He is talking about. Rebuke is a strong word. Peter is rebuking God! As a result he is severely chastised. (Matt. 16:20-23)*
 - 2) *Peter questions Jesus. Jesus explains to him that the foot washing must take place and that Peter would later receive understanding. Peter strongly defies the words of Jesus saying that Jesus will never wash his feet in spite of any promised understanding. He is again severely chastised and immediately proven wrong as Jesus washes his feet. (vs. 6-8)*
 - 3) *Although not a strong as the previous instances, Peter nevertheless interrupts Jesus seeking his own will instead of that of Jesus. It almost comes across as whining. Peter is rebuked with the prophecy. (vs. 36-37)*

- 4) *The prophecy came true. Peter denies even being acquainted with Jesus. He is indirectly rebuked by remembering the prediction. (vs. 18:17, 25-27)*
- 5) *Peter would once again deny everything Jesus had taught and revealed to him by disassociating with the gentile Christians. He was openly rebuked by Paul. (Gal. 2:11-14)*

[Peter went on to write two epistles that proved his understanding and his love for Jesus Christ. He ultimately gave his life for his Lord. Is any Christian beyond repentance and usefulness in the Lord's work? Can't all Christians rise above the discouragement of their mistakes?]

v.14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Probably still in the upper room, Jesus tenderly addresses the eleven, telling them not to be troubled. He knows their hearts and His exhortation to believe implies that their faith is wavering.

- a) During the supper Jesus himself showed that He was in great distress. (v. 13:21) He had spoken of leaving them and appeared to be giving them final instructions. (vs. 13:33-34) He told them that one of them would betray Him and predicted that Peter, one of the pillars among them, would soon deny Him. (v. 13:38) The mood at this time was anything but good.
- b) Furthermore, they did not truly understand the scriptures. They had entertained thoughts of ruling with Him. They must have had some doubt in their minds at this point as to whether He was the Messiah.
- c) Jesus knew that with His death their faith would be under even greater attack. (v. 16:20; Luke 24:21) So without any explanation, His exhortation is simply, "No matter what, continue to believe. Continue to trust in Me."
- d) They believed in God and in the scriptures. They must now remember the signs, the miracles and wonders in the hard times to come. They must hang on to their faith. They were to be confident in the powers of God and so also in Him.

v.14:2-3 In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.

The main concern of the apostles must have been that Jesus was going to leave them and they could not follow, for here He assures them that they would eventually all be united.

- a) Just as young children fear that their parents will not return when they leave them, so the apostles must have been entertaining thoughts of being abandoned. At best, they were mere children in the faith.
- b) Furthermore, a few moments earlier only Peter was extended an invitation to one day follow Jesus. (v. 13:36) Did the others think that they would be excluded?
- c) Too much cannot be made out of the word mansions. It simply means dwelling place and is translated "abode" in verse 23. Jesus tells them that there are many dwelling places in His Father's house. There was ample room for all of them.
- d) He assures them that they had not been deceived. They had not forsaken their families, friends and livelihoods for nothing. If they were not to be included He would have told them so, just as He had told Judas. (Matt. 26:25)
- e) The figure presented by Jesus when He speaks of going to prepare a place is of one who precedes his companions on a journey to secure a place of lodging as well as to make all the necessary preparations. (He had sent Peter and John on such a mission concerning the supper that they now ate. (Luke 22:8))

- f) Jesus, however, was speaking of the spiritual. The preparation of which He spoke was the work that He must accomplish, namely, His death, resurrection and ascension. He must go and minister at the heavenly tabernacle not made with hands. (Heb. 8:2, 9:8-12)
- g) His coming again for them was conditional on the preparation; on the things He must yet do or accomplish. He had to precede them in death and in the resurrection from the dead. He was the first fruits and the captain of salvation. (1 Cor. 15:20-23; Heb 2:9-10)
- h) "Receive you unto myself" gives the idea of embracing them. He will come to take them with Him and it will be a very personal reunion. He would receive them in a way that now He could not.

[Whether Jesus is specifically speaking of His union with them through the Holy Spirit, the reunion with Him in death or the physical reunion of the second coming is not known. The language is open to all of these possibilities.]

v.14:4-5 And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus continues to share spiritual truths with His apostles and they continue to try to understand them in a physical framework. He tells them that they not only knew where He was going but that they also knew how to get there.

- a) Jesus had told them many times that He was going to the Father and of the oneness shared by He and the Father. In a veiled sense He also had told them that He provided the only access to the Father. (vs. 10:1, 7, 9, 37-38) He told them many times that going to the Father entailed His death but they did not understand. (Luke 18:31-34)
- b) Thomas, in this particular instance the spokesman of the group, demonstrates with his comment that the disciples didn't have a clue as to what Jesus was talking about. Thinking in a strictly physical sense he tells Jesus that they do not know where He is going, so how could they possibly know the way?

v.14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus answers that He is the way. He is the only way. He is the door. He is the only path that leads to the Father, where He himself is going. So there would be no mistake, He presents the negative for emphasis. No man can come to the Father in any other way, and so again, He is the way. He is the bridge between God and man.

- a) He is the only way because He is the truth and the life. This is a strong statement as to His deity. He himself is the personification of all the truth of God. He is himself the reality of all the shadows, types and figures spoken of by the prophets.
- b) Jesus is life. He is the author and its source. Only He, as God, can give life and only He can sustain it. He is the source of spiritual as well as physical life. There is no life apart from Him. (Acts 4:12)

“By coming by Him is meant coming in His Name, and depending on His merits. We are ignorant, and He alone can guide us. We are sinful, and it is only by His merits that we can be pardoned. We are blind, and only He can enlighten us. God has appointed Him as the Mediator, and has ordained that all blessings shall descend to this world through Him. Hence He has put the world under His control, has given the affairs of men into His hand, and has appointed Him to dispense whatever may be necessary for our peace, pardon, and salvation.”
Albert Barnes

v.14:7 *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

Jesus delivers a mild rebuke implying that the apostles troubled state and wavering faith was the result of a lack of knowledge of Him and also of His Father.

- a) *If not from their dullness of hearing and their insistence on hanging onto their prejudices concerning the concept of the Messiah, they would now have a greater understanding of the events taking place and so greater assurance.*
- b) *They were afforded the grace to observe, listen and learn from the ‘Word made flesh’. Instead they were many times pre-occupied with rank, with who would sit at His right and left when He ruled. More than once their bellies prevented them from learning spiritual truth.*
- c) *Jesus tells them that now they not only know the Father but have also seen Him. He had just told them plainly and in a personal setting that He is the way, the truth and the life, in so doing confirming to them His deity and oneness with the Father. Seeing Him was in effect seeing the Father.*

v.14:8 *Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*

This time it is Philip who speaks up. His comments demonstrate one again the apostles’ lack of understanding. The depth of their doubt at this point is shown because they request a sign.

- a) *They want to see the glory of God with their eyes. They claim that such a vision would satisfy them. It would calm them, easing their doubts and fears. Their request directly contradicts the words of Jesus who had just told them that they had indeed seen the Father.*

v.14:9-11 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake.*

This had become an intense moment for Jesus and the apostles. They had just asked their Master for a sign! Jesus rebukes them more sharply. He admonishes them by asking some very pointed questions. His spirit seems to be one of amazement and frustration. Although directed to Philip it was intended for them all.

- a) *He had been with them for three years. He had repeatedly explained to them that He was the physical manifestation of God; the Word made flesh. He had told them that He came from God*

and was God. (vs. 1:18, 3:33-36, 5:19-27) Even the Jews realized what He was saying and rejected Him for it. (v. 5:17-18) Were they now hearing this teaching for the first time?

- b) *Jesus points them to the works or miracles that He had performed. The apostles were with Him constantly for three years and could not convict Him of one sin! They saw Him give sight to the blind, raise the dead, heal all sorts of illness, feed thousands, walk on water and be transfigured before their eyes. Did not this testify that the Father was in Him and that His words were words of the Father?*
- c) *They could not discount these works. It is the works that bore witness of His words. If the weakness of their faith would not allow them to believe these truths simply on His word then the works must be viewed as supporting His words.*

v.14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.

The apostles had wavered in their faith to the point of asking Jesus for a sign, namely, to show them the Father. Jesus rebukes them for their slowness to understand, explains to them plainly His relationship to the Father and exhorts them to believe, pointing them to the miracles He had performed. To further assure them He now gives them a glimpse of what it will be like when He is gone.

- a) *Jesus solemnly assures them that if they believe, the works that He does will continue with them. Furthermore, He predicts that they will do even greater works, however, all is predicated on His returning to the Father.*
- b) *True to the words of Jesus many signs and wonders were worked through the hands of the apostles. These were physical miracles after those of their Lord. (Acts 3:6-8, 5:12, 15-16) Such signs continued through the apostolic era.*
- c) *The greater works must refer to the "miracles" they would perform in the spiritual realm, namely, the conversion of souls. The thousands that would believe when Peter preached on the day of Pentecost, the acceptance of the gospel by the gentiles and the springing up of churches to the extent that these men were accused of "turning the world upside down." (Acts 17:6)*
- d) *Jesus always presented the spiritual as being far greater than the physical. These greater spiritual works would be accomplished by believers through the power of the Holy Spirit which the ascension of Christ would make available. (v. 16:7)*

v.14:13-14 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do [it].

The words of these verses, taken in context, were meant to assure the apostles that He would continue to be with them. Even in death, Jesus was not abandoning them. He would hear them, be watching them, be present in them and be guiding them, even though He would be physically absent.

- a) *These words further confirm that He was God. If they asked in His name, it is He that would answer. He would be aware of and control every aspect of their life. The words "anything" and "whatsoever" demonstrate the unlimited scope and power that He possessed as God.*

- b) *The words “in my name” are not some magical formula that insures a positive answer to whatsoever is asked. “In my name” is tied to the request by being according to His will and also the asking individuals’ relationship to Him. (vs. 15:4-8; 1 John 5:14-15)*

[The idea seems to be that as one abides in Christ and Christ in him such a one bears fruit to the glory of God the Father. One has a greater tendency to pray in the will of God viewing things in God’s perspective according to His word. “In Jesus name” has nothing to do with the actual words of acknowledging Christ, but with the spiritual condition. These words tacked on to a prayer has little value for only the condition of one’s heart and one’s closeness to God determines if one is truly praying in the spirit of Christ. (Matt. 7:22-23) Someone is not praying in or acting in the name of Christ simply because they say they are doing so. One should examine themselves; their spiritual condition as well as their motivations in the light of God’s truth before they dare say, “In Jesus name.”]

- c) *The Father or Godhead is glorified by the oneness of mind between Creator and creature made possible by the work of Jesus Christ. It is a fulfillment of the plan and purpose of God.*

v.14:15 *If ye love me, keep my commandments.*

If the apostles love Him then they are to keep His commandments or instructions. Obedience is not only proof of their love for Him but also proof of their belief in Him. (1 John 2:3-6)

- a) *A life of faith, love and obedience would characterize a life being lived “in His name” or after His example. It would identify them as His representatives and be proof to the world that His words were truth and the way to life.*
- b) *Obedience to the truth that Jesus taught them was necessary if they were to share in the power, assurance and comfort that He now spoke of after His death.*

v.14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

An attitude of love and obedience will prepare the apostles for the coming of another ‘helper’ and enable them to receive the full benefit intended. The word translated Comforter is “paraclete.” Its literal meaning is “called to the side.” In this instance the Holy Spirit is called to the side of the apostles and in accordance with the context, to their side to comfort them.

- a) *The Holy Spirit is a distinct person in the Godhead. Upon the Son’s request the Holy Spirit will be sent to them by the Father. He is different from the Son in that He is another Comforter or ‘helper.’ Although He is distinct, His oneness with the Godhead is also emphasized in the scriptures. He is both the Spirit of God and the Spirit of Christ. (Rom. 8:9) He is sent by the Father, as seen here, but also sent by the Son. (v. 15:26) Hendricks describes the Holy Spirit as the “person in whom the Father and the Son meet one another.”*
- b) *We see the great assurance and comfort afforded the apostles by these words of Jesus. The idea is that they will not be abandoned but actually better off with His departure. The Holy Spirit will not replace Jesus but as another helper will join with Him on their behalf.*

- c) *In addition, this relationship will be permanent, for he will dwell with them forever. This represents the final stage of God's plan. Jesus was with them in the flesh for only a little while, but this new bond would be unchanging and everlasting.*

v.14:17-18 *[Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.*

The Comforter is now given the title Spirit of truth. He will be "called to their side" to present truth. He would become the guiding force in their lives, showing them right from wrong and convicting them of sin.

- a) *God is the author of and the sole source of truth. Jesus had in this same conversation told them that He was the physical manifestation of truth. (v. 6) He now speaks of the spirit of truth that would indwell them.*
- b) *Man had long since abandoned the truth. Given over to his sin, man could no longer know truth or recognize it apart from God. This fact was proved in that they did not recognize the Christ or understand His words. (vs. 1:10-11, 12:37-40) The act of killing their Creator, who was the manifestation of truth, fulfilled these words and provided the ultimate proof.*
- c) *The apostles recognized the truth or spirit of truth in Jesus Christ. So unlike the world, they could receive the Spirit of truth and He could dwell within them after the physical departure of Jesus from the world. It would be the Spirit of truth that would give them a heart of flesh and write the laws upon their hearts in fulfillment of prophecy. (Heb. 8:10-12)*
- d) *The oneness of Jesus with the Spirit is confirmed as He tells them that it is He that will come to them. It is plain from the context that He is not speaking of the second coming, but of His coming to them in the Spirit.*
- e) *The word translated "comfortless" literally means "orphaned." The idea is that Jesus would not leave them as children without a father. Once again, very descriptive words are being used by Jesus to instill into the troubled apostles a sense of security.*

"My departure will not be like that of a father whose children are left orphans when he dies. In the Spirit I am myself coming back to you. The Spirit reveals the Christ, glorifies Him, applies His merits to the hearts of believers, makes His teachings effective in their lives. Hence, when the Spirit is poured out, Christ truly returns." Hendrickson

v.14:19-20 *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I [am] in my Father, and ye in me, and I in you.*

Even though Jesus will not have them orphaned, nevertheless, He is going to leave. The time is ever growing shorter. The "little while" is no longer a year, six months or a week, but now merely a matter of hours.

- a) *With His death and in their spiritual blindness the world would see Him no more. The world no longer would physically see Him and their spirits would not be able to spiritually discern Him. The apostles, however, as well as all believers are not of this world.*

- b) *The statement that the apostles, as opposed to the world, see Him, has spiritual connotations. They saw Him even now as the world could not and through the Holy Spirit would continue and even grow stronger in His presence. They would experience His love, joy and peace in their hearts.*
- c) *With the words "because I live," Jesus speaks of His resurrection but more importantly of His eternal existence as God. He was The Life. He could not be extinguished. The grave could not hold Him. He possessed eternal life within himself, having the power to give up His life and to take it up again.*
- d) *It is this life that they would share. They would go on because He went on. They would live only because He lives. They were totally dependent upon Him for life and He had assured them that He would not abandon them.*
- e) *"At that day" refers to His resurrection. On that day and in the forty days that followed, they would come to understand His words. They would witness a man's total and complete victory over death. They would know that He is God. With the coming of Pentecost they would understand the spiritual bond that now existed between God and man in Jesus Christ.
(Rev. 3:20-21)*

v.14:21 *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

The discourse of Jesus to the apostles in the upper room continues. He is assuring the troubled apostles, telling them of His continued presence with them through the Holy Spirit that He would send.

- a) *The Spirit would be manifested in their obedience. Not only those who have the truth, but those that have it and live it, are those truly possessed and motivated by the Holy Spirit.*
- b) *Obedience is presented as the proof of one's love for Christ and so also a proof of one's salvation. Obedience is the source of the Christians assurance. (v. 15; 1 John 2:3-6; 2 Peter 1:8-10)*
- c) *The union that exists between the Father and the Son is again stressed. Those that love the Son will be loved by the Father. The Son will also return their love. They need not fear rejection but can be assured that genuine love marked by obedience will be accepted and returned.*
- d) *God's love for us both precedes and follows our love for Him. It is His love for us that enabled us to love Him. (1 John 4:19) Hendrickson points out that this fact is the beauty of God's love. "... first, by preceding our love, it creates in us the eager desire to keep Christ's precepts; then, by following our love, it rewards us for keeping them."*
- e) *Jesus adds that He will manifest or show himself to those who love Him. Referring to verse 20, He will show them that He is in the Father, that He is in them and that they are in Him. They will know because He will show them.*

v.14:22 *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*

Judas, also called Thaddaeus in the gospels, interrupts Jesus with a question. The question once again demonstrates the confusion on the part of the apostles because of their inability to determine if Jesus is speaking literally or spiritually.

- a) Jesus said that in a little while the world will not see Him. He also had told them that He would manifest or show himself to them. The question is, "How will you manifest yourself to us without the world seeing you?"
- b) The question probably even goes deeper as they wonder why He would show himself to them and not to the world. Even after His resurrection they thought that He would show himself to the world and seize control. (Acts 1:6)

Author's note:

We had many examples of Peter interrupting Jesus. Just recently Philip had interrupted Him (v. 8), and now Thaddaeus. I think this demonstrates the type of relationship that Jesus had with the apostles. They were never intimidated by Him but were His friends. They felt free to ask Him questions, confront Him concerning the things that He said, and in Peter's case even to disagree. Even when they were reprimanded or corrected they were not shy to question Him again. These are the marks of a close and strong relationship. He was their Lord and Master and yet dealt with them in humility and with great patience.

v.14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Jesus begins His answer with the same words that He used in verse 21. This time, however, the singular form is used instead of the plural. This puts the responsibility to love Jesus and to keep His word on each individual disciple.

- a) Up to this point Jesus had been addressing the apostles as a group but now begins to show them the personal nature of this manifestation of himself to them. They, as individuals, must obey Him. They, as individuals, are loved by the Father. They, as individuals, will "see" Jesus.
- b) Jesus literally tells them that He and the Father would come to such an individual's side and make their residence with them. Even though the apostles do not yet understand, Jesus is speaking to them of the personal nature of salvation and of the indwelling of the Holy Spirit. The disciples continue to dwell on the physical as Jesus responds in the spiritual.

v.14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

For the fourth time in this short discourse Jesus tells them that obedience is directly related to their love for Him. This time He states it negatively, probably for emphasis.

- a) Keeping Jesus' commandments (vs. 15, 21), His words (v. 23) and His sayings is adhering to His doctrines and everything that they entail. His words were truth. He told them of and demonstrated the only way that would lead to life.
- b) The commandments, words and sayings that He spoke were not His, as a man, but the infallible and unchangeable word of God. It followed that to accept and to obey His doctrine was to be

loved by God, while to reject it either in word or deed was to put oneself at odds with the Father.

Author's note:

Jesus is not advocating some type of works system but establishing His words as the truth and the very doctrine of God. Everything that He is telling them and has told them is not open for discussion or debate. It is not subject to man's judgment or opinion. It cannot be discarded, disputed, changed or ignored. It must be believed and followed. So obedience becomes proof that they believe Him, love Him and are products of God's love. No one will follow the commandments, words and sayings of Jesus perfectly as acknowledged by John in his first letter. (1 John 2:1) However, disobedience should be the exception and not the rule in the lives of those who love Jesus.

v.14:25-26 These things have I spoken unto you, being [yet] present with you. But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The apostles had witnessed much and Jesus had told them many things over the course of His ministry. Even now He was telling them of spiritual truths that they could not grasp. The phrase "being yet present with you" again alludes to the fact that He would soon be gone.

- a) Jesus knows of their confusion and lack of understanding but also knows that all things will soon be made clear to them. Now, being yet present with them, He assures them that they will soon understand.
- b) He tells them of the coming of a 'helper' or Comforter, here called the Holy Ghost. Holy, because He in himself is God and so in total agreement and harmony with the Father (who will send Him) and with the Son (in whose name He is sent). Ghost (Spirit), because He will not be visible to the eye, but dwelling within them, His presence will be detected by the heart.
- c) The Spirit will teach them all things, meaning that they would gain an understanding of all truth in regards to salvation. In doing so, He would bring to their remembrance all of the things that Jesus had said to them, enlightening them to there meaning.
- d) Remembering not only the things Jesus said but they would also understand the significance of the things that He did and the examples He gave. They would see Jesus in light of prophecy, in light of the law, in light of the history of Israel, not to mention Jesus in light of the greatest events that at this point had not taken place, namely, His suffering, death, resurrection and ascension.

[John, writing this gospel under the influence of the Holy Spirit and so true to the words of Jesus, includes comments telling the readers of the things he did not understand at the time but now understood. (vs. 2:22, 12:16) We have seen doctrines and teachings in this letter that Jesus merely touched upon that are greatly expanded and explained in the letters.]

Author's note:

It must have been with great humility that they received this understanding for it had to clearly reveal to them their former spiritual blindness and the absurdity of some of their ideas and comments as well as the hardness of their hearts. It is also interesting to note that they quenched and grieved the Spirit with some of their prejudices that they just wouldn't let go of. This is demonstrated by their slowness to understand that the gentiles were their fellow heirs in salvation.

v.14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The words "Peace I leave with you" were a common invocation among the Jews. Spoken by Jesus it became much more than a saying because it came from the lips of the Author of peace, the One who had the power to give them true peace and happiness.

- a) It was His peace that He would give them as opposed to the feelings that the world called peace. The so-called peace that the things of the world produce is deceiving and short-lived. It is instead a temporary security brought about by wealth or fame. It is a false peace brought about by the philosophy of the world or systems of religion. Many times it is simply a temporary escape from reality through vice and pleasure.
- b) The peace that Jesus gives is real and everlasting. It fills the void in man's soul and appeases his conscience. It enables him to weather anything that life may bring his way. It is the inner peace of God. Paul describes it as the peace that passes understanding.

"The world may give outward pleasure, physical rest and enjoyment, honor, wealth, but never that inner assurance which is the reflection of the smile of God in the heart of his child." Hendrickson

- c) Jesus began this discourse by telling the apostles not to let their hearts be troubled. He went on to assure them that He was not abandoning them. He told them that He was going to prepare a place for them and that He would come for them. (v. 3) He reminded them of the miracles and held them up as an object of their faith and belief. (v. 11) Finally, Jesus told them of a 'helper' that would dwell within them and bring them to understanding. (vs. 17, 26)
- d) The apostles would soon enter their most difficult time, that being the time between Jesus arrest and the coming of the promised Comforter. They must not be troubled or afraid because Jesus had promised them peace. They must be obedient and believe His word.

v.14:28 Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Still in the upper room, Jesus continues His discourse to the apostles. The main theme has been words of consolation and assurance to the troubled disciples; however, words of correction and instruction have also been spoken.

- a) He tells them for the fourth time in this chapter that He is going away and for the sixth time that He is coming again. Words of sorrow are followed by words of assurance.
- b) Jesus tells them that true love for Him on their part should produce a feeling of joy for He was returning to the Father. He had told them that in His departure He would be glorified but they looked at how His departure would affect them.
- c) The Word "put aside" His divine nature and became flesh. As a man He was made lower than angels. (Heb. 2:9) In this respect the Father was greater than Jesus.
- d) Jesus, as a man, recognized the superiority of the Godhead and put His fate in the hands of the Father. He trusted the Father completely during His time on earth, submitting himself to the plan and purpose of the Godhead.

- e) Jesus would soon go back to the Father and take His exalted position at the right hand of the Father. He who brought glory to the Godhead would himself be glorified. (vs. 13:31-32) The apostles, in this, should rejoice.

v.14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

We saw earlier that for the death of Christ to be counted as truly voluntary He had to have knowledge of the things that would transpire and to have control over His own fate.

- q) Jesus demonstrates His knowledge. He tells them that He is going away but that He will come again. The "coming again" in this instance probably refers to the resurrection.
- b) He is telling them that He would die but His death would not be the final chapter. He tells them this so that when these things transpired they would know that He had knowledge beforehand. It would be one more proof both of His deity and that His death was truly voluntary.

v.14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

The time in the upper room was coming to a close. Much had taken place and Jesus had told them many things in the last several hours. He tells them that from this time on, He will not have much opportunity to talk with them.

- a) The reason given is the coming of the prince of this world or Satan. This does not necessarily mean that Satan was directly or personally involved. It probably refers to those who were energized by Satan. Those whom Satan could easily influence, deceive and control, namely, Judas, the temple guard and members of the Sanhedrin.
- b) At this very moment Jesus knows that a group is mobilizing to come and get Him. He knows that they are of the world and influenced by the prince of the world. He realizes that His time is very short.
- c) Satan had a hold on those of the world. They were sinners and so vulnerable to his wiles. They were easy prey for his deception and subject to his control but such was not the case with Jesus.
- d) Jesus was the perfect man. There was nothing in Him that Satan could exploit. Jesus was not destined to lose as every other man had been since Adam. Satan did not have an advantage; this man was on "equal footing." The confrontation was pure good versus pure evil.

v.14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

It follows that Satan had no control over Jesus but according to the will of the Godhead, represented here by the Father, Jesus would not resist but go with those who were of Satan. They would have their way with Him.

- a) John once again points out the truly voluntary nature of Christ's death. Jesus had complete

power over the situation but went forward because this was the command of God and His doing so in this voluntary fashion would prove to the world His love for the Father. (vs. 10:11, 18)

- b) *Probably still seated at the table Jesus bids the disciples to get up and leave. It appears that after they got up their departure was delayed for they do not arrive in the garden until chapter 18. It is not uncommon to announce ones departure and then not actually leave till sometime later.*