



JOHN 13:31-38 | THE UPPER ROOM: JESUS DISCUSSES HIS DEPARTURE

- Verses 31-32 –
 - The glorification spoken of here cannot be the final glorification, which is when Jesus returns in glory. Rather, the reference is likely noting a “point of no return.”
 - Judas was now out. The practical (non-miraculous) possibility of stopping him was removed.
 - Since the glorification comes as a result of Jesus’ obedience on the cross ([Phil 2:6-9](#), with focus on 9), and since now the cross is inevitable, Jesus can proclaim, **Now is the Son of man glorified...** (v. 31).
 - The future aspect of the glorification is brought out clearly in verse 32.
 - Note that the verb **is glorified** is in the aorist tense, which can be properly translated/interpreted into past, present, or future.
- Verse 33 –
 - The term **Little children** is used generally as a term of affection, with no regard to age.
 - Jesus reminded them what He had previously stated, that He was with them only a **little while** and then would go where **ye cannot come** (see also [Jn. 7:33-34](#) and 8:21 where Jesus had previously said similar, as well as [Jn. 14:19](#) and 16:16-19, which take place on this same night).
- Verse 34 –
 - Jesus contrasts what He previously said to a **new commandment**.
 - However, **love one another** was hardly new. Jesus Himself had said that the greatest of the commandments was to **love thy neighbor as thyself** ([Mk. 12:31](#)).
 - The only thing **new** is the additional criteria, **as I have loved you**, while the Torah criteria was to *love as you love yourself*.
- Verse 35 –
 - The emphasis in Greek is **my disciples**, as compared to disciples of another. The characteristic of Jesus’ disciples was intended to be that **have love one to another**.
 - It is not known, but could be speculated, that other teachers perhaps elicited an animosity in their followers (as any narrowly focused teaching can do). Jesus did not want this among His followers.
 - Two issues are worthy of discussion:
 - Is this a command for Christians today?
 - Jesus is speaking to His followers who were under the law. Furthermore, we are more technically “disciples” of Paul if disciples at all. So in a *direct* sense, “Jesus wasn’t speaking to you.”
 - However, could any argument be given that we should not **have love one to another**? I don’t think so.

- Should we build an argument that this love would become our *distinguishing mark* from those who are disciples of another? I also don't think so.
 - Those in the body of Christ love out of grace, and no "love doctrine" for the church should be developed from this verse.
 - Aren't there other faiths that have great love for one another?
 - Many groups are, in fact, known for their love for one another.
 - Are these groups to be recognized as Jesus' disciples? Clearly not.
 - Is love the distinguishing mark for a follower of Christ today? Certainly not.
 - Jesus had a context which should not become a pretext.
- Verse 36 –
 - There are two interesting things about this simple question and answer.
 - First, Peter himself made reference to this in [2 Peter 1:14](#). Since this topic will come up in [John 21:18-19](#) in fuller detail, we will save information about the death of Peter for that time.
 - If Jesus knew that **thou shalt follow me**, then Jesus must have known that Peter was going to die prior to the arrival of the Kingdom.
 - It does not follow that Jesus knew that the age of grace would be inserted, because Peter could have died during the forthcoming day of Jacob's trouble.
 - We would likely correctly assume that Jesus knew this by foreknowledge. However, it could be fairly strongly predicted even without foreknowledge.
- Verse 37 –
 - The fact that Peter responds by saying **I will lay down my life** indicates that Peter likely understood that the Lord was going to die.
- Verse 38 –
 - Jesus, again knowing the future, says that Peter will deny Him three times before morning. Later Jesus will tell Peter that the **spirit truly is ready, but the flesh is weak** ([Mark 14:38](#)).
 - While we can chastise Peter for "weak flesh," we should commend him for a willing spirit. Most often, we carry the same weak flesh (sometimes without the willing spirit).