

**10:28** Ex 10:11

**11:1** Ex 6:1,  
Ex 12:31

**11:2** Ex 3:22,  
Ex 12:35,  
Ex 12:36

**11:4** Ex 12:29;  
Job 34:20

**11:5** Ex 4:23,  
Ex 12:12,  
Ex 12:29,  
Ex 13:15;  
Mt 24:41

**11:7** Ex 8:22,  
Ex 9:4

**12:1** Ex 4:14,  
Ex 5:20, Ex 6:20,  
Ex 7:1, Ex 7:7

**12:2** Ex 13:4,  
Ex 23:15,  
Ex 34:18;  
Dt 16:1

**12:3** Ex 12:6;  
1Co 5:7

<sup>27</sup>But the LORD made Pharaoh stubborn so that he wasn't willing to let them go. <sup>28</sup>Pharaoh said to him, "Get out of here! Make sure you never see my face again, because the next time you see my face you will die."

<sup>29</sup>Moses said, "You've said it! I'll never see your face again!"

### God announces the final disaster

**11** The LORD said to Moses, "I'll bring one more disaster on Pharaoh and on Egypt. After that, he'll let you go from here. In fact, when he lets you go, he'll eagerly chase you out of here. <sup>2</sup>Tell every man to ask his neighbor and every woman to ask her neighbor for all their silver and gold jewelry." <sup>3</sup>The LORD made sure that the Egyptians were kind to the Hebrew people. In addition, Pharaoh's officials and the Egyptian people even came to honor Moses as a great and important man in the land.

<sup>4</sup>Moses said, "This is what the LORD says: At midnight I'll go throughout Egypt. <sup>5</sup>Every oldest child in the land of Egypt will die, from the oldest child of Pharaoh who sits on his throne to the oldest child of the servant woman by the millstones, and all the first offspring of the animals. <sup>6</sup>Then a terrible cry of agony will echo through the whole land of Egypt unlike any heard before or that ever will be again. <sup>7</sup>But as for the Israelites, not even a dog will growl at them, at the people, or at their animals. By this, you will know that the LORD makes a distinction between Egypt and Israel. <sup>8</sup>Then all your officials will come down to me, bow to me, and say, 'Get out, you and all your followers!' After that I'll leave." Then Moses, furious, left Pharaoh.

<sup>9</sup>The LORD said to Moses, "Pharaoh won't listen to you so that I can perform even more amazing acts in the land of Egypt." <sup>10</sup>Now Moses and Aaron did all these amazing acts in front of Pharaoh, but the LORD made Pharaoh stubborn so that he didn't let the Israelites go from his land.

### First Passover

**12** The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup>"This month will be the first month; it will be the first month of the year for you." <sup>3</sup>Tell the whole Israelite

<sup>2</sup>March–April; cf Exod 13:4

**10:27** See note on Exodus 9:12.

**10:28–29** *never see my face again*: Pharaoh predicts his own death without realizing it. Moses agrees that he will never see Pharaoh's face again. Pharaoh and his army will soon be destroyed by the Lord (Exod 14:26–28). This is a sign that the last and greatest disaster against Egypt is coming in the near future.

**11:1–10** Moses warns Pharaoh about the tenth and final disaster to come upon Egypt. God had announced this final plague in Exodus 4:22–23.

**11:1–2** God promises Moses that this last disaster will be so severe that the Egyptians will gladly give the Israelites silver and gold as a way to encourage them to leave Egypt. God originally made this prediction in Exodus 3:22. It will come true in Exodus 12:35–36. This gold and silver will be used later on two occasions at Mount Sinai. The Israelites will provide the metal to make the gold calf, which they worship as an idol (Exod 32:2–5). Later the Israelites will offer materials of silver, gold, and fine cloth to build the special dwelling or tent for God and all its equipment (Exod 25:1–9; 35:20–29; 36–37).

**11:2** *neighbor*. Although previous texts depicted the Israelites living separate from the Egyptians (e.g., Exod 8:22), this verse suggests that at least some Israelites and Egyptians lived near each other (see also Exod 12:23). This is an example of how different ancient traditions have been woven together into the present book of Exodus.

**11:5** The final disaster will involve the death of *Every oldest child* in every Egyptian family, from Pharaoh's family on down. In Exodus 4:22–23, God had said that Pharaoh's oldest son would die. Those words are expanded here to include all Egyptian families and even animals. Israel's

God is the creator of all beings. Therefore, God claims the right to take back every oldest male whom God chooses, whether human or animal (Exod 13:1–2; Gen 22:15–18; Num 3:11–13).

**11:7** *the LORD makes a distinction*: God has kept Israel separate and safe from the previous disasters that struck the Egyptians (Exod 8:22–23; 9:4, 6–7, 26; 10:23). The Israelites will be kept safe from this last and greatest disaster as well. When the Egyptians see how Israel is protected, the Egyptians finally *will know* the power of Israel's God. God is deeply interested in what the Egyptians think about God (Exod 7:5; 8:10, 22–23; 9:14, 29; 14:4, 18; 32:11–14).

**11:8** *Moses, furious*: As God's messenger, Moses not only speaks God's words but also feels God's emotion of anger (Exod 11:18; see Exod 32:11, 19).

**11:10** *the LORD made Pharaoh stubborn*: See note on Exodus 9:12.

**12:1–32** The Lord gives instructions about how Israelites should observe the annual festivals of *Passover* and *Unleavened Bread*. The Passover meal with the roasted lamb and its blood smeared on the doorposts plays an immediate role in the story of the exodus (12:7, 21–23). In addition, Passover is presented as an annual festival to be celebrated in the spring of every year by all future generations (12:14, 24–27). The full seven-day Festival of Unleavened Bread occurs alongside the Passover. It is intended for a later time after the Israelites have arrived in the land of Canaan (12:17–20; Exod 13:3–8). The Israelites leave Egypt the very next day after the night of Passover (12:29–32).

**12:2** *the first month of the year*: Israel's religious calendar begins in the spring of the year (sometime in April–May

community: On the tenth day of this month they must take a lamb for each household, a lamb per house. <sup>4</sup>If a household is too small for a lamb, it should share one with a neighbor nearby. You should divide the lamb in proportion to the number of people who will be eating it. <sup>5</sup>Your lamb should be a flawless year-old male. You may take it from the sheep or from the goats. <sup>6</sup>You should keep close watch over it until the fourteenth day of this month. At twilight on that day, the whole assembled Israelite community should slaughter their lambs. <sup>7</sup>They should take some of the blood and smear it on the two doorposts and on the beam over the door of the houses in which they are eating. <sup>8</sup>That same night they should eat the meat roasted over the fire. They should eat it along with unleavened bread and bitter herbs. <sup>9</sup>Don't eat any of it raw or boiled in water, but roasted over fire with its head, legs, and internal organs. <sup>10</sup>Don't let any of it remain until morning, and burn any of it left over in the morning. <sup>11</sup>This is how you should eat it. You should be dressed, with your sandals on your feet and your walking stick in your hand. You should eat the meal in a hurry. It is the Passover of the LORD. <sup>12</sup>I'll pass through the land of Egypt that night, and I'll strike down every oldest child in the land of Egypt, both humans and animals. I'll impose judgments on all the gods of Egypt. I am the LORD. <sup>13</sup>The blood will be your sign on the houses where you live. Whenever I see the blood, I'll pass over<sup>a</sup> you. No plague will destroy you when I strike the land of Egypt.

<sup>14</sup>"This day will be a day of remembering for you. You will observe it as a festival to the LORD. You will observe it in every generation as a regulation for all time. <sup>15</sup>You will eat unleavened bread for seven days. On the first day you must remove yeast from your houses because anyone who eats leavened bread anytime during those seven days will be cut off from Israel. <sup>16</sup>The first day and the seventh day will be a holy occasion for you. No work at all should be done on those days, except for preparing the food that everyone is going to eat. That is the only work you may do. <sup>17</sup>You should observe the Festival of Unleavened Bread, because on this precise day I brought you out of the land of Egypt in military formation. You should observe this day in every generation as a regulation for all time. <sup>18</sup>In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you should eat unleavened bread. <sup>19</sup>For seven days no yeast should be found in your houses because whoever eats leavened bread will be cut off from the Israelite community, whether

<sup>a</sup>Heb verb of the noun *Passover*

of our modern calendar). The biblical name for this first month in some traditions is Abib (Exod 13:4; 23:15; 34:18; Deut 16:1). In some later biblical traditions, the same month is called Nisan (Neh 2:1; Esth 3:7). Other biblical traditions use an entirely different calendar based on farming cycles of planting and harvesting. This alternate agricultural calendar sets the first month of the year in autumn after the fall harvest of grain (Exod 23:16; 34:22).

**12:5** *flawless*: Animal sacrifices offered to the Lord are typically required to be healthy and in good form (Exod 29:1; Lev 3:1; 22:21; Num 28:3).

**12:7** *take some of the blood and smear it*: so that the plague of the death of the oldest sons will pass over the Israelite homes and attack only the Egyptian homes (Exod 12:12-13, 21-23).

**12:8** *unleavened bread and bitter herbs*: These elements in the Passover meal came to have symbolic meaning. The *unleavened bread* recalls the speed with which Israel suddenly had to leave Egypt. The Israelites didn't have time to wait for bread with yeast to rise as part of the baking process (Exod 12:11, 33-34). The *bitter herbs* recall the bitterness of the suffering and slavery of the Israelites in Egypt (Exod 2:23).

**12:9** The meat of the lamb was to be *roasted* so that its blood would be drained and not eaten. Blood was considered to bear the essence of a creature's life. Thus the blood of any meat that was eaten had to be poured back to the ground after slaughter and allowed to return back to God,

its creator (Gen 9:4; Lev 17:3-6, 11, 14; Deut 12:16). A second version of the Passover instruction in Deuteronomy 16:7 commands that the Israelites "cook" (that is, boil) the lamb meat rather than roast it. The text of 2 Chronicles 35:13 appears to harmonize the two traditions of roasting and boiling the Passover lamb.

**12:11** *Passover*: The name of this festival comes from the Hebrew verb that we translate as "to pass over." The name recalls how the Lord's destroyer passed over Israelite homes so that no Israelites died during the plague, only Egyptians (see Exod 12:23, 27).

**12:12** *the gods of Egypt*: It's assumed that other gods exist as gods of other nations. These other gods, however, are powerless before the Lord (Exod 15:11; see Exod 9:11, 14).

**12:15** *cut off from Israel*: The phrase may not necessarily mean capital punishment imposed by the community. Rather, God is frequently the one who will *cut off* the person, meaning an early death without children left behind (Lev 17:10; 20:1-6; 23:29-30). The harsh punishment covers a range of ritual or sexual misconduct, (Exod 30:33, 38; 31:14; Gen 17:14; Lev 7:20, 21, 25, 27; 17:4, 9, 14; 18:29; 19:8; 20:17-18; 22:3; 23:29; Num 9:13; 19:13, 20). The violations are often done "deliberately" (or "with a high hand") (cf. Num 15:30-31) and in secret, making them difficult to detect. In those cases, God imposes the penalty. In other instances, the community can play a role in the punishment (e.g., Exod 31:14; cf. Num 15:32-36; see also Lev 20:2-6).

**12:5** Heb 9:14; 1Pt 1:19

**12:6** Ex 16:12; Lv 23:5

**12:7** Ex 12:22; Heb 11:28

**12:8** Ex 13:3; Ex 34:25; Nm 9:11; Dt 16:3; 1Co 5:8

**12:9** Dt 16:7

**12:10** Ex 23:18; Ex 29:34; Ex 34:25; Dt 16:4

**12:11** Ex 12:27; Lk 12:35; 1Co 5:7

**12:12** Ex 6:2; Ex 11:4; Ex 11:5; Nm 33:4; Is 19:1

**12:13** Gn 17:11; Ex 12:23; Heb 11:28

**12:14** Ex 12:17; Ex 12:24; Ex 13:9-10

**12:15** Gn 17:14; Ex 12:19; Ex 13:6; Ex 23:15; Dt 16:3

**12:16** Lv 23:7-8; Nm 28:18; Nm 28:25

**12:17** Ex 12:14; Ex 12:41; Ex 13:3

**12:18** Ex 12:2; Lv 23:5; Nm 28:16

**12:19** Ex 12:15

**12:39** Jn 5:44**12:40** Is 6:10,  
Is 29:10;  
Mt 13:14-15**12:41** Is 6:1**12:42** Jn 7:13,  
Jn 7:48, Jn 9:22,  
Jn 12:11**12:43** Jn 5:41,  
Jn 5:44**12:44** Mt 10:40;  
Jn 5:24, Jn 7:28,  
Jn 13:20**12:45** Jn 10:30,  
Jn 10:38, Jn 14:7,  
Jn 14:9**12:46** Jn 1:4,  
Jn 8:12, Jn 12:36**12:47** Lk 19:10;  
Jn 3:17**12:48** Lk 10:16**12:49** Jn 8:26,  
Jn 14:10,  
Jn 14:24, Jn 17:8**12:50** Mt 25:46;  
Jn 3:34, Jn 6:68,  
Jn 8:28, Jn 14:24**13:11** Jn 12:23,  
Jn 13:3, Jn 13:34,  
Jn 16:28, Jn 17:1**13:2** Lk 22:3;  
Jn 6:71, Jn 13:27;  
Ac 5:3**13:3** Mt 28:18;  
Jn 3:35, Jn 8:42,  
Jn 16:28**13:4** Lk 12:37,  
Lk 22:27; Jn 13:5**13:5** Gn 18:4,  
Gn 19:2; Lk 7:44**13:6** Mt 4:18,  
Mt 16:16,  
Mt 16:22,  
Mt 17:24,  
Mt 18:21**13:7** Mt 8:13,  
Mt 9:22,  
Mt 14:27;  
Jn 12:16,  
Jn 13:12**13:8** Mt 16:22;  
1Co 6:11;  
Heb 10:22**13:9** Ps 51:2,  
Ps 51:7;  
Mt 26:75;  
Jn 21:15**13:10** Jn 15:3<sup>39</sup>Isaiah explains why they couldn't believe:

<sup>40</sup>*He made their eyes blind  
and closed their minds  
so that they might not see with their eyes,  
understand with their minds,  
and turn their lives around—  
and I would heal them.*<sup>x</sup>

<sup>41</sup>Isaiah said these things because he saw Jesus' glory; he spoke about Jesus. <sup>42</sup>Even so, many leaders believed in him, but they wouldn't acknowledge their faith because they feared that the Pharisees would expel them from the synagogue. <sup>43</sup>They believed, but they loved human praise more than God's glory.

### Summary of Jesus' teaching

<sup>44</sup>Jesus shouted, "Whoever believes in me doesn't believe in me but in the one who sent me. <sup>45</sup>Whoever sees me sees the one who sent me. <sup>46</sup>I have come as a light into the world so that everyone who believes in me won't live in darkness. <sup>47</sup>If people hear my words and don't keep them, I don't judge them. I didn't come to judge the world but to save it. <sup>48</sup>Whoever rejects me and doesn't receive my words will be judged at the last day by the word I have spoken. <sup>49</sup>I don't speak on my own, but the Father who sent me commanded me regarding what I should speak and say. <sup>50</sup>I know that his commandment is eternal life. Therefore, whatever I say is just as the Father has said to me."

### Foot washing

**13** Before the Festival of Passover, Jesus knew that his time had come to leave this world and go to the Father. Having loved his own who were in the world, he loved them fully.

<sup>2</sup>Jesus and his disciples were sharing the evening meal. The devil had already provoked Judas, Simon Iscariot's son, to betray Jesus. <sup>3</sup>Jesus knew the Father had given everything into his hands and that he had come from God and was returning to God. <sup>4</sup>So he got up from the table and took off his robes. Picking up a linen towel, he tied it around his waist. <sup>5</sup>Then he poured water into a washbasin and began to wash the disciples' feet, drying them with the towel he was wearing. <sup>6</sup>When Jesus came to Simon Peter, Peter said to him, "Lord, are you going to wash my feet?"

<sup>7</sup>Jesus replied, "You don't understand what I'm doing now, but you will understand later."

<sup>8</sup>"No!" Peter said. "You will never wash my feet!"

Jesus replied, "Unless I wash you, you won't have a place with me."

<sup>9</sup>Simon Peter said, "Lord, not only my feet but also my hands and my head!"

<sup>10</sup>Jesus responded, "Those who have bathed need only to have their feet washed, because

<sup>x</sup>Isa 6:10

**12:40** *He made their eyes blind:* Compare with John 9:39-41.

**12:41-42** *Isaiah said . . . Jesus' glory:* See Isaiah 6:1-4, where "God's glory" (Isa 6:3) is understood as *Jesus' glory*. See sidebar, "Expelled from the Synagogue" at John 9.

**12:43** *human praise . . . God's glory:* or "the glory of humans rather than the glory of God" (cf. John 5:44). *God's glory* is invested solely in Jesus.

**12:44-50** Because Jesus "went away and hid from them" (John 12:36), he isn't saying these things to anyone in particular. Instead, they summarize his whole mission and message to the world.

**12:44** *shouted:* as in John 7:28, 37 (cf. John 1:15). *Whoever believes in me doesn't believe in me:* The paradoxical language underscores Jesus' repeated claim that he speaks and acts only on the initiative of *the one who sent me* (cf. John 12:49).

**12:46** *I have come as a light into the world:* This is the last mention in John of Jesus as the light (cf. John 1:5, 7-9; 3:19-21; 8:12; 9:5; 12:35).

**12:50** *whatever I say:* from now on, in the chapters to follow. Like all he has said thus far, it will be just what the Father has said to him.

**13:1-20** At an evening meal together, Jesus unexpectedly washes his disciples' feet. He tells them they, too, must wash each other's feet and warns them ahead of time to expect betrayers in their midst.

**13:1, 3** *Jesus knew:* He knows all that will happen to him from here on out (cf. John 6:64; 18:4).

**13:1** *loved them fully:* or "to the end." Indeed, the end is near, for *his time had come to leave this world and go to the Father*.

**13:2** *the evening meal:* not the Passover meal, as in the other Gospels (see Matt 26:19; Mark 14:18; Luke 22:13). That is still in the future (see John 13:1; 18:28; 19:14).

**13:7** *you will understand later:* Understanding will come in stages (see John 13:12, 17; 15:15; 17:8). Some things won't be understood until his resurrection (cf. John 2:22; 12:16).

**13:8** *Unless . . . place with me:* To refuse Jesus' love offered in the washing of feet would prove Peter isn't one of "his own" (John 13:1).

**13:10** *Those who have bathed:* After washing in a public bath and walking home, one would need to have only one's feet washed. But Jesus may also have baptism in

they are completely clean. You disciples are clean, but not every one of you.” <sup>11</sup>He knew who would betray him. That’s why he said, “Not every one of you is clean.”

<sup>12</sup>After he washed the disciples’ feet, he put on his robes and returned to his place at the table. He said to them, “Do you know what I’ve done for you? <sup>13</sup>You call me ‘Teacher’ and ‘Lord,’ and you speak correctly, because I am. <sup>14</sup>If I, your Lord and teacher, have washed your feet, you too must wash each other’s feet. <sup>15</sup>I have given you an example: Just as I have done, you also must do. <sup>16</sup>I assure you, servants aren’t greater than their master, nor are those who are sent greater than the one who sent them. <sup>17</sup>Since you know these things, you will be happy if you do them. <sup>18</sup>I’m not speaking about all of you. I know those whom I’ve chosen. But this is to fulfill the scripture, *The one who eats my bread has turned against me.*<sup>8</sup>

<sup>19</sup>“I’m telling you this now, before it happens, so that when it does happen you will believe that I Am. <sup>20</sup>I assure you that whoever receives someone I send receives me, and whoever receives me receives the one who sent me.”

### Announcement of the betrayal

<sup>21</sup>After he said these things, Jesus was deeply disturbed and testified, “I assure you, one of you will betray me.”

<sup>22</sup>His disciples looked at each other, confused about which of them he was talking about.

<sup>23</sup>One of the disciples, the one whom Jesus loved, was at Jesus’ side. <sup>24</sup>Simon Peter nodded at him to get him to ask Jesus who he was talking about. <sup>25</sup>Leaning back toward Jesus, this disciple asked, “Lord, who is it?”

<sup>26</sup>Jesus answered, “It’s the one to whom I will give this piece of bread once I have dipped into the bowl.” Then he dipped the piece of bread and gave it to Judas, Simon Iscariot’s son. <sup>27</sup>After Judas took the bread, Satan entered into him. Jesus told him, “What you are about to do, do quickly.” <sup>28</sup>No one sitting at the table understood why Jesus said this to him. <sup>29</sup>Some thought that, since Judas kept the money bag, Jesus told him, “Go, buy what we need for the feast,” or that he should give something to the poor. <sup>30</sup>So when Judas took the bread, he left immediately. And it was night.

**The Disciple Jesus Loved** The disciple “whom Jesus loved” is first introduced in connection with the identification of Judas as Jesus’ betrayer (John 13:23). This loved disciple is identified at the end of the Gospel as “the disciple who testifies concerning these things and who wrote them down” and whose “testimony is true” (John 21:24). In between he is seen at the cross, taking Jesus’ mother into his care (John 19:26-27); running with Peter to Jesus’ tomb (John 20:2-5); entering the tomb and believing (John 20:8); and recognizing the risen Jesus at the Sea of Galilee (John 21:7). Some interpreters think he’s the unnamed first disciple who appears alongside Andrew (John 1:40); the disciple who brings Peter into the high priest’s courtyard (John 18:15-16); or the eyewitness who testifies to the reality of Jesus’ crucifixion (John 19:35), but there’s no evidence for any of this. Nor is he likely to be identified with any of the disciples named within the Gospel. The nearest clue we have to knowing his identity is that Jesus’ mother was, or became, his mother (John 19:27), making him either Jesus’ brother or a kind of honorary brother (see Acts 1:14). As the Gospel’s author, he has chosen to remain anonymous.

<sup>8</sup>Ps 41:9

mind. If the disciples baptize (John 4:2), they themselves are likely to have been baptized, whether by John or by Jesus. In that sense they are *clean*.

**13:14** *wash each other’s feet*: It’s likely this was practiced in congregations known to the Gospel’s author, or the author wanted it introduced (cf. John 13:17). Mutual forgiveness may well be implied.

**13:18** *turned against me*: or “raised his heel against me.” In ancient Hebrew culture this was an obscene gesture, as if to trample someone underfoot.

**13:19-20** *now, before it happens*: not just moments before—as if Judas’ betrayal were all he was talking about—but years before and in connection with betrayals among Christian believers (see Matt 10:21; Mark 13:12; cf. John 14:29; 16:4).

**13:21-30** Jesus now explicitly predicts that one of those

present at the table will betray him, but he reveals that person’s identity only to the disciple right beside him, *the one whom Jesus loved* (13:23). He does this with a signal, giving a piece of bread to Judas and telling him, “*What you are about to do, do quickly.*” When Judas leaves, none of the other disciples understand that he is the betrayer.

**13:23** *at Jesus’ side*: just as the Son is “at the Father’s side” (John 1:18). See sidebar, “The Disciple Jesus Loved.”

**13:27** *Satan entered into him*: This isn’t something anyone could see but something that can be inferred from the fact that he *took the bread* (cf. John 13:2, 18).

**13:28** *No one . . . understood*: other than Jesus and the disciple whom he loved. This is that disciple’s own observation.

**13:30** *it was night*: or “Night is coming” (John 9:4) and is drawing ever nearer (John 11:9-10).

**13:11** Jn 2:25, Jn 6:64, Jn 13:2

**13:12** Jn 13:4, Jn 13:7

**13:13** Jn 11:28; 1Co 12:3; Phi 2:11

**13:14** 1Pt 5:5

**13:15** Mt 11:29; 1Ti 4:12; 1Pt 2:21

**13:16** Mt 10:24; Lk 6:40; Jn 15:20

**13:17** Mt 7:24; Lk 11:28; Jas 1:22, Jas 1:25

**13:18** Ps 41:9; Mt 26:23; Jn 6:70, Jn 15:19, Jn 17:12

**13:19** Jn 8:24, Jn 14:29, Jn 16:4

**13:20** Mt 10:40; Jn 12:44

**13:21** Mt 26:21; Mk 14:18; Jn 11:33, Jn 12:27, Jn 13:18

**13:22** Lk 22:23

**13:23** Jn 11:5, Jn 19:26, Jn 20:2, Jn 21:7, Jn 21:20

**13:25** Jn 21:20

**13:26** Jn 6:71, Jn 12:4

**13:27** Lk 22:3; Jn 13:2

**13:29** Jn 12:5-6, Jn 13:1

**13:30** Lk 22:53

**13:31** Mt 8:20;  
Jn 7:39, Jn 12:23,  
Jn 14:13;  
1Pt 4:11

**13:32** Jn 17:1

**13:33**

Jn 7:33-34,  
Jn 8:21, Jn 16:16;  
1Jn 2:1

**13:34** Lv 19:18;  
Jn 15:12;  
Eph 5:2; 1Th 4:9;  
1Jn 3:23

**13:35** 1Jn 3:14,  
1Jn 4:20

**13:36** Jn 13:33,  
Jn 14:2,  
Jn 21:18-19;  
2Pt 1:14

**13:37** Mt 26:33;  
Mk 14:29;  
Lk 22:33-34

**13:38** Mk 14:30;  
Jn 18:27

**14:1** Ps 42:5;  
Jn 12:44,  
Jn 14:27,  
Jn 16:22

**14:2** Jn 13:33,  
Jn 13:36; 2Co 5:1

**14:3** Jn 12:26,  
Jn 14:18,  
Jn 14:28;  
1Th 4:17

**14:5** Jn 11:16

**14:6** Jn 1:14,  
Jn 10:9, Jn 11:25;  
Eph 2:18;  
Heb 10:20

**14:7** Jn 8:19

**14:8** Jn 1:43,  
Jn 6:5, Jn 12:21

**14:9** Jn 12:45;  
Col 1:15; Heb 1:3

**14:10** Jn 5:19,  
Jn 10:38,  
Jn 12:49,  
Jn 14:20,  
Jn 14:24

**14:11** Jn 5:36,  
Jn 10:38

## Love commandment

<sup>31</sup>When Judas was gone, Jesus said, “Now the Human One<sup>†</sup> has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify the Human One<sup>‡</sup> in himself and will glorify him immediately. <sup>33</sup>Little children, I’m with you for a little while longer. You will look for me—but, just as I told the Jewish leaders, I also tell you now—‘Where I’m going, you can’t come.’

<sup>34</sup>“I give you a new commandment: Love each other. Just as I have loved you, so you also must love each other. <sup>35</sup>This is how everyone will know that you are my disciples, when you love each other.”

## Announcement of Peter’s denial

<sup>36</sup>Simon Peter said to Jesus, “Lord, where are you going?”

Jesus answered, “Where I am going, you can’t follow me now, but you will follow later.”

<sup>37</sup>Peter asked, “Lord, why can’t I follow you now? I’ll give up my life for you.”

<sup>38</sup>Jesus replied, “Will you give up your life for me? I assure you that you will deny me three times before the rooster crows.”

## The way, the truth, and the life

**14** “Don’t be troubled. Trust in God. Trust also in me. <sup>2</sup>My Father’s house has room to spare. If that weren’t the case, would I have told you that I’m going to prepare a place for you? <sup>3</sup>When I go to prepare a place for you, I will return and take you to be with me so that where I am you will be too. <sup>4</sup>You know the way to the place I’m going.”

<sup>5</sup>Thomas asked, “Lord, we don’t know where you are going. How can we know the way?”

<sup>6</sup>Jesus answered, “I am the way, the truth, and the life. No one comes to the Father except through me. <sup>7</sup>If you have really known me, you will also know the Father. From now on you know him and have seen him.”

<sup>8</sup>Philip said, “Lord, show us the Father; that will be enough for us.”

<sup>9</sup>Jesus replied, “Don’t you know me, Philip, even after I have been with you all this time? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father?’ <sup>10</sup>Don’t you believe that I am in the Father and the Father is in me? The words I have spoken to you I don’t speak on my own. The Father who dwells in me does his works. <sup>11</sup>Trust me when I say that I am in the Father and the Father is in me, or at least believe on account of the works themselves. <sup>12</sup>I assure you that whoever believes in me will do the works that I do. They will do even greater works than these because I am going to the Father. <sup>13</sup>I will do whatever you

<sup>†</sup>Or *Son of Man*    <sup>‡</sup>Or *Son of Man*

**14:12** Mt 21:21; Jn 14:28    **14:13** Mt 7:7; Jn 13:31, Jn 15:16, Jn 16:23-24

**13:31-35** Jesus formally announces his glorification (13:31-32) and impending departure (13:33), and he commands his disciples to *love each other* (13:34-35).

**13:31-32** *God has been glorified . . . God will also glorify:* The present and future glorification echoes the voice from heaven in answer to Jesus’ prayer (John 12:28).

**13:33** *just as I told the Jewish leaders:* Compare with John 7:33-34; 8:21.

**13:34** *new commandment:* It is *new* in that the disciples’ love for each other is based specifically on Jesus’ love for them (John 13:1), just as their obligation to wash each other’s feet is based on Jesus’ washing their feet (John 13:14).

**13:36-14:31** Jesus replies to four questions from four disciples about his departure from the world and where he is going: Peter first, then Thomas, Philip, and a Judas other than Judas Iscariot. He tells them he’s going to the Father and promises them that the Holy Spirit, or the *Spirit of Truth*, will be their *Companion* in his absence (14:17). Finally, instead of leaving them he summons them to leave with him (14:31).

**13:36** *you will follow later:* Compare with John 21:18-19.

**13:37** *I’ll give up my life for you:* as the shepherd gives up his life for his sheep (John 10:11, 15, 18).

**14:2** *My Father’s house:* not the temple, as in John 2:16, but heaven. *would I have told you . . . place for you:* He hasn’t told them this in so many words. It can also be read as a statement, “I would have told you that I am going,” the point being that he hasn’t told them before but is telling them now.

**14:3** *I will return and take you to be with me:* at the last day (cf. John 6:40, 44, 54; Mark 13:27; 1 Thess 4:15-17). *where I am you will be too:* Compare with John 12:26; 17:24.

**14:6** *No one comes to the Father except through me:* the sequel to John 6:44, “No one can come to me unless they are drawn to me by the Father.”

**14:9** *Whoever has seen me has seen the Father:* Compare with John 1:18; 12:45.

**14:12** *greater works: greater* because the Father is greater (John 14:18); *greater* in scope (e.g., reaching “other sheep,” John 10:16), perhaps because Jesus’ time on earth is limited (see John 9:4).

**26:12** Mk 16:1;  
Lk 23:56;  
Jn 19:40

**26:13** Mk 14:9

**26:14** Mt 10:4,  
Mt 26:47,  
Mt 27:3;  
Mk 14:10;  
Lk 22:3

**26:15** Ex 21:32;  
Zec 11:12;  
Mt 26:14,  
Mt 27:3; Jn 12:6

**26:16** Mt 26:15;  
Mk 14:11;  
Jn 12:6

**26:17** Ex 12:18;  
Mk 14:12;  
Lk 22:7

**26:18** Jn 7:6,  
Jn 7:30, Jn 13:1,  
Jn 17:1

**26:19** Mt 21:6

**26:20** Mk 14:17;  
Lk 22:14

**26:21** Lk 22:21;  
Jn 13:21

**26:22** Mk 14:19

**26:23** Ps 41:9;  
Lk 22:21;  
Jn 13:18

**26:24** Mt 18:7,  
Mt 26:54,  
Mt 26:56;  
Mk 9:12;  
Lk 24:25

**26:25** Mt 26:49,  
Mt 26:64

**26:26** Mt 14:19;  
Mk 14:22;  
1Co 10:16,  
1Co 11:23

**26:27** Ps 116:13;  
Is 55:1; Mt 11:25,  
Mt 15:36;  
Mk 14:23

always have me. <sup>12</sup>By pouring this perfume over my body she's prepared me to be buried. <sup>13</sup>I tell you the truth that wherever in the whole world this good news is announced, what she's done will also be told in memory of her."

### Judas betrays Jesus

<sup>14</sup>Then one of the Twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup>and said, "What will you give me if I turn Jesus over to you?" They paid him thirty pieces of silver. <sup>16</sup>From that time on he was looking for an opportunity to turn him in.

### Passover with the disciples

<sup>17</sup>On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

<sup>18</sup>He replied, "Go into the city, to a certain man, and say, 'The teacher says, 'My time is near. I'm going to celebrate the Passover with my disciples at your house.''" <sup>19</sup>The disciples did just as Jesus instructed them. They prepared the Passover.

<sup>20</sup>That evening he took his place at the table with the twelve disciples. <sup>21</sup>As they were eating he said, "I assure you that one of you will betray me."

<sup>22</sup>Deeply saddened, each one said to him, "I'm not the one, am I, Lord?"

<sup>23</sup>He replied, "The one who will betray me is the one who dips his hand with me into this bowl. <sup>24</sup>The Human One<sup>h</sup> goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One!<sup>i</sup> It would have been better for him if he had never been born."

<sup>25</sup>Now Judas, who would betray him, replied, "It's not me, is it, Rabbi?"  
Jesus answered, "You said it."

### Last supper

<sup>26</sup>While they were eating, Jesus took bread, blessed it, broke it, and gave it to the disciples and said, "Take and eat. This is my body." <sup>27</sup>He took a cup, gave thanks, and gave it to them, saying, "Drink from this, all of you. <sup>28</sup>This is my blood of the covenant, which is poured out for many so that their sins may be forgiven. <sup>29</sup>I tell you, I won't drink wine again until that day when I drink it in a new way with you in my Father's kingdom." <sup>30</sup>Then, after singing songs of praise, they went to the Mount of Olives.

<sup>h</sup>Or Son of Man <sup>i</sup>Or Son of Man

**26:28** Ex 24:8; Zec 9:11; Mt 20:28; Col 1:14; Heb 9:22 **26:29** Mt 13:43 **26:30** Mt 21:1; Mk 14:26; Lk 21:37, Lk 22:39; Jn 18:1

the motivation for treating the poor with generosity. Here they illustrate that everyday responsibilities, like caring for the poor, are not as important as serving Jesus in his last hours. Preparing people for burial was an important religious responsibility.

**26:14** *one of the Twelve*: See Matthew 10:1-4; 20:17. That Judas is a member of the inner circle emphasizes the travesty of the betrayal about to be recounted. *Iscariot*: a reference to his hometown, Kerioth, in southern Judea.

**26:15** *thirty pieces of silver*: Each silver piece was worth the equivalent of about four days' work for a laborer, so they pay Judas the rough equivalent of 120 days' labor.

**26:17-20** *Festival of Unleavened Bread*: a seven-day festival (see Exod 12:17-20; Lev 23:4-8). *the Passover meal*: unleavened bread, lamb, and bitter herbs (Num 9:11). Celebrating the Passover feast is a family affair, so it is important that Jesus will celebrate Passover with *the twelve disciples*. This reflects the redefinition of "family" in Matthew 12:46-50.

**26:21-23** Eating together signified close bonds of friendship, so it is all the more distressing that one of Jesus' table companions would betray Jesus.

**26:24** *The Human One goes to his death just as it is written about him. But how terrible it is for that person who betrays the Human One!*: Setting these two sentences side by side indicates how scripture can hold together God's actions

and human responsibility. Jesus' crucifixion may serve God's purpose, but this doesn't excuse Judas from his act of betrayal. There are no OT texts that require or predict that the Human One must die. The point isn't to find this or that text in order to prove something. Rather, Jesus' statement means that the OT as a whole must be read and reread from the perspective of his crucifixion.

**26:25** In Matthew 26:22, each of the disciples asks Jesus a question and expects a negative answer. Judas does the same. However, when Judas asks the question, he isn't "deeply saddened," and he addresses Jesus as "Rabbi" rather than as "Lord." In Matthew's Gospel disciples and would-be disciples call Jesus "Lord," while other titles, like "teacher" and "Rabbi," are generally used by people who don't follow or who even oppose Jesus (see Matt 12:38; 19:16; 22:16, 24, 36; 26:49). Matthew clearly identifies Judas as the betrayer (cf. Matt 10:4). "*You said it*": Jesus' answer is indirect, but, in this context, clearly affirmative.

**26:26-29** *While they were eating*: Jesus and the disciples celebrate the Passover meal, which Jesus now reinterprets with reference to his own death (see Matt 20:28). *blood of the covenant*: See Exodus 24:8; Zechariah 9:11. *so that their sins may be forgiven*: See Matthew 1:21. This last supper becomes the basis for the church's celebration of the Lord's Supper.

**26:30** *Mount of Olives*: See the note on Matthew 24:3.

**Predictions about disciples leaving Jesus**

<sup>31</sup>Then Jesus said to his disciples, “Tonight you will all fall away because of me. This is because it is written, *I will hit the shepherd, and the sheep of the flock will go off in all directions.*”  
<sup>32</sup>But after I’m raised up, I’ll go before you to Galilee.”

<sup>33</sup>Peter replied, “If everyone else stumbles because of you, I’ll never stumble.”

<sup>34</sup>Jesus said to him, “I assure you that, before the rooster crows tonight, you will deny me three times.”

<sup>35</sup>Peter said, “Even if I must die alongside you, I won’t deny you.” All the disciples said the same thing.

**Jesus in prayer**

<sup>36</sup>Then Jesus went with his disciples to a place called Gethsemane. He said to the disciples, “Stay here while I go and pray over there.” <sup>37</sup>When he took Peter and Zebedee’s two sons, he began to feel sad and anxious. <sup>38</sup>Then he said to them, “I’m very sad. It’s as if I’m dying. Stay here and keep alert with me.” <sup>39</sup>Then he went a short distance farther and fell on his face and prayed, “My Father, if it’s possible, take this cup of suffering away from me. However—not what I want but what you want.”

<sup>40</sup>He came back to the disciples and found them sleeping. He said to Peter, “Couldn’t you stay alert one hour with me? <sup>41</sup>Stay alert and pray so that you won’t give in to temptation. The spirit is eager, but the flesh is weak.” <sup>42</sup>A second time he went away and prayed, “My Father, if it’s not possible that this cup be taken away unless I drink it, then let it be what you want.”

<sup>43</sup>Again he came and found them sleeping. Their eyes were heavy with sleep. <sup>44</sup>But he left them and again went and prayed the same words for the third time. <sup>45</sup>Then he came to his disciples and said to them, “Will you sleep and rest all night? Look, the time has come for the Human One<sup>k</sup> to be betrayed into the hands of sinners. <sup>46</sup>Get up. Let’s go. Look, here comes my betrayer.”

**Arrest**

<sup>47</sup>While Jesus was still speaking, Judas, one of the Twelve, came. With him was a large crowd carrying swords and clubs. They had been sent by the chief priests and elders of the people. <sup>48</sup>His betrayer had given them a sign: “Arrest the man I kiss.” <sup>49</sup>Just then he came to Jesus and said, “Hello, Rabbi.” Then he kissed him.

<sup>50</sup>But Jesus said to him, “Friend, do what you came to do.” Then they came and grabbed Jesus and arrested him.

<sup>51</sup>One of those with Jesus reached for his sword. Striking the high priest’s slave, he cut off his ear. <sup>52</sup>Then Jesus said to him, “Put the sword back into its place. All those who use the sword will die by the sword. <sup>53</sup>Or do you think that I’m not able to ask my Father and

**26:31** Zec 13:7; Mt 26:56; Mk 14:27; Jn 16:32  
**26:32** Mt 16:21; Mt 28:7; Mt 28:10; Mt 28:16; Mk 16:7  
**26:33** Prv 28:26; Mk 14:29; Lk 22:33; Jn 13:36  
**26:34** Mt 26:69; Mt 26:74; Mt 26:75; Mk 14:30; Jn 13:38  
**26:35** Jn 13:37  
**26:36** Mk 14:32; Lk 22:39; Jn 18:1  
**26:37** Mt 4:21; Mt 17:1; Mk 5:37  
**26:38** Ps 42:5; Mt 26:40; Jn 12:27  
**26:39** Mt 6:10; Mt 20:22; Mt 26:42; Jn 6:38; Jn 18:11  
**26:40** Mt 26:38; Lk 9:32  
**26:41** Mt 6:13; Lk 22:40; 1Pt 5:8  
**26:42** Mt 6:10; Mt 26:39  
**26:43** Lk 9:32  
**26:44** 2Co 12:8  
**26:45** Mt 17:22; Mt 26:18; Jn 12:23; Jn 12:27; Jn 13:1  
**26:47** Mt 26:14; Mk 14:43; Lk 22:47; Jn 18:3; Ac 1:16  
**26:48** 2Sa 20:9; 2Sa 20:10; Mt 26:49  
**26:49** Mt 26:25  
**26:50** Mt 20:13; Mt 22:12

<sup>j</sup>Zech 13:7 <sup>k</sup>Or Son of Man

**26:51** Mk 14:47; Lk 22:38; Jn 18:10 **26:52** Gn 9:6; Rev 13:10 **26:53** 2Ki 6:17; Mt 4:11

**26:31** *Tonight you will all fall away because of me:* Jesus anticipates that his disciples will abandon him (Matt 26:56). The quotation is from Zechariah 13:7, understood here in terms of Jesus’ suffering and death (*hit the shepherd*) and the disciples’ departure (*the flock will go off in all directions*).  
**26:32** Death and abandonment aren’t the last words. Jesus anticipates his resurrection and the regathering of his followers (see Matt 28:10, 16-20).  
**26:33-35** Peter again has the role of representative disciple (see Matt 14:28; 15:15; 16:16). *deny me three times:* See Matthew 26:69-75.  
**26:36** *Gethsemane:* a Hebrew term meaning “oil press.” It refers to the site of an oil press in an olive grove on the slope of the Mount of Olives.  
**26:37** *Peter and Zebedee’s two sons:* See Matthew 17:1. The three who were given a vision of Jesus’ glory are now with him during this time of despair.  
**26:38-42** *keep alert... stay alert:* See Matthew 24:42-25:13. *cup of suffering:* signifying suffering destined by

God (e.g., Ps 75:8; Isa 51:17, 22; Jer 25:15-28; Ezek 23:31-34). *not what I want but what you want:* Jesus uses words that recall the prayer he taught his disciples (Matt 6:10). *pray... temptation:* an echo of the prayer Jesus taught his disciples (Matt 6:13).  
**26:46-50** The identification of Judas as the betrayer is both clear and tragic. It is clear from the two references to Jesus’ betrayer in 26:46-47, 48, and in Judas’ address to Jesus as *Rabbi* (see the note on Matt 26:25). It is tragic because he is *one of the Twelve* (26:47; cf. Matt 10:2-4; 26:14) and because his act of betrayal is committed with a *sign* of affection (*kiss*, 26:48-49). The need for a *sign* suggests that the mob that had come to take Jesus couldn’t recognize him.  
**26:52** *Put the sword back into its place:* See Matthew 5:38-42. *All those who use the sword:* Jesus quotes a proverbial statement, the meaning of which is that one act of violence leads to another.  
**26:53** *more than twelve battle groups:* A Roman battle

**26:54** Mt 1:22; Mt 26:24

**26:55** Mt 4:23; Mt 21:23; Mk 12:35; Jn 7:14, Jn 18:20

**26:56** Mt 26:31

**26:57** Mt 26:3; Mk 14:53; Jn 18:12

**26:58** Mt 26:69; Jn 18:15

**26:59** Mt 5:22; Ac 6:11

**26:60** Dt 19:15; Ps 35:11

**26:61** Mt 27:40; Jn 2:19; Ac 6:14

**26:62** Mt 27:12

**26:63** Lv 5:1; Mt 4:3; Mt 16:16; Mt 27:12; Mk 5:7

**26:64** Ps 110:1; Dn 7:13; Mt 16:27; Mt 27:11; Mk 14:62

**26:65** Nm 14:6; Mt 9:3; Jn 10:33; Jn 10:36; Ac 14:14

**26:66** Lv 24:16; Jn 19:7

**26:67** Is 50:6; Mt 27:30; Lk 22:63; Jn 18:22

**26:68** Mk 14:65

**26:69** Mt 26:58; Mk 14:66; Lk 22:55; Jn 18:16; Jn 18:25

**26:70** Prv 29:25; Mt 26:34

he will send to me more than twelve battle groups<sup>1</sup> of angels right away? <sup>54</sup>But if I did that, how would the scriptures be fulfilled that say this must happen?" <sup>55</sup>Then Jesus said to the crowds, "Have you come with swords and clubs to arrest me, like a thief? Day after day, I sat in the temple teaching, but you didn't arrest me. <sup>56</sup>But all this has happened so that what the prophets said in the scriptures might be fulfilled." Then all the disciples left Jesus and ran away.

### Jesus before the council

<sup>57</sup>Those who arrested Jesus led him to Caiaphas the high priest. The legal experts and the elders had gathered there. <sup>58</sup>Peter followed him from a distance until he came to the high priest's courtyard. He entered that area and sat outside with the officers to see how it would turn out.

<sup>59</sup>The chief priests and the whole council were looking for false testimony against Jesus so that they could put him to death. <sup>60</sup>They didn't find anything they could use from the many false witnesses who were willing to come forward. But finally they found two <sup>61</sup>who said, "This man said, 'I can destroy God's temple and rebuild it in three days.'"

<sup>62</sup>Then the high priest stood and said to Jesus, "Aren't you going to respond to the testimony these people have brought against you?"

<sup>63</sup>But Jesus was silent.

The high priest said, "By the living God, I demand that you tell us whether you are the Christ, God's Son."

<sup>64</sup>"You said it," Jesus replied. "But I say to you that from now on you'll see *the Human One<sup>m</sup> sitting on the right side of the Almighty<sup>n</sup> and coming on the heavenly clouds.*"<sup>o</sup>

<sup>65</sup>Then the high priest tore his clothes and said, "He's insulting God! Why do we need any more witnesses? Look, you've heard his insult against God. <sup>66</sup>What do you think?"

And they answered, "He deserves to die!" <sup>67</sup>Then they spit in his face and beat him. They hit him <sup>68</sup>and said, "Prophecy for us, Christ! Who hit you?"

### Peter's denial

<sup>69</sup>Meanwhile, Peter was sitting outside in the courtyard. A servant woman came and said to him, "You were also with Jesus the Galilean."

<sup>70</sup>But he denied it in front of all of them, saying, "I don't know what you are talking about."

<sup>71</sup>When he went over to the gate, another woman saw him and said to those who were there, "This man was with Jesus, the man from Nazareth."

<sup>1</sup>Or *legions* (of the Roman army, about five thousand soldiers each) <sup>m</sup>Or *Son of Man* <sup>n</sup>Or *the Power* <sup>o</sup>Dan 7:13

group included about 6,000 soldiers, so Jesus refers to more than 72,000 angels. (For angelic assistance, see Matt 4:6 [Ps 91:11-12]. For the idea of fighting angels, see 2 Kgs 6:17; Dan 10:13-21.)

**26:55** *Have you come with swords and clubs:* The "chief priests and elders" sent a mob (Matt 26:47), as though Jesus were a violent revolutionary. This is consistent with the unfolding picture that Jesus will be executed as a pretender to the throne (cf. Matt 27:37), but it contrasts sharply with the nature of Jesus' healing and teaching activity in the temple (Matt 21:14; 21:23-23:39).

**26:56** *all the disciples left Jesus and ran away:* See Matthew 26:31.

**26:57-71** The stories of Peter and Jesus are intertwined, emphasizing Jesus' courage when questioned by the high priest in contrast to Peter's failure under questioning by two women and some unnamed bystanders.

**26:57, 59** The cast of characters includes *Caiaphas* (see the note on Matt 26:3-4), the *legal experts*, *elders*, and the *chief priests*. Together, they make up the *whole council*, also known as the Sanhedrin (Mark 14:55; 15:1). This is the supreme ruling and judicial body, over which the high priest presided. *false testimony:* From the outset, Matthew presents the proceedings against Jesus as a travesty of justice.

**26:60** *they found two:* See Deuteronomy 17:6, which

requires "two or three witnesses" in cases of capital punishment.

**26:61** *This man said:* Matthew records no such statement, though he does report that Jesus predicted the temple's destruction (Matt 24:2; cf. Matt 23:38).

**26:64** *You said it . . . But I say to you:* Jesus' answer is indirect, but affirmative. He turns immediately to explain the nature of his status as Christ and God's Son, using language from Daniel 7:13-14; Psalm 110:1.

**26:65** *tore his clothes:* The high priest is deeply troubled by Jesus' response. *He's insulting God:* See Matthew 9:3; 12:31. The basis for the insult may be Jesus' claim that, as the Human One, he will sit at God's right side; or it may be that the high priest thought he was trying to make himself like God in order to deceive God's people.

**26:66** See Matthew 26:4.

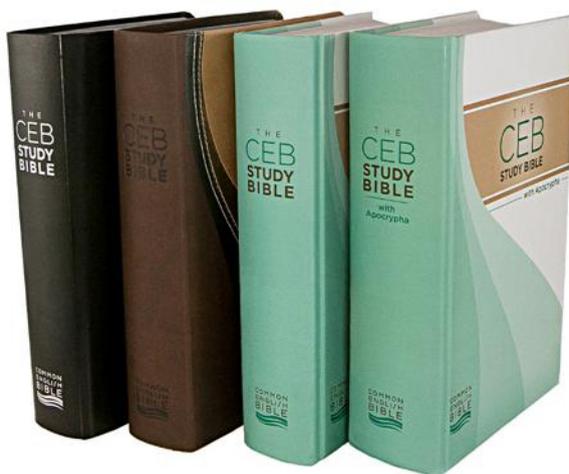
**26:67-68** See Isaiah 50:6.

**26:69-74** While Jesus was on trial in the high priest's house, Peter sat outside in the high priest's courtyard (see Matt 26:57-58). Peter is on trial, too, though his questioners don't seem like people to be feared—a *servant woman*, *another woman*, and *those standing there*. From the first to the third denial Peter's responses grow stronger. A simple denial becomes a solemn pledge, and the third denial includes cursing and swearing (see Matt 5:33-37; 23:16-22).



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