John xiii. 36—38.) The speech appears  
to *proceed continuously.* There are marks,  
in these words of our Lord, of close connexion with what has gone before. *His* way, which the Father *appointed* to Him,  
is to *His Kingdom*—but it is *through temptations.* To *these,* who have been with Him in these trials, He *appoints a king-  
dom,*—but *His way* to it must be *their*way: and here is the *temptation,*—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned  
by some remark of his,—or, which I think  
more probable, may have been made in  
consequence of some part taken by him in  
the preceding strife for precedence. Such  
sudden and earnest addresses spring forth  
from deep love and concern awakened for  
another.

**31.**] not only *‘hath desired to have you,’* A. V., but **hath obtained you;**—‘his desire is granted.’

**you,** all of you: not Simon alone, as  
sometimes understood, even by preachers,  
from the A. V. only. This must include  
Judas, though it does not follow that he  
was present; the sifting separated the  
chaff from the wheat, which chaff he was,  
see Amos ix. 9.   
  
  
**32. but I have prayed  
for thee**] As Peter was the foremost (the  
rest are here addressed through him), so  
he was in the greatest danger. It must  
not be supposed that our Lord’s prayer was  
not heard, because Peter’s faith *did fail,*  
in his denial; this word **fail** here implies  
a *total extinction,* which Peter's faith *did  
not suffer.* Though the **you all** included Judas, he is not included in the  
*prayer* ; see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of even an *Apostle’s faith,* as *possible.*

**when thou hast turned again**]  
There can, I think, be little doubt that  
this word is here used in the general N. T.  
sense, of *returning as a penitent after* sin,  
turning to God,—and not in the almost  
expletive meaning which it has in such  
passages as Joel ii. 14; Acts vii. 42.  
**strengthen** (or **confirm**)] The use of this  
word, and the cognate substantive, *thrice by  
St. Peter in his two epistles,* 1 Pet. v. 10;  
2 Pet. i. 12; iii. 17, and in the first passage in a connexion with the mention of *Satan’s temptations,* is remarkable.

**33, 34.**] Whether these words are in close  
connexion with tho preceding, may I think  
be doubted. They may represent the same  
reply of our Lord as we have recorded  
in John xiii. 38. One thing seems  
clear, without any attempt at minutely  
harmonizing: that *two announcements  
were made* by our Lord to Poter of his  
future denial, occasioned by *two very  
different professions of his:* One,—*during  
last meal,* i.e. before going out, and  
occasioned by Peter’s professed readiness  
to go to prison and to death (*“to lay  
down his life”*) for and with the Lord :—  
the other,—*on the way to the Mount of  
Olives,* after the declaration that all should  
be offended, and occasioned by Peter's  
profession that though all should be  
offended, yet would not he. Nothing is  
more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning;  
—and when De Wette calls such an interpretation *‘a mere shift in difficulty,’* all  
that we can say is, to disclaim any wish to  
clear up difficulties, except by going into  
their depths, and examining honestly  
and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord’s answer,  
being in strict coherence, and arising out  
of the subject of conversation, must be  
taken as the *exact* one: and St. Luke must  
be supposed to have inserted them here  
*without being aware of the intermediate remarks* which led to them.

{34} This is the only place in the Gospels where our Lord addresses Peter by the name peter. And it is remarkable, as occurring in the very place where He firewarns him of his approaching denial of Himself.

**35–38.**] FOREWARNING OF PERILS AT HAND. Peculiar to Luke.