girdedst thyself up for My work, and  
wentest hither and thither—but hereafter  
there shall be a service for thee harder  
and more strictly confined.’   
  
**thou shalt  
stretch forth thy hands**] ‘but not as just  
now, in swimming ;—in a more painful  
manner, on the transverse beam of the cross ;  
and another—the executioner—shall gird  
thee,—with the cords binding to the cross.’  
Such is the traditionary account of the  
death of Peter. Jerome says, that “he  
was crowned with martyrdom under Nero,  
being crucified with his head downwards  
and his feet upwards, because he alleged  
himself to he unworthy of being crucified  
in the same manner as his Lord.”  
  
  
**shall carry thee**] viz. in the lifting up  
after the fastening to the cross—or perhaps  
in making thee go the way to death,  
bearing thy cross.   
  
**whither thou  
wouldest not**] “For,” says Augustine,  
“who wishes to die? Truly no one: and  
so universal is this feeling, that it was said  
to St. Peter, Another shall gird thee and  
carry thee whither thou wouldest not.”  
  
  
**19. Follow me**] Not to be understood,   
I think, of any present gesture of the  
Lord calling Peter aside ;—but, from the  
next verse, followed perhaps by a motion  
of Peter towards Him, in which John  
joined. The words seem to he a plain  
reference to ch. xiii. 36;—and the   
*following*,—a following through the Cross to  
glory;—see Matt. xvi. 24; Mark x. 21.  
Now, however, “*taking up the cross*” is  
omitted. He had made this so plain, that  
it needed not expressing. There was also  
a forcible reminding Peter of the first  
time when he had heard this command on  
the same shore, Matt. iv. 19.  
  
  
**20.**] The details necessary to complete  
the narrative are obscure, and only hinted  
at in the background. It seems that  
Peter either was at the time of the   
foregoing conversation walking with Jesus,  
and turned round and saw John   
following,—or that he moved towards Him on  
the termination of it (but certainly not  
from a misunderstanding of the words  
“ *Follow Me*,” see ver. 21). I can hardly  
conceive Him *moving away* on uttering  
these words, and summoning Peter away  
in private. It seems in the highest degree  
unnatural. This description and identification   
of the disciple whom Jesus loved is  
evidently inserted to justify his following,  
and is a strong token of St. John’s hand  
having written this chapter; see ch. xiii.  
23.   
  
**21.**] Peter’s question shews that.  
he had rightly understood the Lord’s prophecy   
respecting him. He now wishes to  
know what should befall his friend and  
colleague,—“ giving him a return (for *his*  
similar service in ch. xiii. 23 just referred  
to), and, in the idea that he too might  
be desirous to ask about himself, but might.  
lack the courage, Peter took up the  
enquiry.” Chrysostom. This was not  
mere *idle* curiosity, but that longing which  
we all feel for our friends. “Is *he* not to  
follow Thee too? is *he* not to go the same  
way of death with us?” Euthymius.  
  
  
**22.**] The words **what is that to thee?**  
imply a rebuke ;—not perhaps however so  
sharp a one as has been sometimes seen in  
them. They remind Peter of the distinctness   
of each man’s position and duty before  
the Lord; and the subsequent command,