**46.]** See ver. 35; ch. viii. 12; ix.  
5. The **may not remain in the darkness**here implies that all are *originally in  
darkness*,—as the same kind of expression  
in ch. iii. 36.

**47.]** See ch. iii. 17; v. 45; viii. 15.

**48.]** See ch. iii. 18, also v. 45 ff., and Heb. iv. 12.

**49.]** See ch. v. 30; vii. 16, 17, 28, 29;  
viii, 26, 28, 38. On the Father giving  
the Son commandment, ch. x. 18.

There does not appear to be any real  
difference here, though many have been  
suggested, between the words **say** and  
**speak.**

**50.]** See ch. vi. 63 (and  
note), 68.

**his commandment** *is,*results in, not as a means merely, but in  
its accomplishment and expansion, *eternal  
life:* see ch. iii. 15; v. 24; vi. 40.

Thus all who do not believe are without  
excuse;—because Jesus is not come, and  
speaks not, of Himself, but of the Father,  
se will and commandment respecting Him is, that He should be and give, Life  
to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

**CHAP. XIII.—XX.]** Third division of the Gospel. JESUS AND HIS OWN.

**XIII.—XVII.]** HIS LOVE, AND THE FAITH OF HIS OWN.

**XIII. 1—30.]** HIS LOVE IN HUMILIATION.

**1—11.** *His condescension in washing their feet.*  
On the chronological difficulties, see notes  
on Matt. xxvi. 17, and ch. xviii. 28.

There can be no reasonable doubt that  
this meal was the same as that at which  
the Lord’s Supper was instituted, as related in the three Evangelists. The narrative proceeds without any break until  
ch. xvii. 26, after which our Lord and the  
disciples go to Gethsemane.

**1. before  
the feast of the passover]***How long,* is  
not said: but probably, a very short time;—not more than one day at the most;—see ch. xviii. 28 and note. The words  
belong to the whole narrative following,  
not to **knowing** or **having loved.**

**knowing]** The view with which our Lord  
washed His disciples’ feet, is shewn by the  
repetition of this word in verses 1, 3, and  
by the mention of His love for His disciples.  
The connexion is:—‘Jesus loved His own  
even to the end (of His life in the flesh),  
and gave them in the washing of their  
feet a proof of His love; and to this act  
He was induced by the knowledge that  
He must soon leave this world; and although this knowledge was united (ver. 3)  
with the highest consciousness of His  
divine mission and speedy glorification,  
yet this latter did not prevent Him from  
giving this proof of His self-humiliating  
love’ (De Wette).

**his own which**