**were in the world]** See ch. xvii. 11.

**2.]** The sense is not, as A.V., ‘*supper being  
ended*,’ for (ver. 12) He *reclined again,*and in ver. 26, the supper is *still going  
on*:—but, **supper having begun** or **having  
been served.** See this shewn from the  
usage of the original in my Greek Test.

The verse may be otherwise read  
and rendered, **The devil having by this  
time suggested** (to Judas) **that Judas  
Iscariot the son of Simon** (i.e. **that he**)  
**should betray Him.** Judas had before  
this covenanted with the Sanhedrim to  
betray Him, Matt. xxvi. 14 and parallel  
places, which must here be meant by *the  
devil having put it into his heart*:—the  
thorough self-abandonment to Satan which  
led to the actual deed, being designated  
ver. 27.

St. Luke (xxii. 3) expres:  
the steps of his treasonable purpose otherwise,—meaning the same. The fact is here  
stated, to enhance the love which Jesus  
shewed in the following action.

**3.]** See  
above. He did what follows with a full sense  
of the glory and dignity of His own Person.  
“The prefatory mention of His glory is as  
it were a protestation, lest it should be  
thought that the Lord did any thing  
beneath His dignity in washing the disciples’ feet.” Bengel.

**4. laid aside  
his garments]** “viz. those which might:  
hinder the act of washing.” Bengel. He  
put Himself into the ordinary dress of a  
servant. Or, which is far more probable,  
on the deepest grounds, did He not humble  
Himself so far as *literally* to divest Himself, and gird Himself merely, as the basest  
of slaves?

**5.]** the **bason**, viz. the  
vessel usually at hand for such purposes.  
The context seems to shew that He had  
washed the feet of one or more before the  
incident of the next verse: were it not so,  
the words, “ **began***to wash*,” might merely  
express His doing something unusual and  
unlooked for.

**6.]** And **so** (the **so**taking up the narrative again after the  
word **began**, as if it were said, ‘in pursuance of this intention’) He comes to  
Simon Peter; not *first,* as some have  
maintained, both with and without reference to the primacy of Peter:—for that.  
would be hardly consistent (see on the  
preceding verse) with the context, which  
seems to require that the washing should  
have begun and been going on, before He  
came to Peter.

**art** *Thou***washing**(intending to wash) **my feet?]** He thinks  
the act unworthy of the Lord; even as  
many think that great act of Love to have  
been, which was typified by it.

The  
word **my** is not emphatic. The having  
his feet washed is a matter of course: it is  
the Person who is about to do it that  
offends him.

**7.]** Hitherto our Lord  
had been silent. **He** emphasizes the **I** and  
**thou,** but so as to set forth Himself as the  
Master, Peter as the disciple, not wholly  
cognizant of His will and purpose, and  
therefore more properly found in subjection to it.

**What I do]** i.e. (1) *this  
washing itself,* as a lesson of humility and  
love, ver. 14. (2) Its *symbolical meaning,*