vv. 9, 10. (3) The *great Act of Love,* the  
laying aside My glory, and becoming in  
the form of a servant, that the washing of  
the Holy Spirit may cleanse men.

**afterwards]** Taking up again the numbers  
used in the last note, (1) was known very  
soon, but (2) and (3) not till after the  
Spirit was given.

**8.]** The rash and  
self-opinionated Apostle opposes to our  
Lord’s **afterwards** his own **never** (literally,  
**no, not for ever**). In interpreting our  
Lord’s answer, we must remember, that  
He replies more to the *spirit* of Peter's  
objection, than to his words. The same  
well-meaning but false humility would prevent him (and does prevent many) from  
stooping to receive at the hands of the  
Lord that spiritual washing which is absolutely necessary in order to have any  
part in Him, Rom. viii. 9, *‘If I wash thee  
not, thou hast no part with Me;*’ but the  
affirmative proposition, *that those who are  
washed, have a part in Jesus,* is not equally  
true; witness the example of Judas, who  
*was washed, but yet had no part* with Jesus.  
In the *spiritual sense* of washing, this is  
not so. Whoever is washed by Jesus, has  
part in Him. We are here in the realm  
of another and deeper logic: the aet being  
no longer symbolic, but veritable.

**9.]** The warm-hearted Peter, upon learning  
that *exclusion* would be the consequence  
of not being washed, can hardly have  
enough of a cleansing so precious. There  
surely is implied in this answer an incipient apprehension of the meaning of our Lord’s words. The expression, **if I wash  
thee not,** has awakened in him, as the  
Lord’s presence did, Luke v. 8, a feeling  
of his own want of cleansing, his entire  
pollution.

**10.]** Reference appears  
to be made to the fact that one who *has  
bathed,* after he has reached his home,  
needs not entire washing, but only to have  
his feet washed from the dust of the way.  
This bathing, the bath of the new birth,  
but only yet in its foreshadowing, in the  
purifying effect of faith working by love,  
the Apostles, with one exception, had;  
and this *foot-washing* represented to them,  
besides its lesson of humility and brotherly  
love, their *daily need of cleansing from  
daily pollution, even after spiritual regeneration,* at the hands of their divine  
Master. See 2 Cor. vii. 1: James i. 21:  
Acts xv. 8, 9: 2 Pet. ii. 22.

n **ye  
are clean,** see note, ch. xv. 3.

**12—20.]** *This act, a pattern of self-denying love for His servants.*

**12. Know ye what I have done to.  
you?]** These words are uttered, not so  
much in expectation of an answer, as to  
direct their attention to the following.

**14.]** The command here given must  
be understood in the full light of intelligent appreciation of the circumstances,  
and the meaning of the act. Bengel remarks, that *one* intent of our Lord’s washing the feet of His disciples must necessarily be absent from any such deed on our  
part: viz. its *symbolic meaning,* pressed  
by our Lord on St. Peter, “If I wash