thee not, thou hast no part with Me.”  
The command will rather find its fulfilment in all kinds of mutual condescension  
and help, than in any literal observance.  
“In these times,” continues Bengel, “pontiffs and princes obey this injunction to the  
letter: but it would be a more wonderful  
thing to see a pontiff, for example, wash  
the feet of one equal, than of twelve poor  
beggars.” The custom of literally and ceremonially washing the feet in obedience to  
this command, is not found before the  
fourth century.

**15.]** Notice that our  
Lord commands us to do, not “*that which* **I**  
have done to you,” but “**as,** *in like manner as,* I have done to you.” Our Lord’s  
action was symbolical, and is best imitated  
in His followers by endeavouring, “if a man  
be overtaken in a fault, to restore such an  
one in the spirit of meekness:” Gal. vi. 1.

**16, 17.]** {16}The proverbial expression,  
**There is no servant greater than his lord,**is used here in a different sense from that  
which it has in ch. xv. 20. Here it is, “if the  
Master thus humbles Himself, much more  
should His servants and messengers;” see  
Matt. x. 24; Luke vi. 40; and on ver. 17,  
Luke xii. 47, 48. {17}The *mere recognition* of  
such a duty of humility, is a very much  
more easy matter than the *putting it in  
practice.*

**18.] I say it not** (viz. the  
“*if ye do them*”) of you *all:* for there is  
one who can never be *blessed.* Our Lord  
repeats his words, “*but not all,*” of ver.  
10, and the sad recollection leads to His  
trouble in spirit, ver. 21.

**I know]**The **I** is emphatic; and the reason of its  
emphasis is given in ver. 19.

Connexion: ‘It might be supposed that this  
treachery has come upon Me unawares;  
but it is not so: I (for my part) know  
whom I have selected (viz. *the whole  
twelve;* see ch. vi. 70, not only the true  
ones, as in ch. xv. 16, said when Judas was  
not present): but this has been done by  
the determinate counsel and foreknowledge  
of God, declared in the Scriptures.’

The words of the citation here are given  
freely, the LXX having, “*magnified the  
lifting up of the heel against me.”*

This is another instance of the direct and  
unhesitating application of the words of  
the Psalms by our Lord to Himself.

**his heel]** Bengel observes that this saying  
is pertinent to the *washing of the feet,* and  
also to the custom of *reclining in eating  
bread.* See on ver, 23.

**19.]** *‘Now,  
from this time,* I announce it to you, that  
when it shall have happened, you may believe that I am (the Christ).’ See ch. xvi. 1,  
and above on “*I know,*” ver. 18.

**20.]**  
See Matt. x. 40. ‘The connexion is very difficult, and variously set down. It has been  
generally supposed that the words were to  
comfort the Apostles for the disgrace of  
their order by Judas, or in prospect of  
their future labours. But then would not  
the words *“whomsoever I send”* have  
been expressed by “*you*”? Another view  
is to refer back to vv. 16, 17, and suppose  
the connexion to have been broken by the  
allusion to Judas. But is this likely, in a  
discourse of our Lord? I rather believe  
that the saying sets forth the dignity of  
that office from which Judas was about to  
fall: q.d. ‘not only was he in close intercourse with Me (ver, 18), but invested  
with an ambassadorship for Me, and in  
Me, for the Father; and yet *he* will lift  
up his heel against Me.’ And the