576 ST. JOHN. XII. 46—50.   
   
 She that %seeth me Yseeth him that sent me. 46°T am   
 ach, xiv. come a light into the world, that whosoever if any man hear   
 F ver. me \* should not abide in durkness.   
 my words, and ¥ delieve not, \*I judge him not: for 'I came   
 not to judge the world, but to save the world.   
   
 S Dake sie. 48 u He   
 that rejecteth me, and receiveth not my words, hath one   
   
 x Deut, that judgeth him: \*the word that I 4 ave spoken, the   
 Y ch. Ma same shall judge him in the last day. 49 For YI ® have   
 xiv. 10, . but the Father which sent me, he   
 gave spoken [a] myself ; \*what I should say, and   
 z Deut. 50 And I know that his command-   
 18,   
 ment I is life everlasting: whatsoever I speak therefore,   
 ach. xii. even as the Father ¢said unto me, so I speak. 5   
 xvii.1, XIII. 1 Now before the feast of the passover, 4when Jesus   
   
 knew that \*his hour was come that he should depart out   
   
 of this world unto the Father, having loved his own which   
   
 \* U render, beholdeth.   
 render, may not remain in the darkness.   
 Y read, keep them not. 2 render, spake.   
 & render, spake not. » omit.   
 © render, hath said. 4 render, Jesus knowing.   
   
 46.] See ver. 35; ch. viii. 12; ix. On the chronological difficulties, notes   
 5. The may not remain in the darkness on Matt. xxvi. 17, and ch. xviii.   
 here implies that all are originally in There can be no reasonable doubt that   
 darkness,—as the same kind of expression this meal was the same as that at which   
 36. 47.] See ch. iii. v. the Lord’s Supper was instituted, as re-   
 |. 15. 48.) See ch. 18, lated in the three Evangelists. The nar-   
 falco v. 45 ff., and Heb. iv. 12. rative proceeds without any break until   
 49.] See ch. v. 30; vii. 16, 17, 28, 29; ch. xvii. 26, after which our Lord and the   
 viii, 26, 28, 38. On the Father giving disciples go to Gethsemane. 1, before   
 the Son commandment, ch. x. 18. the feast of the passover] How long, is   
 ‘There does not appear to be any real not said: but probably, a very short time ;   
 difference here, though many have been —not more than one day at the most ;—   
 suggested, between the words say and see ch. xviii. 28 and note. The words   
 speak, 50.] See ch. vi. 63 (and belong to the whole narrative following,   
 note), 68. his commandment is, not to knowing or having loved.   
 results in, not as a means merely, but in knowing] The view with which our Lord   
 its accomplishment and expansion, eternal washed His disciples’ is shewn by the   
 life: see ch. iii. v. 24; vi. 40. repetition of this word in verses 1, 3, and   
 Thus all who do not believe are without by the mention of His love for disciples.   
 excuse ;—beeause Jesus is not come, and The connexion is:—‘ Jesus loved His own   
 speaks not, of Himself, but of the Father, even to the end (of His life in the flesh),   
 se will and commandnient respecting and gave them in the washing of their   
 is, tale He should be and give, Life feet a proof of His love; and to this act   
 the Gospel. JES ej His own. He was induced by the knowledge that   
 XMI.—XVI1.] His Love, anp THE He must soon leave this world; and al-   
 FAITH OF Hrs own. XITE. 1-30.) though this knowledge was nnited (ver. 3)   
 His Love 1n HUMILIATION. 1—u1. with the highest consciousness of His   
 His condescension in washing their feet. ission and speedy glorification,   
 et this latter not prevent Him from   
 giving this proof of His self-humiliating   
 love’ (De Wette). bis own which