ST. JOIN.   
 8—20. 579   
   
 one another’s feet. 15 For °I have given you an example, ° ix,"   
 that ye should do as I have done to you. 16» Verily, 15   
 verily, I say unto you, "The servant is not greater than P Mat 0,   
 his lord: \* weither he that is sent greater than he that sent h.   
   
 him. 17 4 Tf ye know these things, ¥ happy are ye if ye do asamesi.2s.   
 them. 18 T speak not of you all: I know whom I 2 fave   
 chosen: but that the seripture may be fulfilled, ‘He that 2,749   
 eateth bread with me [#/ath] lifted up his heel against   
 19 sb Now I tell you before it ¢ come, that, when it is \*¢ 23,   
   
 me.   
 come to pass, ye may believe that I am he. 20 ' Verily,   
 verily, I say unto you, He that receiveth whomsoever   
 I send receiveth me: and he that receiveth me receiveth   
   
 .¥ render, There is no servant. ® render, nor apostle.   
 Y render, as usual, blessed. 2 render, chose. 8 omit.   
 » render, From this time. © render, as below, come to pass.   
   
 thee not, thou hast no part with Me.” but it is not so: I (for my part) know   
 The command will rather find its fulfil- whom I have selected (viz. the whole   
 ment in all kinds of mutual condescension twelve ; see ch. vi. 70, not only the true   
 and help, than in any literal observance. ones, as in ch. xv. 16, said Judas was   
 «Tn these times,” continues Bengel, “ pon- not present): but this has been done by   
 tiffs princes obey this injunction to the the determinate counsel and foreknowledge   
 letter: but it would be a more wonderful of God, declared in the Scriptures.’   
 thing to see a pontiff, for example, wash The words of the citation here are given   
 the feet of one equal, than of twelve poor freely, the LXX having, “magnified the   
 beggars.” The custom of literally cere- lifting up of the heel against me.”   
 monially washing the feet in obedience to This is another instance of the direct and   
 this command, is not found before the unhesitating application of the words of   
 fourth century. 15.] Notice that our the Psalms by our Lord to Himself.   
 Lord commands us to do, not “that which 1 his heel] Bengel observes that this saying   
 have done to you,” but “as, in like man- is pertinent to the washing of the feet, aud   
 ner as,1 have done to you.” Our Lord’s also to the custom of reclining in eating   
 action was symbolical, and is best imitated bread. See on ver, 23. 19.] ‘ Now,   
 in His followers endeavouring, “if a man JSrom this time, I announce it to you, that   
 be overtaken ina fault, to restore such an when it shall have happened, you may be-   
 one in the spirit of meekness :” Gal. vi lieve that I am (the Christ).’ See ch. xvi.   
 16, 17.] The proverbial expression, and above on “ J know,” ver. 18. 20.)   
 There is no servant greater than his lord, See Matt.x.40. ‘The connexion is very diffi-   
 js used here in a different from that cult, and variously set down. It has been   
 which it has in ch.xv.20. Here itis, “if generally supposed that the words were to   
 Master thus humbles Himself, much more comfort the Apostles for the disgrace of   
 should His servants and messengers ;” see their ordgr by Judas, or in prospect of   
 Matt. x. 24; Luke vi. 40; and on ver. 17, their future labours. But then would not   
 Luke xii. 47, 48. The mere recoguition of the words “whomsoever I send” have   
 such a duty of humility, is a very much been expressed by “you”? Another view   
 more easy matter than the putting it in is to refer back to 16, 17, and suppose   
 practice. 18.] I say it not (viz. the the connexion to have been broken by the   
 “if ye do them”) of you all: for there is allusion to Judas. But is this likely, a   
 one who can never be blessed. Our Lord discourse of our Lord? I rather believe   
 repeats his words, “but not all,” of ver. that the saying sets forth the dignity of   
 10, and the sad recollection leads to Ifis that office trom which Judas was about to   
 trouble in spirit, ver. 21. I know] fall: q.d. ‘not only was he in close inter-   
 The I is emphatic; and the reason of its course with Me (ver, 18), but invested   
 emphasis is given in ver. 19. Con- with an ambassadorship for Me, and in   
 nexion: ‘It might be supposed that this Me, for the Father; and yet he will lift   
 treachery has come upon Me unawares; up his heel against Me.’ And the con-