note);—the lamb already kept up from the  
10th (Exod. xii. 3) had to be slain in the  
fore-court of the temple (2 Chron. xxxv.  
5);—the unleavened bread, bitter herbs, &c.,  
prepared;—and the room arranged. This  
report does not represent the whole that  
passed: it was *the Lord who sent* the two  
disciples; and *in reply* this enquiry was  
made (Luke).

**18.]** The person spoken  
of was unknown even by name, as appears  
from Mark and Luke, where he is to be  
found by the *turning in of a man with  
a pitcher of water*. The Lord spoke not  
from any previous arrangement, as some  
have thought, but in virtue of His knowledge,  
and command of circumstances.  
Compare the command ch. xxi. 2f., and  
that in ch. xvii. 27. In the words to **such  
a man** here must be involved the additional circumstance mentioned by St. Mark  
and St. Luke, but perhaps unknown to our  
narrator: see note on Luke xxii. 10, where  
the fullest account is found.

The  
term **the Master**, common to the three  
accounts, does not imply that the man was  
*a disciple of our Lord*. It was the common practice during the feast for persons  
to receive strangers into their houses gratuitously, for the purpose of eating the  
Passover: and in this description of Himself in addressing a stranger, our Lord has  
a deep meaning, as (perhaps, but see note)  
in *the Lord* in ch. xxi. 3,—‘Our Master  
and thine says.’ It is His form of ‘pressing’ for the service of the King of this  
earth, the things that are therein.

**My time** is not ‘the *time of the feast*,’  
but **my** own **time**, i.e. for suffering: see  
John vii. 8, and often. There is no reason  
for supposing from this expression that the  
man addressed was aware of its meaning.  
The bearers of the message were; and the  
words, to the receiver of it, bore with them  
a weighty reason of their own, which, with  
such a title as the Master prefixed, he was  
bound to respect. For these words we are  
indebted to St. Matthew's narrative,

**20–25.]** JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER.  
Mark xiv. 17–21. John xiii. 21 ff.  
Our Lord and the Twelve were a full  
Paschal company; *ten* persons was the  
ordinary and minimum number. Here  
come in (1) *the expression of our Lord’s  
desire to eat this Passover before His  
suffering*, Luke xxii. 15, 16; (2) *the division of the first cup*, ib. vv. 17, 18; (3)  
*the washing of the disciples’ feet*, John  
xiii. 1–20 (? see note, John xiii. 22). I  
mention these, not that I have any desire  
to reduce the four accounts to a harmonized narrative, for that I believe to  
be impossible, and the attempt wholly unprofitable; but because they are *additional*  
circumstances, placed by their narrators  
at this period of the feast. I shall similarly notice all such additional matter,  
but without any idea of harmonizing the  
apparent discrepancies of the four (as ap-  
pears to me) entirely distinct and independent reports.

**21.]** This announcement is common to Matt., Mark, and  
John. In the part of the events of the  
supper *which relates to Judas*, St. Luke  
*is deficient*, giving no further report of  
them than vv. 21–23. The whole minute  
detail is given by St. John, who bore a considerable part in it.

**22.]** In the accounts of St. Luke and St. John, this enquiry  
is made “*among themselves looking one on  
another*.” The real enquiry *from the Lord  
was made by John himself, owing to a sign  
from Peter*. This part of John’s narrative stands in the highest position for  
accuracy of detail, and the facts related in  
it are evidently the ground of the other  
accounts.

**23.]** These first words represent the *answer of our Lord to John’s  
question* (John xiii. 26). The latter (ver.  
24 *were not said now*, but (Luke, vv. 21,  
22) *formed part of the previous announcement in our ver.* 21.

**25.]** I cannot