word in Luke, that the money was *not  
paid now*, either as full wages, or as  
earnest-money,—but *promised*; and paid  
(most probably) when the Lord was  
brought before the Sanhedrim, which was  
what Judas undertook to do.

**12–16.]** PREPARATION FOR CELEBRATING THE PASSOVER.  
Matt. xxvi. 17–19. Luke xxii. 7–13. Our account  
contains little that is peculiar.

**12.]**  
**when they killed the passover**, like St.  
Luke’s expression “*when the passover must  
be killed,*” denotes the ordinary day, when  
they (i.e. the Jews) sacrificed the   
Passover;—for that the Lord ate His   
Passover on that day, and at the usual time, is  
*the impression conveyed by the testimony  
the three Evangelists:* see notes on  
ew ver. 17, and Luke ver. 7.

We  
may notice that if this Gospel, as   
traditionally reported, was drawn up under  
the superintendence of Peter, we could  
hardly have failed to have the *names of the  
two disciples* given;—nor again would our  
narrator have missed (and the omission is  
an important one) the fact that *the Lord  
Jirst gave the command*, to go and prepare  
the Passover—which *St. Luke only* relates.

It becomes a duty to warn students  
of the sacred word against fanciful   
interpretations. A respected Commentator of  
our own day explains the pitcher of water,  
which led the way to the room where the  
last Supper was celebrated, to mean “the  
baptismal grace” which we have “in  
earthen vessels,” which “leads on to other  
graces, even to the communion of Christ’s  
Body and Blood.”

**15.]** In the midst  
of a verbal accordance with Luke we have  
here inserted **prepared**, indicating that the  
guest-chamber was *already prepared* for  
the celebration of the Passover, as would  
indeed be probable at this time in   
Jerusalem. The disciples had therefore only to  
get ready *the Passover itself.*

**17–21.]** JESUS, CELEBRATING THE  
PASSOVER, ANNOUNCES HIS BETRAYAL  
BY ONE OF THE TWELVE. Matt. xxvi.   
20–25. Luke xxii. 14 (21—23). John xiii.  
21 ff. The account of St. Luke (ver.  
16) supplies *the important saying of our  
Lord respecting the fulfilment of the two  
parts of the Passover feast*—see notes  
there. After our ver. 17, comes in **the  
washing of the disciples’ feet by the Lord**  
as related in John xiii. 1–20.   
  
**18.]** The words **he that eateth with me** are  
peculiar to Mark, and, as we have seen  
before, bear a relation to St. John’s   
account, where our Lord had just before cited  
“*he that eateth bread with me,*” *&c*. ver. 18.  
They do not *point* out any particular