The concluding words of the verse  
may bear either the meaning in the text  
or that in the margin.

**7–14.**] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi.  
17—19. Mark xiv. 12—16. Our account  
is the fullest of the three, related however  
nearly to St. Mark’s. By **came** we must  
of course understand that the day **was come**,  
not, **as** some would interpret it, *was* *at  
hand.*—On this whole subject see notes on  
Matt. xxvi.17, and John xviii. 28. **when  
the passover must be killed** literally, **sacrificed**), i. e. the *legal time* of being sacrificed. So the narrators in the  
three Gospels evidently intend.

**8.**] It was a solemn message, and for it were chosen the two chief Apostles.

In the report of St. Matthew, the suggestion  
is represented as coming from the disciples  
themselves.

**9.**] The question, **Where wilt thou? was asked,** but only in reply  
to the command of our Lord.

**10.**] There can, I think, be no question that  
this direction was given in super-human  
foresight, just as that in ch. xix. 30 :—see  
also 1 Sam. x. 2—8, and Matt. xvii. 27.  
This person carrying water would probably  
be a *slave,* and the time, towards evening,  
the usual hour of fetching in water.

**11.**] The *“goodman of the house”* was a  
man of some wealth, and could not be  
*identical with* the water-carrier (see notes  
on Matthew).

The Greek word rendered **guestchamber** is not here, as in  
ch. ii. 7, an *inn,* but a room set apart at  
this season of the feast, by residents in  
Jerusalem, in which parties coming from  
the country might eat the Passover. The  
question therefore would be well understood ;—and the room being **spread**, and as Mark adds, *“prepared,”* would be no  
matter of surprise.

**14.**] The hour was *evening;* see above on ver. 10, and  
Matt. xxvi. 20.

**15–18.**] Peculiar to Luke. The desire  
of our Lord to eat this His last Passover  
may be explained from ch. xii. 50: not  
*merely* from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The for in ver. 16  
gives us the leading reason. This is  
*the only instance tn the Gospels, the  
absolute use of* **suffer,** as in the Creed,  
*‘He suffered.”* We have several times  
*“ suffer many things,”* ch. ix. 22; xvii. 25 ;  
Matt. xvi. 21 al.; *“ suffer these things,”* ch.  
xxiv. 26, and *“thus to suffer,”* ditto ver. 46.

**16.**] The full meaning of this  
declaration is to be sought in the words