this *passover.* It was *that particular*  
Passover, not *merely* the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30. It is to this  
marriage supper of the Lamb, that the parable Matt. xxi. 1—14 in its ultimate application refers: nor can we help thinking  
on the faithless Apostle at this very supper,  
in verses 11—13 there :—see notes on that  
Lace.

**17.**] Some Suppose that it is  
here implied that our Lord *did not drink  
of the cup Himself.* But surely this cannot be so. The two members of the speech are strictly parallel: and if He desired to  
*eat* the Passover with them, He would  
also *drink of the cup,* which formed a usual  
part of the ceremonial. This seems to me  
to be implied in *“ He took the cup,”* where  
the original has a different word from that  
used by all *afterwards,* when He did *not*  
partake of the bread and wine. This  
most important addition in our narrative,  
amounts, I believe, to a solemn declaration  
of the *fulfilment of the Passover rite,* in  
both its usual divisions,—the eating the  
flesh of the lamb, and drinking the cup of  
thanksgiving. Henceforward, He who  
fulfilled the Law for man will no more  
eat and drink of it. I remark this, in  
order further to observe that *this division  
of the cup* is not only not *identical with,*  
but has *no reference* to, the subsequent  
one in ver. 20. That was the *institution  
of a new rite;*—this the *abrogation of an  
old one,* now fulfilled, or about to be so, in  
the person of the true Lamb of God.

This is generally supposed to have been the *first* cup in the Passover-meal, with which the whole was introduced. On the  
possible connexion of this of our Lord  
with the celebration of the Passover  
at this particular time, see note on Matt. xxvi. 17 (p. 183, col. 2). After these verses, in order of time, follows *the washing  
of the disciple’s feet* in John xiii. 1—20,  
referred to in our ver. 27.

**19, 20.**] INSTITUTION OF THE LORD’S SUPPER. Matt. xxvi. 26—29. Mark xiv.  
22—24. 1 Cor. xi. 23—25. See notes on  
Matthew.   
  
**20.**] Here follows, in Matthew  
ver. 29, Mark ver. 26, a second declaration,  
respecting *not drinking any more of this  
fruit of the vine.*

**21—23.**] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xxvi. 20—  
25. I would not venture absolutely to  
maintain that this announcement is *identical* with that one; but I own the arguments of Stier and others to prove them  
distinct, fail to convince me. The expression **But**, behold, bears marks of verbal accuracy, and inclines us to believe that this  
announcement was made *after the institution of the cup,* as here related. ‘Notwithstanding this My declaration of love,  
in giving My Body and Blood for you, there  
is one here present who shall betray Me.’

**on the table**] viz. in dipping into  
the dish with the Lord.

**22. goeth**] **A** somewhat similar expression to this occurs  
ch. xiii. 38, “*I* must walk (the Greek word  
is the same) *to day and to morrow ;”* but  
that is used of our Lord’s ministerial progress this of His progress through suffering to glory.