consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the  
*troubling of our Lord’s spirit* in the next  
verse.

**21—30.]** *Contrast of the manifestations  
gf love and hate.* See notes on Matt. xxvi. 21–25.  
Mark xiv. 18—21. Luke xxii. 21–23.

**21.]** See above. This was one of  
those mysterious troublings of spirit, which  
passed over our Lord,—ch. xi. 33 and xii. 27.

The word **testified** implies the delivery of  
some solemn and important announcement.  
This was the first time He had ever spoken  
so plainly. All four Evangelists agree in  
the substance of the announcement.

**22.]** In Matthew and Mark they express  
their questioning in words. St. Luke's  
*beginning to enquire among themselves*would appear to imply the same. We  
seem called on here to decide a much-controverted question,—*where, in St. John’s  
narrative, the institution of the Lord’s  
Supper is to be inserted?* I believe certainly  
*before* this announcement, as in Luke:  
and if before it, *perhaps before the washing  
of the disciples’ feet:* for I see no break  
which would admit it between our ver. 1  
and ver. 21.

**23.]** Since the captivity,  
the Jews lay at table in the Persian manner,  
on divans or couches, each on his left side  
with his face towards the table, his left  
elbow resting on a pillow and supporting  
his head. Thus the second guest to the right  
hand lay with his head near the breast  
of the first, and so on.

**whom Jesus  
loved]** The disciple meant is John himself,  
see ch. xxi. 20; also designated thus, ch.  
xix. 26; xxi. 7 (see Introduction to John,  
§ i. 6).

**24—26.]** See note on Matt. ver.  
23. Peter characteristically imagines that  
John, as the beloved disciple, would know:  
but he, not knowing, asks of the Lord.

**25. leaning back on Jesus’ breast]** I  
understand it, that John, who was before  
lying *close* to the bosom of Jesus, now  
leaned his head absolutely *upon* His breast,  
to ask the question. This escaped the  
notice of the rest at the table:—see on  
Matt. as above.

**26.]** This represents  
Matt. ver. 23, Mark ver. 20.

**the sop,**probably a piece of the unleavened bread,  
dipped in the broth made of bitter herbs.

**27.]** Bengel observes that it was  
*after* the sop, not *with* it, that Satan  
entered into him. Observe the word **sop,**  
in this sentence, stands for the act in  
which it played a principal part. This  
*giving the sop* was one of the closest testimonies of friendly affection.

The