word then carries a graphic power and  
pathos with it: **at that moment**.

**Satan entered into him]** See ver. 2 and  
note. Satan *entered fully* into him, took  
full possession of him,—so that his will  
was not only bent upon doing the deed of  
treachery, but fixed and determined to do  
it *then and there*. The words must be  
understood literally, not as merely betokening the decision of his mind in the direction of the devil’s counsels.

**What thou doest (art doing)...]** These  
words are not to be evaded, as being *permissive* or *dismissive* (this latter view is taken by Chrysostom, who says, “The  
words are not to be taken as commanding  
or exhorting, but as reproaching, and intimating that there was in him the wish to act decidedly, but as he was undecided,  
the Lord permits him to depart aud do  
it”). They are like the saying of God to  
Balaam, Num. xxii. 20,—and of our Lord  
to the Pharisees, Matt. xxiii. 32. The  
*course of sinful action is presupposed*, and  
the command to go on is but the echo of  
that mysterious appointment by which the  
sinner in the exercise of his own corrupted  
will becomes the instrument of the purposes of God. Thus it is not “ *What thou art about to do*,” but—that **which thou  
art doing**, hast just now fully determined  
to put in present action, **do quickly—**reproving his lingering, and his pretending (Matt. ver. 25) to share in the  
general doubt.

**28.]** Not even St. John: who knew he was the traitor, but  
had no idea the deed was so soon to be  
done. Stier supposes St. John to *exclude*himself in saying “*no man at the table*,”  
and that *he* knew.

**29.]** The first supposition agrees with ver. 1,—that it  
was “*before the feast of the passover*.”  
Had it been the night of the passover, the  
next day being hallowed as a sabbath,  
nothing *could have been bought*. On the  
whole question see notes on Matt. xxvi.  
17, and cy xviii. 28. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to *help them to procure  
their paschal lamb.*

**30.] The remark, and it was night,** seems to be  
added to bring the whole narrative from  
ch. xiii. 1 to ch. xviii. 3 into precision, as  
happening on one and the same night. It  
is perhaps fanciful to see, as many have  
done, an allusion to the *darkness* in Judas’s  
soul, or to the fact expressed in Luke xxii.  
53, “*this is your hour, and the power of  
darkness*;” though doubtless *there* the  
Lord alludes to its being *also night* : but  
I quite feel, with Meyer, that there is  
something awful in this termination—**it  
was night.**

**31—XVI. 38.]** HIS LOVE IS KEEPING AND COMPLETING HIS OWN.And herein,

**31—XIV.31.]** *He comforts them with the  
assurance that He is going to the Father.*

**31—88.]** *Announcement of the fact—  
its effect on Peter.* Here commences that  
solemn and weighty portion of the Gospel  
(ch. xiii. 81—xvii. 26) which Olshausen  
not without reason calls ‘the most holy  
place’ He beautifully remarks, ‘These  
were the last moments which the Lord  
spent in the midst of His own before His  
Passion, and words full of heavenly meaning flowed during them from His holy  
lips:—all that His heart, glowing with  
love, had yet to say to His own, was com-  
pressed into this short space of time. At  
first the conversation with the disciples  
takes more the form of usual dialogue:  
reclining at the table, they mournfully  
reply to and question Him. But when  
(ch. xiv. 81) they had risen from the super, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi.17,29). Finally,  
in the sublime prayer of the great High  
Priest, the whole Soul of Christ flowed  
forth in earnest intercession for His own  
to His Heavenly Father’ Olsh. ii. 329.