182 ST. MATTHEW. XXVI.   
 17 & Now the first day of the feast of unleavened bread   
 g Exod.   
 1B.   
 is the only Evangelist who mentions the westering of the sun (3 and his set-   
 sum. De Wette and others have supposed ting,—but by the Karaites and Samaritans   
 that the accurate mention of the thirty that between sunset and darkness :—in   
 pieces of silver has arisen the pro- either case, however, the day was the   
 ecy of Zechariah 12), which St. same. The feast of bread be-   
 thew clearly has in The others have in at the time of eating Passover   
 simply “ money.” It is just ible that (Ex0d, i 18), so the fret day of   
 the thirty pieces may have merely Seast of unleavened bread was the 16th   
 earnest-money: but a difficulty (Numb. xxviii. 17), All this with   
 the supposition if so, would have the narrative of St. where (xiii.   
 been entitled to the whole on our Lord the last supper place before feast   
 being delivered up to the Sanhedrim (for the Passover—where the disciples   
 this was all undertook to do); whereas fib, 29) that Judas had been directed   
 we find (ch. 8) that, after Lord’s to buy the things which they had need of   
 condemnation, Judas brought only the against the the Jews (xviii   
 thirty pieces and nothing more. See 28) would not enter the judgment-hall,   
 note there. lest they should be defiled, that they   
 17—19.] PReraRaTION FOR OELE- might eat the Passover (see on John   
 BRATING THE Passover. Mark xiv. 12— xviii. at the exhibition of   
 16. Luke xxii. 7—18. The whole narra- Lord by Pilate (on the Friday at it   
 tive which follows extremely difficult was (xix. 14) preparation of the Pase-   
 arrat and account for chronologically. over—and where it could be (xix. 31)   
 Our vangelist is least circumstantial, that Sabbath day was an high day,—   
 and, as will think appear, the exact being, as it was, a double Sabbath,—tho   
 in detail the three. St. Mark partially coincidence of first of unleavened   
 fills the outline;—but the account of bread, which was sabbatically hallowed   
 8t. Luke is the most detailed, and I be- ‘Exod. xii. with an actual sabbath.   
 lieve the most exact. It is to be noticed ut as plainly, does not agree with the   
 that the narrative which St. Paul gives, view of the three other Evangelists,   
 1 Cor. xi. 23—25, of the institution the not only relate meal on the evening of   
 Lord’s Supper, and which he states he the 15th of Nisan to have been a   
 ‘received from the Lord,’ coincides but manifestly regard it as the ordinary   
 verbatim with that given St. Luke. But legal time of it: “on the first   
 while we say this, must not be fo: 1 of unleavened bread, they killed the   
 that over all three narratives the ” (Mark xiv. 12), when the Pass-   
 great difficulty explaining the first over must be killed” (Luke xxii. and   
 of unleav: bre (Matt., Mark), or in our Gospel by implication, the use of   
 “ the day of unleavened bread” (Luke), the Passover, &c., any qualifying   
 and of reconciling the impression unde- remark,   
 niably conv by them, that the Lord The solutions which have been proposed   
 and his disciples the usnal Passover, are the following: (1) that the Passover   
 with the narrative of John, which not which our Lord and his disciples was   
 only does not sanction, I believe ab- not the ordinary, but anticipatory one,   
 solutely excludes such a supposition. I socing that He himself was about to be   
 shall give, as short a compass as can, sacrificed the true Passover the legal   
 the various solutions which have been time. To this it may be objected, that   
 attempted, and the objections to them; such an anticipation would have been   
 fairly that none of them satisfy wholly unprecedented and irregular, a   
 me, and that at present I have none of matter most strictly laid down by the   
 my own. I will (1) state the grounde law; and that in the three Gospels there   
 of the difficulty The day alluded is no allusion it, but every thing   
 to in all four histories as that of the {pee above) to render it improbable. (2)   
 supper, which is unquestionably one and + our Lord and his disciples ate   
 identical, Thursday, the 18th of Nisan. Passover, but at the time observed by a   
 Now the day of the Passover being slain certain portion of the Jews, while He   
 and eaten was the 14th of Nisan (Exod. himself was sacrificed the time gene-   
 xii, 6, 18: Lev. xxiii. Numb. ix. 8; rally observed. This solution is objec-   
 xxviii. 16: Ezek. xlv. 21), between the tionable, as wanting any historical testi-   
 evenings (so literally Heb.), which was mony whereon to ground it, being in fact