17, 18. ST. MATTHEW. 183   
   
 the disciples came to Jesus, saying unto him, Where wilt   
 thou that we prepare for thee to eat the passover? 18 And   
   
 xxii. 7, cited A similar objection had eaten his passover.) (c) That it was   
 lies against the notion that our Lord not the ordinary passover of the Jews:   
 ate the Passover at the strictly the for (Exod. xh 22) when at was eaten,   
 Jews at an inaccurate and ii time. none might go out of the until morn-   
 ® Our Lord ate only a commemorative ing ; whereas, not only Judas go out   
 er, such as the Jews now celebrate, during the meal (John xiii. but our   
 and not a sacrificial (Grotius). Lord and the disciples out when the   
 Bat this is refuted the absence of any meal was finished. Also when Judas went   
 mention of a commemorative Passover be- out, it understood that he was gone   
 Sore the destruction Jerusalem ; besides to buy, which could not have been the   
 its inconsistency the above-cited case, it been the night of eating the   
 sages. (5) ir Lord did not eat the Passover, which in all was sabbati-   
 Passover at all. But this is plainly cally hallowed. (d) St. John, who omits   
 a solution of the difficulty, a setting all mention of the Paschal nature of   
 aside of one of the differing accounts: meal, also all mention of the distri-   
 for the three Gos manifestly give the bution of the symbolic bread and wine.   
 impression that He did eat it. (6) The The latter act was, strictly an-   
 solution offered by Chrysostom, on our tic : the Body was not yet broken,   
 ver. 58, is least ingenious. The Council, nor the Blood shed (but see note on   
 he says, did not eat their at the 26, end). Is it possible the words   
 proper time, but “on another day, and in Luke xxii. 16 may have been meant   
 broke the law, because of their by our Lord as an express declaration   
 about this execution .... they chose the anticipatory nature of that Passover   
 to neglect the Passover, that they aight meal likewise? May they mean, ‘I have   
 Sulfil their murderous desire.” is had been most anxious to eat Paschal meal   
 been before in a scholium of with you to-night (before suffer), I   
 Eusebius. But St. John’s habit noticing shall not eat to-morrow,—I shall eat   
 and explaining all such exceptional cir- of it any more with you?’ Maya hint   
 cumstances, makes it very improbable. I to the same effect intended in ‘ time   
 may state, as some solutions have been is at (ver. 18), accounting for   
 sent me by correspondents, that I time of making ready—may the present   
 seen nothing besides the which jus- tense iteelf will keep is I keep)   
 tifies extended notice. have the same reference   
 I will conclude note by offering a I may remark that the whole of the   
 few hints which, though not pointing to narrative of John, as compared with the   
 any particular solution, I think to others, satisfies that he can never have   
 enter into the consideration of the ques- seen their accounts. It is inconceivable,   
 tion. (a) That, on the evening of the that one writing for the purpose avowed   
 18th (i.e. the beginning of the 14th) of in John xx. 81, could found the three   
 Nisan, the Lord ate a meal with his dis- accounts ag we have them, and have made,   
 ciples, at which the announcement that no more allusion to the discrepancy   
 one of them should betray Him was made: the faint to all undesigned)   
 after which He went into the garden ones in ib. xij. 1; xiii. 29; xviii.   
 of Gethsemane, and was betrayed (Matt., 17. the first day unleavened   
 Mark, Luke, John) —0) That,. in some bread] If this had been the ordinary   
 sense or other, this meal reg as time of sacrificing Passover, the day   
 the eating of the Passover (Matt., Mark, preceding would not indeed have been   
 Lake). (The same may be inferred even strictly first of unleavened bread ;   
 from John; for some of the disciples but is reason to suppose that was   
 must have gone into the prestorium, and accounted #0. The putting away leaven   
 have heard the conversation between our from the houses was of the work of   
 Lord and Pilate (John xviii. 88—38]: the day, and the eating of unleavened   
 and as they were equally bound with t! bread actually commenced in the evening.   
 other Jews to eat the Passover, would Thus Josephus mentions eight days as con-   
 equally with them have been incapa- stituting the this day in   
 ei from so doing by having incurred it. Where wilt thon) The ‘ making   
 defilement, had they not theirs ready’ would include the following par-