19—26. ST. MATTHEW. 185   
   
   
 goeth ‘as it is written of him: but \* woe unto that man by !¥.38-   
 whom the Son of man is betrayed! it had been good for ¥aiix ti   
 that man if he had not been born. % Then Judas, which   
 betrayed him, answered and said, 4 Master, is it 1? He ‘Acts 3,   
 2 And as they were xa, xvi. 13,   
 said unto him, Thou hast said. Jobn xvil.   
 4 render, Rabbi.   
   
 understand these words (which are same sign which revealed the traitor to   
 to our Gospel) otherwise as an imper- the beloved disciple, be an affirma-   
 fect report of what really happened, viz. tive reply to himself, equivalent to the   
 that the Lord dipped the sop, gave it words in the Gospel—‘ Thou hast said.’”   
 to Judas, thereby answering the Very true, and nearly what I have main-   
 doubt, in which the had impudently tained above: but the literal   
 presumed to feign a If the question seem to be quite to the that this   
 it 11 before, looked on one principle interpretation, they wee   
 another doubting, and was our narrator’s when tt suits is the one against   
 impression of what was in reality not a which they so vehemently it when   
 spoken but a signified —why now others use it, for the use which they   
 also should not this question and answer call them such names. On Thou hast   
 represent that Judas took part in that said, see ver 64, note.   
 doubt, and was, not by word of mouth, 26—329.] InetiTUTION or THE LoRD’s   
 by a decisive sign, which our author Suprger. Mark xiv. 22—25. Luke xxii.   
 was not aware, declared be the traitor? 19, 20. 1 Cor. xi. 23—25. We may re-   
 Both cannot have happened ;—for John mark on this important point of our nar-   
 xiii. no one knew (not even John, see rative, (1) That it demonstrably our   
 note there) why Judas went out; whereas Lord's intention found an ordinance for   
 if he had been (and it is of the those who should believe on Him; (2)   
 question to suppose a private that this had some analogy wit!   
 tion between our Lord and him) declared that which He and the Apostles were then   
 to be the traitor, enough would celebrating. The first these assertions   
 have been furnished for his immediately depends on the express of the Apostle   
 leaving the chamber. (Still, the Paul; who in giving directions for the   
 note on Luke, vv. 24—80, where I have due celebration of the of the Lord’s   
 left room for modifying this . I am Supper, states relation it that had   
 aware that this will give received. the Lord the account of its   
 to those believe every part of institution, he then gives. He who   
 account may be tessellated one con- can set this aside, set asido with it   
 sistent complete whole. Stier handles all apostolic testimony whatever. The   
 + the above supposition very roughly, and second is shewn by the fact, that what   
 speaks of its upholders in no measured now took place was during the   
 terms. Valuable as are the researches of the Passover: that the same Paul   
 this Commentator into the inner sense of states that Christ owr Passover is sacri-   
 the Lord’s words, and ready as I am to ficed for us; thus identifying the Body   
 acknowledge continual obligation him, I broken, and Blood shed, of which the   
 cannot but think that ae onal inter- bread and wine here are symbolic, with   
 retation of part of t! -history, the Paschal feast. (3) That the key to   
 fe and his school fallen the error the right understanding of what took   
 of a too minute and letter-serving place must be found in ovr Lord’s dis:   
 tion. In their anxiety retain ‘por- course after the feeding of the five   
 tion of every account in ite literal sand in John vi., since He there, and   
 sense. are obliged to many in- there only besides at place, speaks   
 consistencies. A striking of this His flesh and blood, the connexion found   
 is also in Mr. Birk’s Hore Evan- here. (4) It ts impossible to asngn to   
 lice, p. where in treating of this this event precise place the meal. St.   
 Simieuity he says, If we suppose St. Luke inserts it before announcement   
 thew to express substantial meaning of of the treason of Judas: St. Matt. and   
 our Lord’s reply, than ite precise St. Mark after it. It ie doubtful   
 words, the two accounts are easily the accounta found in the Talmnd and   
 ciled. The question Judas might concur elsewhere of the in the Paschal