XXII. 1—16. ST. LUKE. 427   
   
 unto them ¢in the absence of the multitude. 71 Then   
 came the day of unleavened bread, when the passover must   
 be killed. 8 And he sent Peter and John, saying, Go and   
 prepare us the passover, that we may eat. ® And they   
 said unto him, Where wilt thou that we prepare? 10 And   
 he said unto them, Behold, when ye are entered into the   
 city, there shall a man meet you, bearing a pitcher of   
 water; follow him into the house where he entereth in.   
 11 And ye shall say unto the goodman of the house, The   
 Master saith unto thee, Where is the guestchamber, where   
 I shall eat the passover with my disciples? 12 And he   
 shall shew you a large upper room & furnished: there   
 make ready. 18 And they went, and found as he had said   
 unto them: and they made ready the passover. 14 And   
 when the hour was come, he sat down, and the [2 twelve]   
 apostles with him. 1 And he said unto them, With   
 desire I have desired to eat this passover with you before I   
 suffer: 16for I say unto you, I will not [iany more] eat   
 © or, without tumult.   
 f better (see ver. 8), Now the day of unleavened bread came.   
   
   
   
   
   
 € i.e. spread for the feast.   
 ) omitted by some of the oldest authorities,   
 1 omit, with the most ancient authorities. See Mark xiv. 26.   
   
 The concluding words of the verse 11.] The “goodman of the house” wasa   
 may bear either the meaning in the text man of some wealth, and could not be   
 or that in margin. tdentical with the (see notes   
 7—14.] PREPARATION FOR CELE- on Matthew). The Greek word ren-   
 BERATING THE Passover. Matt. xxvi. dered guestchamber is not here, as in   
 17—19. Mark xiv. 12—16. Our account ch. ii. an sax, but a room set apart at   
 is the fullest the three, however this ‘season of the feast, residents in   
 nearly to St. § By came we must Jerusalem, in which parties coming from   
 of course that the was come, the country might eat the Passover. The   
 not, as some would interpret it, was at question therefore be well under-   
 hand.—On this whole subject notes on stood ;—and the room being spread, and   
 Matt. xxvi.17, and xviii. when as Mark adds, “prepared,” would be no   
 the passover must be killed sacri- matter of surprise. 14.] The hour   
 ficed), e. the legal time of ver was evening; see above on ver. 10, and   
 being sacrificed. So the narrators in Matt. xxvi. 20.   
 three ls evidently intend. 8.) 15—18.] Peculiar to Luke. The desire   
 It was a solemn message, and for it were of our Lord to eat this His last   
 chosen the two chief Apostles. In may be explained from ch. xii. 50: not   
 the report of St. the suggestion merely from his depth of love His dis-   
 is represented coming from the disciples ciples, this formed an element in   
 themselves. 9.] The question, Where —see John xiii. sq. The for in ver. 16   
 wilt thou? was asked, but only in repl: gives us the leading reason. This is   
 to the command of our Lord. 10. the only instance tn the Gospels, the   
 There can, I think, be no question that absolute use of suffer, as in the que   
 this direction was given in super-human ‘He suffered.” We have several times   
 foresight, as that in ch. 30 :—see “ suffer things,” ch. 22; xvii. ;   
 also 1 Sam. x. 2—8, and Matt. xvii. 27. Matt. xvi. al.; “ suffer things,” ch.   
 ‘This person water would probably xxiv. 26, and “thus to suffer,” ver.   
 be a slave, the time, towards evening, 46. 16.] The full meaning of this   
 the usual hour of in water. declaration is be sought in the words