21—31. ST. JOHN. 581   
   
   
 unto him, ° Zia¢ thou doest, do quiekly. 23 Now no man   
 at the table knew for what intent he spake this unto him.   
 29 For some of them thought, because » Judas P had the vorsxiio.   
 bag, that Jesus [4/ad] said unto him, Buy those things   
 that we have need of against the feast ; or, that he should   
   
 give something to the poor. 80 He then having received   
   
 the sop went immediately out: and it was night.   
 31 Therefore, when he was gone out, Jesus said, ° Now cen. sii.2   
 is the Son of man glorified, and 4 God is glorified in him. ¢¢;3%."   
   
 © i.e. What. P render, kept. @ omit,   
   
 word then carries a graphic power and position, see ch. xii. 5. The gift to the   
 pathos with it: at that moment. poor might be, to help them to procure   
 Satan entered into him] See ver. 2 and their paschal lamb. 30.] The re-   
 note. Satan entered fully into him, took mark, and it was night, seems to be   
 full possession of him,—so that his will added to bring the whole narrative from   
 was not only bent upon doing the deed of ch. xiii. to ch. xviii. 3 into precision, as   
 treachery, but fixed and determined to do happening on one and the same night. It   
 it then and there. The words must be is perhaps fanciful to see, as many   
 understood literally, as merely be- done, an allusion to the darkness in Juda   
 tokening the decision of his mind in the soul, or to the fact in Luke xxii.   
 direction of the devil’s counsels. 53, “this is your hour, and the power of   
 What thon doest (art doing) . . .] These darkness ;” though doubtless there the   
 words are not to be evaded, as being per- Lord alludes to its being also night : but   
 missive or dismissive (this latter view is I quite feel, with Meyer, that there is   
 taken by Chrysostom, who says, “The something awful in this termination—it   
 words are not to be taken as commanding was night.   
 or exhorting, but as reproaching, and inti- 31—XVI. 38.] His Love IN KEEPING   
 mating that there was in him the wish to AND COMPLETING His OWN. And herein,   
 act decidedly, but as he was undecided, 31—XIV.31.] He comforts them with the   
 the Lord permits him to depart aud do assurance that He is going to the Father.   
 it”). They are like the saying of God to 31—88.] Announcement of the fact—   
 Balaam, Num. xxii. 20,—and of our Lord its effect Peter. Here commences that   
 to the Pharisees, Matt. xxiii. 32. The solemn and weighty portion of the Gospel   
 course of sinful action is and (ch. xiii. 81—xvii. 26) which Olshausen   
 the command to go on is but the echo of not without reason calls ‘the most holy   
 that mysterious appointment by which the place’ He beautifully remarks, ‘These   
 sinner in the exercise of his corrupted were the last moments which the Lord   
 will becomes the instrument of the pur- spent in the midst of His own before His   
 poses of God. Thus it is not “ What thou Passion, and words full of heavenly mean-   
 art about to do,” but—that which thou ing flowed during them from His holy   
 art doing, hast just now fully determined lips:—all that His heart, glowing with   
 to put in present action, do quickly— love, had yet to say to His own, was com-   
 reproving his lingering, and his pretend- pressed into this short space of time. At   
 ing (Matt. ver. 25) to share in the first the conversation with the disciples   
 general doubt. 28.] Not even St. takes more the form of usual dialogue:   
 John: who knew he was the traitor, but form: surrounding table, Master, the dis-   
 had no idea the deed was so soon to be reply to and to the Words of But when   
 done. Stier supposes St. John to ewelude seldom spoke they had xvi.17, 29). the sup-   
 himself in saying “xo man at the table,” in the sublime prayer Christ took a higher   
 and that he knew. 29.] The first Priest, the whole Soul of Christ flowed   
 supposition agrees with ver. 1,—that it forth in earnest intercession for His own   
 was “before the feast of the passover.” to His Heayenly Father’ Olsh. ii. 329.   
 Had it been the night of the passover, the 81. Now is the Son st man glori-   
 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 sup-   
 ou. I,