

19. They began to be sorrowful.

In John 13. 21-30, the scene is presented more definitely, and a comparison of all the four gospels gives the succession of events as: 1. A general charge that some one will betray him. 2. A more definite statement. 3. At Peter's suggestion John, having the place next to Jesus, asked who the traitor was. 4. Jesus indicated quietly that it was one to whom he should give the bread dipped in the gravy of the lamb. 5. Judas asked, "Is it I?" 6. Jesus gave him "the sop," and at once the traitor went forth to complete his purpose; while the disciples who had not noticed the act gave it no importance. **Is it I?** The language in the original is much stronger, and might be translated, "Surely, not I, Lord!"

20. He answered.

This answer was made quietly to John, (John 13. 21-26,) and may not have been heard, or at least understood, by the rest of the disciples. **One...that dipped with me.** This did not necessarily indicate the traitor, for all "dipped" their bread in the same dish, according to Oriental custom. But it was aimed at Judas, to whom at that moment Jesus gave a piece of bread dipped in the dish, and he alone understood its reference. Not until afterward did the other disciples observe the fact that Judas was meant in the act. 6. Our Master will show his own knowledge of us, even when he does not reveal what he knows to us.

21. The Son of man...goeth.

In this verse we see, side by side, the divine purpose in Christ's death, and the wickedness of man in bringing that death to pass. God ordained it, the Son submitted to it freely, yet the men who brought it about were none the less guilty, for they acted by their own will, and God overruled their act for his own glory and the world's good.

Woe to that man. Men have formed excuses and ventured hopes for Judas the traitor, but the gospels give none. He betrayed his Lord from the basest motives, and no palliation can be found for his crime. 7. The "woe" of the Almighty reaches both worlds. **Good.... never been born.** An expression which would indicate an eternal punishment, for if saved at the end of countless ages, "he is a gainer in the balance of existence."

GOLDEN TEXT.

It is the sacrifice of the Lord's passover.—Exod. 12. 27.

OUTLINE.

1. A Guest-chamber Found, v. 12-16.
2. A Great Crime Foretold, v. 17-21.

LESSON HYMNS.

No. 158, *New Hymn Book.*

S. M.

Thou very Paschal Lamb,
Whose blood for us was shed,
Through whom we out of bondage came,
Thy ransomed people led.
Throughout the desert way,
Conduct us by thy light;

Be thou a cooling cloud by day,
A cheering fire by night.

Our fainting souls sustain
With blessings from above;
And ever on thy people rain
The manna of thy love.

7s.

At the Lamb's high feast we sing
Praise to our victorious King,
Who hath washed us in the tide
Flowing from his pierced side;

Praise we him, whose love divine
Gives his sacred blood for wine,
Gives his body for the feast,
Christ the Victim, Christ the Priest.

Praise we Christ, whose blood was shed,
Paschal Victim, paschal Bread;
With sincerity and love,
Eat we manna from above.

No. 157, *New Hymn Book.*

S. M.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away our stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood, than they.

Believing, we rejoice
To feel the curse remove;
We bless the Lamb with cheerful voice,
And trust his bleeding love.

HOME READINGS.

- M. The passover. Mark 14. 12-21.
Tu. The passover commanded. Exod. 12. 1-20.
W. The passover kept. Exod. 12. 21-34.
Th. Hezekiah's passover. 2 Chron. 30. 1-23.
F. Josiah's passover. 2 Chron. 35. 1-19.
S. Zerubbabel's passover. Ezra 6. 14-22.
S. Christ our passover. 1 Pet. 1. 13-25.

Time.—A.D. 29, on the evening (Thursday) before the crucifixion.

Place.—Jerusalem.

Connecting Links.—The plot for Christ's apprehension. Matt. 26. 14-16.

Parallel Passages.—Matt. 26. 17-24; Luke 22. 7-16.

Explanations.—*The first day*—The day when the feast began, but not that on which the Jews generally ate the passover. *Unleavened bread*—For a week at this time the Jews ate no bread having in it yeast or leaven. *There shall meet you*—This showed Christ's divine knowledge. *The good man*—The householder, or master of the house. *The Master*—Christ spoke as conscious of a divine authority. *He will show you*—It was customary for the dwellers in Jerusalem to open their houses to those who came from abroad to celebrate the passover. *They made ready*—Obtained and roasted the lamb, and prepared the unleavened bread and bitter herbs.