

VER. 33. Comp. Eccles. 10, 2. This is only the ratification of an existing and conscious contrast. For the righteous there is strictly no "judgment" at all. John 3. 18. VER. 34. *The King*. He claims this title only here and in John 18, 37. This is the last act of his mediatorial reign, after which "God is all in all." 1 Cor. 15. 24-28. Therefore he does not say "Come unto me," Chap. 11. 28. *Inherit*, Comp. Rom. 8. 17, etc. *Prepared*, Comp. John 14. 2; Heb. 11. 16. In Heb. 2. 5-9 is presented the teaching of Psa. 8 as to the natural sovereignty of man, regained by the Son of man. VER. 35. All these are types of our Lord's own work. Comp. John 6. 51; 4. 14; Eph. 2. 12 and Luke 10. 33; Rev. 3. 18; Luke 1. 78 and 2 Cor. 12. 9 (Greek); Isa. 61. 1. Note the gradation, from every-day acts of kindness to those involving much sacrifice, such as visiting in foul dungeons. But all alike brought their reward. Chap. 10. 42; 2 Tim. 16-18. VER. 37. Their surprise saves this from being salvation by works. They "do thy work and know it not," and that implies a right heart. The noblest deeds even of Christians are just those they think least of, love to Christ being veiled by a love to man which has become instructive. And how pitiful must even the grandest work seem at such an hour before his "Unto Me!" VER. 40. Comp. chap. 13. 1-14 and notes. *Brethren*, Comp. Heb. 2. 10, 11. VER. 41. *Then*. See note on ver. 24. *Depart from me*. The Mediator. See Heb. 10. 26. *Under a curse*. (Marg.) so read. The Father is not mentioned here, for he owns these no longer. *Fire*. It is a symbol (1) of testing, as in 1 Pet. 1. 7; 1 Cor. 3. 15, (2) of consecration, as chap. 3. 11; Acts 2. 3; 1 Kings 18. 38. (3) of punishment, as here, chap. 18. 8; 5. 22; 13. 42, etc. *Prepared*. At their fall; "eternal" does not therefore (like the word in Rom. 1. 20) imply "without beginning." The sinner makes this "his own place." Acts 1. 25. VER. 42. Their sins of omission show their state of lovelessness, and the loveless have no affinities with God. VER. 44. Notice how they hasten through the painful list. VER. 45. He omits the *brethren*, for they do not understand the principles of the righteous. (Bengel). VER. 46. *Punishment*. In classical Greek this means remedial punishment, but the LXX shows this connotation did not survive. It retains however, its connection with the *punished*; it is not "vengeance," but the natural outcome of character. *Eternal life*. Sufficiently defined in John 17. 3. Union with God in Christ is a present life, in which physical death is but an incident, the moving from one "stage" to another in an everlasting progress. John 14. 2, marg. Such life can only end when God ends. The essential endlessness of both states would not lose an argument even were "eternal" proved to mean "belonging to the Future Age." Our arguments for taking the usual view cannot be epitomized here. Only let us remind ourselves throughout this momentous controversy that we must make it our supreme aim not to be orthodox (or even heterodox) but to apprehend truth. Scripture emphatically forbids dogmatism. There sometimes the awfulness of sin fills the whole horizon, and no consequences seem too tremendous for a lifelong rejection of the light. And sometimes infinite love shines every-where with a power which no darkness seems black enough to defy. Therefore, as with the other autonomies (e.g. Phil. 2. 12, 13), we must learn both lessons and wait for the reconcement.

May 13. The Last Supper.

Matt. 26. 17-30; (Mark 14. 12-26; Luke 22. 7-38; comp. 1 Cor. 15. 23-26).

To the Christian apologist, the rite of the Lord's Sup-

per is most suggestive. It is traced back to an undisputed letter of Paul (1 Cor.), mentioned in the famous Epistle of Pliny to Trajan, and known to have been celebrated without a break in every Christian Church for eighteen centuries, while its peculiar nature alone must warrant its genuineness. Thus it attests the origin of our faith and proves the continuous belief in an atonement. *Doctrinally* it represents the spiritual feeding of the child whose birth is symbolized in baptism. It emphasizes the vital need of union with Christ, and it shows that through his death alone could this union be attained.

VER. 47. The day is most probably Thursday, Nisan 14, when all leaven was removed from Jewish houses (Exod. 15). The passover day, the fifteenth, began on Thursday at sunset, after which the Paschal meal was taken. The chief priests seem to have been surprised during the meal by the traitor's arrival, and to have hurried to the garden with him. Bringing their captive to Pilate at 3 A. M., they still hoped to finish the feast before daybreak (John 18. 28), but in their eagerness to destroy their true passover they lost even the type. Carefully studied, this view will remove all discrepancies (see Milligan-Moulton, *Pop. Comm.*, II, 304). VER. 18. Matthew omits the sign given to guide Peter and John to the house. The man was clearly a disciple. *Time*. Comp. John 12. 23. VER. 19. They bought bitter herbs, bread and wine, and killed the lamb in the temple. VER. 20. Here came the feet-washing; (John 13. 1-30, and comp. Luke 22. 27.) The meal was taken "reclining," not standing, as implied in Exod. 12. 7. John was on the Lord's right, where by leaning back upon his breast, he could ask a whispered question. John 12. 25. VER. 21. The burden of the traitor's presence was intolerable, and Jesus un masks him that he might be free from the "hidden rock" in the feast of love. *Betray*, rather, "deliver up." He is regarded as a tool, voluntarily accepting a part in a ferordained plan. VER. 22. The form of their question implies strong incredulity, but yet a salutary self distrust. VER. 23. The "dish" contained a conserve of fruit. Jesus and Iscariot had dipped bread therein together, and the Lord then gave (see John 13. 26) the piece to the traitor, a familiar courtesy intended as a tender warning. But its purpose was defied, and Judas went out into the "night" which befitted him. Only John and Peter had seen the sign. See Psa. 41. 9 for this aggravation of treachery. VER. 24. *Goeth*. He asks no pity for himself, and has nothing but fatheadless compassion for the poor wretch who had made himself the devil's instrument. *Man*. Note the fourfold repetition. Judas was of the race which Jesus came to redeem. *Good*. We can scarcely dare to hope after such words. VER. 25. With these words he departs on his accused errand. John's statement (12. 6) effectually blocks all attempts to whitewash him. Chosen perhaps for his "one talent" of practical capacity. Jesus did for him the one thing which might have checked his innate avarice. But as the only Galilean apostle he was probably never in sympathy with his colleagues, and his ruin may well have begun in the resentments of one who imagines himself underrated and suspected. VER. 26. The ordinance is simply the perpetuation of the parable in John 6. 41, *egg*; its sufficient commentary is in 1 Cor. 10. 14, *egg*; 11. 17, *egg*. It is a memorial, "proclaiming the Lord's death" and its meaning for men, and a communion, symbolizing the one source of the Church's life and unity. Bread and wine are apt symbols, as being unities combined from separate constituents. VER. 27. The fourth cup of the feast is meant, taken "after supper." VER. 28. *My blood*, Comp. Exod.