

He wished to improve it to their best advantage. He wished to speak to them freely, pouring out the immeasurable fulness of his affection towards them. He wished to minister to them, bereaved of his presence as they were about to be, tender consolations adapted to their circumstances. But this was impossible while Judas was a listener. Suppose that one of ourselves is desirous of giving forth, to friends whom he loves, the warmest expressions of his attachment, he is unable to do this while some indifferent stranger, much more a malignant enemy, is present. He must wait till such parties are gone. So Jesus, who was in all things made like unto his brethren, only without sin, could not lay bare the core of his heart to the disciples whom he loved, till the traitor was removed. But how was the removal of Judas to be effected? Thus: Let him understand that his treachery is known, and he will of his own accord hasten to withdraw. At the same time, our Lord had no wish to unmask Judas before the whole company of the apostles. He merely wished that Judas should himself feel that he was known; and, therefore, he expressed the melancholy deed that was about to be perpetrated, without designating the actor by name, "Verily, verily, I say unto you, That one of you shall betray me."

VER. 22.—"Then the disciples looked one on another, doubting of whom he spake;"

altogether at a loss who was intended. Nothing however was learned from the glances thus mutually exchanged.

VER. 23.—"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

This was John, the writer of the Gospel before us, who modestly suppresses his name. The Jews in their entertainments reclined upon couches, the most favoured guest at a feast occupying the place next the master of the house. In the social intercourse of Jesus with his disciples, this