

on couches placed on two sides and one end of the table, probably with John and Judas on either side of Jesus on the couch to the right of the table. (Compare John 13 : 23.)

Vs. 21, 22. *As they did eat.* At the moment of divinest communion comes the terrible announcement. *One of you shall betray me.* The eleven had no idea of such treachery to this time, though Judas had already made the shameful bargain, vs. 14, 15. *Lord, is it I?* They were filled with a trembling fear (shared even by Peter, so bold a little later, John 13 : 36, 37), that they might be tempted to betray their Lord.

Vs. 23, 24. *Dippeth his hand with me;* a mark of intimacy. As three or more would likely do this, however, the betrayer is not yet specially indicated. As still in the East, hands were used, not knives and forks. *In the dish.* There was a sauce consisting of dates, raisins, and vinegar, into which they dipped the unleavened bread and the bitter herbs. The bread and herbs were called "the sop" (see John 13 : 26, where we find that Jesus whispered in answer to a question prompted by Peter, a sign whereby to recognize the traitor).

Vs. 24, 25 *Son of man;* a name that Jesus frequently used of Himself. *Goeth;* to His death. *As it is written.* This is no chance matter, but a part of the divine plan foretold in scripture (see Isa. ch. 53). *But woe unto that man;* who is none the less guilty because of the divine plan. *Judas said . . . Is it I?* He wished to avert suspicion, or to discover whether Jesus knew of his plan. *Thou hast said;* an emphatic affirmative, probably not heard by the rest.

III. The Lord's Supper Instituted, 26-30.

Vs. 26, 27. *As they were eating;* probably towards the close of the paschal meal. It would seem that Judas had gone out, John 13 : 26-30. *Took bread;* one of the thin cakes of unleavened bread on the table. *Blessed;* asked a blessing. *Break it;* an action symbolizing the breaking of His body. (See 1 Cor. 11 : 24.) *Take, eat.* It is to become your food. *This is my body;* that is, it represents my body. (See John 6 : 32, 48, 51.) His life on earth lived in a fleshly human body is for their spiritual food. But the life

is to be broken before it is partaken of. *Took a cup.* (Rev. Ver.) In 1 Cor. 11 : 25, Paul says that this cup (of wine) was taken after the Passover Supper. *Gave thanks.* The Greek word thus translated gives rise to "Eucharist," a common name for the Lord's supper. *Drink ye all of it.* Each one is to appropriate it for himself, and all are to share it in common. In Luke's gospel (ch. 22 : 19), as in 1 Cor. 11 : 25, 26, Jesus uses the words, "This do in remembrance of Me," meaning that the feast is to be repeated as a memorial of Himself.

Vs. 29-30. *This is;* represents. *My blood of the new covenant* (Rev. Ver.); in which the forgiveness of sins was promised, Jer. 31 : 31. This covenant, like that of Ex. 24 : 8, must be sealed with blood, but with blood of a sacrifice greater than those of old. *Shed for many.* The twelve only represent a great multitude, Rev. 7 : 9, 10. *The remission* (forgiveness) *of sins;* secured only through the death of the Messiah, Isa. 53 : 6, 10, 12. (Compare Heb. 9 : 22.) *I will not drink henceforth.* This is His last Passover Feast on earth, but He foretells the eternal feast in the kingdom of God. *Drink it new;* no fruit of an earthly vine, but the new wine of God's eternal banquet. *Sung an hymn.* The Passover was closed by the singing of Psalms 115 to 118. Before they "went out" Jesus uttered the discourse of John chs. 14 to 16, and the prayer of ch. 17.

Light from the East

EVEN—The Hebrew day was reckoned from sunset to sunset, that is, it began and ended with an evening, the one evening extending from three to six o'clock and the other from six o'clock to the beginning of night. The time for the sacrifice of the Passover lamb was fixed in the law "between the two evenings." In the New Testament the term evening sometimes means the first, Matt. 8 : 16 ; 14 : 15 ; 27 : 57 ; Mark 4 : 35 ; and sometimes the second, Matt. 14 : 23 ; 16 : 2 ; 20 : 8 ; Mark 1 : 32 ; 6 : 47 ; John 6 : 16 ; 20 : 19. The daily sacrifice which was prescribed in the law to be made between the two evenings, was offered in the first century between half-past two and