

calm yet sad prescience, declares that before the cock shall crow on the coming morn he, the boaster, shall thrice deny that he ever knew his Lord.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 22. As they did eat.** The Lord's Supper was instituted during the passover meal. **Jesus took bread.** One of the round thin cakes of unleavened bread, the only kind used during the week of the passover. **Blessed.** At the passover it was customary for the head of a family to pronounce a benediction as he took up the unleavened bread. **Break it.** The brittle biscuit could be more easily broken than cut; and the breaking of the bread in the passover was regarded as symbolic of the sufferings of the Israelites in Egypt. **This is my body.** That is, "represents my body." As the passover lamb represented the lamb slain in Egypt; so the broken bread of the sacrament represents the body of Christ. 1. He is like bread, God's gift to men. 2. He is like broken bread, crushed that he may become our life. 3. He is like eaten bread, received by us. 4. He is like sustaining bread, becoming a part of us, and giving life to us.

**23. He took the cup.** Four cups of wine were drunk during the passover supper, of which this is supposed to have been the third, usually called "the cup of blessing. **He gave it to them.** It is uncertain whether Christ himself partook of the sacrament at its institution; and also whether Judas the traitor received it. Commentators have differed on both these questions. **They all drank.** An expression not used of the bread, and "a sort of prophetic comment on the withholding of the cup from the laity in the Church of Rome."—*Alexander.*

**24. This is my blood.** "As the grain is the body, so the juice is the blood of the life of universal nature."—*Whedon.* See Lev. 17. 14. **Of the new testament.** The Revised Version has "of the covenant," which means the same as testament, and refers to the agreement of God with men concerning the conditions and privileges of salvation. The sentence means that the wine of the sacrament represents the blood of Christ, which is the outward token of God's plan of salvation through the offering of his Son. 5. How constantly do the Scriptures keep before us the great central doctrine of the atonement! 6. As we partake of the emblem of the Saviour's blood, let us by faith appropriate the merit of his redemption. **Which is shed.** As the grapes must be pressed to give forth the wine, so Christ's blood must be poured forth to become efficacious. Though the crucifixion did not take place until the next day, the Saviour regards it as accomplished, and the blood as already shed. **For many.** Jesus evidently regarded his blood as the means of saving men from the results of sin. 7. We may not comprehend the philosophy of the atonement, yet we can rest upon it as a fact. His blood was shed for all, and those who receive its virtues by faith are many.

**25. I will drink no more.** This was to be the "last supper" of Jesus and his disciples together on the earth. For a time they were to be separated, and then all should sit down to another supper, of which this was a type, in the heavenly kingdom. **Until that day.** The day of consummation, after the completion of the New Testament dispensation. 8. Thus the Lord's Supper looks forward to the final triumph of the Gospel, as well as back to its beginning. **In the kingdom of God.** When the Church on earth and the Church in heaven shall be reunited at the end of time.

**26. And when.** Between these two verses (25 and 26) belongs the last conversation and prayer, recorded at length in John 13. 31 to 17. 26. It should be read at this point, and receives deep significance from the time and associations. **Sung an hymn.** The Jewish passover closed with the chanting of the Hallel, consisting of Psalms 113. to 118. This is the only instance of song mentioned in the life of Christ. **They went out.** From the supper-room, perhaps on Mount Zion, through the streets of the city, quiet in the darkness, through the Golden Gate, and across the valley of the Kedron. **Into the Mount of Olives.** On his way to the Garden of Gethsemane, there to encounter his agony and his enemies.

**27. And Jesus saith.** As they were entering the valley. **All ye shall be offended.** Not with our modern meaning "displeased or alienated in affection;" but literally, "made to stumble." Their faith in Jesus was to receive a staggering blow, and they would for a time forsake his side and cease to believe in him as the Christ. **This night.** The prediction was fulfilled within an hour, in the dispersion of the disciples. 9. How little do we know the trials and sorrows that await us in the future! **It is written.** In Zech. 13. 7. **I will smite.** Throughout the Scriptures Christ is represented as offered and given in sacrifice by the Father, though the deed was done by wicked men. **Sheep.... scattered.** 10. Without their Saviour, disciples are helpless, wandering sheep. See this fulfilled in their conduct after the arrest and crucifixion of Jesus.

**28. After that I am risen.** Jesus had predicted both his death and his resurrection several times already; but to the last his followers failed to appreciate both his warnings and his promises. **I will go before you.** As a shepherd leading his flock. **Into Galilee.** Perhaps the appointment was made more definite as its place than these words would imply. See its fulfilment in Matt. 28. 16.

**29. Peter said.** With a mingling of self-confidence and sincere affection, true to his character. **Although all.** He assumes that he has deeper devotion of heart than the rest of the disciples. Perhaps Jesus afterwards hinted at this in the words at the Sea of Galilee, "Lovest thou me more than these?" John 21. 16. **Yet will not I.** A few hours were to show the self-sufficient disciple his own utter weakness and the folly of his promises.