

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And *c* Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

e Matt. 26, 55; Luke 22, 52.

49 I was daily with you in the temple teaching, and ye took me not: but the *d* Scriptures must be fulfilled.

d Psa. 22, 6; Isa. 53, 7; Dan. 9, 26; Luke 22, 37; 24, 44.

50 And *e* they all forsook him, and fled.

e Psa. 88, 8.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And *f* they led Jesus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes.

f Matt. 26, 57; Luke 22, 54; John 18, 13.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

GENERAL STATEMENT.

As the last prayer of the Saviour rises from his lips, the confused throng of the multitude is heard in the distance, and the sleeping disciples awake to see their leader surrounded with a throng of foes. Out from the crowd comes Judas, approaching his Master with an unwonted eagerness and pretence of affection. He imprints upon his face the traitorous kiss, which, by the light of the moon and the glare of the torches singles him out to the band as the one they are to seize. The Saviour, after a sentence of rebuke to the betrayer, steps forward, saying, "Whom seek ye?" Confused voices answer, "Jesus of Nazareth," but a silence of awe falls upon the throng as he calmly answers, "I am he!" The foremost ranks of his enemies fall back in terror from his glance, and the disciples now thoroughly awake, and emboldened at their dismay, draw their swords for defence. The servant of the high-priest, in the front of the assailants, falls wounded from the blade of impetuous Peter, but the Saviour presses back the weapons of his followers, and, true to his compassionate nature, heals his enemy the last miracle wrought by his tender hand! A few words of quiet rebuke, a request that his disciples may be spared, and he who could summon legions of angels to his aid, and could blast the fig-tree by his word, meekly surrenders himself to his foes. In sudden terror the apostles fly for their own safety, and seek a refuge in the city, not to meet until the day of the Saviour's resurrection. Peter follows in the throng, and John, it may be, clings nearer to his Master, while the Saviour, loaded with fetters, is dragged first before Annas, and then to a more formal meeting of the rulers at the house of Caiaphas. Here, while John is admitted to the dwelling, and beholds his Saviour enduring the mockery of a trial, Peter, with mingled excitement of fear and love,

sits by the fire in the court, to see the end of the strange scene.

EXPLANATORY AND PRACTICAL NOTES.

Verse 43. Immediately. Just as Jesus returned to his disciples after praying for the third time. **Cometh Judas.** He was the son of an unknown Simon, and was called Iscariot as coming from Kerioth, a town in Judea. The arrest of Jesus had been resolved upon for nearly a week, but the intention of the rulers had been to delay it until after the feast, for fear of Jesus' friends among the people. When on that night Judas came from the supper informing them the plot was known they hastened their plans, and sent forth to seize him at once. **Judas, one of the twelve.** Jesus had accepted Judas as a disciple "on the ground of a profession which was consistent as far as the human eye could see."—*Ker.* His motives may have been as sincere as the others, for all were at first largely influenced by worldly ambition; and his administrative abilities no doubt made him one of the most useful in the apostolic company. But while others grew more devoted, he grew more selfish; and when after the triumphal entry he saw no signs of a kingdom being established, but instead heard dark hints of suffering and death, he resolved to forsake the failing cause, and secure not only his own safety, but some advantage by the betrayal of his Master. Thus the motives of his action were at once thoroughly natural and utterly base. 1. Even the best influences, the loftiest teachings, and the holiest examples will not make all men good. 2. Let us not wonder at defects in the Church when even among the twelve there was a traitor. **A great multitude.** Consisting of soldiers from the temple, either Roman or Jewish, servants and under-officers from the rulers, perhaps some of the priests in person, and the crowd which would gather around such a procession. **Staves.** Clubs or any other weapons, for resistance was expected from the followers of Jesus.

44. Had given . . . a token. Some sign was necessary, as in the darkness it would be easy for the soldiers, not being acquainted with Jesus, to confound him with his disciples. The token is also an incidental evidence that the personal appearance of Jesus was not commanding, or such as to distinguish him from other men. **Whosoever I shall kiss.** The appointment of such a sign shows the intimate and affectionate relations subsisting between Jesus and his disciples. Judas would not have ventured to kiss his Master then if he had not before done so often. **Lead him away safely.** It seems to us strange that men who knew the miraculous power of Jesus should suppose that he could be seized and bound against his will. But as he had never wrought miracles for himself, they may have imagined that he could not, and the disciples, by offering to fight in his behalf, seem to have shared in the same feeling.

45. As soon as he was come. For