

in the time of Christ. But they were probably planted later. Matthew (26: 36) and Mark (14: 32) call it a "place" (a country-place or estate) and give the name Gethsemane, which means "oil-press" a fit emblem of the agony of our Lord. "*He entered and his disciples.*" See Matt. 26: 36, 37. John gives us details of the agony in the Garden. These were already well known. Mark 14: 32-42 and Luke 22: 41-46.

V. 2. "*Which betrayed him*"; better "who was betraying Him." "*Knew the place.*" It was a customary resort of Jesus. See Luke 21: 37; 22: 39. Probably the owner of the garden was one of Jesus' friends.

V. 3. "*Judas then.*" He had gone from the supper-table to the priests to plan for the capture of his Lord. (13: 30.) "*Band of men*"; band of soldiers. It was a part of the Roman cohort stationed in the citadel of Antonia to prevent disturbance at the Feast. "*Officers*"; Either officials of justice appointed by the Sanhedrim or a portion of the Levitical temple police. (See Luke 22: 4, 52.) Luke also tells us that some of the chief priests themselves were also present (22: 52). "*With lanterns and torches.*" It was full moon; but the light may have been intended to aid in the search for Him should He attempt to conceal Himself in the deep shadows of the trees or dark buildings, in the Garden, or in some rock cavern. Black, indeed, was the plot, the malignity of the priests rivaling the baseness of Judas.

## II. Heavenly Authority, 4-9.

V. 4. "*Knowing all things*"; fully aware of what was about to take place. "*Went forth*" from the shadow of the trees; or from the circle of the disciples; or from the Garden itself. He does not attempt concealment, but goes forth voluntarily to His death. (See ch. 10: 18.) "*Whom seek ye?*" He wished to concentrate attention on Himself and so prevent a general attack on His disciples.

Vs. 5, 6. "*Jesus of Nazareth.*" The title had come to be a contemptuous one. (Matt. 26: 71; Mark 14: 67; John 19: 19.) "*I am he.*" The "he" is in italics in the English version, which signifies that it is not expressed in the original Greek. The words are simply "I AM," the dread name of Jehovah (Ex. 3: 14). "*And Judas also.*" It is a tragic touch. John never forgot

the sight, Judas, the quondam disciple, at the head of the foes of his Master. "*Went backward and fell to the ground.*" (Compare 7: 46.) Guilt quails before innocence; but there is more than this here. It is obviously a miracle. It is Christ's answer to the show of force. It reveals His divine power and majesty. On the very threshold of the awful events of that night and day they are taught that it is only because He allows it that violence prevails.

Vs. 7-9. "*Then asked he them again.*" In their helplessness He recalls them to the execution of their purpose. He would also draw their attention to Himself, that He might secure the safety of the disciples. "*Let these go their way.*" Note the unselfishness, as the thoughtfulness of Jesus. Truly he was the "Good Shepherd" that fled not at the approach of the "wolf" (John 10: 12). "*That the saying.*" In Jesus' care for His disciples John sees the fulfilment of His words in ch. 17: 12. But His words imply more than bodily preservation, they imply their eternal salvation as well.

## III. Rash Folly, 10.

V. 10. "*Then Simon Peter.*" Impulsive as ever, he would make good his word not to forsake his Lord (13: 37). But it was zeal without knowledge. John is the only one who mentions Peter's name in connection with the incident. He wrote late. Peter was likely gone and any who might have done him harm for his rash act. "*The high priest's servant.*" This Malchus was probably taking a prominent part in the arrest. "*Cut off his right ear.*" Peter evidently struck at his head. It was a foolish deed and might have compromised Jesus and the whole band of His followers with the Roman Government. Jesus instantly repaired the mischief by healing the sufferer (Luke 22: 51). What hellish determination on the part of His enemies, that they should persevere in the arrest after this second startling exhibition of His divine power.

## IV. Voluntary Surrender, 11-14.

V. 11. "*Put up thy sword.*" Christ's kingdom is spiritual, and His weapons are spiritual. "*The cup*"; of suffering and of death (Matt. 26: 39). Its ingredients were many and bitter. "*Shall I not drink it?*" It was from the Father's hand, and that was enough for the loving, dutiful Son: