his band; it merely announces the approach  
of *the hour*, of which the Lord  
had so often spoken: but at the utterance  
of the *second*, it seems that they were *in  
sight*, and that may be taken literally.

This expression, *into the hands of* **sinners**,  
should be noticed, as an echo of the  
Redeemer’s anguish—it was the contact  
with *sin*,—and death, the wages of *sin*,—  
which all through His trial pressed heavily  
on His soul.

**47-56.]** BETRAYAL AND APPREHENSION  
OF JESUS. Mark xiv. 48—52. Luke  
xxii. 47—53. John xviii. 2—11. St. Mark’s  
account has evidently been derived from the  
same source originally as St. Matthew’s, but  
both had gained some important additions  
before they were finally committed to writing.  
St. Luke’s is, as before, an abridged  
narrative, but abounding with new circumstances  
not related by the others. St. John’s  
account is at first sight very dissimilar from  
either; see text above cited, and notes  
there. It may suffice now to say, that all  
which St. John, vv. 4—9, relates, must have  
happened *on the first approach of the band*  
—and is connected with our “*Rise, let us  
be going.*” Some particulars also must  
have happened, which are omitted by *all*:  
viz. the rejoining of the eight apostles (*not*alluded to in Luke, ver. 46, as Greswell supposes),  
and the preparing *them* for what  
was about to take place. On the other  
hand, John gives a hint that something  
had been passing *in* the garden, by his  
“*went forth*,” ver. 4. The two first Evangelists  
were evidently unaware of any such  
matter as that related by St. John, for they  
(Matt. ver. 49: Mark ver. 45) introduce  
*the Kiss* by a “*forthwith*.”

**47.]**  
Judas is specified as “*one of the Twelve*,”  
probably because the appellation, as connected  
with this part of his history, had  
become the usual one—thus we have in  
Luke “*he that was called Judas, one of  
the Twelve*”—fuller still. To the *reader*,  
this specification is not without meaning,  
though that meaning may not have been  
intended.

**a great multitude]** consisting  
of (1) a detachment of the Roman  
cohort which was quartered in the tower  
of Antonia during the feast in case of an  
uproar, called **the band**, John vv. 3, 12.  
(2) the servants of the council, the same  
as the *captains of the temple*, Luke ver.  
52. (3) Servants and others deputed from  
the high priest to assist, see our ver. 51.  
(4) Possibly, if the words are to be taken  
exactly, (Luke ver. 52), some of the chief  
priests and elders themselves, forward in  
zeal and enmity. There is nothing improbable  
in this, seeing that we have these  
persons mixing among the multitude and  
stirring them up to demand the crucifixion  
of Jesus afterwards.

**staves]** any  
tumultuary weapons. The intention of the  
chief priests evidently was to produce an  
impression to the effect that a seditious  
plot was to be crushed, and resistance  
might be expected. John mentions also  
*lanterns* and *torches*—to search perhaps in  
the dark parts of the garden, most of  
which would by this time be in the shade.

**48.] gave them a sign;**—*when* is not  
stated. On St. Mark’s addition, “*and lead  
him away safely,*” see notes there.

**49.]**  
**forthwith**—see above on ver. 47. The *purpose*  
of the kiss, supposing it to have taken  
place *after* John vv. 4—8, (and it is surely  
out of the question to suppose it to have  
taken place before, contrary to the plain  
meaning of John ver. 4,) has been doubted.  
Yet I think on a review of what had happened,  
it is very intelligible—not perhaps  
as some have supposed, to shew that Jesus  
could be approached with safety—but at  
all events as the *sign agreed on* with the  
Roman soldiers, who probably did not personally  
know Him, and who besides would  
have had their orders from the city, to  
take Him whom Judas should kiss. Thus  
the kiss would be necessary in the course  
of their military duty, as their authorization,—  
notwithstanding the previous declaration  
by Jesus of Himself. The word in  
the original implies, ‘**kissed** **him eagerly**,’  
with ostentation, as a studied and prearranged  
sign.

50.] In Luke we have