company, viz. the Lord and the eleven.

**legions**—because they were Roman  
soldiers who were taking Him. The complement  
of the legion was about 6000 men.  
The power implied in **thinkest thou that I  
cannot**, shews the entire and continued  
free self-resignation of the Lord throughout—and  
carries on the same truth as He  
expressed John x. 18.

**54.] how then**  
—considering that this is so, that I voluntarily  
abstain from invoking such heavenly  
aid,**—shall the scriptures be fulfilled, that  
thus it must be**, if thou in thy rashness  
usest the help of fleshly weapons?

**55.]** St. Mark begins this with an *answered*  
—it was an answer to their *actions*, not  
to their words. St. Luke, here minutely  
accurate, informs us that it was *to the  
chief priests and captains of the temple  
elders*, that our Lord said this.

In his submission to be reckoned  
among the transgressors, our Lord yet  
protests against any suspicion that He  
could *act* as such.

**sat** (Matt. only)  
to indicate complete quiet and freedom  
from attack.

**daily**—during the week  
past, and perhaps at other similar times.

**sat teaching** is the greatest possible  
contrast to a thief and robber.

**56.]**  
It is doubted whether these words are a continuation  
of our Lord’s speech, or a remark  
inserted by St. Matthew. The use of “*all  
this was* (*is*) *done*” in this Gospel would  
lead us to the latter conclusion: but when  
we reflect that thus our Lord’s speech  
would lose all its completeness, and that St.  
Mark gives in different words the speech  
going on to this same purport, we must I  
think decide for the other view. Besides,  
if the remark were St. Matthew’s, we should  
expect some particular citation, as is elsewhere  
his practice: see ch. i. 22; xxi 4.  
Mark gives it elliptically, “*but* (so literally)  
*that the scriptures might be fulfilled*.”  
The Passion and Death of Christ were  
especially the fulflment of the Scriptures.  
In this they all found their central point.  
Compare his dying words on the Cross,—  
*It is finished*,—with thie his assertion.  
On the addition in Luke, see note there.

**Then all]** Some of them did not  
flee far. Peter and John went after Him  
to the palace of the High Priest; John,  
ver. 15. On the additional circumstance  
in Mark, ver. 51, see note there.

**57—68.]** HEARING BEFORE CAIAPHAS.  
Mark xiv. 53—65. [Luke xxii. 54, 63—  
65.] John xviii. 24. Previous to this took  
place a hearing *before* Annas the *real*  
High Priest (see note on Luke iii. 2), to  
whom the Jews took Jesus first ;—who  
enquired of Him about his disciples and  
his teaching (John vv. 19—23), and then  
(ver. 24) sent Him bound to Caiaphas.  
Only John, *who followed*, relates this first  
hearing. See notes on John vv. 12—24,  
where this view is maintained. It may  
be sufficient here just to indicate the  
essential differences between *that* hearing  
and *this*. On that occasion no witnesses  
were required, for it was merely a private  
unofficial audience. Then the High Priest  
questioned and our Lord replied: whereas  
now, under false witness and reproach,  
He (as before Herod) is silent.

**57. Caiaphas the high priest]** He was  
*High Priest of that year*, Annas having  
been deposed, and since then the High  
Priests having been frequently changed by  
the Roman governors.

**where the  
scribes ...]** Probably they had assembled  
by a preconcerted design, expecting their  
prisoner. This was *a* meeting of the Sanhedrim,  
but not the regular assembly,  
which condemned him and handed Him  
over to Pilate. That took place *in the  
morning*, Luke xxii. 66—71 (where see  
note).

We have not here the more  
complete detail of John xviii. 15—19. The  
**palace** is one and the same great building,