xxvii. 3.

**45.] Rabbi** appears to have  
been the usual form in which Judas   
addressed our Lord: see Matt. xxvi.25. But  
we must not conclude from this with  
Bengel, that he never seems to have called  
Him *Lord*: see Matt. vii. 21, 22.

**51.]**  
It is impossible to determine, and therefore  
idle to enquire, *who this was*. Epiphanius,  
in recounting the traditional austerities of  
James the brother of the Lord, says, “that  
he never wore a second inner garment, but  
strictly used one wrapper of linen only, as  
it says in the Gospel, The young man fled  
and left the linen cloth with which he was  
girt.” Chrysostom and others supposed it  
to have been St. John: and there have  
been other conjectures. It seems to have  
been some attached disciple of the Lord  
(probably well known to the readers of  
Mark), who had gone to his nightly rest,  
and had been aroused by the intelligence.  
The *disciples* were not laid hold of:—this  
perhaps was throwing some obstacle  
in the way of the removal of Jesus: or he  
may have been laid hold of merely in   
wantonness, from his unusual garb.

**53—65.]** HEARING BEFORE CAIAPHAS  
Matt. xxvi. 57–68. [Luke xxii. 54, 63–65]  
John xviii. 24, See throughout notes  
on Matthew.

**53.] high priest**—  
*Caiaphas, de facto*, and in the view of our  
narrator:—so Matthew and Luke: but  
Jesus was *first* taken before *Annas*, who  
was *de jure* the high priest: see John  
xviii. 12–23.   
  
**56.] their witness  
agreed not together**—literally, their   
**testimonies were not equal**, i. e. consistent  
with one another. It was necessary that  
two witnesses should agree. Deut. xvii. 6.

**57.] certain**,—*two*: see Matthew.