the thoughts to *themselves,* after the recounting of these outward signs.

**35.**] There is meaning in sit; on them who are **sitting securely.**

**36.**] **to be set,** i.e., by the angels — see Matthew, ver.31 — before the glorified Son of **Man.**

**37,38.**] Peculiar to Luke. These verses close the scene of our Lord’s disclosures in Jerusalem which began ch. xx. 1. It does not appear, that St.Luke believed our Lord to have taught *after this* in the temple. Nothing is said to imply it —a general closing formula like this applies to what *has been* related.

**38.**] St. Luke relates nothing of any visits to *Bethany.* He has the name, Incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note.

On the whole question regarding the history of the woman taken  
in adultery, which some of our MSS. insert here, compare notes, John viii. 1 ff. This certainly would seem a more appropriate place for it, than that which it now holds.

**CHAP. XXII. 1, 2.**] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv.1,2. The account of St. Matthew is the fullest; —see notes there. The words here give us a mere compendium of what took place.

**3–6.**] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi.  
14—16. Mark xiv. 10,11. Our account  
is strikingly peculiar and independent of  
the others. The expression **Satan entered into Judas** is found in John xiii.27, —and certainly *in its proper place.* Satan had not yet entered into Judas, —only (John xiii. 2) put it into his heart to betray our  
Lord.

**4.**] **and captains** is peculiar  
to Luke: the others have merely *the chief  
periests.*

On the office, see Acts iv. 1.  
The Levitical guard of the temple would  
be consulted, because, it had been of late  
especially *in the temple* that our Lord had  
become obnoxious to them (see ver. 53 and  
ch. xxi. 37, 38). The words **covenanted** and **promised**   
here seem clearly to imply  
that the money was *not now paid, but afterwards,* when the treachery was accomplished; —see note on Matt. xxvi. 15.