words *may possibly* express an inference  
of the Evangelist: but I would rather understand them as exactly describing the cause of their sleeping.

**47—53.**] BETRAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56.  
Mark xiv. 43—52. John xviii. 2—11.  
Our narrative is here distinguished even  
more than before by minute and striking  
details (see on the whole the notes to  
Matthew).

The first of these is the  
address to Judas, ver. 48, calling the  
traitor by name, and setting before him  
the whole magnitude of his crime in the  
very words in which the treason had  
lately (Matthew, ver. 45: Mark, ver. 41)  
and so often (Matt. xxvi. 2; xx. 18; xvii.  
22) been announced.

Another is in ver. 49, where the disciples, seeing **what  
would follow, ask, Lord, shall we smite  
with the sword ?** which question refers to,  
and is the filling up of their misunderstanding of our in ver. 38.

Again ver. 51 is peculiar to Luke.

**51.**] **Suffer ye thus far** I understand as  
addressed, not to the disciples, but to the  
multitude, or rather *to those who were  
holding Him ;*—His hands were held,—  
and **He says, Suffer, permit me, thus far:**  
i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative; for the previous  
laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

**53.**] There is an important addition here to the other reports of our Lord’s speech ;—**but this is your hour, and the power of darkness.**  
It stands here instead of the declaration  
that *this was done that the Scriptures  
might be fulfilled* (Matthew, ver. 66:  
Mark, ver. 49). The inner sense of those  
words is indeed implied here—but we cannot venture to **say** that our report is of the same saying,

Our Lord here distinguishes between the power exercised  
over Him by *men,* and that by *the Evil  
One:*—but so as to make the *power*  
which rules over them to be that of darkness—while His own assertion of this shews that all was by the determinate  
counsel and foreknowledge of God. In  
the word **darkness** there is also an allusion  
to the time—midnight. Compare with  
this declaration of the power of darkness  
over Him, the declaration, in ch. iv. 13,  
that the devil left Him *“for a season.”*

**64.**] Matt. xxvi. 57. Mark xiv. 53.  
John xviii. 13. Our narrative leaves it  
undecided *who this high priest was,* inasmuch as, ch. iii, 2, *Annas and Caiaphas* are mentioned as high priests. From St.  
John we find that it *was Annas;* who  
having questioned Jesus, sent Him bound  
to Caiaphas, before whom His trial took  
place. St. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the  
morning assembly of the Sanhedrim. See  
notes on Matthew.

**55—62.**] PETER’S THEREDENIALS OF