text, **of the cedars**, seems to furnish an  
instance of the common practice of changing  
foreign, or unmeaning names, into other  
words bearing sense in the new language:  
the Hebrew word Ce- or Ke-dron signifying   
“ *of cedars*” in Greek.

The ravine  
in the bottom of which flows the Kidron, is  
to the East of Jerusalem, between the city  
and the Mount of Olives.   
  
**a garden**]  
Lücke suggests that the owner of this  
garden may have been friendly to (or a  
disciple of ?) Jesus. It was called Gethsemane,—Matthew,   
Mark.   
  
Traditions as  
to its site are, as usual, various. A square  
plot of ground in the depth of the ravine  
is now usually pointed out, and seems to  
have been fixed on at the time when the  
empress Helena visited Jerusalem, A.D.  
326. Eusebius says Gethsemane was *at*the Mount of Olives: Jerome, *at the foot  
of* the mount. The language of Luke xxi.  
37 leads to a belief that it may have been  
higher up the mount.   
  
  
**2.**] **ofttimes**,—  
see Luke xxi. 37 [ch. viii. 1]. These accurate   
notices of our Evangelist are especially  
found in this last portion of his Gospel:  
cf. vv. 13, 24, 28; ch. xix. 14, 20, 41, &c.  
  
  
**3.**] See, on this band of men, the  
note on Matthew ver. 47. Lanterns and  
torches were part of the utensils of military   
on a night march.   
  
The latter of  
these appear to be strictly **torches**,—some  
blazing substance held in the hand;—and  
the former, **lights**, fed with oil.   
  
  
The  
weapons were *swords* and *staves*,—Matthew,   
Mark. The fact of its being full  
moon did not make the lights unnecessary,  
as, in searching for a prisoner, they might  
have to enter dark places.   
  
**4—11.**]  
Matt. xxvi. 48—56. Mark xiv. 44—52.  
Luke xxii. 48—53.   
  
  
**4.**] On our Lord’s   
foreknowledge of all that was to happen to  
Him, see Matt. xxvi. 45.   
  
**went forth**]  
probably, from the shade of the trees into  
the moonlight; hardly, as De Wette and  
Lücke suggest, from some building in the  
garden.   
  
**Whom seek ye?**) spoken,—  
as was the question to Judas in Matt. xxvi.  
50, “ *Friend, wherefore art thou come* ?”—  
to carry reproof to the conscience of those  
addressed: and also to obtain for so  
solemn an act as the delivering Himself  
up to them, the formal declaration of  
their intention to take Him. “When  
men sought Him to make Him a king,  
He fled: now that they seek Him to put  
Him to death, He goes forth to meet  
them.” Stier.

**5.**] Some among them  
knew Him (Matt. xxvi. 55), others   
probably not. This answer may have been  
given by some one in authority among the  
Roman soldiers, who had it in command  
‘to apprehend Jesus of Nazareth.’  
  
**Judas .... was standing with them**] I  
believe these words to be the description  
of an eye-witness;—St. John detected  
Judas standing among them, and notices  
the detail, as is his constant habit, by way  
of enhancing the tragic character of the  
history. The narrative common to the  
three Gospels related the kiss which  
presently took place ; but this self-tradition  
of our Lord was not related in it. St.  
John therefore adds this touch of   
exactness, to shew that the answer, **Jesus of  
Nazareth**, was not given because they were  
ignorant of His Person, so as *not to be able*  
to say ‘Thee;’—but because they *feared*  
to say it.   
  
**6.**] The question on the  
miraculous nature of this incident is not  
whether it was a miracle *at all* (for it is  
evident that it *must* be regarded as one),