but whether it were an act *specially*   
*intended* by our Lord, or a result of the  
superhuman dignity of His person, and the  
majestic calmness of His reply. I believe  
the latter alternative to be the right one.  
Commentators cite various instances of the  
confusion of the enemies of *innocent men*  
before the calinness and dignity of their  
victims: how much more was this likely to  
be the case when He in whom was no sin,  
and who spake as never man spake, came  
forth to meet His implacable foes as the  
self-sacrificing Lamb of God. So that I  
regard it rather as a miracle *consequent  
upon* that which Christ said and did, and  
the state of mind in which His enemies  
were,—than as one, in the strict sense,  
*wrought by* Him: bearing however always  
in mind, that to Him nothing was *unexpected*,   
or a *mere result*, but every thing  
foreknown. With this view what follows  
is also consistent, rather than with the  
other.   
  
The distinction is an important   
one, as the view which we take of  
our Lord’s mind towards His captors must  
enter, as an element, into our understanding   
of the whole of this scene, and indeed  
of the solemn occurrences which follow.  
Such incidents as this are not related by  
the Evangelists, and least of all by St. John,  
as mere astounding facts, but as grounds  
on which we are to enquire, and determine  
for ourselves, as to the “glory, full of grace  
and truth,” which was in Him, whom, not  
having seen, we love.   
  
**8.**] Bengel  
strikingly says of this reply of our Lord,  
“He will say it once again hereafter.”  
And Augustine, “ What will He do when  
He cometh to judge, who did this when  
He was to be judged? What will be  
His power when about to reign, who  
could do this when about to die?”  
  
  
**let these go their way**] The band of  
soldiers, in their ignorance, appear to  
have been laying hands on the Apostles.  
This saying was sufficient to shew Peter  
and the rest what was the appointed  
course for them ;—the command to *let  
them* go addressed to the band, is a command   
for *them to go*, when interpreted  
by the Apostles.   
  
**9.**] See ch. xvii.  
12. An unquestionable proof, if any were  
wanted, that the words of ch. xvii. are  
no mere description of the mind of our  
Lord at the time, nor free arrangement of  
His words, but His very words themselves.  
  
  
On the *application* of the saying,  
we may remark that the words unquestionably   
had a much deeper meaning than  
any belonging to this occasion ; but that  
the remarks so often made in this commentary   
on the fulfilment of prophecies must  
be borne in mind;—that to “*fulfil*” a  
prophecy is not to *exhaust* its capability of  
being again and again fulfilled :—that the  
words of the Lord have many stages of  
unfolding ;—and that the temporal deliverance   
of the Apostles now, doubtless was  
but a part in the great spiritual safe-keeping   
which the Lord asserted by anticipation  
in these words.   
  
**10.**] At this time  
took place the kiss of Judas, in accordance  
with the agreement entered into, and to  
assure the captors that the person thus  
offering himself was indeed Jesus of Nazareth,   
and no substitute for him: see note  
on Matt. ver. 49. The other view, that  
the kiss took place first, before the incidents  
of our verses 4–9, is to me quite inconceivable.   
  
  
On Peter’s act, see Matt.  
ver. 51. The *names* of Peter and Malchus  
are only found *here* :—the fact that it was  
the *right* ear, only here and in Luke.  
  
The (external) ear, though severed, was   
apparently still hanging on the cheek ;—for  
our Lord is said in Luke xxii. 51, to have  
touched *his ear* in performing the healing.  
  
**11.**] **the sheath** here is “*his* (its