ST. MATTHEW. XXVI.   
 194 #7 And \* while he yet spake, lo, Judas, one of the twelve,   
   
 a Acts   
 came, and with him a great multitude with swords and   
 staves, from the chief priests and elders of the people.   
 48 Now he that’ betrayed him gave them a sign, saying,   
 Whomsoever I shall kiss, that same is he: hold him fast.   
   
 \_ “ And forthwith he came to Jesus, and said, Hail, master ;   
 ‘2 Sam. Vand kissed him. 5 And Jesus said unto him, ° ¥ Friend,   
 + Pa, xii.   
 1B Y or, It is the same word as in ch. xi. 16; xx. 18; xxii. but   
 not the same as in xi. xv. 18, 14,   
 his band; it merely announces the ap- sisting of (1) detachment of the Roman   
 proach of the hour, of which the Lord cohort which was quartered in tower   
 86 often but at the utterance of Antonia during the feast in case an   
 of the second, it that they were in uproar, called the band, John vv. 3, 12.   
 sight, and may be taken literally. (2) the servants the council, the same   
 This expression, the hands of sinners, the captains of the temple, Luke ver.   
 should be noticed, as an echo of the 52. (8) Servanteand others deputed from   
 Redeemer’s anguish—it was the contact the high priest assist, our ver. 51.   
 with sin,—and death, the wages of sin,— (4) Possibly, the words are to be taken   
 which all through His trial heavily exactly, (Luke ver. 52), of the chief   
 on His soul. priests and elders themselves, forward in   
 47-66.) BrrrayaL AND APPREHEN- zeal and enmity. There is nothing im-   
 account has evidently xiv. 48—52. Luke probable in this, that we have these   
 same 47—53. ori; xviii. 2—11. St. Mark’s persons mixing among the multitude and   
 before they were finally additions stirring them up to demand the crucifixion   
 ing. St. Luke’s is, before, an abridged of Jesus afterwards. staves] any   
 narrative, abounding with new circum- tumultuary weapons. The intention of   
 stances not by the others. John’s chief priests was to produce an   
 account is at sight very from impression to the effect a seditious   
 either; see text above cited, and notes plot was to be crushed, and resistance   
 there. It may suffice to say, that all might be expected. John mentions also   
 which St. John, vv. relates, have lanterns and torches—to search in   
 happened on the approach of the band the dark parts of the garden, of   
 —and is connected with our “ let us which would by this time be in shade.   
 be going.” .Some particulars also 48.] gave them a sign ;—when is not   
 have happened, which are omitted by all: stated. On St. addition, “and lead   
 viz. the of the eight apostles him away safely,” see 49.)   
 alluded to Luke, ver. 46, Greswell sup- forthwith—see above on ver. The pur-   
 poses), and the preparing them for what pose of the kiss, it to have   
 was about to e place. On the other place after vv. 4—8, (and it is   
 hand, John gives a hint that something out of the question to suppose it have   
 had passing is the garden, by his taken place before, to the plain   
 “went forth,” ver. 4. The two first Evan- meaning of John ver. has been doubted.   
 gelists evidently unaware of any such Yet 1 think on a of what had hap-   
 matter as that related St. John, for pened, it is very intelligible—not   
 (Matt. ver. 49: Mark ver. 45) introduce as some have supposed, to shew that Jesus   
 the Kiss by a “forthwith.” 47.) could be approached with safety—but at   
 Judas is specified “ one of the Twelve, all events the sign agreed on with the   
 probably because the appellation, con- Roman soldiers, probably did not per-   
 nected with this part of his history, sonally know Him, and who besides would   
 become the usual one—thus we have in have had their orders from the city, to   
 Luke “he that was called Judas, one of take Him whom Judas should kiss. Thus   
 the Twelve ”— fuller To the reader, the kiss would be necessary in the course   
 this specification not without meaning, of their military duty, their authoriza-   
 though that meaning may not have been tion,— notwithstanding the previqus   
 intended. ® great multitude] con- ration by Jesus of Himself. The word in   
 the original implies, him eagerly,’   
 with ostentation, as a studied and pre-   
 arranged sign. 60.] In Luke we have