39—55. ST. LUKE.   
 433   
   
 47 And while he yet spake, behold a multitude, and he   
 that was called Judas, one of the twelve, went before them,   
 and drew near unto Jesus to kiss him. 48 But Jesus said   
 unto him, Judas, betrayest thou the Son of man with a   
 kiss? 4 When they which were about him saw what   
 would follow, they said unto him, Lord, shall we smite   
 with the sword? 5 And one of them smote the servant   
 of the high priest, and cut off his right ear. 5! And Jesus   
 answered and said, Suffer ye thus far. And he touched   
 his ear and healed him, 5? Then Jesus said unto the chief   
 priests, and captains of the temple, and the elders, which   
 were come to him, Be ye come out, as against a thief, with   
 swords and staves? 5 When I was daily with you in the   
   
   
   
 temple, ye stretched forth no hands against me: \* but this \*Johazi.27:   
 is your hour, and the power of darkness.   
 54 Then took they him, and led him, and brought him   
 into the high priest’s house. And Peter followed afar off.   
 85 And when they had kindled a fire in the midst of the   
   
 words possibly express an inference   
 of the E list: but I would rather important addition here to the other re-   
 understand them as exactly describing ports hour, and the speech ;—but this is   
 cause of their ing. It stands here instead of the declaration   
 47—53.] Berane AND APPREHEN- that this was done that the Scriptures   
 SION OF Jesus. Matt. xxvi. 47—56. might be (Matthew, ver. 66:   
 Mark xiv. 48—52. John xviii. 2—11. Mark, ver. 49). The inner sense of those   
 Our narrative is distinguished even words is indeed here—but we can-   
 more than before by minute and striking not venture to say that our report is of   
 details (see on the whole the notes to the same saying, Our Lord   
 Matthew). The first of these is distinguishes between the power exercised   
 address to Judas, ver. 48, calling the over Him by men, and that by the Evil   
 traitor by name, and setting before One:—but so 2s to make the power   
 the whole magnitude of his crime in the which rules over them to be of dark-   
 very words in which the treason had ness—while His own assertion of this   
 lately (Matthew, ver. 45: Mark, ver. 41) shews that all was by the determinate   
 and so often (Matt. xxvi. xx. 18; xvii. counsel and foreknowledge of God. In   
 22) been announced. Another is in the word darkness there is an allusion   
 ver. 49, where the disciples, what to the time—midnight. Compare with   
 would follow, ask, Lord, shall we smite this declaration of the power darkness   
 with the sword which question refers over Him, the declaration, in ch. 13,   
 and is the filling of their misunder- that the devil Him “for a season.”   
 standing of our in ver. 38. 64.) Matt. xxvi. 57. Mark xiv. 58.   
 Again ver. 51 is peculiar John xviii. 13. Our narrative leaves it   
 61.) Suffer ye thus far I understand as undecided who this high priest was, inas-   
 ressed, not to the disciples, to the much as, ch. iii, Annas and Caiaphas   
 multitude, or rather fo those who were are mentioned as high priests. From St.   
 holding Him ;—His hands were held,— John we find that it was Asnas; who   
 and He says, Suffer, me, thus far: having questioned sent Him bound   
 i. e. touch the ear the wounded per- to ‘Calaphas, before whom His trial took   
 son. If this interpretation correct, place. St. Luke omits this trial alto-   
 farnishes an token of the truth- gether—or perhaps gives the substance of   
 falness of narrative; for the previous it in the account (vv. 66—71) of the   
 laying hold of Jesus has not been men. morning aseembly of the Sanhedrim. See   
 tioned here, but in (ver. and notes on Matthew.   
 Mark ces 46). §3.) There an 55—€3.] Pzrsn’s by DENIALS OF   
 Von. I. r