XVIII. 1—6. ST. JOHN. 618   
   
 was a garden, into the which he entered, and his disciples.   
 2And Judas also, which betrayed him, knew the place:   
 efor Jesus ofttimes resorted thither with his disciples.   
 3>Judas then, having received 4a band of men, and bacaxis   
 officers from the chief priests and Pharisees, cometh thither   
   
   
 with lanterns and torches and weapons. 4 Jesus therefore,   
 knowing all things that ¢skouwld come upon him, went   
 forth, and said unto them, Whom seek ye ? 5 They   
 Jesus saith unto them,   
 answered him, Jesus of Nazareth.   
 Tam he. f And Judas also, which betrayed him, 8 stood   
 with them. 6 As soon then as he had said unto them, I   
   
   
 © render, because. @ render, the.   
 & render, Were coming. f better, Now.   
 & better, was standing.   
   
 text, of the cedars, seems to furnish an foreknowledge of all that was to happen to   
 instance of the common practice of changing see Matt. xxvi. 45. went forth |   
 foreign, or unmeaning names, into other probably, from the shade of the trees into   
 words bearing sense in the new langu: the moonlight; hardly, as De Wette and   
 the Hebrew word Ce- or Ke-dron signi! Liicke suggest, from some building in the   
 ing “ of cedars” in Greek. ‘The ravine garden. Whom seek ye?) spoken,—   
 in the bottom of which flows the Kidron, is as was the question to Judas in Matt. xxvi-   
 to the East of Jerusalem, between the city 50, “ Friend, wherefore art thou come ?”—   
 and the Mount of Olives. a garden } to carry reproof to the conscience of those   
 Liicke suggests that the owner of this addressed: and also to obtain for so   
 garden may have been friendly to (or a solemn an act as the delivering Himself   
 disciple of Jesus. It was called Gethse- up to them, the formal declaration of   
 mane,—Matthew, Mark. Traditions as their intention to take Him. “When   
 to its site as usual, various. A square men songht Him to make Him a king,   
 plot of ground in the depth of the ravine He fled: now that they seek Him to put   
 is now usually pointed out, and seems to Him to death, He goes forth to meet   
 have been fixed on at the time when the them.” Stier. 5.] Some among them   
 empress Helena visited Jerusalem, 4.D. knew Him (Matt. xxvi. 55), others pro-   
 326. Eusebius says iethsemane was at bably not. This answer may have been   
 the Mount of Olives: Jerome, at the foot given by some one in authority among the   
 of the mount. The langnage of Luke xxi. Roman soldiers, who had it in command   
 37 leads to a belief that it may have heen ‘to apprehend Jesus of Nazareth.’   
 higher up the mount. 2.] ofttimes,— Judas .... was standing with them] I   
 see Luke xxi. 37 [ch. viii. These accu- believe these words to be the description   
 rate notices of our Evangelist are especially of an eye-witness;—St. John detected   
 found in this last portion of his Gospel: Judas standing among them, and notices   
 ef. vv. 13, 24, ch. xix. 14, 20, 41, &e. the detail, as is his habit, by way   
 3.] See, on this band of men, the of enhancing the tragic character of the   
 note on Matthew ver. 47. Lanterns and history. The narrative common to the   
 torches were part of the utensils of mili- three Gospels related the kiss which   
 tary on a night march. The latter of presently took place ; but this self-tradition   
 these appear to be strictly torches,—some of our Lord was not related in it. St.   
 blazing substance held in the hand;—and John therefore adds this touch of exact-   
 the former, lights, fed with oil. The ness, to shew that the answer, Jesus of   
 weapons were swords and staves,—Mat- Nazareth, was not given because they were   
 thew, Mark. The fact of its being full ignorant of His Person, so as not to be able   
 noon did not make the lights unnecessary, to say ‘Thee;’—but because they feured   
 as, in searching for a prisoner, they might to say it. 6.] The question on the   
 have to enter dark places. 4—11.] miraculous nature of this incident is not   
 Matt. xxvi. 48—56. Mark xiv. 44—52. whether it was a miracle at all (for it is   
 Luke xxii. 48—53. 4.) On our Lord’s evident that it must be regarded as one),   
 Vor. 1. Ss