

presses surprise in the highest degree. "Probably never before, within the limitations of his finite experience, had the sphere of our Lord's vision, in reference to sins, and their desert and effects, been so vast. Probably never before had the corresponding sphere of his emotions, in relation to these sins, been so profoundly agitated and heaved. This state of things now 'began,' and as it 'began' it caused an amazement that culminated in consternation" (Morrison). Very heavy—R. V. "Sore troubled." The very deepest sorrow in which loneliness is the prevailing element. The word occurs again in Phil. 2: 26, "full of heaviness." He was treading the wine-press *alone*.

34. My soul—"In this sense, spoken by our Lord, this word is only found besides in John 12: 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the *pneuma* (spirit), the higher spiritual being. (Alford). Exceeding sorrowful—Girt about with sorrow. Even unto death (R. V.)—A proverbial expression (Jonah 4: 9; Isa. 38: 1; Phil. 2: 27). "Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon him—and that *literally*—so that he (as regards his humanity) *would have died*, had not strength, (*bodily* strength, upholding his human frame) been ministered from on high by an angel (Luke 22: 43). (Alford). "It was the shrinking of a sinless being from the depths of Satanic hate and horror through which he was to pass." (Farrar). Tarry ye here—"In great trials solitude is a help, but yet only as friends may be near at hand" (Bengel). "In Gethsemane, as afterwards upon the cross, he had an agony which none could measure but himself. He entered a cloud, from the bosom of which we hear only the broken cries of the struggle. But as near as men can come, he entreats them to approach—'closer, closer, brethren of humanity, to the Brother who suffers for you, and suffers as none other can'" (Ker). Watch—Matt. "Watch with me." It will be something for him to know that they are sharing with him that awful vigil.

II. THE REDEEMER'S SUBMISSION. 35. Went forward a little—About a stone's cast (Luke 22: 41). Fell on the ground—Luke "kneeled down," prostrated himself on his knees with his forehead on the ground. If it were possible—That is, according to the divine purpose (Meyer). In consistency with the great objects contemplated in the mission of the Saviour. (Morrison). The hour—(Compare John 2: 4; 7: 30; 8: 20; 12: 23; 13: 1; 17: 1). His death and all that is involved in it.

36. Abba—The word for "Father" in the Aramaic, or common language of the Jewish people. For other like words see ch. 7: 34; 5: 41; 15: 34. The combination "Abba, Father," denotes the most perfect filial affection and confidence (Rom. 8: 15; Gal. 4:

6). All things are possible—But God will not do what is not wise and good. There are no bounds to omnipotence save those which are set by the divine character. "The law of self-preservation is impressed upon the innocent nature of man, and rules there, till overruled by some other law; therefore Christ admitted, and expressed, a reluctance to suffer, showing that he was taken from among men (Heb. 5: 1), was touched with the feeling of our infirmities (Heb. 4: 15), and tempted like as we are; yet without sin." (M. Henry). Our Lord's human will at once shrinks from and accepts this cup (John 12: 27). (Plumptre). Cup—(Ch. 20: 22; John 18: 11). The figure is taken from a custom at feasts, where the host hands a cup of choice wine to those whom he wishes to specially honor. The use of the figure in reference to calamities may be regarded as solemn irony, but in the deeper sense the irony is lost for "whom the Lord loveth he chasteneth." See Isa. 51: 17, 22; Ps. 75: 8. Nevertheless—R. V. "Howbeit," or, simply, "but, *the great question is*, not what I will, but what thou wilt." (Schaff). Jesus does not for a moment give up the work of human salvation. He asks only if the cross be really the indispensable means of gaining this end. (Abbott). John 5: 30; 6: 38; 12: 27; Rom. 15: 3; Phil. 2: 8; Heb. 5: 7.

37. Sleeping—Luke says "sleeping for sorrow" (22: 43). Their sleeping was not an evidence of callous feeling, but the reverse. Barnes quotes the following testimony from an eminent physician: "There is another symptom of grief which is not often noticed, and that is *profound sleep*. I have often witnessed it even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akerman, the keeper of Newgate in London, often sleep soundly the night before execution. The son of General Custine slept nine hours before he was led to the guillotine in Paris." Still we cannot help feeling that the gentle reproaches of Christ were deserved. (Ps. 69: 20). Simon, sleepest thou—Matt. "What! could ye not watch, &c.," an exclamation of painful surprise. Contrast Peter's vehemence in verses 29-31. The "thou" is not emphatic—the Saviour does not seem to have hinted at Peter's boastful words, although they are naturally suggested to our minds now. All three felt his reproof equally. One hour—This is almost the only personal request he is ever recorded to have made. It was but "a cup of cold water" that he craved. But it was denied him. Very man, he leaned upon the men he loved, and they failed him. (Cam. Bib.)

38. Watch ye—This became the watch-word of the early disciples. (Matt. 24: 42; 25: 13; 1 Cor. 16: 13; Col. 4: 2; 1 Thes. 5: 6; 1 Pet. 5: 8). "Prayer without watching is hypocrisy; watching without prayer is presumption." (Jay). Lest ye enter—"By watching and praying they were to avoid get-