

that He could confide where really there was nothing to lean on, only truth of heart—the spirit was willing.

Now this is greatness, only in perfection, yet in lowliness, not in self-sufficiency, in conscious weakness of humanity, but all told in perfect faith and dependence on God His Father, yet never losing His human place, yea, the very expression of it. It is here it comes out so perfectly; never a thought that was not human, indeed, but never one that was not suited to such a place in the presence of God, that is, to death and drinking the cup, yet, though a man's feelings there in view of it, not one but what was according to the perfectness of One in whom the fulness of the Godhead dwelt bodily. It would not do that He should not have been fully in conscious manhood there, for He was there for us; nor that, in that place, a thought or a feeling that was not divine in the fitness for it should have been there, and so it was. He was not drinking the cup, but He had to feel it as to all that it was, and feel rightly about it; had He not been God, as well as man, that could not have been. Surely He could not have drunk it else, but He could not have thought of it adequately, if a divine source and measure of thought had not been the spring of it, in man's necessity before God.

Blessed Lord, I do not pretend to fathom what Thou wast: who could? But we may learn from it, and adore in our hearts; we may look on and learn Who was there, and with thankfulness of heart. No man knows the Son but the Father, but oh, what traits of paramount blessedness flow

forth from this Son being a man! And we shall see that very man as He is (and who shall tell the joy of that?) yet He is as perfect in gracious gentleness to man. What it must have been to them, when they had the Holy Ghost to look back to, and when they knew themselves in their flight from, that which He was going to meet! Humbling surely, but a great thing for the heart to have been thus humbled, for, after all, we must learn what we are where Christ was, save, of course, atonement, and even there, in respect of guilt, to know the perfectness that is in Him. It is not by our minds, but in looking at perfectness in the same place in our weakness. Who will know strength like the weak one that leans on it? Still we know it as taught of God, as He in the perfectness of His person.

In verse 45, in tender words, which yet shewed them their service was over, and how He had been alone, He says, "Sleep on now (watching time is finished, the power of evil in act is here) and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners." But they must be fully proved; He does not send them away. They must be with Him to the end, and learn the tale, however gently they may. If there was over confidence in Peter, yet, even so, it fitted him to strengthen his brethren when restored by a deeper knowledge of what human strength came to in the things of God. But we must learn ourselves, where He was, save where He was wholly for us, instead of us, making propitiation for our sins. Who else could have been? He was practically alone in Gethsemane, but He looked for their watching with Him, though, indeed, He had only to feel how man failed Him even in that. If He looked for that watching, the sense of someone with Him, it was to feel that there was none!—J. N. D.