in the O. T., and the Mischna states that  
the inhabitants of Jerusalem, and the  
priests every where, kept no fowls, because  
they scratched up unclean worms. But  
the Talmud is here not consistent with  
itself: and Lightfoot brings forward a  
story which proves it. And there might  
be many kept by the resident Romans,  
over whom the Jews had no power.

We must not overlook the spiritual parabolic  
import of this warning. Peter stands  
here as a representative of all disciples who  
deny or forget Christ—and the watchful  
bird that cries in the night is that warning  
voice which ‘speaketh once, yea twice,’ to  
call them to repentance: see Rom. xiii.  
11, 12.

**35.]** This **though I must** again  
appears to have the precision of a repeated  
asseveration. St. Mark has the stronger expression  
*“he spake the more vehemently,”*  
which even more clearly indicates that the  
*die with thee* not now first said. The  
rest said it, but not so earnestly perhaps;  
—at all events, Peter's confidence cast  
theirs into the shade.

**36—46.]** OUR LORD’S AGONY AT  
GETHSEMANE. Mark xiv. 32—42. Luke  
xxii. 39—46. John xviii. 1. The account  
of the temptation, and of the agony in  
Gethsemane is peculiar to the three first  
Evangelists. But it does not therefore  
follow that there is, in their narratives,  
any inconsistency with St. John’s setting  
forth of the Person of Christ. For it  
must be remembered, that, as we find in  
*their* accounts frequent manifestations of  
the *divine nature*, and indications of *future  
glory*, about, and during this conflict,—  
so in St. John’s account, which brings out  
more the divine side of our Lord’s working  
and speaking, we find frequent allusions to  
his *human weakness* and *distress of spirit.*For examples of the first, see vv. 13, 24, 29,  
32, 53, and the parallels in Mark and Luke;  
and Luke xxii. 30, 32, 37, 43; of the latter,  
John xii. 27; xiii. 21; xiv. 30; xvi. 32.

The right understanding of the  
whole important narration must be acquired  
by bearing in mind the *reality of  
the manhood of our Lord, in all its abasement  
and weakness:*—by following out in  
Him the analogy which per the  
characteristics of human suffering—the  
strength of the resolved spirit, and calm  
of the resigned will, continually broken in  
upon by the inward giving way of human  
feebleness, and limited power of endurance.  
But as in us, so in the Lord, these seasons  
of dread and conflict stir not the ruling  
*will*, alter not the firm resolve. This is  
moat manifest in His *first* prayer—*if it be  
possible*—‘if consistent with that work  
which I have covenanted to do.’ Here is  
the reserve of the will to suffer—*it is  
never stirred* (see below). The conflict  
however of the Lord differs from ours in  
this,—that in *us*, the ruling *will* itself is  
*but* a phase of our *human* will, and may  
be and is often carried away by the excess  
of depression and suffering; whereas in  
*Him* it was the *divine Personality* in  
which the *higher Will of the covenant  
was eternally fixed*,—struggling  
with the flesh now overwhelmed with an  
horrible dread, and striving to escape  
away (see the whole of Ps. lv.). Besides  
that, by that uplifting into a superhuman  
circle of *Knowledge*, with which the indwelling  
of the Godhead endowed His  
humanity, His flesh, with all its capacities  
and apprehensions, was brought *at once*into immediate and simultaneous contact  
with every circumstance of horror and  
pain that awaited Him (John xviii. 4),  
which is never the case with us. Not  
only are the objects of dread *gradually*  
unveiled to our minds, but *hope* is ever  
suggesting that things may not be so bad  
as our fears represent them.

Then we  
must not forget, that as the *flesh* gave  
way under dread of suffering, so the *human*  
*soul* was troubled with all the attendant  
circumstances of that suffering—betrayal,  
desertion, shame (see Ps. lv. again, vv.  
12—14, 20, 21; xxxviii. 11, 12; lxxxviii.  
al.). Nor again must we pass over the  
last and deepest mystery of the Passion—  
the consideration, that upon the holy and  
innocent Lamb of God rested the burden  
of *all* human sin—that to Him, death, as  
the punishment of *sin*, bore a dark and  
dreadful meaning, inconceivable by any of  
us, whose inner will is tainted by the *love*  
of sin. See on this part of the Redeemer’s  
agony, Ps. xl. 12; xxxviii. 1—10. See  
also as a comment on the whole, Heb. v.  
7—10, and notes there.

The three  
accounts do not differ in any important