particulars. St. Luke merely gives a general  
summary of the Lord’s prayers and his sayings  
to the disciples, but inserts (see below)  
two details not found in the others. St.  
Mark’s account and St. Matthew’s are very  
nearly related, and have evidently sprung  
from the same source.

**36.]** St. Mark  
alone, besides our account, mentions the  
name of the place—St. Luke merely calls  
it “*the place,*” in allusion to “*as  
wont*” before. St. John informs us that it  
was *a garden*. The name signifies ‘*an oil  
press*.’ It was at the foot of the Mount  
of Olives, in the valley of the Kedron, the  
other side of the brook from the city  
(John xviii. 1).

**while I go and pray]**  
Such is the name which our Lord gives  
to that which was coming upon Him, in  
speaking to the Eight who were not to  
witness it. *All conflict of the holy soul is  
prayer:* all its struggles are continued  
communion with God. In Gen. xxii. 5,  
when Abraham’s faith was to be put to so  
sore a trial, he says, ‘I and the lad will  
*go yonder and worship*.’ Our Lord (almost  
on the same spot) unites in Himself, as the  
priest and victim, as Stier strikingly remarks,  
Abraham’s Faith and Isaac’s Patience.

**yonder—**probably some spot  
deeper in the garden’s shade. At this  
time the gorge of the Kedron would be  
partly in the moonlight, partly shaded by  
the rocks and buildings of the opposite  
side.

It may have been from the moonlight  
into the shade that our Lord retired  
to pray.

**37.]** These three—Peter,  
the foremost in attachment, and profession  
of it—the two sons of Zebedee, who were  
to drink of the cup that He drank of—He  
takes with Him, not only nor principally  
as *witnesses* of his trial—this indeed, in  
the full sense, they were not—but as a  
*consolation* to Him in that dreadful hour  
—to ‘watch with Him.’ In this too they  
failed—yet from his returning to them  
between his times of prayer, it is manifest  
that, in the abasement of his humanity,  
He regarded them as some comfort to him.  
“In great trials we love solitude, but to  
have friends near.” Bengel.

**he began**—not merely idiomatic here—**began**, *as He  
had never done before*.

**to be sorrowful]** *sore amazed,* Mark.

**very heavy]** literally, as generally interpreted, *utterly  
prostrate with grief.*

**38.]** Our Lord’s  
whole inmost life must have been one of  
*continued trouble of spirit*—He was a  
*man of sorrows, and acquainted with grief*—but there was an *extremity of anguish*now, reaching even to the *utmost limit of  
endurance*, so that it seemed that *more*  
would be *death itself*. The expression is  
said to be *proverbial* (see Jonah iv. 9):  
but we must remember that though with  
*us men*, who see from below, proverbs are  
merely bold guesses at truth,—with *Him*,  
who sees from above, they are *the truth  
itself*, in its very purest form. So that  
although when used *by a man*, a proverbial  
expression is not to be to  
literal exactitude,—when *by our  
Lord*, it is, just *because* it is a proverb, to  
be searched into and dwelt on all the  
more.

The expression **my soul**, inthis sense, spoken by our Lord, is only  
found besides in John xii. 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 **spirit**, the *higher spiritual being*.  
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 (see note  
on Luke xxii. 43).

**watch with me]**  
not *pray with me*, for in that work the  
Mediator must be *alone*; but (see above)  
*watch* with Me—just (if we may compare  
*our* weakness with His) as we derive comfort  
in the midst of a terrible storm, from  
knowing that some are awake and with us,  
even though their presence is no real safeguard.

**39.] went a little farther**  
(Matt., Mark): *was withdrawn from  
them about a stone’s cast*, Luke, who in  
this description is the more precise. The  
verb, in the original, implies something  
more than *mere removal* from them—  
something of the *reluctance* of parting.

The distance would be very small,  
not above forty or fifty yards. Hence  
the disciples might well catch the leading  
words of our Lord's prayers, before