of the whole; but his account is manifestly  
only a compendium, and not to be pressed  
chronologically. The command has respect  
to the immediate trial which was about to  
try them, and (for **watch** is a word of  
*habit*, not merely, as “*arise*” Eph. v. 15,  
or “*awake to righteousness*” 1 Cor. xv.  
34, one of immediate import) also to the  
*general duty of all disciples in all time.*

**enter into temptation** is not to c*ome  
into* temptation merely, to be *tempted*:  
this lies not in our own power to avoid,  
and its happening is rather joy than sorrow  
to us—see James i. 2, where the word  
is “*fall into*”—but it implies an **entering  
into temptation** with the *will*, and *entertaining*  
of the temptation. Compare *“fall  
into temptation”* used in *this* sense, 1 Tim.  
vi. 9.

**the spirit...]** I cannot doubt  
that this is said by our in its most general  
meaning, and that *He himself is included*in it. At that moment He was giving as  
high and pre-eminent an example of its  
truth, as the disciples were affording a low  
and ignoble one. He, in the willingness  
of the spirit—yielding Himself to the  
Father’s will to suffer and die, but weighed  
down by the weakness of the flesh: they  
having professed, and really *having*, a willing  
spirit to suffer with Him, but, even in  
the one hour’s watching, overcome by the  
burden of drowsiness. Observe it is here  
**spirit**, not *soul*; and compare ver. 38 and  
note. To enter further into the depths of  
this assertion of our Lord would carry us  
beyond the limits of annotation : but see  
Stier’s remarks, vi. 237—242.

42.]  
St. Mark merely says of this second prayer,  
“*he...spake the same words*.” St. Luke  
gives it as “*prayed more earnestly*”—  
and relates in addition, that His sweat was  
like the fall of drops of blood on the  
ground : see notes on Luke xxii. 44. At  
what precise time the angel appeared to  
Him is uncertain: I should be inclined to  
think, *after the first prayer*, before He  
came to His disciples.

The words are not exactly the same: “the Lord knew  
that the Father always heard Him (John  
xi. 42); and therefore He understands the  
continuance of His trial as the answer to  
His last words, **as Thou wilt**.” Stier.  
Here therefore the prayer is **If it be not  
possible.... Thy will be done**. It is  
spoken in the fulness of self-resignation.

**43.]** St. Mark adds, and it is a note  
of accuracy, *“neither wist they what to answer him.’*

**44.]** **the same**, viz. as the last.  
This third prayer is merely indicated in  
Mark, by “*he cometh the third time,*” on  
our Lord’s *return*.

**45, 46.] {45}** The clause  
**Sleep on now, &c.**, has been variously understood.  
To take it interrogatively (*“are  
ye sleeping” &c. ?*), does not improve the  
sense, and makes an unnatural break in the  
sentence, which proceeds indicatively afterwards.  
It seems to me that there can be but  
two ways of interpreting it—and both with  
an imperative construction. (1) Either it  
was said *bona fide*,—“Since ye are not able  
to watch with Me, now ye may sleep on—  
for my hour is come, and I am about to be  
taken from you’—which sense however is  
luded by the “*Rise, let us be going*”  
below: or (2) it was said with an understanding  
of ‘*if you can*,’ as Bengel ; if you  
hear not Me arousing you, there will  
speedily come others who *will* arouse you.  
“Meanwhile, sleep, if ye will.”

**behold,  
the hour is at hand]** “*it is enough, the hour  
is come,*” Mark. ‘*It is enough*’—enough of  
reproof to them for drowsiness—enough of  
exhortations to watch and pray—that was  
now coming which would cut all this short.  
This *first* **behold** is hardly to be taken  
literally of the *appearance* a Judas and