GETHSEMANE. Matt. xxvi.86—46. Luke  
xxiii. 39–46 (see John xviii. 1). The same remarks apply here also.

**33.]** Notice the graphic **sore amazed**, and see note on ch. ix. 15 where  
the same word is used in the original. St Matthew has **to be sorrowful.**

**36.] Abba** is the familiar and endearing appellation for Father.  
It is an Aramaic form, and after St. Mark’s manner inserted as   
‘Ephphatha,’ ch. vii. 34,— ‘Talitha cumi,’ ch. v. 41.

**Father** is not given as the interpretation of **Abba**, but came to be attached to it in one phrase as a form of address: see the references.

**39.] the same words**, not verbatim, but in substance: see in Matthew.

**41.] it is enough**: viz, your watching with Me. The Lord had no need of it any more, now that the hour had come: not, as some, it is enough *of sleep:*this as Meyer observes, is refuted by the **sleep on now**.

**43–52.]** BETRAYAL AND APPREHENSION OF JESUS. Matt xxvi. 47–56. Luke xxii 47–53.

**44. lead him away safely]** It does not quite appear whether **safely** is to be subjectively taken, ‘*with confidence;*’ or objectively, ‘*in safety.*’ Some suppose that it has an ironical meaning—q.d. ‘He will know how to rescue himself—take care that you keep Him safe.’ This of course depends on the view taken of the whole character and purpose of Judas on which see notes at Matt. xxvi. 14 and