190 ST. MATTHEW. XXVI.   
   
 35 Peter said unto him, Though I ® should die with thee,   
   
 yet will I not deny thee. Likewise also said all the dis-   
 ciples.   
 36 Then cometh Jesus with them ‘unto a place called   
   
 U render, must.   
   
 in the O. T., the Mischna states that of the resigned will, broken in   
 the inhabitants of Jerusalem, and the upon by the inward giving way of human   
 priests where, kept no fowls, feebleness, limit er of endurance.   
 they scratched up unclean worms. But But as in us, so the these seasons   
 the Talmud is here not consistent with of dread and conflict not the ruling   
 itself: and Lightfoot brings forward a will, alter not the firm resolve. This is   
 story which proves it. And there might moat manifest in His first it be   
 be many kept by the resident Romans, ible—‘if consistent with that work   
 over whom the Jews had no power. which I have covenanted to do.’ Here is   
 ‘We must not overlook the spiritual the reserve of the will to suffer—sé ts   
 bolic import this warning. Peter stands never stirred (see below). The conflict   
 here as a of all who however of the Lord differs from ours in   
 deny or forget Christ—and the watchfal this,—that in «s, the ruling wild iteelf   
 bird that cries the night is warning but a phase of our human will, and may   
 voice which ‘speaketh once, twice,’ to be and is often carried by the excess   
 call them to repentance: see Rom. xiii. of depression and suffering; whereas in   
 11,12. 85.) This though I must again Him it was the divine Personality in   
 appears to have the of a repeated which the higher Will of the covenant   
 asseveration. Mark has the stronger was eternally fired,—struggling   
 pression “he spake the more vehemently,” with the flesh now overwhelmed with an   
 which even more clearly indicates the horrible dread, and striving to escape   
 die leer atte not now ai said. ee away (see the whole of Ps. lv.). Besides   
 rest said it, not so earn 3 that, by that uplifting a superhuman   
 —at all events, Peter's confidence cant circle of Knowledge, with which the in-   
 theirs into shade. dwelling of the Godhead endowed His   
 36—46.] Ovr Lorp’s agony aT humanity, His flesh, all its   
 GuTHseMaNE. Mark xiv. 32—42. Luke and apprehensions, was brought at once   
 xxii. John xviii. The account into immediate and simultaneous contact   
 of the temptation, and of the agony in with every circumstance of horror and   
 Gethsemane is iar to the three first pain that awaited Him (John xviii. 4),   
 Evangelists. ut it does not therefore which is never the case with us. Not   
 follow that there is, their narratives, only are the objects of dread gradually   
 any inconsistency with St. John’s setting unveiled to our minds, but hope is ever   
 forth of the Person of Christ. For it suggesting that things may not be so bad   
 must be remembered, that, as we find in as our fears represent Then we   
 their accounts frequent manifestations must not forget, that as the gave   
 the divine nature, indications future way under dread of suffering, the   
 glory, about, and during this conflict,— soul was troubled with all the attendant   
 so in St. account, which brings out circumstances of that suffering—betrayal,   
 more the divine side our Lord’s working desertion, shame (see Ps. lv. again, vv.   
 and speaking, we find allusions 12—14, 20, 21; xxxviii. 11, 12; Ixxxviii.   
 his human weakness and distress spirit. al.). Nor in must we pass over the   
 For examples of the first, vv. 13, 29, last and deepest mystery of the Passion—   
 82, 53, and parallels Mark and Luke ; the consideration, that the holy and   
 and Luke xxii. 80, 37, 43; of the innocent Lamb of God rested the burden   
 John xii. 27; xiii. xiv. 80; xvi. 32. of all human sin—that to Him, death, as   
 The right understanding of the the punishment of sin, bore a dark and   
 whole important narration must be ac- | meaning, inconceivable by any of   
 quired by bearing in mind the reality of us, whose inner will tainted by the love   
 the manhood of our Lord, in all abase- of sin. See on this part the Kedeemer’s   
 ment and weakness :—by following out in agony, Ps, .xl. xxxviii.1—10. See   
 Him the analogy which per the also as a comment on the whole, Heb. v.   
 characteristics of human suffering—the %—10, and notes there. The three