385—89. ST. MATTHEW. 191   
   
 Gethsemane, and saith unto the disciples, Sit ye here,   
 while I go and pray yonder. 87 And he took with him   
 Peter and tthe two sons of Zebedee, and began to be ts!v-2.   
 sorrowful and very heavy. 38 Then saith he unto them,   
 = My soul is exceeding sorrowful, even unto death: tarry «John xix.   
 ye here, and watch with me. 9% And he went a little   
   
   
   
 particulars. Luke merely gives general literally, generally interpreted,   
 summary of the Lord’s and his say- prostrate with grief. 38.] Our Lord’s   
 ings to the but inserts below) whole inmost life must have been one of   
 two details not found in the others. St. continued trouble of spiriti—He was a   
 Mark’s account and St. Matthew’s are man of sorrows, and acquainted grief   
 nearly related, have evidently sprung —but there was an extremity of anguish   
 from the same source. 36.) St. now, reaching even to the «tmost limit of   
 alone, besides our account, mentions the endurance, so that it seemed that more   
 name of the place—St. Luke merely calls would be death itself. The expression   
 it “the place,” in allusion “as said to be proverbial (see Jonah iv. 9):   
 wont” before. St. John informs us that it but we must remember that though with   
 was a garden. The name signifies ‘an oil us men, who see from below, proverbs are   
 press.” It wasat the foot of the Mount merely bold guesses at truth,—with Him,   
 of Olives, in valley of Kedron, the who sees from above, they are the truth   
 other side of the brook from the city ttself, ita very purest form. So that   
 (John xviii. while I go and pray] although when used dy a man, a prover-   
 uch is the name which our Lord gives bial expression is not to be to   
 to that which was coming upon Him, in literal exactitude,—when by our   
 speaking to the Eight who were not to Lord, it is, because it is proverb, to   
 witness it. All conflict the holy soul is be searched into and dwelt on all the   
 prayer: all its struggles are continued rine The expression pate   
 communion with God. In Gen. xxii. 5, this sense, spoken by our is o1   
 when Abraham’s faith was to be put to found besides in John xii, 27. It is thy   
 sore a trial, says, ‘I and the lad will Juman soul, the seat the affections   
 g9 yonder and worship.’ Our Lord (almost passions, which is troubled with the an-   
 on the same spot) unites Himself, as the guish of the body; and it is   
 priest and victim, as Stier strikingly from the spirit, higher spiritual being.   
 marks, Abraham’s Faith and Isaac’s Pa- Our Lord’s eoul was crushed down even to   
 tience. yonder— probably some spot death by the weight of anguish which   
 deeper in the garden’s shade. At this lay upon Him—and that literally—so   
 time the gorge of the Kedron would be He (as regards humanity) would have   
 partly in the moonlight, partly by died, had not strength (dodtly strength,   
 the rocks and buildings of the opposite upholding his human frame) minis-   
 side. It may have been from the moon- tered from on high by an angel (see note   
 light into the shade that Lord retired on Luke xxii. 43). watch with me]   
 to pray. 87.] These three—Peter, not pray with me, for in that work the   
 the foremost in attachment, profession Mediator must be alone; but (see above)   
 of it—the two sons of Zebedee, who were watch with Me—just (if may compare   
 to drink of the that He drank of —He our weakness with His) as we derive com-   
 takes with Him, not only nor principally fort in midst of a terrible from   
 as witnesses of his trial—this indeed, in knowing that some are awake and with us,   
 the full sense, were not—but as a even though their presence no real safe-   
 consolation to Him in that dreadful hour nd. 89.] went a little farther   
 —to ‘watch with Him.’ In this too (att, Mark): was withdrawn from   
 failed—yet from his returning to them them about @ stone’s cast, Luke, who in   
 between his times of prayer, is manifest this description the more precise. The   
 that, in the abasement of his humanity, verb, in the original, implies something   
 He regarded them as some comfort to more than mere removal from them—   
 “In ‘t trials love solitude, to something of the reluctance parting.   
 have friends Bengel. he began The distance would be very small,   
 —not merely idiomatic as He not above forty or fifty yards. Hence   
 had never done before. to be sorrow- the disciples might well catch the lead-