192 ST. MATTHEW. XXVI.   
   
   
 v Heb. farther, and fell on his face, and ‘prayed, saying, \*O my   
 w John xit. Father, if it be possible, \*let this cup pass from me:   
 yJotnv.#0: nevertheless Ynot as I will, but as thou wilt. 4 And he   
 ita’ \*\*" cometh unto the disciples, and findeth them asleep, and   
 saith unto Peter, What, could ye not watch with me one   
 a8ph.vi.18 hour? 41 \* Watch and pray, that ye enter not into temp-   
   
   
 drowsiness eropenees them. Luke has most petty and unworthy appreciation of   
 however only led down, which is the purpose of narrative.   
 not so full as our occount. prayed pass from me] as we should say of a   
 Stier fincly remarke: ‘This was in trut! threatening cloud, ‘It has gone over.’   
 a different prayer from that which went But what is the cup or hour, which our   
 before, which John has recorded.’ But Lord here prays that it may pass by?   
 still in the same spirit, uttered by the Certainly, the mere present feebleness   
 same Son of God and Redeemer of men. and prostration of the bodily not   
 The glorifying (John xvii. 1) begins any mere ‘section of his sufferings—but   
 suffering, the previous words, the hour the whole—the betrayal, the trial, the   
 ts come, might lead us to expect. The mocking, the scourging, the cross, the   
 « power over all shews itself first grave, and all which our thoughts   
 power of the conflicting and victorious cannot reach. Of this all, His soul, in   
 spirit over Ais own flesh, by virtue of humble subjection to the higher Will,   
 which He is ‘one of us.’ St. Mark which was absolutely united and harmo-   
 expresses the of the prayer, and nious with the will of the Father, prays   
 interprets cup by St. Luke’s report that if possible may pass over. And   
 differs only in expression from St. this prayer was heard—see Heb. v. 7—   
 Matthew’s. In the address, we have here that he feared”’—on account of His   
 and in Luke Father—in Mark <Abda, pious resignation the Father’s will, or   
 Father. In all, and in the prayer itself, on ground of it, so that prevailed—   
 there is deepest feeling and apprehen- He was strengthened from Heaven. He   
 sion in the Redeemer'’s soul of his Son- did indeed drink the cup to the dregs—   
 ship and the unity of the Father—the but He was enabled to do it, and this   
 most entire and holy submission to His strengthening was the to his prayer.   
 Will. We must not for a moment think nevertheless not as I will... .]   
 of the Father’s wrath abiding on Him The Monothelite heresy, which held but   
 as the cause of his suffering. Here is one will in Lord Jesus, is plainly   
 no fear of wrath,—but, in the depth of convicted of error. The distinction is   
 His human anguish, the very tenderness clear, marked by our Lord Himself.   
 of filial In his Auman soul, He willed to be freed   
 \_ The variation in and Luke in the from the dreadful things before   
 substance of the prayer, though slight, this human will was overruled by the   
 worthy of remark. if it be possible, inner and divine purpose—the will at   
 —all things are possible with thee,—if unity with the will. .   
 thou be willing. All three find their 40.) St. Mark agrees, in relating   
 union in one and the same inward feeling. beginning of the in the singular—   
 That in the text ‘If, within the —no doubt accurately—for it was Peter   
 limits of holy will, may be ;’—that (Simon, who was no Peter on this occa-   
 in Mark, ‘All things are (absolutely) pos- sion,” who had pledged himself to   
 sible to Thee—Thou canst therefore —bu go with him to prison and death.   
 not what I will, but what thou ewilé’-— The question literally ye thus not   
 that in Luke, ‘If it be thy will to re- watch... ?—it implies uécer inability,   
 move, &. (Thou canst): but not my will, as shewn by their present of slumber,   
 but thine be done.’ The very words used Are ye so entirely unable, &. one   
 by our Lord, the Holy Spirit not seen hour need not imply that our Lord had   
 fit to give us; shewing us, even in this been absent a whole hour :—if it is to   
 solemn instance, the comparative indif- taken in any close meaning, it would be   
 ference of the letter, we have the that the thole trial last about   
 inner spirit. our Lord should have time. But most likely it is allusion   
 uttered all three forms of the prayer, to the time of our Lord’s frial, so often   
 not for a moment to be thought of; and called by that 41.) St. Luke gives   
 such a view could only spring out of the this command at the beginning and end