ST. MATTHEW.   
 40—46. 198   
   
 tation: the spirit indeed is willing, but the flesh is weak.   
 # He went away again the second time, and prayed,   
 saying, O my Father, if this [Ycup] may not pass away   
 [\*/rom me], except I drink it, thy will be done. 4 And   
 he came and found them asleep again: for their eyes were   
 heavy. \* And he left them, and went away again, and   
 prayed [\* the third time], saying the same words. 45 Then   
 cometh he to his disciples, and saith unto them, Sleep on   
 now, and take your rest: behold, the hour is at hand, and   
 the Son of man is betrayed into the hands: of sinners.   
 4 Rise, let us be going: behold, he is at hand that doth   
   
   
 betray me.   
 ¥ omit,   
 of the whole; but his account manifestly % omitted by ancient authorities,   
 only a compendium, and not to be pressed   
 chronologically. The command has respect what precise time the angel appeared to   
 to the immediate trial was about to Him is uncertain: I should inclined to   
 try them, and (for watch is a word of think, after the first before He   
 habit, not merely, as “arise” Eph. v. 15, came to His disciples. The words arc   
 or “awake to righteousness” 1 Cor. xv. not exactly the same: “the Lord knew   
 84, one of immediate import) also to the that the Father always heard Him (John   
 general duty of all disciples in all xi. 42); and therefore underst the   
 enter into temptation is not to continuance of His trial as the to   
 into temptation merely, to be tempted: His last words, as Thou wilt.” Stier.   
 this lies not in our own power to avoid, Here therefore the prayer is it be not   
 and ite happening is rather than sor- possible... . Thy will be done. It is   
 row to us—see Jumes i. 2, the word spoken in the fulness of,   
 is “fall into”—but it implies entering 48.) St. Mark adds, and is a note   
 into‘temptation with the sill, and enter- of accuracy, “neither they what to an-   
 taining of temptation. Compare “fall swer him.’ 44] the same, viz. the last.   
 into temptation” used this sense, Tim. This third prayer is indicated in   
 vi. 9. the spirit . .] cannot doubt Mark, by “he cometh the third time,” on   
 that this said by in ite gene- Lord’s return. 45, 46.] The clause   
 ral meaning, and that himself is included on now, &o., has been variously   
 init. At that moment He was giving as derstood. To take it interrogatively   
 high and pre-eminent an example of its ye sleeping” Je. 7), does improve the   
 truth, as the disciples affo1 ing a low sense, and makes an unnatural in the   
 and ignoble one. He, in the willingness sentence, which proceeds after-   
 of the spirit—yielding Himself to the wards. It seems to that there be but   
 Father’s will suffer die, but weighed two ways of interpreting both with   
 down by the weakness of the flesh: the 5 an imperative constraction. (1) Either it   
 having professed, really Aaving, will- was said bona fide,—“ Since are not able   
 ing spirit suffer with Him, but, in to watch with Me, now ye may sleep on—   
 the one hour’s watching, overcome by the for my hour is come, and‘I about to be   
 burden of drowsiness. Observe it is here taken from you’—which sense however is   
 spirit, soul; and compare ver. 88 luded by the “‘ let us be going”   
 note. To enter further into depths of low: or (2) it said with an under-   
 this assertion of Lord would carry us standing of ‘:f you as Bengel ; if   
 beyond the limits of annotation : see hear not Me arousing you, there will   
 Stier’s vi. 237—242.' 42.) speedily come others who sid arouse you.   
 St. Mark merely says of second prayer, “ Meanwhile, sleep, if will.” behold,   
 “he ...spakethesame words.” St. Luke the hour is at hand] “if enough, the   
 gives it as “prayed more earnestly” — is come,” Mark. ‘ It is of   
 and relates in that His sweat was reproof to for drowsiness—enough of   
 like the fall of drops of blood on the exhortations watch and pray—that was   
 ground : Cs notes on Luke xxii. 44. At now coming which would cut all short.   
 Vou. I. This first behold is hardly to be taken   
 literally the appearance a Judas and