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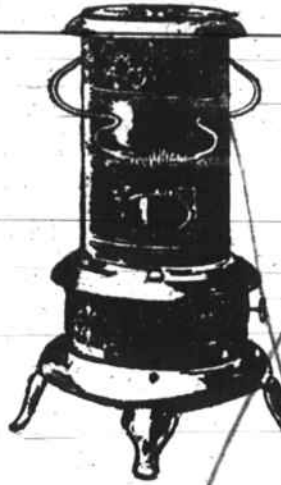
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Lesson VIII.—Fourth Quarter, For Nov. 20, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xxvi, 36-56. Memory Verses, 38, 39—Golden Text, Matt. xxvi, 45—Commentary Prepared by Rev. D. M. Stearns.

It may have been, as some think, not far from midnight when Jesus went forth with His disciples over the brook Kedron on His way to Gethsemane. We think of another night which in some small measure foreshadowed this one, when the king of Israel fled for his life across this same brook, accompanied by a few faithful followers, because of the rebellion of his son Absalom. In our lesson we see the true King of Israel about to be put to death by His firstborn (Ex. iv, 22) and about to enter into an agony the like of which was never before seen by men or angels on this earth. Possibly He had spoken the words of John xv and xvi on His way to the garden and had prayed the prayer of chapter xvii after reaching the garden. Of this we cannot be certain. But now He leaves the eight disciples somewhere in the garden, and taking Peter and James and John, He was withdrawn from the others about a stone's cast and began to be sorrowful and very heavy, saying unto them, "My soul is exceeding sorrowful even unto death: tarry ye here and watch with Me." Then, leaving the three, He went a little farther and kneeled down and fell on His face on the ground and prayed the prayer of verse 29. Luke says that an angel from heaven appeared to Him and strengthened Him, and, being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. He came to the disciples and found them asleep and said to Peter, "What could ye not watch with Me one hour?" Watch and pray (verses 40, 41). He went away the second time and prayed the same prayer. Then He came again to them and found them asleep again and went away the third time and prayed the same words. Then He came the third time to His disciples and said 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." Luke xxii, 45, 46, looks as if when He returned to the eight He found them asleep also and said to them, "Why sleep ye? Rise and pray lest ye enter into temptation." We can read it and write it and meditate upon it, but who can understand it?

What was the cup from which He asked if possible to be delivered and yet in the drinking of which He submitted wholly to the Father's will? Was it the same cup as that of John xviii, 11, concerning which He said, "The cup which My Father hath given me, shall I not drink it?" It looks as if the devil did not know what he was doing when he killed the Lord Jesus, for it is written in Heb. ii, 12, that Jesus took a body of flesh and blood that through death He might destroy him that had the power of death—that is, the devil. We know that he tried to kill him at His birth, and possibly he tried to drown Him in that storm on the sea. Perhaps he thought that if he could kill Him before he reached the cross he would frustrate the whole plan of redemption. If that be so and we can consider Gethsemane as the devil's attempt to kill Him in the garden, then the Saviour's prayer may have been a prayer that He might not die in the garden and leave His great work unfinished, but that He might have victory in the garden and go on to Golgotha and finish His work of atonement for sin. That would explain the reason why an angel strengthened Him. If we are right in this supposition, then His willingness to die in the garden, if His Father should so will it, and leave His work unfinished in very sight of the goal is the greatest instance of submission on record. To be willing not to succeed with success in sight—who ever heard of such a thing?

But the cup of dying in the garden passed from Him, and he was strengthened supernaturally and went on gladly to drink the cup which His Father had prepared for Him. For that light listen to Heb. v, 7, "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death and was heard in that He feared." In I John v, 15, it is written, "If we know that He hear us whatsoever we ask we know that we have the petitions that we desired of Him." He prayed to Him who was able to save Him from death, and He was heard; therefore He who saved from death in the garden in order that He might finish His work of atonement by dying on the cross for our sins. If these thoughts are wrong may the Lord forgive us for daring to tolerate them, but if they are of Him may He bless them and grant us victory to do His will and perfect submission to it. Now see the agent of the devil daring to kiss our Lord, and behold our Lord submitting to it knowing him to be who and what he was. Simon Peter would have done better without a sword, but how many blunders of his and ours has our blessed Lord remedied. Are we helping people to hear, or are we by inconsistencies hindering them from hearing?

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