

LIGHT FROM THE EAST

See Lesson I

Gethsemane—The Kidron flows along the bottom of a deep glen which is parallel to the east wall of Jerusalem. Just across this stream and at the foot of the steep slope of Olivet, lies the traditional Garden. It forms an irregular quadrangle about 70 paces in diameter. About fifty years ago the Franciscans got hold of it, enclosed it with a high stone wall and disfigured it with tablets and the "stations of the cross."

Eight olive trees still survive, with trunks gnarled and splintered and banked up round the root with earth and stones to keep them from falling apart, and with only tufts of foliage remaining. Although not likely the very trees which witnessed Christ's agony,

they are probably the oldest of their kind on the earth and were as gnarled and ancient looking as they are to-day when Maundrell saw them over 200 years ago. It is possible that they have sprung from the stumps or stones of the trees which grew there in Christ's day.

I do not think there is much force in the objection that it is too near the city and in too public a place, where the two roads separate, the one leading straight up Olivet and the other round to Bethany. It would never be much frequented by people from the city, and in early days, when the trees were plentiful and their foliage dense, it must have been a very secluded spot.

TEACHING HINTS AND HELPS

See Lesson I

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of much service.

For Bible Class Teachers

AN ANALYSIS

We notice here the place, the persons, and especially the prayer offered by Jesus.

1. *The place.* Jesus delivered the address recorded in John chaps. 14-17 in "the guest chamber" and then went, with the eleven, to Gethsemane—a place of oil-presses (John 18: 1). It was a garden across the Kidron on the slope of Olivet, east of Jerusalem—a place frequented by Jesus, well known to Judas (John 18: 2.) Jesus did not try to conceal Himself from His betrayer. His sufferings and death were voluntary. (John 10: 17, 18.)

2. *The persons.* The eleven accompanied Jesus, probably about midnight. Judas had left the Passover table to carry out his bargain with the chief priests and captains (John 13: 20, Luke 22: 3-6). (a) Eight of them are directed to remain at the entrance (v. 36); and three, Peter, James and John, go with Jesus. (Matt. 10: 2.) They had been with Him on other solemn occasions. (Matt. 17: 1; Luke 8: 51.) Peter refers to this afterwards. (2 Pet. 1: 18.) (b) They are chosen to sympathize with Him—to "watch" (v. 38); i.e., to pray while He prays. (Luke 22: 40.) (c) They fail to do so. (v. 40.) "Findeth them asleep," Luke adds, "for sorrow" (ch. 22: 45.) (d) They are again solemnly admonished, their weakness and danger pointed out (v. 41), and once

more they fail (v. 45). What now of Peter's boasting?

3. *The prayer of Jesus.* (a) The agony which preceded and accompanied it. (v. 37.) Mark says (14: 33), "He began to be greatly amazed and sore troubled." He "fell on his face." (v. 39.) Luke being a physician (Col. 4: 14), notices another mark of intense agony.—Luke 22: 44, "His sweat became as it were great drops of blood," etc. Why this agony? "He bare the sin of many." (Isa. 53: 10, 12; 2 Cor. 5: 21.) (b) The prayer was offered in solitude—v. 39, "He went a little farther." Jesus often prayed alone. (Matt. 14: 23; Luke 9: 18; Luke 6: 12.) Our keenest conflicts and greatest victories are often in solitude. Jesus enjoins secret prayer. (Matt. 6: 6.) (c) The import of the prayer. Its importunity—thrice repeated. Its spirit of submission, "Thy will be done." The human soul shudders at the "cup" containing "the iniquity of us all" (Isa. 53: 6), and yet the will of the Father is supreme (vs. 39, 42; Luke 22: 42; Mark 14: 36). (d) The prayer showed, not a desire to shirk redemptive work, but was a cry for help to accomplish it. (Luke 24: 25, 26.) (e) The prayer was heard and answered. (Heb. 5: 7-9.) "Thou hearest me always."

For Teachers of the Boys and Girls.

There is both a SAD SIDE and a GLAD SIDE to Gethsemane.

I. THE SAD SIDE.

1. *The Agony of Jesus.* Follow Him and you will get some glimpses of it. There is forewarning of it in vs. 31 and 34. It is hinted at in v. 36, and plainly evident in vs. 37, 38. (Notice how His agony makes