

ting into such outward circumstances as might prove dangerous to their moral well-being." (Meyer.) To "enter into temptation" is more than "to be tempted." It implies an entertaining of the evil. (Alford.) Temptation—"An assault dangerous to the soul, partly from without and partly from an internal bias toward evil." (Lange.) Temptations are tests of character. Compare Jas. 1: 2. The spirit—A proverb. The spirit here is their awakened spiritual nature desiring to do right. The flesh—The inherently feeble human nature. Christ himself is included in the application of the words. His spirit was willing, but weak humanity shrank back from the ordeal. How very tender and sympathetic the warning is. Compare Rom. 7: 23; Gal. 5: 17.

39. Spake the same words—(Matt. 26: 42). "The agony returned, perhaps heightened by the sleep of the Three. The helpless, sin-ridden, salvation-needing world lay asleep around him heedless of the morrow; he was alone in the midst; and the Satanic world, false, traitorous and despairing, was advancing to lay hold on him, all the powers of hell behind it. The agony heightened by the solitude again fell on him." (Lindsay.) Luke (22: 43) states that an angel appeared and strengthened him, and that his agony was so great that "his sweat was as it were great drops of blood falling to the ground." Bloody sweats have been mentioned by many writers as caused by extreme anguish.

III. THE REDEEMER'S STRENGTH. 40. Wist they—They did not know what excuse to make for sleeping again. They were ashamed at themselves, but couldn't help it. (Compare ch. 9: 6).

41. The third time—"The temptation of the garden divides itself, like that of the wilderness, into three acts, following close on one another." (Maclear). "But now with a deeper calm, and a brighter serenity of triumphant confidence. He had found all that he needed. Before that hour was over he was

prepared for the worst that Satan or man could do." (Farrar).

Sleep on now—Some translate these words as a question, "Is this a time to sleep, when the traitor is at hand?" This view is supported by the parallel verse in Luke (22: 46). Others understand the words as "intensely painful irony" (Meyer). "Sleep on then, if you can." But this does not accord with the calm and serious, yet gentle and kind, mood of Jesus at the time. They are better taken as a permission, "It is all over, rest while you may," but as he speaks he lifts up his eyes and sees the crowd with torches and lanterns issuing from the city gate and changes his words accordingly (Luke 22: 47). It is enough—You have watched long enough. The hour is come—(John 13: 13; 17: 1; Luke 22: 53). The fatal hour. Sinners—An echo of his anguish. It was the contact with sin, and death, the wages of sin, which, all through his trial pressed heavily on his soul. (Alford).

42. Rise, let us go. A call to go forth bravely to meet the danger.

Although our Lord's atoning work was spread over the whole of his suffering life yet we find it culminating in two supreme moments—the agony in the garden and the anguish of the cross. "But why broken into these two great sections, of which we can scarcely tell which was the larger, or in which the suffering was the most intense? Why but that in the sight of such a sorrow descending upon the Saviour's spirit, in the absence of all inflections from without—in the quiet of the garden, in the loneliness of the midnight hour—before a hand had been laid upon him, before thorn had touched his brow, or scourge his back, or nail his hands and feet,—we might learn to separate in our thoughts the mental and spiritual from the bodily sufferings of Christ; to recognize the truth of the saying that the sufferings of his soul formed the soul of his sufferings." (Hanna).

LESSONS. 1. In every trouble we should seek help in prayer. 2. In every prayer we should submit our wishes to God's wisdom and love. 3. Temptation will overcome us if we do not watch and pray. 4. How much we should love Him who suffered such agony for us. 5. How much we should hate sin as the cause of all our Redeemer's suffering.

SUMMARY AND REVIEW.

We cannot penetrate the "deep mysterious woe" which prostrated the Redeemer in the garden and wrung from him "strong crying and tears" and bloody sweat. But we may take three outstanding lessons and reverently impress them upon the minds of our scholars.

1. Jesus suffered all this for sinners. The burden of our guilt lay heavily upon him. His weak disciples, the bitter Jews, the scornful Romans, all had a share in the love which wrestled there for them. So each one of us.

2. While Jesus shrunk as a man from death, and as a sinless Being from sin's guilt, yet he never faltered in his submission to his Father's will. His will is always best. Trust Him.

3. We are never called to perform any duty without receiving strength to go through with it. Only let God lead you, and every difficulty will be overcome, every trial can be borne. "When I am weak then am I strong." We have then

SUFFERING SUBMISSION STRENGTH.