

Notes on the Lessons.

LESSON V—May 5th, 1895.

The Agony in Gethsemane. Mark 14: 32-42.

(Commit to memory verses 34-36).

GOLDEN TEXT: "The cup which my Father hath given me, shall I not drink it?" John 18: 11.

PROVE THAT—Earnest prayer prevails. Jas. 5: 16.

SHORTER CATECHISM. Quest. 19. *What is the misery of that estate whereinto man fell?*
A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON HYMNS:—*Children's Hymnal*—Nos. 65, 64, 136, 138.

DAILY PORTIONS.—*Monday.* The agony in Gethsemane. Mark 14: 32-42. *Tuesday.* Agony of suffering. Luke 22: 39-46. *Wednesday.* The hour is come. John 17: 1-8. *Thursday.* Betrayed. John 18: 1-11. *Friday.* Perfect through suffering. Heb. 2: 9-18. *Saturday.* Gaining strength by prayer. Heb. 5: 1-9. *Sabbath.* The Father's will. Heb. 10: 1-10. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. Either as they were on their way to Gethsemane or before they left the upper room, our Saviour delivered the wonderful discourse contained in John 14th to 16th chapters, and offered the closing prayer in chapter 17th. Read these and note the questions of the disciples. The lesson should be studied in connection with verses 27-52. The scene is so sacred that we must beware of applying too closely our own experience of suffering in trying to understand it. Jesus did not suffer as we do. His holy shrinking from sin we cannot fully appreciate, nor can we know the bitterness of the cup he drank for sinners. Parallel Passages, Matt. 26: 36-46; Luke 22: 39-46; John 18: 1.

LESSON PLAN. I. The Redeemer's Suffering. vs. 32-34. II. The Redeemer's Submission. vs. 35-39. III. The Redeemer's Strength. vs. 40-42.

I. THE REDEEMER'S SUFFERING. 32. The brook Cedron (John 18: 1) flowed in the valley of Jehoshaphat between Jerusalem and the Mount of Olives. The name is properly spelled *Kidron*, "the black torrent," or as in the margin of R. V., "the winter torrent." No brook now flows through the valley, but Mr. W. Hepworth Dixon writes: "By sinking shafts in the soil, we have found the original Cedron bed. It lay more than eighty feet nearer to the temple wall than the present hollow. The bed sank more than thirty feet deeper than it does now. Remove the rubbish which conceals it and you will find the brook Cedron." Compare another who crossed this brook, 2 Sam. 15: 23. Luke tells us that Jesus "went, as he was wont, to the Mount of Olives," and John, that Jesus oftentimes resorted to this garden with his disciples (18: 2). Gethsemane—"The oil-press." A small plot of ground at the western foot of the Mount of Olives. Either it was open to the public, or the owner was a disciple of Jesus. Some suppose that it was the property of Mark. The place now pointed out as the garden is very likely the true spot, or very near it. It lies about three-quarters of a mile from the city gate, and is 160 feet long by 150 feet wide. Its olive trees are very ancient. They are eight in number, and each of them pays a particular

tribute, the record of which can be traced up to A. D. 636. It is improbable that they were standing in the time of Christ, for during the siege of Jerusalem by Titus in A. D. 70 all the trees of this district were cut down, and the 10th legion was encamped on the western slope of the mountain. It is now in the possession of Franciscan monks, who tend it with devout reverence. Whether Protestant or Roman Catholic, all must "regard with undying interest, while time shall be, the place where the Saviour of mankind entered alone into the valley of the shadow." (Far-
rar). Sit ye here—This was said to the eight near the entrance. Jesus knew what was coming, and wished to guard against an unseemly surprise. He would not have the mob profane so holy an oratory. While I shall pray—Matt. "Go yonder and pray," pointing, as it were, to the deeper shades farther in.

33. He taketh with him—Compare ch. 5: 37; 9: 2. Jesus felt the need of human sympathy, for he was a man, and these three seem to have been the nearest to his heart of all the apostolic band. They had seen his glory, and could therefore endure the sight of his agony. Began to be—Indicating the first symptoms of his agony coming upon him. Greatly amazed (R. V.)—The word ex-