

October 22

Are ye able to drink of the cup that I shall drink of? Matthew 20:22

THE courage of our Lord in the narrow way fills us with admiration. What a strong character was His! He had no thought of turning back; He was intent upon accomplishing His Father's will--upon sacrificing Himself in the interest of others. A noble

PD66 "Two dear disciples asked to sit next Jesus on the Throne of His Kingdom. The Master replied, Are you able [willing] to drink of My cup of self-denial, self-sacrifice, ignominy and shame? Are you able to be baptized into My death--to self-will, to cutting off from every earthly privilege, if such be God's providence for you?—Matt. 20:22; Mark 10:35-38.

Those loving disciples answered that they were ready for anything, with the Master's help. He assured them and us that He will furnish trials and assistances, and that if faithful to the end, we shall have a crown of life. But the honors and glories of the Kingdom will not be determined by grace, but by Justice.—Matt. 20:23; Rev. 3:21; 2:10."

R5599 "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They did not understand these words in full, but perceived that it meant some kind of death...

The thought is not, Are ye physically able? -- but, Are ye mentally able? This thought would properly be represented by the word willing. Are your wills strong enough?... They had such appreciation of the Kingdom, and such confidence in the Lord that whatever He was about to do they were willing to do.

OUR LORD'S REAL BAPTISM...

At the beginning of His ministry, He gave up all of His earthly interests in every sense of the word. This was His sacrifice. It was *symbolized* by baptism into *water*, but it was *really* a baptism into *death*. He had been fulfilling that baptism for three and a half years; and the next day He would die, as He well knew. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!"--Luke 12:50.

The thought is, "I am feeling greatly straitened until that baptism be accomplished. It will be accomplished tomorrow. I find that connected with that death there are difficulties that I had not expected. I am anxiously waiting for tomorrow, for the completion of My sacrificial death."

Our Lord had not supposed that His consecration to death would mean a death of such serious indignity, humiliation and misrepresentation of His character--an ignominious death. He had known that He was to be crucified, had told His disciples so and was entirely willing thus to die. But as He got down to the core of the matter, He saw that the arrangements were that He was to die the death of a *criminal*. It was an entirely different matter to be crucified as a criminal. Because He was a good man, it was most trying to Him to be arrested as a *blasphemer*--one guilty of the worst crime known to the Jews. To be condemned on the charge of blasphemy and to be led by His own countrymen to be put to death, when He was really giving up all that He had for the service of God, was a terrible ordeal for Him--much more of a test for Him than it

pattern the apostles saw before them--greatness in humility, victory through service.

It is well that we should have clearly before our minds that unless we partake of His cup and are immersed into His death, we can have no share in His Kingdom of glory. Let us then count all things else as loss and dross to obtain this necessary expe-

would have been for one who had been tainted with sin, and who was less sensitive because of his wrong life. Jesus seems frequently to have referred to this cup, as if He instinctively shrank from the experience.

THE CHURCH'S CUP OF EXPERIENCE

In a broad sense, the figurative expression, *cup of experience*, might be used in referring to every affair of our lives. But this is apparently not the way in which Jesus was using this word at this time. He used it in respect to something in the future. "Are ye able to drink of the cup that I shall drink of?"--in the future--that cup which I shall drink within the next few hours. That cup was a terrible draft to Him--not the *dying*, not the *cross*. He had not asked that He might be spared the dying, that He might avoid death. But He had asked that this bitter cup of ignominy, that He should be put to death as a *blasphemer*, might be set aside; and yet He said, "The cup which My Father hath poured for Me, shall I not drink it?" After He had cried out with strong cryings to God and had received the assurances of God's favor, He was then ready to drink of this cup.

So it is with the Lord's followers. It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. To have people separate us from their company would be a trifling thing. To die in some respectable way would be a small matter. But to be put into a false light, to have our good made out to be evil, these are trying experiences. Our attitude is to be the same as that of our Master, "The cup that our Lord shall pour, shall we not drink it?" We have the word of the Apostle that all things shall work for good to those who love God, to the called according to His purpose. With these thoughts before our minds, we are to be of good courage and to accept the cup of experience which the Lord has for us. We know not how near that cup may be. Perhaps with the Church it is the same as with Himself. Perhaps there will be a measure of acknowledgment that we are right about the Divine Plan. Then through the machinations of the church systems we may be delivered up--possibly to death.

THE TEST NOW UPON THE CHURCH

The disciples at the First Advent did not realize how near they were to the experiences of Gethsemane and Calvary. It may be so with us now, for aught we know. Therefore we realize the importance of our lives being such as the Lord has marked out for us. Watch ye, lest ye fall in the hour of temptation! The hour of temptation was upon them; therefore it was important that they keep themselves in the right attitude. And so should we do now, when we believe the Age is closing. There may be peculiar tests, which the Lord may not wish us to

rience. As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with Him. Z. '04-138,139 R3362:2,5

know--they would not be such tests if we knew of them in advance. Therefore we should be on guard that we may be found loyal and faithful, and that we may demonstrate our faithfulness unto death in the way that the Lord has prepared for us.

It would appear as though the present time may be one in which the Lord is giving His people a test of a new kind. Even though we see the Gentile nations in process of disintegration, there is an opportunity for some to doubt the whole matter and to say, "There have been wars before, and I suppose there will be wars yet! This is not the end of the Gentile Times, as I thought it would be."... This is most particularly the very time in which such testings might come. Therefore we should be on our guard lest any spirit of doubt come upon us. "Watch and pray, lest ye enter into temptation."

(Mat 26:27-29 KJV) "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; {28} For this is my blood of the new testament, which is shed for many for the remission of sins. {29} But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

(Mat 20:22 KJV) "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

(Psa 116:13 KJV) "I will take the cup of salvation, and call upon the name of the LORD."

(Psa 23:5 KJV) "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

R4555 [Referring directly to the above scriptures] "Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the Church--their experiences throughout this Gospel Age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this Age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations,

not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord... precious in the sight of the Lord is the *death*

of his saints." The Vow of Christ and his members is faithfulness unto death--the drinking of the cup. The promised reward is the crown of glory in the Kingdom. This is represented as another cup of the future. Only those who join with the Master in

drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age--at the close of this antitypical Day of Atonement and its sacrifices."

R5421 (From Harvest Truth Database V5.0 2008)

"ARE YE ABLE?"

"Are ye able to drink of the Cup that I shall drink of?"--Matthew 20:22

WE RECALL the circumstances under which these words were uttered by our Savior: It was just a few days before His crucifixion Jesus had promised His disciples that they should sit with Him in His Throne in His Kingdom. So confident were they that this would be as the Lord had said that they were discussing the position they might occupy. The mother of the two disciples, James and John, came to Him and asked whether her two sons might sit, the one on His right hand and the other on His left, in the Kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink of the Cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

We know that Jesus' baptism in water took place at the beginning of His ministry. In harmony with the Divine Plan, He was to die as the Savior of men. And He symbolized this death as soon as He was thirty years of age--as soon as was possible under the Law. During the three and a half years of His ministry, He was accomplishing this baptism, He was pouring out His soul unto death, and this death He finished at Calvary. Jesus said, "The baptism that I am [being] baptized with" --*now*--not a baptism which was either *future* or *past*.

But He spoke differently of the Cup--"the Cup that I *shall* drink of." He thus implied that the Cup was *future*--not in the present nor in the past. He had told His disciples that He would go up to Jerusalem; and that there He would be crucified, and on the third day He would rise again. And He said on another occasion, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." What the Master said about His being crucified the disciples did not understand But Jesus understood the situation, and He knew that this Cup was about to be poured for Him. And so He spoke of it again, saying of Himself, "The Cup that My Father hath poured for Me, shall I not drink it?"

OUR LORD'S SPECIAL TRIAL

We might think of the word, *Cup* as representing various experiences of life--that everybody has his Cup of mingled joy and sorrow. But Jesus used the word in a different sense. When He was in the Garden of Gethsemane He prayed, "O My Father, if it be possible, let this Cup pass from Me! Nevertheless, not as I will, but as Thou wilt." And again, the same night He prayed, saying, "O My Father, if this Cup may not pass away from Me, except I drink it, Thy will be done!" In the matter of His baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning He voluntarily participated in it. The *ignominious* death was the thing that He prayed might pass, if it were possible. But this was what He learned was the Father's will for Him, and He was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the Divine Law. Yet blasphemy was the charge preferred against Him. The Sanhedrin decided that He was a blasphemer in that He had said, "Destroy this Temple, and in three days I will raise it again," and also in claiming that He was the Son of God. Apparently, then, the thing which was specially weighing on His mind and from which He would have liked to be relieved was the ignominy and shame of being crucified as a criminal, as a blasphemer of the Father He loved so well.

Jesus knew that He had come into the world to die, and that He must suffer. But *this* part of His experience He had not fully understood. Evidently He knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; for comparatively early in His ministry He had stated this in His conversation with Nicodemus. But as He came down nearer and nearer to the time of His humiliation, His degradation, and realized all that it meant, He felt a great shrinking from it and poured out His heart in the cry, "If it be possible, let this Cup pass from Me!" But immediately--proving that His affirmation, at the time of His consecration, "Lo I come to do Thy will, O God," was not empty words--He added, "Nevertheless, not as I will, but as Thou wilt!"--Matthew 26:39.

ARE WE WILLING TO SHARE HIS IGNOMINY?

And so to His disciples our Savior said: Are you able to lay down your lives completely, even though this shall mean to you

injustice in the taking away of your lives? Are ye able to drink of the Cup that I shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My Cup? They answered: "We are able." They were willing.

This, we see, is the same Cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The Cup especially represented the shame and ignominy connected with His death; and the two disciples said that they were willing to share His Cup--they had no hesitancy. At any cost they would be faithful. They would comply with any conditions He would make. They did not, of course, yet know the full import of the word *baptism* or of the word *cup*. These were things all His disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as He had foretold. (John 16:4; 13:19.) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with Him here, they should reign with Him in His Throne. But as to the particular place for each in the Throne, that would not be for Him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was His character! He had no thought of looking back; His whole being was intent upon accomplishing the will of His Father in Heaven--upon sacrificing Himself in the interest of the world. What a noble Example was set before the Apostles!--greatness in humility, victory through entire self-surrender!

DRINKING OF THE LORD'S CUP BY THE CHURCH

The drinking of the Lord's Cup by the Church, represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye *all* of it." *All* must drink, and the *entire Cup* must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer [with Him], we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The Antitype of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3:22: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me"--that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled *all* the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; and this will mean the bringing of them into harmony with the Divine Law. It will require the thousand years to "sprinkle" mankind. So there is a great difference between the drinking of the Cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the Cup by the Church represents, not only justification, but sanctification.

OUR LORD'S RECOGNITION OF THE DIVINE PURPOSES

Our Lord, in His memorable words to St. Peter--"The Cup which My Father hath given Me, shall I not drink it?"--referred, evidently, to His dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God--a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and desisted, the opprobrium, added greatly to the poignancy of His anguish. Yet this was the Cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest His loyalty before both angels and men. The whole matter had been Divinely

arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8.) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the Cup which belonged to the sinner, in order that He might redeem man and might thus be a faithful and merciful High Priest. This was the Cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that He might redeem the Jew.

LOVE AND LOYALTY MANIFESTED BY SUBMISSION

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged and necessary. When He came to earth to do the Father's will, He did not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent Me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this Cup pass from Me!" We are not to suppose that He prayed for the Cup of death to pass away; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur nor rebel, but said, "Not My will, but Thine, be done!"

SPECIAL SUPERVISION OF OUR CUP

We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember that He gave the Cup to us, that we should all drink of it--not that we should all have exactly the same experiences that He had, but that we must all drink of the Cup of suffering and death in the Father's own way. Jesus was the Perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our

imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our Cup as a definite, fixed program as was the Master's, but rather that the Father permitted us to have a share in the Cup of death with His Son. Our Cup is supervised by our Savior, although it is the Cup poured by the Father; for it is the Father's Program.

In the Master's case the Cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into His own glorious Image. Without this supervision of our Cup by our Lord, we might be very poorly developed in many qualities; therefore our Cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient; and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne. Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us, let us not be affrighted, nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us"; for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

"Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?
"Ah, if thus ye can drink of *the Cup He shall pour*,
And if never the banner of Truth ye shall lower,
His beloved ye are, and His crown ye shall wear,
In His Throne ye shall sit, and His glory shall share!"

R3362 (From Harvest Truth Database V5.0)

ONLY THE HUMBLE SHALL BE EXALTED

--MARK 10:35-45.--MAY 22.--

Golden Text: "For even the Son of man came not to be ministered unto, but to minister."

SEVERAL weeks intervened between the incidents of the last lesson and the present one. In that time the Lord had crossed over Jordan in answer to the request of Mary and Martha that he should come and heal their brother Lazarus, who was sick. Jesus arrived intentionally too late for this, but awakened Lazarus from sleep, and thereby aroused a great storm of opposition, especially amongst the scribes and Pharisees, who sought to put him to death. Knowing that his time was not yet come, he retired into a mountain of northern Judea, but at the time of this lesson he with his twelve apostles was *en route* for Jerusalem. He had just explained to them more particularly the ignominy, shame and death which he would experience, and repeated his assurance of his resurrection. The rich young ruler had just visited him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said, How hardly shall they who have riches enter into the Kingdom; the apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundred fold more in this present time, with persecution, and in the world to come everlasting life.

The context says that Jesus was walking in advance of the twelve, who were discussing matters amongst themselves, overawed by the stupendous things which the Lord had declared to be imminent. ^[1] The courage of our Lord in the narrow way fills us with admiration. What a strong character was his! He had no thought of turning back; he was intent upon accomplishing his Father's will--upon sacrificing himself in the interest of others. A noble pattern the apostles saw before them--greatness in humility, victory through service.

A GOODLY HERITAGE DESIRED

It was at this time that James and John approached the Lord in a private manner. Matthew tells us that their mother Salome was with them and really made the request for them in their names. Salome is supposed to have been the sister of Mary, the aunt of Jesus, in which event James and John were his full cousins. Realizing that matters were drawing to a crisis they sought of the Lord an assurance that they two might be very close to him in the Kingdom, one on his right hand and one on his left, the two positions of chiefest

favor.

Our Lord did not reprove them, for doubtless he read in their hearts a great love and loyalty toward himself; and the desire for the positions indicated not merely the desire for the honors and authority implied, but specially because this would bring them closer to himself. Had the Lord seen in their hearts an evil form of ambition, undoubtedly he would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of his followers since with what is implied in joint-heirship with the Lord in the Kingdom. Very forceful is the expression, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

The cup signifies experiences--as, for instance, when our Lord said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.) Our Lord wished his disciples to see clearly that the Father had poured for him a special cup of experiences, and had required of him special baptism into death, as conditions precedent to his glory and Kingdom; and that whoever would become his associates in the Kingdom must become also his associates in the sufferings of this present time--in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Our Lord did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as he did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion.

How heart-searching was this question! It meant, Are ye willing? because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God that he would give the ability to those who had their wills thoroughly subjected to his. This is illustrated in the symbolical baptism, in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and he by his Word and grace works in us to will and ultimately to do his good pleasure--expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

"MY GRACE IS SUFFICIENT FOR YOU"

That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithful-

[1] ½ Oct. 22 Manna, Mat. 20:22

ness even unto death. They said, "We are able"--that is, "We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." This we may assume to be a larger statement of their devotion.

Our Lord's love and sympathy went out to them afresh as he answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the Kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere.

The Lord looketh at the heart, and if he sees there full devotion to himself, he is pleased to grant to such his blessing, his aid, saying, "I will never leave thee nor forsake thee." "My grace is sufficient for thee--my strength is made perfect in weakness." We, too, are desirous of sharing the Kingdom with our Lord, yet not from love of exaltation above others, but from a desire to have this evidence that we please our Father and our Lord Jesus--to have this closeness of relationship to him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth in due time. ⁽²⁾ It is well that we should have the Lord's answer clearly before our minds, and know that unless we partake of his cup and are immersed into his death, we can have no share in his Kingdom of glory. Let us then count all things else as loss and as dross to obtain this necessary experience. As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with him.

As for the particular place to be occupied in the Kingdom by the sons of Zebedee or by us, our Lord pointed out that the assigning of such positions was in the Father's hands--the choicest positions shall be given to those for whom they have been prepared by the Father. Not that we are to understand that the Father prepared the places in advance by any arbitrary divisions, but rather that the Father's pre-arranged plan is that each of the followers of Jesus shall have positions of honor in the Kingdom proportionate to the zeal of their faithfulness in the present time--for none shall have any part in the Kingdom who do not now prove faithful.

THE MEEKEST AND MOST ZEALOUS

It is not for us to decide the zeal and faithfulness of the apostles--to say which two would better fill these positions of chiefest honor. The Father will make no mistake. It will not surprise us, however, should we find the Apostle Paul in one of these two positions. His faithful, loving zeal and loyalty seem to shine out conspicuously even amongst those who were also faithful and loyal. It is not for us to have any ambitious feelings respecting this matter, except that we desire always to serve the Lord and be pleasing to him, and eventually to be as close to him as possible. When we remember that the closer we come to him in the present trials and experiences and suffering with faithfulness the closer we will be to him in the future, it explains to us the meaning of the Apostle's words when speaking of his severe trials: he called them light afflictions but for a moment, working out a far more exceeding and eternal weight of glory.--2 Cor. 4:17.

We recall that there had been, a little while before, some rivalry amongst the apostles as to which should be greatest in the Kingdom. At that time Jesus took a little child as an exemplification of candor and guilelessness, and assured them that unless they became as little children--simple-hearted, honest, candid, they could in no wise have any part in his Kingdom. Now, when the ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master himself which seem to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the Kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to the others.

⁽³⁾ Amongst the Gentiles the rulers are lords, who do no serv-

ing but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most was to be esteemed most highly. What a beauty there is in the divine order of things! how thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly, the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works--for serving one another and for doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point (I Pet. 5:6), "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."--Luke 14:11.

OUR LORD SERVANT OF ALL

The Lord did not have one standard for his followers and another standard for himself. Consequently, when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly recognize that this was the course that he had pursued--that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed they had seen only a small fragment of the Lord's sacrificing and of its far-reaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for his disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing--a blessed opportunity for coming to life eternal through the merit of his service. Our Lord called this to their attention, saying, "For verily the Son of man came not to be ministered unto [served] but to minister [serve], and to give his life a ransom for many." This is one of the very explicit statements of Scripture respecting the object of our Lord's death--that it was not for his own sins that he died, that on the contrary it was for ours, and that in thus dying he gave himself a ransom price--a corresponding price for the sins of the whole world.

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims, etc.; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official position in the Church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic--that his wisdom and ability only wait for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

"BE NOT MANY OF YOU TEACHERS"

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honored as teachers. Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous to be servants of the cause, have continual need to be on their guard lest their good intentions should be used of the Adversary as a trap for their ensnarement. Let us remember the Apostle's words, "Be not many of you teachers, my brethren, knowing that a man [who is a teacher] shall receive greater condemnation"--he is exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognize his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he had thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realizing that those who in any degree attempt to impart instruction in spiritual things to others are to that extent acting as representatives and mouthpieces of the Lord himself, the Head of the body; and all should keep in mind the Lord's words in this Golden Text and his own exemplification of the matter--that he who serves most and not he who lords it most should have the chief respect of the Lord's people.

⁽²⁾ ½ Oct. 22 Manna

⁽³⁾ Oct. 23 Manna, Mat. 20:27