

*Even the Son of man*, v. 45. His was by right the highest place among men. And this place might have been swiftly His, had

He chosen to yield to the voice of the tempter. The magnificence and power of a great earthly throne were offered to Him. But He chose instead the Cross. He knew that thus He would establish a kingdom that would endure after all others had perished, a kingdom whose subjects would serve Him with adoring love and boundless gratitude, called forth by His wonderful sacrifice.

Choosing the  
Cross

*His life a ransom*, v. 45. The Jubilee year brought to the Hebrew slave glad release from his bondage. Our year of Jubilee has

come. The price of our freedom has been paid. We have been delivered from the power of sin. The Cross is the emblem of our liberty. Through its sacrifice our shackles are struck off. With loving, grateful hearts, we enter now the service of Him who has purchased us at so great a cost. We yield ourselves to His will, not by compulsion, but because we find in it our highest joy.

The Year of  
Jubilee

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

Try to obtain one or more ways of dividing the Lesson. Help the scholars by taking advantage of any answers you get. Remember that your chief aim should be to quicken and strengthen their powers; to teach them how to study a lesson for themselves.

You know the time in our Lord's life at which this incident occurred. Have we any right to be surprised at the request? Would the rest of the disciples have done the same? Were the views of the rest identical with those of James and John?

Ask that the request be read or repeated. What does it amount to? Why did they speak so vaguely? Did they wish to commit our Lord by a promise given in ignorance, or did they expect Him to answer as He did? Is there anything wrong with the request? Why should James and John, who may have been our Lord's cousins, who were among His first disciples, and who were excelled in fidelity by none, not be entitled to ask their Master for the two highest positions in the kingdom He was about to establish? Are such requests ever made to kings to-day? Are they wrong?

What did our Lord mean when He said, "Ye know not what ye ask"? What is His cup? What His baptism? Do these differ from one another?

Was the answer of James and John the reply of mere ignorance? Or is there a praiseworthy element in it? Did Jesus

doubt their ability to drink His cup? If so, why? Call for an explanation of the sense in which James and John drank of our Lord's cup. Show the difference of their careers, and take occasion to point out the different ways in which this prediction of our Lord was fulfilled.

Enquire next what Jesus meant by saying, "is not mine to give." Is He thinking of His Father's will? This is possible. Nothing would be more natural than for our Lord to answer: "It is not My will, but My Father's will, which decides such matters." But the class will perhaps feel that this explanation is not adequate. If they do so, they are proving capable scholars. Seek now for the principle implied in the words "for whom it is prepared," but reserve the fuller discussion of this point till you have dealt with the resentment of the ten.

You will have no difficulty in getting any member of the class to account for the anger of the ten, but it will be profitable to obtain several answers. See if anybody will stand up for the two brothers. Make the ten expostulate with the two, and the two answer them.

Inform the class that you are now coming to the lesson of the Lesson, to a lesson which, even after two thousand years, the church itself has learned very imperfectly. What is that lesson? The kingdom of God differs from all earthly kingdoms. In an earthly kingdom the greatest men are those who rule over others, and whom others serve; in the kingdom of God the greatest are those who serve most. The foremost places in the