

age; and the ransom was his own life. This is how he fulfilled his ministry.

James and John and the rest of the apostles eagerly desired association with him in the glory with which they presently expected to see him crowned. But he turns their thoughts from this and bids them seek association with him in something very different. Were they prepared to keep close to his side, even to the end of the journey? This is what he puts before his followers. And the keeping close to him implies two things. It implies (1) ministry—the serving of others; and it implies (2) suffering—it is the drinking of his "cup," and being baptized with his "baptism." For the ministry to be true and real must cost something. It cost him his life; and his followers must be prepared to exercise it at no less a cost. But there it stops. In the cup, the baptism, the ministry, they are to share. But not in the ransom. "None can redeem of them his brother, or give to God a ransom for him." Psa. 49, 7. Christ is the one sacrifice for sin, the one ransom for the guilty. May both teacher and taught so know the constraining love of him who died for them that gladly and eagerly they may seek to follow in his footsteps, even to drinking, so far as they shall be called to it, his cup!

The Lesson Council.

Question 29. What is the significance of the cup in Matt. 20, 22.

The word cup is used in the Scriptures metaphorically in accordance with Hebrew and general Oriental usage to signify the condition of life, whether prosperous or miserable. In general it signifies lot or portion. "My cup runneth over." Psa. 23, 5. Still more frequently it represents sorrow or trouble. The wicked are represented as drinking the dregs of a bitter cup. The phrase "to taste death" has a similar origin. In the agony our Lord prayed, "If it be possible let this cup pass from me." It is probable that this is not here specifically alluded to, but that the term has a wider and more general significance. Those who were selfishly asking for themselves a pre-eminence over their brethren were asked, "Can you endure the trials and sufferings through which I am to pass?" Presumptuously and without knowing fully what that signified, they answered, "We can."—*Dr. A. L. Long, Constantinople, Turkey.*

This is a figure of speech employed elsewhere. (Matt. 26, 42; Isa. 51, 17. It represents or is a symbol of some sad fate or suffering.—*Dr. L. T. Townsend.*

It refers to our Lord's passion, the most bitter potion of which was the agony in the garden (Matt. 26, 39) and on the cross. John 18, 11. This peculiar pang, that of vicarious suffering, the two apostles here mentioned did not suffer; but they endured martyrdom, James actually, (Acts 12, 2), and John virtually (by being plunged, according to tradition, into a caldron of boiling oil).—*Dr. James Strong.*

30. What is the meaning of "not mine to give" in Matt. 20, 23?

They were told that while they would be allowed the privilege of drinking of the cup of suffering for their Master, which was verified in their subsequent history, yet that which they had asked for was not his to give. Christ, although in his divine nature equal with God

and one with the Father, yet in his mediatorial character is always presented to us as obedient to the will of the Father, pleasing not himself, but delighting to do the Father's will. Even the bitter cup of death was accepted in obedience to that will. That which had been selfishly asked was the occupancy of the highest position next to the Son himself in the kingdom of glory. This was not in the province of the suffering Saviour to bestow. He could say to the penitent thief, "This day shalt thou be with me in paradise," but the awarding of the high triumph honors to the redemption of the human race, as well as the determining of the time when that triumph was to be consummated, was left with the Father alone. Mark 13, 32.—*Dr. A. L. Long.*

Not his to give, as a reward for personal ambition. The Son came to do the Father's will, not to gratify the will of man.—*Prof. M. D. Buell.*

31. Why the indignation of the ten?
The ten thought that the two were conniving for advantage and position. They were therefore indignant.—*Dr. L. T. Townsend.*

Because they jealously thought it a mean attempt to forestall them in their Master's favors.—*Dr. James Strong.*

32. What is the significance of the term "ransom" in Matt. 20, 28?

The word translated ransom is in its derivation cognate with our English word loose. It signified losing—money or the price paid for the losing or release of a captive. It was used also for the price paid as the commutation for the life of one condemned to death. In Oriental countries at the present day the relatives of the murdered man are called upon to accept blood-money which is offered instead of the life of the condemned murderer. If the blood-money be persistently and finally refused, the murderer must die. In the divine scheme of redemption, the price paid for the release or ransom of man from the consequences of sin is the life of the Redeemer freely given.—*Dr. A. L. Long.*

In using a term which currently meant a sum accepted in place of the forfeiture of a life, Christ alludes to the fact that he was to give up his life on the cross, as a vicarious sacrifice for the deliverance of men from their sins.—*Prof. M. D. Buell.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A sculptor has his model before him while he works, and endeavors to copy it perfectly. So here we have our perfect Example, and in contrast with him the imperfect characters of his disciples. Find in the lesson: I. The defects of sincere disciples—ignorance, selfishness, ambition, etc. II. The elements of the true disciple; from this lesson show what disciples should be. III. The Savior an example to disciples in 1....; 2....; 3....; 4.... The persons of the lesson, and what you can find out concerning them in life and character—Zebedee, Salome, James, John, etc.... The place of the lesson—a map of the region between the Jordan valley and Jerusalem.... The doctrines of the lesson: 1. Concerning Christ. 2. Concerning salvation. 3. Concerning the kingdom of God.... See in *The Study* the Cambridge Notes by Moulton, and the illustrations by J. L. Nye on this lesson.

References. FREEMAN'S HAND-BOOK. Ver. 19: Mode of reckoning time, 868. Ver. 21: Post of honor, 680.