

July 19

The cup which My Father hath given Me, shall I not drink it? John 18:11

HOW the grace of humility shines out in all the little affairs of our dear Redeemer's ministry; even at the moment of His surrender to His enemies He does not boast

IMPORTANT TO UNDERSTAND THE LORD'S CUP

R4547 "DRINKING THE LORD'S CUP

"Are ye able to drink of the cup that I shall drink of?"-- Matt. 20:22. "The cup which my Father hath given me shall I not drink it?"-- John 18:11.

"The cup of blessing which we bless, is it not the *communion* [koinonia, partnership or participation--Strong's Concordance] of the blood of Christ?" -- 1 Cor. 10:16.

St. Paul knew of only *two cups*--the cup of the Lord and the cup of devils. -- 1 Cor. 10:21.

Did our Lord drink of his own cup? And was it *his* cup which he passed to his disciples? And is it not this cup in which we must have "*participation*" if we would sit with him in his throne, and share also in due time *his* cup of joy in the Kingdom?

If our Lord did not *participate* in his own cup, but gave it all to us (his Church) to drink, in what sense would it be his cup which the Father poured for him and in which he allows us to participate?...

Let no man *beguile you from the prize...* Col. 2:18,19...

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. The above quotation shows that our Lord laid similar stress on it. Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's "cup" symbolizes *justification*. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the *means* of our *sanctification*, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.

The Apostles, when invited to drink of the cup, were already justified by faith--counted, like Abraham and others of the past, worthy of *actual restitution* under Israel's New Law Covenant when the due time should arrive. But they could not actually drink of the Redeemer's cup and be "baptised with his baptism" "into his [sacrificial] death" until he as their Advocate should appear in the presence of God for them. Then the holy Spirit at once came upon them recognizing them as Christ's "members"--his "brethren," his fellow or joint-sacrifices, who have a share or *participation* in his cup.

All the sufferings of Christ are *sacrificial*. "As he is, so are we in this world." (1John 4:17.) The sufferings of the Head are the sufferings of the Body and the sufferings of the Body are the sufferings of the Christ as a whole. "If one member *suffers* all the members suffer with it."

Our opponents who are losing their sight on this subject answer, that our sufferings are not like those of our Lord, because his were *sacrificial*, whilst ours are expiatory or because of our sins and weaknesses. Nay, we answer. St. Peter says that some indeed suffer as busybodies and evildoers; but he declares, "If any man suffer as a *Christian*, let him glorify God on this behalf." A Christian suf-

fers as Christ suffered, not for his sins, but for his right-doing. Jesus was *just*, we are *justified by faith*. He consecrated his *just self* to death in obedience to God's invitation. We in obedience to the same invitation consecrate our *justified selves* to be dead with him, to be baptised with his *death-baptism*, to drink of his sacrificial cup and by partaking of it to become his "members" in glory and participators in the work of his Mediatorial Kingdom."

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R4555 "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."

R5325 "The Cup that My Father hath poured for Me, I will drink! -- John 18:11. Jesus would not stand for His earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. In the type, the high priest slew the bullock, which represented the Man Jesus. Our Lord gave up His life completely -- His human life."

(Mat 20:22 KJV) "*Are ye able to drink of the cup that I shall drink of...?*"

R3362 "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... Realizing

No other lesson, perhaps, is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours--a recognition that the Father is guiding and directing in our affairs because we are His, as members of the body of the Anointed One. R2468:6; R2780:5

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 reprov'd 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 baptised with the baptism that I am baptised 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...

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 faithfulness 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. 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."

R5538 "THE BLESSING OF THE "CUP OF SALVATION" "*What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the*

Lord now, in the presence of all His people."--Psalm 116:12-14...

The Apostle Paul exhorts us: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God -- your reasonable service." This is what we gladly render, then--our bodies as *living sacrifices*. In every truly noble heart gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the nobler instincts of the soul!

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving-kindness and tender mercy of our Heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the "finest of the wheat," the wealth of our Father's Storehouse. We are the special objects of His grace.

"HIS LOVING KINDNESS,
OH, HOW GREAT!"

And who of us cannot trace a long line of

special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet:

"Looking back I praise the way
God has led me day by day!"

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, "*Not one thing hath failed* of all the good things which the Lord your God spake concerning you!" (Joshua 23:14.) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining!...

As He who was *perfect* needed strength and help Divine in connection with His experiences in the drinking of the cup, as He sought the Father in earnest prayer for the needed assistance, so must we do. We should also be continually on our guard lest we enter into temptation, lest we look away from Him from whom alone cometh our help...

All that we can render will be at best very, very little in return for all His bounties, for all His matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our Heavenly Father and our great Redeemer."

R2778 (From Harvest Truth Database V5.0 2006)
JESUS BETRAYED AND FORSAKEN

--JOHN 18:1-14.--MARCH 3.--

"The cup which my Father hath given me, shall I not drink it?"

NOTHING connected with the Gospel narrative appeals to human judgment more forcibly than does its simplicity. The fact that the weaknesses and failures and stumblings of the apostles themselves are faithfully narrated, and that without apologies or excuses or attempts to gloss over the defects, shows a sincerity, a truthfulness of intention, very rarely found in other writings. Nowhere is this more conspicuous than in the present lesson, which records the shameless perfidy of Judas, and the weakness of the remaining eleven, who, in our Lord's darkest hour, all forsook him, seeking personal safety,--one of them subsequently denying him. The writers of the Gospels would have been excusable had they interjected explanations and excuses for their course; but the narrative is really stronger as it stands, and we are, perhaps, inclined to furnish excuses for them which we might have been loath to receive had they offered them for themselves.

We note that two of them had swords, and that by our Lord's permission, if not direction (Luke 22:35-38), that it might be manifest that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. The Apostle Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not for ornament, and with commendable courage he drew his sword in defense of his Lord against the first of the party who attempted to lay hold upon him. The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. But what consternation it must have brought to Peter and to the others, when the Master objected to their using the swords, objected to their defending him, and even healed the servant who was smitten! Confronted with such conditions, we can readily see that the faithful eleven could do nothing but one of two things--either stay with the Master, and, like him, submit to arrest, or flee, and thus secure their personal liberty and

safety, which the Master evidently did not wish to secure on his own behalf.

We can readily imagine that eleven strong men, as they were, in the prime of life, even if they had but two swords amongst them, could have done considerable damage to the band that came to arrest our Lord; but while the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy, is most discouraging to anyone. And the natural tendency of all under such circumstances, to flee, was in this instance assisted and accentuated by the Master's own suggestion, "Let these go their way." Under full consideration of the circumstances, therefore, we must acquit the apostles of anything like cowardice, and must say that under similar circumstances to theirs few of the Lord's people would know how to do otherwise than flee, as they did.

The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command, sticks and swords, etc. The Roman military authority, represented in Pilate, took no cognizance of Jesus and his work until the next day, when the priests, chief rulers, and a multitude of incited servants and people, brought him to the tribunal and demanded his execution.

St. John's account does not mention the miserable act of betrayal by which Judas indicated which one of the twelve was Jesus--the betraying kiss, nor our Lord's words of reproof: "Friend, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?" Judas evidently advanced beyond the band to give the salutation, according to prearrangement, that he should thus indicate the one they sought.

It is difficult for any noble-minded person to read the account

of Judas' course without feeling a deep sense of righteous indignation--a sense of the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that he was the Messiah. It may not be amiss that we notice here that Judas did not reach this depth of iniquity suddenly, but rather that the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. At the time when he was chosen to be an apostle he evidently was a good man, so far as outward appearance at least was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind, and had wished, and, so to speak, prophesied of him, that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit, curbing it, and seeking, on the contrary, to cultivate generosity and love and benevolence, he permitted selfishness to have more or less control in his heart and life. We may surmise that he *chose* the office of treasurer for the little company; whereas, had he been sufficiently alive to his own condition his proper course would have been to have refused it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But, on the contrary, he sought the office, obtained it, carried the bag, and the money that was put therein, and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all others of the abnormal propensities of our fallen nature, grew stronger and stronger as it was encouraged and cultivated, until finally it knew no bounds, and he was ready to sell his loving Master, Messiah, for thirty pieces of silver.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are many amongst the Lord's disciples who, in a less degree, commit a crime very similar to that of Judas--they sell the Lord, they betray him, while professing to love him. True, this cannot be done in the same personal and literal way today; but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers, some who have been engaged in the ministry of his truth, as Judas was there, who are willing to sell the Lord for a mess of pottage--for good things of this present life--for a salary, for social position, for honor amongst men, for popularity, and titles--who are willing to sell even their lips, as Judas did, so that, while professing to honor and to serve the Lord, they are willing to join with those who misrepresent his character, his plan, his Word--willing to rejoice with those who seek to assassinate the Lord. Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" and let none be too ready to excuse himself, but let each search earnestly his own heart and life and conduct, to see that he is not sacrificing in any way the truth and the life for any consideration whatsoever.

OUR WARFARE NOT WITH CARNAL WEAPONS

In telling Peter to put up his sword our Lord inculcates a lesson which many of his well-meaning followers since have utterly failed to learn. On the contrary, all through the dark ages the sword--military power--was invoked and used on behalf of one party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. The sword has left a bloody mark in the church nominal, and has become a cause of offence even to some in the world who see how different is such a course from that which our dear Redeemer prescribed for his followers. Never was this lesson more needed by nominal Christendom than today, when a militant spirit seems to pervade all parties and denominations. It is the soldiers of professedly Christian nations that today are amongst the poor heathen of China, "*avenging*" the death of Christian missionaries and others. It is these same representatives of these so-called Christian nations that are setting such immoral examples before the heathen people that by their evil conduct they glorify the soldiers of heathen Japan, whose mercy and

moderation and self-control are universally admitted.

True, blame for what these soldiers may do cannot be properly charged upon the cause of Christ. We deny that they are Christian nations, and we deny that they are Christian soldiers. We claim that the soldiers are "children of this world," and that they are fighting as representatives of the "kingdoms of this world," under the "prince of this world." Nevertheless, as we come still closer to the question we find, upon apparently good authority, that the government of the United States has been appealed to by Christian ministers and missionaries to take vengeance upon the Chinese. From the accounts in the public press we may infer that the majority of the appeals for mercy and moderation have come from nominally worldly people, and that a majority of the appeals for vigorous measures have come from those who *nominally* are ministers, servants, representatives of Jesus, who said to Peter, "Put up thy sword into its sheath."

But here again we must draw the line, and surmise that as in olden times the Apostle said, "They are not all Israel who are of Israel," so now they are not all true Christians who are of Christendom. We must suppose that the Apostle's words are still true, "If any man have not the spirit of Christ he is none of his." We must suppose that in proportion as the spirit of love and gentleness and meekness is lacking it is a good evidence that the person, whatever may be his professions, is not a minister of Christ, not a minister of the true gospel, but merely a minister of some human denomination and some false gospel, which contradicts the truth.

It may not be inappropriate here to notice the general spread of a fiery spirit, bitter, vindictive, merciless, amongst people professing godliness, and of whom we might reasonably expect better things. An evidence of this bitter and fiery spirit is seen in the greater prevalence of lynch law in this enlightened country, where all the laws are in the hands of the majority, and where, therefore, there is no excuse. Accounts of these lynchings seem to indicate that there is, deep down in the hearts of many people who are apparently moderate and well intentioned, a fierce, brutal, savage instinct, which has never been transformed by the renewing of their minds by the power of the holy spirit. Just what this may lead to in the future, it is difficult to say; but it is part of the spirit of anarchy, which the Scriptures assure us will before long spread throughout all Christendom, and result in the great time of trouble, so long foretold, in which everything of law and order will go down before the angry passions of humanity.

The same intemperance as to thought and feeling is manifest sometimes merely in words, but it is, nevertheless, a piece of the same article, and reprehensible. As an illustration of this tendency toward immoderate thought and expression, we call attention to the extreme and unjustifiable utterance of a Methodist bishop, quoted from the *New York Sun* as follows:--

"Shall we have Bryan elected? No; a thousand times no! I'd rather go to sea with a boat of stone, with sails of lead, with oars of iron, with the wrath of God as a gale, and hell as a port."

We should not forget, in defense of the bishop, that this language was used during the heat of a political campaign; and yet the palliating circumstances are quite insufficient. No circumstance, no condition imaginable, should lead any minister of the Gospel of Christ to use any such language; and we point it out now merely as an indication of the trend of our times, as being of a piece with the lynching and torturing of fellow-creatures, as an indication of the wild ferocity of thought which is leading on rapidly and preparing Christendom for anarchy, lawlessness, immoderation in all things. Let all of Christ's true disciples more and more remember the command of the Master, "Put up thy sword!" "Love your enemies." "Do good unto those who despitefully use you and persecute you."

THE CUP WHICH THE FATHER POURS

Our Golden Text is the cream of this whole lesson. It expresses most beautifully, most concisely, most forcefully, the principles which underlay our Master's obedience to the Heavenly Father, and which enabled him in all things to come off conqueror and "over-comer;" and all who are seeking to follow in the footsteps of Jesus, to be his disciples indeed, will do well to ponder the thought expressed in these words: "The cup which my father hath given me, shall I not drink it?" The thought is clear: It is that he recognized the circumstances and conditions in which he found himself, as being

not of those of his own making, nor yet those made for him by his enemies. He recognized the divine supervision of all of his affairs, and knew that nothing could possibly come upon him except as the Father would permit; and because the Father had so arranged it, had poured out this cup for him, therefore it was duty on his part to drink it.

We would not undertake to say that the Lord's people should never look for ways of escape from impending trials and difficulties; for we have the Lord's promise to this effect, that he will not suffer us to be tempted above that we are *able* to endure, but will with the temptation provide a way of escape from those features of it which would be beyond the possibility of endurance. When, therefore, we feel that our submission to evil has about reached its climax, where succor must come or we must utterly fall, that is the time for us to look about us to see what way of *escape* the Lord is opening for us. But we are to be sure that the way of escape which we take is not of our own, but of the Lord's provision; for if we should run away from duty and trial and testing in one place, it would merely be to fall into other trials and testings, perhaps severer, in another quarter. We are to know in advance that trials, difficulties, persecutions, slanders, are all a part of the portion which the Father has poured out, not only

THE BELOW IS A PORTION OF THE
SECOND ARTICLE REFERENCED
IN JULY 19 MANNA

R2468 "John's account omits the particulars of the betrayal given by the other Evangelists: possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. Certainly very few acts of treachery ever paralleled this one, and all mankind, even in their perverted condition of mind, seem to realize that the position of traitor is amongst the most despicable on the calendar, and such treachery as that of Judas, against such kindness and love and goodness as that of his Master, we may be thankful is not so very common. And yet there are correspondencies in the experiences of the Lord's people, "in perils amongst false brethren." It behoves us each to look to it that we permit nothing akin to the spirit of Judas to rankle in our hearts. Our Lord puts the "members of his body" in such matters on a plane with himself, and assures us that whoever shall injure one of the least of these his brethren, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea. -- Matt. 18:6...

"Sow a thought, you reap an act;

Sow an act, you reap a habit;

Sow a habit, you reap a character;

Sow a character, you reap a destiny."...

Judas surely did succeed in expediting matters, and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor in any degree to his own honor or advantage. Thus it must be with those who receive the truth and who profess discipleship under it -- not in the love of the truth, but in the love of honors hoped for, either present or future. Let us all who have named the name of Christ take heed and watch and pray lest there should be in any of us any of the elements of this vile character. And let us remember that there are various secret ways, as well as the more outward ones, in which we may betray the Lord and the "brethren."...

We are to remember that one of the Evangelists records that our Lord instructed the apostles to take swords with them, and that when two were found he said, "It is enough." (Luke 22:36,38.) Our Lord had no thought of having his disciples war a carnal warfare on his behalf, as he subsequently

for the Head of the body, but also for all the members. We are therefore to be prepared to endure hardness as good soldiers; not fleeing, but courageously accepting as of the Lord's providence whatever he may permit to come to us, unless we shall see a reasonable, proper, honorable way of escaping from it, which will not be in violation of our covenant, nor in violation of any law of righteousness.

⁽¹⁾No other lesson, perhaps, is more needed by the Lord's followers--a recognition that the Father is guiding and directing in our affairs because we are his, as members of the body of the Anointed One. In these respects the consecrated children of God occupy a very different position from the world, with whom the Father is not dealing as sons, who are not on trial for glory, honor and immortality, and for whom, consequently, he is not now pouring cups of trial, testing, endurance, etc. "The cup which we drink, is it not the communion of the blood of Christ?" --a share in his sufferings? "If we suffer with him we shall also reign with him; if we be dead with him we believe that we shall also live with him."

⁽¹⁾ ½ July 19 Manna

stated, "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." (John 18:36.) The two swords were sufficient to show that our Lord's apprehension was not because there were no means of defence, nor because of cowardice on the part of his disciples, but merely because of his submission--knowing that his hour was come, and that thus it behooved him to suffer for our sins and to enter into his glory.--Luke 24:46...

It was probably when Jesus began to be bound that Peter drew his sword in his defence; perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29.) Noble, zealous Peter! We love him for his noble expression of sentiment, and for his heroic defence of the Master with the sword against superior numbers. It is the custom of many to decry Peter's action, as another of his rash errors. We are to remember, however, that the Apostles had not yet received the holy Spirit and therefore could not clearly appreciate the fact that the Kingdom to which they were called is a spiritual Kingdom. Besides, as we have seen, he was merely following the Lord's counsel in taking the sword with him, and evidently also carrying out the divine purpose in using it. We see nothing to blame, everything to commend. It was a sign of larger import than Peter and the others there realized.

But having permitted the matter to go thus far, our Lord restrained Peter, saying, "Suffer yet thus far. Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" And so saying he touched his wounded enemy and healed him. The disciples were to see, understand, be fully assured, that our Lord, in delivering himself to his enemies, did it voluntarily, and hence the proceedings were so pantomimed as to enforce this lesson.

⁽²⁾How the grace of humility shines out in all the little affairs of our dear Redeemer's ministry; even at this moment of his surrender to his enemies he does not boast that his course is a voluntary one, nor seek praise as a martyr! He declares the simple truth, that the Father required this of him as an evidence of

his personal loyalty to him. He confesses himself a servant of God, a son who learned obedience by the things which he suffered. "The cup which the Father hath given me, shall I not drink it?" Indeed, this was the strength of his victory--his will was fully submitted to the Father's will, and his faith grasped the fact that the Father permitted no unnecessary evils to come upon him, but only such as he could and would overrule for good.

There is a valuable lesson here for all who are seeking to walk in the footsteps of the great High Priest,--for all the Royal Priesthood. We also are to remember that so long as we abide in Christ, and seek to walk in his footsteps, all the trying experiences of life are carefully measured for us by the Lord --that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us, and that will not subsequently work out for us a far more exceeding and eternal weight of glory. (2 Cor. 4:17.) With these assurances, and with the evidences of the Father's faithfulness to our glorified Master and Forerunner, we indeed may have strong consolation who have fled for refuge to the hope set before us in the Gospel.--Heb. 6:18-20.

The healing of the smitten ear, our Lord's last miracle, was most beautifully illustrative of his character and teachings. It exemplified his words, "Love your enemies, do good to them that persecute you." It showed that he was filled with the divine love which his teachings inculcated, and that he had no bitterness toward those who despitely used and persecuted him...

It must needs be that offences come -- it is a part of the divine plan that the body of Christ should fill up that which is behind of the afflictions of the Head (Col. 1:24) -- but this makes none the less sinful the conduct of those who have to do with such betrayals -- especially if they be "false brethren" who have enjoyed some knowledge of the truth. In every instance, however, it will be observed that altho the trials worked out blessing for the Lord and will do so also for all the faithful who suffer with him, the rewards of unrighteousness sought by those who take Judas' course never yield them the honors and blessings they coveted, and for which they sold themselves to work evil."

⁽²⁾ ½ July 19 Manna, John 18:11