

What is that? This is a beautiful thing. Grant us that we may sit on thy right hand in thy glory.

Three things are asked here, nearness to Jesus, likeness to Jesus, power for Jesus.

First Nearness to Jesus - is not that what your heart longs for, when you talk about consecration. If only I could have him all the time with me, always near, if every day I could be conscious that Jesus is near me. That is what these disciples of Jesus were saying. If I might be near him, if I might be on the right hand or on the left hand on the throne right beside Jesus, nearness to Jesus.

2nd Likeness to Jesus - this is not beyond his heart, Jesus had promised this, that (someday) they would be like him, and this was the desire of their hearts, that they might sit down in glory with him - right beside him in the same position like unto him.

3rd (Power) of Jesus - they wanted to be on the throne that they might use power for him. Therefore the blessing in the consecration that these men were seeking had far more meaning that would just appear on the surface for this was a bold request. Here is much that we could blame them for - and yet here is much we could praise them for.

Here was great selfishness and intent to in the coming glory. They certainly coveted earnestly the best gifts, that was to get the (chief seat,) and to be exalted among their brethren.

Here is also (great faith.) They believed that Jesus was a king, that he had great power and glory. Now we should not condemn them but rather condemn ourselves, that we ask and expect so little.

Christ comes to every one of us with the same question. Come now and formulate (your petition.) Tell Jesus what you want. If we stop for a moment of silence at this time and ask you to think. What would you ask Jesus for, would you be ready to deliver your answer to Jesus Christ. Lord give me perfect nearness to thee, Lord give me perfect likeness to thee, Lord give me perfect power for service for thee. Is that in your heart? Would that be your petition? Do you want to aim at the highest and at the best.

Jesus had said what so ever in verse 25 we ask, they formed a prayer it was sincere it was honest, it was wrong, James and John were (asking Jesus) to fit into there plans. Prayer is always unexceptable when it says to God you do whatever I want. You see Christianity is thy will be done, (thy kingdom come, not my will but thine.

Jesus said it must come after me.

III. The Demands of Consecration verse (38)

Jesus said you know not what you ask. And then he gives then the demand. Can you (drink) of the cup I drink of and be baptised with the baptism that I am baptised with.

We must tread softly here. We must even pull the shoes off of our feet. Does the cup and the baptism not indicate to you, that it is a solemn experience. The cup is something deliberate Accepted. A Baptism is something that is graciously imparted. What do you think this means.

What is the cup? That he refers to here. This is more than a mere figure of speech. Jesus has just finished telling his disciples what the issue of his going up to Jerusalem would be. That they would mock him, they would spit upon him and that they would kill him. In verse 34. This is the terrible cup which he is to drink. Literally he was saying can you offer your lives, that was the ultimite price of what they were asking for seats on the right. We know those Indiana Missionaries to South America gave their lives. Though we ponder the costly meaning of these words. It is a tragedy when words with blood

is a gentle rebuke. To reach my place of honor and glory you must go my way. We remember in 2 Timothy 12, if we suffer we shall also reign with him. You know not what you ask, yes the petition of the disciples, was an ignorant one. our prayer and consecration are often terrible mistakes. It is a comfort to know that Jesus spoke very kindly and very tenderly to those disciples.

What were their mistakes? first asking for the (fruit) and the root had not yet been planted. They were looking above and Christ said as it were look downward I must have the root for the foundation. A (Child) sometimes plants a branch with beautiful fruit upon it at the sea side or in the sand or he will make a garden out in the yard and we are amused at it. We always want the fruit, we want the blessing. But Jesus said you have to go down to the root first of all.

Second - what they wanted was (not his to give.) Jesus did not have the position to give it, the (heavenly Father) alone could give it. How careful Christ is to honor the father, he wants to bring us to God, and he draws the disciples to believe in himself. I am only here to take you up to God. We all need to learn that Christ is saying, it is the Father that has the

(Ball Game) plays one team know Refuse - we want this game - see we get it - Ref. not mine to give -

blessing. Some people think that if we talk to much of God, Christ will lose his place. But we know that Jesus unbelled himself and longed for heaven that he might gloryify God.

In the third place they did not know that their desire was carnal, it was mixed up with the idea of a temple kingdom. You do not know what you are talking about for there was selfishness in it. They wanted to have the best places and be above the other disciples. My disciples you do not know what you ask. These dear friends you must remember were sincere about this.

I wonder sometimes if we understand what it is to be filled with the spirit? I wonder if sometimes if Christians today do not in their darkness ask for something beyond what they understand. Rather than talk to God and let him deal with them according to his glory, we need to confess our ignorance and say oh God this thing is to great, I cannot understand it, but I will trust thee for it. There is often selfishness and pride in the request we make. They did not know what they were asking. For they were asking greatness in the kingdom which lay in a intire different relm which they were thinking they did not know for two reasons, one was they were asking for one in the spiritual world which could be obtained only by spiritual

process within themselves In the second place they were asking in general times that something that could be given only through ~~partic~~ experiences and acts.

How often is this true? Do we know what we are asking? And for the same reason? One of our commonest prayer is Lord bless me. Do you know that the true blessing by God, will care us far beyond our asking. It may mean deepening of our spiritual life. It may mean that there will be some suffering. It may mean that we are to take up the cross of Jesus. There is no other blessedness that God can give us

Another common prayer is Lord hasten thy kingdom. But do we know what we are asking. We are asking God to break down in us and in our world the evils that delay the coming of his kingdom. We are asking that he will take some of our selfishness and the greed and the pride and prejudice out of our lives, the high cost of the kingdom. We must seek it first. We ourselves may be obstacles to the coming of the kingdom.

We may pray Lord bless our church and make it great. Do you know that the church of Christ cannot prosper without have the marks of Christ upon it. The church cannot prosper with just a balanced budget. The Church cannot prosper with just good dramatical sentences being utter from the puplit, the church cannot prosper by harmony in a choir loft, if any church prosper. Je

day. The death of Christ is a thing for everyday as real as his life.

A good illustration would be an oak tree where was that oak born in a grave, the acorn was pushed into the ground it had its grave there, that grave had sprouted and sent up buds and that tree, I asked you, was it only one day that it stood in that grave, no, the oak for a hundred years has stood every day in that grave in that place of death. That is a lesson that death and resurrection are inseparable.

You cannot get the resurrection life anywhere are live it or enjoy it except in the grave of Jesus Christ. That Oak tree spreads its root under the soil. and it lives in the grave so the stems and branches and the leaves comes up into the sunshine.

There is a divine beginning its glorious it sudden, when God opens our eyes and we have seen the crucified one in our life and we have counted ourselves dead because we are dead in Christ. And that ought to be our disposition every day. Dead to the world, dead to sin, dead to all that is not Godly, Can you be Baptized with this, can you bear it, or willing for it, for the baptism that Jesus was baptized with. There is not gate to God or to heaven but through death, There is no gate for us except through the crucified one.

IV. What

are so easily passed over as just figures of speech. This means that we are going to a christ like sincerity the human need, that bring real pain into our lives. It is going going to expose our nerves to the hurt of others to the load and the burdens that others already have. We are going to take some on our shoulder.

That is not easy but it is the cup from which Jesus drank. We know that the clam never bears a burden for anyone. You never heard of a clam with a nervous breakdown. There is nothing to break down.

You know that this cup refers to Gethsemane. And that cup is the cup that Jesus asked the Father, that it might be taken away. You know that if you study your bible that the bible speaks about two cups, and only two, the cup of wrath of God, and the cup of blessing and thank giving. He said father if it be possible let this cup pass from me, it was the cup of wrath on account of our sins. That a curse death upon the tree of calvary but we must thank God that he drank it. He comes now to give it to us to drink, but the curse is out of it. You know what Gethsemane means. It means surrendered to the will. That is the cup, it cost him a struggle, thy will be done I will drink it. Jesus said can you drink of the cup I drink of.

in the second place he asked, can you be baptize with the Baptism that I am baptised with. You know what that means. Did not he say speaking of his death, I have a baptism to be baptized with, He felt long before the agony of his soul was on Calavery that the cross was to be his baptism. And he asked these disciples can ye follow me in this. Christians do you want the high life, do you want the consecrated life, do you want the nearness of Christ, Do you want the likeness of chirst, Do you want the power of Christ. He asked you can you drink of my cup, or you will be baptized with the baptism. Do you remember that this is a path of death?

We know the significance of the baptism, for the Baptism of Christ signifys at least 3 things, it signifys hulimitation, first suffer it to be so now. He submitted to the Baptism of John. And we must also submit our selves to the mighty hand of God's purposes. In the second place consecration. At his Baptism he made intire surrender of himself to do the will of God in the presents of the people. In the third place unknowing that the holy spirit came upon him, so that he was divinely fitted as a man for all the work the father had given him to do. The baptism of annointing comes after the cup of obendiance and submission.

Baptized will mean putting ourselves into conflict with evil and dangerous powers. Now your not brought into trail for saying and Jesus was not consider the lilys how they grow. No one about that statement, but you let a preacher say the following Consider the theifes in the temple how they steal and that is what brought on the crisis it was when he faced dyringly the evil forces of his day that he was baptized with conflict, consider the lilys why that would never have carried him to the cross. But when he talked about the world and about the battle we have with the flesh and with the principatilies and the rulers of darknessness then Jesus had trouble on his hands.

Religion is not an escape from life anybody who wants can turn it into a mechiaizm for getting away, but the religion of Jesus Christ set his face to go to Jeusalem and to drink the cup Paul set his face to go to Roman and he went there to Roman.

Why is it some Christians are unwilling to surrender themselves to him. Well first they do not see the need of it. They do not see that they ought to do righteous, they do not fell that there are some things in there lives that they must get rig that must die before God's life can come in, and must we then die every

friends of Jesus. Lord give us a place on thy throne and how quickly they were condemned.

We lift up a high standard of holyness here in our church. And there is one thing that is heavy upon our hearts it is that we are not more Godly and holy. And more consecrated. We sought to pick up the banner of consecration, but as we do so it becomes a mark of separation, and people say yes this is right and that is right and this is wrong, and that is wrong. And unconsciously there comes a separation we need to be fervently united and he will pour his spirit out upon such people. I do not want you to compromise truth or to disguise differences but I want us to come together and say O God we are one and we want to show it to each other. In the spirit of Love we want to say we shall bear with your differences even when we think they are wrong. But let us be one.

When the ten heard about this there was a serpent of jealousy and discord crept into the company. This is a number one enemy of the Christian Church with the election of a people the election of a second distance secretary of something, Jesus recognized this thing. They wanted the high places for themselves. They were angry because they were afraid of being left out of something they coveted for their own procession, this is a common occurrence. So often opposition to evil comes not only from moral insight but from personal ambition. We need

IV What was the Answer of These Disciples

When Jesus asked them are you able. They answered we can or we are, they little knew what these words meant. Yet we ought to thank God that Jesus accepted their consecration. For Jesus said ye shall drink the cup and be baptized with the baptism.

This reminds us of the hymn "Are you able Said the Master" to be crucified with me. Ye the concurring Christians answer to the death we follow thee. Lord we are able, our spirits are thine. Remold them, make us like thee divine, thy guiding radiance above us shall be a beacon to God to love and loyalty. Do you not love this wonderful redeemer, poor foolish disciples saying to him that they could drink that cup. They knew not what all of it was about.

How did they carry out their vow? All eleven in that last night, for souck him and fled at the supper table they were quarling again. Who was the chief, and they misunderstood and grive and at last for souck him.

At the bottom it was true that the heart was right. They clung unto him, and they said Lord we are ready for anything. In his loving heart he seemed to say I know you are I am come to you and plead with you that you might drink this cup.

If I come to you with the question can you be baptized with the baptism that I am baptized with can you say Jesus I will live as a crucified one. I will follow thee to Calvary. I will rick my life upon the fellowship of thy cross, are you ready to give the answer. We can, we are able,

I know (you tremble) that is right you should, it is not wrong if we say Lord I cannot, Lord in thy strength I can. In thy strength I will drink thy cup. Then when you leave this meeting, if you will sign a covenant in you heart with Jesus thy cup o lamb of God is my cup. I know that you will not fail to carry out this vow.

When we come to make ourselves ready, and prepare so that we can say that we are able. That is consecration, we can in thy strength. Oh what joy there would be in heaven if this great company were to fall down in this church and say to Jesus, that our hearts baptized with this and letsus drink thy cup, let our heart even say it now.

Faith causes this to be a possibility by thy grace we can we are able.

Willingness is the process of it. They said at once we are able, does not our very ability lie in our willingness can

we say that we are able.

When they recieved there first trail they all for scouck him and fled. At the first (severe test,) these disciples were ready for conflict in general but not in specific terms we say we are able thinking of live and discipleship until something un expected comes along. Thing of the future when the hour of desitiny and the great opportunity must be met, do this do it again right now, we say we are able and they say it sincerely as James and John did.

How then may we be made able it is with the divine plus it is no longer I who lived, it is Christ who lives within me,

We pray for instance of (God give me a noble chacater) but we forget that this calls for faithfulness in putting ones hands to the plow and not looking back for love does not seek it own way. We pray o (God give me joy.) God can answer that prayer only as he leads us through troubles and trials, in the sweet fellowship with him.

V. Contensions about the Consecration verse 40-42

Is it not a terrible thing that in every higher live movement, there is aroused contension and division. Here are these (two disciples) there longings are for glory, it is not unatural that they should say for they had been special

and say lord I will except it. I can be baptized by his baptism and let me begin on this road of consecration.

Jesus immediately adds ye shall indeed be able and they recieved him and his baptism at Pentcost and they drank of the cup James was the first one to die and John was the last one who suffered death on the isle of Patmos, both of these men glorified God and will not doubt occupt a place of honor in the kingdom of his glory. What is this cup and this baptism to you? Do you dread them are do you covet them. (Are you Able) said the Master? Whisper downs eturnity. And heroric spirit answers now as then in Galilee Lord we are able, are spirit are thine.

Quintin Hoop - of London put a large fortune into the Polytechnic Institute.

*Was ask
"How much does it cost to build an institute like yours?"
"Only one man's life blood," was reply.*

*How much cost you to be useful, happy Him?
"One man's life blood - our Saviour."*

So - Nov - Dec. 11, 60 A. M.

check on our imagineations. To see to what extent we arise in our feeling when we are missing what someone else wanted or sought for themselves.

(Dumbard sound) - some say not hold out - not last

Selfexamine at this point is what we almost call policial action. Peter had been a leader among the disciples, Jesus had taken Peter and James and John to the mount of transfigura-tion but here two of them were engaged in by passing the third one and pushing the place of power, in other words these had formed a block so to speak and it left Peter out on the edges.

VI. Humility Of Consecration verse 43-45

Now Jesus called him to them, the Lord cannot bear division it (grevious him terribly). This is to be a mark that ye are my disciples and that ye love one another Jesus says. He cannot bear divisions among his people in the church we ought to get that deeply in our hearts. Every time you think of anybody that (differs from you), do make it a point to love him intensely be- for you talk about it. Jesus called them to him and he tells them now (listen who so ever among you is going to be greatest) he must be a minister he must be a servant, who is going to be cheif must be a servant of all., and he proceeds to test them with the cup and with the baptism. Here is a test with

fellowship, intire surbender, fellowship in love, humility.

VII. The results of Consenacration.

You asked did it help these disciples did it make Peter James and John what they ought to be. They remained just as they were. That teaches us a solemn lesson, we have difficulty in getting away from the devil, that contension when right on down to the last supper. There was still pride when they were in the hall of the high priest, when the teacher denied his lord. And they were consience of there failurs from time to time but did it ever come, yes it came.

A pentost everything was changed Christ concured sin and death and rose to heaven to sit on the right hand. And now a new gift the holy spirit was given and it changed them and it came into their lives and they had the power to drink the cup peter was then ready for anything. What did they get? Where did they get this power, they were not afraid to be in jail they were not afraid to supper they carried the joy to suffer they carried a joy to give their lives. Where did they get it from at pencost the living Christ, the power of Gethsemane the power of the cross, Christ dwelt with in them.

The best part of this message today is that all of this is a divine possible for your life that you might come to the

Ac. Dixion, owned But not possided. Some time ago I owned a goral arecoat, But someone came in my study & took it away. I still own it, But I do not posside it. It is possible for God to own us, a releship with their fellowmen. Now you must give up While He shall posside us! Consecrated than neez. your will like in Gethsemane and you must prove this by your obedship & full possision Through The Holy Spirit! everyday. Is that what you expected yes it is humility is a

test of discipleship he that humbles himself shall be exaulted.

Jesus made himself of no reputation and took upon him a form of a servant every circstance if his life he took on the form of a servant. I am going to be a servant have you learn it, are you a bond slave.

You talk of the (church) now christ says that the surpreme thing of churches is that they are to be humble. I wonder if we shall not have to be (astonished) in heaven and so poor humble woman who will there take the first place. You just ask God for Christ sake and he will tell you that the very humbles person may be in a humble group of individuals who pray and who are dedicated. We new to be as William Law says Greatest prayer that a person can pray is that God will deliver him from pride. As though it were torment. Let us be afraid of pride, the son of man can not be to minister unto but to minister and to give his life even as the son of man that is our law.

How are we to live we are to live as servants, we are to helps others in his death Jesus helped a sinner, even the son of man had to drink that cup. Now we started off with the nearness to thee, with the likeness to thee and the power and these are some of the steps in the pathway to consecration.