

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

INSIDE

JESUS’ CUP.....	18
THY FAITH HATH SAVED THEE.....	24
BIBLE TALKS.....	29

Back Page

ANNOUNCEMENTS

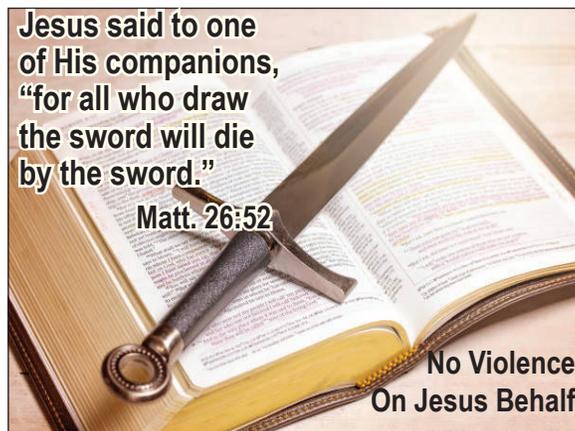
JESUS' CUP

“The cup which my Father hath given me, shall I not drink it?” (John 18:11).

These words were uttered by our Lord immediately after His arrest. There was in the hand of Peter one of the two swords that Jesus desired His disciples to have on hand at His arrest, to prove that He desired no violence to be made by them for His deliverance, and that His submission to capture and to death was entirely voluntary on His part (John 10:18). Peter's unbalanced

Jesus said to one of His companions, “for all who draw the sword will die by the sword.”

Matt. 26:52



**No Violence
On Jesus Behalf**

love and zeal for the Master moved him to use violence in His defense and for His deliverance. Peter's skill as a fisher was doubtless greater than his ability as a soldier; for he clumsily made an unsoldierly pass with his sword at one of the arresters, Malchus, a servant of the high priest, and instead of slaying him cut off his ear! However, his act was enough to give Jesus the opportunity to prove that He disapproved of violence on His behalf, and that His submission to capture was entirely voluntary. Taking advantage of this opportunity to give such proof He rebuked him, charging him to put his sword into his sheath, and warning him and all of His own that consecrated ones would use death-dealing violence at the cost of their own lives (Matt. 26:52). He saw in Peter's act a well-meant, but mistaken attempt to shield Him from experiences that God designed Him to undergo. Hence, He expostulated against this attempt in the words of our text, “The cup which my Father hath given me, shall I not drink it?” This expostulation was sufficient to quiet daring Peter, who at once ceased to use violence for His Lord's defense and deliverance, and shortly he with the others fled from the sphere of danger, leaving Jesus without fellow sympathizers, and still a little later he became guilty of denying Christ three times, these two acts, as well as his course, years later at Antioch, prove him to have had, along with a brave spirit, a cowardly streak in his character, as a natural man.

In Bible symbols cups are used in a variety of senses. One of these is that of mouthpiece or the office of mouthpiece. This is apparent from the type of Joseph's

cup by which he made forecasts (Gen. 44:2, 5, 15). It is also apparent from the statement of Jeremiah (51:7) that Babylon was a golden cup in the hand of the Lord, *i.e.*, God used her during the Gospel Age until into its Harvest, as that through which, in its members, particularly its new-creaturely members, more particularly through its Little Flock members, and most

particularly through its star-members and their special helpers, God spoke to the world. It was such in the Hand of the Lord in the sense that Jesus, God's Hand, used her as such a mouthpiece. The office of mouthpieceship is the sense of the word, cup, in the passage (Rev. 17:4), where Babylon is shown under the symbol of a woman holding in her hand, possession and power, a golden cup filled with abominations and filthiness, *i.e.*, she exercised this office or the power to be a mouthpiece in such a way, through an illicit union with state, as to make her office as such contain all sorts of wicked teachings and practices to the blasphemy of God.

This word in Bible symbols is also used to symbolize experiences, sometimes experiences of bliss, sometimes experiences of woe and sometimes a combination of both. Evidently blissful experiences are meant in Psa. 16:5, where Jesus, describing His highest privilege and joy, speaks prophetically of God's being the portion, the main contents of His cup. Certainly, to have God as one's chief possession is joy supreme and full of glory. Jeremiah (16:7) also gives us this thought when he speaks of the cup of consolation, which God removes from the unfaithful; for what is comfort other than joy despite tribulations? A cup in other connections evidently symbolizes experiences of woe. This is evident in certain passages in which Jesus used this word, *e.g.*, when John and James (Matt. 20:21-23) asked to sit one on His right, the other on His left in the Kingdom, Jesus answered, “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?” [that I drink of, Mark 10:38]. Jesus in the Mark passage referred to the

woeful experiences that He was then, ever since Jordan undergoing, and in the Matthew passage to those of which He was to partake in the last hours of His life. When they answered that they were able and willing so to do, Jesus, foreknowing their faithfulness unto death, told them that they would indeed experience woes as He had, and was yet to experience, for their faithfulness as His associates in the sufferings of the present. Evidently the cup in these passages means woeful experiences. And it is finally used in the sense of a mixture of both kinds of experiences, blissful and woeful experiences.

We may illustrate it by a cup that has a partition shutting off a small section which is filled with a very bitter drink, from a large section which is filled with a very sweet drink. Usually there is pressed to the lips of the consecrated the large section filled with the very sweet drink; but exceptionally there is pressed to their lips the section filled with the very bitter drink, so bitter that it puckers their symbolic lips. Evidently by the cup in Matt. 26:39, 42, Jesus meant the woeful experiences just ahead of Him, which for an hour He sought to escape, if it were the Father's will. In Psa. 23:5, evidently the word cup in the sentence, my *cup* runneth over, is used in a combination of both senses; for the experiences of the Christ class were doubled, sometimes most blissful, and sometimes most woeful. It was so with the Head; it has been so with the entire body including the feet members. Another passage (Psa. 116:13) uses it in this double sense: "will take the cup of salvation," *i.e.*, the Lord's people now also vow to accept the blissful and woeful experiences connected with their obtaining their salvation with faithful hearts.



In Consecration we accept the blissful and woeful experiences connected with obtaining our salvation ... with a Faithful Heart.

**"I will take up the cup of salvation,
And call upon the name of the LORD."**

Psalms 116:13

MEANING OF THE CUP IN OUR TEXT

In what sense is the cup used in our text, "the cup which my Father hath given me, shall I not drink it?" It evidently did not mean joyous experiences, else He would not have shrunk back from them. Nor was it those woeful experiences that fell to His lot from Jordan to

Gethsemane, since He uses the future tense in this verse, "shall I not drink it?" Nor did it mean death; for our Lord was very willing to die as man's ransom-sacrifice, and at no time even wished, let alone sought for an hour to withdraw the sacrifice from the altar, or even let alone pleaded for deliverance from it. It, therefore, must have been something else than death for which with loud cries and tears with agony and bloody sweat He most earnestly prayed that He be spared. If it was not death itself that was the cup here referred to, it must have been something associated with His death that was that cup. The thing that accompanied His death forming that cup must have been the peculiar experiences connected with that death. These were the shame and disgrace associated with that death, without which He could have died, and thus have become the ransom sacrifice apart from them. Inquiring a little more particularly, we learn that His death had this peculiarity which He could have died without experiencing—the shame and disgrace of being put to death as a blasphemer excommunicated by the ecclesiastical court and of being put to death as a rebel *outlawed* by the secular court. Neither of these was a small matter; for the former to the Jew meant that he was no more a member of the commonwealth of God's people, and that he would remain dead forever, not partaking of the hope of Israel—the resurrection from the dead; and the latter meant to the Gentile that he was after death doomed to eternal torment; and to both it meant that he should be made a warning example, so that in Jesus' case others seeing His fate may be frightened away from following a course resulting in such catastrophes.

Both of these evils deserve a closer study than was above given them. To the Jew to die as an excommunicate was the chief of all evils. It meant that his death, in being made a warning example, be endured in the extremist form prescribed by the Law—death by hanging on a tree, which among the Jews did not mean crucifixion, but hanging by strangulation, *i.e.*, by a rope fast tied about the throat and neck, choking him to death, and dangling from a tree whereby his own weight inflicted the penalty. Thus, he would be an accursed one (Gal. 3:13). And as an accursed one, a second-deather, the people were to think, feel and express toward him the limit of human indignities by thought, motive, word, and act. Hence, they were to think of him as accursed by God and man. They were to feel the utmost abhorrence and revulsion of feeling toward him. They were to say of him as mean, ignoble and condemnatory things as they were able to

put into language; they were to frown upon him from the intense disapproval; and they were to afflict him with the most cruel and shameless deeds.

This accounts for the Sanhedrists and the soldiers of the Sanhedrin, just after it pronounced the sentence of death as an excommunicate upon Jesus, so shamelessly afflicting Him—blindfolding Him, spitting upon Him, some doubtless doing it with phlegm, slapping Him, kicking Him, pulling out the hair of His cheeks and doubtless of His head (Matt. 26:67; Mark 14:65; Isa. 50:6). It also accounts for the people so greatly reviling and mocking Him and indulging in ridicule and sarcasm as He hung upon the cross. This accounts for the blasphemous, disparaging, disgraceful and lying stories with which the Jewish leaders throughout this Age have invested Him; for they have stretched to the utmost their imaginations to invent disgraceful stories to His disparagement; and for centuries have set Him forth as the worst human being that ever lived, with the result that Jesus, until the last about 150 years, was the chief object of the Jewish people's abhorring disapproval. Jesus knew that this would be the experience into which His condemnation to death as an excommunicated blasphemer would bring upon Him. This made Him shrink from the experience.

And to the Gentile the death sentence inflicted judicially upon one by crucifixion as a rebellious outlaw was also the height of human evils; for they believed such an one would undergo eternal torment—not in such a lurid manner as the creeds of the Dark Ages have taught and still teach—after the shameful and disgraceful death of crucifixion had been inflicted upon him. And to make him a warning example whereby fear of a similar fate overtaking them, if others would do like him, they made the last experiences of such a condemned rebel as crucial as they were able to do and gave them as much publicity as possible. This accounts for their scourging such an one, and such scourging, as Tissot, the great French artist of sacred and Biblical subjects, so graphically painted, was often not limited to the back, but was often inflicted on the sides, the chest, the stomach, the legs, the feet and even the face and head. This accounts for their parodying the acts of honor that the rank of one of high station was wont to receive, in the case of Jesus arraying Him with accoutrements of royalty—an old faded purple robe, a crown of thorns and a scepter of reeds—and yielding Him mock honor accompanied by rude treatment, the very opposite from that given a king; mockingly bending the knee, mockingly hailing Him, mockingly smiting Him

with the grotesque scepter that they gave Him, spitting upon Him, mockingly crowning Him with the crown of thorns that cut into His head and forehead as it was rudely pressed down upon His head. This accounts for their hurrying Him off to crucifixion in public disgrace, and for their crucifying Him with all sorts of refinements of cruelty—all done to impress the public with the fear of undergoing a like fate, as a deterrent from like acts. This accounts for their mocking Him on the cross and committing the indignity of piercing His chest and heart after He had died—all of this they thought proper to inflict upon one who was to suffer eternal torment. While these two viewpoints of both Jew and Gentile were alike great evils to experience, that of the Jews was the worse of the two for Jesus to undergo.

Jesus knew and understood both of these viewpoints; and He feared that He would not be able to stand the experiences to be poured out upon Him by those who acted out these two viewpoints upon Him. And this fear accounts for His great grief, yea, almost death from grief, in Gethsemane. While the first pangs of His Gethsemane fears were based upon the thought that the adversary cast like a dart into His heart, *i.e.*, that He had not hitherto done perfectly, the sharper dart that he shot into His heart was that He would not be able to maintain His perfection amid the harrowing scenes that would fill the next and last thirteen hours of His life on earth. Jesus was a most conscientious person; and His conscientiousness made Him entertain this fear for the hour that He struggled with it. What would it have meant, had Jesus not done perfectly before and after Gethsemane? It would have meant five very terrible things:

(1) that he rested under God's disapproval, which to Him was the worst of evils, as the sense of God's approval was His highest joy;

(2) that He had made shipwreck of God's plan, which to Him was another great evil, as the thought that its successful consummation was one of His highest joys and aspirations;

(3) that He could not win the Church as His Bride, an unspeakable evil to Him, as His hope of her winning was among His chief joys;

(4) that the race unredeemed would continue under the curse, another unspeakable evil to Him, as the hope of its redemption was also one of His chief joys; and

(5) that He would go into the second death—an end of existence, which would mean that in vain He had divested Himself of His former nature, honor and

office, that in vain He had tried so hard during 3½ years to win out in the high calling, and that He would not only fail of the Divine nature, but would have no future existence. It was the fear of these five catastrophes that so deeply grieved Jesus in Gethsemane.

It was this fear that almost killed Him that night, that grieved Him above any sorrow that had or would come to Him, that made Him plead with loud cries and tears for the removal of the terrible experiences before Him, that made Him sweat blood, an evidence of extremist nervous prostration, that three times made Him seek some comfort for His troubled soul from His non-understanding disciples. Let us repeat the thought that His grief was not over dying, but over dying amid the accompaniments of the death of an excommunicated blasphemer and a rebel outlaw, that made Him fear that He would be unable to maintain His perfection amid such experiences and would consequently effect the five calamities mentioned in the preceding paragraph. No wonder that the thought of those five consequences unnerved Him for an hour. No wonder that He pleaded that those experiences be spared Him to prevent such great evils! No wonder that His consequent agony, cries, tears, and prayers continued an hour! No wonder that even the ministry of an angel sufficed not to reassure Him! No wonder that He desired most earnestly that the cup of such harrowing and feared experiences be removed. It would have been a wonder if He was able to maintain His usual composure while He considered that cup and His feared failure to maintain His perfection while drinking it with the five aforesaid results of such failure before His mind.

Our text indicates that the Father was the unchangeable giver of this cup. The Father did not grant Christ's threefold prayer for its removal. He planned it so for His Son to drink this cup, after He foresaw that man's wickedness would minister such a cup to Jesus. From this we are not to conclude that God forced man so to mingle this cup; for "He tempteth no man" to evil. But foreseeing that the wickedness of man would create such experiences for Jesus, He consented to permit them so to do, because He foreknew that He could use such experiences for the good of all, especially of His Son. Hence, He determined to consent to their permission. Hence, Jesus told Pilate that he could exercise no authority over Him except that God would consent thereto (John 19:11). Certainly, God did not consent to permitting Jesus to drink this cup because He had no feeling for and with His Son therein; for the type of

Abraham and Isaac in the experiences connected with the former's offering up the latter proves that God was the chief mental sufferer over Jesus' drinking the cup, since in all the Christ's afflictions He has been afflicted (Isa. 63:9).

Why then did God consent to, and thus prepare this cup for Him to drink? Certainly, He would not have done it, if some very great necessity for it did not exist. What was this? God was preparing Jesus to become Divine in nature, His Heir, the Executive of all His plans and purposes and His Vicegerent throughout all His Universes, and that for all eternity. He had, therefore, to require of Jesus the absolute proof that God could depend upon His loyalty to God's person, character, plans and works under any and all easy and hard circumstances; for without such proof Jesus, through character immaturity or faults, might become another Satan, outsataning Satan many times, since He would have a higher nature, greater powers and an indestructible existence—immortality, all of which Satan lacking, could be destroyed, while if Jesus should become an adversary, God would always have on His hands an evil being, which means the permanence of sin—a thing that God could not allow. Moreover, God had to have the assurance that Jesus would always choose God's will, and thus as His Son, Heir, Executive, and Vicegerent, always bring to complete realization in success all God's plans and purposes. Therefore, for His own success and the good of others God had to require of Jesus the proof that He would always do as God desired. This proof Jesus was to give by loyalty, enduring the hardest experiences possible for a human being and a New Creature to bear in fulfilling God's will. Hence, we see that God had to require of Him the proof that under all circumstances He could depend on His loyalty doing and bearing for God whatever God desired. This proves that God was not unwise, unjust, unloving, and weak in giving Jesus this cup to drink, but therein exhibited the very acme of wisdom, power, justice, and love, toward truth, righteousness, holiness, Himself, Jesus, the Church, the Great Company, the Ancient and Youthful Worthies, the Consecrated Epiphany Campers, the angels, mankind, and all of God's future creatures.

But while God consented to the permission of wicked men to minister this cup to Jesus, and such consent is God's giving Him the cup to drink, Jesus' disciples, especially Peter, sought to prevent its coming to Him. Of course, it was their fleshly minds that prompted them so to act; for filled with the current Jewish view

as to the Messiah's person, character, and work, they knew not God's design as to Jesus' testful experiences. They saw not the two Advents of the Messiah, the first to suffer for sin, and the second to put away the curse by supplanting it with restitution. Hence, they were unprepared for the run of events in Christ's final earthly experiences. On the contrary, believing that Jesus was on the verge of taking to Himself their imagined Messianic power and glory, which they expected to share, it was the most natural thing for them to seek to deliver Him from capture and possible death. Hence, their and Peter's efforts to prevent earthly evil to come to their beloved Lord. Surely, they exemplified the sentiment of the hymn written long afterward: Blind unbelief is sure to err and scan His works in vain; God is His own Interpreter and He will make it plain.

It was for the disciples to learn, as well as it is for us now to learn, that the fleshly mind is at enmity with God because of its blindness and perversion, and that men are not to put themselves in the way of God's chariot; for if they do, it will surely run over them to their injury. His ways are best, they lead to rest, since God plans them all.

But while His friends sought to interfere with what was God's will in this matter, Jesus expressed His resignation to the Father's pertinent will, "The cup which my Father hath given me, shall I not drink it?" Yea, that meek, holy Lamb of God, having recognized God's will as to His course, was fully resigned to follow that will to the bitter end. Hence, He did drink that cup to its last bitter dregs. He willingly submitted to being bound, dragged first to Annas, then to Caiaphas, then to the Sanhedrin, then to Pilate, then to Calvary and then to the cross. He willingly submitted to the travesty of two most unjust trials, one before the ecclesiastical, the other before the secular tribunal. He voluntarily submitted to two false and unjust sentences. He unresistingly bore the shame, contempt, and mockery to which He was subjected by the Jewish and Roman soldiery.

He withheld not His face from spitting, slapping, punching, pulling out of the hairs of His beard. He bowed willingly to the scourging and the putting of the heavy cross upon His weak and bruised back and shoulders. He willingly allowed Himself to be stretched

DRINKING THE CUP LESSONS

Appreciate God's great sacrifice in giving up the Son of His bosom to undergo the drinking of this cup.

Highly appreciate Jesus in His person, character, word, and work as exhibited in His drinking His cup so willingly, so meekly, so humbly, so faithfully and so perfectly!

Let us Heartily believe that our cup is given to us by God.

Let us accept our cup in the same spirit as Jesus accepted His cup; willingly, humbly, meekly, and faithfully.

upon the cross and the cruel nails to be driven through His holy hands and feet, Himself and the cross to be lifted up, and it with Him thereon to be dropped into the hole prepared to hold it upright with Him suspended thereon. He willingly submitted to the congestion of His hands and arms, His feet and legs, so that His blood unable to circulate to these extremities, went to His head, giving Him a burning fever and a headache so severe as to make Him feel as if it would explode from heat and pain. He meekly bore the contemptuous looks, inimical

gestures, mocking jibes and the cruel taunts of the crowds. He sympathizingly bore with His few present friends, including the mother of His humanity, their grief, disappointment, and chagrin. He resignedly endured the horror of feeling Himself abandoned by God as the sin-bearer. He voluntarily, meekly, and humbly, after it was all over and after He had borne it all in perfection of thought, motive, word, and act, bowed His head and died—the meek and holy Lamb of God had drunk the last dregs of His cup.

SOME LESSONS FROM OUR STUDY

From our study of Jesus' drinking the cup that the Father gave Him, there are some lessons for our good that we desire to draw.

The first of these lessons from this study: Let us appreciate God's great sacrifice in giving up the Son of His bosom to undergo the drinking of this cup. Most people fail to see God's great sacrifice therein. The creeds of the Dark Ages have represented Him as vengeance filled toward His Son as the sinner's substitute, and thus have failed to give God the credit due Him in this transaction. As a matter of Scriptural fact God was the chief sufferer in this event. He gave up for over 34 years the personal fellowship of the Logos for the sake of His enemies; He saw Him degraded in nature, honor, and office for them; He saw Him exposed to much labor, privation, weariness, loneliness, misunderstanding and opposition during his 3½ years' ministry, and finally witnessed His drinking that bitter cup.

How could He have endured what the most loving of all human fathers could not have endured? It was His devotion to truth, righteousness, and holiness, it was His love for His prospective sons, servants, and

mankind, it was His love for His Son that desired to make Him His Heir, Executive and Vicegerent, it was His love for His future creations that one and all enabled Him to drink the cup with His Son. What real father under such circumstances would not be the chief sufferer, even as Abraham, His type, suffered more than Isaac, Jesus' type, in the typical transaction. A character like that which was here exhibited by God is the finest, greatest, best that has ever existed or will exist. Hence, it deserves the highest, greatest, and best appreciation that any can give Him. Let us, therefore, from this study of the Father's part in Jesus' cup appreciate Him as highly as our poor, weak and fallen powers are capable of feeling and expressing. Oh, let us come and bow down and worship, let us kneel before Him who had such a grand character as could, for the good of all concerned, bear Jesus' drinking His cup! Let us venerate and adore Him! Let us give Him our all in grateful and appreciative love!

A second lesson that we should learn from this study: Let us highly appreciate Jesus in His person, character, word, and work as exhibited in His drinking His cup so willingly, so meekly, so humbly, so faithfully and so perfectly! Let us remember that He was not forced to take any of the steps preparatory to or involved in His drinking this cup. Willingly He stripped Himself of His Logos nature, honor, and office to become degraded in nature and honor as a human being. Willingly did He endure 34 years of absence from His Father and 3½ years of labor, privation, weariness, loneliness, misunderstanding and opposition. And willingly He accepted each bitter taste of His final cup of woe until it was drained to its last dregs. He was willing to do and bear all of this to please His beloved Father, win all the elect classes, redeem and bless the world, restore the penitent fallen angels and become God's Heir, Executive and Vicegerent, in order to be enabled more effectively to advance truth, righteousness and holiness unto God's glory and others' good. As we contemplate His character as it shines out of His drinking His cup, let us come and bow down and worship, let us kneel before Him as the One who shares God's throne and has been found worthy of so doing. Next to God's character that of Jesus is the most admirable, the most appreciable, the most praiseworthy and the most noble thing in all the universes of God. Yea, "worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing"! Let us from our contemplation of His drinking His cup learn most highly under the

Father to appreciate Him as the altogether lovely One in the beauty of holiness.

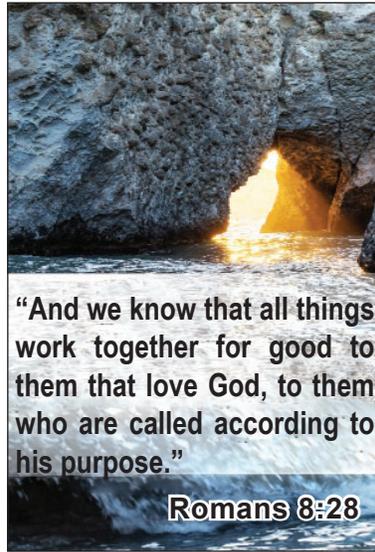
A third lesson we may very properly learn from Jesus' drinking His cup: Let us heartily believe that our cup is given to us by God. We are so prone to blame our untoward, hard, and disagreeable experiences upon Satan and the world. While, of course, these have something as secondary agents to do with them, yet they are not their primary cause. They could do nothing to or against us unless God gives His consent thereto. The principle of the statement that Christ expressed to Pilate in the words, "Thou couldest have no authority *at all* against me, except it were given thee from above," (John 19:11), applies to all the members of His Body. Hence, none can do anything to them apart from God's consenting thereto. Nor do the untoward experiences of the saints come to them accidentally; for there are no accidents in the lives of God's people, since all things coming to them are Divinely designed, even the smallest things (Matt. 10:29-31) and are by God manipulated for their spiritual good (Rom. 8:28, 29; 2 Cor. 4:16-18). At most Satan and the world can be no more than a grindstone to sharpen God's knives, a whetstone to sharpen God's razors, a chisel to cut off surplus parts from God's temple stones, sandpaper to take off roughness from these stones, polishing putty to polish them, and a crucible to burn out the dross of God's people and to refine them into pure gold and silver.

The reason is evident: We are in the school of Christ; and all the lessons taught there and experiences undergone there are by the direct ordering of God. The times of God's people are in God's hands (Psa. 31:15), as well as their lessons and experiences. He knows just what they need for their development unto perfection and for the removal of their blemishes; and He shapes their experiences in the best ways to accomplish these two ends. He is too wise to err, and too kind to let them have severer experiences than are necessary to gain these two purposes. Let us have the full assurance of faith that while Satan and enmitous people mean it evil for us, God means it for good, even as the case of Joseph and his brethren proves. If we believe this heartily, it will take much of the pain out of our blows, of the bitter out of our woes and of the tears out of our eyes. It will make them, not stumbling, but steppingstones, as we cross the stream of woes. It will ease their heavy weight, neutralize their crushing power, lift up our downward hanging hands and speed our weary legs and feet. Therefore, let us mightily believe that all our untoward experiences are a part of God's plan to help us

on to God and to the things of God with better success.

A fourth lesson our text suggests for our learning and practice: Let us accept our cup in the same spirit as Jesus accepted His cup. We saw above that He accepted it willingly, humbly, meekly, and faithfully. Like Him let us accept ours willingly, humbly, meekly, faithfully, and as perfectly as possible. Having in consecration given up our and the world's will and accepted God's will as our own, let us fulfill our consecration vow Godward by voluntarily acquiescing in whatever course or experience that the Divine wisdom apportions to our lot, avoiding all murmuring, all complaining, all repining, and suppressing our least tendency to resent them. Let us like Jesus humbly accept and drink our cup. If He did not think Himself above being given such a cup as the Father poured out for Him to drink, certainly we who are so much less than He, and who do not have so humiliating cups to drink as He, should humble ourselves in disposition, motive, thought, word, and deed, in order to drink our cup.

Let us like Him drink our cup meekly, not feeling, nor expressing, nor acting out the least resentment at



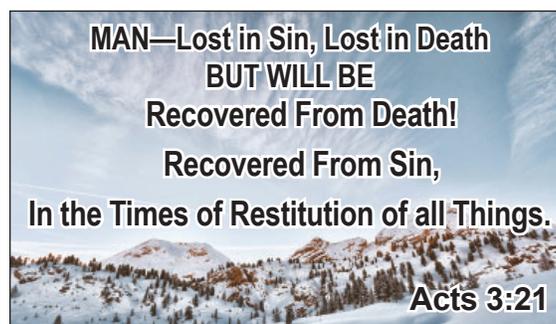
the contents of the cup, even if its taste makes our figurative lips pucker and our figurative palates recoil. Rather, let our minds be teachable, our affections be in love and our wills be leadable as to them, in no way responding in spirit and kind to our evil doers, but patiently submitting to the mighty hand of God, who has planned it all for our good. And finally, let us learn from Jesus' example to be faithful and as nearly perfect as possible in drinking our cup. Let us make no compromise as to truth, righteousness, and holiness in order to sweeten this cup. Let us rather look upon it as the Lord's will for us to drink it, and then,

relying upon God for mercy for our weaknesses and for grace to help in time of need, press our lips unremovable to the cup as long as He holds it to our lips, and drain it entirely in all loyalty, until the last of its dregs is drunk, in no way seeking to change it, after seeing it is the Lord's will for us; but persevering in all faithfulness and in all possible perfection, like Jesus, to drink it to the bitter end, and then, like Jesus, after the drinking is ended, gain the privilege of drinking the new wine in the Kingdom, with our Lord, who drank His faithfully and perfectly to the end, saying with Him, “The cup which my Father hath given me shall I not drink it?”

THY FAITH HATH SAVED THEE

“The Son of man is come to seek and to save that which was lost” (Luke 19:10).

The Son of man is come . . . , briefly and concisely these words set forth our Lord's mission. To those who learn to read it aright it tells of a world of mankind, the entire race of Adam, lost in sin and its penalty, death—lost without hope of ability to recover itself, without hope that any member of the race could ever redeem it or give to God a ransom for his brother (Psa. 49:7). This text sets forth the remedy, the only remedy provided by the Son of man. “He was rich, yet for your sakes he became poor, that ye through his poverty might be rich”—he left the heavenly condition and humbled himself to human nature that “he by the grace of God should taste death for every man” (2 Cor. 8:9; Heb. 2:9). To appreciate the meaning of the word “lost” in this connection helps us to appreciate the meaning of the word “saved.” As man was lost in sin, lost in



death, so he is to be recovered from sin, recovered from death.

“Saved”, in God's arrangement, means recovery from sin and its penalty death, and from all its concomitants of sorrow and pain, imperfection and dying. How reasonable, how sensible, is this Scriptural proposition! How well it

is backed up by the Apostle's statement that the salvation to be brought to mankind at the second coming of Jesus will be a recovery or restitution of all that was lost, during the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21). While this salvation belongs more specifically to the Millennial Mediatorial Reign of Christ, nevertheless to some the Lord is granting a beginning of salvation in the present time, from 1874 till

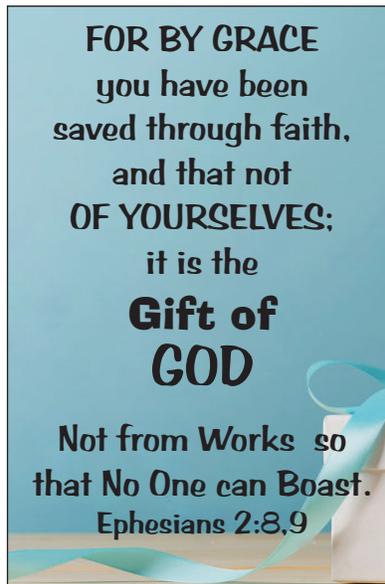
the Millennial Mediatorial Reign of Christ begins, to those whose eyes and ears of understanding and hearts of appreciation are open to the messages of divine grace, whispered at the present time under adverse conditions, but by and by to be so sounded abroad that every ear shall hear.

BLIND BARTIMAEUS' FAITH (Luke 18:35-43)

Jesus was in route for Jerusalem by way of Jericho. The Feast of Passover was approaching, and the roads leading to Jerusalem had many travelers, who usually went in companies or in groups. With our Lord and his apostles was a considerable number of friends, together with numerous Pharisees headed toward Jericho. By the wayside sat a blind man, Bartimaeus, hoping to excite the sympathy of the passers-by, for he was a beggar. In those days there was no special provision for the blind, and there were many of them in those parts.

Although numerous groups had passed, something especially attracted the attention of Bartimaeus to this group as an extraordinary one, and he inquired who or what so large a company might represent. He was told that Jesus of Nazareth was passing by and that the commotion, the multitude, represented those who were in his company. Many evidently preceded Jesus, so that the blind man began to cry for mercy and help before the Lord got to him. Those in the forefront rebuked him and told him to stop his shouting, intimating that the great Teacher should not be interrupted by a wayside beggar. But the man had evidently heard of Jesus before—possibly had heard of other blind men healed by him. In any event, he was seized with a conviction that this prophet of Nazareth was able to grant him relief, that he was probably the true Messiah, the Son of God. Hence, he shouted with a loud cry, “Thou Son of David [Messiah], have mercy on me!”

The procession stopped, and Jesus commanded that the man be brought to him. He did not shout for him to come, but commanded, Let him be brought. Mark 10:49-52 tells us that those who brought the blind man said to him, “Be of good comfort, rise; he calleth thee,” and also tells us that he immediately cast away his cloak or mantle in his haste to respond. When led to Jesus the latter asked him, “What wilt thou that I should do unto thee?” He responded, “Lord, that I might receive my sight.” The



Lord answered, “Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.”

There were many blind men throughout Palestine, yet only comparatively few received such a blessing. Why? Undoubtedly because few had the requisite faith. Note in the case of Bartimaeus, the evidence of his faith as soon as he heard, the persistency which belongs to true faith; and note also the evidence that he was of sincere heart, as demonstrated by the fact that after he had received his sight he followed the Lord, glorifying God.

He might on the contrary have said to himself, “Yes, I have heard a good deal about modern salves and about a prophet who could speak the word and restore the sight, but in my opinion all these are deceptions. In any case, they are not for me. I suppose if I were rich and influential this Prophet of Nazareth would be pleased to heal me if he thought I would give him a good fee, or if some of my relatives were able to pay him well. No, I have given up all hope. Israel has been looking for a long time for the Messiah, anyway. It is not at all probable that he will come in my day, that he will pass by just where I am sitting, and that it would be any use for me to cry out for mercy to him.” Had the blind man reasoned, without faith, undoubtedly the procession would have passed him by and he would have remained blind.

EYES OF UNDERSTANDING BLINDED

That physical blindness is a terrible affliction none will question. But how much more serious is the mental and spiritual blindness which prevails. The Scriptures tell us that the whole world, except the few who are true believers in the Lord Jesus, are all blind, “The god of this world hath blinded the minds of them which believe not” (2 Cor. 4:4). The blinded ones are cut off by false doctrines from the ability to see the grandeur of the divine character and plan for human salvation. There are various degrees of this mental and spiritual blindness: some can see nothing, others can see a little, vaguely, dimly. Some can look at the sun, moon, and stars and see nothing in them beyond what they call nature—a federation of matter without intelligent direction. The Prophet in Psa. 19:2, 3 has declared that “Day unto day uttereth speech, and night unto night sheweth knowledge. *There is no speech nor language, where their voice is not heard,*”

by some; but alas, how many there are who hear not, see not, these things, who realize not the divine supervision of all of life's affairs.

Lacking faith in a gracious, just, and loving God of wisdom and power, these blind and deaf ones are unprepared for the messages of his love and grace as they are given to us in his Word. To some of them, it seems foolishness to think of a personal Creator at all: to others, it seems foolish to think that one so great as to be able to create the worlds would pay particular attention to the interests of the individual members of our race. They are blind and cannot see afar off—they can merely see the affairs of the present life, with its eating and drinking, planting, and building, laughing, and crying, living, and dying. They know not if there is anything else or what it is. Others with a little opening of the eyes of understanding can realize that there is a personal God and that he takes a personal interest; and these, in turn, are blinded by the Adversary's misrepresentations of the divine Word, which give false impressions respecting the divine character and plan. How we long for the time promised by the Lord through the Prophet, when all shall know him, from the least to the greatest—when all the blind eyes shall be opened and all the deaf ears shall be unstopped.

BARTIMAEUS' EXPERIENCES ILLUSTRATIVE

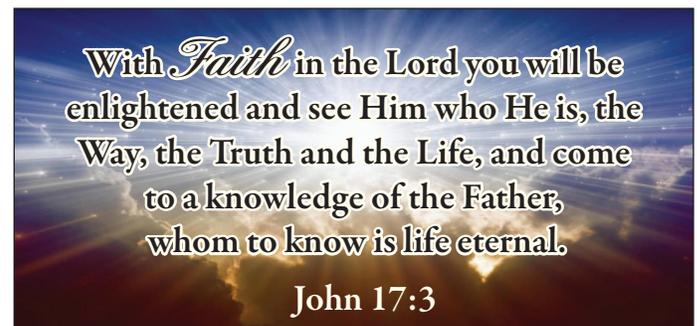
The incident before us in this lesson serves well to illustrate how some who at the present time belong to the blind class are brought to the Lord and graciously receive the opening of the eyes of their understanding. In the Lord's providence, they hear that Jesus of Nazareth passes by; in the Lord's providence, they have heard something respecting the great Teacher and the eternal life and the opening of blind eyes which he effects. They seize the opportunity, they lay hold upon the Lord by faith, they cry to him, "Have mercy upon me, thou Son of David." The thought is suggested to them that they are too insignificant, too sinful for him to recognize. But faith holds on. They have heard of his mercy toward others and they cry unto him so much the more, until finally, he bids them come, "and him that cometh to me I will in no wise cast out" (John 6:37).

All who now come unto the Lord by faith encounter some experiences of opposition which correspond in considerable degree to those of Bartimaeus. Generally, they are without encouragement until they realize their need and cry to the Lord. Even these now find assistance from those who delight to assist them, saying, be of good comfort, rise; he calleth thee. Such do receive

26 — THE BIBLE STANDARD

enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth, and the Life, and through whom they may come to a knowledge of the Father, whom to know is life eternal (John 17:3).

But, alas, many today when asked this question, What will you do?, request riches or honors of men or temporal blessings of some sort, appreciating not their great need of spiritual necessities. Even those of us who have enjoyed considerable blessing in the way of the opening of our eyes to see the divine character and plan need to remember how the Apostle prayed for the Church, "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power," Eph. 1:18,19.



WHEN THE PEOPLE SAW IT

When the multitude saw that the blind man had received his sight and had become a follower of Jesus and was giving glory to God they also joined in praise—all who beheld. So, it is today with us. As one after another come to a knowledge of the divine character and plan, all who are in accord with the Lord are not only ready to assist them to the Lord but ready also to join in praise on their behalf, rejoicing in their blessing. The great mass of the world, however, who see not, who appreciate not, this miracle of change from blindness to spiritual sight and understanding, cannot now join in praise and thanks to God. We are glad, however, that the time is coming when the knowledge of the glory of God shall fill the whole earth, when every knee shall bow and every tongue confess, when every creature in heaven and in earth shall be heard saying, "Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb," Rev. 5:13.

Our lesson gives a second illustration of how the Son of man is able to save all that come unto him through faith. The Lord and his company had passed through Jericho

on toward Jerusalem. The whole city evidently was stirred with the knowledge that the great Prophet of Nazareth was in route for Jerusalem. Zacchaeus was apparently one of its prominent and wealthy citizens, a publican. The word “publican” in our Lord’s time indicated a collector of taxes for the Roman government. The Israelites objected to being taxed by the Romans, claiming that they were the Kingdom of God and that the Roman nation and all nations should rather pay taxes to them. The prejudice on the subject was so strong that the more reputable class of Jews would not accept the office.

Consequently, to be a publican came to signify an irreligious, unpatriotic, unscrupulous character. The Pharisees disesteemed these as sinners, as no longer Jews nor heirs of the Covenant promises. The publicans recognized themselves as of the sinner caste, and sometimes in the Temple, if they went there to pray, heard the more religious give thanks to God that they were not publicans—that they had not lost all their manhood and religion and patriotism.

Zacchaeus was one of the chief publicans, a prominent one amongst them, and rich. Yet apparently his heart was ill at ease. Although he had found his occupation a lucrative one, he was not satisfied. Not that he would admit that his riches were all gained by dishonesty, but he realized that some of them were not honestly and honorably obtained. This would probably be true of the majority of rich people. As he heard of the Kingdom of God and the Prophet of Nazareth and his work of miracles, his heart was longing for relationship with God—he wanted to at least see this Prophet. Short of stature, the crowd being large, he had poor opportunity, but he ran ahead of the procession and climbed into a sycamore tree, and, seated on one of its branches over the road, he got a good view of Jesus as he passed by him (Luke 19:1-4).

As it was with Zacchaeus, so it is today, some come with longing desires for righteousness, harmony with God and fellowship with the Lord Jesus, and the prospect of eternal life in the Kingdom. How much depends upon the way they entertain this thought! They can turn it aside and say, it is no use for me to think of reconciliation with the Father and a life of harmony with him; it is no use for me to try to turn over a new leaf. My business is built upon a disreputable foundation; I have already acquired a reputation for dishonesty, which I could never shake off. The new life which this great Teacher Jesus proclaims is no doubt grand for those who can accept it, but I am not one of

them. Had Zacchaeus followed such suggestions and inclinations he would perhaps have gone in another direction instead of wishing to see more of the Lord.

It is a hopeful sign when we find any desiring to have clearer views of the Lord or his Word or his plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; peradventure to them, as to Zacchaeus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest-hearted and earnest of purpose, some of their natural disadvantages may under the Lord’s providence work out for them a blessing, even as Zacchaeus found that his smallness of stature brought him more particularly to the Lord’s attention than otherwise. But his zeal was necessary, as well as his manifestation of interest and faith.

SALVATION COME TO THY HOUSE

We can imagine Zacchaeus lying on a limb of a sycamore tree, looking down upon the Lord, studying the lines of his countenance, wondering whether or not this were the very Christ, and feeling despair in his own heart as he realized his own imperfection and impurity as contrasted with the Master’s character, which shone forth in his countenance, speaking purity, gentleness, meekness, patience, love. How surprised he must have been when the Master stopped and looked directly into his eyes and, calling his name, said, “Zacchaeus, make haste, and come down; for to day I must abide at thy house” (Luke 19:5). We have here evidences of the Lord’s knowledge of what is in man, that he reads the heart and makes no mistakes. Zacchaeus was indeed glad to receive him and hastened to come down and to take him to his home. Doubtless there were others in that vicinity not only more highly esteemed amongst men but of still grander and nobler character than Zacchaeus, but he had the longing heart, hungering and thirsting for righteousness.

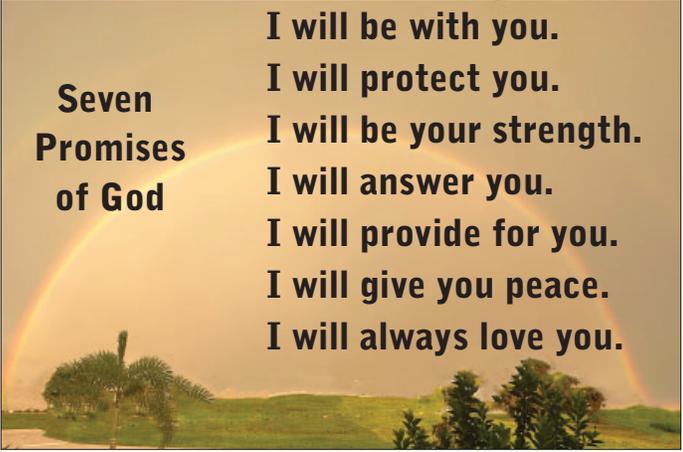
What a wonderful opportunity it was to have the Master come to his home! What an honor, what an opportunity for hearing some precious words, instructions, guidance, encouragement! Not all the conversation of that dinner table is recorded, but sufficient is told to teach the lesson. Whatever the Lord said to him, Zacchaeus there made a full surrender of his heart—that henceforth he would not only forsake sin and evil customs and practices but that so far as possible he would make restitution for wrongdoing and injustice. This is of great importance in the Lord’s sight. It is in vain that we attempt to make use of

God's grace forgiving our sins while we would hold on to money or property obtained from our neighbors by some dishonest practices. Zacchaeus gave evidence of a sound conversion when he declared, "If I have wrongly exacted aught from any man, I restore fourfold" (Luke 19:8 ASV). Not, I have restored fourfold, but I will restore fourfold.

The intimation here given is that Zacchaeus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. On the contrary, Zacchaeus consecrated one-half of all his possessions to the poor, and out of what remained he would make good fourfold, four times as much, for all that he had taken unjustly from others, and still, he hoped an adequate means for subsistence would be left.

We believe that many today make a great mistake in that they do not more fully follow the course of Zacchaeus—in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talents to the Lord. Zacchaeus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. We recognize that there is a difference between Zacchaeus a Jew and us as Gentiles, that difference being that we who live this side of Pentecost, and who consecrate all to the Lord, are in turn by him made stewards to use that all according to our enlightenment day by day in his service.

This question should be settled promptly by all who would grow in grace, in knowledge, in love and character-likeness of our Lord—Have I forsaken sin and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed, half of my goods or all of my goods to the Lord and his cause? If as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Am I remembering that time and talent and influence as well as money belong to him and are my reasonable service? Am I spending



**Seven
Promises
of God**

**I will be with you.
I will protect you.
I will be your strength.
I will answer you.
I will provide for you.
I will give you peace.
I will always love you.**

and being spent day by day or not? How will it stand with me when the Master reckons with his people? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord fruits

of my labor and sacrifice, and hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord?"

"THEY SHALL BE MINE"

Let us remember the words of the Lord through the Prophet, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5), "They shall be mine, saith the LORD of hosts, in that day when I make up my jewels" (Mal. 3:17).

Some of those of the multitude who had rejoiced with the blind beggar were greatly disappointed when they found Jesus' affiliating with an acknowledged publican. The difficulty was that they had misconceptions and had not yet come to see that the Lord looketh upon the heart, and that in the Lord's sight this humble and grateful publican was nearer to the Kingdom than themselves. Jesus' words to them were, "This day is salvation come to this house" (Luke 19:9). Zacchaeus also is a son of Abraham. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Salvation came to his house—not in the complete sense, for that, as the Apostle says, is to be brought unto us at the revelation, the second coming of our Lord and Savior. But salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. Zacchaeus that day, under the Lord's favor and blessing and instruction, and his own cooperation in the same, in the turning over of a new leaf and becoming a follower of the teachings of Jesus, was saved in a reckoned sense—in the sense that he no longer loved the ways of sin, but now loved the ways of righteousness—in the sense that he was no longer walking after the things of the flesh, but now was walking after the things of the Spirit, the things of God, the things of righteousness, the things of truth, the things most pleasing to the Master, in his footsteps.

Bible Talks

**Stories In Simple Language
From The One Book That Never Grows Old**

JACOB AND RACHEL.

Gen. 28:1–5, 10–29:23, 25–30, 30:13, 17–21, 23, 25–36; 31:9, 17–32, 34, 36–46, 48–55.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of

heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. Thus did Jacob covenant with the Lord.

Three Flocks of Sheep at the Well.

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up

his voice and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

Rachel becomes the Wife of Jacob.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her.

And Laban made a feast; and in the evening he took Leah his daughter, and brought her to him. And in the morning, when Jacob knew that Leah had been given to him instead of Rachel, he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn: we will give thee Rachel also for the service which thou shalt serve with me yet seven other years. And he gave him Rachel his daughter to wife also. And Jacob loved also Rachel more than Leah, and served with Laban yet seven other years.

And Leah had four sons, Reuben, Simeon, Levi, and Judah, while as yet Rachel had no child. And Rachel envied her sister, and said unto Jacob, Give me children, or else I die. And Jacob was angry with her, and said, Am I in God's stead, who hath withheld children from thee? And she gave him her maid Bilhah to wife, and Bilhah bore two sons to Jacob, Dan and Naphtali. Then Leah took Zilpah her maid, and gave her to Jacob to wife. And Zilpah bare Jacob two sons, Gad and Asher, and afterward Leah bare Issachar and Zebulun, and a daughter, whom she named Dinah. At length Rachel's reproach was taken away and she had a son, and called his name Joseph.

Laban's Flocks are Divided.

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks, and served Laban in the fields.

Jacob's Return to the Land of Canaan.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father.

And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given them to me.

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me: and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban searched but found not the images.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas

thou hast searched all my stuff, what hast thou found of all thy household stuff; set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought unto thee; I bare the loss of it; of my hand didst thou require it.

Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen my affliction and the labor of mine hands, and rebuked thee yesternight.

Covenant between Laban and Jacob.

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between thee and me. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; and Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed.



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TO:

ANNOUNCEMENTS

BIBLE STANDARD MINISTRIES 2024 CONVENTIONS*

JACKSONVILLE, FLORIDA FEBRUARY 23, 24, 25, 2024

Double Tree Hotel by Hilton,
2101 Dixie Clipper Rd.,
Jacksonville, FL 32218.

Phone: 904-741-1997

Rate: \$124.00 per night plus tax Mention that you are with the Bible Standard Ministries to get the special room rate.*BSM guests qualify for a discounted breakfast voucher of \$12.00 per person. Luncheons are provided on Friday and Saturday.

Make reservations directly with the hotel by January 23rd. The Hotel provides shuttle service from the airport to the hotel.

For further information please contact:

Derek Witko 732-520-9735 or

Indra Chong 561-601-8868

MUSKEGON MICHIGAN MAY 3, 4, 5 2024

Holiday Inn Grand Haven/Spring Lake,
940 West Savidge Street,
Spring Lake, MI 49456
Phone 616-846-1000.

Room Rate: \$129 plus tax (two queen room).

Make reservations directly with the hotel by April 19. Mention you are attending the Bible Standard Ministries Convention for the special rate.

The Muskegon class will provide a lunch on Friday & Saturday. For more information please contact David Seebald at 231- 670-7281

*Additional Bible Standard Ministries 2024 Conventions will be announced when arrangements are finalized.

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