

The **Berean Searchlight**

Studying God's Word, Rightly Divided

November 1999



THANKSGIVING BOOK SPECIALS



The Twofold Purpose of God

By C. R. Stam

We highly recommend this particular work for those who are new to the message of Grace. Pastor Stam effectively contrasts the two programs of God in relation to the death, burial and resurrection of Christ.

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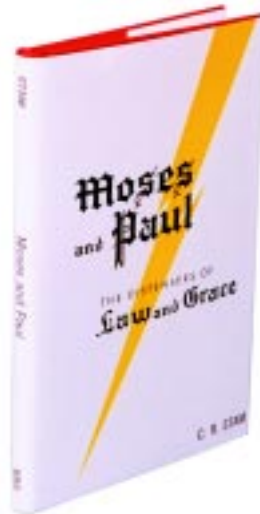
Moses and Paul

By C. R. Stam

Those who struggle with rightly dividing the Word of truth will find this volume most helpful. Here Pastor Stam contrasts Law and Grace and the two revelators who were used of God to dispense these truths.

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From the Editor to You:



Dearly Beloved,

The response to Brother David Allen's narration of *Things That Differ* has been far beyond our greatest expectation. In fact, the mailroom has been inundated with requests. We've called it, the "Flood of '99."

Well, he's done it again! Brother Dave has completed an *audio* version of your Editor's book, *Exploring the Unsearchable Riches of Christ*. We might add, just in time for the Holidays. What a great gift idea for a loved one or friend who may not have time to read a book, but would be more than willing to listen to the message of grace by way of cassette tape. Dave's booming voice and crystal clear presentation is sure to keep them riveted to the cassette player.

Once again, the possibilities for these recorded messages are endless. In addition to being a blessing to our shut-ins, you can listen to these tapes as you commute to and from the office, bicycling, cutting the grass, working out on the treadmill, traveling, vacationing, etc. And if you miss a point you can always rewind the tape and listen again.

How's that old saying go? "You can't hold a good man down." Well we're happy to report that Brother Allen is presently working on *The Triumph of His Grace*. Lord willing, we hope to offer it early next year. Thanks again, Dave, for volunteering your time to make these projects a reality.
—Pastor Sadler

Introductory Tape Offer

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By Paul M. Sadler

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From Ohio:

"Since your meetings here in Ashtabula, my stepbrother started to understand the Pauline doctrine more. And since then I have been giving him and his wife Bible studies. It is truly a blessing to see someone's eyes opened to the Mystery, rightly divided. Thank you for all the *Berean Bible Society* does."

From Florida:

"I am sending my check for September early because I want to get the offer on the tapes of *Things That Differ*. I agree with the Grace Message but do not feel knowledgeable enough to teach and defend it. I believe these tapes will help as I spend a lot of time traveling and my car has a cassette player. I am so glad all of you are there at the *Berean Bible Society* to help keep us on the right path." (Hang in there, confidence is the fruit of experience! Ed.)

From California:

"I am thankful beyond words for the Word of God rightly divided. Other than one brother in Christ who first helped me come to a knowledge and understanding of the Word rightly divided, the *BBS* is my only fellowship in the gospel of the Mystery. Thank you for your faithful ministry...I am also thankful for the *Tape Lending Library* and the Castrova's ministry. The teaching of God as presented in your publications has helped to watch and guard my conduct to allow the mystery of godliness to be manifested in my life."

From Ohio:

"We've been enjoying Pastor Sadler's series on the present-day obsession with the Anti-Christ. Thank you!

From Pennsylvania:

"I hope you and everybody are doing well, including Pastor Stam. Hope he is doing as well as he can at his age. I am reading his book on *Acts* and just finished his other book on *Galatians*. I hope in the future to order a couple of his other commentaries."

From Wisconsin:

"It's with joy that I send this gift. How I'd love to be able to send 100 times as much as the enclosed. I do thank our Lord many times over for the joy He is giving for such a small gift. I am so very thankful for the *Berean* message and that He had me listen and learn about its truth before my heart turned away. So many are missing out on more of our Lord's blessings because they will not even give what they hear the opportunity to enlighten their hearts. Instead they listen to other things that turn them away from accepting the message."

From Ohio:

"We thank each and everyone of you. May God bless this important work."

From Zimbabwe:

"I thank God often for using the *Berean Organization* in our lives. Here in our small township in southwards Rusape, many people now embrace Paul's gospel. I thank God again for revealing the Mystery of Paul's gospel to me and many others and the peace it affords in these last days before the Rapture. In study and learning Paul's gospel I noticed it gives me a greater sense of stability in my Christian life." (Those who willingly sacrifice the truth of Paul's gospel upon the altar of compromise should read this dear brother's words again. Ed.)

From Colorado:

"I so much enjoy the *Berean Searchlight* and have gotten them from my church in the Denver Metro area. But there are some months I am unable to get them and miss an article that is continued. Please put me on your mailing list for the *Searchlight*. I have enclosed a small token of appreciation. I have many of Pastor Stam and Sadler's books and also appreciate those. Through these men and my beloved pastor, the late Pastor Johnson, I am learning to be a noble Berean also. Many thanks to all of these leaders in the faith."

From Illinois:

“Just a short note to let you know how I truly enjoy the *Berean Searchlight*. His Word, rightly divided, has been a blessing and knowledge to me.”

From Montana:

“How nice to find you again after all these years! I used to be on your mailing list when you were in Chicago but lost touch with you because of my many moves and travels due to my work. I found an old copy at the library on a table out front where people can bring magazines, etc. Could you please send me names and addresses of anyone who gets the magazine in Helena, Montana or anywhere in western Montana (Billings west) or northern Wyoming (Sheridan area) so that I can contact them for fellowship. And could you put me on your list to receive the *Berean Searchlight* here in Helena?” (This dear brother took the American journalist, Horace Greeley’s, advice to heart, “Go west young man, go west!” Ed.)

From Pennsylvania:

“Thank you for your faithfulness in spreading God’s Word according to the Mystery. I am indeed blessed because I live in an area where there are several Grace churches besides the one I belong to. I find much joy in each new publication and when I read it from cover to cover, I many times find the Lord has used Pastor Stam to speak to my heart.”

From Iowa:

“Enclosed please find my delayed check for your wonderful activity of getting Christ’s message out to those who love to hear it. I pray you may be able to continue for many years. The *Searchlight* continues to have great messages for us to understand and pass onto friends who look forward to receiving them with great joy. Our prayers will continue for you.”

From Ohio:

“Thank you *Berean Bible Society* for your faithfulness to me year-in and year-out. Many are being blessed by the *Berean Searchlight* that you send me. They are all out in the field doing the work.” (The Scriptures teach we will be serving the Lord throughout eternity. See II Cor. 5:8-10. So much for the modern day concept that we’ll be floating around heaven on clouds playing harps. Ed.)

From Florida:

“Please keep me on your mailing list. I enjoy reading the *Searchlight* each month. May God’s grace and His blessing be with you.”

From Iowa:

“Enclosed is \$... for you to use as needed. We thank God that through your work we can have a small part in sending out the gospel of the grace of God. We enjoyed the note in the *Berean* about Pastor Stam. Glad to know he is doing so well. I shall always remember his visits to Iowa and how clear he made things for us in the Bible. We pray that Brother Stam will enjoy good health for his age. God is blessing us real good for our age.”

From Ohio:

“Just wanted to say that we have enjoyed the *Searchlight* booklet for many years. We have recently started a small Bible study at our retirement complex. Two families have asked if they might receive the *Searchlight* publication.”

From Oregon:

“Please accept this small token to help others know how to divide rightly the Word of God. I have been truly blessed and would like to have my daughter receive the *Berean Searchlight*. Thank you for the wonderful message, the *Good News*.”

“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” —Acts 17:11

The Crown of Rejoicing

By Paul M. Sadler

I personally believe that evangelists, pastors, and teachers are gifts to the Church, for the maturing of the saints until we all come to the unity of the faith. God *calls* men into the ministry. In fact, the call of God is often the only thing that has kept those who serve in this capacity from leaving the ministry. While most would find it difficult to tolerate the innuendoes, misrepresentations, and personal attacks, those that are called will normally *endure* the hardship for the sake of the Lord's work. As the apostle says, "For the gifts and calling of God are without repentance" (Rom. 11:29).

This does not mean that a pastor, for example, is to establish himself as the final authority in the local assembly—only the Word of God holds this honor regarding the faith. Like those to whom he is ministering, he too is a sinner saved by grace. However, God has called the pastor to provide spiritual leadership for the local church, in cooperation with the ruling elders. They are to work *together* to insure that there is unity in the assembly. Thus, the ruling elders should be *qualified* and *willing* to teach and preach in the pastor's absence, since they are held to the same standard as the pastor (I Tim. 3:1-7).

A football team may have four or five key leaders on the team, but only one can serve as the quarterback. He is the one who is ultimately responsible to carry out the game plan of the head coach.

Inasmuch as God is not the author of confusion, the same principle applies to the local church regarding the pastor. Interestingly, even among the Plymouth Brethren, who freely give all an opportunity to teach in their group, usually only one emerges as the chief instructor.

When problems arose over the teaching of unsound doctrine at Ephesus, Paul wrote *directly* to Timothy, who was serving as their pastor at the time (I Tim. 1:1-10). In the Book of Revelation, the Apostle John was instructed to write unto the angels (Gr. *angelos*), that is, to the messengers or the head elders of the seven churches in Asia. Hence, "And unto the angel [*singular*; chief elder or pastor] of the church in Smyrna write..." (Rev. 1:20 cf. 2:8). As God's chosen vessel, he was to convey the message that he had received to the entire assembly.

A PERSONAL TESTIMONY

About two years after I was saved, the Lord began to call me into the ministry. My first reaction was that of amazement. I remember praying, "Lord, I am so inadequate and slow of speech. There are so many others who are far more qualified than I'll ever be." But the Lord continued to press the matter. The experience is difficult to explain, only to say that you are *consumed* with the thought of entering the ministry.

Finally, after weeks of wrestling with the matter, the Lord spoke to

me through a godly pastor. I still remember the tenor of his words to this day. “Young man, you may feel inadequate, but I want you to consider this prayerfully: While there are many well educated men in the Lord’s work, there are very few willing to stand for the truth of the gospel. Most prefer flowery beds of ease.” With that, the Lord pinned me to the mat, as they say. One thing I was more than willing to do was *stand* for the truth of God’s Word. Nearly thirty years later, all I can say is, “by the grace of God I am what I am...yet not I, but the grace of God, which was with me.”

I share these things with you for two reasons. First, *one* life can make a difference, as demonstrated in the counsel of this godly pastor—his words helped to turn my life in a different direction for the Lord. Second, the providence of God is woven throughout the dispensation of Grace, as we shall see.

THE PROVIDENCE OF GOD

“But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.”

—I Thes. 2:17,18

Shortly after Paul and Silas had preached Christ and Him crucified at Thessalonica, they were driven out when the Jews troubled the people and the rulers of the city. Under the cover of darkness, the brethren sent Paul and Silas away to spare their lives. Since the apostle was torn from

them so soon after their conversion he felt compelled to write: “But we, brethren, being taken from you for a short time in presence, not in heart....” The phrase, “taken from you,” means to be *orphaned*. Paul had established a very special bond with these believers in a short period of time. He felt like an orphan whose family has been taken away from him. Then to complicate matters even further, he had desired to return to Thessalonica, but had been hindered by Satan.

Paul’s response could have also been prompted by rumors that he didn’t care about them. Someone may have implied that they were merely another notch in the apostle’s evangelistic belt. But Paul assured them this was by no means the case. He wanted them to understand that they were always *close* to his heart. “Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.” Rarely does the apostle state, “I Paul.” In fact, each time it appears it is used for special emphasis. “I Paul” made every effort to visit you, but was hindered by Satan. The apostle loved them and missed their fellowship in the gospel.

We have nearly lost the true sense of biblical fellowship today. It has been reduced to Christians sitting around a table having coffee and donuts, discussing the home run race between Sammy Sosa and Mark McGwire. The fellowship of the gospel has the idea to “share in common.”

The binding tie at Thessalonica was Christ! So close was this bond that Paul and those he had won

“While God primarily leads us through His Word, He can, and often does, direct our steps by way of circumstances and the counsel of other believers.”

to Christ longed for one another. Oh, to have the opportunity once again to sit around a flickering fire and share together the glories of His grace. They were one in mind, and in heart, and in prayer for each another. Perhaps the following story will help us more fully appreciate our fellowship in the gospel:

“In 1765 John Fawcett was called to pastor a very small congregation at Wainsgate, England. He labored there diligently for seven years, but his salary was so meager that he and his wife could scarcely obtain the necessities of life. Though the people were poor, they compensated for this lack by their faithfulness and warm fellowship.

“Then Dr. Fawcett received a call from a much larger church in London, and after lengthy consideration decided to accept the invitation. As his few possessions were being placed in a wagon for moving, many of his parishioners came to say goodbye. Once again they pleaded with him to reconsider. Touched by this great outpouring of love, he and his wife began to weep. Finally, Mrs. Fawcett exclaimed, ‘O John, I just can’t bear this. They need us so badly here.’ ‘God has spoken to my heart too!’ he said. “Tell

them to unload the wagon! We cannot break these wonderful ties of fellowship.’

“This experience inspired Fawcett to write a hymn, ‘Blest be the tie that binds our hearts in Christian love! The fellowship of kindred minds is like to that above.’¹

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.” Clearly Satan was the one who hindered Paul and Silas from returning to Thessalonica. The word “hindered” here is a military term, which means to break up the road, thus, making it *impassable*. Satan is a master at altering circumstances to hinder us in the Lord’s work. He had made the way impassable for Paul, hoping to overthrow the faith of the saints at Thessalonica in his absence. We should not be ignorant of his devices since he can also raise up false teachers, arouse the passions of men against us, and may even cause sickness.

Beloved ones, here we see a clear case of the *providence of God* during the dispensation of Grace. Providence has been defined as “God’s faithful and effective care and guidance of everything which He has made.” In Paul’s case, the Lord *allowed* Satan to delay him. It may have been to strengthen the faith of these saints or to teach Paul patience. Whatever the case may be “...it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13).

While God primarily leads us through His Word, He can, and often does, direct our steps by way of circumstances and the counsel of other believers. If you pause

for a moment, you can probably look back over the years since you've been saved and point to a number of circumstances which redirected your path to the glory of God.

Paul's circumstances drove him to his knees in prayer that God would allow him the opportunity to preach Christ again at Thessalonica. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" (I Thes. 3:10). God graciously *answered* this request years later when the apostle visited Thessalonica on his third missionary journey (Acts 20:1,2).

We have been troubled in recent years that so many Bible teachers have virtually denied that God is working in the lives of believers today. Simply because we are living in the dispensation of Grace does not mean that God has withdrawn His providential care. The above Scriptures are a testimony against such a position. The Word of God always strikes a balance between the sovereignty of God and human responsibility. Thus, to emphasize one over the other is extremism. It is important, however, to view both in accordance with the revelation that was committed to Paul.

"He [the Lord from heaven] bore the crown of thorns that we might be crowned with glory!"

TWO CROWNS

"Then Pilate therefore took Jesus, and scourged Him. and the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe" (John 19:1,2).

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thes. 2:19,20).

Before we can fully appreciate the *crown of rejoicing* spoken of here by Paul, we must first understand the importance of the crown of thorns, which gives it its glory. Normally, when the Romans scourged a prisoner, it was to secure the truth. Since Pilate was already convinced that Christ was an innocent man, we have a new twist here. According to Luke's gospel, he had hoped to appease the Jews and release Him (Luke 23:16). After the soldiers had beaten our Lord unmercifully, they placed on His brow a crown of thorns.

These *thorns* look back to the fall of man. "And unto Adam He said, because thou...hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth to thee..." (Gen. 3:17,18). Through one man's disobedience, the *first* Adam, sin entered into world and death by sin. Note, after the creation is cursed, it brought forth thorns and thistles. But the *second* man, the Lord from heaven, bore the curse upon His brow to redeem us back to God. He bore the crown of thorns that we might be crowned with glory!

According to the kingdom gospel, the sufferings of Christ are to

be followed by glory in the coming millennial kingdom to be established upon the earth. But according to Paul's gospel, the members of the Body of Christ have been identified with Christ's death that we might reign with Him in glory. Like the seven facets of a diamond, our hope is many faceted—the hope of righteousness, the hope of eternal life, the blessed hope, hope of the resurrection, the hope of salvation, the hope of glory, and the hope of reward.

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy” (I Thes. 2:19,20). The saints at Thessalonica were Paul's *hope of reward*. They were his hope, and joy, and crown of rejoicing. The word “crown” used here by the apostle is the Gr. *stephanos*, which denotes the victor's crown, the symbol of triumph at the Greek games. It was usually a garland of oak, ivy, parsley, and olive leaves woven into a crown.²

Before an athlete could participate in the Olympics at Athens, or the Isthmian games at Corinth, he first had to prove that his parents hailed from Greece. In other words, he had to be a Greek citizen before he could enter the competition. Then there were months and months of rigorous preparation to bring the body into subjection for the main event. Whoever finished first in their event won the

prize—a garland of olive leaves. It was merely a crown that eventually faded in glory like the evening sunset. Little has changed over the years.

Incidentally, can you recall who took the gold in the women's speed skating event in the 1994 winter Olympics? I thought so, you can't remember her name, and she made history! You see, the honor that men bestow upon one another is nothing more than a fading glory, unlike the eternal glory we will have with Christ. We, too, are citizens, *citizens of heaven*, who have been bought with the precious blood of Christ. Therefore, we are eligible to contend for the prize that is set before us.

The apostle understood, perhaps better than most, that the unbeliever hangs by one thin thread of human existence over the lake of fire. If he is not reached for Christ before his

death, he will perish in his sins. Although Paul knew he couldn't save the world, he held the torch of salvation high enough for the lost to see that he “...might by all means save some” (I Cor. 9:22).

God will richly reward *all* those who keep their focus on the goal that is set before them. Consequently, at the Judgment Seat of Christ, Paul's reward and glory will be those he has won to Christ. The Lord's acknowledgement of the souls saved under the apostle's ministry will be his crown of rejoicing at that day. As you can

“...the unbeliever hangs by one thin thread of human existence over the lake of fire.”

see, one life can make a difference. What an honor it will be in glory to hear the Lord exclaim before the host of heaven that these are the ones you brought to salvation through your testimony for Him. Oh what glory it will be!

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.” We should add that this passage clearly teaches that there will be *recognition* in heaven. We will know others even as we are presently known. The personal pronoun

“ye” in this passage is a clear indication that Paul looked forward to the day when he would see each of these saints that he had brought to Christ at Thessalonica. Little wonder the apostle says, “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.”

Endnotes

1. Henry. C. Bosch, *Radio Bible Class*, Grand Rapids, Michigan.
2. *Vine's Expository Dictionary of Old and New Testament Words*, W. E. Vine, Fleming H. Revell Company, page 258.

QUESTION BOX

“Matthew says the Chief Priests took the money Judas cast down in the temple and bought the ‘field of blood.’ Peter, in Acts says that Judas bought the field with the ‘reward of iniquity.’ This appears to be more of a contradiction than the question raised last month.”

When the Chief Priests *refused* to receive the thirty pieces of silver, as noted, Judas cast them to the floor and went out and hanged himself. After his departure, these religious leaders counseled together as to what to do with the money. Since the money was used to betray innocent blood, they determined that it would be unlawful to put it into the temple treasury. An honorable thing, indeed, for men who only a few hours earlier were guilty of conspiracy. So these unscrupulous leaders took *Judas’* thirty pieces of silver, “...and bought with them the potter’s field, to bury strangers in.” Thus, “...this man purchased a field with the reward of iniquity...” (Matt. 27:3-10 cf. Acts 1:18).

—Pastor Sadler



“For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit...” (Heb. 4:12).

A Covenant of Blood

Paul's Unique "New Testament" Ministry

By Russell S. Miller

There seems to be much misunderstanding, and fear, amongst God's people as to what exactly the New Covenant is all about. Why, the New Covenant is made with the house of Israel, and with the house of Judah, and it therefore has *nothing* whatsoever to do with the Body of Christ. Though I'm sure we shall not be able to answer all the questions that our brethren in Christ may have on this subject, by the grace of God, we pray that this article will stimulate and direct your thoughts on a most interesting and blessed study in the Pauline revelation.

It is, of course, quite *true* that this covenant *is made* with Israel and Judah. However, just as the Old Covenant affects us Gentiles *even now*¹ (Rom. 3:19,20), so the New Covenant affects us as well. So then, it is NOT true that the New Covenant has nothing to do with members of the Body of Christ when the blessings of this covenant are spiritual, not physical, nor earthly.² Let us also ask ourselves this question: What, exactly, *IS* this Testament which God calls the New Covenant in Jeremiah 31:31-34?

Many have supposed that this New Testament was observed on the Day of Pentecost. There is nothing in the record, however, to indicate that Pentecost is the fulfillment of Jeremiah 31:31-34. On the contrary, the Apostle Peter states in Acts 2:15-21, "This is that

which was spoken by the Prophet *Joel*..." In chapter 3, he names "*Moses*" and a passage from Deuteronomy 18:15-19 regarding the Messianic Prophet, "*Jesus Christ*" (3:22). He then speaks of "all the prophets from *Samuel* and those that follow after" (Acts 3:24) in relation to the Davidic covenant (Acts 2:25-31), and offers the return of Christ (Acts 3:19-21), a physical kingdom. Finally, "*Abraham's*" name is brought to the forefront, and "the covenant which God made with [him]" (Ver. 25), upon this literal earth. But Jeremiah's name is NOT mentioned. If this is to be the specific fulfillment of Jeremiah 31:31-34, then where does Scripture specify this? The point is that Jeremiah's name is not mentioned here at all, and for a very good reason, as we shall see.

THE BLOOD OF CHRIST

Passover, a memorial of Israel's exodus, under God, out of Egypt, also typified Calvary (Ex. 12:1-51) and was observed like clockwork in Israel's history down to the very night in which Christ was betrayed. On the night of the last Passover, in the very shadow of Calvary's Cross, Jesus Christ instituted the Lord's Supper and executed the New Covenant:

"And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For *this is My blood of the New Testament, which is shed for many for the remission of sins*" (Matt. 26:27,28).

The New Covenant shall see its fulfillment with the house of Israel and with the house of Judah in David's future kingdom, when Christ "shall turn away ungodliness from Jacob: FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS" (Rom. 11:26,27).

In Paul's Epistle to the Corinthians he also declares that, "*EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US*", and writes these words as to how God would have us "keep" it today:

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8).

THE FINISHED WORK OF CALVARY'S CROSS

The *Lord's Supper* is also a memorial of Christ's finished work of redemption on Calvary's Cross. In this same letter to the Corinthians, Paul instructs us regarding the observance of the Lord's table and the manner in which this New Testament celebration is to be venerated:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you; this do in remembrance of Me.

"After the same manner also He took the cup, when He had supped, saying, *This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.*

"For as often as ye eat this bread, and drink this cup, ye do shew *THE*

LORD'S DEATH till He come (I Cor. 11:23-26).³

These *two* memorial passages have *the blood of Christ* in common. In Matthew 26:28, we read: "*This is My blood of the New Testament...*" While in I Corinthians 11:25 the wording is: "*...This cup is the New Testament in My blood...*" This surely signifies that we must drink of that same "cup" with them, and they with us, if ever Jew or Gentile would partake of the blessings that *His* shed blood provides:

"BUT NOW IN CHRIST JESUS YE WHO SOMETIMES WERE FAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST" (Eph. 2:13).

It is, therefore, *the blood of Christ* that is common to both Israel's New Covenant, and "the Dispensation of the Grace of God which [was] given to [Paul]" (Eph. 3:2; Acts 9:5,6; I Tim. 1:15,16; Rom. 5:2). The *finished* work of Christ on Calvary's Cross, then, is, at least in part if not the whole, New Covenant. But, you protest, "Isn't this the revelation given to Paul?" *Indeed it is.* No one talks about *the blood of Christ* more than the Apostle Paul does, and no one talked about it before Paul. But another protests, "Christ spoke about His blood in Matthew 26:28!"

Yes, but it was *not* "blood" they were to drink of in that "cup" that night. It was "this fruit of the vine" that they partook of (Ver. 29), for He had sent His disciples to "*make ready the Passover*" (Matt. 26:17-19; Mark 14:12-16). Did any of them, therefore, even suspect that He referred to Himself, for it was "the Kingdom of Heaven" on

earth that this King had been proclaiming, not a death on a Cross! Why else would Peter have drawn his sword on that treacherous night, if not in defense of his Messiah (John 18:2-11)!

What exactly did the disciples understand the Lord to mean in His statement of Matthew 26:28? If they understood Him to mean His own life's blood they understood more than the prophets. But concerning our Lord's own words about His coming death and resurrection, Luke records that "they *understood none* of these things: and this saying was *hid* from them, *neither knew* they the things which were spoken" (Luke 18:31-34). Again, I say, Peter drew his sword to prevent that blood from being shed! And Matthew 26:50-56 confirms that the apostles did not know, nor did they understand, about His death, burial, and resurrection, predicted by the prophets. No, they did not understand, and they did not preach the Cross of Christ as the "good news" that the Apostle Paul was later to proclaim.

"ETERNAL LIFE PROMISED BEFORE THE WORLD BEGAN"

"In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me..." (Titus 1:2,3).

If "eternal life", which is bound up in the shed blood of our Lord Jesus Christ, was "promised before the world began", and the preaching of which is only "manifested" through the "Mystery" committed

to Paul, but "kept secret since the world began"; then what explanation is there for the fact that the prophets predicted the "death," "burial," and "resurrection" of Jesus Christ? The point here is that the *revelation* was not revealed unto them. It was not "made known" until God raised up Paul, and sent him forth with "the preaching of the Cross" (I Cor. 1:18).

"Now to Him that is of power to stablish you according to *my gospel*, and *the preaching of Jesus Christ*, ACCORDING TO THE REVELATION OF THE MYSTERY, which was kept secret since the world began,

"But now is made manifest, AND BY THE SCRIPTURES OF THE PROPHETS, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:25,26).

Though "Christ died for our sins, according to the Scriptures... was buried... and rose again the third day, according to the Scriptures," the prophets did not perceive, much less understand, even as the Apostle Peter⁴ declares in his first Epistle:

"Of which salvation the prophets have *inquired* and searched *diligently*.... Searching *what*, or *what manner of time*... when [the Spirit] testified [of] the *sufferings* of Christ... UNTO WHOM IT WAS REVEALED, THAT NOT UNTO THEMSELVES, BUT UNTO US they did minister..." (I Pet. 1:10-12).

They could not figure it out. "IT WAS **NOT** REVEALED UNTO THEM." Though Isaiah 53 is as clear as a bell to us, the light was very dim for them; nevertheless His death on Calvary was "according to the Scriptures." We not only preach "the [GOSPEL] of the

Mystery" (*Eph. 3:9*) regarding our fellowship in the Body, but we also preach "the Mystery of the GOSPEL" (*Eph. 6:19*) which is the shed blood of Christ, wherein God saves believing sinners (*Rom. 3:25,26*). Now we can look back at all those types and shadows, and see that God had it in mind all the while. In the Lord Jesus Christ Himself, and none other, are hid all the blessings of God, and *not* even the devil figured it out.

"Howbeit we speak...the wisdom of God in a Mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:6-8).

God had indeed "promised [eternal life] before the world began," but it was only "in due time [that His Word was] manifested" through Paul's gospel (*Titus 1:2,3*). So "the preaching of Jesus Christ according to the revelation of the Mystery" (*Rom. 16:25*) not only encompasses Jew and Gentile, "reconciled unto God in one Body by the Cross" (*Eph. 2:14-18*), but also "the blood of Christ" in the Apostle's ministry to all⁵ nations:

"And for this cause He is the Mediator of the *New Testament*, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *eternal inheritance*" (*Heb. 9:11-15*).⁶

A COVENANT OF GRACE

That same "blood", then, that was shed on Calvary's Cross for us, "who were far off" (*Eph. 2:13*), was also shed for "them that were

nigh" (*Eph. 2:17*). Therefore, where *the blood of Christ* is concerned, the New Testament has a great deal to do with us today as members of the Body of Christ, for we have received *by grace* what Israel shall receive by covenant, when those two houses "shall look upon Him whom they have pierced" (*Zech. 12:10; Rev. 1:7*).

The Apostle Paul *does not* say that the New Covenant is fulfilled in the Church, nor do we say that, but he does say that, by grace, we are partakers of those spiritual blessings, for it is a covenant of grace, based on "*the blood of Christ*." We do *insist*, however, that "the Dispensation of the Grace of God" had its historical beginning with Paul on the road to Damascus (*Eph. 3:2; Acts 9:5,6; I Tim. 1:15,16*). Consequently, in addition to everything else that "this Mystery among the Gentiles" involves, and contrasting the old with the new, the Apostle Paul declares:

"[God] *also hath made us able ministers of the New Testament; not of the letter [of the law], but of the spirit: for the letter killeth, but the Spirit giveth life" (II Cor. 3:6).*

The blessings of the New Covenant are all spiritual; as such we are partakers of these *spiritual blessings* of Calvary with Israel, and they with us (*Heb. 11:40*). Is the "righteousness of the Law" not "fulfilled in us" (*Rom. 8:1-4*)? Are we not His "sons and daughters, saith the Lord Almighty" (*II Cor. 6:17,18*)? And most assuredly

"... WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE" (Eph. 1:7).⁷

The New Testament, then, *IS* the blood shed on Calvary, not only for our sins, but for Israel's as well. Indeed, for the sins of the whole world. This is why "*God was in Christ*" at Calvary, "*RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us THE WORD OF RECONCILIATION*" (II Cor. 5:19).

"Now then we are *ambassadors for Christ*, as though God did beseech you by us: **WE PRAY YOU IN CHRIST'S STEAD, be ye reconciled to God.**

"For He hath made Him to be sin for us, [Christ] who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:20,21).

And thus the Apostle Paul, in addition to being "*a minister, according to the gift of the grace of God*" and the "effectual working of His power" (Eph. 3:7; Col. 1:25) is also "*AN ABLE MINISTER OF THE NEW TESTAMENT*" (II Cor. 3:6).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, **THROUGH THE BLOOD OF THE EVERLASTING COVENANT,**

"**Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen**" (Heb. 13:20,21).


An "*eternal covenant*" is the rendering in the Greek, because, now, there is no one, in heaven or earth, "who can lay anything to the charge of God's elect" (Rom. 8:33). When Satan "accuses" the brethren (Rev. 12:10,11), it is "*the blood*

of Christ" that stands between us and the thrice "holy" God. "*WHEN I SEE THE BLOOD, I WILL PASS OVER YOU*" are His words in Exodus 12:13. And praise God, His righteous judgment upon man's sin "passed over" every believer in the Lord Jesus Christ when "*He was made sin for us*" at Calvary. Thus the extreme importance of trusting the Lord Jesus Christ as your Saviour:

"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED..." (Acts 16:31).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

How shall we praise God adequately except in the very words of Scripture itself:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (Rom. 11:33-36). 

Endnotes

1. The judicial system of the United States is based upon the Law of Moses, though the present trends seek to eliminate every semblance of God from government and society.

2. It therefore becomes necessary that we also ask these same questions regarding the New Covenant, "Has God not written His law upon *our* hearts? Is it not *our* desire to obey Him? Do we not 'know the Lord'? Is He not *our* God? Are we not His people? Has He not forgiven *our* iniquities? Does He remember *our* sins against us?" (See Things That Differ by C. R. Stam, page 270).

3. See also Verse 27, "Wherefore who-soever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

4. See also II Peter 3:15-18 where the Apostle of the Circumcision yields his entire congregation and ministry over to the Apostle of Grace.

5. In Romans 11:13 Paul declares the authority by which he proclaimed the Word of God: "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." Israel had also become an apostate nation, and would be lumped with other Gentiles (Gal. 1:13,14; Acts 21:30).

6. We have an Intercessor at the Father's right hand: "For Christ is not entered into

the Holy Places made with hands, which are the figures of the true; *but into heaven itself*, now to appear in the presence of God for us" (Heb. 9:24).

7. The Law condemned the guilty. Christ's shed blood provides eternal life to all that believe. If you reject the Lord Jesus Christ, our only Saviour, nothing remains but eternal death. Believe on the Lord Jesus Christ, and be saved *today*. The unbelieving in Israel shall make a "covenant with death" (Isa. 28:15,18) in the future Tribulation period. Much as the massacre at Columbine High School in Littleton, Colorado was nothing more than a covenant with death that two high school boys had made with Satan to celebrate Adolf Hitler's massacre of 6 million Jews in WWII.

THE SECOND THANKSGIVING PROCLAMATION

George Washington

"WHEREAS, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor.

"WHEREAS, both the houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

While everyday should be a day of thankfulness for those who are in Christ, here in America the *Thanksgiving Season* gives us an opportunity to gather together with family and friends to thank God that "Freedom's Light" still shines brightly. Although God isn't channeling His blessing through any particular nation today, it can certainly be said that He has blessed America beyond measure. The glory of our country has faded somewhat, but thankfully the light of the gospel still shines forth through us to a lost and dying world.

—Pastor Sadler

The Apostle of Grace

By Cornelius R. Stam

PAUL'S SUFFERINGS

Let's consider for a moment a feature in which Paul is to be distinguished from all his predecessors: *his sufferings*.

It is recognized that no mere human sufferings are to be compared with the sufferings of our Lord and Savior Jesus Christ. He bore the judgment that would have sunk a world to hell. But among mortal men in God's service none suffered more than Paul.

Once more we have at least an inspired intimation of this in the record of our Lord's own words regarding Saul:

"...I will show him how great things he must suffer for My name's sake" (Acts 9:16).

But again, this fact is more amply confirmed by a comparison of the record of Paul's sufferings with that of the sufferings of all his predecessors.

How can we begin to cite all he went through from his escape over the Damascus wall (Acts 9:23-25) to those hours of waiting in the Roman prison for his execution as a criminal (II Tim. 4:6)? Suffice it to say that even by the time he had written two of his earlier epistles, those to the Corinthians, he had already surpassed others in the persecutions and sufferings borne for Christ. Writing to the Corinthians he says of himself and his associates:

"...we are made a spectacle unto the world...to angels, and to men.

"We are fools for Christ's sake... we are weak...we are despised."

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

"And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

"Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I Cor. 4:9-13).

That this "we" refers mostly to himself is clear from the long list given in his next letter (II Cor. 11:23-33) of all the sufferings he had personally borne up until that time. That list is always read too hurriedly. A bit of meditation upon the details: the scourgings, the beatings, the stoning, the shipwrecks, the wearisome journeys, the perils from floods, robbers, Jews, Gentiles; the perils in the city, in the desert, in the sea, among false brethren; the fatigue, the pain, the watchings, the hunger, the cold, the nakedness, and then "the care of all the churches"—a bit of meditation on these particular details in his life of persecution and suffering will soon explain why he cries out:

"Are they ministers of Christ (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft....Who is weak, and I am not weak? Who is offended, and I burn not?" (II Cor. 11:23,29).

This view alone would, of course, be one-sided, but to show the brighter side of the apostle's sufferings we must first learn *why* he suffered all this.

It must be remembered that he had led Israel and the world in rebellion against the Son of God. As the flaming leader of the rebellion, he had “made havock of the church”¹ (Acts 8:3), had “persecuted” it “beyond measure” and “laid it waste” (Gal. 1:13) until his hands dripped with the blood of martyrs.

In this he but represented the world’s attitude toward Christ; but when the world was ripe for the prophesied judgment, God intervened, saving Saul and sending him forth to offer reconciliation to His enemies by grace through faith.

In the nature of the case, Saul, as an ambassador of grace among enemy aliens,² would now have to bear the same sufferings which he had inflicted upon others. This constant suffering which Paul bore, however, was in a real sense the sufferings of Christ, the continued expression of the world’s enmity against God’s Son. This explains an otherwise difficult passage in his letter to the Colossians:


“[I] now rejoice in my sufferings for you, and fill up that which is behind [which remains] of the afflictions of Christ in my flesh for His

body’s sake, which is the church” (Col. 1:24).

Such sufferings are sweet! Little wonder he rejoiced in them as they brought him into closest fellowship with the rejected Christ Himself. Little wonder it was his deep desire:

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death” (Phil. 3:10).

Thus, even in his sufferings, Paul stands out as the apostle of God’s grace, chosen to proclaim the love of the rejected Christ to a world of sinners.

It is only as we recognize these Scriptural distinctions between Paul and all his predecessors that we will be enabled to proclaim the gospel of grace with real clarity and power. It is only in this way that we can become workmen approved of God, not needing to be ashamed. 

Endnotes

1. The *Pentecostal* Church, not the Church of this present dispensation.
2. See the writer’s booklet: *“Ambassadors for Christ.”*

STAND FOR IT NOW!

If the Lord tarries, the truth of “the mystery” may some day—perhaps soon—receive as wide acceptance among believers as the truth of the Lord’s return for His own has received in the past few decades. But it will take little courage, and gain little reward, to stand for it then. We call upon all who believe this precious truth, therefore, to *stand for it now*.

“Watch ye, stand fast in the faith, quit you like men, be strong” (I Cor. 16:13).

—C. R. Stam

Necessity of Theology

By Kevin T. Heyle

Theology is necessary for a greater understanding of our position in God's program and plan. It is never to be a substitute for Scripture but must be derived from Scripture, the only source of true doctrine. Since Scripture is "God-breathed" it is unchanging and infallible (I Cor. 2:9-13; II Tim. 3:16). Our challenge is to come to a fuller knowledge and understanding of the teachings of Scripture, appropriating them into our daily lives.

God has placed into our hands His complete written word (Col. 1:25). He has given it to us in a form of building materials with the instructions included. It is our responsibility to assemble and construct in accordance to the instructions given. If we do not read the instructions in the proper order or we do not understand them, then the "building" will not be in accordance to God's perfect plan (I Cor. 3:10-15). It is necessary to diligently study God's Word, applying what we have learned to sort the materials into their proper order, then put together the principles described (II Tim. 2:15) in order to have a "building" that is glorifying to God. A proper understanding of the Scriptures enables us to see the greatness in God's redemptive plan for man.

If the Scriptures are looked at as originating from man and we are left to derive our own conclusions based upon our preconceived ideas, then God and life will be deemed meaningless. Unfortunately, many have embraced and propagated this view. The results of its permeation into our society are evident (see Rom. 1:21-32).

Without the Scriptures man is left wanting for answers and solutions to his problems. Many try to find the peace that they are looking for in pagan religions, in modern psychology, in themselves, and in various other sources, but each time they are led astray, not being satisfied. God offers us true hope and peace through the Scriptures. By studying the doctrines within we are better able to appropriate the grace, peace and mercy that God has freely given to us. The Scriptures even encourage us to study so that we may find the truths that God has for us (I Tim. 4:13-16; II Tim. 2:15).

Ignorance before God is not an excuse. The Scriptures were given for our learning and we are to study the doctrines of Scripture, allowing them to work in our hearts so that our actions become consistent with God's will.

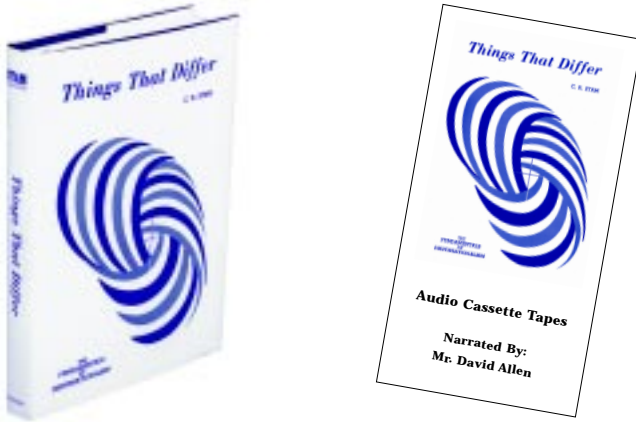
Kevin Heyle is in his second year of study at *BBI* in preparation for the work of the ministry. He was raised on a farm near Bethany, Missouri and is a recent graduate of Northwest Missouri State University.

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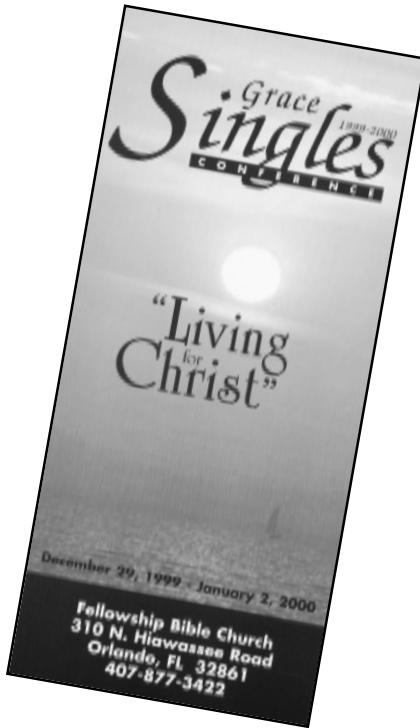
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TO LOVED ONES LEFT BEHIND

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Earth's shadows gone forever, God's nearness, peace and love
Are now my constant portion up here in heav'n above.


—Cornelius Vanderbreggen, Jr.

NEWS AND ANNOUNCEMENTS

A PIONEER SPIRIT: Mr. & Mrs. Steve Gardner would like to know if there are other Grace believers who may share their vision of establishing a Grace Fellowship in Virginia Beach. If you are interested, please contact: Mr. & Mrs. Steve Gardner at 1032 Radcliff Landing, Virginia Beach, Virginia 23464 or phone (757) 467-2838. May God richly bless these dear folks for their willingness to become involved in the Lord's work.

RETRACTION: It has been brought to our attention that the quote by Janet Reno, which appeared in the October issue, was a hoax. Apparently our sources were also misled; therefore, we extend our sincere apology for any inconvenience this may have caused.

LAST NOTICE: As we prepare to celebrate our *Sixtieth Anniversary* next year, we need your assistance. Perhaps you have an interesting story or snapshot you would like to share with us for our upcoming anniversary edition. Be sure to send along as many details as possible, including the correct spelling of names and places. If you plan to send photographs, may we request that only *copies* of the original be forwarded. Please send all replies here to BBS—**Attention: David Havard**. Thanks in advance!

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*The picture of the lighthouse that appears on the front cover was taken by Lindy Root. She is the niece of Mr. and Mrs. Kenneth Martin of Kalamazoo, Michigan. The lighthouse is located in Marquette, Michigan.

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