

The Berean Searchlight

Studying God's Word, Rightly Divided

February 2011



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The Purpose of the Berean Bible Society is to help you understand and enjoy the Bible. The Mission of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our Goals are to evangelize the lost, to educate the saved in “rightly dividing the Word of truth” (II Tim. 2:15), to energize their Christian lives, and to encourage the local church.

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From the President's Desk

Dear Friends in Christ,

Our dear friend Pastor Roy Lange was ushered into the presence of his Lord and Savior this past November at the age of 87. Roy will long be remembered for the burden he felt for lost souls. Having kept in close contact with Brother Lange through the years, I can say without reservation that he was totally committed to the preaching of Jesus Christ according to the revelation of the Mystery to the very end. We have lost a true statesman of the faith. Hopefully it will one day be said of us what Roy could confidently say, along with the Apostle Paul, *"I have fought a good fight, I have finished my course, I have kept the faith"* (II Tim. 4:7).

Approximately a year after Roy graduated from *Milwaukee Bible College* in 1950, he moved to Mobile, Alabama where he faithfully served as pastor of *Forest Park Bible Church*. For the next 57 years he labored tirelessly at this assembly so that others might come to a fuller understanding of the truth. Now beyond the veil, Roy is still actively serving the Lord to the praise of His glory.



As the Scriptures say, we should give "honor to whom honor" is due. Surely all who knew him will agree that Brother Lange is to be honored for being one of the early pioneers of the Grace Movement, alongside Pastors J.C. O'Hair, Cornelius Stam, Charles Baker, Win Johnson, Otis Wasson, and others. These men stood on the front lines and weren't afraid to be numbered for the truth of Paul's gospel. Sadly, one by one the old guard is passing from the scene. They sacrificed much that we might walk in the light of the gospel of the grace of God. I personally believe this is a clarion call for faithful men to step forward to take their place so that the torch of grace might shine on our children and grandchildren. Roy clearly saw the importance of this in his ministry, having committed the message of grace to his entire family.

Pastor Lange was a true southern gentleman in every sense of the word. He was always kind, gentle, and approachable and never missed an opportunity, whether from the pulpit or in person, to graciously tell others about the Savior. Roy and his dear wife, Arlis, were just shy of celebrating their 60th wedding anniversary, which is a wonderful tribute to the institution of marriage.

Please remember Mrs. Lange and the family before the throne of grace. May the Lord comfort them in their time of sorrow with the full assurance of our blessed hope in Christ.

In loving memory,

Paul M. Sadler, President

IN REMEMBRANCE OF THE LORD'S WORK

Historically, the *Berean Bible Society* has used gifts received from wills and estates to help replenish our inventory of literature. Shortly after I came to BBS in 1987, I recall that our supply of *Things That Differ* was nearly depleted. Pastor Stam and I discussed the matter of having it reprinted, but decided we could not afford this type of major expenditure at the time. Within days of making this decision, we received notification of distribution of funds from one of the brethren who had named us in his will, funds which more than covered the cost of reprinting *Things That Differ*.

If you are planning to draw up a will this year or update one that's outdated, please consider including *Berean Bible Society* in your estate planning. (Of course, we hasten to say that you should not neglect to remember your loved ones.) Since we have lost a number of inheritances over the years due to fraud, may we suggest that you name an *impartial* executor, such as your personal banker or family attorney, to guarantee that your wishes are honored. You might also consider speaking to a Christian financial advisor about other creative ways to help meet the needs of the Lord's work, such as a charitable remainder trust, or naming BBS as the beneficiary on your life insurance policy or retirement account. These are a few ways to ensure that your legacy will be used to the glory of God.

If you are considering becoming a regular monthly contributor or you're preparing to draw up a will, as mentioned a moment ago, it is important to remember how *Berean Bible Society* functions, and how it's funded:

1. It is a non-profit corporation, governed by a Board of Directors.
2. It is not endowed or underwritten by any denomination or Christian organization.
3. It does *not* charge a subscription price for the *Berean Searchlight*, which reaches into 50 States and over 60 foreign countries.
4. It is supported entirely by the *voluntary* contributions of those who are willing to make sacrifices so that others may come to rejoice in the riches of God's grace.
5. It is in the truest sense a *work of faith*, reaching tens of thousands with the gospel of salvation and the Word, rightly divided.

If you would like more information along this line, we will be glad to help by sending you our booklet, *To Prove the Sincerity of Your Love*, by Pastor C.R. Stam. Simply drop us your request and we'll be happy to send you a copy *free of charge*.
—Pastor Paul M. Sadler



The Scarlet Thread

By Paul M. Sadler, D.D.

The following message was delivered in October 2009 at the *Grace Revival for Evangelism* held in Green Lake, Wisconsin.

We are about to embark upon a subject of infinite depth and eternal worth. The subject I speak of is the precious blood of Christ. It is the *scarlet thread* that is woven throughout the Scriptures. The first strand of thread appears in the early chapters of the Book of Genesis where we are introduced to the sacrificial system that was ordained by God. It gradually weaves itself through the sacrifices of the Mosaic Law, which all point to Calvary. At the Cross, the thread presents itself in its fullness, but its significance is yet veiled. Interestingly, the scarlet thread proceeds from Calvary, winding its way through the ministry of the Apostle Paul, who is the *first* to explain the meaning of the thread's place in the tapestry.

The Word of God is unmistakably clear that, without the

shedding of blood, there is no remission of sins (Heb. 9:22). We must never underestimate its importance in our redemption. Sadly, there are those who would rob us of this wonderful truth. The liberals deny it, the new evangelicals avoid it, but we who defend the faith thank God for the blood! We plead guilty to preaching a gospel of blood. The Bible is a book of blood. Who can deny it is woven throughout its pages?

THE FIRST GOSPEL

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.” —Gen. 3:15

After the fall, God pronounced judgment on Satan, who was instrumental in causing man's fall into sin and condemnation. But thankfully, God promised that the

seed of the woman, whom we now know to be the person of Christ, would crush the serpent's head (a death blow) and Satan would bruise the Savior's heel, both of which took place at Calvary. This marked the beginning of the "conflict of the ages." At this point, God ordained animal sacrifices to atone for Adam and Eve's sin. It is here that the scarlet thread begins its long journey.

"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Gen. 3:21).

With one turn of the wheel God accomplished a twofold purpose. He provided a covering for the nakedness of our first parents, while at the same time covering their sins. This was a loving demonstration of God's grace and mercy. Without this special revelation, our first parents and their posterity would have been condemned to eternal torment. God graciously revealed to them which animals were suitable to be sacrificed, at what time, and how the blood was to be applied. Adam and Eve got the message loud and clear, seeing that we know they committed these things to their children. The account that follows in Genesis Chapter 4 confirms this for us.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect" (Gen. 4:3-5a).

It is noteworthy that Abel obeyed the Word of the Lord

committed to him by his parents and offered the proper blood sacrifice from the firstlings of his flock. But Cain thought he had a better way. He reasoned that an offering from the first fruits of what he had grown would be just as acceptable to God. That's how the natural man thinks! But God's thoughts are not man's thoughts, nor are His ways man's ways (Isa. 55:7-9). He required the shedding of blood to atone for sin; therefore, He would accept nothing else in its place. Another reason God would not receive Cain's offering was because the ground from which he took it was cursed.



Since the dawn of time, man has fallen into one of two camps: either he places his faith in God's Word and is saved, or he rejects God's gracious offer of salvation and remains in unbelief. There is no middle ground as some would like to believe. The scarlet thread now continues its journey in the affairs of men, bringing us to the Passover, the next significant event in its passage.

The Passover

Prior to Israel's departure from Egypt the Lord instituted the Passover (Ex. 12:1-20). This necessitated another special revelation to be given by God, in this case, to Moses. "This month

shall be unto you the beginning of months: it shall be the first month of the year to you” (Ex. 12:2). We are to understand from this passage that the Passover was to be held in April, which marked the beginning of Israel’s *religious* New Year. The Lord gave His people very specific instructions as to the manner in which the Passover was to be observed. It showed her the way of salvation, not only in relation to physical deliverance from the hand of her oppressors, but also spiritual deliverance as she atoned for her sins. During this time they were to sweep their houses clean of all *leaven*, which is a symbol of *sin*. This could well be where spring cleaning originated.

On the tenth day of the month each family was to separate a male lamb or goat from the flock. They were to observe the lamb for a period of four days, the purpose of which was to ensure it was without spot or blemish. Although they did not understand this at the time, we now know that the lamb was a type of Christ. When they separated the lamb from the flock there is an interesting progression that took place:

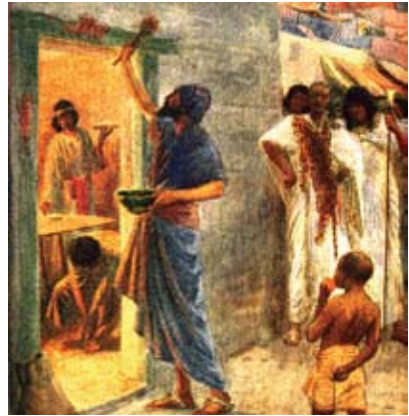
First, it is called **“a lamb”** in verse 3. This denotes the impersonal nature of the process. It was simply an ordinary lamb like any other lamb in the flock.

Second, the little one is called **“the lamb”** in verse 4. After being observed for a couple of days, it becomes a specific lamb that may well be suitable for the sacrifice.

Finally, it is referred to as **“your lamb”** in verse 5. Now there was a personal identification with the animal. It became

their lamb, which would atone for their sins.

Next God required that His people shed the blood of the Passover lamb and drain it into a basin. Then they were to take the hyssop and apply the blood to their dwellings. They were to strike the lintel with blood (the lintel being the horizontal board above the doorway) and the doorposts on the right and left as well. The blood applied to the lintel above would naturally drip to the threshold below.



If you draw a vertical line between the lintel and the threshold and a horizontal line between the two doorposts you have a picture of the Cross. This is why God’s instructions were to be followed to the letter, even though this went far beyond their comprehension at the time. The operative word here is *faith!* This is a good reminder that while we may not always fully understand many things in the Scriptures on this side of glory, it is prudent simply to trust God who is working all things out according to the counsel of His will.

The next step in the preparation of the Passover was to roast

the lamb; we will see the significance of this later. Bitter herbs were also placed on the table to remind the Israelites of the bitter bondage they endured in Egypt. The blood of Israel's redemption from Egypt was outside the house while the herbs and unleavened bread, which speak of their fellowship with one another, were inside the home. They were safe and secure under the blood.

And God said, "When I see the blood, I will pass over you" (Ex. 12:13). Notice, not when they saw the blood, but when God saw it. God was the one who accepted the sacrifice. You see, it wasn't enough to shed the blood of the lamb to save them from death; it had to be applied to the lintel and doorposts in faith. The same is true today. Someone may have been told that Christ died on the Cross, but until they respond in faith that Christ died for their sins personally and rose again, it will profit them nothing.

The Levitical Offerings

The scarlet thread now passes through the tabernacle as a *new* revelation is given, regarding the Levitical offerings. God revealed to Moses that there were to be six pieces of furniture to grace the tabernacle: vertically we have the Ark of the Covenant, the Golden Altar of Incense, the Brass Laver, and the Brazen Altar where the sacrifices were offered; horizontally, we have the Golden Candlestick to the left and the Table of Showbread to the right. Once again, if you connect the reference points, you have a picture of the cross upon which Christ would die.

There were five Levitical offerings directly connected to the tabernacle. Three were sweet savor offerings, in which, the entire sacrifice was pleasing to the Lord while two were non-sweet savor offerings, named such because only a portion was pleasing to the Lord. We will confine our thoughts to the sin and trespass offerings.

"If a soul [priest] shall sin through ignorance against any of the commandments of the LORD... then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering" (Lev. 4:2,3).

The first thing we note about the sin offering is that ignorance of the Law was no excuse. The sin offering teaches us that all have sinned—ALL NEEDED A SUBSTITUTE! Whether it was a priest, a ruler, rich, or poor, if anyone committed a sin of ignorance, this offering was required. Interestingly, the priest was commanded to bring the most expensive offering—an ox. This was due to the fact that the sin of a minister was of a far greater consequence.

When a priest sinned, he had to bring a sacrifice to the door of the tabernacle before the Lord. He was to lay his hand on the animal's head, confess his sin, and then slay the animal. This process completely identified the ox with the priest's sin. Next he sprinkled the blood before the veil seven times to restore his approach to God. The four horns of the Golden Altar of Incense were likewise sprinkled to restore his privilege of worship before God. You see, he had to be right with the Lord to minister on behalf of the people.

The priest was to pour the remaining blood at the base of the Brazen Altar, which represented the foot of the Cross where the blood of Christ freely ran. Once this was accomplished, his sins were covered for the time being. God was again speaking to His people in types or word pictures.

The flesh, bones, and skin of the animal were carried outside the camp to be burned in a clean place. We will see the significance of this in a moment. The sacrificial system that was practiced by Israel for over 1500 years has been called the Levitical drudges! It has been said that the sin offering dealt with “the nature of sin” and the trespass offering with “the sins of the nature.” In other words, the sin offering dealt with the root of sin while the trespass offering dealt with the fruit of sin.

The Dilemma

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).



In the Fall, our first parents were “bitten” by a venomous snake that injected poison into the veins of the human race. This venom,

called sin, is passed on from one generation to the next. All have sinned! What humanity needed was an **antidote** to counteract the problem of sin. But no one in the human race can provide the remedy, simply because we are all polluted with this vile poison. It had to be someone outside of the human race.

When we consider the sinfulness of man, the question naturally arises as to how God is going to bring His Son into the world without being tainted with our sin. God’s solution to this seemingly insoluble dilemma was the *miraculous conception* and *virgin birth*. In God’s Providence, the sin nature of Adam was not transmitted to Christ because of the miraculous conception; therefore, as the seed of the woman He knew no sin! If I may say this respectfully, Christ was an empty vessel in regard to sin when He was born. As a result, it was possible for our sins to be poured into Him at the Cross. The virgin birth isn’t open for debate. If Christ was not miraculously conceived and born of the virgin, then we are all yet in our sins and without hope.

Paul’s Explanation of the Cross

“For even Christ our Passover is sacrificed for us” (I Cor. 5:7).

The Apostle Paul was the first to reveal to us Gentiles what God was doing in Christ at Calvary. First and foremost, Christ is our Passover—He is the fulfillment of the type! He is the Lamb of God who was without spot or blemish. He is also the fulfillment of the lamb being roasted prior to the Passover meal. The roasted lamb

symbolizes the fiery trials the Savior would endure at Calvary.

Christ shed His precious blood on the eve of Passover in fulfillment of what was originally established in Egypt, where God said, "When I see the blood I will pass over you." We are beyond the reach of judgment! But like Israel in time past, to be under the blood you must respond to God in faith. You must believe that Christ died for your sins and rose again (I Cor. 15:3,4 cf. I Thes. 4:14).

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (I Cor. 5:7). Just as Israel swept their houses clean of leaven and only ate unleavened bread at the Passover, we are to purge sin from our lives. We are to do away with the leaven of hatred and immorality and partake of the unleavened bread of sincerity and truth. Remember, and remember well, it is the very least we can do for the sake of the Savior who accomplished so much for us.

The Offering


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

Christ is the sin offering. He was made sin for us. He "knew no sin." Just as the ox or lamb served as the substitute for the sinner in the Mosaic economy, Christ is our substitute. For this reason He suffered outside the gate of the city of Jerusalem (Heb. 13:11,12). He is our Savior! Remember how the priest sprinkled the blood before the veil? Today there is a new and living way through the veil of His flesh (Heb. 10:19,20). We

have full access to God through Christ's redeeming blood. As we have seen, the priest was careful to place the blood on the horns of the Golden Altar. Today, through the finished work of Christ, we have the right to worship God and come boldly before the throne of His grace in prayer at any time. You will also recall how the priest poured out the blood at the foot of the Brazen Altar to cover the sins of the people. But ponder for a moment the riches of God's grace here in Ephesians:

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Christ has bought us out of the slave market of sin; therefore, we have forgiveness through His blood. Forgiveness in time past for common folks like us required the sinner to put a rope around the neck of the lamb and walk through the camp to the door of the tabernacle where the blood of the lamb would be shed. Needless to say, it was one of life's embarrassing moments. Today our sins are not merely covered; they are completely removed as far as the east is from the west (Ps. 103:12). A *provision* has been made for *all*, but it only benefits those who respond in faith.

We must never underestimate the power of the blood. After all, as the apostle writes, "Much more then, being now justified by His blood, we shall be saved from wrath [at the Great White Throne Judgment] through Him." 

To order the unabridged message that was preached by Pastor Sadler on CD, contact: *Bible Doctrines to Live By* at (888) 220-3618 or www.bibledoctrines.org.



THE LORD'S SUPPER

Its Doctrinal Position

By Pastor Ken Lawson
Grace Memorial Church, Edinburg, IL

When I was a young boy, my parents made me to go to church. I really didn't like it at the time but there was at least once a year when I did. The church would hold what they called a communion service. I didn't understand what it was all about but my brother and I sure enjoyed drinking those little glasses of grape juice and eating the crackers.

Since I have become a believer in Jesus Christ, I have tried to study this subject from every angle possible in the Word of God. By the grace of God, I now believe I understand what it is all about and desire to share the knowledge with others.

How many of us who observe the Lord's Supper can explain why we do it and what its spiritual significance is? I have found that many believers have grave misunderstandings or at least a cloudy conception of the meaning of the Lord's Supper. Because of this deficiency in the thinking of many, we'll begin with some facts about the Supper. Then we should address some objections raised by some who believe that Christians should not participate in it today. Finally, we'll look at a positive affirmation for taking it, as well as Scriptures which will strengthen the consciences of those who feel themselves unworthy to eat of that bread and drink of that cup. The Biblical passages which bear upon the subject are: Matthew 26:26-29, Mark 14:22-25, Luke 22:14-20, I Corinthians 10:16,17, 11:17-34. It should be noted that Paul, the apostle of the Gentiles, reveals more information about it in I Corinthians than in all the others put together.

The Lord's Supper is known by several different but related names:

1. The Eucharist—This comes from I Corinthians 11:24 where the phrase “given thanks” is translated from the Greek word *eucharisteo*.
2. Communion, or fellowship—I Corinthians 10:16
3. The Lord’s Table—I Corinthians 10:21
4. Breaking of Bread—Acts 2:42,46; 20:7¹
5. The Lord’s Supper—I Corinthians 11:20

Before we look at the spiritual significance of the Lord’s Supper, it may be beneficial to examine what it is not.

1) It is not the Passover.

No one will deny that the first observance of the Lord’s Supper was connected with the Passover. But both Luke and Paul make clear that it was instituted after the Passover meal was completed (Luke 22:20; I Cor. 11:25).² The Passover included the eating of roasted lamb, unleavened bread and bitter herbs (Ex. 12:8). The Lord’s Supper included only bread and wine.

Some have suggested that the remembrance of Christ’s death was added by our Lord to the end of the Passover meal and therefore should be observed once a year. If that was true for the twelve apostles, it certainly was not true in its practice among the Gentiles. Paul, through the revelations given to him, adds certain details which were to make its practice among the Gentiles unique as to the time element and spiritual meaning. The Passover was observed only once a year by the Jews.³ The Lord’s Supper is observed as often as each church chooses.

There are other differences as well. The Passover pointed back to Israel’s deliverance from Egyptian bondage. The Lord’s Supper points to the Cross and the intrinsic unity of the Body of Christ. Further, the Passover was an Old Testament ordinance while the Lord’s Supper is a New Testament celebration.

2) It is not an ordinance.

This is another difference between the Lord’s Supper and the Passover. The latter is definitely called an ordinance (Ex. 12:14,43), whereas the former never has been. Anyone who calls the Lord’s Supper an ordinance should be able to produce the chapter and verse from the Bible to prove it. There is none. This is where it is important to beware of the traditions of men that make void the Word of God. How many times have we heard that there are only two ordinances for the Church today, the Lord’s Supper and water baptism? In reality, there is no place in Scripture where the Lord’s Supper and water baptism are linked together either as ordinances or sacraments for the Church, the Body of Christ.⁴ Water baptism was an ordinance under the law of Moses and concurrently with the preaching of the gospel of the kingdom (Num. 19:2,9; Heb. 9:10; Mark 1:4; Acts 2:38).

In the case of the Lord’s Supper, there is no specific time given for its observance, and no penalty attached to a failure to participate.

The Lord rather requests that His children remember Him in this way and assumes they will want to keep this memorial of His death “till He come.”

3) It is not required for the forgiveness of sins or acceptance with God after salvation.

This is another important distinction between water baptism and the Lord’s Supper. Water baptism as it was practiced under the Kingdom program of prophecy was imposed and had to do with the forgiveness of sins (Mark 1:4; 16:16; Acts 2:38; 22:16).

On the other hand, the Lord’s Supper is to be practiced only by those who are already saved. Paul informs us that we are now “accepted in the Beloved,” and “complete in Him” (Eph. 1:6; Col. 2:10). Having been blessed with all spiritual blessings in heavenly places in Christ, there are no ordinances, rites or rituals that can add one iota to our standing in Christ. In fact, Paul further reveals that the ordinances were abolished, blotted out and nailed to the Cross (Eph. 2:15; Col. 2:14). He then asked the Christians this question: “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?” (Col. 2:20).

4) It is not imposed.

Circumcision and water baptism are good examples of religious rites which were once imposed upon God’s people, but have since passed away. That is, they were not optional but rather were divine obligations. In regard to the rite of circumcision, we read,

“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised... And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant” (Gen. 17:10,14).

With water baptism, we have a similar thing:

“But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him” (Luke 7:30).

There were severe penalties imposed on those who would dare to refuse the ordinances. With circumcision, the soul would be cut off from his people and the covenant (i.e., lost). Without water baptism, the Israelite could not receive the forgiveness of sins.

The Lord’s Supper, in contrast, prescribes no penalty or punishment for those who do not take it. God does not want to intimidate us into observing this sacred remembrance. Rather He wishes us to have a heart desire to honor the memory of His death for us out of love and gratitude.

5) It is not strictly a Jewish-Kingdom observance.

Although Jesus and the 12 apostles were all Jewish, Paul, the apostle of the Gentiles, instituted the Supper in the Corinthian church

which was overwhelmingly Gentile (I Cor. 12:2). These believers were members of the Body of Christ and instructed in the basics of the Mystery (I Cor. 12:12,13; 2:7; 15:51-53).

6) It is not transitional.

It has been pointed out that some of the things practiced by Paul and the church during his early ministry were transitional in character and that the Lord's Supper may fall into that category. It is true that such things as water baptism, the sign gifts of tongues, healing, miraculous demonstrations, etc. were practiced during the time period which covers the Book of Acts. They served as a testimony to the Jews who were living outside the land of Israel. However, in each case God makes it clear that they were not to be permanent practices for the Church, the Body of Christ. The sign gifts were to cease when the Word of God was complete (I Cor. 13:8-13; Col. 1:25), Paul's powers of physical healing began to wane as he could not heal himself (II Cor. 12:7-10; 4:16; Rom. 8:23), and he was not sent to baptize but to preach the gospel (I Cor. 1:17).

With the Lord's Supper, however, we have something altogether different. Far from suggesting that it may be temporary, the Scripture teaches its oneness with the New Covenant, which covenant is permanent. Paul called himself an able minister of the New Testament (Covenant)⁵ (II Cor. 3:6). He then contrasts the Old Testament given through Moses, which was being done away and abolished, with the New Testament which remains (II Cor. 3:6-18, noting verse 11, "which remaineth").

The Old Testament kills and is called the ministration of death and condemnation. The New Testament is associated with the Spirit and administers life, righteousness and liberty. These are spiritual realities which are the hallmarks of the day of grace in which we live. Even though the Old Covenant was glorious, the New Covenant is described as "much more" glorious, "exceed[ing] in glory," and "the glory that excelleth" (II Cor. 3:9-11). The New Covenant reveals God in a way that the Old never could. This is the glory that remains.

Some who study the Bible dispensationally still are puzzled when we speak of the New Covenant because it was promised to Israel and no mention was made in prophecy of the Gentiles or the Church in relation to it (Jer. 31:31-34; Heb. 8:7-13). They say, "Prophecy is prophecy and mystery is mystery and never the twain shall meet." I would ask these questions: "Do you mean to say that there is no point of contact between God's prophesied program with Israel and the mystery program concerning the Body of Christ Church? Is not the Lord Jesus Christ the center and circumference of both programs? And is not His shed blood the basis of all spiritual blessing?"

The fact is that the blood of the New Covenant which was shed for Israel's sins is the same blood that avails for us Gentiles today under

grace. The cross of Christ is ever the meeting place for saints of all ages. So it should not seem strange that Paul, the apostle of the Gentiles, should refer to himself as a minister of the New Testament or that Gentile observance of the Lord's Supper should be associated with it. All of the provisions of the New Covenant are spiritual in character. Chief among these is the forgiveness of sins. This agrees with Paul's prison ministry which emphasizes God's forgiveness through faith in the shed blood of Christ (Eph. 1:6,7; 2:8,9,13,16; Col. 1:14,20; 2:13). Remember that these things which were promised to Israel, we receive as a surprise of grace.

7) It is not incompatible with spiritual things.

Some have said that the physical emblems of bread and wine are foreign to those who have been raised and seated with Christ in the heavenlies. But are physical things really incompatible with spiritual things? Are not our Bible and Bible study materials physical? Do not our Lord and His apostles encourage us to give of our material wealth for the furtherance of the gospel? Was it not the physical body of Christ which was given for us and the physical blood which paid the sin debt? But one will ask, "Why can't I remember the Lord without the emblems involved in the Lord's Supper?" The answer is, you can! But why not do both as our Lord requested? We should remember the Lord's sacrifice every time we go to Him in prayer. We should also remember Him together as a church family at the Lord's Supper. As Jesus said in another context, "these ought ye to have done, and not to leave the other undone" (Matt. 23:23).



The widow who misses her husband keeps the memories alive in her mind but who would tell her to throw away the old photographs because they are unspiritual? Our Lord Jesus Christ, who knows us better than we know ourselves, foresaw that His children needed a special picture by which to remember Him. He knows that we are prone to forget and so we seek to please Him in this way through the Lord's Supper.

What about all of the unscriptural ideas, misunderstandings and divisions which have arisen around the Supper? For me, this is an argument for better Bible study on the subject, not for its abandonment. The criterion for any belief or practice is its scriptural and dispensational foundation—not whether some people misunderstand and abuse it.

The Scriptures are as much against the cold, legalistic way in which some of the brethren observe the Lord's Supper as they are against the sacrifices which Israel brought to the altar with unclean hearts.

Empty forms and rituals do not please God, and all too often the Lord's Supper has degenerated into just that. It is observed more as a solemn ordinance rather than the glad celebration it was meant to be. Many are left cold and unaffected because its true meaning is not appreciated. My prayer is that this humble article will help to remedy that.

Having examined what the Lord's Supper is *not*, let us give a positive affirmation of what it *is*, as well its spiritual significance.

To Be Continued!



Endnotes

1. This designation has been claimed largely by the so-called Plymouth Brethren movement but the passages cited do not make clear that the Lord's Supper is meant. Indeed the cup is not even mentioned and most assuredly refers to believers eating meals together (Acts 2:46).
2. Here we must distinguish between the Last Supper (the Passover) and what later became known as the Lord's Supper (the communion or Eucharist).
3. Some have tried to say that the Corinthian believers were keeping the Passover feast based on Paul's exhortation in I Corinthians 5:7,8. But the context clearly says that they were to keep it (spiritually) by purging out malice and wickedness and replacing it with sincerity and truth.
4. The reference to "the ordinances" in I Corinthians 11:2 is an unfortunate translation. The word is the Greek *paradosis*, which is elsewhere, twelve times, always translated "tradition."
5. The words "testament" and "covenant" are synonymous and are translated from the same Greek word *diatheke*.

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Now Is Not the Time

Or Is It?



By Pastor
Ricky Kurth

Nearly two thousand years ago, the Lord Jesus Christ made a startling prediction:

“The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father” (John 4:21).

If you are wondering why we would refer to this announcement as *startling*, it is because of the long history behind the worship of God in Jerusalem. Nearly 1500 years before Christ, God informed Israel that when they arrived in the Promised Land, He would choose a place for His name to dwell (Deut. 12:10,11; 16:2; 26:2), and He eventually made it clear that He had chosen *Jerusalem* (I Ki. 8:29; 14:21). So when the woman at the well asked if God should be worshipped in Mount Gerizim or Mount Zion (Jerusalem), the Lord informed her that

salvation was of the Jews (John 4:20,22), and so Jerusalem was most assuredly the right place to worship.

But he added that an hour was coming in which God the Father would *not* be worshipped in Jerusalem. Now, after *a thousand years* of worship in Mount Zion, and no hint in the writings of the prophets that this would ever change, this was a startling revelation indeed! And it begs the question, *to what hour did He refer?*

What the Commentaries Say

Bible commentaries that do not rightly divide the Word suggest that the hour of which the Lord spoke is *now*, the present dispensation. After all, we don't worship in Jerusalem, so He must have been predicting the present age,

right? The problem with that, of course, is that we know the present age of grace was a *mystery*, not made known until after the Lord revealed it to Paul (Eph. 3:2,3; Col. 1:26). And so the Lord could not have been hinting at the present dispensation when He spoke to the woman at the well. Nor could He have been speaking of the Millennium, for when the Kingdom is established, Jerusalem will once again be the place to worship (Zech. 14:16,17). To what hour then did He refer?

An Unhappy Hour

We believe the Lord was alluding to the hour in which Antichrist will sit in the temple, claiming he is God (II Thes. 2:3,4). The Lord later advised that when this happens, His people should *flee* Mount Zion for the mountains surrounding Judaea (Mt. 24:15,16). In that hour, God's people will no longer be able to worship *in Jerusalem*, but they will still be able to worship *in spirit and in truth* (John 4:23).

Of course, "true worshippers" in Israel have always worshipped that way! That's why the Lord said, "the hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth." While God always demanded that the children of Israel worship Him outwardly in Jerusalem, true worshippers *also* worshipped him inwardly, in spirit and in truth.

The Present Hour

But what about us? Should *we* worship in spirit and in truth?

After all, the hour of the Antichrist is not yet here, and the hour in which the Lord said men were already worshipping in spirit and in truth is long gone, and part of a different dispensation. While worshipping in spirit and in truth certainly sounds like something in which we should be engaged, aren't we supposed to get our marching orders from Paul? While many things in John's gospel are transdispensational, how do we know if this is one of them? What does it mean to worship in spirit and in truth anyway?

Worship in Spirit

Let's first determine what it means to worship "in spirit." This wording is used in Romans 2:29, where Paul writes that in his day, "he is a Jew, which is one inwardly; and circumcision is that of the heart, *in the spirit*, and not in the letter." While God always insisted the Jews worship Him to the letter of the Law with circumcision "which is outward in the flesh" (v. 28), He hoped they would learn from this that He wanted them circumcised *in heart* as well (Deut. 10:16; Jer. 4:4).

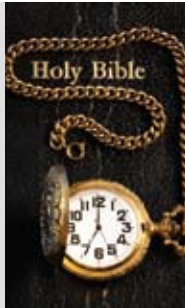
Now let's apply this definition of *circumcision* in the spirit to the question of how to *worship* in spirit. If *circumcision* in the spirit "is that of the heart...and not in the letter" (Rom. 2:29), then surely *worship* in spirit is also that of the heart, and not in the letter. And so when our apostle Paul says that New Testament worship *in this dispensation* should also be "not of the letter, but of the spirit" (II Cor. 3:6), we can safely

conclude from this that God would have *us* worship Him in spirit as well as Israel. No wonder Paul elsewhere declares that “we are the circumcision, *which worship God in the spirit*” (Phil. 3:3).

Worship in Truth

The phrase “in truth” is perhaps best defined in Philippians 1:18, where Paul declared he would rejoice if Christ was preached, “whether in pretence, or *in truth*.” In drawing this contrast, Paul is saying that to preach Christ *in truth* is the opposite of preaching Him *in pretense*, and *pretense* is the noun form of the verb *pretend*. The preachers to whom Paul referred were preaching Christ “not sincerely,” i.e., they were just *pretending* to preach Christ because they cared about lost souls, when their actual motive was envy, strife, and contention (v. 15,16).

“...the Lord could not have been hinting at the present dispensation...”



Armed with this definition of what it means to *preach* in truth, we can better understand what it means to *worship* in truth. If to *preach* in truth means to preach sincerely and without pretense, then to *worship* in truth must mean to worship sincerely and without pretense, with nothing

but the purest and highest of motivation. If there were no danger of our doing otherwise, Paul would not have to remind us that “the end of the commandment is charity *out of a pure heart*, and of a good conscience, *and of faith unfeigned*” (I Tim. 1:5), nor would he have to tell us to “follow righteousness, faith, charity, peace, with them that call on the Lord *out of a pure heart*” (II Tim. 2:22).

Now, it should come as no surprise that God would have us worship Him in spirit and in truth. When the Lord said that “the Father seeketh such to worship Him” (John 4:23), He based this on the rationale that “God is a Spirit: and they that worship Him must worship Him in spirit and in truth” (v. 24). Well, God is *still* a Spirit, and so we believe that while the present dispensation is *not* the hour of which the Lord spoke, now *is* the time to worship Him in spirit and in truth!

How to Be Sure

If you are not sure you are worshipping in spirit and in truth, remember that when the Lord said “*true worshippers*” worshipped this way, it suggests that *untrue worshippers* were worshipping God, but not in spirit and in truth. If we can learn what they were doing wrong, it will help us ensure that we are worshipping God aright.

Untrue worshippers in Israel had a long history of worshipping God with worship that was merely “outward in the flesh” (Rom. 2:28). They scrupulously obeyed the many tenets of the Law, with

its sacrifices, washings, and feast days, but their heart was far from God (Isa. 29:13). Jeremiah lamented that God was “near in their mouth, and far from their reins” (Jer. 12:2); i.e., they spoke of Him often, but did not let Him guide their lives.

In response, God told them in no uncertain terms what He thought of their sacrifices (Isa. 66:3), and went so far as to admit that He *hated* their feasts and would not accept their offerings (Amos 5:21,22). In other words, when God was not worshipped in the spirit of the heart, even the God-given outward trappings of Judaism that He Himself asked for became worse than meaningless!

The children of Israel also had a long history of worshipping God in pretense rather than in truth. That is, untrue worshippers *pretended* to worship God out of love and respect for Him, but their actual motive was far different. They brought the required sacrifices, but only because they believed their offerings “delivered” them to *continue* in sin (Jer. 7:9,10).

In response, God reminded them that He had spoken to them about *obedience* long before He ever spoke to them about sacrifices (Jer. 7:21-23 cf. I Sam. 15:22). When He asked, “*To what purpose is the multitude of your sacrifices unto Me?*” (Isa. 1:11 cf. Jer. 6:20), He was questioning the *motive* behind their outward worship, exposing the pretense that turned the outward aspects of their religion into “*iniquity*” (Isa. 1:13 cf. Prov. 21:27).

Worship in Spirit and in Truth

So how about it, Christian friend? Do you worship God in spirit and truth? The outward trappings of *our* faith include going to church, singing His praises, giving of our finances, observing the Lord’s Supper, and hearing His Word taught, just to name a few. But as with Israel, all of these things that are done in the flesh are *meaningless* if not done in the spirit, with a pure heart. We are reminded of what God once told Ezekiel of the children of Israel:



“They sit before thee as My people, and they hear thy words, but will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.


“And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (Ezek. 33:31,32).

We believe God places a high value on the hearing of His Word, but unless our heart is filled with a willingness to *obey*, even the words of a faithful man of God like Ezekiel can have no more

effect in our lives than a lovely, well-played song.

Now Is the Time

Most of us learned to type by typing this drill sentence over and over: “Now is the time for all good men to come to the aid of their country.” One of the reasons typing teachers used this sentence was because it exactly

filled out a 70 character line. If the reader is looking for fulfillment in life, if you are seeking the best way to fill out a *70-year life* (Ps. 90:10), we can say without reservation that *now is the time* for all of God’s people to worship Him in spirit and in truth, for it is still true that “the Father seeketh such to worship Him” (John 4:23). 

Question Box

“At the beginning of the Millennium when the deceased saved (who are not members of the Body of Christ) are raised from the dead, will they possess indestructible, resurrection bodies or their physical bodies, with long-life potential, to enjoy the kingdom?”

With God’s help, we hope to shed some light on your question. As you correctly state, only the saved prophetic saints will be raised at the beginning of the Millennium, and not the members of the Body of Christ. This is the “first resurrection” (Dan. 12:2; John 5:28,29 cf. Rev. 20:5b,6). In this resurrection they will receive their glorified, resurrected bodies which are indestructible.

The prophetic saints who survive the Great Tribulation will be ushered into the Millennial Kingdom in their regular, physical bodies. With the curse partially lifted in the kingdom age, the lives of these believers will be prolonged, making it possible for them, in most cases, to live through the entirety of the thousand-year period (Isa. 35:1-6; 65:19-25). Since Christ is “the resurrection, and the life,” these saints and those saved during the Kingdom will apparently receive their glorified bodies just prior to the close of the Millennium.

“Jesus said unto her [Martha], I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: AND WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. Believest thou this?” (John 11:25,26).

—Pastor Sadler



A Spiritual Workout

By Pastor Kevin Sadler

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:12,13).

Perhaps you have seen the Christian slogan, “Exercise Daily. Walk with the Lord!” Essentially, that is what the Apostle Paul is calling for when he requests for the Philippians to “work out your own salvation.” When Paul makes this statement, he has already acknowledged that he is writing to “saints” (Phil. 1:1), to believers who were positionally in Christ, set apart from sin and set apart to God. Paul does not say to “work *for* your own salvation,” but to work “out” the salvation God had already given them. Scripture is clear that salvation today is all of grace through faith, *not of works*, lest any man should boast (Eph. 2:8,9). Salvation must first be worked in before it can be worked out.

The Philippians are instructed here by Paul to “work out,” to put into practice in their daily experience what God had wrought in them by His Spirit. When we trust the all-sufficient provision made for us by Christ’s death and resurrection, salvation is worked *in* by the Spirit (Titus 3:5). And salvation is worked *out* by the Spirit through our faith and obedience to God’s Word (Rom. 8:11).


Working out your salvation is about living the way you were saved: by grace through faith in Christ (Col. 2:6). Salvation is found in a Person. Christ is our salvation. At the moment of trusting Him alone for our salvation, Christ’s life is in-worked in us. Paul says in Colossians 1:27 that all who have trusted the Lord Jesus as their personal Savior have “Christ in you, the hope of glory.” After salvation from sin’s penalty, God desires Christ’s life to be outworked practically in our lives, so others see His life in our life. As we do so through the Spirit’s power, by the Word, in faith, we work out our own salvation and our lives will exhibit Christ-like attributes (cf. Gal. 5:22,23). To work out our salvation is

also to live in victory over sin in our daily lives, experiencing salvation over sin's power by God's resurrection power within, living righteously in the life and freedom we have in Christ (Rom. 6:1-13).

Verse 12 shows us there is human responsibility to our Christian lives as we are told to "work." Effort must be put into the Christian life, effort to grow, effort to know the Word, effort to pray, effort to serve, and effort to be in fellowship with others. And Paul says that we are to work out our own salvation "with fear and trembling." These terms show us that the outworking of our salvation must be done realizing the seriousness of the Christian life in living before a lost and dying world. We live "in the midst of a crooked and perverse nation [generation]" and God would have us shine brightly and boldly for Him "as lights in the world" (Phil. 2:15). Working out our own salvation with fear and trembling also reminds us of our own weakness and inability to live the Christian life in our own strength. We should rightly fear and distrust our own ability to meet God's will and instruction. We *need* to humbly trust in Him and not in ourselves to live godly lives. By His power we work out our own salvation and can show Christ's life in us.

Paul is talking about the believer's practical, daily sanctification here and he shows both the believer's responsibility *and* God's role in it. Verse 12 could not be carried out without the reality of verse 13. We could never *work out* our own salvation and grow and mature to be more like Christ without God *working in* us. God does not ask of us what we can't do, and He Himself is our provision. The Christian life is a process of "ins" and "outs." God works in and we work out. As God works *in* us and we grow spiritually in Him and His Word and prayer, we then work *out* His life and light, serving Him and others.

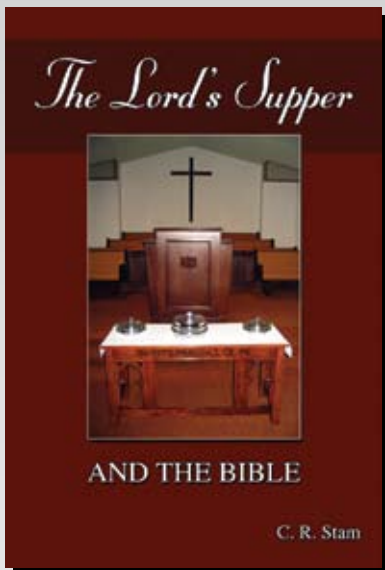
I Thessalonians 2:13 says, "the Word of God...effectually *worketh*... *in you* that believe." God works in us by His Word, and changes our will and desires as we grow and apply it. Our minds, attitude, priorities, worldview, and understanding of life are transformed by the Word of God. Through it we learn to see the world through His eyes and feel with His heart. As God works in us by the Word, His "will" becomes ours, and we will seek to "do" things of "His good pleasure" (Phil. 2:13). And to *will* and *do* of God's good pleasure is about "Look[ing] not every man on his own things, but every man also on the things of others" (Phil. 2:4). God's will and desire is for us to put the needs of others first, in love, like Christ did for us at the Cross (Phil. 2:5-8).

In Ephesians 3:20, Paul writes, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*." Paul says the unlimited power by which Almighty God is able to do exceeding abundantly above all that we ask in prayer is the same power that *works in us*. So there is *no limit* to what God can do in and through you and me. As God works in us, He is able to do exceeding abundantly above all that we ask or think, or could ever conceive, or possibly imagine *through you and me!* 

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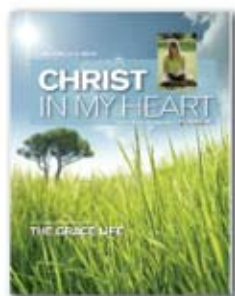
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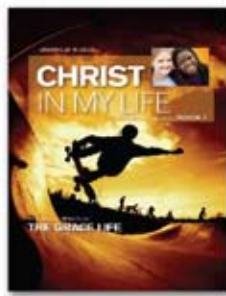
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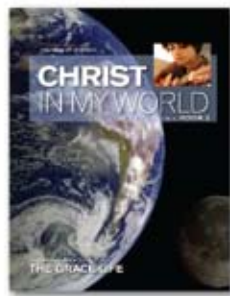
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News and Announcements

West Virginia Conference: Our good friend Jim Miller has asked your editor to bring a series of messages at the *Spring Grace Bible Conference* that he has scheduled for March 26th at the Holiday Inn in Martinsburg. Find out how you can join the enthusiastic crowd that attended the Martinsburg conference last fall by contacting Jim at (304) 671-1458, or at Jmiller4181@gmail.com.

Pennsylvania Conference: *Berean Grace Fellowship* has once again engaged the *Kenbrook Retreat Center* in Lebanon for their April 29th-May 1st Bible conference. Speakers will include Paul M. Sadler, David Hobbs, and Joe Torres, and attendance will include heaps of blessing! If you don't believe us, just ask Bill Schaeffer when you contact him for further information at (717) 949-3020, or at hitnmis@verizon.net.

Annual BBF Conference: The conference that many grace believers feel to be the best of the year is scheduled for June 18-23, once again at the conference grounds in Cedar Lake, Indiana. If you plan to attend, the *Berean Bible Fellowship* board of directors is hoping you'll register as soon as possible, to help them solidify their arrangements. Just write the Cedar Lake Reservations Manager at P.O. Box 665, Cedar Lake, IN 46303, or call (219) 374-5941.

GenerationNEXT is the name of a new social network targeting young grace believers who would like to get in touch with other young grace believers. Founder Hannah McMichael has plans for a newsletter and an online blog and forum, hopefully culminating in a retreat where GenerationNEXTers can meet. If you are interested, any and all inquiries should be directed to Hannah at generationnext215@gmail.com.

This month's cover lighthouse photo was taken by John Ibbotson of Gulmarrad, Australia, a professional photographer who has graciously given us permission to use entries from his book, *Lighthouses of Australia*. We are grateful to him, and to our Australian friend Earl Cameron for introducing John to our ministry.



Our cover lighthouse photo is of *Dent Island Lighthouse*, located in Whitsunday Islands, Queensland, Australia. The light provides guidance for ships navigating around the various islands in the narrow passage between Whitsunday Island and the mainland.

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