

“THE SCRIPTURAL POSITION OF THE LORD'S SUPPER”

My Dear Friend:

Inasmuch as you asked me to review the pamphlet, entitled “The Scriptural Position of the Lord's Supper”, I have done so. I regret exceedingly that this brother has gone into print with this message, for it is one of the most illogical, unscriptural treatments of Scripture I have ever read. It is fanciful and unsound exegesis. This I shall proceed to prove. But inasmuch as the brother is giving out this message orally, perhaps the printing of this teaching, and this reply to same, will bring both the brother and his followers to their senses. Summarizing the teaching of our brother concerning the Lord's Supper, which teaching he claims is delivering many persons from ecclesiastical bondage and superstition (page 3), I mention the outstanding points in his printed message, and examine his statements in the light of the Holy Scriptures, thereby showing why I most heartily disagree with our brother in his statement, [“those who partake of the cup and bread do not serve only to satisfy the flesh”, and that the memorial is not a meaningless, empty, religious ceremony as he states, but a blessed memorial to be observed until Christ comes. (page 22).] {Printed correction follows, see note at end of message} [There is no judgment, those who officiate have no God-given authority to do so. Thus all they can possibly have is an empty, meaningless, religious ceremony. It has a form of godliness but is woefully lacking in the power thereof. Such things, indeed make a shew of wisdom in willful ritual, they are in accord with the directions and the teachings of men but they do not honor God, but serve only to satisfy the flesh. (See Colossians 2:23 Gk.)”]

Under heading “Method of Treatment”, the writer has stated, “Every reference to the subject in the Word of God will be considered and all will be placed before the reader for his learning. Our study must be based wholly upon Scripture and not upon sentiment, tradition, church practice or church history.”

Our hearty response is “Amen, brother.” But our brother must have changed his mind about writing every reference to the subject in the Word of God; for the Passover is mentioned 77 times in the Scriptures and he did not deal with 40 per cent of the Bible references. Had he dealt with all of the references, such as II Chronicles 35:1 to 19, Ezra 6:20 and II Chronicles 30:1 to 10, he would have learned that the Levitical priesthood was inseparably linked up with the Jewish Feast of Passover, and if that Jewish Feast of Passover had, continued during the “Acts” period, God would have had His sanctified Levites to serve at the Feast. The Epistle to the Hebrews is the answer as to when the Levitical priesthood was done away. To include the Lord's Supper in the handwriting of ordinances that was blotted out on the cross, when it was not delivered unto Paul for Gentiles until long after Christ was on the cross and in the same message say that the Passover had no place in the law, is a travesty on sound exegesis. (Page 5, last paragraph). Why condemn the Roman Catholics for the holy Eucharist; for their foolish endeavor to supplement the finished work of Christ, and then accuse the Lord of bringing Israel's symbolic, typical Passover into the reign of grace and take the Body of Corinthians back to Israel's shadow days?

Let us carefully observe that the First Epistle to the Corinthians, “to them that are sanctified in Christ Jesus”, was also addressed to “All that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.” We admit this is general.

As we look into our brother's message, we shall note his arguments that the particular part of this Epistle, written concerning the Lord's Supper, was addressed to the Jews which believed, and, not to the Gentiles which believed. Why then take any time to show that it has not been for believing Gentiles since the close of the "Acts" period? If not for believing Gentiles before Acts 28:28, most assuredly it is not for us today. Scriptural proof that the Lord's Supper of I Corinthians 11 was the Jewish Passover feast would be sufficient proof that it was not for believing Gentiles; for Paul would not have condemned the Galatian Gentiles for including Jewish ceremonies with their grace message and program, and instructed the Corinthian Gentiles to keep the Jewish feast. Neither was there the probability that the believing Gentiles might have been permitted by Paul to participate with the Israel of God in the feast, as our brother suggests. (page 17). Paul would have been guilty of duplicity.

On page 24, paragraph 3, our brother states that the disciples of Acts 2 were "the Israel of God". (last line page 17). This is unthinkable in the light of Galatians 3:28, "neither Jew nor Greek" All one in Christ Jesus". If the believing Jews were "the Israel of God" the believing Gentiles were "the Israel of God". Paul wasn't guilty of such inconsistency and contradiction, especially in an Epistle in which he told Peter that he lived after the manner of Gentiles. Galatians. 2:14.

1. The writer argues that inasmuch as signs and healings, miracles and tongues were included in God's spiritual program until after the close of the "Acts" period, about 63 A.D., . . . after which time they ceased and had no place in the Church which is Christ's Body, the Lord's Supper should be eliminated from the spiritual program of THE "BODY". (page 3 and 4). He argues that the Lord's Supper was for believing Israelites during the "Acts" period, and was observed once each year by those believing Israelites; on the 14th day of Nissan. This was because it was Israel's Passover feast brought over from 12th chapter of Exodus. (pages 16, 17 and 18) Quotations, Page 15 : "Delivered unto you": He is speaking to those in Corinth who could be included in the number whose fathers . . . passed through the sea." Page 19, last paragraph, "once each year, on the fourteenth day of Nissan."

The Scriptural answer. Not for one moment do we agree with our brother that the Body of Christ was not addressed by Paul before the close of the Acts period, or that only believing Israelites took the Lord's Supper. But we say that we cannot prove by the same explanation that sign-gifts, and tongues are eliminated from "the dispensation of the mystery". Cornelius and his Gentile associates spake with tongues. Acts 10:46. The sign-gifts are enumerated in I Corinthians 12:8 to 11, healing, miracles, tongues and interpretation of tongues, immediately after Paul said, "ye were Gentiles, carried away unto these dumb idols." I Corinthians 12:2. To these believing Gentiles Paul wrote, "forbid not to speak with tongues". I Corinthians 14:29. Signs among Gentiles and healings of Gentiles. Galatians 3:5. Romans 15:18 and 19. Acts 19:11 and 12. Acts 16:18 and 26 . . . Acts 15:8. Acts 28:9. Now, by our brother's own reasoning, or lack of reasoning, if signs, healing and tongues were for Gentiles, and the sign-gifts were exercised by Gentiles, and the Lord's Supper was not for Gentiles, then the exegesis that would eliminate signs, etc. would not eliminate the Lord's Supper, because he suggests that the Gentiles had nothing to do with the Lord's Supper. Moreover, there is the plain statement in I Corinthians 13:8 that gifts and tongues would cease. I Corinthians 13:13 gives us light: the word "NOW".

After tongues and gifts would cease, “Faith”, “Hope” and “Love” would abide. This “NOW” brings us into “the dispensation of the mystery”. We must find some different Scriptural explanation for the elimination of the Lord's Supper. Let us proceed with the examination.

2. The writer argues for the elimination of the Lord's Supper because of the misuse, abuse and ignorance on the part of Christians or church-members. (pages 4 and 5) . Nothing has been more abused than “evangelism”. Think of the professional evangelism and the tricksters and money-makers among the professional evangelists, and the mixed messages they have proclaimed. Think of the profound ignorance of the grace evangel among Christians. Should we, because of this abuse, drop evangelism from the dispensation of the mystery, or continue to show the confused, ignorant believers what true evangelism is? If deceived Christians have been partaking of the cup “in the hope that they are accruing some merit or grace which will avail for their salvation”, rather than do something far worse by trying to rule the Lord's Supper out of God's program for the present-day Church, let us teach that it is not a religious ceremony, in spite of all of the abuse; but a Christ-given memorial, not to supplement Christ's finished work, but to remind us of John 19:30 and Philippians 1:6. “Finished” and will “further finish” unto the day of Jesus Christ. The two Greek words are “teleo” and “apoteleo”. The Lord's Supper is the reminder of one finished work until the other finished work. “His death, till He come”. Shall we break up our assemblies, because “church-membership” has been abused; or shall we not teach the believers concerning the Scriptural assembly?” Shall we do away with elders and deacons (Philippians 1:1), with pastors and teachers, because most elders, deacons, pastors and teachers are not measuring up to Scriptural qualifications and requirements? I know your answer. Give them proper instructions.

3. The writer states, on page 11, in reference to Matthew 26:26 to 28, that Christ was teaching Israel to perpetuate the Passover of Exodus, the twelfth chapter.” I quote from last two paragraphs, page 11; “He (Christ) is not instituting anything new, but simply giving new meaning to something that has been practiced for centuries.” “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 COVENANT, which is shed for MANY for the remission of sins.” Matthew 26:27 and 28.”

The Passover feast, “is a command for the coming Millennial Kingdom.” (page 7) “The Passover no part of the law given at Sinai; neither was it a sin offering.” (page 7). “To say that the Lord abolished the lamb and instituted bread and wine is a wretched twisting of Scripture.” (page 12, last paragraph).

The Scriptural answer. If the Passover feast of Exodus 12 and Leviticus 23 was not, in any way, for the remission of sins and, Christ was referring to the same feast, and the perpetuation of the Passover, in Matthew 26:28, which referred to the blood in the New Covenant, “for the remission of sins”, then again we see the absolute lack of logic and sound exegesis in the contradictory statements of our brother. And to teach that which the Lord Jesus instituted, on the same night in which He was betrayed was to supplement the slain lamb and was carried over to the end of the Acts period, and is the Lord's command for the coming Millennial reign of Christ, during Israel's Kingdom, is the refutation of every argument of the Holy Spirit, in the Epistle to the Hebrews, against the great sin of adding a sacrifice to the once-for-all sacrifice of

the Son of God. Did God have a place for a slain lamb in His spiritual program after the veil in the temple was rent and the Lord Jesus Christ entered once into the Holy place, after making one sacrifice for sins FOREVER? Hebrews 10:14 to 29. We shall next refer to our brother's use of the word FOREVER to prove his theory. But again we would ask our brother, and you, if further sacrifices for the remission of sins will be ordered by the Lord during the coming Kingdom age? "There remaineth no more sacrifice for sins". Hebrews 10:28. If the Passover was continually restated, as a part of Israel's God-given program, after the law was given at Sinai, are we to believe that it had no part in the law that was given at Sinai; nothing to do with the carnal ordinances, meats and drinks, that were done away, imposed until the time of the reformation? Hebrews 9:10. If our brother will read John 7:22 he will learn that circumcision, which was given 405 years before the Law was given, was also given by Moses under the Law. The same principle applies to the Passover. The finished work of the Lord provided for the abolition of both.

4. The writer places great emphasis on the word "forever". On page 6 he has the word forever in bold capital letters, in fact the word FOREVER and the expression IN YOUR GENERATIONS. I quote these words from page 6: "God evidently anticipated the error now prevalent, namely, that the Passover was to cease and did cease at the Cross, for the command that it be forever is repeated the third time." We also quote from the same page "He said it pointed back to the deliverance from Egypt and that it was to be forever, not to end at Calvary."

The Scriptural Answer. In the Epistle to the Hebrews we learn that Christ is a Priest forever after the order of Melchisedec and that the "Melchisedec" Priesthood of the Lord Jesus Christ brought to an end the Priesthood of Aaron and His sons and successors in the Tribe of Levi. The Lord sprang not from Levi but from Judah, and He would not be a Priest, if He were on earth. Hebrews 7:14, Hebrews 8:4. But God stated that the statute established and the laws made concerning Aaron and his sons were FOREVER. Exodus 28:43, Exodus 29:28 and Exodus 30:21. What was the meaning of FOREVER? Until the veil in the temple was rent. The Aaronic priesthood has given way to the continuing Priesthood of One After the order of Melchisedec. Read Exodus 21:6 concerning a servant that was to serve his master FOREVER. How long was that FOREVER? How about the FOREVER sabbath of Exodus 31:17 which the Lord Jesus took to the grave with Him? What folly then to force such a fanciful interpretation with the use of the word FOREVER. The FOREVER work of the Lord Jesus Christ, in His once-for-all sacrifice and the perfect benefits of that perfect sacrifice for believing Israelites, (and believing Gentiles) according to Hebrews 10:12 and 14, is confirmed all through the Scriptures written concerning believers who were saved after the death and resurrection of the Son of God. We wish our brother would study carefully Genesis 14:18, "And Melchisedec king of Salem brought forth bread and wine and he was the priest of the most high God." "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7:3. Remember, Abram was an uncircumcised Gentile when He met Melchisedec, who represented the Priesthood of Christ in resurrection. Melchisedec, without beginning of days or end, of life, speaks of the eternity of Christ. This is something that is FOREVER in the sense of endless eternity.

5. The writer, on page 17, states with respect to Israel's hope during the "Acts" period, which he believes to be the hope of the Church during the "Acts" period, "In Corinth there were many Jews which believed and these knew that the Lord had shed the blood of the New Covenant, and THEY WERE LIVING IN DAILY EXPECTATION OF ITS REALIZATION. This was their hope and they were confessing it. It centered in THE RETURN OF THEIR MESSIAH TO ESTABLISH THEM IN THE LAND UNDER HIS GLORIOUS RULE. Thus they are commanded to keep the feast". (paragraph 4) Again on page 8, "The New Covenant is connected WITH ISRAEL AND THE LAND, and is related to a greater exodus than that from the land of Egypt. It is connected with the future miraculous regathering of Israel back to their land." Then our brother, on page 11, (first paragraph) seeks to prove by the Eighth Chapter of Hebrews that the New Covenant has to do with the Jews and their Kingdom.

The Scriptural Answer. We would like to have our brother clear up his own contradictions and his contradictions of the plain teachings of the Word of God.. The "New Covenant" saints of Hebrews were "partakers of the HEAVENLY calling." Hebrews 3:1. This word "HEAVENLY" is identically the same word as used in "the dispensation of the mystery" to show the heavenly calling and blessings of members of the Body of Christ. Ephesians 1:3 and Ephesians 2:6. If the Hebrews, addressed in the Epistle to the Hebrews, were enjoying a heavenly calling, on the basis of the New Covenant, and were by the blood of the New Covenant, sanctified forever and perfected forever, and, belonged to that Church whose names were written in heaven, they certainly were a different company of saved Israelites than the Jews which believed, during the "Acts" period, if the "Acts" period Jews acknowledged, by partaking of the Passover feast that they were daily living in expectation of the realization of THE RETURN OF THEIR MESSIAH TO ESTABLISH THEM IN THE LAND UNDER HIS (THE MESSIAH'S) GLORIOUS RULE. There is a great difference between going to Canaan to slay lambs and going to heaven to be like Christ. Perhaps our brother has overlooked the fact, that, while Paul was a minister of the New Covenant (II Corinthians 3:6) he was also preaching the "Gospel of Glory" and the "Ministry of Reconciliation" the very heart of the mystery. I Timothy 1:11 and Colossians 1:20 and 21. Also that Christ was in the believers, both Jews and Gentiles. And that Paul had knowledge of the hidden mystery which was ordained to the glory of members of that Corinthian Church before the world. II Corinthians 4:3 and 4; II Corinthians 5:16 to 19— I Corinthians 2:7—II Corinthians 13:5. By almost every argument of our brother, we must decide that he teaches that the believing Gentiles of the "Acts" period shared, the hope of the believing Jews of that same period. Now this question, did the believing Gentiles of the "Acts" period, expect to go to Canaan or to heaven? If they expected, by any chance to go to the land of the Jews, under the glorious rule of Israel's Messiah, did they have any Scriptural grounds for such a false hope? I Thessalonians 4:13 to 18 is the answer to such a foolish question. So also is John 14:3. So also is Romans 8:9, 29 and 30. And also I Corinthians 15:23.

6. Under the heading, "Keep the Feast", our brother tells us that I Corinthians 5:1 sets forth that it is the believing Jew who is being addressed in this chapter. (page 17). "The Gentiles may have been permitted to partake of this feast. However, there is no Scripture to prove it". (page 17). "No saved Gentile could possibly be included in the scope of I Corinthians 10:1 and 2." (page 18). "No break in these chapters (10 and 11) and the people addressed are saved

Israelites.” He seeks to prove by Acts 15:28 and 29 that the fifth chapter of I Corinthians was not for Gentiles.

The Scriptural answer. If the fifth chapter of I Corinthians was addressed to believing Jews only, so were also the seventh, eighth and, ninth chapters. But I Corinthians 6:9, “fornicators and idolaters”, and I Corinthians 6:17 and 18, prove that Paul was addressing Gentile believers, and these verses connect his message concerning the subject of fornication and idolatry with the fifth chapter and also with I Corinthians 10:7 and 8, “neither be ye idolaters, as were some of them”; and “neither let us commit fornication, as some of them committed”. Any student will admit that the eighth chapter “touching things offered to idols” refers to Gentiles who had been carried away unto dumb idols. I Corinthians 12:2. Surely the Gentile believers were addressed in the ninth chapter, and these words are found in I Corinthians 9:13: “they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar?” It is folly to endeavor to prove that every word of exhortation or admonition, including a quotation from the Old Testament Scriptures was addressed to believing Jews only. As for Acts 15:28 and 29 being proof that the fifth chapter of I Corinthians is not for Gentiles, it rather proves the very opposite, since the quotation is concerning the sin that had been so common among Gentiles, and the sin mentioned, in Acts 15:20, “fornication”. By our brother's argument, why should we take heed lest we fall”, as I Corinthians 10:12 is not addressed to us?

7. Under the heading, “The Limited Work of Christ” our brother writes, “The Lord Jesus did a work at the Cross of Calvary which was limited in its scope to the nation of Israel.” (page 10). Then he mentions the “Unlimited Work of Christ” the message of Romans 5:6 and II Corinthians 5:19. Our brother states that the Lord's Supper—“Passover” was strictly a memorial of redemption from Egyptian bondage”; that “it pointed back to deliverance from Egypt and was to find its fulfillment in the kingdom. Even then it is not to end.” (page 7—last paragraph).

The Scriptural answer: In the shadow of the cross, the Lord Jesus said, “Now is the judgment of this world”; “If I be lifted up will draw all men unto me.” John 12:31 and 32. He is the propitiation for the sins of the whole world. I John 2:2. In giving Himself a ransom for all, it was to be testified in due time. I Timothy 2:5. Romans 1:16 and Acts 13:46 explains God's program, “to the Jews first” and then to the Gentiles to provoke Israel to jealousy. But Luke 24:47 reads “remission of sins should be preached in His Name among all nations, beginning at Jerusalem”. Paul began his ministry to all nations about 14 years before he wrote to the Corinthians concerning the Lord's Supper. But certainly these “all nations”, including the Corinthian Gentiles, were not delivered from Egypt. And therefore, most assuredly they had no right to partake of the Lord's Supper if “it was strictly a memorial of redemption from Egyptian bondage.” The “Fourteenth of Nisan” meant nothing to Corinthian Gentiles and if they had observed the day they might have been included under that anathema of Galatians 1:4, Galatians 1:8 and Galatians 4:10. But remembering the once-for-all sacrifice of the Lord Jesus Christ, His, baptism into death, His finished work on the cross, “till He come” had nothing to do with Israel's deliverance from Egypt. The Corinthian saints, during the “Acts” period, were waiting for the same day of the Lord Jesus Christ for which the Philippians, after the “Acts” period were waiting. I Corinthians 1:8. Philippians 1:6.

8. Under the heading “New Covenant Death Judgment, (page 21), our brother suggests that the Acts church was a KINGDOM CHURCH, a NEW COVENANT CHURCH, something of the order of the New Covenant kingdom to be established after this present dispensation of the mystery shall have come to an end. The judgments for taking the Lord's Supper unworthily, sickness, weakness and death, were the firstfruits of the Divine judgments associated with the New Covenant. Then on page 22 he continues to prove that the Lord's Supper is not for this period of grace because the judgments are not being visited upon unworthy Christians. And on page 19, under the heading, “Delivered to You”, and on page 18, under the heading, “Received of the Lord”, the writer endeavors to prove that Paul did not necessarily receive the order of the Lord's Supper by revelation, but no matter how he received it, it was for the children of those who went through the sea, The Israel of God.

The Scriptural answer. Our brother, on page 18, acknowledges that the Gospel of I Corinthians 15:3 came to Paul by revelation. We call your attention to the similarity of language in I Corinthians 15:3 and in I Corinthians 11:23: “For I delivered unto you first of all that which I also received.” “For I have received of the Lord that which also I delivered unto you.” With the Gospel, given to Paul, by revelation, (Galatians 1:11 and 12), signs were given to Paul to make the Gentiles obedient . . . “mighty signs and wonders.” Romans 15:18 and 19. Galatians 3:5. Some of these signs were miraculous, instantaneous healings of all manner of sickness, inflicting men with blindness, raising the dead, casting out demons. After Acts 28, faithful members of the Body were told, to take medicine, but Paul and his fellow-labourers continued to preach the Gospel that the Lord delivered unto Paul. When the Lord ceased to make the weak strong, to give health to the sick and raise the dead to life, in the same miraculous way of the “Acts” period, He ceased to visit the Divine judgments upon the unworthy ones at the Lord's Table. No one should deny that the “signless” dispensation of grace, after Acts 28:28, differed in many ways from the “sign” dispensation of Acts, while God's order was “to the Jew first”. Annanias and Sapphira were put to death for lying to the Holy Spirit. Should Christians lie to the Holy Spirit today, because there is no apostle to pronounce the judgment of death upon them? Corinthians were delivered to the devil for the destruction of the flesh, because of fornication, We might as well argue that believers could continue in fornication, because no one is able to pronounce the judgment of death upon them, in this day of unmixed grace, as to argue that the Lord's Supper should be abolished because of the absence of the Divine judgments of I Corinthians 11:27 to 29. If the Gospel given by revelation, continued after signs ceased, then the Lord's Supper, given by revelation to the same Apostle to the Gentiles, also continued after signs ceased. Read II Corinthians 12:1 to 8 and be convinced that Paul had sufficient revelations, years before he wrote to the Corinthians, to cover every possible phase of his ministry.

9. The writer, on page 20, under the heading “Till He Come”, states that the phrase “till He come” has been wrested in the minds of most believers until they think that the Lord said, “do this till I come”, as though it were to be done until He came; and to end at that time. A careful reading of the verse will prove that there is no such teaching here. “Passover was to continue forever”. Then the question on page 21, why do we not observe the forever Passover?

The Scriptural answer: First we would ask the question asked by the little girl who heard the preacher say about a verse of Scripture “that doesn't mean what it says.” Her question was, “If God didn't mean what He said, why didn't He say what He meant?” Forever, in the Bible, must be studied as to whether it refers to the time of one man's days on earth, or to one given dispensation, or to all of earth's time, or to eternity. The word is so used all through the Bible. We would, suggest that the writer compare Exodus 12:14 with Genesis 43:9, Nehemiah 2:3, Daniel 5:10 and Daniel 6:6, I Chronicles 15:2, I Samuel 27:12, Exodus 21:6 and 30:21.

When the Lord told His disciples that they would eat and drink with Him in the Kingdom, He also told them that they would sit on the twelve thrones and judge the twelve tribes of Israel. Luke 22:30 and Matthew 19:28. Certainly in this He was referring to the time that He would come, as the Son of Man, and sit as King on the throne of His glory. Matthew 25:31. This kingdom reign had nothing to do with believing Jews and believing Gentiles baptized in one Spirit into one Body. I Corinthians 12:13. And no intelligent student of the Word of God would confuse the “judgment-seat” of II Corinthians 5:10 with the “judgment-throne” of Matthew 25:31 to 47. The Parousia of Christ, as King, must take place before the judgment of Matthew 25:31 to 47; but not for the judgment of members of the Body of Corinthians. Paul had no promise, during the Acts period, when writing to the Corinthians, that He was going to sit on the throne with the Twelve. Therefore, he never expected to sit at the table and eat and drink. He was not preaching to others a hope that he himself did not have. That table to be set up after the King comes has nothing to the table which was set up “till He come”. There is a great difference between “after He comes” and “till He come”. Luke 22:30 is “after He comes” I Corinthians 11:26 is “till He come”. “Remember His death till He come”, is not remembering deliverance from Egypt till the Passover is again instituted in the millennium. For I Corinthians was written by the Apostle to the Gentiles and was addressed to Gentiles who had come out of idolatry, but not out of Egypt. If the believing Jews and believing Gentiles of the “Acts” period, in the hope of I Thessalonians 4:13 to 18, were waiting for the King, and that was the hope of the tribulation saints, then there should be some Scripture to teach us that believing Jews and believing Gentiles will observe the Passover while waiting for the King in the coming tribulation period. Again referring to the statements of the writer on pages 9 to 11, under the headings “The Limited Work of Christ”, “The Unlimited Work of Christ” and “The Limited New Covenant”, he argues that Matthew 26:28 is limited to the blood of a covenant that was to be made with Israel. “The Lord Jesus did a work at the Cross of Calvary which was limited, to Israel.” “The New Covenant is limited to Israel” But in Romans 5:6 and II Corinthians 5:19 we find revealed the unlimited work to cover Gentiles.

What strange philosophizing! The ministry of reconciliation for Gentile believers and the New Covenant blood for Jewish believers brought them both into one Body, One in Christ, all blessed with faithful Abraham and enjoying Abraham's hope of the heavenly Jerusalem and yet we are told that the New Covenant promised, to Israel the land and earthly blessings. All believers at the time Paul wrote Romans, including Paul, “being many, were one Body in Christ” and “every one members one of another”. Romans 12:5. Therefore the New Covenant Gospel, the Abrahamic Covenant, the ministry of Reconciliation put them all in the same Body, with the same hope, predestinated to be conformed to the image of God's Son, waiting for the day of redemption, to be made alive with all in Christ at His coming. I Corinthians 15:23, Romans 8:23

to 38. We are still waiting “till He come”: that is our day of redemption. Romans 8:23, Ephesians 4:30. The day of Jesus Christ. Philippians 1:6, Philippians 1:10, Philippians 2:16.

10. On page 9 the writer states that the New Covenant has to do with the earth and earthly blessings and has nothing to do with the sphere of the Church which is His Body, which is FAR ABOVE ALL, HEAVENS.” (paragraph 1). “The blessings and hopes of the New Covenant are not transferred to the Church which is His Body”. (page 11 first paragraph) . . . During the Acts period the redeemed Israelites were living in daily expectation of their Messiah to establish them in their land under His glorious rule. (page 17, fourth paragraph). [The Lord's Supper of I Corinthians was a memorial of greater importance than that of Exodus 12, because it was for redemption from all countries where they were scattered. (page 16 first paragraph).] { Correction follows See note at end of message} [“Thus he would see in the Passover feast more than he had ever seen before, a memorial of a greater redemption by the broken body and blood of the Lord, not from Egypt, but from all countries where they were scattered. He would not only see that which had to do with the start of the journey to Canaan and the fullness of God's blessing, but also that which was necessary for its full consummation. It would now speak to the believing Israelite of complete redemption and coming restoration and forgiveness for the whole nation of Israel.”] . . . “Does it not seem reasonable that there has been a divinely ordained break in the observance of the Lord's Supper? (page 21, third paragraph).

The Scriptural answer: While all post-millenarians have objected to the “kingdom postponement” teaching, the interruption or suspension of Covenants in relation to Israel's national redemption, all premillenarians have taught, and still teach the postponement of that kingdom which Christ, on earth, presented to His own nation. But the writer of this message under consideration has taken it for granted, that the Church of God, up to the close of Acts, was a “kingdom” church which had no connection with the “Post-Acts” church, the former having a different hope, calling, blessing and destination than the latter, Although no one could tell from his message whether they were on their way to Canaan or heaven. We have just written a message dealing with this error, entitled “Light from the Epistle to The Philippians on the theory of Two Bodies”. In that message we showed, from Philippians 1:5 and 6, “from the first day, until “Now” (the day when Paul wrote the Epistle) and, on until the coming day of Christ”, that the saints at Philippi belonged to one and the same Body. Our brother, on page 15, first paragraph, asks if we died with Christ, why are we subject to ordinances? In the first place he has not proved that the Lord's Supper is an ordinance; and in the second place, the believers, partakers of Israel's spiritual blessings, during the Acts period, both Jews and Gentiles were dead with Christ. Romans 6:3 to 10 Galatians 2:20. Why then did the Jews of Romans 6:3 to 10 take the Lord's Supper? We would ask our brother if Paul, the believing Israelite, took the Lord's Supper and told the believing Gentiles they should not, in spite of the fact that Paul instructed them to follow him?

The word translated “ordinances” in I Corinthians 11:2 should be “traditions” having no reference to the Lord's Supper.

The Priesthood of Christ

Now, if the Lord Jesus Christ, the High Priest forever after the order of Melchisedec, is in any way a Priest for Israel, under the New Covenant, it cannot be when He is on earth. Hebrews 8:4. He came from the tribe of Judah and on earth could not serve Israel. Hebrews 7:14. If our brother uses the word "FOREVER" to prove that the Lord's Supper is not for the Church of today, we would ask him to explain the FOREVER of the Aaronic priesthood, (Exodus 28,29 and 30), if it has given way to the Melchisedec Priesthood of Christ. Christ will not be Israel's Priest when He is on earth with them. If the earthly sanctuary has been supplanted, by the Heavenly, the Passover has been abolished.

According to the teaching in the message under examination, Christ served as a Priest for only 30 years, from Pentecost until the "Body" Church began, and then the Lord suddenly vacated His Priestly office, to wait for the dispensation of the mystery to pass. What has He done since the year 63 A.D. as an interceding Priest? But here we have trouble, because by our brother's own arguments Christ could, not have served as Priest, if the Old Covenant feasts were so connected with the New Covenant feasts. If the Passover continued forever, the Aaronic priesthood would have had to remain forever. But hear these words: "For the priesthood being changed, there is made of necessity a change also of the law." Hebrews 7:12. "THIS MAN, BECAUSE HE CONTINUETH EVER, HATH AN UNCHANGEABLE PRIESTHOOD." 7:24. Then follows these wonderful words "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Hebrews 7:25. This is in line with Romans 8:34, Christ interceding for those Gentiles whom our brother claims were saved by the Gospel of the Reconciliation, partakers of Israel's blessings. He cannot take Romans 8:24 away from members of Christ's Body. Christ is the one mediator between God and men. I Timothy 2:5. But He is the Mediator of the New Covenant, Hebrews 8:6. According to the teaching of our brother, He has done no mediatorial work since Acts 28:28; no interceding, according to Hebrews 7:25. Why? Because that is on the basis of the blood of the New Covenant. We cannot draw nigh in full assurance of faith. We can not come boldly to the throne of grace. Christ's prayer in John 17, is not for us. Then we want him to read all about Abel and Noah in Hebrews 11. They were not Jews.

The Hebrew believers of Hebrews 3:1, on the basis of the blood of the New Covenant, were partakers of the heavenly calling, the very same Greek word used in the same verses, with "far above" in the heavenlies. Ephesians 1:21.

I think we have shown from the Word of God that every argument, that our brother has made for the elimination of the Lord's Supper is unsound exegesis, and that we shall continue to remember our Lord at the Supper, "till He come."

Since printing this message, the writer of the pamphlet criticized herein has requested that two of the quotations from his pamphlet be corrected. (included in text at this editing)

We apologize for not quoting verbatim in the first printing but the reader can judge that the literal quotation is even more in our favor.