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Volume XVI
Issue 382

The "Lord's Supper"

Brief Thoughts on Israel's Passover

by — Clyde L. Pilkington, Jr.

For those of us who recognize the distinct ministry of Paul the apostle, there is only one key passage dealing with the so-called "Lord's Supper" (I Corinthians 11:20-34).

Some hold that this passage gives the authority to observe the religious rite of "Communion." However, under grace we are free from all ceremonies, all rituals and all rites, including the "Lord's Supper." We make an appeal to our readers for a closer look at this passage, as well as the entire subject of the "Lord's Supper."



the synagogue (:7). Even the chief of the synagogue, Crispus, believed along with his entire house (:8).

The circumstances surrounding some of the details at Corinth were true "because of the Jews" (cf. 16:3). This fundamental background is essential for a proper understanding of much that is written in Paul's two letters to the saints at Corinth.

In fact, when writing to the Corinthians, Paul specifically addressed members of the Body of Christ who had a Jewish heritage ("all our fathers," 10:1-6), as well a Gentile one ("you^p were Gentiles," 12:1-2).

THE TIMING

The letter of I Corinthians falls into the category of Paul's epistles that were written during what we sometimes refer to as the "Acts Period" (the time period covered by the events that are recorded in the Book of Acts). It is one of 6 books written by Paul during this time period – the Infancy Epistles. During the Acts Period there was a transition from God's program with the twelve apostles and Israel to Paul and the Body of Christ.¹

THE BACKGROUND

Acts 18 contains the record of Paul's apostolic work at the city of Corinth. A simple reading of this chapter will reveal the great Jewish influence surrounding Paul's ministry there.

Coming to Corinth, Paul lived and worked with a Jew named Aquilla and his wife Priscilla (:1-3). Every Sabbath Paul taught in the synagogue (:4). Afterwards he began teaching at the home of Titus Justus which was adjacent to

Examples of the "because of the Jews" issues are tongues (14:1-40) and other sign gifts (12:8-10, 28-31).

Because of the timing and nature of this letter, there is clear transitional information (from Israel to the Body of Christ) found in I Corinthians, such as Paul's marital instruction ("I would that all men were even as I myself," 7:6-8) which was due to "the present distress" (:26), leading him to perceive that "the time is short" (:29). As this transition began to come to a close, and Paul had received "the abundance of revelations" (II Corinthians 12:7), this marital instruction was later reversed ("I will

(see SUPPER, page 3432)

2. The subscript "p" indicates the plural "you" as indicated by the old English "ye."

1. For a closer look at the subject of Paul's epistles written during the "Acts Period," see the booklet "Rightly Dividing Paul's Epistles," by Dee McCroskey (Available for \$2 postage paid).

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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 **NEWS FLASH:** We have planned gatherings on the way to and back from FL.

Morganton, NC Gathering



Wednesday, February 27, 2013
7:00 p.m.

Teachers: Martin Zender; Clyde Pilkington; Dan Sheridan

Location: Timberwood Restaurant, 1301 Bethel Rd. Morganton NC, 28655 (Dinner, followed by teaching).

Contact: Brad Truitt: btruitt@compascable.net (828) 674 4185

Columbia, SC Gathering



Monday, March 4th, 2013
7:00 p.m.

Teachers: Dan Sheridan; Clyde Pilkington

Location: Waterford of Columbia, 9370 Windsor Lake Blvd, Columbia, SC 29223

Contact: Ron Tidwell: tidi@usit.net (803) 457-1202

Our Mailbox



Your ministry is making a difference in the lives [of those who] are listening to you, even though they may not see or understand all the benefits that you afford them. – **LA**

I enjoyed my trip to Windber. It is always nice to be in the company of true believers. What a breath of fresh air, being able to converse scripturally with those who understand you, rather than condemn you for believing heresies. ... I look forward to finishing all of your writings which I have started, and to seeing you and your amazing family again. – **OH**

I read each and every [Bible Student's Notebook](#) you send and I read all your [Daily Email Goodies](#). Your audios are wonderful, but I wanted you to know that when I saw the videos you did for the Sacramento conference, that is when I was truly struck by what a wonderful heart you had for God and for your fellow men. You touch me so much when you talk about Him and His Son. You are a heartfelt, informed speaker and teacher. I am also struck by the way you are helping Martin now. Martin has suffered much for the evangel. He needs a family close to him. You are a wonderful human being – an ambassador for Christ. – **GA**

I read your book [World Affairs and National Politics](#) and it blew me away. I've read things on Christianity, politics and government before, but yours hit the nail on the head. I've considered the role of an "ambassador" before, but your book dives deeper into the relevance of a believer and politics. It relaxed me and showed me my true position; I'm no longer an American, but an ambassador from celestial realms. In the last few years I've been really depressed at the world around me. A commercial on TV on depression asks the question, "Are you not interested in things you used to do?" Then I thought, "No. I'm not." I thought I was depressed. However, after I read your book I realized that I was depressed because I was involved with so much worldly stuff and forgot that I'm in the celestial government. I can now see the world as ordained by God and also perishing with failing governments. I can live in true freedom knowing that the government can't touch my lot in the celestial realms. I can pray, worship and love God despite any political force against me. I'm the servant of my exiled King Who is reigning from above. – **TX** ■

SUPPER (continued from front page)

therefore that the younger³ marry” I Timothy 5:14).

It is important to understand that Paul had a guiding principle during the Acts Period:

Unto the Jews I became as a Jew, that I might gain the Jews; to them who are under the law, as under the law, that I might gain them who are under the law (I Corinthians 9:20).

Paul was faithful to that principle during the transition, as can be seen in his travel to Jerusalem where he participated in a Jewish vow (Acts 21:18-26).

THE TEXT

I Corinthians 11:20-34 is the only Pauline passage concerning the so-called “*Lord’s Supper*.” Interestingly enough, this is *not* a doctrinal (instructional) passage, but a corrective passage.

It seems strange that, if members of Christ’s Body were to observe a supper ritual, Paul would not have first given us a doctrinal (instructional) passage teaching us the place and purpose of this “*Supper*” before issuing correction about its abuse.

The fact is that we do not find *any* doctrinal (instructional) passage in Paul’s epistles for the “*Lord’s Supper*”; only a *corrective* one.

Paul’s divine pattern was (1) teaching (2) exposure (3) correction (II Timothy 3:16). If the Corinthians had not had a problem, then we never would have heard of Paul on this issue!

No new revelation is given by Paul on the “*Lord’s Supper*.” This “*supper*” was not a part of the revelation of the mystery.

The institution of the Lord’s Supper was no secret. The Apostle Paul received no further teaching regarding it than could be gathered from the records in the ospels.⁴

3. The word “younger” is the Greek word νεώτερος (neōteros) meaning “youthful” (Strong, Thayer). There is no Greek word for “women” in the verse (as it appears “younger women” in the KJV), although contextually, the younger are “women” and are likely the “younger widows” of :11. Some translations have “younger widows” in :14 (such as CV, Moffatt, God’s Word), although this is not a translation, but interpretation, seeing that there is no Greek word here for “widows.” The *Concordant Greek Text* simply reads “younger (feminine) [gender].” The 1930 CV has “widow” in brackets, while the current CV has it in light font.

4. Charles H. Welch, *The Dispensational Place of the Lord’s Supper*, Berean Publishing Trust.

THE NEGATIVE

Interestingly enough, Paul starts off this passage by telling us that, when members of the Body of Christ gather, it was *not* for the purpose of eating “*Lord’s Supper*!”

*When you_p come together therefore into one place, this is **NOT TO EAT** the Lord’s supper* (I Corinthians 11:20).

*Then, at your coming together in the same place, it is **NOT TO BE EATING** the Lord’s dinner* (CV).

THE POSITIVE

Since Paul was not at the “*Last Supper*,” the Lord revealed to him the details of that night. This was done so that he might be able to correct the problem at Corinth properly in light of the “*Supper’s*” true Jewish meaning and purpose.

Therefore, Paul “*received of the Lord*” (:23) information concerning that night, but this was *not* in any way a part of *the mystery* – the new special revelation to be given to him. Nothing new was revealed to Paul – it was a revelation which simply brought him up-to-date concerning what had transpired that particular night.

GOLDEN RULES OF BIBLE STUDY

*Study to show yourself approved to God, a workman who needs not to be ashamed, **rightly dividing the Word of Truth*** (II Timothy 2:15).

God has designed a certain *way* by which we are to study the Scriptures. We are to **RIGHTLY DIVIDE** them. This is the divinely approved approach to the study of His Word.

Miles Coverdale (1488-1569) articulated well the important principles of right division in the introduction to his 1535 English version of the Bible:

It shall greatly help ye to understand Scripture if thou mark not only what is spoken or written, but of whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after.⁵

We must be honest with ourselves when studying the Scriptures. Accurate Bible study must follow these simple principles, which have been termed by some as the “Golden Rules of Bible Study.” When studying any passage we must ask ourselves some basic questions:

Who is doing the speaking?

5. Miles Coverdale, *Coverdale English Version* (1535), “Prologue to the Reader.”

To whom is it being spoken?

About what is it being spoken?

When was it spoken?

What is the context in which it was spoken?

Many are very careless in their approach to and use of the Scriptures. They just open up their Bibles anywhere and expect what they read to be directed toward them – that God will speak specifically to them there.

We must remember that while *all* of the Bible was written *for* us, it was not *all* written *to* us, nor was it *all* written *about* us. Thus, the Bible *must* be divided; and not *just* divided, but *RIGHTLY* divided. That is, we are to look for the many dividing marks (or distinctions) that God Himself has placed within Scripture. We must learn to make a difference where God makes a difference! This is even true concerning Paul's epistles.

In Romans 15:8 we learn that during Jesus Christ's earthly ministry He,

Was a minister of the circumcision, to confirm the promises made to the fathers.

The details and circumstances of the "Lord's Supper" are of the "minister of the circumcision" (Jesus Christ) "confirming the promises" (to the Nation of Israel). Paul received a revelation of this event so that he may correct the error at Corinth.

THE PASSOVER

This "Supper" was clearly connected with the Jewish Passover (Matthew 26:2; 17-19; Mark 14:1, 12, 14, 16; Luke 22:1, 7-8, 11, 13, 15; John 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14).

Thus, being connected with the Passover, this "Supper" was clearly connected with the Old Testament (Exodus 12; 13).

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This "Supper" was also clearly connected with the New Covenant made with Israel (Jeremiah 31:31; Hebrews 8; Ephesians 2:12; Romans 9:4). As Jesus ate the Passover with His disciples, He transferred the significance of the Passover wine from the Old Covenant to the New Covenant.

This is My blood of the New Covenant (Matthew 26:28).

This is My blood of the New Covenant (Mark 14:24).

This cup is the New Covenant in My blood (Luke 22:20).

Who can claim the "cup of the new covenant" today? No one! Our portion today is to be "blessed with all *spiritual* blessings in heavenly places in Christ" (Ephesians 1:3).⁶

The change of the Passover was in the "remembrance." The Old Covenant Passover was a "memorial" (Exodus 12:14; 13:9) of Israel's deliverance through the Passover lamb – the type; while the New Covenant Passover was a "remembrance" (Luke 22:19, "this do in remembrance of me") of Israel's Passover Lamb – the anti-type.

If the Lord's Supper is a memorial feast of the New Covenant, how can they whose blessings belong to a parenthetical dispensation introduced upon the defection of Israel, partake, without disloyalty?⁷

Israel's Earthly Kingdom

This "Supper" clearly was connected with the coming "kingdom" in Israel.

I appoint to you a kingdom, as My Father has appointed Me, that you^p may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel (Luke 22:29-30).

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom (Matthew 26:29).

Israel's Gifts

This "Supper" was connected with supernatural gifts.

Every one of these Corinthian believers who assembled to partake of the Lord's Supper had some spiritual gift. It was not that a few had gifts, but "every one of you hath a psalm, hath a doctrine, hath a ►

6. E. Stevens, *The Lord's Passover Supper and the New Covenant: For Whom? And Why?* Riverside CA.

7. Charles H. Welch, *Op. Cit.*

tongue, hath a revelation, hath an interpretation” (I Corinthians 14:26). ... These supernatural gifts were ... in harmony with all that we have seen relative to the Lord’s Supper. ... Evidential spiritual gifts, the Lord’s Supper, the Covenants, all went with the earthly kingdom teaching. ... If we are right to introduce, upon our own initiative, the Lord’s Supper into this present dispensation, why not spiritual gifts, tongues, miracles? Why not be thorough?⁸

WHY CORINTH PRACTICED THE “LORD’S SUPPER”

The problem at Corinth was that they were “*not discerning the Lord’s Body*” (:29). We do not have a ritual Body of Christ. For us there is only one Body of Christ (Ephesians 4:4)! *We are the Body!*

Unfinished Correction Concerning the “Lord’s Supper”

Paul did not finish the issue of the “*Lord’s Supper*” with the Corinthians, for he said he would set the rest in order when he came (:34). Paul never deals with this again in Scripture. Have members of the Body of Christ been left hanging on this issue? Where are the specific instructions concerning this “*Supper*”? The Passover answers these questions! The Last Supper of our Lord as recorded in the Gospel accounts is Israel’s perpetual feast with a new emphasis! Instead of now looking back at Egypt’s Passover, Isarel now, with the remembrance of Calvary, is to look forward to their coming earthly kingdom.

Shadow or Substance?

Fellow-believer, if you died with Christ, why are you subject to ordinances? What place can these have on resurrection ground? During a period of types, shadows, parables, and symbols, water, wine, could set forth clearly the blessed teaching of the death, burial, and resurrection of the Lord. The picture book is fitting in the hand of a child; it is not a seemly manual for the full-grown man.⁹

Ordinances, Divine and Human

Divine ordinances (e.g. circumcision, etc.) have received their fulfillment in Christ. Our circumcision is “*made without hands.*” Human ordinances, such as “*touch not, taste not, handle not,*” and all of the multifarious rules and regulations of religion, have no power over one who has died with Christ. The ordinances of baptism, and of the Lord’s Supper, while directly connected with faith, were so directly associated with the flesh, and things seen, in a marked manner. The believer, who has entered into the fullness of the gospel as proclaimed in Ephesians, wherein he sees that he has been quickened, raised from the grave of sin, and seated with Christ in the heavenlies, will not need reminders every week. ...

Let not our faith stand in the wisdom of men; let none give up the Lord’s Supper merely because someone has said that it is undispensational. Search and see, then act according to the teaching of the Word.

(see **SUPPER**, page 3438)

8. Charles H. Welch, *Ibid.*

9. Charles H. Welch, *Ibid.*



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Rich Man and Lazarus, The: The Intermediate State

by — E.W. Bullinger

It is the author’s contention that, when dealing with the subject of what happens at death, it is important that Christians confine themselves to what the Bible has to say and not turn to tradition. Some current views have more in common with the traditions taught by the Pharisees than with the teachings of the Lord Jesus Christ.

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The World's Two Truly Decisive Battles

by — Frank Neil Pohorlak (1907-1988)

Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine come to pass! (Luke 22:42).

The great conflict between good and evil is here seen in its most intense exercise. The Lord knew well the evil that lay ahead of Him, for He had been speaking of it again and again. Moreover, He was well aware of the immeasurable benefits of His death to God, and to all of His creation. Does He therefore meet it with stony indifference and stoicism? Are the sufferings less real because they are known and come from God? Not at all! In the face of trial He urges His apostles to pray that they should not enter it. He Himself does not want to drink the cup. The sufferings of Christ are not His will, but the will of the Father. From the dawn of creation He had delighted in the will of God. He had gladly emptied Himself of the glories of the form divine and took the form of a slave, and entered into the humiliation of humanity; but when it came to the death of the cross His soul revolted and His will refused to follow. Our wills are instinctively in conflict with God's, so it seems almost impossible for us to realize the awful gulf revealed in the agonizing words, "not My will, but Thine, be done!"

A.E. Knoch

Concordant Commentary on the New Testament

Decisive Battles, Their Influence Upon History and Civilization, is a book which covers thirty-seven battles and campaigns in over two thousand years of history, from B.C. 339 to 1939 AD. Isn't it strange that in this book there is no record of the two *really decisive* battles which alone actually influenced not only civilization, but the cosmos also?

Not a single person who has been born or ever shall be born is untouched by the outcome of these two decisive battles. In each, one man is involved; what each man brings about as a consequence of his one act affects all mankind. Let us study these two battles, the two decisions, the two results, and the two men who alone really affected the entire human race.



THE FIRST DECISIVE BATTLE

The first battle was waged in a beautiful garden or paradise located in Eden where the first pair resided. Over what did this battle develop? It was concerned with whether their Benefactor had their best interests at heart and whether God had really provided them with all that they should have.

The Slanderer subtly *suggested* that a garden and its fruit, and the sway over all the creatures of God's creation were not enough. Their supposed Friend was keeping something from them and did not want them to eat of the fruit of a certain tree because, he asserted, they would then become as God. They too would have knowledge of good and evil as did God, and thus become equal with Him; besides, for that matter, He would not actually cause them to die, in the day that they ate thereof they would not surely die, the Slanderer slyly suggested. It was a deception, a threat designed to keep them in superstitious ignorance and fear, thus curtailing freedom. Perhaps this One did not keep His promises. If so, then what He ordained could, with impunity, be disregarded. Cause and effect were not related, deed and death were not coordinate; empirical experience rather than Divine command was the criterion. "Take and eat, you shall not surely die, but you shall become as God," the Slanderer said to the woman (Genesis 3:4-5).

DELUSION IN DECISION LEADS TO DEED AND DEATH

Thus was the battle waged and thus were the issues decided in the titanic struggle which took place in the hearts of the first man and the first woman. It was a battle fraught with cosmic consequences. The decision was made, the die was cast. Deceived and deluded, the woman saw that the tree was good for food, a tree to be desired to make one wise. She took of the fruit and ate, and gave also to her husband, and he ate, *deliberately and disobediently* (:6). Though they knew they were disobeying their Creator they deliberately did so, thus disowning and de- ►

giving the God Who made them (cf. II Corinthians 11:3; I Timothy 2:13-14).

You may say, Well, is that all there is to it; is that all that happened? No, that is not all there is to it, and that is not all that happened. The battle waged and lost that day scarred you and me, and bequeathed to us a dismal heritage of death which has served to make us what we are today.

There had been a beautiful garden; now it would be choked with thorns and weeds. There had been no pain; now there was to be sorrow. There had been innocence; now there was guilt. There had been fellowship with God; now there was estrangement from Him. There had been mutual affection; now there was *shame and fear*. There had been trust; now there was distrust. There had been life; now the process of dying would set in. Humanity's desire produced decision, deed and death. Henceforth creation and creatures would be marred.

Through one man sin entered into the world, and through sin death, and thus death came through into all mankind on which all would sin.

This is the statement of Paul in Romans 5:12 about the battle waged in the garden in Eden. Adam's one act of disobedience constituted his many descendants as sinner (5:19). His one offense has affected all mankind. In addition, it has convulsed all creation and contaminated the cosmos. Paul sets this forth in his letter to the Romans (8:18-22).

Nevertheless, the greatest hurt was not inflicted on the first family and the rest of creation. *The greatest hurt was done to the heart of God*, Who had been slandered by the Adversary, for His two friends had believed His medium, the serpent, rather than putting their trust in Him. The Slanderer had cast aspersions on the character of their Benefactor. Though He had never disappointed them, they had turned against Him at the sly suggestion of the serpent and thus jeopardized their intimate fellowship with their Friend.

BARRIER ERECTED BY DISBELIEF

But was this all? No! Still sadder was the fact that God was to be lonely. He was to be robbed of His relationship to His two friends because of their one act of disobedience. In a time of testing they had refused to rely on Him. Adam and Eve had committed a breach of faith by surrendering the citadel of their souls to the Slanderer, thus dispossessing the rightful Guest. They had not relied on His reputation nor committed themselves to His character as He had revealed Himself to them when He had walked and talked and fellowshiped with them.

Now man would not have access to God at will, and God would not walk and talk with His creatures as before. Now there was a barrier erected by disbelief. This barrier would be surmounted only by a Sacrifice provided by Divine Love on a hill called Golgotha outside a city called Jerusalem.

THE SECOND OF THE TWO DECISIVE BATTLES

On ground hallowed by the presence of God's Own Son, the second of the world's decisive battles was fought. The Man of sorrows is on His face in the garden of Gethsemane. Why must He suffer as He does? Is it because *He* is at fault? Has He *disobeyed* as had the first Adam?

The testimony on this score is certain enough: This One Who knew no sin (II Corinthians 5:21), did no sin (I Peter 2:22), had no sin (I John 3:5) challenged His contemporaries to convict Him of sin (John 8:46). He always did those things which delighted the Father (John 8:29). He Who knew no sin was made to be sin for us (II Corinthians 5:21). He came to seek and to save that which was lost (Luke 19:10).

Yet much more was at stake than mere humanity. All creation was involved. Jesus was in this world, in that garden, and on His way to the cross¹ on Calvary because only in this manner could He fully consummate all that was written of Him in the summary of the scroll (Hebrews 10:7). This is why we see Him as Son of Man in the decisive battle in the garden of Gethsemane on Mount Olivet. It is the battle-ground of *acquiescing in His Father's will* before the crucifixion on the accursed tree on Mount Calvary.

Thus the second decisive battle that affected the entire creation was fought by a lone Man in a garden which was far from Edenic in its splendor. He wanted companionship in His trial and had taken some friends with Him; but the events which had recently taken place had tired them, and they drowsed and soon slept (Luke 22:45). Only He was awake. He was in Gethsemane, a garden in which were ancient and gnarled olive trees. There was also a vat there in which olives were crushed for oil (Gethsemane is Hebrew for *trough-of-oil*).

SUBMISSION TO HIS FATHER'S WILL

In this garden Another was crushed. He was prostrate on the ground which was cursed because of the first man's disobedience. Drops of sweat, as great drops of blood, fell

1. *i.e.*, "An upright stake or pale, without any crosspiece." – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information read **THE "CROSS"**: *Was Christ Nailed to a "Cross" or a "Stake"?* by Clyde L. Pilkington, Jr.



from His brow (Luke 22:44) while this Man pleaded with His Father, if it was possible, to let this cup be passing by from Him. There seemed to be no answer to that prayer for the cup was still there. He spoke a second time. "My Father, if this cannot pass by from Me, if I should not drink it, let Thy will be done!" (Matthew 26:42).

With five words the most decisive battle in all of the world was won at that moment. Acquiescing in His Father's will, He repeated these words,

Let Thy will be done!

We are apt to think of great battles in terms of armies, navies and air forces, in terms of tanks, guns and atomic bombs. Because of this we may have missed the significance of what took place in Eden and Gethsemane. The most decisive battle in all of the world was fought within the spirit of that Man, and the battle He fought He won. Where the first man had implied, "My will, not Thine be done!" and had lost, this Man said, "Not My will, but Thine be done!" and He won.

TRUE HAPPINESS RESIDES IN ACQUIESCENCE

We may think we are happiest when we are free to do as we please. Yet God demonstrates that the greatest good to others and the greatest inner peace to ourselves can come only when we are in full subjection to God's will. If anyone had freedom to do as he liked, certainly Christ had it. Yet He knew that an intelligent grasp of the purpose of the Deity and a willing submission to the great Disposer's will was the only realm in which true happiness resides.

The ultimate purpose of God is to bring all into subjection to Himself. Unforced acclamation *in* His Name rather than coercion *at* His Name is what He desires. Christ, by His obedience and subjection, shall bring this to full fruition at the consummation (Philippians 2:9-11; I Corinthians 15:27-28). Then He will turn over all to God Who subjected all to Him "*that God may be All in all.*"

Thus at the consummation we shall be happy, not because we are free to do as *we* desire, but because we freely will to do as He desires. In that day His will shall be the supreme delight of all of His creatures.

Christ, Who had been in the form of God in glory, had emptied and humbled Himself and had come in the likeness of humanity (Philippians 2:6-7); thus He set aside His will in favor of His Father's. Again, after Gethsemane, Christ did not insist on His preferences but submitted all to the will of God in going to the cross. Wherefore God also highly exalts Him and graces Him with *the name*

that is above every name. And what is that name? King of kings, Lord of lords, Lily of the valley, Rose of Sharon, Bright and Morning Star? No! and again, No! The name above every name is the one given to Him at His birth when He took on Himself a body adapted to sacrifice, when He partook of flesh and blood.

Remember the name He received? Remember there is none other name under heaven given among men whereby we must be saved (Acts 4:12)? Thou shalt call His name *Jesus* (Matthew 1:21). Jesus is the name above every name, Jesus, *Jehoshua*, which is Hebrew for *Jehovah is Savior*.

WHAT MANKIND REALLY NEEDS

Other names and titles would be empty of meaning and devoid of power if He was not first the Savior. We need a Savior more than an educator. We need a Savior more than an artist or a musician. We need a Savior more than a philosopher or a psychologist. We need a Savior more than an example or a way-shower. We need a Savior more than a martyr or a wonder-worker. We need a Savior, we need saving, we need salvation. We need love, and loving. We need to be loved so that we can be loving and love Him. We need a Savior Who will finish in us that good work which He began in us (Philippians 1:6; 2:13).

As the Son of Man and the Son of God Who always did what His Father wanted Him to do, He triumphed. He won His supreme battle on behalf of us all. What did He win? All that the first man lost, and more. The first man lost fellowship, and the second Man restored it. The first man brought death, and the second Man brought life. The first man brought estrangement, and the second Man brought reconciliation. The deeds of the first man were overwhelmed by the "much mores" of the second Man, the Lord of glory.

The most decisive battle in all of the world made all of this possible. The campaign took place in the spirit and the will of this one Man. He won by simply saying, "*Not My will, but Thine be done!*" This is the way the world will win. This is the way the people of the earth will win. All must be brought to the place where each one will be willing to say, "*Not my will, but Thine be done!*"

These are some of the facts concerning the two Adams. God sees two representative men and all mankind included. God sees the first Adam with a race fallen and lost in him, and God sees the last Adam with a new creation redeemed and elevated in Him.



SUPPER (continued from page 3434)

We have no commission to “strive.” With meekness and gentleness we seek to teach the truth as far as we see it. We seek grace to be patient, to bear up under evil, in meekness instructing those who oppose themselves, peradventure God will give them a change of mind unto the knowledge of the truth (II Timothy 2:25).

We can no more have two baptisms, if the Lord says to us in the sevenfold unity of the Spirit that there is but one. We can no more observe “Days” or “Sabbaths”; we can no more observe the Feast of Unleaven Bread, the Day of Atonement, the Passover, the Feast of Weeks or Pentecost, for all these things have passed away. So also the Lord’s Supper. Instituted to look back (as the Passover looked forward) to the One who shed the blood of the New Covenant, it has its place in the dispensation of the earthly kingdom. The Lord’s Supper is to the New Covenant what the Passover Feast was to the Jew under the Old Covenant. ...

Those who have been blessed with all spiritual blessings in the heavenlies in Christ, who died with Christ, and who have been raised and seated together with Him, whose hopes are not linked with a renewed earth, but with a new heaven, whose citizenship is not in the new Jerusalem which “comes down out of heaven,” but is in heaven itself, whose destiny is not to sit upon thrones, judging Israel or the nations, but to show in the ages to come, upon principalities and powers in the heavenlies, the Lord’s wonderful grace to them, these will find Christ to be their all, without aid of type or symbol.¹⁰

There are no scriptural instructions or commands for the Body of Christ to participate in any ordinances or rituals, including the “Lord’s Supper.” We are not subject to ordinances. The dispensation of Grace has NO rites, rituals or religious ceremonies. None! We are complete in Christ (Colossians 2:9-3:4). ■

10. Charles H. Welch, *Ibid*.

Concerning Afflictions

A Letter Written by John Newton

My dear friend,

My wife has been very ill. But we are growing *older*, and may expect that as *years* increase – *infirmities* will increase also. Yet we are in *His* hands – and they are *merciful* hands.

His Word still gives us encouragement to trust in Him, and call upon Him as long as we live. May we cast all our cares upon Him – with a persuasion that He cares for us! May *His grace* be sufficient for us, and *our strength* be according to our day – and then all shall be well.

Time is short, and the sufferings of the present life are not worthy to be compared with the glory which shall be revealed. A *happy end* will make amends for all the *difficulties* we meet with along the way. Oh, that we could learn to live with the Lord *by the day*, and leave the unknown tomorrow, and all its needs – with Him.

The trials of *yesterday* are gone – to return no more. Those of *tomorrow* – are not yet come. The Lord mercifully parcels out to us our lot of afflictions by *minutes* and *moments* – that we might not be overburdened. But we, foolishly looking *back* to the past, and *forward* to the future – load ourselves with an unnecessary and unprofitable weight! It is no wonder, therefore, that we are often weary!

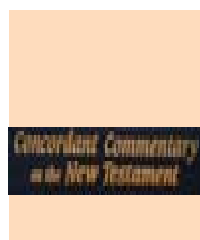


I have indeed had my trials, and some of them have been sharp; but their sharpness has been chiefly owing to lack of faith. I have reason to praise Him for my trials, for, most probably, I would have been *ruined* without them!

Your affectionate friend,

John Newton

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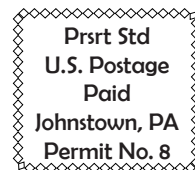
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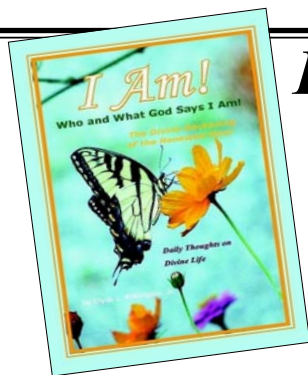


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