



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

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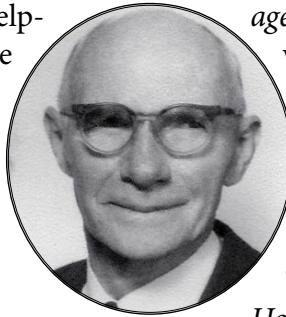
The Lord's Passover Supper and the New Covenant

For Whom? And Why?

by — Ed Stevens (1895-1966)

In a study of the Lord's Supper¹ it is helpful to begin with Romans 15:8 where we are told that during Christ's earthly ministry² He

was a minister to the circumcision [the Jewish people], to confirm the promises made unto the [Jewish] fathers.



The Lord Jesus confirmed promises made to Israel.³ This passage (:9-12) speaks of future blessings coming upon the Gentiles when promises made to Israel will finally be realized when her Messiah, Christ, shall "reign over the Gentiles" (:12). This will occur after the present dispensation of "the church which is Christ's body," "the mystery of Christ which in other

ages was not made known to the sons of men," will have ended (Ephesians 1:22-23; 3:3-11). Then the Lord will make and put into effect the New Covenant⁴ as foretold in Jeremiah 31:31-34,

"Behold, the days come," saith the Lord, "that I will make a New Covenant with the House of Israel and with the House of Judah: not according to the covenant that I made with their fathers when I took them by the hand to bring them out of the land of Egypt which covenant they break ... but this shall be the covenant that I will make with the House of Israel: after those days," saith the Lord, "I will put My law in their inward parts and write it in their hearts; and I will be their God and they shall be My people. And they shall teach no more every man his neighbor and every man his brother, saying, 'Know the Lord'; for they shall all know Me ...



1. [Editor:] For a further look at Israel's "Lord's Supper," see:

- The Lord's Supper: Brief Thoughts on Israel's Passover, Clyde L. Pilkington, Jr., [Bible Student's Notebook #382](#);
- The Lord's Supper, R.B. Shiflet, [Bible Student's Notebook #185](#);
- The Lord's Supper, Bert W. Hallman, [Bible Student's Notebook #545](#);
- What About Ordinances? Ike T. Sidebottom, [Bible Student's Notebook #184](#);
- The Lord's Supper, John H. Kessler, [Bible Student's Notebook #636](#).

2. [Editor:] For a look at Jesus Christ's earthly ministry, see:

- The Earthly Ministry of Jesus Christ, Clyde L. Pilkington, Jr. [Bible Student's Notebook #6](#), or see the [online article at Study Shelf](#);
- Our Lord's Earthly Ministry, W.T. Broad, [Bible Student's Notebook #607](#).

3. [Editor:] For an in-depth look at Israel and her place in God's plan, read:

- *God's Holy Nation: Israel and Her Earthly Purpose* (Contrasted with the Body of Christ and Its Heavenly Purpose), Clyde L. Pilkington, Jr. (see order form).

4. [Editor:] For more information of the "Old and New Covenants," see,

- A Brief Survey of the Mosaic Covenant: Exodus 19 (Right Division: An Overview of Dispensational Truth — Part 4: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #554](#);
- The Purpose of the Law, A.P. Adams, [Bible Student's Notebook #380](#);
- A Brief Survey of the New Covenant (Right Division: An Overview of Dispensational Truth — Part 6: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #556](#);
- *God's Holy Nation: Israel and Her Earthly Purpose*, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel's Covenants, Israel's Old Covenant; Israel's New Covenant*, respectively), see order form.



for I will forgive their iniquity and will remember their sin no more."

It is almost universally believed that we are living under the New Covenant today – we Gentiles who never had the Old Covenant (Romans 2:14), and that this New Covenant was made at the cross. This is not true! The words "after those days" according to the context, Jeremiah 31:1-10, plainly designate that this New Covenant will not be made until after Israel has been "scattered," after "the Lord will save His people, the remnant⁵ of Israel," and "will bring them" back to their own land. This great final gathering is still future, as many Bible references prove (see, for example, Matthew 24:30-31 and Ezekiel 39:25-29).

Christ, as "a minister to the circumcision," addressed two groups in Israel: "the multitude," and "His disciples." Speaking to both He had said,

The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do ... (Matthew 23:1-3).

The disciples later increased in number, as can be seen in Acts 21:20,

5. [Editor:] For more information on the Remnant of Israel, see:
– The Remnant, Charles H. Welch, [Bible Student's Notebook #579](#).

Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Law.

This law included, of course, the seventh day Sabbath and holy feast days,

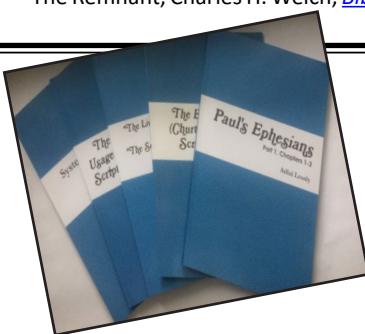
Meats and drinks and divers washings [baptisms] and carnal ordinances imposed on them until the time of the reformation (Hebrews 9:10).

We can see here that, about 27 years after the cross, revelation had not fully come from God releasing believing Jews from fully keeping the Law of Moses. It is important to know this in studying the Lord's Passover Supper.

In Acts 21:25 re-affirmation is given concerning the Holy Spirit-directed decision that Mosaic Law observance was not to be placed upon believing Gentiles:

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from what is strangled, and from fornication.

Plainly then, believing Gentiles walked differently from believing Jews, who, as a group constituted "a



Smaller Works of Adlai Loudy (1893-1984)

The Ecclesiastes ("Churches") of the Scriptures 48 pp, PB

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remnant” in Israel, as affirmed in Romans 11:5 (written during the Acts period):⁶

Even so then at this present time also there is a remnant according to the election of grace.

The “thousands” of Acts 21:20 are here identified.

A “MIDDLE WALL OF PARTITION”

In Ephesians 2:14-22 Paul wrote that a “middle wall of partition” had existed between Jew and Gentile believers. This wall was “broken down” by the cross, but it was not so revealed until Paul wrote Ephesians after the Acts Period of about 30 years had ended, after God had temporarily set aside⁷ Israel as a nation in His dealings with that people.

6. [Editor:] For more on the period covered by the Book of Acts, see:

- The Acts Transition and the Pentecostal Dispensation, Sir Robert Anderson, [Bible Student's Notebook #507](#);
- The Acts of the Apostles And Paul’s Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Notebook #613](#);
- The Earlier and Later Chapters of the Book of Acts, Sir Robert Anderson, [Bible Student's Notebook #526](#);
- Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
- Before and After Acts 28, Oscar Baker, [Bible Student's Notebook #595](#);
- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

7. [Editor:] For more information concerning the mystery (secret) of Israel’s present spiritual blindness (Romans 11:25-27), see:

- Israel’s Blindness: When Was It Put into Full Force? E.W. Ballinger, [Bible Student's Notebook #620](#);
- When Was Israel as a Nation Set Aside? John H. Kessler, [Bible Student's Notebook #629](#);
- The Temporary Setting Aside of Israel, S. Lee. Homoki, [Bible Student's Notebook #642](#);
- Christ’s Appearing and Israel’s Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#).

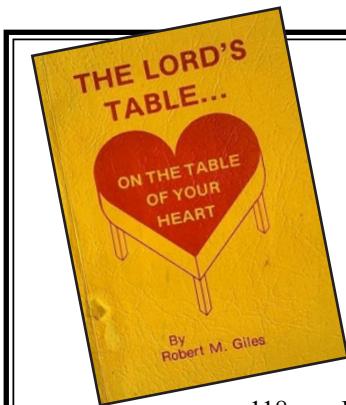
On the Jewish side of the “middle wall of partition,” during the Acts period, Peter preached to Israel,

Repent ye therefore and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ Who hath been appointed for you, even Jesus: Whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of all His holy prophets that have been from of old (Acts 3:19-21, ASV).

The apostle Paul, who was primarily sent to the Gentiles but also to Israel (Acts 9:15; Romans 11:13; 15:16), likewise preached⁸ to Israel the prophesied reign of Christ on Earth when the New Covenant will be put into effect.

8. [Editor:] Paul had an early ministry (*diakonia*, G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul’s priestly ministry, see:

- Paul’s Priestly Ministry, Adlai Loudy, [Bible Student's Notebook #532](#);
- The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #532](#);
- Paul’s Previous Ministries, A.E. Knoch, [Bible Student's Notebook #567](#);
- Onward and Upward: Paul’s Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
- The Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
- The Readjustment Administration, Adlai Loudy, [Bible Student's Notebook #492](#);
- The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#);
- A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#)).



118 pp., PB

The Lord's Table on the Table of Your Heart

by — Robert M. Giles

This is a dispensational reconsideration of the rite of communion.

See order form.

In Acts 13:14-41 we find Paul and Barnabas preaching to Jews in Asia Minor, saying,

The promise which was made unto the fathers, God hath fulfilled [as to Christ's first advent] the same unto us their children in that He hath raised up Jesus again ... and as concerning that He raised Him up from the dead now no more to return to corruption, He said on this wise, "I will give you the sure mercies of David."

The sure mercies of David (:34) is the Throne promised and assured to David in the future earthly reign of the greater David, Christ (II Samuel 7:16; Psalm 89:1-4; Isaiah 55:3). Thus Paul properly wrote to the Corinthian believers that God,

Also hath made us [Barnabas and Paul] able ministers of the New Covenant (II Corinthians 3:6).

So Paul, like Peter (Acts 3:19-21), preached the same Kingdom message to Israel. Did this continue after Israel became fully set aside after her time of probation ended, as announced in Acts 28:28? The answer, of course, is "No!"

We will search our Bibles in vain to find that the New Covenant has been made with the Body of Christ; that it has been put into effect in this present dispensation.

Conditions in that covenant such as, "all shall know the Lord," "the wolf shall dwell with the lamb," "the lion shall eat straw like the ox," and Israel being supreme over the nations, certainly are not seen today as all will have to admit (read Jeremiah 31:34; Hebrews 8:8-11; Isaiah 11:1-10; 49:23; 60:14; 61:6; Zechariah 8:23).

Thus, 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).

THREE IMPORTANT PASSOVERS

There are three important Passovers in Scripture. In Exodus 12 is found the *first Passover*, when the Lord

"passed over" the Jewish homes in Egypt that had the required blood on the doorposts and lintel,⁹ so that "the destroyer" came not to smite the firstborn there. The Lord had Moses then institute "the sacrifice of the Lord's Passover."

"By this service" the children of Israel were to remember the Lord's passing over their houses in Egypt (Exodus 12:25-27). The sacrificed lamb typically pointed forward to Christ, "the Lamb of God which taketh away the sin of the world" (John 1:29).

The *second Passover* was accomplished at the cross.

Christ our Passover is sacrificed for us (I Corinthians 2:2, 8; 5:7).

A *third Passover* will take place, at the close of Daniel's 70th week. From Daniel 9:24-27 we learn that "seventy weeks" (490 years) were "determined" upon Israel before righteousness would be brought in by Israel's "Messiah, the Prince" when He will "set up a Kingdom which shall never be destroyed" (2:44).

So shall the Lord of hosts come down to fight for mount Zion ... as birds flying so will the Lord defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. ... And the Lord shall be seen over them ... and the Lord their God shall save them in that day (Isaiah 31:4-5; Zechariah 9:14-16).

Then the New Covenant, which was made only by Christ's shed blood (Hebrews 9:16-18), will at last be made "with the House of Israel" as foretold in Jeremiah 31:31-34. Then "the Messenger of the Covenant," the Lord Jesus, "shall suddenly come to His temple" (Malachi 3:1). Then, just as "the angel of His presence saved them" when Israel was led out of Egypt (Isaiah 63:9) when the "first covenant" was made with them, so they will again be saved in another Passover, and a New Covenant will be made. Then will His statement to His apostles come to pass:

But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in My Father's Kingdom (Mat-

9. [Editor:] "The horizontal beam over the top of a ... door." – *American Heritage Dictionary*.

thew 26:29).

And I appoint unto you a Kingdom as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on Thrones judging the Twelve Tribes of Israel (Luke 22:29-30).

THE LORD'S SUPPER: CONFIRMATION OF FUTURE PASSOVER

It should be plain to all that, when the Lord Jesus ate a last Passover Supper with His disciples, He confirmed the promises “made unto the fathers” about the future Passover in association with the New Covenant. According to Jewish time (their days began with sunset), this Supper was eaten when the 14th day of Nisan had begun, after sunset. This was about twenty-four hours before the customary great “sacrifice” of the Mosaic Passover took place. Luke’s account of this Supper is the most clarifying in that it contains the words “until it be fulfilled”:

And He said unto them, “With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God.” And He took the cup and gave thanks and said, “Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.” And He took bread and gave thanks and brake it, saying, “This is My body which is given for you: this do in remembrance of Me.” Likewise, also the cup after Supper, saying, “This is the New Testament [or Covenant] in My blood which is shed for you” (Luke 22:15-20).

We see, then, that in this Scripture passage the Lord gave His disciples a new outlook, a forward look, when He celebrated with them for the last time the old Mosaic Passover. They were henceforth to look forward to His visible return (Matthew 23:39; Acts 1:11) to set up His Kingdom¹⁰ when the promised future Passover will be “fulfilled,” and when His eating and drinking with them will be repeated.

Has not the significance of the words “until it be fulfilled” been almost universally overlooked? We must “rightly divide¹¹ the Word” here as to who is speak- ►

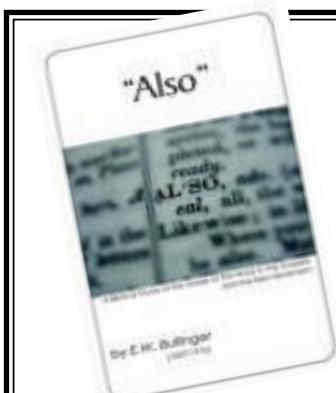
10. [Editor:] For more information on the “Kingdom of Heaven” see:

- The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);
- *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
- *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);
- *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).

11. [Editor:] For a foundational study of “Rightly Dividing the Word of Truth,” see:

- *God's Eonian Purpose*, Adlai Loudy (see order form);
- *The Foundations of Dispensational Truth*, Dr. E.W. Bullinger (see order form);
- the continuing series Right Division (An Overview of Dispensational Truth), Clyde L. Pilkington, Jr.,
 - Part 1, [Bible Student's Notebook #551](#);
 - Part 2, [Bible Student's Notebook #552](#);
 - Part 3, [Bible Student's Notebook #553](#);
 - Part 4, [Bible Student's Notebook #554](#);
 - Part 5, [Bible Student's Notebook #555](#);
 - Part 6, [Bible Student's Notebook #556](#);
 - Part 7, [Bible Student's Notebook #557](#);
 - Part 8, [Bible Student's Notebook #558](#);
 - Part 9, [Bible Student's Notebook #559](#);
 - Part 10, [Bible Student's Notebook #570](#).

– The Address on the Envelope, A.E. Knob, [Bible Student's Notebook #326](#); also found in *God's Holy Nation: Israel and Her Earthly Purpose*, Appendix 3, Clyde L. Pilkington, Jr. (see order



“Also”

by — E.W. Bullinger

This work consists of a listing and explanations of 378 New Testament passages where the word “also” may be ambiguous or misleading to the English reader.

85 pp, BK See order form.

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ing and to whom. Christ as “*a minister to the circumcision*” addressed His Jewish disciples when He said, “*This do in remembrance of Me.*” Was this request later passed on to believing Gentiles who, about eight years later, began to be “*added unto the Lord?*” (Acts 10; 15:3-4; 11:24). No, but rather, the Holy Spirit-inspired decision came shortly thereafter: only four abstainings were to be placed upon them:

The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles ... it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well (Acts 15:23-29).

It should be apparent to us then, that the Jewish Lord’s Supper-eating, associated with Jewish promises, Jewish hope and testimony, would naturally cease after Israel as a nation was temporarily set aside because of national rejection of Christ. In Him alone rested her hope of Kingdom restoration and the New Covenant. Since God’s bona fide Kingdom offer to Israel during the Acts Period was rejected, all else must be postponed.

“MIDDLE WALL” AND JEWISH RITES “ABOLISHED”

In Paul’s Prison Epistles (known as such by the word “*bonds*” found in them) written after the Acts Period, Israel now being set aside nationally, the Lord revealed through Paul that the “*middle wall*” between Jew and Gentile was “*broken down*.”

There was a difference between Jew and Gentile believers, a difference that was truly nullified by the cross but not put into effect until the Prison Epistles,¹²

form);

– Parallel, Not Identical, C.F. Baker, found in *God’s Holy Nation: Israel and Her Earthly Purpose*, Appendix 5, Clyde L. Pilkington, Jr., (see order form).

12. [Editor:] For a look at Paul’s Perfection Epistles, see:

- Paul’s Perfection Epistles, A.E. Knoch, [Bible Student’s Notebook #310](#);
- Paul’s Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student’s Notebook #490](#);
- Present Truth Is Found in Paul’s Latest Epistles, A.E. Knoch, [Bible Student’s Notebook #515](#);

Ephesians and Colossians were written:

For He [Christ] is our peace Who bath made both one and hath broken down the middle wall of partition¹³ between us; having abolished in His flesh [by the cross] the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain One New Man, so making peace; and that He might reconcile both unto God in One Body by the cross, having slain the enmity thereby (Ephesians 2:14-16).

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross ... Let no man therefore judge [or condemn] you in meat [eating] or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body [or substance] is Christ ... and ye are complete¹⁴ in Him ... (Colossians 2:14, 16, 10).

The “*law of commandments*” was the whole Mosaic Law containing ceremonial laws (Hebrews 9:10) as well as the Ten Commandments. This can be seen by reading Exodus 20 through 24:8. Christ having “*fulfilled*” the entire Law (Matthew 5:17-18), that Law which was “*enmity*” and “*against us*” could be “*abolished*,” “*blotted out*” and taken “*out of the way*,” having been “*nailed to His cross*.” The latter expression, “*nailed*,” in ancient times denoted full payment of a debt when the creditor nailed the canceled document to one’s doorpost.

However, the important point to remember is that this blotting out was not so *revealed* until Israel as a nation had been set aside and Paul wrote his Prison Epistles. Paul was made the new commandment-giver for the present dispensation.

– Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gele-snoff, [Bible Student’s Notebook #509](#);

– The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student’s Notebook #524](#).

13. [Editor:] For a further look at the “*middle wall of partition*” see:

- The Middle Wall, Charles H. Welch, [Bible Student’s Notebook #550](#);
- The “*Middle Wall*” of Ephesians 2:15 – and How It Relates to Acts 15, Charles H. Welch, [Bible Student’s Notebook #574](#).

14. [Editor:] For more information on Colossians 2:10, see:

- Complete in Christ, William B. Hallman, [Bible Student’s Notebook #182](#).

The Lord’s Passover Supper, enjoined on His Jewish disciples while still under the Mosaic Law dispensation, as well as the rite of water baptism,¹⁵ has been “blotted out” as far as we are concerned today. They were “shadows of things to come,” relating to “promises made to the fathers.” Therefore Paul wrote, “Let no man judge [condemn] you” – in eating and drinking, keeping days, etc.

Do We Need Shadows?

Rather than having Israelitish promises fulfilled today, we have the *substance*, Christ Himself; we possess

*The riches of the glory of this mystery among the Gentiles, which is Christ in you,*¹⁶ the hope of glory (Colossians 1:27).

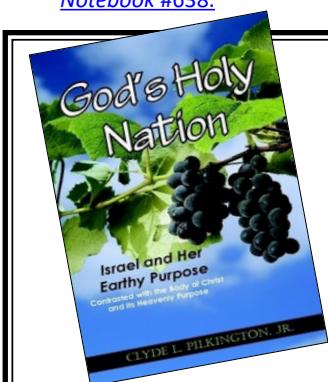
We do not need shadows in physical elements such as bread and a cup of wine to make us remember

15. [Editor:] For a closer look at Israel’s water baptisms, see:

- *Israel’s Baptisms*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #329](#);
- *Paul and Water Baptism*, Denis Durham, [Bible Student’s Notebook #307](#);
- *Water Baptism*, Richard Jordan, *Bible Student’s Notebook* #185;
- *What About Ordinances?* Ike T. Sidebottom, *Bible Student’s Notebook* #184.

16. [Editor:] For more information on “Christ in You,” see:

- *The Life of Jesus in Us*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #638](#).



350 pp., PB

See order form.

our Savior’s death. We who are made to “sit together in heavenly places in Christ” (Ephesians 2:6) are not to “show the Lord’s **death** till He come” – but to show His life “manifested in us” in the spiritual “New Man.” We are to

Hold forth the Word of life in the midst of a crooked and perverse generation among whom ye [not emblematic elements!] are seen as lights in the world (Philippians 2:15-16).

Philippians, another Prison Epistle, deals with “righteousness” being not obtainable by the Law, or works of the flesh, in which so very many have “confidence.” Paul writes concerning fleshly rites,¹⁷ or “sacraments,” so-called:

For we are the circumcision who worship God in the spirit, and rejoice [or glory] in Christ Jesus, and have no confidence in the flesh (3:3; Weymouth’s translation has it, “no confidence in outward ceremonies!”).

CONCLUSIONS

The fact that the Lord’s Supper wasn’t at all men-

► 17. [Editor:] For more information on religious rites and ceremonies, see:

- *The Rites and Ceremonies of Idolatry*, E.W. Bullinger, [Bible Student’s Notebook #449](#).

God’s Holy Nation – Israel and Her Earthly Purpose Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God’s plan of the ages. Though currently she has been set aside “until the times of the nations be fulfilled,” He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God’s *earthly* nation and Christ’s *celestial* body.

Christendom, however, has diminished Israel’s divine significance in an attempt to advance their artificial homogenization of Scripture’s grand theme, thus obscuring the glorious evangel of our day – “*the Good News of the Happy God*” committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God’s literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God’s dealings with God’s favored nation, so that they may in turn embrace a *far greater* calling and purpose.



tioned in Paul's Prison Epistles and only once in his earlier epistles, in I Corinthians 11, and then only in connection with rebuking those at Corinth for ungodly behavior, should be highly significant for all who study this subject.

When physical rites were still observed by Jewish believers after the cross, their preaching of the promised Kingdom and the New Covenant was accompanied by physical miracles. This coincides with direct judgment coming upon those who then ate the Lord's Supper "unworthily," so that many were "weak and sickly," and death came to many (I Corinthians 11:30). Today all now must admit that such results do not occur, nor do the miracles of the Acts period.

People speak of the practices in "the early church" and that writers in the early centuries tell of water baptism and the Lord's Supper being commonly observed. It is not so well known that these writers also speak of an early decline into apostasy and that some were derisively called "Paulicians,"¹⁸ who walked as God had instructed them through His specially-cho-

sen apostle, Paul. These worshipped God "in spirit" apart from physical rites. We should remember that it is displeasing to God, and wrong, for us to take our eyes off God's inspired Word, rightly divided, to look back at what the majority believed and practiced – the traditions and dogmas of past centuries. It must be remembered that Paul finally wrote,

This thou knowest, that all they which are in Asia be turned away from me (II Timothy 1:15).

(edited & abridged)

[**Editor:**] Ed Stevens, an associate of Maurice Johnson (1893-1979), conducted a broad ministry in Riverside, CA. For years many of his Bible studies were placed in numerous newspapers. Despite his opposition to traditional Christianity he counted unity among brethren more important than any issue of Bible doctrine.

I had the privilege of becoming acquainted with his son Don in the early 1990s as I taught at Tahquitz Pine in Idyllwild, CA. Don provided me with written materials from his father's ministry and gave me permission to reprint them. Don and his wife Lou Carol were supporters of our early BSN ministry.

18. [Editor:] For more information on the Paulicians, see:

- Brief Notes on Church History, Part 2, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #29;
- Paulicians – Additional Historical Information, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #77.

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