

# G R A C E

... it is good for the heart to be strengthened by grace ... Hebrews 13:9

Issue 117—May 2005

## Inside this issue:

<i>The Sabbath—Part One</i> Lloyd Elias Scalyer	1
<i>The Parable of the Two Trains—Part Three of Four</i> Mark Webb	1
<i>Sainthood</i> Mike McInnis	3
<i>To Every Tribe Ministries</i> David Harrell	5
<i>Do We Telegraph Our Priorities?</i> Clyde F. Autio	7
<i>New Covenant Theology—Some Characteristics</i> Gary D. Long	13

## *The Sabbath—Part One*

**Lloyd Elias Scalyer**

Editor's Note: In March 2003, we began a series on the Levitical feasts. Thus far, we have looked at eight of the nine prescribed feasts: Passover, The Feast of Unleavened Bread, The Feast of Firstfruits, The Feast of Weeks, The Feast of Trumpets, The Day of Atonement, The Feast of Tabernacles, and Shemini Atzeret. This final article examines the Sabbath. As we stated in the note that accompanied the first article, the author's intention, and ours, is that a better understanding of these feasts will increase our appreciation of God's glorious provision of salvation through his Son, our Lord Jesus Christ. Additionally, we pray that it will please God to equip us to use the Old Testament Scriptures to display Messiah to those of natural Israel that he is pleased to bring into our lives.

Disagreements over the observance or the non-observance of the Sabbath have become an issue in the church and have caused many schisms, church splits and name-calling in the body of Messiah, for what seems like an eternity. The heart of this conflict lies in differing understandings of the nature, function, and duration of the Sabbath.

Some hold that the Sabbath is still in effect and we should celebrate it on Saturday. Some believe that since the New Covenant Scriptures do not repeat a command for its observance, the practice of keeping the Sabbath on Saturday is invalid. They maintain that Sunday has become the Christian Sabbath. Still others say the Sabbath, as we know it in the Old Covenant Scriptures, is no longer in effect and that believers

Some hold that the Sabbath is still in

Scalyer (Continued on page 2)

## *The Parable of the Two Trains—Part Three of Four*

**by Mark Webb**

In my first article, I sought to illustrate Covenant Theology and Dispensationalism using the figure of trains, tracks, and engineers. Covenant Theology was depicted as one train (*i.e. God's people*) running through history on one track (*i.e. one covenant of grace*) picking up passengers as it goes. At the appropriate time, Christ replaces Moses as engineer (*i.e. a change of*

*covenant administrators*). Dispensationalism was depicted as two separate trains (*i.e. Israel and the Church*) running one at a time through history on two separate tracks (*i.e. two distinct covenants*), with Moses the engineer of one train and Christ the engineer of the other. In my last article, I set forth an alternative model: A train called *Moses* runs through the Old Testa-

ment age bringing its passengers over to a station where a train called *Jesus* awaits on another set of tracks. A call goes out that all passengers are to board this new train. Most refuse to do so and remain in their seats.

The *Jesus* train leaves the station and now runs through the New Tes-

Webb (Continued on page 15)

*Scalyer (Continued from page 1)*

should celebrate on Sunday (the original day of the Feast of First Fruits), since that is the day the Lord rose to be with his Father in Heaven. Another group looks for fulfillment of the Sabbath in the Lord Jesus the Messiah, who is Lord of the Sabbath. They believe that in Christ, there is a New Creation, where the day of worship is neither spelled out nor accentuated.

In actuality, in the New Creation, a specific day of worship is not ordained; worship of our bridegroom and master is to be continual. It is to occur no matter what we are doing, for all our waking hours, seven days a week. The important point to remember is that Y'shua-Jesus is the Messiah of Israel and the savior of the nations. He and he alone deserves all worship, all the time.

Many worthy saints who have gone before us looked for the time when Israel would recognize Y'shua-Jesus as their true Lord.

## Contributions Orders

*We accept VISA or MasterCard*

If you wish to make a tax-deductible contribution to *Sound of Grace*, please mail a check to: *Sound of Grace*, 5317 Wye Creek Drive, Frederick, MD 21703-6938.

Please check the mailing label to find the expiration of your subscription. Please send payment if you want your subscription to continue—\$10.00 for ten issues. If you are unable to subscribe at this time, please call or drop a note in the mail and we will be glad to continue sending the *Sound of Grace* free of charge.

Charles Hodge, a great theologian of the last century wrote the following:

The second great event, which according to the common faith of the church, which is to precede the second advent of Christ, is the national conversion of the Jews ... that there is to be such a national conversion may be argued ... from the original call and destination of that people. God called Abraham and promised that through him, and in his seed, all the nations of the earth should be blessed ... A presumptive argument is drawn from the strange preservation of the Jews through so many centuries as a distinct people.

As the rejection of the Jews was not total, so neither is it final. First, God did not design to cast away His people entirely, but by their rejection, in the first place to facilitate the progress of the Gospel among the Gentiles, and ultimately to make the conversion of the Gentiles the means of converting the Jews ... Because if the rejection of the Jews has been a source of blessing, much more will their restoration be the means of good ... The restoration of the Jews to the privileges of God's people is included in the ancient predictions and promises made respecting them ... The plan of God, therefore, contemplated the calling of the Gentiles, the temporary rejection and final restoration of the Jews ...

He shows that the rejection of the Jews was not intended to result in their being finally cast away, but to secure the more rapid progress of the Gospel among the heathen, in order that their conversion might react upon the Jews, and be the means of bringing all, at last, within the fold of the Redeemer ...

The future restoration of the Jews is, in itself, a more probable event than the introduction of the

*Sound of Grace* is a ministry of Grace Bible Fellowship of Maryland. It is published 10 times a year. The subscription price is \$10.00 per year. This is a paper unashamedly committed to the truth of God's sovereign grace and New Covenant Theology. We invite all who love these same truths to pray for us and help us financially.

We do not take any paid advertising.

The use of an article by a particular person is not an endorsement of all that person believes, but it merely means that we thought that a particular article was worthy of printing.

Sound of Grace Board: John G. Reisinger, Moe Bergeron, Ken Keefer, Jacob Moseley, Bud Morrison, and Lloyd Scalyer.

Editor: John G. Reisinger;  
Phone: (717)960-9383; e-mail:  
24jreisinger26@comcast.net.

WebMaster is Maurice Bergeron,  
webmaster@soundofgrace.com

General Manager: Jacob Moseley,  
info@newcovenantmedia.com

Send all orders and all subscriptions to: *Sound of Grace*, 5317 Wye Creek Drive, Frederick, MD 21703-6938 – Phone 1-800-376-4146 or 301-473-8781 Fax 240-206-0373

Address all editorial material and questions to: John G. Reisinger, *Sound of Grace*, 1313 Woodward Drive, Carlisle, PA 17013.

Visit the *Sound of Grace* Web Page at: <http://www.soundofgrace.org>

Scripture quotations marked (NIV) are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION® Copyright © 1973, 1978, 1984 by International Bible Society. Used by Permission. All rights reserved.

Scripture quotations marked "NKJV" are taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by Permission. All rights reserved.

Gentiles into the church of God. This, of course, supposes that God regarded the Jews, on account of their relation to Him, with peculiar favor, and that there is still something in their relation to the ancient servants of God and His covenant with them, which causes them to be regarded with special

*Scalyer (Continued on page 4)*

# SAINTHOOD

*Mike McInnis*

*To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. 1 Corinthians 1:2*

It is quite common to hear religious men and women talk about *saints* as if this title defines someone who has reached the pinnacle of Christianity. The Roman Catholic Church has taught for years that relatively few exceptionally holy and devoted men and women have ever reached this lofty perch. In fact, from time to time, they add someone to the list of those they have deemed worthy of the honor of being called a *saint*. This occurs only after a lengthy process of judging their merit relative to others, upon which, they have bestowed this lofty designation.

We may view this process with amusement or disdain but in reality the concept that there are different levels of being a Christian (i.e. follower of CHRIST), is quite accepted among many. There is a widespread notion that it is possible to be a believer without a total commitment to CHRIST. Some define it as accepting HIM as SAVIOR but not as LORD. I have also heard this phenomenon described as a "Carnal Christian". The implication is that a man may possess some basic level of salvation while not having a heart that delights in the things of CHRIST. Still others say that a man can be a believer but can "get filled with the HOLY GHOST" and become a "spirit-filled Christian" which is different from just being a plain Christian.

In the religious tradition in which I grew up, salvation was presented as something a man just

chose when he got ready. He could "ask JESUS into his heart" and automatically he became "saved". Nothing could ever overturn that which he had "allowed" GOD to do for him. His ticket to heaven was punched forever. This was proudly described as "once saved, always saved". It was (and is) quite common to see a multitude in this tradition, professing faith, without any manifestation of love for the things of CHRIST in them. They curse without remorse, drunkards continue their drunkenness, adulterers and fornicators are undeterred in their lust, gossip mongers and backstabbers all continue with business as usual after a brief period of euphoric reform. Sometimes they are described as "backsliders" and with a wink and a nod they are assured of a salvation based on their "decision for CHRIST." (See Mark 4:16, 17).

Such a concept is entirely foreign to that which the scripture reveals. The LORD JESUS told Nicodemus that a man must be *born again* in order to enter the kingdom of heaven. Paul said,

*"Therefore if any man be in*

*Christ, he is a new creature: old things are passed away; behold, all things are become new"* (2 Cor 5:17). The work of regeneration is a universal work wrought by the HOLY SPIRIT in all of those whom HE calls to eternal salvation. A man is either *born again* or he is not. There is no middle ground. Either the SPIRIT has begun a work

in us or we are yet in our sins.

Now we are quite certain that all of GOD's children, who have been brought out of darkness and into the light, and who have been given a revelation of the glorious redemption of JESUS CHRIST, are the *saints* of GOD. The word *saint* literally means *holy one* or *one set apart*. We have been sanctified by CHRIST and set free from the law of sin and death. So when the scripture mentions *saints* (62 times in the NT) it is not a reference to a class of "super" Christians but the name given to all of those whose sin debt is forever cancelled by CHRIST, who have been called by the gospel and indwelt by HIS SPIRIT.

They have certain characteristics:



**Saints are not perfect but are being perfected.** *"Brethren, I count not myself to have apprehended (i.e. attained perfection): but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high*

*McInnis (Continued on page 14)*

Scalyer (Continued from page 2)

interest. As men look upon the children of their early friends with kinder feelings than on the children of strangers, God refers to this fact to make us sensible that He still retains purposes of peculiar mercy towards His ancient people.

As the restoration of the Jews is not only a most desirable event, but one which God has determined to accomplish, Christians should keep it constantly in view even in their labors for the conversion of the Gentiles.

(*Systematic Theology*, V3, James Clark & Co. 1906, p. 805 and *A Commentary on the Epistle to the Romans*, Presbyterian Board of Publication, 1836, pp. 270-285, passim. Now published by Banner of Truth Trust.)

We will examine the Sabbath by asking and answering three questions.

### 1. How and why was the Sabbath day established?

### 2. How was and is the Sabbath day celebrated?

### 3. What are the implications of the Sabbath day under the New Covenant?

#### 1. How and why was the Sabbath day established?

The premier text on the Sabbath comes from Exodus 20:8-11.

*Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the sev-*

*enth day. Therefore the LORD blessed the Sabbath day and made it holy.* (NIV)

The Sabbath commandment is part of the group of commandments we call the Ten Commandments. It cannot be considered independently of the other nine commandments, nor can it be taken independently of the multitude of other injunctions that God gave to Israel. In total, according to Jewish authority, there are six-hundred thirteen laws of the Torah; some of the laws were for men, others were for women, and still others concerned temple worship. As a body, these laws defined Israel and her relationship to Yahweh Elohim-the Lord God.

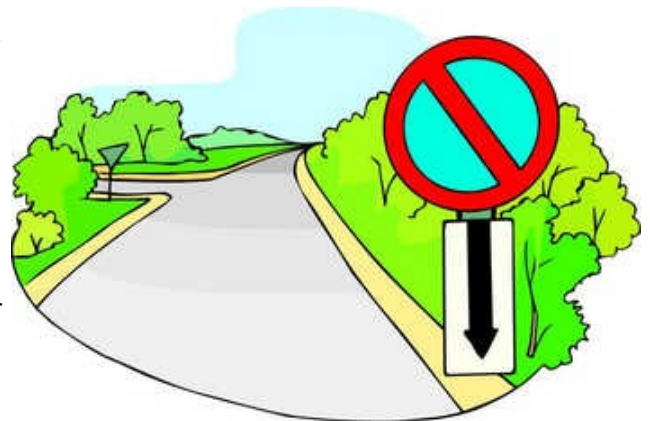
Given the multitude of laws and injunctions that God gave to Israel, it was not possible for anyone except Messiah to be able to accomplish all of the Law's requirements. The purpose of giving Israel the commandments and laws was to show them what they needed for their spiritual salvation. It is a foregone conclusion that they could not possibly complete them and therefore, they would not be able to become acceptable to Yahweh Elohim.

The Sovereign Lord set Israel apart and gave them the Sabbath so that in their day of rest they would remember him; they were to call to mind the salvation he gave them from oppression in Egypt and his gift of the land of milk and honey. The Sabbath was to remind them that each of them was in a personal covenantal relationship with him as their Lord-Creator and Savior, and of their obligation to follow his precepts.

Throughout the Old Covenant Scriptures, we find other injunc-

tions regarding the Sabbath. From Exodus 31:13-17, we learn that anyone who desecrates the Sabbath by working must be put to death. Israel, and not the Gentiles, was to observe the Sabbath in their generations as a lasting covenant. "Say to the Israelites, "... this will be a sign between **me** [Elohim] **and you** [the Israelites] **for the generations to come** [forever]" (Ex. 31:13, NIV, emphasis added).

In Ezekiel 20:12, the prophet records God's words to him, "Also I gave them my Sabbaths as a sign between us, so that they would know that I the LORD made them holy." Notice, the Scripture is clear in these verses; God gave the Sabbath to Israel and not to the Nations. Additionally, it was *God* who



would make Israel holy. Anyone who knows and understands the six-hundred thirteen laws of Torah realizes that it was impossible for Israel or any other nation, in and of themselves, to complete them.

A summary of the requirements of the Sabbath is as follows:

1. No one is to leave home (Exodus 16:29b).
2. No one may work (Exodus 20:10).
3. No one may cook (Exodus 35:3).
4. Observation of the Sabbath is coupled with the honoring of one's

Scalyer (Continued on page 6)

# To Every Tribe Ministries

## By David Harrell, Executive Director

*“Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ,” (Rom. 1:1-6, ESV).*

In his commentary on Romans<sup>1</sup>, John Stott made the following comments about Paul’s statement concerning his ministry to the Gentiles (or nations – v. 5): “What he (Paul) is affirming is that the gospel is for everybody; its scope is universal. We too, if we are to be committed to world mission, will have to be liberated from all pride of race, nation, tribe, caste and class, and acknowledge that God’s gospel is for everybody, without exception and without distinction. This is a major theme of Romans... (v. 6) If, therefore, (referring to Phil. 2:9ff) God desires every knee to bow to Jesus and every tongue to confess him, so should we. We should be ‘jealous’ (as Scripture sometimes puts it) for the honour of his name – troubled when it remains unknown, hurt when it is ignored, indignant when it is blasphemed, and all the time anxious and determined that it shall be given the honour and glory which are due it. The highest of all missionary motives is neither obedience to the Great Commission (important as that is), nor love for

sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God...), but rather zeal – burning zeal – for the glory of Jesus Christ.”

In the preface to his book, *A Vision for Missions*<sup>2</sup>, Tom Wells wrote, “God is worthy of being known and proclaimed for who He is, and that fact is an important part of the missionary motive and message... those who know the most about God are the most responsible and best equipped to tell of Him.”

John Piper said it this way in his book, *Let the Nations be Glad!* “Worship... is the fuel and goal of missions. It’s the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God’s glory. The goal of missions is the gladness of the peoples in the greatness of God. ‘The Lord reigns, let the earth rejoice; let the many coastlands be glad!’ (Ps. 97:1). ‘Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy!’ (Ps. 67:3-4)”<sup>3</sup>

Three different authors saying the same thing in different ways, that the ultimate reason and motivation for missions is the glory of God. We who are part of the To Every Tribe Ministries team have specific mission goals toward the end of glorifying God in the gospel of Jesus Christ. We want to preach the gospel and plant churches in places where none currently exist. Following the planting of churches we want to train local leaders and install them in the local churches. When that is accomplished, we will be free to move on to the next tribe or the next town or island and carry

the process forward.

The planted churches will also be able to begin preaching the gospel in places where we have not been, in remote areas we may not know about, among peoples whom no one knows about at this time, except those who live in their culture and in their region or in their swamp.

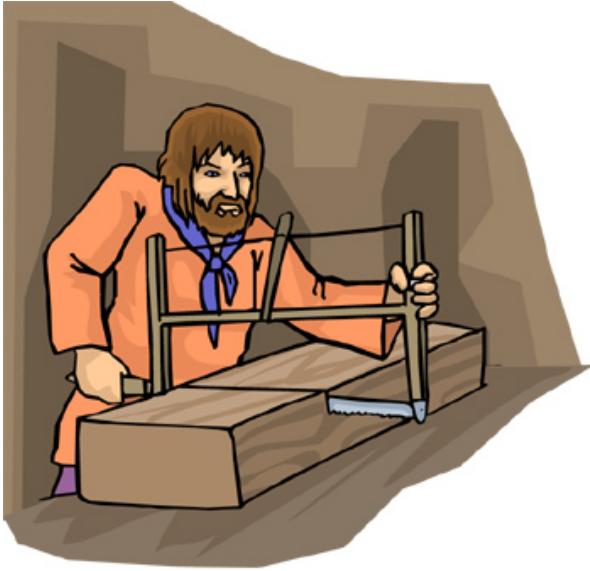
Toward that end we are committing all our resources, and we invite you to join us in the journey. When one looks at the total picture of what we are attempting, it sometimes seems to be an impossible dream, but with God all things are possible.

This month I want to introduce another member of the TETM team. Many of you may already know Rod and Linda Conner. Rod and Linda met at Grand Rapids Baptist Bible College and were married in 1973. Rod served as the youth pastor for Randolph St. Baptist Church in Charleston, WV from 1976 until 1978. In 1978, Rod was called to Reformed Baptist Church in Lewisburg, PA, and served there as the pastor for 23 years. Rod and Linda have four children, Jeff, Christopher, Timothy, and Kimberly.

During the year that David Sitton and Steve and Robin Henry were to be occupied full time with language school, someone was needed to go to churches around the US and Canada and carry the message about TETM’s missionary goals. Rod believed the Lord was calling him to fulfill that need. The Lord has graciously provided the financial support enabling him to travel throughout the US and Canada, preaching the gospel and tell-

*TETM (Continued on page 18)*

Scalyer (Continued from page 4)



parents (Leviticus 19:3).

5. Every Sabbath, set special bread before the Lord (Leviticus 24:5-8).

6. No one may gather wood (Numbers 15:32).

7. On the Sabbath day, make double the animal sacrifices as well as the meat and drink offerings (Numbers 28:1-10).

8. Visits may be made to men of God (2 Kings 4:23).

9. No one may carry a burden (Jeremiah 17:21).

10. No one may buy or sell (Amos 8:5).

The Sabbath was restrictive because Jehovah Elohim-the Lord God wanted the children of Israel to be free from the distractions of this world when they were to have communion with him.

In Leviticus 11:45, God reminds the Israelites why they are to follow his commandments. "I am the LORD who brought you up out of Egypt, to be your God; therefore be holy, because I am holy."

Holiness as defined in the Holy Scriptures can come only from God. As Israel would attempt to fol-

low Elohim's statutes from their hearts, he would make them holy. Deuteronomy 6:25 says, "... if we are **careful to obey all** this law before the LORD our God, as he has commanded us, that will be **our righteousness**" (NIV, emphasis added). Human beings have no righteousness in and of themselves; their righteousness can only come from doing all of God's commandments. The giving of the Sabbath was to establish a personal commitment between each member of the nation of Israel and his/her Sovereign Lord. If a person did all the law, he/she had righteousness; if a person did not do **all** the law, he/she did not have **any** righteousness.

The Sabbath, in the times of the Old Covenant, was the hinge pin that would enable the children of Israel to complete the balance of the Ten Commandments and all of God's statutes in God's own righteousness. The individual would complete and fulfill the law when he/she threw his/herself upon Yahweh for mercy, because only then could he/she keep the totality of the law. By keeping the Sabbath day holy and not just refraining from work, people would create an atmosphere in their homes that would fulfill the Sovereign Lord's first three commandments and give them his strength to uphold all the other statutes that he had given them.

After reviewing the commandments in the beginning of Deuteronomy 5, the chapter ends with these words from verse 32, "So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. Walk in all the way that the LORD your God [Yahweh your

Elohim] has commanded you, so that you may live and prosper and prolong your days in the land that you will possess."

In chapter six of Deuteronomy, Moses begins his recitation of the commands, decrees, and laws that the Lord told him to teach Israel. We read that the Lord promises the blessing of a good life in a good land if the people will fear him and follow his decrees. Verse 4, "Hear O Israel: the LORD our God, the LORD is one. Love the LORD your God with all your heart and all your soul and all your strength. These commandments that I give you this day are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates."

God gave Israel his Sabbath so that the individual Israelites would stop their daily routine and seek the Lord for strength and wisdom to be



able to fulfill his commandments, decrees, and statutes.

**2. How was and is the Sabbath day celebrated?**

Scalyer (Continued on page 8)

# DO WE TELEGRAPH OUR PRIORITIES?

*Clyde F. Autio*

*I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 1 Timothy 5:21*

*My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? James 2:1-4*

Do I diminish the honor and importance of the person with whom I am conversing—this is, do I sin—if my eyes are searching out another person?

How do we let people know how important they are to us and, more importantly, whether we consider their needs before we consider our own? One of the keynotes of Christ's ministry was that His followers must become servants, or

die to their own desires, so that they might be a blessing to others and thereby glorify His Father. This just might be an area where it is far easier for us to talk the talk than it is to walk the walk.

Several years ago I had the opportunity to attend a family ceremony in a large church. The hour for the ceremony to commence was well publicized by formal announcements, detailed preparations and family discussions. The crowd gathered prior to the starting time and proceeded to wait for a portion of the family that was notoriously late. It struck me that the late group was communicating to the audience who was most important and came first in their lives. Regardless of subsequent conversation a message had been sent that what we are doing will not be postponed, or delayed for the convenience of the group. Rather, what we are about is so much more important than what you are about that it is our decision that you will have to wait. Do we communicate to God and others what our priorities are by when we show up for meetings, gatherings and other personal contacts?

Another signal of our priorities,

and I am guilty of this, is when we are mixing at a social function are we able to maintain eye contact with those we are talking to or are we constantly scanning the room to locate someone else? Do our roving eyes display a sense that I will talk with you until someone more important comes on the scene? Again, we are elevating ourselves above some other person and communicating our priority, intentionally or not.

When we are leaving church do we take the time to greet those who are nearest to us, without regard to their status or needs, or do we roughly rush through the aisles and corridors to locate those with whom we find some collegial kinship? What if God put the 'lesser' person next to us because they had a need He expected us to fill? Are we being guilty of figuratively putting them to a lower seat at the Lord's Table and looking for a better prospect to put at the head of the 'table' of our life?

Each of these examples, and there are many more, are cited in order that we might ponder on how the subtly of our treatment to other people might be a far better barometer of our own attentiveness to being a servant to all. During a recent Sunday School class a pastor friend made the observation that when people ask for, or need, help it is now—not later at our personal convenience. We might never have another opportunity to minister to those we have offended or ignored through our own selfish desires.

We must remember the footprints of the walk will last much longer than the breath of our talk.



*Scalyer (Continued from page 6)*

Israel as a nation was just like any other people. They were of the natural creation and sought the things that they could taste, touch and smell. Within that natural creation, there was always a remnant that strove after the Lord and sought to fulfill his regulations from their hearts. They understood the Scriptures that say, "The fear of the LORD is the beginning of wisdom; the fear of the LORD is the beginning of knowledge" (Ps. 111:10a, Prov. 1:7a, NIV). Those of the remnant remembered how their Sovereign Lord had dealt with the Egyptians and with the nations whose land he had given them. They had a healthy fear of what he could do and they loved him even more because of what he had done.



Time after time, the Lord Almighty chastised Israel as a nation for their Sabbath violations. By violating the Sabbath, they were dishonoring the Lord and his word. The Sovereign Lord sent them into captivity for seventy years so the land would receive the Sabbath rests that were due it.

That being said, there were also periods of great revival when it was evident that the spirit of Elohim was stirring the people to be observant to the will and laws of their Sovereign God. Just as there were

many homes in the past, many homes today revere the Sabbath day and keep it holy. The Sabbath day not only was for rest and separation from the world's activities, but it also was for the contemplation and adoration of Yahweh Elohim-the Lord God.

To understand Israel's view of the Sabbath, we must consider it in light of the rest of God's Law. Within the five books of Moses, we have the famous six-hundred thirteen laws of the Torah that many people talk about and few know and understand: some are for men, some are for women, and some deal with religious worship. Within the six-hundred thirteen laws, the Sovereign Lord gave Israel ten commandments. Within those ten, the first three deal specifically with Israel's relationship to God as their Sovereign Lord. By observing the fourth

commandment in the way Elohim wanted them to observe it, they would be given strength and energy to draw closer to him personally.

This closeness would engender within them a love to do his will. But alas, even though Israel was set apart as a separate people and given laws and precepts to follow as a nation, they chose not to follow God's ways. Instead, they followed the evil ways of the countries around them.

In the time of the Prophet Jeremiah, once again, Yahweh in his grace and mercy gave the people a chance to repent of their evil and turn from their evil ways. They chose to reject the Lord's pleadings and instead, followed the desires of their hearts. The Lord God then sent them into captivity in Babylon. During their captivity, some groups promoted the Sabbath day so that the Israelites would remain separate

and not become absorbed into the Babylonian culture.

Eventually\*<sup>1</sup>, the Pharisees emerged as a distinct religious and political group that fostered personal responsibility and strict observance of the Sabbath. They maintained that in addition to the written law, there was also an Oral Law given to Moses at Sinai. This law was not written, but was passed orally by holy men from generation to generation. They maintained that all of Israel was to observe this oral law in addition to the written Law in Torah. They worked closely with the people, encouraging them toward holiness.

The Pharisees were jealous of the power of the Temple priests and sought to undermine their authority whenever they could. They developed synagogues to promote their theology among the people on a weekly basis. The average Israelite would only come to Jerusalem to worship at the Temple three times a year for the Levitical convocations. They felt removed from the priesthood. The people felt closer to the Pharisees, since they attended synagogues weekly for the teaching and preaching services held there.

As a result of weekly Synagogue meetings, the Sabbath day observance eventually changed from personal individual observance to one of corporate worship on a weekly basis. Yahweh Elohim in his written word never told the Pharisees or anyone else to do this. There is no place in Scripture that the Lord God commands corporate worship on a specific day or that people must have corporate worship one or more times a week. The Judeo-Christian culture worships weekly without any written revelation because the Pharisees started that process and the apostles continued it.

The Pharisees rejected the idea that God was only in the Temple.

*Scalyer (Continued on page 17)*



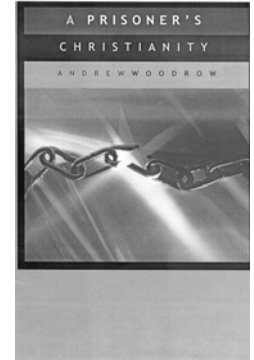
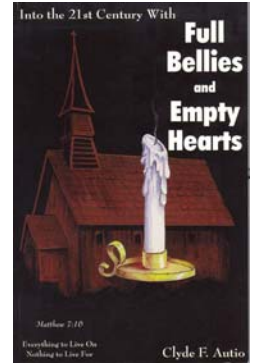
Book Title	Quantity	Retail Price	Total Retail Price
<i>Abraham's Four Seeds</i> —Reisinger	_____	\$10.95	_____
<i>All Things New</i> —Hoch	_____	\$19.98	_____
<i>The Believer's Sabbath</i> —Reisinger	_____	\$3.75	_____
<i>Chosen In Eternity</i> —Reisinger	_____	\$5.50	_____
<i>Christ, Lord and Lawgiver Over the Church</i> —Reisinger	_____	\$2.50	_____
<i>The Doctrine of Baptism</i> —Sasser	_____	\$3.50	_____
<i>Full Bellies and Empty Hearts</i> —Autio	_____	\$14.99	_____
<i>Grace</i> —Reisinger	_____	\$4.75	_____
<i>Is It Well With the Child?</i> —Oosterman	_____	\$9.95	_____
<i>Is John G. Reisinger an Antinomian?</i> —Wells	_____	\$4.25	_____
<i>Jonathan Edwards on Biblical Hermeneutics and the "Covenant of Grace"</i> —Gilliland	_____	\$3.95	_____
<i>Limited Atonement</i> —Reisinger	_____	\$7.00	_____
<i>The New Birth</i> —Reisinger	_____	\$5.50	_____
<i>New Covenant Theology</i> —Wells & Zaspel	_____	\$19.95	_____
<b><i>The Obedience of Christ</i></b> —Van Court	_____	\$2.50	_____
<i>Our Sovereign God</i> —Reisinger	_____	\$4.45	_____
<i>Perseverance of the Saints</i> —Reisinger	_____	\$6.00	_____
<i>A Prisoner's Christianity</i> —Woodrow	_____	\$9.50	_____
<i>Tablets of Stone</i> —Reisinger	_____	\$10.95	_____
<i>The Sovereignty of God and Prayer</i> —Reisinger	_____	\$5.75	_____
<i>The Sovereignty of God in Providence</i> —Reisinger	_____	\$4.45	_____
<i>Total Depravity</i> —Reisinger	_____	\$5.00	_____
<i>What is the Christian Faith?</i> —Reisinger	_____	\$2.50	_____
Total Number of Books	_____		_____
Discount ____% (from Quantity Discount Chart on page 10)		Minus Discount	_____
		Discounted Cost	_____
	<b>See Rate Chart</b>	Shipping	_____
<i>Canadian orders—Visa or MasterCard only, please..</i>		Total Order	_____

# New Covenant Media Books

<b>Ship to:</b> _____		
<b>Street Address:</b> _____		
<b>City:</b> _____	<b>State:</b> _____	<b>Zip:</b> _____

# Free Books

Every new subscription (makes a nice gift) or renewal between now and June 30, 2005 will receive a free copy of *Full Bellies and Empty Hearts* by Clyde F. Autio and *A Prisoner's Christianity* by Andrew Woodrow.



## **SUBSCRIBE NOW: \$10.00 FOR TEN ISSUES**

- My check (payable to *Sound of Grace*) is enclosed.  
 Charge to my:  VISA  MasterCard Expires \_\_\_\_\_/\_\_\_\_\_

Account Number: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Signature: \_\_\_\_\_

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Please send *Full Bellies and Empty Hearts* and *A Prisoner's Christianity*. Included is \$10.00 for the subscription to *Sound of Grace* and \$3.00 to cover postage and handling.

### *Quantity Discount Chart for New Covenant Media Books*

NUMBER OF BOOKS	RETAIL PRICE	DISCOUNT
6—10		10%
11 - 20		15%
21 +		20%
Church Book Tables (21 minimum)		25%
Resellers		Call

### **Postage & Handling Rates—U.S.**

Up to \$20.00	\$3.50
\$20.01—\$50.00	\$5.00
\$50.01 and Up	10%

### **Postage & Handling Rates—Canada— VISA or MasterCard**

Up to \$35.00	\$5.00
\$35.01 and Up	15%

### **Postage & Handling Rates—Overseas**

Please Call

**BY MAIL:** New Covenant Media, 5317 Wye Creek Drive, Frederick, MD 21703-6938

**BY PHONE:** 301-473-8781 OR 800-376-4146, Please have your VISA or MasterCard ready.

**BY FAX:** 240-206-0373, List your VISA or MasterCard Number along with a four-digit expiration date.

**ONLINE:** [www.newcovenantmedia.com](http://www.newcovenantmedia.com); **EMAIL:** [info@newcovenantmedia.com](mailto:info@newcovenantmedia.com)

( ) My check (payable to *New Covenant Media*) is enclosed.

( ) Charge to my: ( ) VISA ( ) MasterCard Expires \_\_\_\_\_/\_\_\_\_\_

Account Number: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Name (please print) \_\_\_\_\_ Signature: \_\_\_\_\_

Author	Title	Pages	List	Sale	No.	Cost
John G. Reisinger	<i>When Should a Christian Leave a Church?</i>	14	\$3.50	\$2.50		
John G. Reisinger	<i>John Bunyan and the Sabbath</i>	12	\$3.00	\$2.00		
Gary D. Long	<i>Context! Evangelical Views on the Millennium Examined</i>	386	\$25.00	\$21.50		
Gary D. Long	<i>Biblical Law &amp; Ethics: Absolute and Covenantal</i>	58	\$2.95	\$1.50		
Preface by Gary D Long	<i>The First London Confession of Faith—1646 Edition (new reprint w/new preface)</i>	32	\$7.99	\$6.50		
Tom Wells	<i>Come Home For Ever</i>	79	\$4.99	\$3.40		
William Sasser	<i>The Doctrine of Christ</i>	72	\$4.75	\$3.75		
William Sasser	<i>The Doctrine of Salvation</i>	78	\$4.75	\$3.75		
William Sasser	<i>The Doctrine of Man</i>	72	\$4.75	\$3.75		
William Sasser	<i>The Doctrine of God</i>	52	\$4.00	\$3.00		
William Sasser	<i>The Atoning Work of Jesus Christ</i>	84	\$5.00	\$4.00		
Kent Clark	<i>Acquitted in the High Court of Heaven (Only a few on hand)</i>	17	\$2.50	\$1.75		
Chris Scarborough	<i>The New Covenant and the Law of Christ</i>	53	\$10.95	\$9.50		
Robert Morey	<i>How to Keep Your Kids Drug Free</i>	106	\$4.95	\$1.00		
Robert Morey	<i>Battle of the Gods</i>	316	\$10.95	\$2.00		
Robert Morey	<i>Here Is Your God</i>	142	\$9.95	\$2.00		
Robert Morey	<i>The Origins and Teaching of Freemasonry</i>	144	\$7.95	\$2.00		
Robert Morey	<i>Introduction to Defending the Faith</i>	46	\$4.95	\$1.00		
John Korsgaard	<i>Should Christians Fear God Today?</i>	70	\$6.95	\$3.50		
James White	<i>Justification By Faith</i>	68	\$6.95	\$2.75		
James White	<i>Answers To Catholic Claims</i>	164	\$9.95	\$2.00		
James White	<i>The Fatal Flaw</i>	240	\$11.95	\$2.50		
James White	<i>Drawn By the Father</i>	61	\$5.95	\$2.50		
James White	<i>God's Sovereign Grace</i>	160	\$8.95	\$3.50		
David A. Reed	<i>Behind the Watchtower Curtain</i>	153	\$10.95	\$2.00		
Patrick J. Campbell	<i>How to Share Christ with a Jehovah's Witness</i>	56	\$5.95	\$2.00		
Loraine Boettner	<i>Reformed Doctrine of Predestination</i>	447	\$12.99	\$10.00		
Leonard Verduin	<i>The Reformers and Their Stepchildren</i>	292	\$9.95	\$9.50		
John Bunyan	<i>The Pilgrim's Progress (The Accurate Revised Text by Barry E. Horner)</i>	210	\$12.00	\$9.75		
Alexander Strauch	<i>Biblical Eldership</i>	337	\$14.99	\$9.30		
Alexander Strauch	<i>Biblical Eldership—Study Guide (spiral bound)</i>		\$19.99	\$12.50		
Alexander Strauch	<i>Biblical Eldership—Mentor's Guide (spiral bound)</i>		\$19.99	\$12.50		

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

<b>Total for books</b>	
<b>(See Rate Chart) Postage</b>	
<b>TOTAL ORDER</b>	

# Book Order Page

**Canadian orders—Visa or MasterCard only, please.**

( ) My check (payable to *Sound of Grace*) is enclosed. ( ) Charge to my: ( ) VISA ( ) MasterCard

Account Number: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ Expires \_\_\_\_/\_\_\_\_ Signature: \_\_\_\_\_

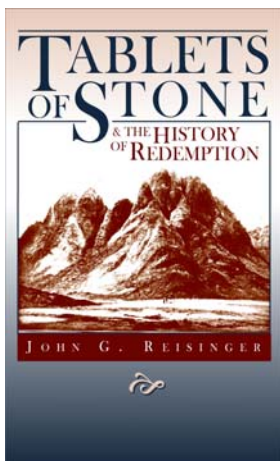
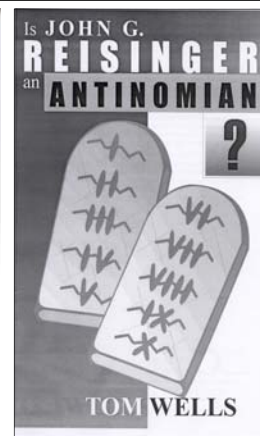
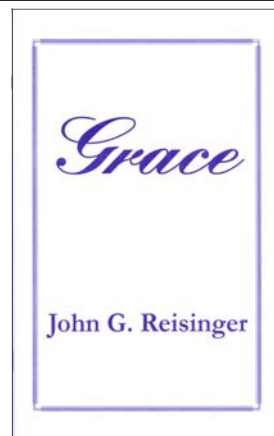
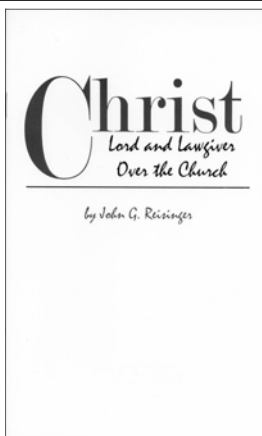
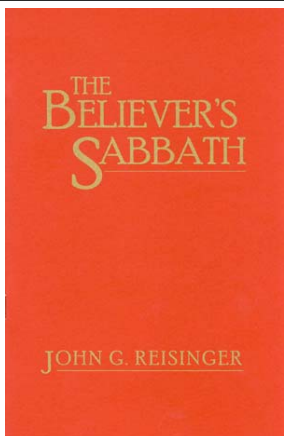
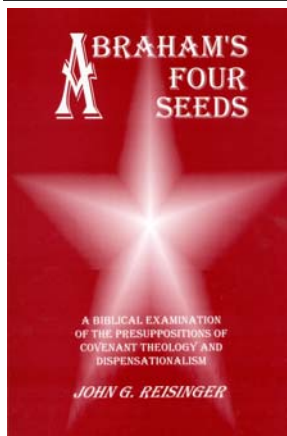
**SPECIAL OFFER!**

**—Save 25%—**

***NEW COVENANT THEOLOGY***

**—Save 25%—**

**SPECIAL OFFER!**



<i>Abraham's Four Seeds</i> —Reisinger	\$10.95
<i>The Believer's Sabbath</i> —Reisinger	\$3.75
<i>Christ, Lord and Lawgiver Over the Church</i> —Reisinger	\$2.50
<i>Grace</i> —Reisinger	\$4.75
<i>Is John G. Reisinger an Antinomian?</i> —Wells	\$4.25
<i>New Covenant Theology</i> —Wells & Zaspel	\$19.95
<i>Tablets of Stone</i> —Reisinger	<u>\$10.95</u>
<b>TOTAL VALUE!</b>	<b>\$57.10</b>

**LIMITED TIME OFFER**

GOOD THROUGH JUNE 30, 2005

Ship to: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

—New Covenant Theology—7 Books Offer—

**GET ALL 7 BOOKS  
FOR ONLY \$42.75**  
For postage and ordering information, please  
see page 10.

**BOOKS BY JOHN G. REISINGER, TOM WELLS,  
AND FRED ZASPEL ON  
*NEW COVENANT THEOLOGY!***

# WHAT IS NEW COVENANT THEOLOGY AND WHAT ARE SOME OF ITS MAJOR CHARACTERISTICS?

*Gary D. Long*

There is a need for New Covenant Theology (NCT) in proclaiming the gospel of Christ. Its principles of interpretation (its hermeneutic) are as old as the New Testament (NT) itself. The way it interprets Scripture is based upon how Christ and the writers of the NT understand and use the Old Testament Scriptures in explaining the coming to pass of God's will on earth (Matthew 6:10). But as a theological system in America it is a recent development having different explanations. The time has come for those who hold to the need for NCT to unify and explain what it is. It is in agreement with much that is taught in the theological system of Reformed or Covenant Theology (CT), especially with its teaching on the inspiration and inerrancy of the Bible, the doctrine of God and creation, the doctrine of man, and the doctrine of the person and work of Christ. It agrees with much that is taught in the theological system of Dispensational Theology (DT), especially its teaching on the inspiration and inerrancy of the Bible, the doctrine of God and creation, the person of Christ, and the understanding of Pentecost as the formation of the Church as the body of Christ. However, there are significant differences with the theological systems of both CT and DT to warrant the development of NCT as a distinct theological system. The following provides a brief description and listing of some of the major characteristics of NCT as under-

stood by this writer.

**NCT Described.** New Covenant Theology is a developing system of theology that provides a more biblical way to interpret the Scriptures. It is based upon a redemptive history approach to understanding the fulfillment of God's eternal kingdom purpose on earth. Its principles of interpretation are based upon a biblical theology that stresses the theology of the Bible itself. NCT challenges the basic theological presuppositions of the one Covenant of Grace system of Covenant Theology, including its understanding of the "moral law" of God and the nature of the Church. NCT also challenges the two redemptive purposes of Dispensational Theology, one for the Church and one for Israel. The driving motive of NCT is "**back to the Bible.**" NCT emphasizes the *inductive* study of the Bible. A major objective of NCT is that its hermeneutic will help bring doctrinal unity in this sin-wrecked world by breaking down the *middle walls of doctrinal partition* that exist within the theological systems of Covenant Theology and Dispensational Theology.

**NCT Characteristics**—some of the major characteristics of New Covenant Theology are:

1. The discernment of the Holy Spirit is absolutely essential for accurately handling the Word of God (I Cor. 2:13-14; II Tim. 2:15) and that the most important principle of

interpretation is "contextual exegesis." *Contextual* biblical exegesis demands grammatical/historical/theological principles of interpretation.

2. The imputation of Adam's first sin to all mankind (Rom. 5:12d, 18a-19a), the elects' sins to Christ (II Cor. 5:21), and Christ's righteousness to the elect (Rom. 5:18b-19b) are vital for the Christian faith. Without the doctrine of imputation the whole doctrine of the substitutionary atonement and justification by faith alone in Christ alone are undermined (Rom. 5:12-19).

3. God's plan of salvation is revealed and administered through the unfolding of biblical covenants in the flow of redemptive history, not through the theologically deduced system of CT's Covenant of Works/Covenant of Grace/Covenant of Redemption schema.

4. The Law of God is both absolute and covenantal (Matt. 5:17-20). God's "absolute law" is *innate, written on the heart* of man created in the image of God. It is God's unchanging standard of righteousness. God's "covenantal law," however, is written and changeable according to the covenant being administered.

5. The love of God and the love of neighbor are the two greatest commandments (Matt. 22:36-40)

*Long (Continued on page 14)*

*McInnis (Continued from page 3)*

*calling of God in Christ Jesus"* (Phil 3:13-14). We have not yet arrived at our final destination nor have we totally triumphed over this sinful flesh which still plagues us and seeks to bring us back under its dominion. But we are confident that *"He which hath begun a good work in you will perform it until the day of Jesus Christ:"* (Phil 1:6). We are not yet what we shall be, but thank GOD we are not what we once were, either. (See 1 Cor.6:9-11).

**Saints have a language all their own.** *"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered"* (Rom. 8:26). The children of GOD can be prevented from many things, but they will always pray. *"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"* (Gal 4:6). A man whose life is not bathed in prayer does not have the SPIRIT of GOD dwelling in him.

**Saints are compelled to believe and follow CHRIST.** *"Lord, to whom shall we go? thou hast the words of eternal life"* (John 6:68). I am sure that each person who is a saint has chosen to follow CHRIST, but I am equally certain that each one is unable to choose to follow another. *"Thy people shall be willing in the day of thy power"* (Ps.110:3). The HOLY SPIRIT draws men to CHRIST and causes them to declare as Peter did, *"Thou art the Christ, the Son of the living God"* (Matt 16:16). Can the true children of GOD embrace another savior? Can they bow before another LORD? HE has bound us to HIMSELF with cords of love that cannot be broken. ☞

*Long (Continued from page 13)*

upon which the whole Law and the Prophets hang. This means that the Ten Commandments, the Decalogue, hang upon these two greatest commandments, not the reverse as CT teaches.

6. The Ten Commandments are a covenantal outworking of the two greatest commandments in redemptive history not the reverse. They were given through the hand of Moses to the nation of Israel first at Mount Sinai (Exod. 20).

7. The Fourth Commandment, the Sabbath commandment, being the sign of the Mosaic Covenant (Exod. 31:15-17), is not a creation ordinance as taught by CT.

8. The Ten Commandments are not eternal moral law *first* written in the heart of man at creation and forever binding upon all mankind as CT teaches in its confessions of faith e.g., the *Westminster Confession of Faith (1647-1649)* and the *Second London Baptist Confession (1689)*. In fact, the term "moral law" does not occur in the Bible. Although under any given covenantal administration, man is morally obligated to obey all of God's commandments, yet the Bible does not separate God's law into three parts: *moral, ceremonial* and *civil*. Historically, this threefold separation was not substantially taught until the time of Thomas Aquinas in the 13th century and in the 16th century by Calvin.

9. The Decalogue is not "transcovenantal" and, therefore, does not function outside the Old Covenant as a unit as much of CT teaches.

10. Christ came not to destroy the OT Scriptures but to fulfill them, which includes the Decalogue. The New Covenant law is called the law of Christ which is distinguished from Mosaic law and

from the Gentiles who do not have a written revelation of God's law (I Cor. 9:20-21).

11. The law of Christ is not to be equated with the Decalogue. Although the law of Christ, the law of the NC people of God, is related to the Decalogue in that it incorporates nine of the Ten Commandments. The law of Christ is a *better* law than the law of Moses (Matt. 5:21-48; Heb. 7:19) in the sense that (1) it is a *higher* revelation of the righteousness of God (Matt: 5:20); (2) it is based upon a *higher* standard of love (Matt. 4:44); and, (3) Christ's inauguration of the New Covenant brings in things that are qualitatively "*newer,*" expressed in developing the theological significance of such basic concepts as *new wine-skins, new teaching, new commandment, new creation, new man, new name, new song, new Jerusalem and all things new* (Rev. 21:5).

12. The OC Sabbath commandment is typologically fulfilled by Christ for the people of God who rest in Him by faith (Heb. 4:9-10).

13. New Covenant believers are *in-lawed* to Christ; they are not under the OC law of Moses but under the grace of the NC (Rom. 6:14). NCT does not equate the law of Christ with the Decalogue as do many holding to CT.

14. The indwelling Holy Spirit is the norm for Christian living. NCT does not teach that the Ten Commandments are the only objective standard for evaluating the Christian life. Rather, NCT emphasizes that it is the Spirit who enables the Christian to have a godly walk (Rom. 8:4; Gal. 5:16-18).

15. Christ merited righteousness for the elect only and that it is imputed to them based upon His total obedience to the will of the Father in His life and death (Matt. 3:15; Rom. 5:19).

*Long (Continued on page 19)*

Webb (Continued from page 1)

tament age, while the *Moses* train shortly thereafter derails. This new model, as opposed to the other two, emphasizes what I call *transition*—i.e. those in Jesus' day were not told to "sit tight" but to "enter" a Kingdom.

## Transference

In addition to *transition*, a second principle is required of any covenantal model seeking to fit the biblical data: *transference*. By this term, I simply mean what Christ declares at the conclusion of the parable of the householder in Matt. 21:43: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it." Note that privileges were to be taken from Israel and *transferred* to a new nation. What is the identity of this *new nation*? I suggest that it's the one spoken of in I Peter 2:9, i.e. the Church. What I'm calling *transference* is termed by others the *replacement motif*. As the name implies, this viewpoint sees the church as a *replacement* for ethnic Israel in redemptive history. The benefits and blessings, promises and privileges, once the possession and future prospect of the nation of Israel, are now given to the Church (See Eph. 2:11-13). Before dismissing this notion as incompatible with a God Who never repents or alters His purpose, stop and consider how often it is that those who wind up with blessing in the New Testament have it because it was forfeited by others (e.g. *The Parable of the Householder—Matt 21:33-44; The Parable of the Marriage Feast—Matt. 22:1-10; The grafting of wild olive branches into the good olive tree—Rom. 11:16-24*). This problem—that a God Who never changes His purpose has transferred blessing from Israel to the Church—is the very difficulty Paul

is answering in Rom. 9-11. There was the appearance that God's Word had "*taken no effect*" (Rom. 9:6). There was the appearance that God had "*cast away His people*" (Rom. 11:1). But such was emphatically not the case! Paul demonstrates that it was always God's purpose to bring together in one body all who believe on His Son, whether Jew or Gentile.

## The Key to the Keys

Many texts could be cited to support this principle of *transference*. I've decided, however, to center upon one where the principle is not readily apparent upon first reading. After digging deeper, however, I trust it will become clear that this text gives striking confirmation to the general pattern stated above.



Consider the account of Peter's confession in Matt. 16:13-19. In verse 19, Jesus promises to give Peter something He calls the *keys of the kingdom*. This is a "key" passage, if you'll excuse the pun! I believe scripture will interpret scripture, if we'll but let it. So, let's take a little excursion through scripture to try to get a handle on this passage.

## What are the Keys?

What do these *keys* represent? An examination of related passages dealing with the subject of keys turns up Rev. 1:18. As John beholds the risen, glorified Christ, Jesus tells him that He possesses *keys*—

*the keys of hell and death*. Seven letters to the churches in Asia now follow in Rev. 2-3. Each letter begins by identifying its Sender, and it does that by referencing some feature of John's description of Christ in Rev. 1 (e.g. the One with the seven stars in His hand, or the One whose eyes are as a flame of fire, etc.). In Rev. 3:7, at the beginning of the letter to the church in Philadelphia, the Sender is identified as having a *key*, which identifies Him with the One described in Rev. 1:18. This time, however, it's not *the keys of hell and death*, as we would expect, but "*the key of David*," a key "*that openeth, and no man shutteth; and shutteth, and no man openeth*." Why the difference? The simplest explanation is that these two texts are actually saying the same thing, using different words to express it. The reader is expected to understand that the *keys* of a kingdom are a symbolic way of representing different aspects of a king's sovereign authority. For instance, your key chain most likely holds a number of keys—to your car, your home, your office, etc. Each of these represents an area of life where you have the right to enter, to lock, or to open. In Christ's case, the *keys* on His key chain represent His power over the grave, His power over death, as well as this *key of David*—i.e. His Messianic rule upon David's throne (See Luke 1:32 and Acts 2:29-32).

## Giving the Keys

What's the significance of Jesus giving Peter these *keys*? Well, what would it mean for a father to give his teenage daughter the keys to his car? It doesn't mean he gives her the car, only the right to use it. The father retains absolute control. Further, if she abuses the privilege, Daddy may well take "*the T-Bird away*," as the song goes! May I suggest the same idea here? When a

Webb (Continued on page 16)

Webb (Continued from page 15)

sovereign gives someone the keys to his kingdom, he doesn't surrender the kingdom, but makes the recipient a *steward*—i.e. someone with authority over a particular area of the kingdom. Further, this authority is not given unconditionally, for it may be taken away if the steward proves unfaithful.

A fascinating passage illustrating this principle, and one very important to our present discussion, is found in Isa. 22:15-25. Isaiah is directed to a man named Shebna, described as a treasurer and the one “*over the house*” (of David, by implication). He is the chief steward of the king, exercising authority over the matters of the king's household. However, he is told that he will be cast out of his office, presumably because of his unfaithfulness, and that he will be replaced by another—Eliakim. Eliakim is to be clothed with Shebna's vestments and authority. Note especially how Isa. 22:22 describes Eliakim: “*And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*” (Note the similarity of this verse with Rev. 3:7!) To give Eliakim the “*key of the house of David*” meant that he would now exercise the authority previously held by Shebna.

### Where are the Keys?

Will Christ pull the keys promised to Peter out of His pocket? I think not, for Isa. 22 gives us a clue. Note that the key given to Eliakim is a key taken from Shebna. It's not a newly manufactured key, but a key already in existence, which is being *transferred* from the one man to the other. Isn't this precisely what Jesus is describing in the Parable of the Householder? Because of their unfaithfulness, those who have custodial care of the nation of Israel are about to lose their rights

and privileges. These blessings, says our Lord, will be given to others who will be faithful. If we think of *keys* as a figurative way of representing these privileges, could it not be said that the *keys of the kingdom* would be taken from them and given to others? Based on the scriptural precedent of the *transference* of keys from Shebna to Eliakim, I think this is exactly what Christ is saying. The keys to be given to Peter were keys already in existence and in the hands of others!

### Binding and Loosing

A further clue, showing that we are on the right track, is found in what Peter was to do with these keys. He was to *bind* and to *loose*. This language gives us insight into who previously possessed these keys, for this is the language of the Scribes. Originally, a Scribe was one who merely copied the Law of Moses. In Ezra's day, however, their role was expanded to become teachers and interpreters of the Law. In Christ's day, the Sanhedrin (the ruling body of Israel and the continuation of those judges appointed under Moses) was comprised of Priests (mainly of the Sadducees) and Scribes (mainly of the Pharisees). These men authoritatively applied the Law to Israel. Lest we question the legitimacy of their office, note that Jesus Himself recognizes their authority in Matt. 23:2, saying, “*The scribes and the Pharisees sit in Moses' seat.*” As such, they were to be obeyed, but not imitated, for they were hypocrites. The exercise of their office is



described in verse 4: “*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.*” To *bind* was to lay upon a person an obligation or duty; to *loose* was to absolve a person of a duty. Thus, the authority Peter is to exercise, *binding* and *loosing*, is no new power, but one already in existence—and scripture even associates it with a *key*! Note Luke 11:52, where Jesus declares: “*Woe unto you, lawyers! For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in, ye hindered.*” So, the *keys*—involving the knowledge of the manner of entering the kingdom, and the power of *binding* and *loosing*—are already in the possession of others. Yet these *keys* are to be taken from them and given to Peter—and not to Peter only, but, as the rest of scripture shows, to the other Apostles as well!

### Using the Keys

Do we ever see Peter using these *keys*? Consider Pentecost: Peter is opening the kingdom of heaven to men through the proclamation of the Gospel message. He does the same to the Gentiles in Cornelius' home.

What about *binding* and *loosing*? This was the constant activity of the Apostles throughout the New Testament. At the council in Jerusalem, they *loose* the Gentile believers from the ritual of circumcision and *bind* them with certain food regulations and with abstaining from fornication (see Acts 15:19-20). In the epistles, the Apostles lay down the rules that are to regulate the faith

Webb (Continued on page 17)



Webb (Continued from page 16)


and conduct of believers and of Christ's church. By what right do they do this? By the Christ-given authority granted to them as His Apostles! They viewed their commandments to the Church as nothing less than the commandments of Christ (See I Cor. 14:37 for an example).

### Conclusion

What does all this mean, and how does it impact the covenantal question? Suppose you are a Jew living in the Old Testament age. How would you know your duty before God? Study the law? Well, the law had to be interpreted and applied, and that was the domain of men like the Scribes. Their job was to determine specifically how God's law applied to you individually in your unique circumstances. But now, in this New Testament age, where do we go to learn our duty to God? To Rabbis and Scribes? No, we turn to the teaching of the Apostles, *i.e.* the New Testament scripture. Now please do not misunderstand! This is not to say that the Old Testament has no authority, or that God's law has no abiding validity—and it's certainly not saying that we are free from duty or law to God. Rather, it's simply to acknowledge that the *keys* have been transferred to the Apostles. The authority to interpret God's Law and to apply it to His people has been passed! The Apostles are foundational to the Church—see Eph. 2:20. As a foundation determines the scope and extent of the building built upon it, so the teaching of the Apostles prescribes the scope and extent of Christ's Church. Their teaching determines what's *in* and *out*, so far as the Church is concerned. They *bind* us with our duty, both as to our faith (what we are to believe) and to our practice (what we are to do).

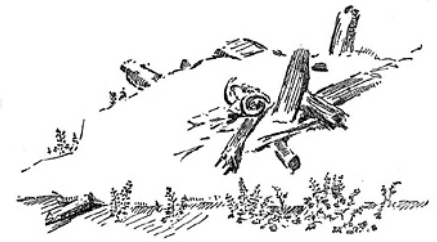
They convey through the New Testament scriptures the *key* of knowledge whereby men may enter the kingdom.

But they are not the *cornerstone* of the Church! In no way do they rival or supplant Christ. Neither can their authority be passed down to others, as the fiction of Rome suggests. Yet, we must recognize that Christ gave them the *keys*. The faith once delivered to the saints was, in fact, delivered to the saints through the agency of Christ's Apostles. What we know about Jesus and Gospel truth, we learn, humanly speaking, through the Apostles. Further, the covenantal privileges once belonging to Israel have now been transferred to the Church. The great promises of God are fulfilled in Him, and therefore, to all who are "in" Him (see II Cor. 1:20). As such, it's not surprising to see promises first enunciated to Israel now quoted and reapplied by the Apostles to the Church (see I Peter 2:9-10 and II Cor. 6:16-18 for examples).

So we see again both continuity and discontinuity: continuity, in that our duty before God is still based on the moral principles of God's law; but discontinuity, in that Christ's Apostles are now interpreting and applying these principles in a new age, to a new people, in a new situation. Now I recognize this observation alone will not settle the various issues arising out of the covenantal question in our day. However, it should give us a hint as to where we ought to start in seeking the answers. We should look to see how the Apostles handled and applied the law. Their teaching, embodied in the New Testament scriptures, should be given a primacy in discovering our duty before God, for, after all, to them were given the *keys*. 

Scalyer (Continued from page 8)

They believed that God was everywhere and therefore believed that their Synagogue worship would be as equally pleasing to God as the Temple worship.\*



After the destruction of the Temple, the people were forced to look to the teachings of the Pharisees as a guide for their daily life as well as for instruction on how they could enter into the eternal kingdom. Their formula for attaining eternal life in Heaven came to be called Rabbinic Judaism. Both the Ultra Orthodox and Orthodox communities practice a Pharisaic form of Rabbinic Judaism. In the Orthodox and Ultra Orthodox communities, the Sabbath is rigorously observed and becomes part of their system of works that will give them entrance into the eternal kingdom. Other branches of Judaism practice their own versions of Rabbinic Judaism, which vary from the conservative to the ultra-liberal.

Many Jewish people today treat the Sabbath with honor and reverence. They look forward to the coming of the Sabbath so that they can take their rest in the Lord. Within these groups, the Sabbath is held in higher regard than any other holiday. It is a family day when parents and children do things together at home or in the Synagogue.

In the Orthodox and Ultra Orthodox systems of Rabbinic Judaism, there is a special list of activities that are prohibited on the Sabbath, because it is a time when eve-

Scalyer (Continued on page 19)

TETM (Continued from page 5)

ing the TETM story. Rod's travels have taken him to Ontario, Canada; several southern states including North and South Carolina, Georgia, Tennessee and Louisiana. His most recent trips have been to Ohio, Illinois and Michigan.

There are many ways that you can become a partner in the TETM mission. We have the short-term mission trips this coming summer in the area around the Port of Mezquital in Mexico. The Port of Mezquital is about 80 miles directly south of Matamoros, Mexico or Brownsville, Texas (the two cities are on opposite sides of the Rio Grande River). We will be working in four locations around the Port of Mezquital area. Those who go will be sleeping in tents. There are no shower facilities. We will carry our own water. There are no medical facilities as we know them here, but we will have doctors or nurses and basic medical supplies. The area is directly adjacent to the Gulf of Mexico, so humidity will probably be high, along with the temperature.

If you yearn for adventure in the service of our Lord Jesus Christ, this may be for you. We will be taking 60 people on each of two trips. Please register early because we will get to the 60 limit early. Register at [www.toeverytribe.com](http://www.toeverytribe.com).

There will be two medical missions to the state of Oaxaca, on the Pacific coast of Mexico (almost to Central America) in August. La Barra de la Cruz and the surrounding area as well as the Coicoyan tribe are the focal point of these trips. La Barra is a hard 24-hour drive south of Matamoros. If you have medical training or especially desire to work in a situation that may involve an element of personal danger (these are resistant tribes and people) please contact Robin Henry at her email address:

[robin@toeverytribe.com](mailto:robin@toeverytribe.com). If you are unable to go to Mexico but would like to help with medical supplies, such as prenatal vitamins, or other forms of support you should also contact Robin. She will be in language school until mid April, so it may take her a while to respond to your emails. If you do not have email capability, please write her at the address at the end of this article.

We will also be returning with a team to Papua New Guinea in February 2006. The Chambri church is thriving. It has been turned over to the local leaders, and now it is time to push on to the next tribe or village with the gospel.

We have a long-term goal of becoming a sending agency for missionaries. We want to expand beyond Mexico and Papua New Guinea. We see so many areas of need, so many opportunities.

The greatest help you can give us is to pray for us. Pray that the Lord will open hearts and minds of the people where we go. Pray for the missionaries that they will be kept in His power and in His grace. Pray that their hearts will be filled with zeal for the glory of Christ, and that they will truly go out in His Name. Pray for those whom you know are contemplating becoming missionaries, that the Lord would direct their hearts. Pray for

your local church that it would become one with the church throughout the ages and see that it exists for the glory of God, and that one way to most effectively show forth His glory is to become active in missions.

Pray whether you should learn more and become active in missions. Retired people are a great source of missionary work. We have more time; most of us are "empty nesters." What a way to finish our race, reaching out to a dying world in the name of Jesus Christ.

You may contact us at the following:

To Every Tribe Ministries, P.O. Box 1572, Los Fresnos, TX 78566

David Sitton: [david@toeverytribe.com](mailto:david@toeverytribe.com); Steve Henry: [steve@toeverytribe.com](mailto:steve@toeverytribe.com); Rod Conner: [rconner@chilitech.net](mailto:rconner@chilitech.net); David Harrell: [bdharrell@sbcglobal.net](mailto:bdharrell@sbcglobal.net)

<sup>1</sup> John Stott, *Romans, God's Good News for the World*, (Downers Grove, Ill. Intervarsity Press, 1994) pp. 51-53.

<sup>2</sup> Tom Wells, *A Vision for Missions*, (Carlisle, PA., The Banner of Truth Trust, 1985) pg. 10.

<sup>3</sup> John Piper, *Let the Nations be Glad!* (Grand Rapids, Mich., Baker Academic, 2<sup>nd</sup> ed., 2003) pg. 17.



Long (Continued from page 14)

16. The Church, which is the body of Christ (Eph. 1:22-23; Col. 1:18), was first formed in history when the Spirit was poured out at Pentecost not in past history under the OC. Most holding to CT see the Church existing in the OT before Pentecost. NCT does not. Contrary to DT, NCT sees only one redemptive purpose for the people of God, which is the Church, the good olive tree (Rom. 11), the body of Christ (Eph. 2:13-22; 3:1-12).

17. The ordinance of water baptism is the pledge of membership in the New Covenant for believers alone and the sign of the New Covenant is not baptism, rather the sign is the cup, which memorializes the New Covenant in Christ's blood (1 Cor. 11:25).

18. The "now-not yet" principle of interpretation is essential to understand the teaching of the NT. The Christian experiences the commencement of "every spiritual

blessing in the heavenly places in Christ (Eph. 1:3), yet he stills awaits the consummation of these blessings at Christ's return. The End has come! The End has not come! The whole theology of the NT is qualified by this tension: between the "already" or "now" and the "not yet" (1 John 3:2).

19. The "recapitulation" principle is essential to understand the NT prophetic Scriptures (Matt. 24:4-14 and 24:15-31; Rev. 11:15—12).

20. The "blessed hope" will occur when Christ returns (Titus 2:13) to earth bodily and visibly (Acts 1:11) at the Second Advent to resurrect, judge and consign the saved to heaven and the lost to a Christless eternity (John 5:28-29).

---

Gary D. Long is the Faculty President of Providence Theological Institute located in Belton, Texas.

Scalyer (Continued from page 17)

ryone should focus on Elohim and not on the pressures of the world around them. Generally, the following regulations are in force now: no buying, selling or doing any other work, no cooking or purchasing of food or any other supplies, no carrying of burdens for any appreciable distance and only walking for a limited specified distance (usually to a Synagogue service). Because cooking is prohibited on the Sabbath, there is a festive meal before the Sabbath begins on Friday. This is the time when the father will bless his wife as well as their children. During the day on Saturday, everyone eats food that was cooked before sundown on Friday.

On Saturday, after sundown, a special meal is prepared again. It is a joyful time when anyone who observes the Sabbath feels a direct connection with all other people who are also celebrating this convocation. The meal on Friday night welcomes in the Sabbath, while the meal on Saturday night bids it goodbye for another week.

In addition to Jewish people, varied groups of Christians celebrate the Sabbath and worship on Saturdays. Generally speaking, while they worship on Saturday, they do not follow the restrictions of either biblical or Rabbinic Judaism.

To be continued.

---

1. The information within the asterisks comes from *Encyclopedia Judaica*, vol. 13, Keter Publishing House, Jerusalem Ltd., pages 363-364. P.O.Box 7145, Jerusalem, Israel.

### A gracious influence

(J. C. Philpot, "Jesus, the Great High Priest")

The love of Jesus has a **gracious influence** on the life, conduct, and conversation of a true believer. The tree is known by its fruit; and those branches alone which bring forth fruit unto God, are in manifest union with the only true Vine.

**Love to Jesus is the constraining principle of all holy obedience.** "If you love Me, keep my commandments," was His dying injunction to His disciples. As, then, His bleeding love is experimentally known, there will be . . .  
 a conformity to His image,  
 an obedience to His will,  
 a walking in His footsteps.

Compliments of Grace Gems—<http://www.gracegems.org/>

**SOUND OF GRACE**  
5317 WYE CREEK DRIVE  
FREDERICK, MD 21703-6938

Check your label for expiration. Please  
renew your subscription promptly.

NON-PROFIT ORGANIZATION  
U.S. POSTAGE PAID  
PERMIT NO. 45  
FREDERICK, MD 21701

FORWARDING SERVICE REQUESTED



*Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!*

*"For who has known the mind of the Lord,  
or who has been his counselor?"*

*"Or who has given a gift to him  
that he might be repaid?"*

*For from him and through him and to him are all things. To him be glory forever. Amen. (Rom 11:33-36 ESV)*

## **PTI: A NEW THEOLOGICAL SCHOOL**

Located in Belton, Texas (Central Texas)

### **DISTINCTIVES**

New Covenant Theology—Doctrines of Grace—Baptist Ecclesiology

Full Time Resident Instruction Planned for Academic Year 2006-2007:

In-Depth, Christ-Centered, 3-Year Program of Instruction in all the Study Disciplines including the Biblical Languages

One and Two Year Certificate Studies

Faculty Available to Conduct a Pastors' Seminar on New Covenant Theology at Regional Sites. (Contact the PTI Faculty President for available dates).

See the News and Events Section of PTI's Website for a Brief Description of New Covenant Theology and Its Major Characteristics.

PTI is a long-term faith ministry that will need prayer commitment and financial support of doctrinally like-minded churches and individuals. One of the greatest needs in this sin-wrecked world is for pastors, teachers and missionaries to proclaim Christ in life and doctrine while handling the word of truth accurately (2 Tim. 2:15).



Gary D. Long  
Th.D., Faculty President  
glongpti@hotmail.com

David Harrell  
M.Div., School Administrator  
info@ptitx.org

**P.O. Box 704**  
**Belton, TX 76513**  
**512/771-1099**  
**www.ptitx.org**