

# The SCRIPTURE STANDARD

Pleading for a complete return to Christianity  
as it was in the beginning.

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## 'This Do . . .'

(1 Cor. 11 : 24-25).

IN attempting to show clearly what Jesus wanted His disciples to do in remembering Him at His table, the body of this article has been kept as brief as possible; consequently, other relevant points not necessarily involved in the proof are dealt with in appended notes.

### To whom is it said "This do" ?

Firstly: to the Apostles. Luke records that Jesus instructed His apostles, in these words: "This do in remembrance of me" (22 : 19). The word "remember" (*anamnesis - ana*; again) indicates that He intended them to repeat the act, hence His words, "Until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

Secondly: to all Christians. The early Christians "continued steadfastly in the breaking of the (*the*) bread." (Acts 2:42, Eng. Gk. N.T., cp. Acts 20:7). To the Corinthian Christians Paul wrote, "I praise you that ye hold fast the traditions, even as I delivered them to you" (1 Cor. 11:2), and recounting the supper, he says: "I received from the Lord, that which also I delivered unto you, that the Lord Jesus said, "This do in remembrance of me" (1 Cor. 11:23-25).

### The occasion when "this" must be done

1. **Not a common meal** (1 Cor. 11:17-34). "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for [denoting that the reason follows] in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and drink in?" (vv. 20-22). "If any man is hungry, let him eat at home" (v. 34). The breaking of the bread is not *an* or *the* everyday meal, for it is the Lord's supper, that He has furnished as shown in vv. 23-25.

2. **A congregational act.** (v. 26), "As often as ye eat this bread, and [see Note 1] drink the cup, ye proclaim the Lord's death till he come." The word ye refers back to the whole assembly (cp. 18), "when ye come together in the church [margin, "or in congregation"] and (v. 20), "when therefore ye assemble yourselves together." The reason why the early churches came together on the first day of the week was to break bread. "Upon the first day of the week when we were gathered together to break bread" (Acts 20:7).

3. **A communal act.** In 1 Cor. 11:17-34, Paul is attempting to correct the way that they were despising "the church [margin. or 'congregation'] of God" by forestalling (vv. 21-22). That is why he says, "Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor. 11:28-29. R.S.V. see Note 2), and, "if we discerned ourselves, we should not be judged" (v. 21); and again, "Wherefore, my brethren, when ye come together to eat, wait one for an-

other" (v. 33). Hence in the breaking of the bread it must be appreciated that each participant is an integral part of the whole body (the church). (See Note 2).

### What is "this" that it might be done ?

Before we can "this do" we must know what "this" refers to, without ambiguity or confusion; and God in His providence has supplied that information "according as his divine power hath given unto us all things that pertain unto life and godliness" (2 Peter, 1:3). The word "This" is a demonstrative pronoun (see Note 3), therefore Jesus was indicating, by His actions and words, what He wanted done, as He was saying, "This do in remembrance of me." Consequently:

- (a) What Jesus told them to do must be what Jesus indicated;
- (b) What Jesus demonstrated must be what Jesus indicated;
- (c) What the apostles did in response to His directions must be what Jesus indicated; and
- (d) Since "This" must be done in remembrance of Him, anything shown to be entailed in the act of remembering Him must also be what Jesus indicated.

**The Bread** (Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:23-24).

Eating bread is a necessary part of proclaiming the Lord's death, "Jesus took bread . . . and gave to the disciples, and said, "Take, eat; this is my body," but Paul stipulates 'this bread' (1 Cor. 11:26, see Nots 3), *i.e.*, the bread Paul was discussing, which was the bread that Jesus took to represent His body (1 Cor. 11:25). The Greek word *artos* is rendered both by "bread" and "a loaf": "Jesus took bread (marg. or "a loaf," Matt. 26:26, R.V. and A.S.V. as also in Mark and Luke). The fact that Jesus broke it, implies that what He took was a loaf, and the use of the word *artos* (a loaf) in 1 Cor. 10:16, 17 shows beyond dispute that one loaf is entailed in the breaking of the bread.

The logical course of reasoning is to use the obvious to verify the less obvious. That is what Paul is doing in 1 Cor. 10:16-17. The Corinthians were familiar with the Lord's supper (1 Cor. 11:23—"which also I delivered unto you"), and knew the procedure ("we bless," "we break"), so they would readily appreciate his suggestion, "is it not a participation [marg. communion] in the blood of Christ?" (R.S.V.) and again, "is it not a participation [communion] in the body of Christ?" (R.S.V.). Then enlarging on the way bread was broken (see Note 4) he says, "Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (R.S.V.). Note, Paul does not reason that they are one body merely because they partake, but that they are all ("the many") one, because they all partake of one, and he is able to draw this conclusion "because there is one loaf" (see Note 5). The one unit, loaf, is used to explain how, though there are many members there is one unit, body (Paul is here visualising the whole church as one congregation, see Note 6).

Conversely, since the church definitely is one body, a coalesced unit, in the same way that the human body is one unit (Rom. 12:5; 1 Corinthians 12:12-20; Eph. 4:4-16; Col. 2:19), then it is indisputably plain that one loaf is entailed in the breaking of the bread.

**The Cup** (Matt. 26:27-29; Mark 14:23-25; Luke 22:20; 1 Cor. 11:25)

There is more involved in this part of the Lord's supper than drinking, otherwise 1 Cor. 11:25 would be better rendered drink, "as often as ye [drink] in remembrance of me." Instead it says, "This do, as often as ye drink [it], in remembrance of me." "This" is a demonstrative pronoun. What was Jesus indicating? "In like manner also the cup," implies that the same procedure was used as with the loaf. Both Matthew and Mark state that Jesus took "a cup and blessed and gave [it] to the disciples" (R.V., S.V., and R.S.V.). Jesus told them to "Drink ye all of it" (Matt. 26:27) and what He told them to do, they did: "And he took a cup, and when he had given thanks, he gave to them, and they all drank of it" (Mark 14:23).

In Mark "it" refers back to "a cup" (see Note 7), so they all drank of a cup. The fact that Jesus gave to them a cup, and instructed them all to drink of it, shows that He wanted them all to drink of the same cup, which they did; and concerning this procedure, He says, "This do, as often as ye drink in remembrance of me." Vine's Expository Dictionary of N.T. Words: a cup—*poterion*—a diminutive

of *poter*, denotes primarily: a drinking vessel; hence, a cup." Compare with *potizo*—to give to drink; to make to drink.

It is, then, plain that when a congregation gathers to remember Jesus they must all share a drinking vessel in order to "this do."

#### The Contents (Matt. 26:29; Mark 14:25)

The liquid in the cup must be fruit (product) of the vine, for in Matthew Jesus says, "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Fruit of the vine is the liquid to be drunk in the kingdom, *i.e.*, the church. The word "this" indicates what they had drunk out of the cup, so fruit of the vine is entailed in "This do."

#### Why "This Do"?

The awe-fulness of the feast is seen in how Jesus, on the very night of His betrayal, requested that we should remember Him, using the loaf to portray His earthly tabernacle, and the cup of grapejuice to portray His blood, willingly poured out unto the remission of our sins.

In partaking of the loaf and of the cup we show forth the Lord's death (1 Cor. 11:26, see Note 1). Having given thanks (see Note 8) we remember Him and His death, concentrating our thoughts on Jesus (1 Cor. 11:24, 25). It is inconceivable that we could improve on the procedure that the Lord has chosen (*i.e.*, all that is entailed in "This do"). To make any change must surely be detrimental to our spiritual welfare, and to the extent to which we show forth the Lord's death.

#### NOTES

1. **Receiving under one kind:** The Roman Catholic Church uses 1 Cor. 11:27 to support this view (see R.V.). They say that if you can be guilty of the body and the blood either by eating the bread or drinking the cup, then you must receive both body and blood in receiving either bread or cup. This argument ignores v.26. It is only "as often as ye eat this bread and drink the cup," that "ye proclaim the Lord's death till he come." "As often as" means no more often and no less often. "And" shows that both eating and drinking are necessary to "proclaiming"; "ye" refers to the whole congregation (second person plural). So the whole congregation must partake of both emblems in order to show forth the Lord's death.

2. **Discerning the body** (*i.e.*, the church. 1 Cor. 11:29). "Lord's" (*tu kuriou*) is rejected by most editors (Eng. Gk. N.T.). It cannot be the Lord's body because it says "eateth and drinketh." In v.29 we have the cause; and in v.30 the disease; and in vv. 31 and 33 the cure. Comparison of these verses will show that if it is the Lord's body, v. 33 is not a cure; and that if "body" refers to the assembly, the church, v.33 is the antidote for the error in v.29, which is also the error mentioned in vv. 17-22 (N.B. v. 21).

3. **A demonstrative pronoun** is used when a person demonstrates what he is referring to, by actions and/or words: *e.g.*, when you are showing the way, you probably point and say "That's the way; go down there," that being a demonstrative pronoun.

The antecedent of a (relative, personal, or possessive) pronoun, is the preceding word in place of which it is used: *e.g.* "That is the house. It stands on its own." It is used in place of the house, so the house is the antecedent of "it." In Matt. 26:27-28, "it" is not the antecedent of "this," for "this" is a demonstrative pronoun. The context implies that Jesus was referring to the contents of the cup, when He used the word "this" (in v.28).

4. **Do we break?** Since one loaf is used, we must break before we can participate. Jesus broke, and the early Christians broke: "The bread which we break" (1 Cor. 10:24). The feast was referred to as "the breaking of the bread" (*tu*) (Acts 2:42).

5. **"One loaf."** Drs. Macknight and George Campbell (two of the translators of "The Sacred Writings") maintain that in 1 Cor. 10:17 *artos* must be translated "loaf," being connected with the word *heis* (one). Macknight says that *artos* when joined with words of number, always signifies a loaf. George Campbell says that "When there is a numeral before it [*i.e.*, before *artos*], it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven

bread." *Artos* is translated by loaf in 1 Cor. 10:17 (where it is preceded by *heis* in "The Englishman's Greek New Testament" and in the Revised Standard Version.

6. **Synecdoche** is the figure of speech in which part is put for the whole, or the whole for the part. We have an excellent example in Exodus 12, where the killing of all the lambs is referred to as the killing of one lamb—(v. 6) "the whole assembly of the congregation of Israel shall kill it." Grammatically "it" refers to the Lamb in v.5, that each household was to procure (vv. 3 and 4). The passover (v. 43), *i.e.*, the Lamb, v.21 "kill the passover") had to be eaten in one house (v. 46) and "all the congregation of Israel shall keep it," yet the eating of all the lambs is referred to as the eating of one lamb (v. 7): "they [the whole congregation of Israel] shall eat it [the Lamb in v.5]."

The same figure of speech is used in 1 Cor. 10:16-17. The breaking of all the loaves (one in each assembly), is referred to as the breaking of one loaf: "The loaf which we break . . . we all participate of that one [*henos*] loaf." (Campbell's N.T.).

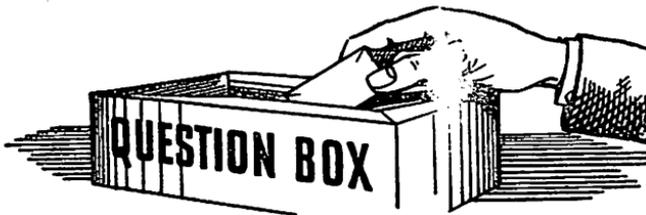
7. **A cup.** The definite article (the) in Matt. 26:27 and Mark 14:23, A.V. is not considered to be in the original, being an interpolation. Thus it is translated "a cup" in the Revised Version, the Standard Version, and the Revised Standard Version.

The word cup, *poterion*, means a drinking vessel. Thoyer defines it as "the vessel out of which one drinks" (Lexicon, p.510). Though it is used, metonymically, to refer to the contents of a cup; and metaphorically, to portray an abstract idea, it never has another meaning in the New Testament, and it is never used to denote a beverage in the generic or collective sense.

8. **Do we Bless?** Jesus blessed (Matt. 26:26; Mark 14:22) and the early Christians blessed "The cup of blessing which we bless" (1 Cor. 10:16).

Giving thanks is used in Luke 22:19 and 1 Cor. 11:24 where Matt. and Mark use "bless." Matthew and Mark use giving thanks with regard to the cup, whereas Paul says "which we bless." The terms are interchangeable.

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**Q. Was the apostle John the writer of both the Gospel bearing his name, and the book of Revelation?**

A. To answer this question fully would require a great deal of space. We can but give a brief review of the external and internal evidence concerning the authorship of both books, as we did last month in answering a similar question concerning the gospel of Luke and the Acts of Apostles.

**The Gospel of John.** The authenticity of the Gospel of John is as strongly attested as any book in the New Testament. Indeed, it was never seriously doubted until late in the eighteenth century when Evanson, the English critic, revived certain discredited views which had been held in early times concerning the matter. These were subsequently taken up and enlarged upon, particularly by German critics.

#### External Evidence

The external evidence that the apostle John wrote the fourth gospel is very convincing. If it be true that it was written later than the so-called Synoptic Gospels, then it is consistent that we do not find references to it in the earlier writings of the Early Fathers. However, many eminent authorities do insist that there are references to it in the Didache or the Teaching of the Twelve Apostles (100 A.D.), in the Epistle of Barnabas (110-120 A.D.), in the Epistle of Polycarp to the Philippians (116 A.D.), by Papias (120 A.D.), and in the Epistles of Ignatius (115 A.D.).

The earliest undisputed testimony is that of Justin Martyr (147 A.D.). He quotes copiously from the gospel, both in his two Apologies addressed to Antoninus Pius, and in his Dialogue with Trypho the Jew. Tatian (160 A.D.) not only quotes from it, but wrote a harmony of the gospels, which he called the *Diatessaron*, in which he included the fourth gospel. So useful was this harmony that Theodoret tells us that by the fifth century there existed over two hundred copies of it.

The following also either acknowledge the apostle John to be the author of the gospel, or quote from it: The Clementine Homilies (160 A.D.); Melito, Bishop of Sardis (170 A.D.); Apollinaris of Hierapolis (171 A.D.); the Muratorian Canon (170 A.D.); Celsus (170 A.D.); Athenagoras (176 A.D.); Theophilus, Bishop of Antioch (177 A.D.); Polycrates, Bishop of Ephesus (178 A.D.); and Irenaeus (180 A.D.). The latter's testimony is especially valuable, for he was a disciple of Polycarp, who in turn was a disciple of the apostle John, and therefore ought to have been well acquainted with the authorship of the fourth gospel.

(b) Heretics. Very significant is the fact that a number of the so-called heretics of the time refer to John's gospel in their writings, without any doubt as to its authorship. Some of these are: Basilides (125 A.D.)—one of the earliest of the Gnostic writers—Marcion (140 A.D.) (founder of the Gnostic sect), Valentinus (140 A.D.); the latter's disciple, Heracleon (who wrote a commentary on the gospel), and Montanus (140 A.D.) (the founder of the sect bearing his name), to mention only a few.

(c) Early Versions. Two of the earliest versions of the New Testament containing John's gospel are the Syriac (which is thought to have been written in the first half of the second century), and a Latin version, probably of African origin, called the *Vetus Latina*. Tertullian refers to the latter, which is thought to have been written about 170 A.D.

#### Internal Evidence

The internal evidence for John's authorship of the gospel is equally decisive.

(a) The author was a Palestinian Jew. He knows the customs, the localities and such details intimately. For instance, he inserts such explanations at the two names of Lake Tiberias (6:1); of places in Jerusalem (5:2) and the proximity of towns to Jerusalem (11:18).

(b) He was a member of the immediate circle around the Saviour. He knows intimately all the disciples. He describes their characters, and knows the relationship Jesus has with each.

(c) He wrote as an eye-witness. At the beginning he describes both the manner and the time of the calling of some of the disciples. At the other end of the Lord's life, he inserts intimate details of the last supper, the betrayal, crucifixion, resurrection and the events afterwards.

(d) The writer could only have been John the apostle. The gospel claims to have been written by one of the twelve apostles. John 21:24 says, "This is the disciple which testified of these things, and wrote these things, and we know that his testimony is true." Nowhere does the apostle give his name, but describes himself as "the disciple whom Jesus loved" (verse 20). This could not have been any other of the immediate associates of the Lord, for at the beginning of chapter 21 they are named, except John and James. Note that the sons of Zebedee are placed last in the list (verse 2). The writer could not have been James, for he met an early death (Acts 12:2). It could only have been John, who tradition claims survived all the rest of the apostles (John 21:23).

Another confirmation is the fact that the writer when speaking of John the Baptist, does not give him the title Baptist, as do the other writers. This is striking in view of his giving the second names of many of the apostles, such as Thomas called Didymus, Judas Iscariot, Simon Peter and so on. The only satisfactory explanation is that the writer himself was John, and the only other of that name was the Baptist.

#### The Book of Revelation, or the Apocalypse

The evidence for the authenticity of the Book of Revelation, or Apocalypse, is not so abundant as that concerning the gospel of John, but it is still convincing.

### External Evidence

(a) The Early Fathers. One of the earliest references we have to Revelation in the writings of the Early Fathers is that of Papias (120 A.D.). According to Abdeas, of the fifth century, and Arethas, of the sixth, both Bishops of Caesarea in Cappadocia, and who both wrote commentaries upon Revelation, Papias referred to it in his writings and regarded it as inspired.

The earliest definite reference we have is that by Justin Martyr (147 A.D.). In his discussion with Trypho the Jew, he not only acknowledges John as the author of the book but quotes from it. Eusebius shows that Melito (170 A.D.), acknowledges John as the author. This is important, for he was Bishop of Sardis, one of the churches to whom letters are addressed in the Revelation (Rev. 3:1-6).

The following also quote from the book and in most cases acknowledge John the apostle as the author: the Muratorian Canon (170 A.D.); Apollonius (170 A.D.); Theophilus, Bishop of Antioch (170 A.D.); the Epistle of the Churches of Vienne and Lyons (180 A.D.); Irenaeus (180 A.D.); Clement Alexandria (190 A.D.); Tertullian (200 A.D.); Hippolytus (220 A.D.); Origen (230 A.D.), to mention only the earliest.

(b) Early Controversy. The authorship of Revelation was not called in question until the beginning of the third century, and then only because of the use being made of it by the Montanists to support their extreme teachings concerning the Millennium. The main objection came from Dionysius of Alexandria (250 A.D.). Ultimately, all objections were resolved and the book was again generally accepted as the work of John the Apostle.

(c) The Reformation. The controversy was again revived by Luther's rejection of the book. Among other objections he raised was the one "that Christ is neither taught in it nor acknowledged." Anyone with the slightest knowledge can see for himself that this is absolutely untrue, for there are few writings in the New Testament which give a more exalted view of Christ. Luther modified his views later, but did not retract them. However, they are of little consequence, for Luther was too fond of rejecting that which he did not understand, or that with which he did not agree, including another New Testament book, the Epistle of James.

Doubts were not again raised until modern times, and these mostly by rationalistic critics.

### Internal Evidence

This is also strong. We mention a few points.

(a) Names of Christ. There are similar names for Christ in both the Gospel and Revelation. Christ is called the "Lamb" in both (John 1:29, 36; Rev. 5:5, 8, 12 etc.). This only indirectly occurs elsewhere in the New Testament (Acts 8:32; 1 Pet 1:19). Another name for the Lord peculiar to John is the "Word," also found in both books, and John's epistles. (John 1:1; 1 John 1:1; Rev. 19:13).

(b) Similar expressions. Similar expressions occur in both books, such as "he that overcometh," "witness," (noun or verb), "keep (my) word," all typical of John's writing.

(c) Similar words. Similar usage of words occurs. For instance, the Greek word for true, *alethinos*, in opposition to that which is false, occurs nine times in John's gospel, four times in 1 John, ten times in Revelation, and only five times in the rest of the New Testament.

(d) The Lord exalted. The Revelation, like the fourth gospel, displays the Lord's exalted position (Rev. 1:8, 17-18; 3:14, 21; 5:9-13; 19:16; 22:13).

(e) The writer claims to be the apostle. (Rev. 1:1, 4, 9; 22:8). As in the gospel he also claims to be an eye-witness of those things he is recording (John 19:35; 1 John 1:1; Rev. 1:2).

### Objections to John's Authorship

Against this weighty evidence, most of the objections put forward against John's authorship are very fragile. It is objected that the doctrines of the gospel and revelation are not the same. But we have only to read the two books without preconceived opinions to see that this is untrue. It is objected that the presentation of Christ in the spirit of love in the gospel is contradicted by Revelation. But

again this is superficial criticism, for it overlooks the two sides of the Lord's character, displayed in both books.

There are only two objections worth mentioning in detail.

(a) John's name. It is objected that in Revelation John clearly states he is the author, which seems contrary to his deliberate attempt to avoid mentioning his name in his gospel. But there is really little in this objection, for in naming himself John was but following Daniel in regard to apocalyptic writing (Dan. 7, 15; 10:2-7). Besides, in view of the fact that he was bearing witness to visions which, unlike the Lord's life, could be testified by himself alone, it is impossible to see how he could avoid mentioning his name.

(b) Differences in style and Greek. The main objection raised claims that there is a marked difference in style and the Greek of the two books. The difference in style is greatly exaggerated. On the contrary, we have seen that there is a marked similarity.

It is however admitted by all the scholars this writer has consulted that the Greek of Revelation is faulty and less pure than that of the Gospel. For this reason some think that the two books could not have come from the same writer.

Various suggestions have been made to meet this objection. It has been suggested that Revelation was written first, and by the time the gospel was written John had mastered Greek. It has also been suggested that for the writing of the gospel a skilled Greek amanuensis was employed, perhaps from Ephesus, a city which tradition associates with the apostle John.

But it seems that little regard has been paid to the contrasting circumstances under which the two books appear to have been written. The gospel gives the impression of calm contemplation and reflection. The Revelation was written in exile, which again tradition supports, and under the very strong emotional influence of wonderful visions. This would adequately account for differences in language. Further, many eminent scholars have shown that at least some of John's so-called faulty Greek is deliberate, in order to give extra force to his writing.

Conclusion. We can then leave the arguments and the bickerings to the critics. For those of faith, in the light of the evidence, there can be no doubt that both the gospel and the Revelation are not only inspired, but are recorded by the same hand, that of the apostle John.

# SCRIPTURE READINGS

MARCH, 1960

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|-----------------|------------------|
| 6—Lev. 23:1-14. | Matt. 9:18-34.   |
| 20— " 24:15-32. | " 10:16 to 11:1. |
| 13— " 23:15-32. | " 9:35 to 10:15. |
| 27—Num. 4:1-15. | " 11:2-19.       |

## "Cleanliness is next to Godliness"

This is not scripture but the Holy Spirit says through David, "Who shall ascend the hill of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart. . . ." But a study of Leviticus also reveals special and emphatic care for cleanliness. We could think first of spiritual cleanliness involving atonement by blood of a victim sprinkled about the altar, signifying removal of guilt by the pouring out of the life (for the life is in the blood). In this book we have explicit and detailed

instructions as to the kind of offering to be made in certain circumstances, and what and how. The conscience of the worshipper could only be satisfied by exact obedience to divine instructions. These sacrifices could only be offered in the place appointed by God for the purpose, and only by the hands of the priests, the descendants of Aaron.

The name of the book indicates its particular application to the Levites, who were set apart as a tribe to minister to the tabernacle in the wilderness, and the temple in later times. We observe from Numbers 3:11 etc. that while every first-born child was particularly God's property, the whole of the tribe of Levi was taken for the service of God instead of the allotment which that would have drawn from every tribe. They had no inheritance as a tribe but were to be supported by the tithe required of the other tribes. In that way they were freed to be given duties connected with the tabernacle and all the service of worship.

These are more particularly set out in Numbers (3:5 to 4:49). They had thus a special privilege and duty of waiting upon the holy things, helping and instructing their brethren, and serving the priests who were descended exclusively from Aaron, the first High Priest. To them belonged the handling of the sacrifices, which no other could undertake without the divine displeasure.

Instructions respecting sacrifices and the ordination of the priests occupy the first ten chapters of this section of Moses's writings. The next five contain rules respecting uncleanness. We have unclean animals, birds and insects; uncleanness produced by contact with certain of them, dead or alive; physical uncleanness of human-kind in normal and special conditions of health, with particular instruction respecting leprosy. Those regulations would be specially necessary in the conditions of desert life in tents, but also applied to the way of life in the promised land, seeing that regulations apply to buildings as well as persons.

The honour of the true God must be maintained by the exceptional purity of the lives of His own people. All the nations must know they are different, having higher standards in every respect. A doctor has said: "Moses was the greatest 'sanitarian' of all time," foreseeing and providing for sanitation to an extent almost unknown in the world's history until quite recent times. We remember that the great plague of London (1665) was due to neglect of sanitation, and studied care in such matters has undoubtedly been responsible for improved health in the population of these crowded islands, as in other parts of the world. We can run this matter of hygiene to ridiculous extremes, but the proper application of rules of cleanliness must bless us and be in accord with God's will. The camp of Israel *shall be kept clean because ye shall be holy, for I am holy.*"

Many more enactments respecting cleanliness occupy later chapters, and the special service of atonement following the sin of Aaron's sons, Nadab and Abihu, is described in detail, evidently as an introduction of a yearly day of atonement, in which the sins of the people are atoned for by the death of one goat and the sending away into the desert of another on which their sins have been symbolically laid. The probable signification of this ceremony is the

death of the Christ for the world's sins, and his bearing them alone. No other can share the burden.

Details of the feasts are given in chapter 23. They involved the attendance of all males at the tabernacle three times in the year (Exodus 34:23 and 24). Fittingly, the first of these was the Passover—the feast of unleavened bread—which of course celebrated the day of departure from Egypt; the second and third were respectively the feast of first fruits and the feast of harvest. These were reminders of dependence upon God, and His providence and preservation in the past. Before the time of the completion of harvest there was the day of atonement, a day of very solemn rest and thought, followed by the time of rejoicing in God's goodness in the booths, specially made to celebrate their release from Egyptian bondage (Lev. 23:40).

We might regard the incidents of Nadab and Abihu and the Israelite woman's son (10:1-3; 24:10-23) as being severe but we have to remember that the well-being of the whole nation was at stake, and the God who gave the lives took them: who can cavil at that?

In conclusion, how plainly are good and evil set before us, with their consequences, in chapter 26. Having seen the power and experienced the goodness of God, how could His people turn away from or distrust Him any more? With what deep sorrow we read the story of their failure, and the sad results? "Let him that thinketh he standeth take heed lest he fall."

R. B. SCOTT.

## CORRESPONDENCE

[We reluctantly give further space to Bro. Webster this month to reply to letters from Bro. Barker and Ferguson appearing in February S.S. We leave our readers to judge whether Bro. Webster has faced the issue from the Scriptures of Baptism and the New Birth.]

Dear Editor,

I would say to Bro. Ferguson, it is not so much the study of good English grammar to distinguish the difference between literal and figurative expressions, but a study of the chapter in question, and its context proves it is figurative, and who can deny our Lord illustrates His truth in this chapter by the wind, also the serpent in the wilderness.

If Bro. Ferguson will re-read December S.S., he will discover that I wrote, "to say our Lord could not mean (his) word, when he said, water, displays ignorance of scripture, and, to me, it is very strange that our Lord, in all His teaching in John's gospel should use figurative language, but when talking and teaching Nicodemus, to suit their own purpose it must be taken, to be a literal statement, and the scriptures' I gave were to prove our Lord could, and did, use the word water to mean His word.

Can he dispute the fact that in every case in the N.T. they first believed? My Bible reveals that, by believing God's record concerning His Son, I have life. And did not our Lord, again and again, use the word water (a figure of His Word), what other conclusion can anyone come to? It is through the gospel we preach His word and it is this water—the word of God—that sinners hear or read, which brings them face to face with Calvary.

Being born again, the new life obeys its Lord, so if baptism does not follow the new birth, words have lost their meaning, for John 3:16 reveals they are born again through faith in the Son of God, and so made partakers of the Divine and eternal life.

Brother Barker: Turn water into wine, every Sunday school scholar knows, this beginning of miracles did Jesus. It was not a parable, our Lord was not teaching any truth by it, and there is no indication in the chapter that it was performed to illustrate a truth, like He did on other occasions. A plain statement of fact in the life of our Lord, so why ever our brother makes mention of it in connection with our subject I cannot understand.

If it is a sign of weakness to accept the clear words of our Lord, then I gladly accept that position, for our Lord gives His own explanation in that same chapter, and to say it is what I imply, when our Lord Himself states, "as Moses lifted up, etc." is surely tampering recklessly with God's word, for remember his conversation did not end at verse 12. Let us not be guilty of cutting the conversation in half, just to make it fit in with our theory; let us read all the chapter before we draw our conclusion.

"I am the door, etc" simply was stated to prove our Lord uses in His teaching figures of speech, and not to lead us into other avenues of thought.

Unconsciously, our brother agrees with one part I have written, that we must have life before baptism, for he states, there cannot be new life out of death, and baptism speaks of death not life.

The examination of what he calls my two key passages, first, how our brother juggles with words, he states "beget anew", "begotten anew", which brings Peter's words within the order of the new birth. What is all this but being born again by the word? And please read verse 25 of the same chapter: "But the word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you." Did our Lord use the word water to mean His word? Can this be disputed?

John 1:12, my second quotation more disastrous for me. He states those referred to had faith. How could this be so when we read in the same chapter, "his own [the Jews] received him not", and in 8:45, "because I tell you the truth ye believe me not", so how could they have faith, which is a belief in the word of God? To whom does our Lord give power to become sons of God? "To them that believe on his name." His answer is the same to Nicodemus: "That whosoever believeth in him should not perish but have everlasting life." Could words be plainer? How can one be convinced by their replies, without our rejecting a great portion of the Word of God.

[Cannot or will not our brother see that no-one is claiming that immersion is the new life? What the Scriptures show plainly is that it is the new birth. It seems amazing that brethren who see type and symbol in so many things, even where the Scriptures do not, cannot see the perfect type that immersion is to the new birth. We are not saying that baptism gives new life, any more than natural birth gives natural life. But, as Christ speaks of being in His kingdom as being through a new birth, He must make some comparison between natural and spiritual birth. There must be that in the natural birth which typifies the spiritual. Yet in Bro. Webster's analogy there is no likeness between one and the other.

Is it not obvious that before natural birth there is life? And, if Christ's figure has any meaning, is it not equally clear that before new birth there is new life? In the natural sphere no-one confuses the life before birth with the birth itself. Yet that is

what Bro. Webster has constantly done throughout this controversy. He has ignored the insistence of our correspondents that we do not teach or believe in "baptismal regeneration", as though immersion gives life, but have shown that the Scriptures teach that immersion is the birth into new relationship and state of the life which was already in being. This was plainly put by Bro. Barker when he showed that, in natural as in spiritual birth, there is first the begetting, then the life, then the birth; and by Bro. Hill, when he stated that we do not hold the doctrine of "baptismal regeneration". Bro. Webster chooses to disbelieve us, in which case reasoning on the Scriptures is impossible. This correspondence is therefore closed. Meanwhile we advise our brother to note more closely what Scripture *says* and less what he *feels* it means.—Ed.]

## Lesson Outlines

### SERIES 1, LESSON 12

**Conversion:** A great number in Antioch.

**Lesson Verses:** Acts 11:19-30.

**Memory Verse:** Acts 11:21.

**Objective:** "If a man does not possess the Spirit of Christ, he does not belong to him" (Rom. 8:10).

**Time:** About A.D. 41.

**Places:** Antioch, Cyprus, Cyrene, Phœnicia, Tarsus.

Antioch on the Orontes was founded in B.C. 300. Its population in New Testament times was next to Rome and Alexandria, and it was the capital of the province of Syria. Antioch remained the chief city of Syria until control passed from the West to the Arabs, who developed Damascus instead. The missionary journeys of Paul were made from Antioch. Today's Antakia is of slight importance with a population of 28,000.

Cyprus, an island in the Levant, is 60 miles off the Syrian coast and 40 miles south of Cilicia. It was colonised by Kittim (Gen. 10:4). Barnabas and Mnason were Cypriots (Acts 2:16). The worship of Venus brought licentiousness to the island.

Cyrene, modern Barka, is on the North African coast west of Egypt. Simon (Matt. 27:32) was of Cyrene. Jews of Cyrene were in Jerusalem at Pentecost (Acts 2:10). Cyrenians opposed Stephen (Acts 6:9).

Phœnicia, present-day Lebanon, on the east coast of the Mediterranean, north of Palestine, extended about 200 miles at an average depth of 15 miles. The Phœnicians were the Canaanites of the Old Testament.

Tarsus, now Tersous. The population in Roman times is estimated at 500,000. Tarsus is 75 miles north of Antioch as the crow flies. It has been said of Saul that in Tarsus he was brought into touch with western as well as oriental thought, which gave him a wide outlook on life.

**Persons.** The preachers, who were instrumental in the first conversions in Antioch were those who were "scattered abroad" by the persecution which arose on the death of Stephen. Jews, Cypriot and Cyrenian disciples, Greeks; churches, in Jerusalem, in Antioch; many people; prophets from Jerusalem, of whom was Agabus; brethren in Judea; Christians; Barnabas, the son of consolation who, having a field, sold it and gave the proceeds to the common fund; Saul; God; the Lord Jesus; The Holy Spirit; Claudius, Roman emperor.

**Message:** Those scattered north from Jerusalem to Phœnicia, Cyprus and Antioch limited their preaching of the word to fellow Jews, except some Cypriots and Cyrenians who preached "the Lord Jesus" to Greeks in Antioch.

**Results:** The power of the Lord was with the preachers and a great number of Antiochans (a) believed and (b) turned to the Lord. On receiving the report, the church in Jerusalem sent Barnabas to Antioch. Barnabas was delighted when he saw the evidence of the mercy of God, and encouraged the converts to remain loyal to the Master. A spiritual awakening had taken place in Antioch. Barnabas brought Saul from Tarsus and for a whole year they were guests of the church at Antioch and taught large numbers.

The name Christians was first used in Antioch.

The famine. Every disciple in Antioch, according as his means permitted, joined in a contribution for the benefit of the brothers in Judea. These disciples were Christians in deed and in truth.

**Emphasis:** When we come over to the Master we become possessors of the Spirit of Christ. Our loving heavenly Father becomes the Guest in our hearts, and strengthens us so that we may help others.

A. HOOD.

## NEWS FROM THE CHURCHES

**Aylesbury.**—We rejoice to report two more additions to our number. On Lord's Day, January 31st, Mrs. Martha Powell was received into fellowship. She has been meeting with us for some time and, having been baptised scripturally some years ago, she wished to be identified with those who are preaching the truth. On Wednesday, February 3rd, Robert Chappin, younger son of Sister Viney Chappin, was baptised into Christ. We rejoice in this further evidence of the power of the gospel, and pray that he may grow to become a zealous and effectual servant of the Lord. L. CHANNING.

**Fort Jameson, N. Rhodesia.**—Dear Bro. Melling, "Grace, peace and mercy be unto you from God the Father, and our Lord Jesus Christ." It has been some time I wrote to you in March last year, on my arrival home in the Lundozi District. During the past silence months of last year, twenty-seven souls were added to the Church and two souls added to the Church last month January.

I attended two assemblies in Nyasaland for opening church buildings. The first one was in August and the second one was in October. The first assembly resulted to two souls obeyed their Lord into baptism, the second one with five souls and the baptismal scene came to 346. Total altogether came to 1,094.

Many places need preachers. The Church has strived so strongly as to let one of half-time preachers go into full time ministry, but the failure has ever since been support. The Church here has one full time preacher, Bro. Godwin Makwakwa, who is a blind preacher, and he has difficulties to travelling long distances.

Eastern Province of N.R. is a very big field which needs thirty preachers with three big districts. I should be one of the preachers wanted but the barrier is financial. Those who are willing to take up this opportunity, to preach to hungry souls should send their support through Bro. Godwin Makwakwa, Church of Christ, Box 184, Fort Jameson, N.R., Central Africa.

Christian greetings.

Your Bro. in Christ,

C. NYANJAGHA.

## GOLDEN WEDDING

**JEPSON-WHITE.**—Samuel Jepson to Alice White, in Church of Christ meeting house, Coventry Road, Bulwell, 29th January, 1910, Bro. George Holmes officiating. Present address: 40 West End Drive, Ilkeston.

## OBITUARY

**Ilkeston.**—On Friday, January 29th, our esteemed Bro. George Gregory "fell asleep in Jesus" in his 81st year. He had been a member of the church for nearly fifty years. During that time he had served as Sunday school teacher, preacher of the gospel on the district preachers' plan, church treasurer, and as a deacon of the church. A faithful and loyal worker, he did what he could with quiet dignity and humbleness of spirit. He had a personal faith and trust in Christ which he made practical in his living, always being prepared to speak a word for his Lord and Master. It was a pleasure to visit him and talk about spiritual things.

He endeared himself to all by his genial smile and friendly nature, and was always regular in attendance at the Lord's house until he was taken to hospital about five months ago. After a time he seemed to improve, and was looking forward to his return home again. But it was not to be, for his end came after several heart attacks, and he passed to be with His Lord. He will be greatly missed in the fellowship and service of the church for another landmark has been removed from the early history of the church here.

To our sister his widow, and his two daughters who mourn his loss we express our deep sympathy, commending them to the loving care of our heavenly Father.

"Blessed are the dead who die in the Lord." The funeral service was conducted by the writer. F.G.

**Wigan, Albert Street.**—With sorrow we record the passing of Sister Hilda Barker after a short illness. Her patient courage, endurance and trust in her Master were an inspiration to us and our deepest sympathy goes to all loved ones left to mourn her passing. We commend them to the care of our heavenly Father. Sister Barker was laid to rest in St. Paul's Churchyard, Goose Green, preceded by a service in the meeting-house, Bro. A. E. Winstanley officiating. W.S.

**COMING EVENTS**

**Wigan, Albert Street.**—The Church extends an invitation to all brethren to join in a Weekend Rally on Saturday and Lord's Day, April 2nd-3rd. Saturday 3 p.m., Devotional. Two speakers: Bren. R. Limb (Eastwood) and M. Mountford (Birmingham). 5 p.m., Tea in school-room; 7 p.m., Gospel Meeting (Speaker: Bro. J. Maltman, Tunbridge Wells).

**Slamannan District.**—The Sunday School Teachers' Conference will be held D.V., in the meeting-place of the church at Dennyloanhead on Saturday, April 9th at 4 p.m. Speaker, Bro. Jack Nisbet (Haddington); subject, "The Kingdom of Heaven." Chairman, Bro. Tom Nisbet (Haddington). This meeting is for all who are interested in the work of the Lord among young people.

**SPRING CONFERENCE 1960**

The Tranent church, East Lothian, with the support of the church at Haddington, invites the brotherhood to meet in conference on Saturday and Monday, April 16th and 18th. All meetings will be open to the public, except the business meeting 2 p.m. to 3 p.m., Saturday.

Those intending to be present at the conference should write Bro. Mark Plain, 33 Lammermoor Terrace, Tranent, East Lothian, as soon as possible. Please state number in party, sex, and expected length of stay.

Saturday: 10 a.m., prayer and praise; 12 noon, lunch; 2 p.m., business session; 3 p.m., three 15 minute addresses on faith and work based on (i) "This is the work of God" (John 6:28, 29); (ii) "Work out your own salvation" (Phil. 2:12, 13); and (iii) "Working in you that which is well-pleasing" (Heb. 13:21, followed by questions addressed to the three speakers; 4.30 p.m., tea; 6 p.m., Gospel meeting.

Monday: 10 a.m., prayer and praise; 12 noon, lunch; 2.30 p.m., three 15-minute addresses based on (i) "You are the salt of the earth" (Matt. 5:13); (ii) "You are the light of the world" (Matt. 5:14-16); and (iii) "You are my disciples,

if—" (John 13:35), followed by questions addressed to the three speakers; 4.30 p.m., tea; 6 p.m., Gospel meeting.

**Preliminary Notice  
HINDLEY BIBLE SCHOOL**

Saturday afternoon to Tuesday night, June 4 to June 7. Saturday afternoon: Devotional Meeting. Prayer Meetings; Open Air Meetings; Forums; Questions Answered; Gospel Meetings (Preacher, Bro. F. C. Day, Birmingham). Write to: Tom Kemp, 52 Argyle Street, Hindley or to L. Morgan, 396 Atherton Road, Hindley Green, Wigan.

**VACATION BIBLE SCHOOL, 1960**

This will be held (D.V.) at Normal College (Teachers' Training College), Bangor, North Wales, July 23rd to Aug. 6th, 1960. Bookings for either one or two weeks, but not for odd days or parts of a week. Meals: Breakfast 8.30 a.m., lunch 1 p.m., afternoon tea 4.30 p.m., dinner 7.30 p.m. Catering, etc. will be done by the school domestic staff.

The programme will include lectures, forums, questions-answered sessions and devotional meetings. Detailed programmes will later be sent to all who are coming. Rates: Adults £5 10s. per week (the college authorities require that anyone from fourteen years upwards be counted as adult for cost purposes); children (all under 14 years) half price. Deposits: When booking, a deposit of one pound per adult is required and ten shillings per child, regardless of period. Accommodation is limited, and bookings must be on a strict "first come, first served" basis.

**Special note for young Christians.** It is desired that the forums shall deal with subjects of particular interest to young disciples. We want these sessions to be truly helpful toward greater spirituality. If you have ideas as to particular subjects upon which guidance is sought or needed, please send suggestions to: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

**EVANGELIST FUND:** Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

**NYASALAND MISSION.** Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.