



Bible Student's Notebook™

The Herald of His Grace

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Water Baptism

by – Richard Jordan

While seldom recognized, there are a number of *different* types of baptisms in Scripture. Not every baptism has to do with water. For example, speaking of Israel's exodus from Egypt, Paul writes:



It is from this erroneous definition that the whole idea of baptism as a burial with Christ in water has evolved. But the fact is that Christ was not buried in water.¹ No one buries people in water, except perhaps, as an expedient when at sea.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea (I Corinthians 10:1-2).

in general Scriptural usage the word baptism indicates *complete identification*, whether with an element, a person or a group. This is why Paul said in Romans 6:3, "As many of us as were baptized into Christ were baptized into his death." In other words, the only way to become one with Christ is to be identified with Him in His death by faith.

This is obviously not a "water baptism" for Israel crossed the Red Sea on "dry ground" (Exodus 14:22). Pharaoh and his army, of course, were the ones who were plunged into the water as it thundered down on them in judgment. But it was Israel who is said to have been baptized. For Israel this was a *dry baptism!*

As to water baptism it is imperative to have an understanding of just what it indicates or symbolizes. Fortunately it is not difficult to determine the proper meaning associated with water baptism in Scripture. Repeatedly it is used to represent a ceremonial cleansing. While we do not bury in water, we certainly do wash in water and this is clearly the meaning associated with water baptism in Scripture.

This helps to clarify the true meaning of the term baptism. The word itself is simply an Anglicized form of the Greek word, *baptizo*. Unfortunately, for too long denominationally influenced lexicons have defined *baptizo* as "to dip." That this cannot be an adequate definition is easily seen from Scripture:

When Peter said in Acts 2:38, "*repent and be baptized,*" did he mean "*repent and be buried*"? Of course not! He meant repent and be cleansed. Water baptism symbolizes cleansing – not burial – and this is why the question arose in John 3:23-25 about purification in connection with the baptism of John.

- In Matthew 3:11 John the Baptist said Christ would "baptize with the Holy Ghost and with fire." Was He to "dip" people in the Holy Spirit and fire?
- In Luke 12:50 Christ called His death a baptism. Was He "dipped" into death?
- In I Corinthians 12:13 we read, "For by one Spirit are we all baptized into one body." Are believers "dipped" into one body?

One more passage: In Acts 22:16 Ananias declared to Saul, "Arise, and be baptized, and wash away thy

The answer to these questions, of course, is no. This is a totally inappropriate definition.

1. Nowhere in Scripture is water baptism used to symbolize a burial. Denominational biases which read water into passages like Romans 6:3, Galatians 3:27, Colossians 2:12 – which speak of our identification in Christ – have robbed the term of its meaning.

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sins." "Wash away" does not spell "bury."

Never in Scripture does water baptism refer to burial, but always to a cleansing. To understand the reason for this we need to understand the place of water baptism in the program of God for the nation Israel.

First we should understand that water baptism is not simply a so-called "New Testament ordinance." It is in fact a practice firmly rooted in the Old Testament Scriptures and God's program for the nation Israel set forth there.

In John 1:25 John the Baptist was asked, "Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet?" Obviously these inquirers were not surprised by John's practice of water baptism as though it were something new to them. Rather they expected the practice of water baptism in connection with the coming of Messiah. Where could this expectation have come from except the prophecies found in Old Testament Scriptures?

And remember: the Mosaic economy was still in force during the ministries of both John and Christ. Hebrews 9:17 declares, "A testament is of force **after** men are dead." Thus the New Covenant could not possibly replace the old until after the death of Christ.

John's baptism was not something new – rather it was a ceremony thoroughly understood by those to whom he ministered.

Water baptism did not begin with John the Baptist. When we turn to the Scriptures to trace its development we quickly learn that water baptism is a ceremonial cleansing that pertains to the kingdom promised to the nation Israel.

A KINGDOM OF PRIESTS

In Exodus 19:5-6 – at the very giving of the Mosaic Covenant – God's purpose in giving birth to the nation Israel is clearly revealed:

*Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. **And ye shall be unto Me a kingdom of priests and a holy nation.** These are the words which thou shalt speak unto the children of Israel.*

God's stated purpose concerning the nation Israel is that she is to be "a kingdom of priests and a holy nation,"

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

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

*But ye shall be named the **Priests of the Lord**: men shall call you **the Ministers of our God**: **ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves** (Isaiah 61:6).*

Ultimately this will, of course, be accomplished during the Kingdom reign of Christ, when Israel is dwelling in her land and the nations find salvation and blessing through her instrumentality.

All of this awaits Israel's redemption. The "If ye will obey ... **then ye shall be**" principle of the law assured that the "knowledge of sin" would abound. Because of her failure, the nation Israel soon found herself in need of a Redeemer. Thus while the hope of Israel looked to the promised coming kingdom, the need of the nation for cleansing must first be faced.

With this in mind it is important to remember that of all the people or things to be baptized it was the priest who stood foremost. Exodus 29 sets forth the procedure for induction into the priest's office. Two very important steps of consecration are included:

First must come cleansing – a washing with water:

*And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and **shalt wash them with water** (Exodus 29:4).*

Second, there was the anointing with oil:

Then shalt thou take the anointing oil, and pour in upon his head, and anoint him (Exodus 29:7).

Just as the sons of Aaron were the priests through whom the people of Israel could approach God, so the nation Israel itself will one day be "a kingdom of priests and an holy nation" through whom the Gentiles will draw near to God (Genesis 12:1-3; 22:17-18; Isaiah 60:1-3; Zechariah 8:20-23). It is in this light that John the Baptist appears on the scene preaching his "baptism of repentance to all the People of Israel" (Acts 13:24).

In other words, John's "baptism of repentance for the remission of sins" (Mark 1:4) was a means of national repentance and preparation to be the Kingdom of priests God ordained that favored nation to be. Matthew 3:1-2 is important here:

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand.

How were they to thus prepare for the coming kingdom?

*Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were **baptized of him in Jordan confessing their sins** (:5-6).*

John's baptism was the means of fleeing from "the wrath to come" (:7). They must be identified as the believing remnant through the baptism of repentance for the remission of sins.

Just as in Numbers 31:21-24, if they wanted to escape the fire they must "go through the water." Thus they would be "purified with the water of separation" and identified together as the believing remnant in Israel – set apart as "an holy nation."

THE LITTLE FLOCK

John's baptism became a watershed issue for Israel. Luke 7:29-30 tells us,

*And all the people that heard him, and the publicans, **justified God, being baptized with the baptism of John**. But the Pharisees and lawyers **rejected the counsel of God against themselves, being not baptize of him**.*

This, of course, is the reason that water baptism was associated with salvation and the remission of sins. Salvation was through faith, but the only way they could express their faith was by doing what God required – preparing to function as "a royal priesthood." First must come the cleansing; then the service. Ezekiel 36:25 promises Israel:

*Then will **I sprinkle clean water upon you, and ye shall be clean**: from all your filthiness, and from all your idols, will I cleanse you.*

The "sprinkling with clean water" was the necessary first step of faith in forming the nucleus of the coming Kingdom, the group of Jewish believers which our Lord called His "little flock."

***Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom** (Luke 12:32).* ►

The next step in preparing this believing remnant was Matthew 3:11's baptism with the Spirit. This baptism would correspond to the second rite of consecration to the priesthood – the anointing. The baptism with the Spirit would provide the needed empowering for the nation's coming service.

This explains why our Lord's post-resurrection ministry ties these two things – the baptism of repentance and the anointing of the Holy Spirit – so closely together. For example:

*And he said unto them, Go ye into all the world, and preach the gospel to every creature. **He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils, they shall speak with new tongues** (Mark 16:15-17; c.f. Luke 24:47; Acts 1:4-8, etc.).*

After the coming of the Holy Spirit at Pentecost, Peter's appeal to Israel is clearly a further development of John's call to repentance:

*Then Peter said unto them, **“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”** (Acts 2:38).*

Here the order is clear: first the washing – “*repent and be baptized*” – and then the anointing – “*ye shall receive the gift of the Holy Ghost.*”

Those who feel the role of water baptism somehow changed after Pentecost should notice that the pre-and post-resurrection baptisms were identically the same. “*Repent, and be baptized ... for the remission of sins*” is exactly what John proclaimed in Mark 1:4. Nothing had changed. Rather, there had simply been the historical development of the crucifixion and resurrection of Christ, followed by the outpouring of the Spirit. The Kingdom was no longer simply “*at hand*” as it had been with John; now the time had come actually to offer it to Israel.

Even after Pentecost those who refused to be baptized stood as condemned before God as did those in Luke 7:30, for Peter goes on to declare,

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other

words did he testify and exhort, saying, Save yourselves from this untoward generation (Acts 2:39-40).

This basic issue of gathering together the believing remnant of Israel – the “*little flock*” of Luke 12:32 – runs through the ministries of John, our Lord and the Twelve in early Acts. This “*little flock*” represented the nucleus of the governmental authority for the coming Kingdom. Those in Israel who refused to “*repent and be baptized*” – to identify themselves as those who had changed their minds about Christ being their Messiah through the baptism of repentance for the remission of sins – were to be “*destroyed from among the people*” (Acts 3:23).

It is of this little flock of Jewish believers that Peter later writes,

***But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvelous light** (I Peter 2:9).*

Thus we say again: In Scripture, water baptism is a ceremonial cleansing that pertained to the Kingdom promised the nation Israel.

GENTILE BAPTISM

If water baptism is thus associated with cleansing the nation Israel for its ministry in her Kingdom, where does the baptism of Gentiles under the commission of Matthew 28:19 fit in?

Even here, water baptism is again demonstrated to symbolize cleansing – and again clearly associated with Israel's Kingdom.

Remember that the priests were not the only people to be baptized. In connection with the cleansing of lepers, Leviticus 14:9 instructs,

... Also he shall wash his flesh in water, and he shall be clean.

The “*nations*” of Matthew 28:19 were of course considered “*unclean*” by Israel and thus must be baptized – be cleansed – in order to gain access to Israel's Kingdom and acceptance into God's favor.

Both Israel and the Gentiles needed to acknowledge their need of cleansing. The former in order to be

worthy to minister the things of God; the latter to be the recipient of those things.

WHAT ABOUT US?

The fact that water baptism pertains to Israel's Kingdom program demonstrates why it has no place at all in the program of God today. It was a ceremonial washing participated in until the nation Israel and its program were set aside.

With *the fall of Israel* God raised up the apostle Paul and through him sent "*salvation to the Gentiles.*" Following the raising up of Paul the practice of water baptism clearly underwent a change. The first real indication of this in the scriptural record is found in Peter's experience at Cornelius' house in Acts 10.

As the Lord began to prepare Peter to recognize the change in program taking place in mid-Acts (e.g., Acts 10:28), He also prepared him for a change in baptism. As Peter addressed those assembled in Cornelius' house, he received a shock:

*"To Him [Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." While Peter spake these words, **the Holy Ghost fell on all them which heard the word.** And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost (Acts 10:43-45).*

This was a significant departure from the program Peter had been working under! All the Gentiles had to do to receive the Holy Spirit was believe, in sharp contrast with the previous requirement of the prior baptism of repentance (Acts 2:38). Peter then hastily baptizes them, asking, "*Can any man forbid water that these should not be baptized?*" (See Acts 10:45-48).

Clearly water baptism was not functioning in the same way it had previously with Israel. Paul's own attitude toward baptism reflects this change:

*I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. **FOR CHRIST SENT ME NOT TO BAPTIZE,** but to preach the gospel (I Corinthians 1:14-17).*

Certainly if Paul were working under the commission given to the other Apostles he could **never** have said this! When God interrupted Israel's prophetic program and ushered in "*the mystery,*" by the very nature of things He interrupted Israel's baptism. As Israel "*diminished*" (Romans 11:12) through the later Acts period, so water baptism gradually diminished in importance and a new baptism emerged on the scene to take its place.

Today there is no priestly nation or class exalted above others. God is now reconciling both Jews and Gentiles to Himself in "*One Body*" simply through faith in the finished work of the Lord Jesus Christ at Calvary (Ephesians 2:13-18).

"*By one Spirit are we all baptized into one Body*" (I Corinthians 12:13) and thus "*baptized into Christ*" (Galatians 3:27). There is no room for a water ceremony here. No human rite or ceremony can place us "*into Christ.*" No, the "*one baptism*" (Ephesians 4:5) of the "*one Body*" is performed by "*one Spirit*" – not by preacher or priest.

The mechanics of positional truth – of being "*in Christ*" – is this Spirit baptism. So completely adequate is our position in Christ by virtue of this Spirit performed baptism that we are told,

*And ye are **complete in Him** (Colossians 2:10).*

*Blessed be the God and Father of our Lord Jesus Christ, **Who hath blessed us with all spiritual blessings in heavenly places in Christ** (Ephesians 1:3).*

In light of such completeness in Christ afforded us, we ask: What could possibly be accomplished by water baptism that Christ and His finished work at Calvary have not already accomplished?

If this question is faced honestly, it will soon be apparent that not only does water baptism have no place in God's program today, but to practice it is to cast a reflection on the glorious, all-sufficient, finished work of the Lord Jesus Christ (c.f. Colossians 2:20).

We thank God that "*by one Spirit are we all baptized into one Body.*" God forbid that we should add to that "*one baptism*" which unites us to Christ and makes us "*complete in Him.*"

Grace Journal

The Lord's Supper

by – R.B. Shiflet (1919-)

COMMUNION QUESTIONS

It is a little known fact that the words, “The Lord’s Supper” appear only one time in the Bible and then they are used negatively:



*When ye come together therefore into one place, **this is not to eat the Lord's Supper*** (I Corinthians 11:20).

Literally, this passage says, “ye cannot eat the Lord’s Supper.” Yet, in spite of the fact that there is so little information in the Bible on this topic, perhaps on no other doctrine are believers more divided. From high church observances of Holy Communion to the fundamentalist congregation that considers the ritual a fellowship service, there are many diverse practices in observing what is called “*the Lord’s Supper*.” May we raise the following questions and appeal to anyone for a clear cut scriptural answer:

- How often should this Supper be taken? (There is not a shred of evidence to support the theory that references in Acts to “*breaking bread from house to house*” or breaking bread on “*the first day of the week*” imply a communion service.)
- Who is eligible to participate – should it be limited to members of a local congregation, or to those who are in doctrinal agreement with one another, or should it be open to all believers?
- Who is to decide whether the person desiring to partake is a true Christian and should be admitted, or is not saved and should therefore be excluded?
- Should the “cup” contain grape juice, or

fermented wine? Is it permissible in countries which have no grapes to substitute lemon juice that has been colored red with cake coloring, as some of our missionaries in Africa have done?

- Should the bread be “crackers” especially prepared for this ritual by some church supply house, or should it be one loaf of unleavened bread (I Corinthians 10:17)?
- Should there be one cup, or individual cups?
- Should those partaking sit around a table, as our Lord and the disciples did, should they kneel at a chancel rail or altar, or should they sit in their pews and be served?
- Where are the signs of I Corinthians 11:27 – the judgments that are pronounced against those who participate unworthily? Let’s face it – if everyone in America who partakes unworthily of this sacrament on any one Sunday were stricken with disease or death, as they were in Paul’s day, there would not be enough of their fellow church members left to bury the dead!

These questions are raised, not for the sake of debating, or stirring up confusion, but to cause Christians to think. These are valid questions. Can you give a scriptural answer, or must you resort to customs and traditions? The questions can easily be answered (although the answers will vary greatly) in the light of various traditions, but can they be answered with a direct statement from the Scriptures? If the reader takes the attitude, “it doesn’t really matter as to the frequency, the method, the elements, etc.,” he should be reminded that the Apostle Paul indicated that such things certainly mattered when he wrote to the Corinthians to rebuke their wrong observances.

Those who partook unworthily were inviting judgments upon themselves (I Corinthians 11:27-30).

COMMUNION CONSIDERATIONS

Let us consider some basic facts relating to the Corinthian believers. While they were referred to as "*the body of Christ and members in particular* [literally, "in part"]" (I Corinthians 12:27), the Apostle Paul recognized certain members as saved *Jews* and others as saved *Gentiles*. Note, for example, chapter 10, where he addresses saved Jews, reminding them of the deeds of their Hebrew fathers in the wilderness. In chapter 12 he addresses saved Gentiles saying, "*Ye know that ye were Gentiles, carried away unto these dumb idols.*" It is obvious that at that time it had not yet been revealed that the middle wall of partition had been taken away, for during that time saved Jews were required to circumcise their children, keep the entire Mosaic Law, etc., while saved Gentiles had no such requirements (see Acts 21:18-26; 15:28-29; Galatians 5:3). The unknown tongues and other sign gifts were in operation (I Corinthians 14); the gifts of healing, etc. were being practiced.

Will the reader please consider this? As long as God was dealing with Israel as a nation – and this was during the entire period covered by the Book of Acts, until the Apostle Paul in Rome finally pronounced judgment upon Israel (Acts 28:25-28) – He permitted the saved Jews to continue their fasts, feasts and rituals (Note: Acts 18:21; 16:3; 20:6; 20:16, etc.). The observance that is called "*the Lord's Supper*" was clearly linked with one of these Jewish feasts, namely, *the Passover* (Matthew 26:17-29; Luke 22:7-20; I Corinthians 11:23-26). It is associated with the *New Covenant* (I Corinthians 11:25), and the New Covenant was made with the *House of Israel* and the *House of Judah* (Jeremiah 31:31), not the *Body of Christ*. The *New Covenant* was **prophesied**, whereas the truth concerning the Body of Christ was **unprophesied** (Ephesians 3:1-10; Colossians 1:24-29).

Are we not told that just as the Jews had across the years observed the Passover *annually* (and all the details as to time and method were clearly recorded in Exodus 12 and other passages) as a memorial of their deliverance from Egyptian bondage, just so the believing Jews of that transitional period when they were continuing to observe the Passover, were no longer to observe it as a memorial to deliverance from Egypt, but as a memorial to their deliverance from sin through the death of their Paschal Lamb, the Lord Jesus Christ! What an opportunity these believing Jews had to witness to their unsaved Jewish neighbors at this feast! There is no evidence that a Gentile – even a saved Gentile – partook of this supper (Note: Exodus 12:45-48). During the Acts period the promise was held out to Israel that, if they would repent as a nation and accept their Messiah, He would return and restore to them their Kingdom (Note: Acts 3:19-21; I Corinthians 7:29-31).

In view of this possible imminent return, these Jewish believers were presenting to their unbelieving Jewish friends, a testimony or memorial of Christ's death each time they observed the Passover (I Corinthians 11:23-26). Yet Israel as a whole did not accept the testimony concerning Christ, and they were set aside. With their setting aside, sign gifts ceased, external ritual stopped, water baptism was replaced by Spirit baptism, circumcision was no longer to be practiced, and the coming of Christ to set up Israel's Kingdom in which He would take the cup and the bread with His Jewish disciples (Matthew 26:29) was postponed.

Since Acts 28:28, there have been no sign gifts (contrast I Corinthians 12:1-31 with Ephesians 4:11), we are no longer recognized as believing Jews and believing Gentiles, but as a joint body, neither Jew nor Gentile. The old middle wall of partition has been broken down. Our calling is spiritual; our position is "*far above all.*" Our hope is the Blessed Hope of His glorious appearing, and our appearing with Him in the glory. Imagine a believer today who has been taught the truth of Colossians 2:14-17; 20-23; and 3:1-4 (please read these verses carefully) leaving his heavenly position to quibble over such mundane, carnal

things as the cup and the bread of the Jewish Passover! Note these precious verses:

*Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the Body is of Christ (Colossians 2:14-17).*

*Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to **ordinances**, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh (Colossians 2:20-23).*

If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory (Colossians 3:1-4).

Surely, these verses speak for themselves and offer a striking contrast between the earthly ritual and ceremony of Israel that was permitted to continue even among believing Jews throughout the Acts period, and the member of the body of Christ today who stands complete in Christ, having a circumcision made without hands, a spiritual baptism which is the operation of God, and communion and fellowship with our risen and exalted Head in heavenly places where we are now seated together (Note: Colossians 2:10-11; Ephesians 2:4-7).

There is not a line of Scripture in the letters written after the transition period of Acts that even hints at the observance of “*the Lord’s Supper.*” Those who would have us partake of these elements are hard pressed to answer their brethren who are attempting to revive the *glossalalia*, or speaking in tongues, since the chief passages for speaking in tongues occur in the same letter in which are found the references used for observing communion. Let us leave the shadows of traditions and step into the full sunlight of God’s grace.

COMMUNION MEDITATIONS

This meditation is offered to the “Berean” reader (Acts 17:11) with one motive in mind: a challenge to study the Word on a difficult subject. It is the writer’s sincere conviction that every Christian should stand for his belief, yet remain open-minded when it comes to questions such as this one.

What should be our attitude toward our kindred in Christ who differ with us on this question? Above all, it should be an attitude of love and respect. Certainly, this should never be a barrier to fellowship. One of the greatest of hindrances to making “*all men see what is the fellowship of the mystery*” is strife among the brethren over differences in understanding. Let us who rejoice in the revelation given by the risen Christ to the Apostle Paul not try to force our thinking on one another in these matters in which we may differ, but rejoice in the many, many truths we hold in common. At the same time, let us continue to study in love as noble Bereans the things on which we differ. Let the Christian who does not believe that the literal cup and the bread are for us today, not try to take them from his fellow Christian who has not seen this, and let the believer who takes the communion not try to force it upon one who rejoices in his completeness in Christ apart from all ordinances. May it never in any way be a bar to fellowship!

Mineral Wells, TX

