

and less frequent, although they return at certain key points, as for example when God makes His covenant with David. But the author's style is compelling and readable, and his great love of the Scriptures shines through. As can be seen from the extract in the panel on the previous page, his subject matter is quite deep, and is suitable for adults too, and the author delights particularly in types and shadows, which are a matter of great interest for Bible lovers.

*The Story of the Bible* deals mostly with the narrative and action parts of Scripture, but the author presents several useful summaries of prophecies and of scriptures that are heavily laden with symbols. There are many maps and useful tables. Brother Mansfield always has something worthwhile to say on any part of our Bible in this work, and the reviewer and his family have found it an invaluable aid in understanding the various books of the Bible.

## Your Letters

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### Judas at the Last Supper

All four Gospels show that Judas partook of the bread and wine with Jesus and the other eleven disciples.

In Matthew we read: "Now when the even was come, he [Jesus] sat down *with the twelve*" (26:20). After dealing with the treachery of Judas, the record continues: "And as they were eating . . ." (v. 26).

In Mark we read: "And in the evening he [Jesus] cometh *with the twelve*. And as they sat and did eat . . ." (14:17,18). The treachery of Judas is then mentioned, and this is followed by: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them . . . And he took the cup, and when he had given thanks, he gave it to them: and they *all drank of it*" (vv. 22,23), which must have included Judas.

In Luke we have the clearest evidence of all: "And when the hour was come, he [Jesus] sat down, *and the twelve apostles with him*" (22:14). He then introduced the bread and wine, after which he said: "But, behold, the hand of him that betrayeth me is *with me on the table*" (v. 21), very clear evidence that Judas partook with them.

In John we have the words: "And supper being ended . . .", referring to the Passover supper, which included the breaking of bread, "he [Jesus] riseth from supper" (13:2-4). It was then, after supper, that Jesus washed the disciples' feet, including Judas's, after which he gave the sop to Judas (vv. 26,30).

Brother Thomas said of Judas: "Was he not in his sins when Jesus broke the loaf with him as well as the rest of the twelve?"<sup>1</sup> In Matthew 13 Jesus showed that the wheat and the tares grow together until the judgement (v. 30). There has always been satan in the ecclesia, as in the times of Job, just as there will always be "spots in your love-feasts" (Jude v. 12, AV and RV). Our duty is to "earnestly contend for the faith" (v. 3), not to take the easy way and run away when the wolf comes, like the hireling (Jno. 10:12).

To whom will Jesus say, "Well done, thou good and faithful servant" (Mt. 25:21); those who were so concerned about keeping themselves pure that, like the priest and the Levite in the parable, they "passed by on the other side" (Lk. 10:31,32), or those who try to pluck some brands out of the fire (Jude v. 23)?

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1. Cited in *Dr. Thomas: His Life and Work*, Robert Roberts, p. 264.

*Brother Bailey's letter makes an important point counteracting the wrong idea of 'guilt by association' that has led some to pursue the goal of 'ecclesial purity' at all costs. However, it must be balanced with the fact that Scripture supports the ultimate withdrawal of fellowship from those who persist in wrong conduct or false teaching within the body (2 Thess. 3:6; Tit. 3:10).—T.B.*