



Vol. XLII

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The Benefits of Regular Attendance

Richard Boone

More people typically worship on “Easter” Sunday and the Sunday(s) before/after Christmas than at any other times during a normal year. While no one would *say* that these two Sundays are more important than others, their *actions* state otherwise. One fails to see the numerous benefits of regular attendance and participation in the worship of God by the people of God for himself, and even for his family as this may apply. When one regularly assembles with God’s people, he . . .

Comes into the presence of God — the Creator, Sustainer and Ruler of the universe (Acts 17:24-28). This helps us to put ourselves in the proper perspective — we are mere human beings with needs and frailties, yet God was mindful of us (cf. Ps. 8)! God is, therefore, worthy to be praised (Rev. 4).

Receives the company and encouragement of brethren which is needed. God created us as social beings, not hermits. Regular worship helps us to share joy, and even divide the burden of sorrow (Rom. 12:15).

Has the opportunity to learn of good news about others (Acts 14:27). This may be in seeing a young Christian grow, or hearing some encouraging report about a spiritual accomplishment in another’s life, maybe even telling about one in his own life. One can also learn about the recovery of the sick, a sinner being converted to Christ, an erring Christian being restored to faithful service, the faithful service of God by brethren elsewhere, etc.

Has an opportunity for his faith to be confirmed. Sound Bible teaching — in classes, bulletins, handouts, from the pulpit — reaffirms principles already known, opens understanding of a Bible passage or topic, or reveals better applications of Bible principles (cf. Luke 24:27, 44-45). The person who does not regularly worship God with his people misses this vital benefit.

When one regularly assembles with God’s people, he comes into the presence of God — the Creator, Sustainer and Ruler of the universe (Acts 17:24-28).

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Editorial

The Influences of Television Programs

Mike Willis

My generation is the last generation to know what life was like without a television. I was eight years old before we had our first television. My Uncle Jim was the first one in our neighborhood to have a television and on Friday nights, my father would take us over to Uncle Jim's house to watch the Friday night fights. Uncle Jim would fall asleep in his chair, but the rest of us enjoyed the fights. Since we did not have a TV, we listened to Roy Rogers on radio, when the radio signal was clear enough to hear.

When we finally got our first TV, we were able to receive only one station, channel 9 that beamed from Lufkin, Texas (30 miles away). On an especially clear day, we might receive a poor picture of some of the Houston channels.

In those early days, some gospel preachers warned of the dangers of television. As I recall, they warned of two dangers: (1) Television was a sinful waste of one's time; (2) Television would make the morals of Hollywood the morals of America. The preachers were right on both counts. However, members joked that when our preacher visited in their home, his eyes were glued to the TV, so they thought it hypocritical for him to be preaching to them about TV.

Let me freely confess my enjoyment of TV. I enjoy watching movies, a limited number of sit-coms, the news (I am almost addicted to the news channels), Discovery programs, sports, and many other things on television. I have not responded to the dangers of television by ridding our house of TVs, although some very conscientious Christians think that is the better approach (and they may be right). Having admitted that I watch TV, let me now warn of some of the dangers that some programs on television present:

1. Some television programs contain nudity and explicit love scenes. The things that are presented in prime-time programming and the afternoon soap-operas leave little to the imagination. Every season the TV producers push the limits of what is acceptable for prime-time programming a little further, this year televising nudity in some scenes. Jesus warned of the danger of lust saying, "You have heard that it was said, 'You shall

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A Short Trip to South Africa

Connie W. Adams

My wife and I had planned to spend the month of January working in South Africa. Instead, we had to return after completing two weeks of the scheduled work because of a heart attack suffered by Bobby's mother. She passed away while we were in flight back to the States and we were greeted by that news at the airport in Louisville.

But we were able to form some impressions of the work we saw and thought our readers might have some interest in these observations. South Africa is a big country, and we would not have been able to visit several areas where there are congregations even with the full schedule which had been set for us. The part of the country we saw is a mix of industry in the larger cities along with tribal traditions in the suburbs and villages in the more remote areas. The landscape is diverse with mountains, valleys, high plains, and bush country. Johannesburg is a large, sprawling city with elevation of over 5,500 feet, higher than Denver. We saw corn in abundance, some wheat and sugar cane in lower Natal. Even in small towns like Eshowe, the stores are well stocked with supplies.

Unemployment is high in the nation, over 40%, we were told. Crime has reached major proportions and every house we visited had barred windows and doors. One of the preachers with whom we worked, Robert Buchanan, has had two cars stolen and his home burglarized. There is still some friction among the various tribes. The minority whites are of British and Dutch descent. There is a growing number of Indian and Pakistani people.

Preacher Training School

We were met in Durban by Paul and Helen Williams and Basil and Gloria Cass. It took about two hours to drive up the coast of the Indian Ocean and turn slightly north to reach the small town of Eshowe (about 5,000) which is home for the Williamses. I spoke here on Saturday night and two times on Sunday to this congregation of about 60-65 Zulus. Funda was the excellent interpreter. A two-weeks preacher training school had been planned for Monday-Friday of each week. Teachers were Paul Williams, Basil Cass, Scott Tope, and the writer. The second week brethren Cass and Tope could not come and Robert Buchanan

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came to help, joined also by David Ngonyama, a Zulu preacher supported by the church at Eshowe. Paul Williams gave practical instructions about study habits, tools, public reading and speaking, and offered critiques of assigned efforts by the students. Scott Tope taught five sessions on sermon preparation and delivery. Basil Cass taught from 1 and 2 Timothy about the preacher's work under the theme "Take Heed to Thyself and to the Doctrine." The first week I taught classes on premillennialism, the covenants, and institutionalism. The second week I taught classes on the preacher and his work and on divorce and remarriage. Paul Williams continued his theme with more time allowed for the students to speak and use what they had learned. Robert Buchanan enlarged upon the theme of sermon preparation and also assigned students speaking duties. David Ngonyama taught an interesting class on how to conduct tent meetings, something which he does often and usually with much success.

The first week we had up to 18 in attendance with some coming from Johannesburg and Durban. The second week these were not able to come and we had five or six most days. These men were there for both weeks and their ability seemed more evident with each day's work. A couple of these men have great potential. Ashley Goosen came all the way from Port Elizabeth where he does a good amount of preaching. He is a mature man of 48 who is ready to devote himself to fulltime preaching when support can be arranged. Classes ran from 8 A.M. to 4 P.M. with a one hour break for lunch. Lunch was provided at the Williams' home thanks to the work of Helen, Bobby, and Esther (the first week). While we had the training school at the building in town, Bobby taught classes for the women in the Williams' home for eight days dealing with a number of subjects ranging from godly womanhood to moral issues to learning how to teach other women.

Durban

After classes the first Friday, we went home with Basil Cass who lives in Pinetown, a suburb on the northwest side of Durban. He works with several congregations in the Durban area. On Saturday night I spoke to the Shallcross congregation. These brethren are Indians. They meet in a school and we had about 40 present. They have two elders. On Sunday morning I spoke to a small group (12-15) of

Zulus meeting in a private home. A brother who is a school teacher works with them, a brother Manzini. Then on Sunday night I spoke at Pinetown where Doug Bauer preaches. The building was filled. They have a nice building. We had good singing at each place we visited. Paul and Helen Williams were there that night and drove us back to Eshowe to begin the second week of the training school the next morning. I spoke 30 times in two weeks and Bobby taught eight classes for women.

White River

We arrived Friday night at White River after a seven hour trip with Robert Buchanan. We spent the night in his home and were graciously received by him, his wife, Cheryl, and sons, Jacque and Graham. Early the next morning we received an E-mail from Harold Byers of Louisville telling us Bobby's mother had suffered a heart attack and was in a Louisville hospital. Of course, we began to make immediate plans to come home. Rob drove us the four hours to Johannesburg where we caught a plane at 9:00 P.M.

We had been scheduled to preach Sunday-Wednesday nights at White River where Robert Buchanan, Hendrik Joubert, and Sakkie Pretorius work. They each preach for several congregations in that area. We were then scheduled to go with Johnny Scholtz up into Zimbabwe for a few days of preaching in villages in the bush country and then were to end our visit by speaking the last week-end in congregations in the Johannesburg area. That part of the work remains unfinished and we hope that someday in the future we may be able to finish that and also visit brethren in other areas besides. That remains to be seen. Leslie Maydell and Gene Tope were both in the States and we missed seeing them.

I will not forget the last thing Scott Tope said to me when we said goodbye. He said, "Tell the brethren that we are spread very thin here and could use more help." We had good impressions of the work and workers we met. We spent more time with the Williamses than anyone else because of the training school. Their knowledge of the work there and dedication to it is obvious. They have now spent over 30 years in South Africa.

Indeed, "the field is the world" and I hope you have enjoyed this snapshot of a small part of the work in South Africa. One thing which stood out was the fact that the native churches have been taught to stand on their own and support their own men as they are able. With such men as Funda and David at Eshowe, brother Manzini in Durban and the Indian work at Shallcross, I believe the work in these places will grow and keep the light of truth burning. We are thankful for the invitation to have a small part in this work and for those who helped us to go.

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The Difference Between a Hypocrite and a Good Person Making a Mistake

Clarence Johnson

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:8-9). This passage clearly shows that no one is sinlessly perfect, but it does not brand all as hypocrites. The word hypocrite comes from a Greek word meaning “play actor.” The word denotes one who either (1) pretends to be something he isn’t, or (2) pretends to believe something he does not really believe. The fact that a person sins, does not prove him to be a hypocrite devoid of conviction. Good people sin and make mistakes.

We will illustrate our point from several incidents from the life of Simon Peter.

1. *Good people make mistakes in judgment.* After being with Jesus day and night for three and a half years in preparation to fish for men, Peter contemplated going back to fishing for fish (John 21:3-17). Choosing one’s occupation is a matter of judgment, but in this case, Peter was using extremely poor — perhaps sinful judgment.

2. *Good people sometimes make careless mistakes.* Numbers 35:23 pictures a scene where a man brought harm to another in an unguarded moment, by not being careful. Many auto accidents and similar matters fall into this category. Even though such carelessness may be sinful, it seldom involves hypocrisy.

3. *Good people make mistakes through ignorance.* No one has all knowledge, therefore we are subject to make mistakes that would be avoided if we were better informed. And sometimes our ignorance stems, not from being uninformed but by being misinformed. Sometimes we know things that aren’t true. Peter was there when Jesus gave the great commission “to go into all the world and preach the gospel to every creature.” But Peter (and evidently the other apostles as well) assumed that Jesus meant every Jewish creature. After all, *they knew* they were not to associate with Gentiles (Acts 10:28). And even though the Holy Spirit in-

spired Peter to preach that the gospel promises were to you (Jews) and to your children, and to all who are afar off (the Gentiles, Eph. 2:17), neither Peter nor the other apostles fully understood that until after the events of Acts 10 and 11. Had they know sooner, they would have preached to Gentiles sooner. Their failure to carry out that part of the commission was not due to hypocrisy, but to their failure to completely understand.

The sins of Saul of Tarsus against the early church were prompted by a similar lack of understanding. He did it ignorantly in unbelief (1 Tim. 1:13).

4. *Good people sin through the weakness of the flesh.* Peter’s denial of Jesus was such a sin. Peter succumbed to the fear and/or shame that attached itself to Jesus’ crucifixion (Matt. 26:65-74). What Peter did was a sin, but it was not a deliberate sham. He was a good man, making a mistake through weakness of the flesh (Matt. 26:41).

These things are not said to excuse sin. Sin is still sin, and it must be confessed and forsaken. But let us take care that we do not brand one as a hypocrite simply because he has erred. Though the good person will make mistakes, he will also acknowledge his sins. And God is faithful and just to forgive” his sins. The blood of Jesus Christ will cleanse him from all sin and unrighteousness.

The hypocrite will insist that he has not sinned, that he has been misunderstood, or that someone else is really at fault. He thus relinquishes the benefit of having an Advocate with the Father, by denying his need for such (1 John 1:8-2:6).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us” (1 John 1:8-10).

606 S. Queen St., Lancaster, Pennsylvania 17603

Downtown (College Place) Church of Christ Lawrenceburg, Tennessee

Herschel E. Patton

On March 30, 1997, at 3:00 p.m., the last service in the old Downtown church building was held. The saints moved into their new building near the Lawrenceburg campus of Columbia State College, to be henceforth known as College Place church of Christ. They met in the new building for the first time on April 2, 1997.

The old Downtown building and property was sold to North's Funeral Home and was immediately demolished to begin the construction of a funeral chapel.

The late Charlie Jones, long time elder in the Downtown church, and an avid record keeper, a few years ago wrote a history of the church in Lawrenceburg, Tennessee. He gave a few of us who had been closely associated with the work there a copy of his records.

According to his records, the church began meeting about 1895. Preachers in those days included such men as C.E. Holt and T.B. Larimore. The brethren erected a building in 1906, in which they worshiped until 1930. In this year they built and moved into the Downtown building, which they used for 67 years. The Downtown church of Christ in Lawrenceburg, Tennessee has had an illustrious history of contending for New Testament Christianity across the years.

When the elders were planning the last service in the Downtown building, they decided to use the oldest, living and able, former preacher to deliver the last sermon. That turned out to be me. They invited Johnnie Felker, a former preacher, to lead the singing.

Following is the sermon I delivered on that occasion.

Downtown Church of Christ

I hope no one fails to realize the real purpose of this gathering this afternoon — to worship, praise, and glorify God. Special circumstances could eclipse this purpose, but should not and must not.

I suppose it is in order, as we conduct this last service in this antique building, to have an antique preacher, who has knowledge of what has gone on here, to deliver the last sermon in it.

I appreciate the invitation extended to me to be here and speak on this occasion. I am happy to be here and to see so many of you gathered here.

As I look out over this audience, I see many who are the children, grandchildren, and relatives of many who used to be a part of the Downtown church, but have now passed on. I am reminded of such names as Striblin, Coffman, Dugger, Lock, Hickman, Downey, Pollock, O'Neal, Gaither, Crowder, Ayers, and others.

My emotions this afternoon are of a dual and different nature — both happy and sad. But, how can one be both happy and sorrowful at the same time? There are times in life when such is the case. Do you remember the time you took your child to school for his first day, knowing that he would no longer be with you during the days to follow? Were you not happy for the child's growth and progress, yet shed a few tears? Or, when the child graduated from high school and went off to college, perhaps far from home? When our oldest son, Gary, graduated from high school, he went into the Air Force for a few months, then went to college, attending Reserve meetings all the while. When he left for the Air Force after graduation, it was a happy time, but also a time for shedding tears. When Steve graduated from high school here in Lawrenceburg, we took him to Tampa, Florida to enter Florida College. After getting him set up in his dormitory we hit the road back to Lawrenceburg. We had no sooner left when Reba burst into tears. Charles, who a couple of years before had graduated from Lawrenceburg High School and went to Florida College, but now was in MTSU, was with us on this joyful trip. When his mother started sobbing, he said "Mother, what's the matter." I said to him, "Charles, your mother did this same thing when we left you down here. She did the same thing when Gary left for the Air Force.

God, the Pillar and ground of the truth” (1 Tim.3:15).

It is the same thing as the kingdom of Christ. In Matthew 16:16-19, Christ used the terms “church” and “kingdom” interchangeably, and Colossians 1:13 tells us that the saved have been translated out of darkness into the kingdom of the Son of His love.”

This spiritual system, prophesied and typified in the Old Testament, found fulfillment in the advent of Christ, his death on the cross, resurrection, and the establishment of his church, kingdom, family, body.

The divine format of Christianity existed in the first century under the guidance of inspired apostles, teachers, and prophets. We often refer to it as New Testament Christianity. Obviously, what existed then was exactly what God intended it to be, and according to his Word, was to be perpetually relevant — age lasting (Dan. 2:44).

A Set Pattern

The Bible teaches that when God establishes a system of religion, everything revealed must remain precisely intact for as long as they are designed to last. One would presume to change the divine arrangement to his own destruction.

An Old Testament example is Jeroboam I (1 Kings 13). He changed (1) the object of worship from God to golden calves, (2) the place of worship from Jerusalem to Bethel and Dan, (3) the priests from Levi to other tribes, and (4) the Feast of Tabernacles — a new feast was inaugurated.

God’s attitude? “Jeroboam caused Israel to sin” (1 Kings 4:16).

The early church was according to a God-given pattern. Acts 2:42 says, “They continued steadfastly in the Apostles doctrine” and 4:32 says “They were of one heart and soul,” suggesting unity of practice.

Romans 6:17-18 says they were “free from sin” by “obeying a form (pattern) of doctrine.” They were told to “mark them that cause division and offence contrary to the doctrine.” How could they do this if no pattern of New Testament doctrine existed? They were not to go beyond things written (1 Cor. 4:6). We conclude — all spiritual activity must be Scriptural.

Maybe someday day you will understand.”

It is this kind of joy and sadness we feel today as we have this last service in this building.

The Building is Not the Church

I think most of you gathered here today realize that this large yellow brick, imposing building, situated here in downtown Lawrenceburg, is not now, and never has been the Downtown church of Christ. It is only its meeting place.

The church that is of Christ is *people* — a special kind of people, not brick, mortar, wood, plaster, etc. 1 Peter 2:9 says, “But you are a chosen generation, a royal priesthood, a holy nation, His special people, that you may proclaim the praise of Him who called you out of darkness into His marvelous light.”

The church of Christ is the same thing that is said to be the body of Christ. “And He put all things under His feet, and gave Him to be head of all things to the church, which is His body” (Eph. 1:22-23).

For the husband is head of the wife, as also Christ is head of the church: And He is the savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word (Eph. 5:23-26).

It is the same thing as the family of God. “I write so that you may know how you ought to conduct yourself in the house (family) of God, which is the church of the living

The faith (a body of doctrine) can be departed from (1 Tim. 4:1), fall away from (2 Thess. 2:3), turned from (2 Tim. 4:1-4). “The Faith” is the same as “The Truth,” “The Gospel.”

This is what existed in New Testament times. It was New Testament Christianity. It was to be age-lasting.

History of Apostasy

Apostasy was foretold in 2 Thessalonians 2:3-7. This apostasy involved corruption in the organization of the church with men usurping authority that was not theirs. The result was the Roman Catholic Hierarchy and the Dark Ages. Corruption of the New Testament order and evil was so great that opposition could be expected.

Protests introduced, what is known in history as “The Reformation.” Out of this came “Denominationalism.” Divided Christendom was as great an evil as the original apostasy.

Numerous men began to speak against the divided state in the religious world, and to plead for a return to the old Bible order of things; to a respect for the authority of God and his Word. They wanted to restore in the hearts of men what was divinely revealed and existed in New Testament days. History refers to this as “The Restoration movement.” The plea was:

- A plea for Christ.
- A plea for the authority of Christ.
- A plea for the church of Christ (body, family, kingdom).
- A plea to be biblical — to walk in the old paths.
- A plea for people to be what God wants us to be, as revealed in his word (pattern).
- A plea for the restoration of New Testament Christianity in this present age.

The results of such preaching were electrifying. Congregations of “The Faith” sprung up all across the land. New Testament Christianity was again popular.

In the years that followed, other apostasies occurred, thinning the ranks of the faithful. Yet, in the midst of

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these departures from the faith, there has always been that spiritual body of Christ (the church of Christ) with its message of truth.

When this building was erected in 1930, the body of Christ was just getting over another apostasy. Many brethren lost their respect for the need of Bible authority, for the divine pattern, and changed local church autonomy (each church doing the work of God, under Christ the head [king] to all churches functioning through an organization (Missionary Society) humanly created, and introduced instruments of music in worship. These unscriptural efforts resulted in the First Christian Church (denomination). Many souls and church buildings were lost to this apostasy. The church of Christ — family of God, kingdom of Christ suffered great loss.

Brethren here in Lawrenceburg, who erected this building, continued to preach and practice “The Faith” and to walk in the old paths. New Testament Christianity was being maintained and practiced in this place, even popular.

Someone gave me copies of advertisements for a couple of meetings held in this building in 1944 (53 years ago). The Spring meeting involved numerous preachers (April 24-May 5 — an eleven day meeting).

Speakers were D.D. Woody, Boone Douthitt, Franklin Puckett, Ira North, George DeHoff, Roy Cogdill, C.C. Burns, E.R. Harper, C.M. Pullias, N.B. Hardeman, C.L. Overturf, J.B. Gaither, A.R. Hill, Leon Burns, and J.L. Jackson.

I knew every one of these men personally. Not one of them is alive today. Not many who heard the men preaching in this meeting are alive today.

The Fall meeting, that same year, was preached by H. Leo Boles. He has been dead for a number of years. The young man pictured in this ad, who led the singing, is Robert C. Welch. Brother Welch still lives. He has been a close friend of mine all across these years. I was just a boy preacher, in Moulton, Alabama (less than a hundred miles south of here), and before then, preached at Savannah, Tennessee (about 50 miles west of here). I was in the neighborhood and aware of these meetings here at Downtown in 1944.

All of these preachers, at that time, were pleading for New Testament Christianity and respect for the authority of God’s Word.

Unfortunately, during this last half century the body of Christ has suffered the bitter effects of another apostasy — in the ’50s and ’60s. Some of the men that preached in these meetings were caught up in this new apostasy. Others

continued preaching chapter and verse for all that is believed and practiced until they died.

This apostasy was over Institutionalism and the Social Gospel. One involved the same principle as the Missionary Society — building societies, organizations, and institutions through which churches did their work (homes for orphans, widows, unwed mothers), and the same kind of thing for evangelizing and schools for training. All these organizations were to be supported out of the treasury of churches. The Social Gospel involved moving the emphasis from saving and nurturing souls to administering to the physical and social needs of man (banqueting, ball teams and fields, gyms, etc.).

The brethren at the Downtown church, who always opposed any departure from the divine pattern, were able to hold this building and continue the practice of New Testament Christianity because when this building was constructed it was written in the deed that if a time came when some wanted to embrace another organization than the local church, the building would belong to those opposing such things, whether in the majority or minority. So, the Downtown church of Christ has continued walking in truth according to the divine pattern revealed in Scripture.

Preachers who have lived here and preached in this building have been committed to the principles of New Testament Christianity, speaking where the Bible speaks and being silent where it is silent.

I think of B.G. Hope, now deceased, Rufus Clifford, who was buried just a few weeks ago, E.L. Flannery, now deceased. My own tenure here for several years, David Claypool, Rufus Meriweather, Johnnie Felker, Julian Snell, Glen Seaton, and now Jim Deason. All of these men love the truth and give chapter and verse for all that is said and done.

The Downtown church of Christ in Lawrenceburg, Tennessee has experienced change across the years, in personnel and membership, but not in faith and practice.

Just a few of us remain who were around when this place of worship was built, and these are rapidly passing on to their eternal abode. Just this past year we have buried Laura Hermsdorfer, Marie Morrow, Lorena Dowden, Charlie Jones (at 92 — long time elder). Just a few weeks ago we buried Charlie Holt. Standing at his grave side, I noticed on the adjacent lot was the grave marker for Hiram Holtsford and his wife, Cecil, fixtures in the Downtown church for many years.

Those who have passed on, and there are many others, have lost their earthly fellowship with members of this local church, but they have not lost their membership in the body of Christ, the church of Christ, or their citizenship in

the kingdom of Christ. If they were faithful, and we now alive remain faithful, we can look forward to meeting them in the sweet by and by.

This building in which the Downtown church of Christ has been meeting for worship, preaching and doing the Lord's work for all these years is only an expedient. So, for whatever expedient reasons — location, steps too high, elevator difficult to maintain, difficult to heat and cool, parking space too limited, or whatever, go ahead and make these expedient changes that are deemed plausible and wise, even though it may, because of sentiment, be sad. Relocate.

But don't ever, ever, ever, ever, ever change the doctrine, worship, organization, or work of the church from that divine pattern revealed in God's word. Changes in this realm would result in separation from God, the removal of the candlestick, and loss of the soul.

My time is up and the lesson is yours. Get your songbooks and in just a moment we will be singing the song that has been announced.

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Philippine Profiles (7)

Jim McDonald

Teressa Cruz -Toreja is the daughter of Ben and Delores Cruz. Ben preaches for the Kapitbahayan, Navotas church, one of Manila's largest congregations. Teressa is a medical doctor, practicing medicine under what some might call "primitive" conditions. However, Teressa's knowledge and skills are anything but primitive!

Teressa's practice has greatly increased and I have seen her facilities expand from just one room to where now she occupies almost the entire house of her parents. One of Teressa's promises to her parents (who greatly sacrificed that she might go to college and then to medical school) was that she would attend the needs of indigent Christians, without charge. Teressa has kept that promise and needy saints from all over Manila come to seek her help and attention. The Kapitbahayan church helps Teressa by paying for the medicine she supplies to their needy members.

Teressa does not confine her care solely to Christians. She practices Paul's instructions "as we have opportunity, let us work that which is good toward all men, especially to those who are of the household of faith" (Gal. 6:10). Once each month she has a "Saturday clinic" in which she sees, without charges, the sick in her area. By chance I was at her parents' home the day one such clinic was conducted and witnessed the overflowing number of patients there who took advantage of Teressa's mercy.

Teressa is a devout Christian. She and Jerry, her husband (who works for Philippine Airlines), provide regular, monthly support to some of the Manila area preachers for their needs and transportation. When funds for her father's radio program (Manila's only radio program among brethren) was not forthcoming and cessation of the program seemed eminent, Teressa and Jerry saved the day by providing half of its cost and challenging the Kapitbahayan church to provide the other half (they did). Ben's widely heard program continues, with its growing and far reaching effectiveness.

Teressa's love for fellow-Christians and care for her fellowmen provide an excellent opportunity to Americans who also want to share in practicing pure religion. Individual Christians can help Teressa greatly by supplying her with

medicine and medical supplies that she might not only help needy saints, but other indigents, as well. She would welcome and distribute to those who need it most, cough and cold medicines, anti-asthma medications, antacids and anti-ulcer medications, antifungal, antibacterial, anti-inflammatory ointments and creams, vitamins, aspirins, gauze, plaster, steri-strips, sutures (chromic, silk, needles), any medical instrument (even slightly used ones), as well as all other various kinds of "over the counter" medicines. You can help this noble woman help attend to poverty stricken brethren and non-Christians, and prove to be a blessing.

It is highly unlikely that you will come into contact with a fraction of the needy that Teressa does. Jesus will commend some on the last day by saying, "I was sick . . . and ye ministered unto me," concluding "inasmuch as ye have done it unto one of the least of these, my brethren, ye did it unto me." By providing Teressa with medical supplies, you can help as she gives to others and by aiding your brethren, these little ones, you minister unto our Lord! What noble and blessed deeds you can do by helping our sister in her acts of mercy and compassion!

Write her: Teresa Cruz-Toreja, MD, B-01 Kapitbahayan, Navotas, 1413, Metro Manila, Republic of the Philippines.

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"Attendance" continued from front page **Provides an example for others to follow (Phil. 3:17).**

I heard once about a man announcing the sick in a particular church who started reading the list and then said, "Aw, you know; it's the same old bunch!" This suggested that there were those who developed the habit of "not feeling well." What an impact they had; what a sad legacy they were leaving

For a biblical example of all these points (and maybe others), consider Thomas who "was not with them when Jesus came" (John 20:19-31; cf. v. 24).

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“Television” continued from page 2

not commit adultery.’ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart” (Matt. 5:27-28). The ratings say that certain presentations are for “mature audiences.” What is “mature” about lusting after the nakedness of someone other than his marriage companion?

We especially need to speak a warning about MTV and VH1, both channels playing videos of the latest hits. Most of the videos feature immodestly clad actors dancing while the song plays. If we understand that the sin of dancing is stirring up lust, why would we want to fill our hearts with lust by watching these channels?

2. *Some television programs are full of profanity.* Filthy language permeates prime-time programming. Some characters cannot speak a sentence without throwing in profanity. Some comedians are so filthy mouthed that one cannot enjoy their humor. When I was a child, my parents would not allow me to watch the movie *Gone With The Wind* because Clark Gable used a curse word. Look how far we have moved in one generation! Paul wrote, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph. 4:29). If we shouldn’t be talking like that, we don’t need to be listening to it either. Listening to such speech is how one learns to speak the same way.

3. *Television has been used as an instrument to re-shape the moral values of America.* Programming has been used to re-shape our thinking about capital punishment, sex outside of marriage, abortion, homosexuality, divorce and remarriage, the feminist movement, and many other things. Programs such as *Dr. Quinn* openly press the feminist agenda. *Ellen* promotes homosexual “rights” and is designed to re-shape our thinking to accept homosexuals as “normal.” *Three’s Company* portrayed three young adults (two females, one male) living together, laying groundwork for live-in arrangements for the unmarried. *Mrs. Doubtfire* was designed to teach us how to have a civil divorce with equitable visitation for both parents. The person who is not aware that Hollywood is trying to shape his moral values is naive indeed. Paul warned, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:1-2).

Are we conforming ourselves to Hollywood’s morals? Who can deny that Hollywood has influenced the moral changes that have occurred in this generation?

4. *Television desensitizes us toward sin.* Jeremiah spoke

of a people that could not blush saying, “Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord” (Jer. 6:15). Men had become so hardened by sin that they could commit it without feeling shame. Those who use profanity used to be embarrassed to speak that way in front of a lady. Fornicators hid their sin. Pornography was only available in illegal outlets. Divorce was rare. Homosexuals were “in the closet.” No longer is that true. We have become desensitized to sin; our sense of shame is eroding.

5. *Television presents false religion.* The religious channels are full of false religion, and these are probably the cleanest channels on TV. These channels portray begging preachers fleecing the poorest of their money and charlatans performing “miracles” to a gullible audience. Other programs portray women preachers, teach salvation by faith only, teach a “feel-good” message without substantial doctrinal content, and many other doctrines contrary to the revealed word of God. Christians should not be supporting false religions with monetary contributions (2 John 9-11). Christians must “try the spirits” to see if they are from God (1 John 4:1). We must be careful not to have our religious convictions shaped by the false religions of the world that are portrayed on TV.

6. *Watching too much television is a sinful waste of time.* What our forefathers warned about TV has become true. Men who don’t have time to read their Bibles, visit the sick, attend Wednesday night Bible class, and other activities that Christians should do have plenty of time to watch 4-5 hours of TV every night (from the time they come home at 5:30-6:00 until 11:00 p.m.). Remember Paul commanded that Christians should be “redeeming the time, because the days are evil” (Eph 5:16). Are we redeeming time or wasting it?

Conclusion

I still have not sold my TVs. I am not advocating that others do differently. However, I am calling our attention to some of the dangers of TV. The wonderful devices that have been invented have potential for both good and bad use. I use the telephone, but try not to use it for gossip. I have preached the gospel on the radio, although much that is broadcast on radio is filthy. I use the Internet every day, although there is pornography available. We need to be aware of the dangers of the misuse of any of the things we have. Perhaps this article will help us to remember the dangers of the misuse of television.

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First Affirmative

Douglas T. Hawkins

Resolved: The Scriptures teach that the cup (drinking vessel) in the communion represents the new Covenant.

I'm thankful for this exchange and for the opportunity to stand in defense of this proposition. To minimize any misunderstanding, let me tersely define my proposition. By the term "Scriptures," I refer to the word of God. By "teach," I mean to impart the knowledge of. As indicated, the word "cup" denotes a drinking vessel. By the term "communion," I mean the Lord's supper. By "represents," I mean metaphorically symbolizes. And finally, by the "New Covenant" I mean the new arrangement or the agreement that was ratified by the blood of Christ. These definitions should suffice, but if further clarification is needed, I will be very happy to accommodate brother Moore in my next article. I will now systematically prove that this proposition is unmistakably true .

The New Covenant and The Blood of Christ

The Bible teaches that God established a new covenant at the time of Christ's death on the cross and that this new covenant was ratified by the blood of Christ. The writer of Hebrews said, "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (8:8). Due to the imperfect nature of the first covenant, God fully intended to effect a new covenant that would provide the forgiveness of sins to all who believe and obey. Romans 11:27 states, "For this is My covenant unto them, When I shall take away their sins." This promise of a new covenant and the forgiveness of sins was accomplished through the shedding of

Christ's blood. Just as blood was a required means of confirmation for the first covenant, in order to ratify the new covenant, the blood of Christ had to be poured out. Hebrews 9:18 says, "Therefore not even the first covenant was dedicated without blood." Taking the blood of animals, Moses sprinkled the book and all the people saying, "This is the blood of the covenant which God has commanded you" (Heb. 9:20). Accordingly, the Lord, when referring to his own blood, used the same language as Moses. Christ said that his blood was the "blood of the new covenant which is shed for many for the remission of sins" (Matt. 26:28). In other words, his blood was the inseparable seal of the new covenant. Because the blood of Christ effectuated this new promissory agreement with its terms and conditions, it was a better covenant (Heb. 8:6).

Before continuing, I want to make a few fundamental observations that I'll come back to momentarily: (1) The blood and the covenant are two separate and distinct things with an integral relationship. (2) The blood ratified the new covenant. It is not a symbol of the new covenant. (3) The new covenant became effective at the death of Christ (Col. 2:14-17; Heb. 9:14-17). That the law of Moses codified the specific terms of the old covenant is seen in Exodus 34:28 and Deuteronomy 4:13. Thus, when the old law was "nailed to the cross," the old covenant was annulled, and the new covenant was inaugurated.

The Death of Christ: Three Things Happened — Three Things Are Represented

Three things of significance occurred when Jesus died on the cross, and in turn, these same three things are emblematically pictured in the Lord's Supper. (1) Christ's body was sacrificed (Heb. 10:10). (2) His blood was shed (John 19:34). (3) The new covenant was ratified (Heb. 9). When instituting the memorial, Jesus said: (1) Something is (represents) my body (Matt. 26:26). (2) Something is (represents) my blood of the new covenant (Matt. 26:28). (3) Something is (represents) the new covenant in my blood (Luke 22:20).

Unfortunately, here is where brother Moore and I come to a parting of the ways in our understanding of the Scriptures, and so I would like for you, dear reader, to notice comparatively the Lord's three statements. In his response, brother Moore will untenably say that the statements ". . . the blood of the covenant" (Matt. 26:28) and ". . . the new covenant in my blood" (Luke 22:20) are identical expressions of the same thought but in reverse order. Are they the same? Absolutely not. They're not even cousins much less twins. One statement declares that something is (represents) Christ's blood — "For this is my blood of the new covenant." And the other statement says that something is (represents) the new covenant — "This . . . is the new covenant in my blood." The modifying prepositional phrases in the two statements do not change the metaphorical affirmations at all. Goodspeed translates the phrase in Matthew 26:28 as "this is my blood which ratifies the agreement" and the phrase in Luke 22:20 as "This . . . is the agreement ratified by my blood." In other words, something represents the blood that ratified the agreement and something represents the agreement that was ratified by the blood. This vital point must be clearly understood for it is the vortex of this stormy controversy. To say the phrases are the same is grammatically incorrect. If you can understand that the state-

ment "this is my body" means that something represents my body, and that the statement "this is my blood" means that something represents my blood, then it should not be too difficult to understand that the statement "This . . . is the new covenant" means that something represents the new covenant.

What Represents What?

Having conclusively shown that the body, the blood, and the new covenant are equally represented in the Lord's supper, I'm now ready to discuss what metaphorically symbolizes each of them. To establish this, we are going to study the Lord's statements in Matthew 26:26-29 and Luke 22:20.

1. *The Body of Christ.* The Bible says in Matthew 26:26 "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body'" (NKJV). By tracing the pronoun "this" back to its antecedent, we learn that the bread represents Christ's body. When Jesus said, "this is my body," he referred to the bread that he had taken, had blessed and had broken. Thus, the expression "this is my body" means "this (bread) is my body."

2. *The Blood of Christ.* Again the Bible says in Matthew 26:27-29, "Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom'" (NKJV). This passage is another critical point of dissension for brother Moore and me. The question that has to be resolved is: to what does the pronoun "this" in Matthew 26:28 refer? Now actually, brother Moore and I already agree that the pronoun "this" refers to the fruit of vine. Brother Moore, however, will speciously contend that Jesus is saying the "cup" is the blood

and subsequently, the cup (v. 27) is used in a figurative expression.

Problematically, this position ignores how scholars say the word "cup" in Matthew 26:27 is used, and too, it hastily overlooks that there are two elements found in v. 27. (1) There is the cup (a drinking vessel) that is explicitly stated. (2) There is the contents of the cup (fruit of vine) that is necessarily implied by the command to drink. Notice carefully. The Scripture says in Matthew 26:27, "And he took the cup." This statement very simply narrates what Jesus did that fateful night in Jerusalem. The expression does not use any figure of speech. In fact, all reputable Bible scholars agree that the word "cup" in this verse is used literally and means "a drinking vessel" (cf. Thayer, 533). However, the cup that Christ took and gave to the disciples obviously was not empty for he said, "*Drink from it all of you.*" In order for these men to drink from the cup, there had to be some kind of liquid contained within it, but there is nothing inherent in the word "cup" that suggests a certain liquid. Therefore, the liquid that they drank had to be stated. When Jesus said in v. 29, "I will not drink henceforth of this fruit of the vine," he wasn't qualifying the meaning of the word "cup" nor was he showing how the word cup was previously used. He simply established that fruit of the vine was what both he and the disciples had drunk. We have then: (1) the cup and (2) the contents of the cup. The cup is not the content and the content is not the cup. In Jesus' statement, "*For this is my blood,*" the pronoun "this" refers grammatically to the cup, but by metonymy "this" emphasizes the contents of that cup, which is the fruit of the vine. The Lord said, "*For this (the fruit of the vine in the cup) is my blood.*" Hence, the cup is not the blood because the fruit of the vine represents the blood. Consider this parallel sentence. He picked up the cup, took a drink out of it, and said, "This is delicious, but I'll not drink anymore of this coffee

until tomorrow.” What is the antecedent of “this” in the statement “this is delicious”? Cup. What is delicious? The coffee. Is the cup the coffee? Absolutely not. Neither is the cup the fruit of the vine.

A.T. Robertson said: “*Poterion* (cup) means a literal cup, while in verse (28) *touto* (this) means the contents” (Quoted by J.D. Phillips in *The Cup of the Lord* 12). E.E. Stringfellow of Drake University said: “In Mt.26:28, ‘this’ is a neuter word, and must refer to ‘cup’ which is neuter, but the reference is, by metonymy, to the contents of the cup, as indicated by the context” (Phillips, 19). Therefore, the statement “*For this is my blood*” means “For this (f. of v.) is my blood.”

3. *The New Covenant*. Once again, the Bible says in Luke 22:20 “Likewise He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you.’” As you can see, Luke provides additional information that was not recorded by Matthew and Mark. According to Luke (and Paul, 1 Cor. 11:23-25) Jesus took the cup, filled with fruit of vine, and specifically referred to it by saying “*This cup is (represents) the new covenant in my blood.*” We are now ready to formulate some conclusions. 1. What represents the body? The bread. 2. What represents the blood? The fruit of the vine. 3. What represents the new covenant? The cup.

Integral Bond

I previously told you that the blood and the covenant are two things that sustain an integral relationship. Indissolubly bound, one could not possibly exist without the other. Without the stated terms, promises, and conditions of the new covenant the shedding of Christ’s blood would be pointless. On the other hand, if a covenant is made and a new system established, blood is required as a seal. The interdependent relationship is very clear. In the same sense, God chose two distinct elements that are integrally dependent upon each other to symbolize the blood and the covenant. The fruit of the vine could not possibly stand alone, and too, an empty cup would not serve any good purpose. For ease of explanation, I have addressed what represents the blood and what represents the covenant separately, but in reality, the two cannot be disjoined. The Lord took a cup of fruit of the vine, and he explained that by it, both the blood and the covenant are inseparably portrayed. When looking at it from the vantage point of the fruit of the vine in a cup, Jesus said “*this is the blood of the covenant*” but when looking at it from the standpoint of a cup filled with fruit of the vine, he said, “*This cup is the new covenant in my blood.*” As brother Wayne Fussel said, “Just as the New Covenant conveys the benefits of the blood, the cup conveys the representative of that blood. And the presence of the fruit of the vine in the cup is that which makes the cup significant. There is no covenant without blood. The cup does not represent the testament without the emblem of blood.” Brother Moore, dear reader, my proposition is proven. Jesus said, “*This cup is the new covenant.*”

First Negative

Elmer Moore

Proposition: The Scriptures teach that the cup (drinking vessel) in the communion represents the new Covenant.

Introduction

I appreciate the opportunity to discuss the teaching of our Lord about the memorial supper he instituted on the night of his betrayal. A word of appreciation to *Truth Magazine* and *Old Paths Advocate* for publishing this exchange. It is my prayer that this exchange will enlighten brethren as to the issue between us. It is more than just a question about how many containers may be used in the Lord’s supper. The proposition of this exchange indicates as much. There are some serious differences between us about the Lord’s supper. It is my hope that this discussion will resolve at least one.

Since brother Hawkins did not number or otherwise label his arguments, I shall assume his major sections to be labels I, II, III, IV, and etc., respectively. I shall enumerate my response to his arguments under these respective sections.

II. The New Covenant and The Blood of Christ

1. I take no issue with what brother Hawkins wrote about “The New Covenant and the blood of Christ.” I would remind the readers that he obligates himself to do two things. (1) Prove that Jesus gave some significance to a literal container, and (2) that this literal container represented the New Covenant just like the bread represented his body.

2. I want to preface my statements of reply by a few observations. We are admonished to be “not foolish, but understand what the will of the Lord is” (Eph. 5:17); to do so we need to understand that the New Testament was written to the whole world and not just to the people of Texas and Missouri. Consequently, we need to understand that there was a mode of expression that was peculiar to the *time and place* of the recording of the New Testament. Serious students of the New Testament will endeavor to understand what was meant at the time the message was written and how it was *understood then*. I do not believe that brother Hawkins has done this. He writes about metaphor and metonymy and ignores the rules that must be respected when examining such. He treats *figurative language* as if

it were subject to the natural laws of grammar. Bullinger, in his book on figures of speech, writes: “A figure is, as we have said before, a departure from the natural and fixed laws of grammar and syntax” (Intro. 11). This is the same mistake that men have made in dealing with symbols and parables. He also ignores the *purpose* or design of the Lord’s supper. The purpose for doing a thing is vital. Our brother understands this on the subject of baptism. We need to understand that Jesus was observing the Passover Feast, a feast that was a *memorial*. Jesus declared, “*This do in remembrance of Me*” (Luke 22:19; 1 Cor. 11:24, 25). He commanded the design and we had better not forget or ignore it. W.E. Vine writes, “In Christ’s command in the institution of the Lord’s supper (Luke 22:19; 1 Cor. 11:24, 25) not ‘in memory of’ but in an *affectionate* calling of the person himself to mind” (957). Anything that is made significant in the Lord’s supper must meet this design. One can readily see that the *bread* that represents his body, and the *fruit of the vine*, which represents his blood, affectionately calls the person himself to mind. Brethren what is there about a *literal container* that causes one to affectionately call the person himself to mind?

III. The Death of Christ: “Three things happened — Three things are represented.”

1. Our brother writes that “three things of significance occurred when Jesus died on the cross.” I would remind him that there are many more than three things that happened when he died on the cross: He obtained the remission of sins for man (Matt. 26:28); the church was purchased (Acts 20:28); the Old Testament was abrogated (Col. 2:14), to name a few. He settles on three because that is what his proposition demands. I would remind you that Jesus, when he instituted his supper, mentions two things that involve his blood: the forgiveness of sins, and the ratifying of the New Testament. Both necessitated his blood. Under this heading brother Hawkins also tells you that I will say that the statements, “*blood of the covenant*” (Matt. 26:28) and the “*covenant in my blood*” (Luke 22:20) are “identical statements.” I say no such thing. I say what the New Testament teaches: that these two statements are affirming the same truth. Both are teaching that the *contents* of the cup *represent the blood of Christ* which ratified the covenant. The order of record is not always the order of occurrence.

2. Let me tell you what brother Hawkins has done by failing to understand the nature of figurative language. He has Matthew and Mark contradicting what Luke said. Look at his reasoning. Matthew 26:27 states “*and he took a cup, and gave thanks, and gave to them, saying, drink from it all of you, for this is my blood . . .*” Please note by his reasoning the word “this” refers back to cup. Hence, Matthew and Mark affirm that the “cup” is his blood, and Luke affirms by his reasoning, that the literal “cup” is the New Covenant. Thus, brother Hawkins has these inspired

writers contradicting themselves. To avoid this he will have to recognize his improper use of metaphorical and metonymical language; and when he does this he will have to give up his “container represents the New Covenant” theory.

IV. What Represents What?

1. Under this heading brother Hawkins correctly states that “by tracing the pronoun ‘this’ back to its antecedent, we learn that the bread represents Christ’s body.” He then cites Matthew 26:27-29 where Jesus “*took the cup, gave thanks, gave to them, saying, ‘drink from it, all of you. For this is my blood . . .’*” In Christ’s statement, “*for this is my blood,*” the pronoun ‘this’ refers grammatically to the cup.” You will note that he understood that by tracing “this” in v. 26 back to *bread*, he learned that the bread represented his *body*, but he didn’t learn that by tracing the word “this” back to cup that the *cup* represented his *blood*. But, my brethren the word “cup” does represent his blood in this passage. Does our brother not see that his reasoning on Luke 22:20 has Matthew and Mark in contradiction with Luke. Matthew and Mark write that the “*cup is His blood*” and brother Hawkins has Luke declaring that it is not his blood but is his New Covenant. Brother Hawkins please take note: Jesus identified what was in the cup, “*fruit of the vine.*” We would not know if he had not told us. No drink was required in the Passover. It was there either by custom or in anticipation of what Jesus intended to do. This is why he said “*this fruit of the vine*”; and in so doing he explained his use of the word cup. He was not emphasizing a container. Certainly, because of the physical nature of grape juice, a container was necessary but served no other purpose.

2. Brother Hawkins tries to avoid his difficulty by arguing that the “cup is not the blood because the fruit of the vine represents the blood.” He has grammatically argued that the cup is his blood. Now he is changing his mind. Why does he get into this predicament? Because he is emphasizing a literal container. He is ignoring the figure of a metaphor and metonymy. He tries to prove that the word “cup” is referring to a literal container that has some significance. He gives an illustration of a cup of coffee. Brother Hawkins this denies what you are arguing, and admits my contention that the emphasis is on the *contents and not the container*.

V. What Do Scholars Say?

1. Brother Hawkins tries to prove his point by scholars. He writes, “all reputable Bible scholars agree that the word ‘cup’ in this passage is used literally and means a drinking vessel.” Brother Hawkins they do not! You cite Thayer where he *defines* the word cup and you say he said that the word is used literally. Thayer *defines* cup to mean a drinking vessel. He then shows how the word is *used*. He writes, “by metonymy the container for the contained, the contents of

the cup, what is offered to be drunk” (Luke 22:20). Brother Hawkins there is no such thing as a figurative definition of a word. All words are defined in their literal sense, but they are capable of being used figuratively. Brother, you misrepresented Thayer.

2. He then tries to show the significance of the container from Robertson and Stringfellow. Please look at what these men say. They say exactly what I am contending, which is that the “cup” is named for its “contents.” The emphasis is on the contents, not the container — the contents, the fruit of the vine which represents his blood that ratified the New Covenant.

3. Paul, in writing to the church at Corinth stated: “*The cup of blessing which we bless, is it not, [it is, e.m.] a communion of the blood of Christ. The bread which we break, is it not [it is, e.m.] a communion of the body of Christ*” (1 Cor. 10:16). Brother Hawkins there are only two elements of significance, not three.

VI. Formulated Conclusions

1. Brother Hawkins “formulates some conclusions.” In these he again states the integral relationship between the covenant and the blood of Christ. No one denies this. As has been noted there are a number of things that are integrally related. Jesus mentioned two in the institution of the Lord’s supper: the forgiveness of sins and the New Covenant. These point to the *value* that the blood of Christ has in man’s salvation. But that does not help his case by arguing that a literal vessel represents the New Covenant and becomes a significant element in the Lord’s Supper.

VII. 1 Corinthians 11:23-25

1. I kindly suggest that brother Hawkins look at his authority, Thayer, on this passage. Thayer points out that the word “cup” is metonymy, where one thing is named for something that pertains to it. He says “Paul uses the word ‘cup’ in 1 Corinthians 11:23-25 to refer to its contents” (533). What does this mean? It means that in *whatever way* that the “cup” is the New Covenant it is not the container but the contents. This is why Paul writes that you drink the cup (vv. 26, 27, 28). You drink the cup by drinking the contents, you cannot drink the container.

2. There is no doubt that the *blood of Christ* ratified the New Covenant and abolished the Old Testament just as the blood of Christ made possible the remission of sins and purchased the church. But our Lord instituted a *memorial supper*. Whatever we make significant must call, affectionately, the person himself to our minds. This is the design of the supper. The bread referring to his body and the fruit of the vine referring to his blood.

3. Brother Hawkins mentions a brother Wayne Fussell but he failed to tell us who he is and what are his credentials.

VIII. Brethren, brother Hawkins failed to sustain his proposition.

IX. Three Questions for brother Hawkins.

1. Did Paul present, in 1 Corinthians 11:23, precisely what Jesus taught in Matthew, Mark and Luke concerning the Lord’s Supper?

2. What two things did Paul state, in 1 Corinthians 11:28, that one would be guilty of if he partook in an unworthy manner?

3. What did Jesus say, in Matthew 26:26-28, the disciples were to eat and drink?

♦ ♦ ♦

Second Affirmative

Douglas T. Hawkins

Proposition: The Scriptures teach that the cup (drinking vessel) in the communion represents the new Covenant.

I am again grateful for the opportunity to submit my second article of this exchange. I thank the editors, respectively, for the space afforded us in the *Truth Magazine* and *Old Paths Advocate* (OPA). Before I begin, let me reassure you that I’m not attacking brother Moore personally. I am only taking issue with his position. In this article, I want to focus clearly on the contradictions, misrepresentations, and failures of brother Moore’s first response. The negative has done a most inadequate job disproving what I have adduced thus far regarding this proposition. In fact, because of truth’s impervious nature, brother Moore has ignored the critical points that I have advanced. Instead of showing the fallacy of my reasoning, he has just twisted my statements, and then has argued from a postulated premise. I will now carefully point out his mistakes to you and meticulously unravel his “Gordian knot.” Intermingled throughout my answer to his first response will be additional material to further show the accuracy of my position and the absolute folly of his.

The Vortex of the Controversy

At times, the real points of disagreement are obscured in a discussion. My first article illustrates that the statements “This is my blood of the new covenant” (Matt. 26:28) and “This cup is the new covenant in my blood” (Luke 22:20) are teaching two distinct truths. One is affirming that some-

Rules of Metonymy and Metaphor

thing represents the blood — “This is my blood of the new covenant.” The other is stating that something represents the new covenant — “This . . . is the new covenant in my blood.” Unwarrantably and like I told you he would, brother Moore has presumptuously said, “*these two statements are affirming the same truth. Both are teaching the contents of the cup represent the blood of Christ which ratified the covenant. The order of record is not always the order of occurrence.*” However, these statements are wrong. To escape the unavoidable conclusions of my comparisons, brother Moore has conveniently said that “the order of record is not the order of occurrence.” In the process, he has implied that we may arbitrarily relocate words within a sentence without respecting their specific grammatical function. The Catholics are sure going to love brother Moore. How does his observation of “the order of record is not always the order of occurrence” affect the statement “he that believeth and is baptized shall be saved?” Does it cryptically mean “he that is baptized shall be saved and believeth?” Why not? As to the matter at hand, how does his self-appointed rule apply to Jesus’ statement, “This is my blood of the new covenant” in Matthew 26:28? In light of his observation, does the statement actually teach that something represents the covenant instead of the blood? If the statement “this . . . is the new covenant in my blood” means that something represents the blood as brother Moore contends, then am I to understand that the statement “this is my blood of the covenant” means that something represents the covenant? Sounds like someone is fancifully tailoring the Scriptures to his practice to me. Let’s examine the statements closely.

This is my blood (of the new covenant).
This cup is the new covenant (in my blood).

Notice, the subjects, predicate nominatives, and prepositional phrases are different in both sentences. Contrary to brother Moore’s implications, the fact these are metaphorical expressions doesn’t change the grammatical function of the words in the sentences. In the statement, “this is my blood of the new covenant,” the pronoun “this” (referring to the fruit of the vine) is the subject. “Is” is the verb meaning metaphorically represents, and “blood” is the predicate nominative, which is linked to the subject. The statement simply means: “this” (f. of v.) represents my blood. Likewise, in the second sentence, “cup” is the subject. “Is” means “represents,” and the word “covenant” is the predicate nominative which refers back to the subject. The statement means the cup represents the new covenant. On one hand, Matthew and Mark affirm that the fruit of the vine represents the blood and on the other, Luke and Paul declare that the cup represents the new covenant. Brother Moore is falsely working from the assumption that Luke and Paul affirm the same thing as Matthew and Mark. Brother Moore is mistaken. Let him show otherwise.

Several times throughout his response, Brother Moore has stated that I have ignored the rules regarding these figures of speech. Brother Moore, I ask you specifically “where and what rules?” You quoted E.W. Bullinger where he says that figures are a departure from the natural and fixed laws of grammar to intimate that the statement “this cup is the new Covenant” is not to be understood as written. Let me remind you that any rule you apply to Luke 22:20 (This cup is the new covenant) to alter the phraseology will equally apply to Matthew 26:28 (This is my blood). Are there any laws governing figurative language? E.W. Bullinger says, “*It is not open to any one to say of this or that word or sentence, ‘This is a figure,’ according to his own fancy, or to suit his own purpose. We are dealing with a science whose laws and their workings are known. If a word or words be a figure, then that figure can be named and described*” (Intro. 11). In other words, brother Moore ought to be able to tell us exactly what rules have been violated. It is not enough for him to make vague insinuations. Let me dwell for a moment on these figures, metaphor and metonymy, to show that I haven’t ignored their use at all. In fact, my position is built upon them.

1. Metonymy. This is a figure based entirely upon association. The kind of metonymy used in the Lord’s supper is where the container is named to suggest or include its contents. Even though you may not recognize the figure of speech by name, you are very familiar with its daily use. For instance, if I were to say “the kettle is boiling,” I have used a metonymy where I name the container (kettle) to suggest its contents (water). Here are a few basic rules of this figure of speech. (1) The object named is not the thing suggested (i.e., the kettle is not the water). (2) The object named is real (i.e., the reference is to a literal kettle). (3) In metonymy of the “container for the contained” when referring to a liquid, the container named *must* contain the thing suggested. This is the only association or relationship that exists between the two objects.

Near the end of his article under the section of 1 Corinthians 11:23-25, brother Moore says, “*Thayer points out that the word ‘cup’ is metonymy, where one thing is named for something that pertains to it. He [i.e., Thayer D.T.H.] says ‘Paul uses the word “cup” in 1 Corinthians 11:23-25 to refer to its contents’ (533). What does this mean? It means that in whatever way that the ‘cup’ is the New Covenant it is not the container but the contents.*” Is that what Mr. Thayer means brother Moore? No, that is not what Thayer means at all. Thayer means the word “cup” is used metonymically to *include* its contents, the fruit of the vine, a symbol of Christ’s blood. I have already stated in my first article that the cup must be filled with fruit of the vine before anything is represented in the communion. How do I know that the metonymical use of cup in 1 Corinthians 11:25 and Luke 22:20 is meant to include but not put solely for the contents? Because, first of all, that is precisely what

Mr. Thayer writes on page 15 under his entry on blood. He says, “*I Cor. 11:25; Lk. 22:20 (in both which the meaning is, ‘this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant’)*.” Joseph Thayer, the very man who said “cup” is used metonymically in the passages under question, explained the exact manner of its use.

Secondly, I also know because the fruit of the vine cannot consistently represent both the new covenant and the blood of Christ. That is contradictory. Brother Moore is the man hopelessly at odds with the teachings of the New Testament, not me. I don’t need to give up my “container represents the new covenant theory.” He needs to renounce his unscriptural practice of individual cups. His position has the inspired writers contradicting each other by saying that the fruit of the vine represents both the blood and the new covenant. He vaguely says, “*in whatever way that the ‘cup’ is the New Covenant it is not the container but the contents.*” I have told you the exact way. When Jesus took the cup and said, “This cup is the new covenant,” he specifically referred to the vessel he had taken. The metonymy, as shown by Thayer, establishes that the cup was filled with the fruit of the vine.

2. Metaphors. Along with metonymy, this figure of speech further proves my proposition. According to E.W. Bullinger in his book on figures of speech, a metaphor is: “*a distinct affirmation that one thing is another thing, owing to some association or connection in the uses or effects of anything expressed or understood*” (735). The established laws of metaphors given by Bullinger are: (1) “The verb ‘is’ means in this case represents” (735). (2) “There may not be the least resemblance” (735). (3) “The two nouns themselves must both be mentioned and are *always* to be taken in their *absolutely literal sense*, or else no one can tell what they mean” (735). Let’s apply Bullinger’s rules to the metaphorical statements in the Lord’s supper; specifically, the two rules stating the nouns are always to be taken absolutely literal, and the figure lies in the verb “is” which means represents.

This (bread) is my body.
This (f. of v.) is my blood.
This cup is the new covenant.

Brother Moore said I obligate myself to do two things. (1) Prove Jesus gave significance to a literal container. (2) Prove that the literal container represented the new Covenant just like the bread represented his body. These rules prove just that. Now, in light of these rules, does brother Moore still want to argue the “cup is the blood”?

“This” is My Blood — The Fruit of the Vine or the Cup?

I have explained in detail in my first article what the

pronoun “this” in Matthew 26:28 has reference to — the fruit of the vine. In responding, brother Moore has slyly represented me as arguing “the cup is the blood,” but in doing so, has unfairly misrepresented me. Notice, he writes, “*He (i.e. me D.T.H.) has grammatically argued that the cup is his blood . . . he tries to prove that the word ‘cup’ is referring to a literal container that has some significance. He gives an illustration of a cup of coffee. Brother Hawkins this denies what you are arguing, and admits my contention that the emphasis is on the contents and not the container.*” I believe brother Moore almost saw the point. But I think he must have accidentally drunk the coffee from my illustration and the caffeine made him “jump to conclusions” prematurely. My exact point is that the pronoun “this” does emphasize the contents and not the container. Matthew and Mark didn’t write the “cup is His blood.” Elmer Moore wrote that. Matthew and Mark record Jesus to say “For *this* is my blood.” How can the pronoun “this” refer grammatically to the cup and yet mean the fruit of the vine? Because, as brother Moore and I agree, the fruit of the vine was “in” the cup. The pronoun “this” through metonymy refers to the contents of the cup. Can a pronoun be used metonymically? Absolutely. For instance, if I were to say, “take the kettle off the stove when it boils,” the pronoun “it” grammatically refers to the kettle, but through metonymy actually means the contents. The same is true regarding the Lord’s statement, “for this is my blood.” The cup that Christ had taken is the antecedent of “this,” but through metonymy the pronoun “this” emphasizes the contents of that cup, the fruit of the vine. When Jesus said, “I will drink no more of *this* fruit of the vine,” he wasn’t explaining the meaning of cup or its use. He was identifying what he had referred to by using the pronoun “this.” Brother Moore is exactly right when he said, “*The emphasis is on the contents, not the container.*” Not only do Stringfellow and Robertson agree, Elmer Moore does as well. Jesus said, “for this (f. of v.) is my blood.”

Thayer On Matthew 26:27

One other matter I quickly want to address in this article is brother Moore’s accusation of me misrepresenting Thayer on the definition of the word cup in Matthew 26:27. I noted in my first article that all reputable Bible scholars agree the word cup in Matthew 26:27 (not Luke 22:20 as quoted by brother Moore) is used literally. For comparison, I referred you to Thayer’s lexicon on page 533. Brother Moore contradictingly said, “*they do not!*” and then said, “*Brother, you misrepresented Thayer.*” Well, let’s see. Thayer on page 533 under Strong’s # 4221 says, “*Poterion* — a cup, a drinking vessel; (a) prop.; Mt. 23:25 sq.; Mt. 26:27 . . .” Brother Moore, do you know what prop. is an abbreviation for? — Properly or literally. I shall be glad for you to issue an apology for your mistaken accusation.

Brother Moore’s Questions

Question #1. Matthew and Mark declare that something represents the blood and Luke and Paul write that some-

thing represents the New Covenant. Question #2. In verse 27 (not v. 28 as brother Moore noted) Paul said we would be guilty of the body and the blood of the Lord. Question #3. Bread and fruit of the vine.

◆ ◆ ◆

Second Negative

Elmer Moore

Proposition: The Scriptures teach that the cup (drinking vessel) in the communion represents the new Covenant.

In this, my second negative in response to brother Hawkins' second affirmative, I wish to express my confidence you the readers are fully capable of determining what has or has not been done in this exchange. The affirmative, apparently, does not think so. He seems to feel that he must tell you that I have created an exceedingly complicated problem for myself. He tells you that I have twisted his statements and involved myself in contradictions, misrepresentations and failures. He writes, "I am not attacking Brother Moore personally." I will let you decide whether he is or not. I have confidence in your ability to determine these things for yourselves. However, since charges have been made that I: (1) acted "slyly," (2) "ignored critical points," (3) "twisted statements," (4) "argued from postulated premises," (5) "made mistakes," (6) "acted without good sense ("folly")," (7) acted "presumptuously," (8) am guilty of "unscriptural practice of individual cups," (9) used "fanciful tailoring (of) the Scriptures," (10) "unfairly misrepresented," (11) "drink too much caffeine" affecting my reasoning, (12) guilty of "contradictions, misrepresentations and failures" creating a "Gordian knot" for myself, I hardly know whether to address the issues or try to redeem my reputation. However, since these are merely vain attempts to hide the true issues, I will try to ignore them and stick to the Scriptures to prove that brother Hawkins' proposition is not true according to my understanding of the revealed word of God. You be the judge. By the way, the statement of item 8, introduces a point of contention upon which there is wide spread disagreement and since this written exchange is suppose to present *proofs* not *unsubstantiated conclusions*, is completely out of order in my view.

The affirmative used this second article to re-hash his first article and tell you what I did not do. However he totally ignored my rebuttal arguments, giving not even a slight mention of them. What did he have to say about my argument on the purpose of the Lords supper? We are to "*do this in remembrance*" of Christ. Whatever is of significance must aid us in doing this, must bring to mind an "affectionate calling of the person himself." The bread and the fruit of the vine do this; the container does not. The container was necessary to hold the fruit of the vine. Also, I called attention to the fact that the New Testament teaches that there are two elements of significance in the Lord's supper and not three (1 Cor. 10:16.) Read the first negative.

The affirmative again cites Luke 22:20 and Matthew 26:28 and declares that they are teaching "two distinct truths." He tries to prove this by a conglomerated process that I doubt seriously if anyone will understand. He presents a chart on these two passages.

This is my *blood* (of the new covenant).

This cup is the new *covenant* (in my blood).

Brother Hawkins then states that in the statement "*This is my blood of the new covenant*" the pronoun "this" is referring to the fruit of the vine. Look at what he does. The word "this" in Matthew 26:26 refers back to the bread. He then argues that the word "this" in Matthew 26:28 refers to the fruit of the vine. He ignores his argument on "grammar." I pointed this out in the first article and he ignored it. According to his argument on grammar the word "this" in Matthew 26:28 refers back to the "cup." Look at the statement. "*And he took a cup and gave to them, saying, Drink ye all of it; for this is my blood of the new covenant.*" Thus, according to his grammatical argument Jesus declared that the cup was his blood. The consequence of his argument has Matthew and Luke in contradiction. Matthew wrote that the "cup" (container according to brother Hawkins) was his blood. Luke wrote that the "cup" (container according to brother Hawkins) was the new covenant.

Brother Hawkins takes issue with my statement that the "order of record is *not always* the order of occurrence." I really thought that our brother knew this. I am embarrassed for him. I thought that students of the Bible knew this. I will give him just one example. In Romans 10:9 Paul wrote, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead thou shalt be saved." Was Paul teaching that man is to confess to something that he has not believed? Brother Hawkins then wrote, "Our brother has implied that we may arbitrarily relocate words." Sir, you know that I did not imply any such thing. This accusation is beneath the dignity of a gospel preacher, you should be ashamed. He then writes "his [me E.M.] self appointed rule." Just because brother Hawkins (seemingly) has not learned the exegesis of basic biblical hermeneutics does not mean that

others have not. He mentions the Catholics in this accusation. *He is the one* that has the kinship with them in this present matter. They argue that the bread and cup (fruit of the vine) literally becomes the body and blood of Christ while brother Hawkins argues that Jesus is emphasizing a literal container as something that will affectionately call Jesus to mind. (I will be happy to correspond with brother Hawkins on how to properly understand the Bible, when this exchange is over.)

In Luke 22:20 Jesus declared, “*This cup which is poured for you is the new covenant in my blood*” (New ASV). The cup is that which is poured out. What was poured out? It was the blood of Christ. Hence the statement declares that the cup is the blood of Christ just as surely as does Matthew.

In his section discussing metonymy and metaphor, brother Hawkins writes that any rule to “alter” the phraseology will equally apply to Matthew 26:28. Certainly! There is no question about the phraseology; the question is what was he teaching. The Catholics will argue with you on the phraseology and insist that the phraseology states that the bread is his body, i.e., actually becomes his body. You will tell them (and rightly so) yes that is what he said; but this is what he is teaching. I would remind the readers that the Holy Spirit said, “*Be not foolish but understand what the will of the Lord is*” (Eph. 5:17).

Brother Hawkins cites Bullinger (11) and apparently thinks that Bullinger is denying what he wrote on the same page. This reference is stating the *very first rule in determining how a word is to be used* — you do not make a word figurative unless you have to. Brother Hawkins wants to know what rule. If he will go back and read my first article, he may see this and other matters that he overlooked. However, I will answer the question. A word or statement is figurative only if in making it literal you involve an impossibility. To make the statement “*this is my blood*” mean that it literally becomes his blood, as the Catholics do, involves an impossibility. This is precisely what the affirmative is doing with the word “cup.” He argues that “cup” is being *used* to suggest a “drinking vessel” and in doing so has a literal drinking vessel representing the blood of Jesus. To avoid this he changes his argument on the word “this.” One time the word refers *back* to bread and the next time the word refers *forward* to “fruit of the vine.” He tries to justify this by writing that “Brother Moore and I agree, the fruit of the vine was ‘in’ the cup.” We do so agree but not for the same reasons. I believe that the fruit of the vine was in the cup of Luke 22:20 for the same reason it was in the cup in Matthew, Mark and 1 Corinthians. The cup is *named* to suggest its contents. Jesus, in Matthew, told us what was in the cup, “*the fruit of the vine.*” The same is true of Luke 22:20. The cup is named to suggest fruit of the vine which was in the cup. Brother Hawkins proves this in his kettle illustration. He writes, “it” grammatically refers

to the kettle but through metonymy actually means the “contents.” Apply this to Luke 22:17-20. “It” (Luke 22:17) grammatically refers to the cup, but through metonymy actually means the contents. This is totally devastating to brother Hawkins contention that the literal container refers to the new covenant. Brother Hawkins, in whatever sense the “cup” is the new covenant, it is not the literal container but what is in the container.

Brethren, I am amazed that brother Hawkins cannot see that what he cites from Thayer and Bullinger establishes precisely what I have been arguing, that the container is named for its contents. His illustration of a kettle does the same thing. He writes that the “object named is not the thing suggested.” Brother Hawkins, do you not see that this is what I have tried to get you to see. The cup the *object named*, is not the thing suggested. That which is suggested is the contents. Thus, the cup (contents) represents that which was poured out (the blood of Christ) which *ratified* the new covenant and made possible the *remission of sins*. Both of these expressions are identified in the institution of the Lord’s supper.

Brother Hawkins denies that he has misrepresented Thayer (I use the word misrepresented without thought as to motive). In his first article he wrote, “All reputable scholars agree that the word ‘cup’ in this verse is *used* (my emphasis, em) literally and means a ‘drinking vessel’” (Thayer, 533). Note that brother Hawkins writes the word *used*. The quote that he attributes to Thayer is not about how the word is *used*. Thayer defines the word to mean a “drinking vessel,” and then shows how the word is *used*. He wrote, “By metonymy of the container for the contained, the contents of the cup, what is offered to be drunk.” That is how the word is *used* in these passages. Brother Hawkins did misrepresent Thayer in that he applied the basic *definition* to its *usage*. Yes, brother Hawkins, I do know what the initials “prop.” means. I wonder if you know what the initials “sq.” stands for? It “sq.” means that the word cup is used in the same way (the container for the contents) in the following references(s) (1 Cor. 11:25-28). This is why I wrote that in whatever sense the “cup” is the new covenant, it is the “contents” and not the container.

Please look at the two statements that the affirmative has been writing about. Matthew 26:27-28: “He took a cup, and gave thanks, and gave to them saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto the remission of sins.” It was the blood that was poured out. This blood did two things. (1) It ratified the New Testament (Heb. 9:11-20). (2) It made possible the remission of sins (Heb. 9:22). The contents of the cup are identified (Matt. 26:29) — fruit of the vine. We would not have known what the contents were if the writer had not told us. Thus, the “cup” is named for its contents, the fruit of the vine, which is a fair representation of his

blood that ratified the new covenant and made possible the forgiveness of sins. What is the literal container a fair representation of in the Lord's Supper? Now look at Luke 22:20, Luke's account of the same incident. "And in the same way He *took* the cup after they *had* eaten, saying, this *cup which is poured out for you is* the New covenant in my *blood*" (NASV). In both passages something was poured out. That which was poured out was the blood of Christ. Matthew writes "*blood of the covenant!*" and Luke writes, "*covenant in My blood.*" In both passages cup is named for its contents that was a fair representation of the blood of Christ. My friends, these passages are not teaching "two distinct truths" as the affirmative states, they are affirming the same truth. Question: Brother Hawkins tell us where Luke 22:20 and 1 Corinthians 11:25-28 teach that the fruit of the vine is the blood of Jesus? Don't forget to do this. You are arguing that the "cup" represents the new covenant. What, in these two references, has reference to the *blood of Christ*?

My Questions

I don't believe that brother Hawkins answered my question on what Paul presented to the Corinthians in chapter 11. Brother Hawkins, why did you not answer the question? Regardless of that, you, the readers, know that Paul presented precisely what Jesus taught. Paul wrote what he received of the Lord, and what he received of the Lord is what transpired on the night Jesus was betrayed. What Paul wrote was that they were to "drink the cup" (1 Cor. 11:27). They were to drink the contents of the cup. Thus, in whatever sense the "cup" is the new covenant; it is the *contents* and not the container as brother Hawkins has affirmed. In question (2) he answers that they would be guilty of the *body* and *blood* of the Lord. Precisely! These are the two elements of significance in the Lord's supper. Why did he not also say and "of the new covenant" if this was a third element of significance? In question (3), the disciples were to *eat* the bread and *drink* the cup. The action involved had reference to the two elements of significance; the bread and the fruit of the vine.

It is very dangerous to make a law where God did not. It is not safe, it is soul damaging.

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Third Affirmative

Douglas T. Hawkins

Proposition: The Scriptures teach that the cup (drinking vessel) in the communion represents the New Covenant.

When a man is unable to overthrow the truths of an argument by pointing out the fallacy of what has been stated, he must resort to tactics that divert the audience's attention away from the issues of the discussion. This is precisely what brother Moore has done in his opening paragraph and with the other unrelated matters he has introduced in his second negative. I guess now would be as good a time as any to give him (with sympathy) #13 to add to his lengthy grocery list of complaints. Brother Moore has clearly evaded his responsibility in this discussion as the negative. A great part of my second affirmative dealt with metaphors and metonymy in answer to his objections that I ignored these figures of speech. In responding, he didn't say a word against it. Why not? Either he plainly could not answer what I have written or else he purposely is waiting until his last article to say something about it so I will not have the chance to respond to him. I need to remind him that it's his job to take up my arguments and not vice versa. Also, if brother Moore seriously wants to confuse my attack of his error with a personal attack of his character, then I feel terribly sorry for him. Despite brother Moore's allegation that "*(I ignored (his) rebuttal arguments,*" I want to pick up where I left off and quickly cover the rest of the relevant material that I did not have the space to address the last time. Then I'll note his second article.

"In Remembrance"

Brother Moore contends that the proposition is untrue because it does not serve to meet W.E. Vine's opinion of "affectionately calling that person to mind." Brother Moore's conclusion is that the bread is a fair representation of Christ's body and that the fruit of the vine fairly represents Christ's blood, but he can't see how a "container" would serve the purpose of calling someone to mind. Let's help him. Brother Moore, Jesus is the mediator of the new covenant (Heb. 7:22; 8:6). To have a symbol of that covenant is to have something that reminds us of what he accomplished, the ratification of this new and better covenant. To remember what Christ accomplished is to remember him. Brother Moore, in his first article, also said that a number of things

are stated in connection with the shedding of Christ's blood (i.e., the remission of sins, the purchasing of the church, etc.). Yes, but Christ didn't say anything represented the remission of sins or that anything symbolized the church. What he did say though is that something represents the new covenant. What is it? Jesus said, "This cup is the new covenant" (Luke 22:20). Of the cup that Christ took in his hand, he said, "This cup" represents the new covenant. Elmer denies it, but the Lord still said it.

"Only Two Elements"

Brother Moore also quoted 1 Corinthians 10:16 and stated that there are only two elements of significance mentioned in the communion, the body and the blood. In addition, in the questions of his last article, he pointed out that we would only be guilty of the body and blood of the Lord if we partook unworthily (1 Cor. 11:27) and that nothing is said "of the covenant" to indicate a third element in the communion. First, the reason is because it is established in several other places in the Scriptures that the blood of Christ is the "blood of the new covenant"; therefore, it does not need to be stated again. Brother Moore I'm embarrassed for you. I thought you knew that. You see friend, Brother Moore's sectarian argument proves nothing. (The sectarian will argue that Jesus, in the latter half of Mark 16:16, didn't say "and is not baptized" attempting to prove that baptism is unessential to salvation. That must be where brother Moore learned his argument. I think I can help him though.) (Brother Moore, I'll be very glad to correspond with you when this is over.) Secondly, to enjoy the communion of the blood of Christ is also to share in the fellowship of the new covenant, but conversely, to splash carelessly through the blood of Christ is to desecrate that one ratified agreement. Thirdly, so closely connected are the blood and the new covenant (as I pointed out in my first affirmative) that to state one would be to imply the integral relationship of the other. Fourthly, Paul in 1 Corinthians 10:16 and 11:27 didn't assign representative significance to any element of the communion. The Lord had already done that. Jesus said regarding the cup that he took, "This cup is the new covenant" (Luke 22:20), giving it just as much importance in the Lord's supper as the bread and the fruit of the vine. Basically, brother Moore's objection comes down to this: Paul only mentioned the body and the blood and said nothing of the covenant in 1 Corinthians 10:16 and 11:27. Therefore, he concludes that there are only two significant elements in the communion. Brother Moore, where in Acts 20:7 or 2:42 when discussing the breaking of bread does it say anything about drinking the fruit of the vine? Do these verses teach that there is only one significant element in the communion?

"The NASV"

In quoting this particular translation of Luke 22:20, brother Moore has sought to prove that Luke teaches the "cup is the blood." However, this particular version

inaccurately translates the passage. The phrase "*which is poured out for you*" doesn't modify "cup" as the NASV has rendered it. Rather, the phrase modifies blood. The New King James Version says in Luke 22:20 "This cup is the new covenant in My blood, *which is shed for you.*" Another translation says, "This cup is the new covenant in my blood, *which is poured out for you.*" In these other translations the sense is not that the cup was poured out, but that the blood was poured out or shed for us, which is vastly different from the NASV. Which translation is right? Let's ask ourselves, what was shed or poured out for us? A cup? Fruit of the vine? Blood? Obviously, it was blood. To translate the passage as "This cup, which is poured out for you" is to say that Christ poured out a cup or shed fruit of the vine for us. Is that what you believe brother Moore? Christ didn't shed a cup nor did he shed fruit of the vine. Secondly, if brother Moore's reasoning is right, the passage means the blood is (represents) the new covenant. It would not mean that the cup is (represents) the blood as he has concluded. The passage in the NASV says, "This cup (symbol of blood according to E.M.) which is poured out for you is the new covenant in my blood." Hence, the blood is (represents) the new covenant. That is completely absurd. The blood was shed to ratify the covenant, but it is not a symbol of that covenant. The blood and the covenant are two separate things. Brother Moore's main problem is that he cannot see that the statement "*This . . . is the new covenant*" means that something symbolizes the new covenant. He can see that the statement "This is my blood" means that something represents the blood, but he can't see the truth that something represents the new covenant. Will you base your faith upon this faulty translation? Brother Moore has.

"The Order of Record"

Brother Moore has stated a number of times (as innumerable as Abraham's descendants I believe) throughout this exchange that "the order of record is not always the order of occurrence." In the preceding article, he said that I ought to be ashamed for accusing him of arbitrarily relocating words within a sentence. Let's look at his application of Luke 22:20 in light of his example in Romans 10:9 because they are nothing alike. Maybe then we can determine where the shame rightfully belongs. In Romans 10:9, we all know that belief precedes a confession of our faith. Notice, that "*confessing with our mouth the Lord Jesus and believing in our hearts that God raised him from the dead*" are two finished and complete thoughts that are understood in their proper sequence. However, this example is a far cry from saying, "This cup is the new covenant in my blood" means that the cup (contents) represents the new covenant (actually the blood) because the order of record is not always the order of occurrence. To say that faith naturally precedes our confession doesn't alter the truth of either statement, but to say that "This cup is the new covenant," teaches that the contents represent the blood changes the

thought altogether. Brother Moore, is the order of record ever the order of occurrence? If so, how shall we know when it is? (Oh yeah, I forgot. You will correspond with me.) Brethren, if the statement “this is my body” means that something represents the body, and the statement “this is my blood” means that something represents the blood, then why, oh why, pray tell does the statement “This . . . is the new covenant” not mean that something represents the new covenant? I believe I should say, “Shame on you” brother Moore. These statements are not the same as you have said, and yes, you have arbitrarily changed the words within the sentence of Luke 22:20. Furthermore, I have comparatively shown the difference in the statements: “This cup (filled with fruit of vine) is the new covenant in my blood” and “this (the fruit of vine in the cup) is my blood of the new covenant” in my first two affirmatives. Despite the insinuation that you, the reader, are too doltish to understand such a “conglomerated process,” we clearly see that these statements affirm two different, yet complimentary, truths. (Perhaps brother Moore can correspond with you after he’s finished with me.)

“My Waterloo”

Much to my chagrin, my contention that the literal container represents the new covenant has been “totally devastated” because: (1) Brother Moore has turned my illustration of the boiling kettle against me. (2) Thayer and Bullinger actually agree with brother Moore. (3) I have contradictingly said the literal container represents both the blood and the new covenant. “It” in Luke 22:17 — brother Moore contends that since the pronoun “it” in Luke 22:17 is used to refer metonymically to the contents of the cup that I’m wrong in what I’ve contended for. The only problem is that it is in Luke 22:20 (not v. 17) that Jesus said, “This cup is the new covenant.” The demonstrative pronoun “this” shows that Christ was referring to “the cup” that he had just taken. If it is solely the contents that are considered as brother Moore has insisted, why did Jesus say “this cup”? The Lord just as easily could have said this fruit of the vine to indicate only the contents. Why did Christ refer to the container at all? Furthermore, if it’s the contents that represent the blood why did Jesus say, “This . . . is the new covenant in my blood,” meaning that this is the agreement ratified by my blood? In Matthew and Mark Jesus said, “This is my blood,” but according to Luke the Lord also said, “This . . . is the new covenant.” If the Lord wanted something to symbolize the ratified new covenant, what language would he have had to use? Clearly, it requires the container and its contents together to represent both the new covenant and the blood of Christ. Jesus said, “This cup (filled with fruit of vine) is the new covenant in my blood.” It comes down to this: do you believe the Lord meant what he said?

Thayer and Bullinger — Brother Moore says that these scholars “*establish precisely what [he has] been arguing,*

that the container is named for its contents.” Of all the assumptive, specious, and tenuous things I’ve ever read, this tops them all. Brother Moore you need to reread what these men have written because they changed their minds. They don’t agree with you after all. In fact, Thayer on page 15 said the cup represents the new covenant and the wine represents the blood. Bullinger said the nouns in a metaphor must both be mentioned and are to be taken absolutely literally. In other words, literal fruit of the vine represents the literal blood of Christ and a literal cup represents the literal covenant. (Brother Moore’s desultory remarks about the Catholics are altogether irrelevant.) Why didn’t you deal with Thayer and Bullinger? You plainly ignored these points, Brother Moore.

Contradictions — Time and again brother Moore has said that I have made Luke contradict Matthew and Mark by saying that the container represents both the blood and the new covenant. I’ve said no such thing. What I have said speaks for itself. This is just another classic example of brother Moore’s *sly* misrepresentations. I’ve said the fruit of the vine symbolizes the blood and the cup represents the new covenant. I’ve noted that these two elements must be together before anything is emblemized in the communion (see the end of my first affirmative). Now then, I don’t have to distort what Elmer has written to show his discrepancy. Brother Moore has continuously said: The cup (contents — fruit of vine) is the blood and the cup (contents) is the new covenant. Can’t you see brother Moore that your reasoning has Luke contradicting Matthew and Mark? The reader and I can. It’s not Napoleon Hawkins who has met his Waterloo. It’s Elmer Bonaparte. Finally, as to your question, there is no place in Luke or 1 Corinthians where the Bible teaches the fruit of vine represents the blood. That teaching is found in Matthew 26:28 and Mark 14:24. Let me ask you, where in Acts 2:38 is faith taught? Does the fact that it is not void

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the role of repentance in the plan of salvation?

Conclusion

Brethren, the issue boils down to this: do you accept what the Lord said? Jesus didn't say "this cup is my blood," nor did he say "this fruit of the vine is the new covenant." What the Lord could have said, he didn't. The Lord said, "This cup is the new covenant in my blood." Elmer hasn't been debating me. He's been debating the Lord. This isn't about what Doug Hawkins said. This is about what the Lord said and whether or not the Lord meant exactly what he did say. Why does brother Moore take exception to the Lord's statement? The reason is because his back is against the wall to uphold the man-made arrangement of using "individual cups." Brother Moore noted the consequence of making a law where God has not. Let me add to that. It's as equally dangerous to disobey a law that God has made. In light of the evidence, I must call upon you brethren who use individual cups to abandon the practice and restore the ancient order of worship. Please consider these things prayerfully. A word of thanks to brethren Mike Willis, editor of *Truth Magazine*, and Don King, editor of *Old Paths Advocate*, for printing this exchange. Brother Elmer Moore, thank you for your part and for the hours that you spent preparing your articles to make this discussion possible. And a word of thanks to all of my preaching brethren who spent time in conversation with me about this discussion. Finally, thanks to you, the reader, for the time you've invested in reading this discussion. May God bless this effort. Jesus said, "This cup is the new covenant."

HCR3, Box 203-C, Rocky Mount, Missouri 65072

♦ ♦ ♦

Third Negative

Elmer Moore

Proposition: The Scriptures teach that the cup (drinking vessel) in the communion represents the new Covenant.

I will try to wade through all of the reckless and loosely connected statements that brother Hawkins wrote. If you have difficulty in trying to understand what he wrote, join the crowd. He reminds us of my obligation in the negative and my failure to measure up to that obligation. The

negative is to examine proof offered by the affirmative (of which I find very little) and has the right to present rebuttal arguments. This I believe I have done. You be the judge.

The problem with the affirmative is that he admits that in the texts describing the institution of the Lord's supper figurative language is used. He even admits that you have both a metaphor and metonymy. Then he ignores the basic rules governing them in his explanation of the texts under discussion. This is the same mistake that men make in the study of parables and symbols, making literal that which is symbolic. He charged me with ignoring what he wrote about these figures. He wrote, "He didn't say a word against it." I agreed with his basic argument, "that any rule about the phraseology will equally apply to Matthew 26:28." I wrote, "Certainly! There is no question about the phraseology; the question is what was he teaching." This rule our brother will not apply. You will note that I presented an illustration of his blunder. I pointed out that in Matthew 26:26 he argued that the word "this" refers back to the bread. He then argues that the word "this" in Matthew 26:28, the same context, points forward to fruit of the vine. Thus, he has the word "this" referring *back* to bread and *forward* to fruit of the vine. You see this even if he doesn't. To follow his rule the word "this" in Matthew 26:28 must refer back to "cup." Thus, according to *his rule* Jesus is saying that the "cup" (container) is (represents) his blood. Yet brother Hawkins is arguing that the "cup" (container) is (represents) his new covenant and in so doing has Matthew and Luke in contradiction of one another. This is the logical consequence of his argument. I presented this in article two and what did brother Hawkins say about it? He wrote "this is a classic example of his sly misrepresentations." Jesus used both a metaphor (one thing named to suggest another) and metonymy (the change of one noun for another related noun) as in the "cup" for its "contents."

While I am discussing these figures let me also, once again, address what he said about Bullinger and Thayer. He blatantly misrepresents these men. He wrote, "Thayer on page 15 said the cup represents the new covenant." Brethren look at what Thayer said. Thayer is discussing the subject of *blood* and he writes, "The blood by the shedding of which the covenant should be ratified, Matthew 26:28; Mark 14:24 or has been ratified . . . add, 1 Corinthians 11:25; Luke 22:20 in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my *blood* an emblem of the new covenant.'" Brethren this is recklessness on the part of brother Hawkins. Thayer states the same thing here that he does on page 533 where he writes, "By metonymy of the container for the contained, the contents of the cup, what is offered to be drunk."

Our brother then writes, "Bullinger said the nouns in a metaphor must both be mentioned and are to be taken literally." Bullinger also writes on page 739, "The whole figure,

in a metaphor, lies, as we have said, in the verb substantive 'is' and not in either of the two nouns." He also wrote, "so in the very words that follow 'this is' (i.e., represents or signifies) my body we have an undoubted metaphor." "He took the cup . . . saying this IS my blood!" Here, thus, we have a pair of metaphors. In the former one, 'this' refers to 'bread' and it is claimed that IS means changed into the 'body' of Christ. In the latter, 'this' refers to 'the cup' but it is not claimed that the cup is changed into 'blood.'"

Bullinger does not support the claim of the affirmative, quite the contrary. Bullinger writes that "this" refers to the cup. Brother Hawkins continues to misrepresent these scholars.

"In Remembrance"

He writes that "in remembrance" is W.E. Vine's opinion. No, Jesus said "*this do in remembrance of me.*" I simply gave Vine's definition of the word "remembrance." The word means "affectionately calling that person to mind." The bread representing his body and the fruit of the vine representing his blood do precisely this. The literal container does not. Brother Hawkins is arguing for the "literal container" but bases his argument on what the Bible teaches about the "new covenant" which is not an issue. I agree that there is something that reminds us of what Jesus did, but it is not the "literal container" of the Lord's Supper. Our brother argues that Jesus said something represented the new covenant and has conveniently ignored what Jesus said about it. He said "new covenant *in my blood.*" We are dealing with figurative language. What did this *mean*? What ratified the new covenant? Was it a literal container or the blood of Jesus? A container was named to suggest its contents. The contents was the fruit of the vine. What did the fruit of the vine represent? It represented the blood of Jesus. What did the blood of Christ do? The shedding of his blood ratified the new covenant and made possible the forgiveness of sins. Brother Hawkins asked the question why did Jesus refer to the container at all? Jesus named the container to suggest what was in it. His audience understood his language. Brethren the two statements, "*the new covenant in my blood*" (Luke 22:20) and "*my blood of the covenant*" (Matt. 26:28) are teaching the same thing.

The Order of Record

Our brother knows what I wrote concerning the order of record. He put it in quotations in this article. Yet in his second article he falsely charged me. I now know he knew better. He then tries to get out of trouble by charging me with "relocating words in a sentence." I showed that the two passages, Matthew 26:28 and Luke 22:20, taught the same thing but not in the same order (see previous article). I wrote, "These passages are not teaching two distinct truths, as the affirmative states, they are affirming the same truth." Remember that these writers are describing the exact same event that took place on the night of the betrayal. Thus,

that which they relate to us must be consistent. Matthew was present at that event and knew exactly what the Lord was saying and exactly what took place. Neither Mark nor Luke were present but, being guided by the Holy Spirit, that which they wrote must agree with what Matthew wrote about the matter. I didn't cite Romans 10:9 to argue that it was like Luke 22:20. I cited the passage only to show that "the order of record is not always the order of occurrence." Brother Hawkins built a straw man to attack and ignored my argument.

His "Waterloo"

In this section brother Hawkins tells you that I contended that the word "it" metonymically refers to contents. Is he denying this? He then points out that the word "it" is not in Luke 22:20. Is he arguing that this is not the same cup in verse 20 as the cup referred to in verse 17? How many containers does he think were there? Note also that he is making some progress. He is affirming "literal container" represents the new covenant. Now he writes "*this cup* (filled with the fruit of vine) *is the new covenant.*" Thus, he virtually admits what I have been arguing that "the container is named for its contents, and in whatever sense the 'cup' is the new covenant, it is talking about contents and not the container." He has denied his own proposition. If the container becomes significant only after it is filled with "wine" then we must ask ourselves "what made it significant?" After the "wine" is drunk, is the container still significant? What can be done with the container other than wash it and put it back on the shelf or throw it away if it is of the throw-away type? These questions are not trivial because there is the problem of showing when the container becomes "holy" and when it ceases to be "holy." Not so with the "wine" or the "bread." They become of significance, to each individual, during the process and completion of the act of imbibing of each, respectively, and then only if it is properly done (1 Cor. 11:20-29).

1 Corinthians 11:27

The affirmative attempts to answer my argument on two elements in 1 Corinthians 11:27. He totally ignores my argument and writes about the covenant and its importance, which is not an issue. My argument was based on what the passage states about the Lord's supper. There are two actions identified. They were to *eat* the bread and *drink* the cup. Paul declares "*whosoever shall eat the bread and drink the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord.*" My argument still stands. There are only two elements of significance. Is it possible that Paul would have ignored the significance of the container if it was of importance. He was teaching the Corinthians the proper manner of taking of the bread and the fruit of the vine. That which he received of the Lord is that which he taught.

Brother Hawkins tries to prejudice the reader by refer-

ring to “Brother Moore’s sectarian argument.” I guess he thought that you would not realize that he did not touch top, side, or bottom of my argument. In this same connection he cites Acts 2:42 and 20:7 where the passages refer to the “breaking of bread” and wants to know if this is only one element of significance. No brother Hawkins the phrase “breaking of bread” sometimes referred to a common meal and sometimes referred to the Lord’s supper. In these passages the Lord’s supper is suggested in an often used figure of speech, *synecdoche*, where a part is named and the whole is intended. The part of the Lord’s supper implied, of course, is the eating of the bread. Did you think that this only meant that they just ate the bread and did not drink the cup?

NASV

Brother Hawkins takes it upon himself to challenge the translators of the NASV. He writes that they “inaccurately translated” Luke 22:20 but gives no *authoritative evidence* of why he believes this to be true. He reminds me of the Baptists who deny the inspiration of Mark 16:9-20. They do it because they know that it repudiates their doctrine. Our brother challenges the NASV for the same reason. He knows that it utterly destroys his contention. Brother Hawkins writes that “poured out modifies blood.” This does not help him in the least. There is no issue about what was poured out, it was the blood of Christ. What represented that blood is the question? In Matthew 26:27-28 Jesus took a “cup” and said “*drink ye all of it (cup); for this (cup) is my blood.*” Thus, it was the cup (contents) representing his blood that was poured out. The NASV presents the truth on this passage in Luke 22:20. I would also remind the reader that Bullinger agrees that the word “this” in the above passage refers to the “cup.”

Conclusion

We must handle aright the word of truth. In so doing one must exercise caution in examining texts that involve figurative language. When Jesus said “*go tell Herod that fox. . .*” I know what he *said*, but I must try and understand what he *meant*. Brother Hawkins emphasized what Jesus said but failed to understand what he *meant*. This can be a fatal mistake when dealing with figurative language.

My brethren there are two elements of significance in the Lord’s memorial supper. This is taught in 1 Corinthians 10:16. “*The cup of blessing which we bless is it not (it is, em) a communion of the blood of Christ? The bread which we break is it not (it is, em) a communion of the body of Christ.*” Also in 1 Corinthians 11:27, we are directed to “*Eat the bread and drink the cup.*” If we do so in an unworthy manner we become guilty of the “body” and “blood” of the Lord. The Lord’s supper is a memorial. Whatever is of significance must “affectionately call the person (Jesus) to mind.” The bread representing his body and the cup representing his blood do precisely this; the container does not. It is my hope that the reader will realize the fallacy in

making the physical container an element of significance in the memorial feast. There is no way for the partaker to relate to the container except that it is necessary to contain that which is of significance, the fruit of the vine that represents his blood that was shed for the new testament and for the remission of our sins. It is important that we are continually reminded of this great sacrifice that was made by our Lord and Savior Jesus Christ. Amen.

I thank both the editors of *Old Paths Advocate* and *Truth Magazine* for allowing me space to set forth what I believe about the Lord’s supper.

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Obituary

Brother William Girdley of the Dundee church passed away on February 2, 1998. He was 85 years of age. His wife, Iva Girdley, passed away in August 1997. They were faithful members of the Lord’s church for nearly 60 years, with membership at Dundee for about eleven years. **James C. Yaw, 4th and Main St., Dundee, Florida.**

Field Reports

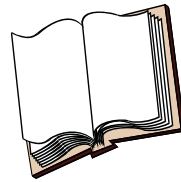


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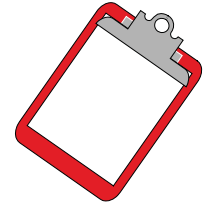
Lordy G. Salunga, P.O. Box 6 Tarlac, 2300 Tarlac, Philippines: The work in Angeles City is well. We are not as big numerically as the others but we are doing our best in serving the Lord. This year we have made a budget and have made a long-term plan to be self-supporting. This year has started well by having many home studies and being able to preach the gospel to nearby towns with a view of starting a new work. I am helping in the work that used to meet at my home, but now meets in Tarlac. This is the home of brother Vill Sicat. He is a retired bank manager and is preaching the gospel out of his retirement.

Truman Smith, 130 Audubon Dr., Florence AL 35633: After three years with the Mary Street congregation in Crane, Texas, Pat and I have moved to Florence, Alabama to work with the Underwood Heights church in that city. We believe there is much potential for good to be accomplished here. The brethren at Underwood Heights have a love for

the truth and seem to have a mind to work. And we believe with those two ingredients, we will be able to do a good work with them. The church meets at 4111 Hayes Street. Our home address is: 130 Audubon Dr., Florence AL 36533, My E-mail address is: [<r.2a-r2a@juno.com>](mailto:r.2a-r2a@juno.com).



Quips & Quotes



“Race-car driver Cale Yarborough’s reason for not engaging in an argument with a fellow driver:

‘Don’t ever wrestle with a pig. You’ll both get dirty, but the pig will enjoy it’” (*Reader’s Digest*, [April 1996], 70).

“Quotable Quotes:

Sports do not build character. They reveal it. **Heywood Hale Broun.**

We are all inclined to judge ourselves by our ideals; others, by their acts. **Harold Nicolson**

Forgiveness is a gift of high value. Yet its cost is nothing. **Betty Smith, *A Tree Grows in Brooklyn*** (Harper Collins). (*Reader’s Digest* [April 1996], 177).

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