THE DIVINE PATTERN ADVOCATE

Hold The Pattern of Sound Words ... II Timothy 1:13

A Comprehensive Discussion Of:

I. The Lord's Supper

II. Sunday School

III. The Role Of Women In Teaching The Bible

In Light Of The Biblical Pattern

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Chapter One

The Divine Pattern

"Hold the PATTERN of sound words which thou hasy heard from me,
in faith and love which is in Christ Jesus"
(II Timothy 1:13 ASV)

A Pattern may be defined as a detailed set of instructions for the construction and operating of a particular thing. There are hundreds of examples which could be listed. A blueprint for a house is a pattern. A set of plans for a model airplane is a pattern. Many companies sell clothing patterns consisting of paper overlays which are used as a guide for cutting out cloth so that a garment can be made.

THE PATTERN PRINCIPLE

A pattern is a simple, yet powerful instrument. (1) By following a pattern, an object can be made to a certain size, shape, color, and composition. (2) A single pattern can be used to build any number of identical objects. (3) A pattern will also allow any amount of time between construction of these identical objects. For example, the famous ship, the Titanic, which was completed in 1912, was obviously built from a set of plans or blueprints. If someone so desired, an identical ship could be built today, 82 years later, by following the same plans. (4) A pattern can only be changed in two ways: **addition** and **subtraction**. If a pattern never has anything added to it and never has anything subtracted from it, it will remain unchanged. Under these conditions, change is impossible.

TWO SOURCES OF INFORMATION

It is an indisputable fact that one source of information found in a pattern is "what it says". What the pattern says may be thought of as the *VOICE* of the pattern. All patterns give the required information for the construction of the object they portray. This information tells the builder, dressmaker, tailor, or hobbyist what materials he should use, what size to make the object, what the geometry of the object should be, etc. In many cases, the pattern will also specify the sequence of events. For example, when a hobbyist assembles a model airplane, he may be told to put the pilot in **before** gluing down the canopy. If he ignores this message, he will have made a serious error.

It may be said then, that the *voice* of the pattern tells one what to do. In every case there are few, if any, warning against doing things incorrectly, using incorrect materials, or failing to do what is specified. A universal rule which is understood and accepted around the world is that patterns tell one what to do, thereby eliminating the need for long lists of forbidden deviations. Theoretically, there is an infinite number of ways to modify anything, whether it is a hotel building or a model airplane. There are countless ways the structure of a building can be changed such that it will collapse and innumerable ways to construct an airplane such that it will fail to fly. No designer can anticipate these possibilities and, even if he could, it would make tons of paper to list them all. Certainly no one could afford to pay for such a list and no one could in a lifetime read such a list.

THE ONLY PRACTICAL SOLUTION:
A SECOND SOURCE OF INFORMATION

As has already been noted, the only practical solution is to allow the pattern to dictate what is to be done and everything else must be **understood** to be excluded or forbidden. A simple illustration is the construction of an office building. If the blueprint specifies 10 stories, it cannot be 6 and it cannot be 16. This is true even if the architect has not placed a notice on the pattern, saying, "This building must not be built with either 6 or 16 floors, only 10".

It can be said, then, that a second source of information found in a blueprint is its **silence**; because, in effect, the silence tells one what not to do. The *silence* of the pattern actually contains a larger quantity of information than the *voice* of the pattern. The *silence* of a pattern is equal to a large library of books, while in many cases the *voice* of the pattern is a relatively small document.

This concept is very readily understood in the physical world. For example, supposed a builder erects a 15 story building which then collapses. Suppose the government authorities investigating the disaster discover that the blueprint for the building specified 10 stories, not 15. Obviously, the builder would face both civil and criminal charges. If the collapse of the building had killed someone, he would face a prison term for manslaughter. In his trial, the builder could not successfully argue that since the blueprint did not contain a notice forbidding the addition of 5 stories to the structure, he was at liberty to add 5 stories. The court would not absolve the builder of his guilt because the architect did not include a statement saying, "Thou shalt not add 5 stories to this building"; since the principle of *Pattern silence* is recognized by civil law.

AN ILLUSTRATION OF *PATTERN SILENCE*

"Nothing in the rules about putting sand
in the Goalmouth."

"Jest Two"; *The Malay Mail* newspaper; Kuala Lumpur, Malaysia; February 6, 1987; p.2.

The above quotation is the caption of a cartoon which depicts a confrontation on a soccer field. The cartoon shows the goalie standing behind a large mound of sand which completely blocks the mouth of the goal. Apparently, the referee, who looks very upset, has just demanded that the sand be removed since it is illegal. The goalie's "defense" is, "Nothing in the rules about putting sand in the Goalmouth!"

This cartoon demonstrates an extremely important principle, the Principle of Silence. There is no doubt that the rules or "pattern" for soccer say nothing about putting a pile of sand, an army tank, a brick wall, or a pile of watermelons in front of the goalmouth. These things are forbidden by the Silence of the rules and need not be explicitly forbidden by an unending list of "Thou shalt nots".

THE LORD'S PATTERN

The Divine Patterns given during the Patriarchal and Mosaic Ages are important because they demonstrate and illustrate the Pattern Principle,, and because they serve as a foundation for understanding the Pattern for the Church.

For example, in the Patriarchal age God gave Noah a Pattern for the construction of the Ark, a huge boat. The Pattern specified the dimensions, the number of stories, the number of windows and doors, and the construction materials. The Pattern specified that the Ark was to be made of "gopher wood". It was unnecessary for the Lord to specifically forbid every other material in the world. He did not need to say, "Don't use pine", "Don't use oak", "Don't use iron", etc. It was quite enough to simply say, "Make thee an ark of gopher wood" (Gen 6:14). This example is a substantial illustration of the *voice* and *silence* of the Pattern Principle.

In the Mosaic age, God expected the Israelites to follow His Patter. One especially clear statement of this fact is found in Hebrews 8:5, "Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount" (ASV). This verse contains a number of important facts. First, it is indisputable that Moses was given a Pattern by the Lord. Second, Moses was to follow the Pattern in **all things** not just in some things. In other words, he had to follow it when making the major tabernacle components and also when making the less important ones. Third, it was so critical that Moses follow this Pattern that God spoke to him as he was about to construct the Tabernacle and **reminded** him to follow it. This reminder was not in the form of a suggestion or a meek request. On the contrary, the Lord **commanded** Moses to follow the Pattern in all things.

A careful study of Heb 8:1-5 reveals that Paul's purpose in discussing the Mosaic Pattern was the demonstrate that Christians are to follow the New Testament Pattern just as Moses was required to follow the Pattern for the Tabernacle.

Paul commands Christians to "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus" (II Tim 1:13). Contained within the New Testament Scriptures is the Christian Pattern. Christians are obligated to "hold" the Pattern, which means they are to follow its guidance in serving the Father through Jesus Christ. Christians are under no less charge than was Moses with respect to the sacred Pattern. Christ's Pattern is to be strictly followed in "all things".

Romans 6:17 says, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that *form* of teaching whereunto ye were delivered" (ASV). As indicated by the translators in the footnotes, the word "form" can also be translated "pattern". The Greek word is *tupos*, which is the word used in Heb 8:5. The Roman Christians obeyed the New Testament Pattern delivered to them through the preaching of inspired men such as Paul. This verse explicitly dictates that the relationship of the Christian to the Pattern is to be one of obedience. Hebrews 8:5 indicates that it is to be complete obedience, not partial obedience.

DO NOT GO BEYOND WHAT IS WRITTEN

"Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written" (I Cor 4:6 ASV)

The meaning of this passage is well expressed by A.R. Fausset, "Revere the *silence* of the holy writ as much as its *declarations*"[1]. As Mr. Fausset observed, this verse confirms the principle of *Silence.* Not only are Christians to obey what is written but they are also to refrain from regarding the Lord's Silence as a license to follow human ideas. In short, both the Lord's Word and Silence are to be obeyed. Those who may be led to believe that the principle of "Authoritative Silence" is a new idea are reminded that Mr. Fausset's comments were first published in 1869.

WORSHIP IN SPIRIT AND TRUTH

In John 4:24 Jesus said, "God is a spirit: and they that worship Him must worship Him in spirit and in truth". The word "must" shows that truthful worship is imperative; it is not optional. There is only one way a person can worship in truth and that is by following the Pattern in "all things". Those who change, modify, or circumvent the Pattern cannot worship in truth. The Lord has promised to reward the faithful and punish those who refuse to obey the truth of the Gospel (II Thess 1:8). The expression "obey the gospel" is not restricted to an acceptance of the Plan of Salvation, the Five Steps into Christ, but incorporates the entirety of the cosmos of New Testament Christianity: (1) the procedure for becoming a Christian, (2) the scriptural work and worship of the Church, and (3) the living of a righteous and holy life. The Pattern is composed of all the elements of the Gospel; thus, obeying the Pattern carries the promise of eternal life, while disobeying the Pattern, in whole or in part, carries the penalty of eternal doom.

[1] R. Jamieson, A.R. Fausset, and D. Brown; *A Commentary On The Old And New Testaments*; Eerdmans Pub. Co.; Grand Rapids; 1869 reprinted 1984; Vol. 3; part 3; p. 293

Chapter Two

The Lord's Supper

"This do in remembrance of me"
(Luke 22:19)

THE WORLD'S MOST IMPORTANT MEMORIAL

Hebrews 9:22 states unequivocally that, "without shedding of blood is no remission". Ever since sin entered into the world, God has required that the shedding of blood be the essential element in the process of atonement. There have been three Bible ages and in each the Lord has required the shedding of the atonement blood. During the Patriarchal and Mosaic ages, God required the shedding of the blood of animals, but during the Christian age, He has required the shed blood of His Son.

The shedding of blood for atonement was not a simple act of "blood letting" such as was practiced by physicians years ago. Atonement blood was *always* shed at the death of the sacrifice. Sacrificial animals were killed in a manner not unlike a normal butchering process. In other words, they did not die an excruciating death as Jesus did. All of the reasons for the trauma of Jesus' death are not known but some points are clear. The Lord's suffering vividly demonstrates His love for mankind and the story of the Cross is a powerful force which draws men to Him (1Cor 2:2). Christ's suffering also dramatically demonstrates the extreme seriousness of sin. Isaiah said, "With his stripes we are healed" (Isaiah 53:5). The prophet spoke of the spiritual healing resulting from the forgiveness of sins, not physical healing.

The Lord's Supper is a perpetual *memorial* of the excruciating shedding of Jesus' blood. Due to the very nature of this memorial, every Christian should desire to observe it in God's Way. Sadly, one of the greatest tributes to mankind's lack of gratitude for the Cross is the controversy surrounding the Lord's Supper.

REMEMBERING IN SPIRIT AND IN TRUTH

In John 4:24 Jesus gives the two most fundamental requirements for acceptable worship. He said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth". Notice that these are mandatory requirements for worship and cannot be regarded as optional. Certainly the Lord's Supper, which is the memorial of the sacrificial death of Jesus, must satisfy these mandatory requirements.

Worship in spirit does not mean entering a "trance" induced by the supernatural influence of the Holy Spirit. The miraculous period of the Christian Age ended in the Second Century. Rather, it refers to worship with the proper attitude and mental activity. This is especially important in observing the Lord's Supper. Paul writes, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body" (1 Cor 11:29). A failure to remember the crucifixion when observing the Lord's Supper is a sin and Paul says condemnation comes on those who are guilty of this failure.

Worship in truth means carrying out the proper events in the proper way. It might be said, then, that it is mandatory to observe the correct and proper *mechanics* in Worship. Many deny this, saying that God is pleased with virtually any system of worship that men can devise, as long as they do so with a clear conscience. Obviously those who hold this view have left the Word and are ignoring clear instructions. The *mechanics* of worship must be in complete harmony with the Divine Pattern found in the New Testament.

Unfortunately, there are a large number of disagreements over what it is that constitutes the proper *mechanics* of worship. As a matter of fact, there is not a single element of worship upon which there is even general agreement. Those who claim to follow Christ cannot agree on what "truthful" worship is. Who is to blame for this dilemma: God or men? The fault is not God's. The information found in the Bible is so clear

that any truly honest person can determine how to worship in truth. Paul writes, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth" (II Thess 2:10-12). Clearly, there are many people who do *not* want to accept the truth. They *resist* and *hate* the truth and so the Lord has promised to help them find the deception and delusion they are seeking. The only way to be assured of having the truth is to earnestly want it, to diligently look for it, and to gladly pay the price to purchase it (Prov 23:23).

THE PATTERN IS THE SOLUTION

It is shameful that there is so much disagreement over the proper "mechanics" for observing the Lord's Supper, even among churches of Christ. If each member of the Church could somehow go back in time and be present as Jesus instituted the Communion and then watch and observe as He suffered psychologically, socially, physically, reflexively, and reciprocally in His sacrificial death, great unity on at least this one item of worship would surely result. History records many amazing stories of the things family, friends, and even strangers have done to carry out the last requests of dying men. Yet it is sad that many have an unreasonable and independent attitude toward the last request of the dying Son of God. The reasons are explained well in II Thessalonians 2:10-12. Only a Christian who approaches the Lord's Supper (or any other Bible subject) with an open mind and a humble and receptive attitude can expect to determine what the Pattern for the Supper really is.

What things compose a scriptural observation of the Lord's Supper? How does one know what is (1) included, (2) excluded, and (3) incidental? These questions are the very "crux" of the matter. (The word "crux" comes from the Latin word for cross and has come to mean a pivotal matter because of the crucifixion of Jesus.) To illustrate, it is well known that Jesus instituted the Supper in an upper room. Is the "upper room" included, excluded, or an incidental part of the communion? This is the crucial question. How can this question be accurately answered? There are several solutions which might be proposed: (1) let the members vote on it, (2) let the preachers vote on it, (3) let the church leaders decide, (4) follow the beliefs of preachers in the USA, (5) do what will please the general public and result in the greatest church membership, (6) do what one's ancestors did, or (7) do what the majority does. These are not as ridiculous as they may at first seem. Many, even among churches of Christ, are greatly influenced by these factors in determining what they believe and practice. This is placing one's confidence in the wrong places.

Since the seven suggestions listed above are illegitimate, how does one determine if a particular thing is included, excluded, or an incidental in the Supper? There is only one way to make this determination and that is accomplished by two undeniable criterions. (1) Is the element a spiritually significant (that is, having spiritual meaning, purpose, importance, or value) element of the Pattern? and (2) Is the element excluded by what is included in the Pattern? It is quite clear that the upper room has no spiritual significance and, at the same time, is not excluded by any of the elements of the Supper. In John 4:21 Jesus taught that Christian worship is not coupled to any "sacred" geographical location. The conclusion, then, is very simple: the use of an upper room is an incidental with no spiritual significance. This is confirmed by the fact that the word "church" does not include or necessitate a building. Christian worship is not dependent upon a particular type of architectural design or a particular location within a structure.

It is important to point out that each element must be judged independently. The fact that the upper room is an incidental does not make another element an incidental. There are some who reason that way and it's wrong. They say, "If you have to do 'this or that' then you have to meet in an upper room." This is an invalid statement offered without proof and it must be rejected.

Another matter which is raised is the used of a plate for the load. Clearly the plate was never assigned any spiritual significance. It is equally clear that the use of a plate is not excluded by the spiritually

significant elements and is, therefore, an incidental. The use of a plate is purely incidental, which means it is equally proper to either use one or not use one. In addition, like the upper room the plate has no bearing on other elements. The plate does not force something else to either be (1) included, (2) excluded, or (3) incidental to the Supper.

THE PATTERN FOR THE LORD'S SUPPER

It would seem that of all the things involved in serving the Lord, the Lord's Supper would be the one thing upon which men would agree since it was His "last request". But as the same time, this is probably the one thing which Satan delights the most in adulterating with false doctrines. It comes as no surprise, then, that many are influences by Satan to violate God's Pattern for the Communion.

As has been said, there is not a single element of worship upon which there is general agreement. Sadly, there is likewise not a single element or component of the Lord's Supper upon which there is general agreement. An analysis of these controversies reveals that there are six major areas of general disagreement over the elements of the Lord's Supper.

1. Unleavened bread or leavened bread of other "solid food" items such as hamburgers? Some people advocate that leavened bread is just as acceptable as unleavened. Others say that it *must* be leavened. Some denominations have gone on record using hamburgers, believing that any solid food is acceptable.
2. Grape juice or fermented wine or water or other drinkable liquids? Many believe that alcoholic wine can be used and others say it must be used. The Mormon denomination uses water as did the Roman Pagans observing the ceremonies of Mithras. The same denomination which used hamburgers is also reported to have used Coca Cola, believing that any drinkable liquid is acceptable.
3. Transubstantiation or symbolism? Transubstantiation teaches that the bread and wine which are used by the Roman Catholic priests become the actual, literal, incarnate body and blood of Christ. Others believe that the fruit of the vine and bread are symbols or tokens of the blood and body of Christ.
4. One loaf or a multiplicity of loaves? Some believe that there is no spiritual significance in the number of loaves used in the Lord's Supper.
5. One cup or individual cups? Some believe that the cup which holds the fruit of the vine has no spiritual significance and is therefore meaningless. They believe, therefore, that individual cups are acceptable.
6. Unbroken loaf or a **specifically** broken loaf? Some believe that the loaf must be specifically broken in half before it can become an emblem of the body of Christ. Nearly all churches of Christ in England follow this practice. Others believe that Christians only break off the portion they partake.

Christ said that Christians *must* worship God in truth, indicating that no other type of worship is acceptable. To do this one must not bind where God has not bound and must not loose where He has not loosed. If all of the above practices are equally pleasing to God, far be it from anyone to forbid a single one of them. If only certain of them please Him, then God forbid that anyone should advocate that a single unauthorized item be practiced. The **necessary** thing is to determine just what it is that the Lord wants and then to do that regardless of what the consequences may be. It is infinitely better to please God while displeasing men, than the other way around.

The wise and sincere Christian will go directly to the Word of God with the proper approach to determine what the truth is. This brings to mind a brother who wanted to know the truth on several of the abovementioned issues. He spent approximately 70 hours in intense private study. He went to libraries and book stores and did research. He visited Universities and interviewed Greek professors. Unfortunately, many take a different approach. They run to the Bible and to other sources hastily looking for "arguments" which support their beliefs. Such individuals make themselves vulnerable to some of the most erroneous of beliefs. Some "ever learn but never come to a knowledge of the truth" and others "find the strait and narrow way". A major reason for the difference is one's approach to the Word of God. If one approaches it with an "I want to do what it tells me to do" attitude, he can find the truth. But if one

arrogantly uses the Bible as a source book to "prove" his practices, he may well never learn what the truth is.

THE EDIBLE ELEMENTS

In I Corinthians 11:20-22, Paul forbids that the Lord's Supper should be turned into a meal in which one eats for the savory enjoyment of filling his stomach. Verse 20 declares that an erroneous observation of the Communion is not regarded by God as even being the Communion. After condemning this practice, Paul repeats the Pattern for the observation of the Lord's Supper. Notice that he gives much the same account as do Matthew, Mark, and Luke. What Jesus did is what Christians are to do. Those in Corinth who deviated from this simple pattern were condemned for it.

It is clear from I Cor 11:23-25, Luke 22:19&20, Mark 12:22-25, and Matt 26:26-29 that Jesus took bread and fruit of the vine. He spiritually defined the load as a symbol of His Body and the fruit of the vine as a symbol of His Blood. Since both the loaf and the fruit of the vine were given spiritual significance, they are beyond doubt a part of the Pattern.

From these two facts, there is no doubt that hamburgers and Coca Cola must not be used in the Lord's Supper. The motivation for using these things is to satisfy the savory desires of the flesh. This practice clearly violates Paul's condemnation of the eating of a meal. In addition to this, the Principle of Exclusion forbids that any edible elements other than grape juice and bread should be used. The Lord did not give a long catalog of excluded edible items. The list would undoubtedly exceed the length of the entire New Testament Scriptures. Rather, the Lord's example tells one to use unleavened bread and fruit of the vine and, therefore, water, Coca Cola, hamburgers, etc. are forbidden and excluded.

LEAVEN IS FOREIGN IN THE LORD'S SUPPER

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.
For even Christ our Passover is sacrificed for us. I Corinthians 5:7

In both the Old and New Testament Scriptures, leaven or yeast is a symbol of all types of sin. In I Cor 5:8, Paul used leaven to represent immoral sins, while Jesus used leaven to symbolize the doctrinal errors of the Pharisees and the Sadducees (Matt 16:6). This makes it clear that leaven represents all types of sin, whether it be some act of wicked immorality or the altering of God's Will by the doctrines of men.

In the context of the Lord's Supper leaven has been introduced into this most sacred item of worship in two distinct ways: physically and spiritually. First, there are those who use leavened bread and fermented wine instead of the unleavened bread and fruit of the vine which Jesus used. Second, there are many who have contaminated and polluted the Lord's Supper with the leaven of the **sin** of doctrinal error. The first is really a combination of the two.

LEAVEN OR UNLEAVENED?

It is not a coincidence that Jesus instituted the Communion during the Passover feast; these two events were Divinely coordinated. Jesus is the Passover lamb for all of the Christian age (1 Cor 5:7), and it is clear that the Passover feast pointed forward in time to the Crucifixion while the Lord's Supper points back in time toward this same great event.

A strict provision of the Passover was the absolute exclusion of anything leavened from the houses of the Jews. A leavened food item is one upon which yeast has acted. Some have made the unlearned argument that fermented wine has no yeast in it because the yeast cells are dead and, therefore, wine is not leavened. When yeast bread is baked, all the yeast is killed by the high temperature, but it is still leavened bread. Likewise, fermented wine is leavened fruit of the vine because it has been altered by yeast fermentation.

JESUS USED UNLEAVENED ELEMENTS

It is a fact that Jesus used both unleavened bread and unfermented grape juice when He instituted the Lord's Supper. The Scriptures teach that all leaven was to be removed from the houses of the Jews during the Passover (Ex. 12:8, 15, 17). This applied to all food stuffs, not just bread. Dr. S.M. Isaacs, an eminent Jewish Rabbi, said, "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks".[2]

The question is, then, "Is the use of unleavened bread and unfermented grape juice a part of God's Pattern for the Lord's Supper?" The answer is definitely "yes" because the use of unleavened elements is spiritually significant, having spiritual meaning. Leaven represents and symbolizes sin; but unleavened, by contrast, represents purity. Relegating the matter of leaven to the level of an incidental like the "upper room" is to blindly ignore this Divine symbolism without a cause.

If the use of unleavened bread and unfermented fruit of the vine is indeed a part of the Pattern, the use of anything else is forbidden. Leaven elements are thus doubly excluded: (1) by the principle of exclusion found in the Pattern and (2) by the symbolism of sin. It is unthinkable that anyone would want to use anything but that which Jesus used, that which represents not sin but purity, for He was the sinless Son of God. How can anyone feel that they have honored the precious Lord by using that which represents the sin He hated so much?

THE LEAVEN OF TRANSUBSTANTIATION

The doctrine of transubstantiation is a Roman Catholic dogma (a dogma is a teaching which cannot be reversed and is equal in authority to the Bible). Transubstantiation is the doctrine that the bread and wine (Roman Catholicism uses fermented wine) become the actual body and blood of Christ. As follows are some quotations from the Council of Trent regarding this doctrine:

CANON I: If anyone shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most Holy Eucharist; and shall say that He is only in it as a sign, or in a figure-let him be accursed!

CANON II: If anyone shall say that the substance of the bread and wine remains in the sacrament of the most Holy Eucharist, together with the body and blood of our Lord Jesus Christ-let him be accursed!

CANON VI: If anyone shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of Latria, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in processions according to the praiseworthy and universal rites and customs of the Holy Church, and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters,-let him be accursed!

This doctrine was first vaguely held by men like Ambrose hundreds of years after Christ. In 831 A.D. Paschasius Radbertus, a Benedictine Monk, published a treatise or article advocating this doctrine. This doctrine became an officially recognized dogma in 1215 A.D. by Pope Innocent III at the Fourth Lateran Council. The Council of Trent (1563 A.D.), from which the above quotations were taken, upheld this doctrine. In 1963, Pope John XXIII declared, "I do accept entirely all that has been decided and declared at the Council of Trent".

In very simple terms, this doctrine teaches that the bread and wine become the literal body and blood of Christ and that these elements are miraculously converted, not into part of Him, but as one Catholic put it, "He is really here, body, soul, and divinity". In other words, the loaf becomes Jesus and He is reduced to a form where He is carried around in the hands of the priest.

Notice that Canon II declares that anyone who says that the **substance** of the bread and wine

[2] William Patton, D.D.; *Bible Wines*; Star Bible and Tract Corp.; Fort Worth, TX; 1976; p. 83

remain is to be accursed. This means that anyone who says the bread is still bread and the wine is still wine is accursed. In 1563 A.D., this statement was easier to make than it is now. Every miracle in the Bible was scientifically verifiable. Had a meteorologist been present when Jesus calmed the storm (Matt 8:26), his instruments would have shown it. Had a doctor been present when Peter healed the man lame from birth (Acts 3), it could have been scientifically proven. X-rays and body weight would have proven that a miracle had occurred. There are a multitude of scientific tests which will detect and identify microscopic amounts of human blood and tissue. These instruments cannot be fooled. If this doctrine were true, it could easily be scientifically verified. One thing is certain, if these tests would indeed verify this doctrine, they would be performed and the results made known to the world. The reason they are not is that the bread and wine remain bread and wine and nothing else.

THE SO-CALLED "PROOF TEXT"

The "proof text" given for the doctrine of Transubstantiation is John 6:53&54, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life". This passage is interpreted literally, and it is therefore held that in the Lord's Supper the literal body and blood of Jesus are eaten.

A careful study of the entire text (verses 31-63) reveals that Jesus is speaking not literally, but metaphorically. For example, in verse 35 He says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst". The hunger and thirst are JUST as literal as the body and blood. Yet, what person who believes in transubstantiation will say he never hungers or thirsts because he has eaten Christ's "literal" body and blood? Notice what Jesus is really saying, "he that **believeth** on me shall never thirst". This is not **physical**, but rather **spiritual** hunger and thirst. Jesus used the same metaphor in John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst". Obviously, Jesus did not speak of physical water or thirst; He spoke of the life giving "water" of His Word. The metaphor is found again in Matt 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled".

In verse 47, Jesus said, "He that believeth on me hath everlasting life". In verse 54, He said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life". This explains what Jesus meant. It is a fact that faith comes by hearing the Word of God (Rom 10:17), and Jesus is the Word who was made flesh (John 1:14). To metaphorically consume the Lord's Flesh is to consume His Word. This produces faith and, if it is a living faith (James 2:26), the believer will have the promise of eternal life.

It is quite clear that John 6 has nothing to do with the Lord's Supper because the Lord's Supper is a memorial. Jesus said, "this do in remembrance of me" (Luke 22:19). John 6 says nothing about a memorial.

When Jesus said, "This is my body", this was not transubstantiation, for His body did not become bread and the bread did not become His body. Before the blessing, the loaf and His body were two separate physical entities. After the blessing, the loaf and His body were still two separate physical objects. The bread represents His body in the memorial; it does not become His body.

CRUCIAL LESSONS FROM THE PASSOVER

Christ our Passover is sacrificed for us
(I Corinthians 5:7)

It is a fact that the lamb of the Jewish Passover was typical of the crucifixion of Christ. This means that there is a relationship between the two which was predetermined by the Lord. In the book of Hebrews, this relationship is compared to that of a shadow and the object creating the shadow (Hebrews 10:1).

A careful study of the Passover, sheds some very important "light" on the crucifixion and on the Lord's Supper. The Passover pointed forward in time to the Cross while the Lord's Supper points back in time to this same event. No honest Bible student would deny that there is, as a result, a relationship

between the Passover and the Communion since they mutually "symbolize" the same great event. Some of the important principles found in the Passover reinforce and clarify the essential truths contained in the New Testament Pattern for the Lord's Supper.

ONE LAMB FOR EACH HOUSE

In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Exodus 12:3&4.

This passage teaches that the Jews were to observe the Passover with only one lamb for each house. It would have violated God's Pattern just as much to have used two lambs per house as it would have to have eaten a calf. Eating *one lamb* was just as important as eating *lamb*! This illustrates very clearly that **number** can be, and often is, *spiritually significant*. The term *spiritual significance* is defined as that to which God has assigned spiritual meaning, value, purpose, or importance. Anyone who rejects and denies God-given *spiritual significance*, sins; for as Samuel told Saul, he has rejected the Word of the Lord.

The concept of spiritual significance of "number" should not be new to students of the Bible. In Ephesians 4:3-6 Paul says, "Endeavoring to keep the **unity** of the spirit in the bond of peace. There is **one** body, and **one** Spirit, even as ye are called in **one** hope of your calling; **one** Lord, **one** faith, **one** baptism, **one** God and Father of all...". Notice, for example, there is only **one** baptism. It is just as wrong to preach and practice two baptisms as it would be to advocate sprinkling! Other examples of the spiritual significance of number are found in the **twelve** tribes of the Israelites, the **twelve** Apostles, and the **seven** seals, trumpets, and bowls. A study of this matter reveals, however, that in the New Testament the most important spiritually significant number is the number "one". As Paul shows in Eph 4:3 and in I Cor 10:17, "one" represents and symbolizes "unity".

ONE LAMB FOR EACH HOUSE

Another important principle taught by the Passover lamb is that the house is to conform to the Pattern rather than adjusting the Pattern to fit the house. God said to use one lamb for each house. He also anticipated that the people would begin to find reasons why this wouldn't work so he made it clear how these problems were to be solved. The people were to adjust their numbers so they could fit the lamb, that is, so they could obey the Pattern. The Lord said, "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb" (Ex 12:4). They were not to use half a lamb or two lams but, rather, make the house fit the lamb.

Man has always struggled against God's pattern in his desire to do things in ways that seem best to his human thinking. For example, most who claim to follow Christ oppose immersion as the true form of baptism. Many argue that it would have been impossible for the Apostles to have immersed 3,000 people on the day of Pentecost; therefore, they conclude baptism need not to be immersed. On the contrary, the Passover lamb shows clearly that the Church is to do **what is necessary** to make the people fit the Pattern. The Pattern can not be modified to fit the people.

THE LAMB WAS LEFT WHOLE

Exodus 12:9 says, "roast with fire; his head with his legs, and with the pertinence thereof". Verse 46 says, "neither shall ye break a bone thereof". These passages underscore the *typical* (meaning type-antitype) relationship between the Paschal Lamb and the crucified Christ. John tells us that by God's Will the Romans were not allowed to bread Jesus' legs. "For these things were done, that the scripture should be

fulfilled, A bone of him shall not be broken" John 19:36. It was not a coincidence that His bones were not broken, rather God prevented it from happening.

Keil and Delitsch quoting from *Archalologie* say, "Through the unity and integrity of the lamb given them to eat, the participants were to be joined into an undivided unity and fellowship with the Lord, who had provided them with the meal"[3]. These commentators very correctly point out that the use of one lamb was a symbol of unity. These also indicate that the use of unbroken lamb was essential to that "oneness". A lamb divided into two or more pieces would not have represented this oneness or this unity.

EACH HOUSE WAS AUTONOMOUS

The Passover was observed in and **only in** the context of one household. Any other observance of the Passover was unscriptural and a violation of the Pattern. For example, suppose that the entire tribe of Reuben had decided to assemble in a "community building" and all eat the Passover together. Would this "super-household" observance of the Passover have been scriptural? Suppose, on the other end of the spectrum, that one of the members in a family was upset so he took his portion of the lamb to a separate place, and ate by himself. Would this "sub-household" observation be pleasing to God? Clearly either situation violates the Pattern because the Pattern specified that the Passover was to be observed in the context of one household. The Passover had no meaning in any other context. It is meaningless to say the Israelites were to use one lamb for the Passover unless it is well understood and accepted that this means one lamb for each household, not one lamb per person nor one lamb for each tribe.

CRUCIAL LESSONS FROM THE PASSOVER

The title of this section is a significant play on words. The word "crucial" means critical, decisive, of extraordinary importance. The word comes from the Latin for "cross" and derived its meaning as a direct result of the cross of Christ. It came to have this meaning because the Crucifixion (notice the words are from the same root word) of Christ was of extraordinary importance to Christianity since this event made the New Covenant possible. The principles found in the Passover are crucial because the Passover *was typical* of the crucifixion of Jesus and because these principles are of extraordinary importance.

Not only are these principles critical to an understanding of the Crucifixion, they are also crucial to an understanding of the Lord's Supper. It has been demonstrated that the Passover pointed forward to the Cross while the Lord's Supper points, even at the present, back to the Cross. Since they point to the same great event, they are closely related to each other. It is not without solid Biblical basis, then, that it is held that these important principles from the Passover do indeed "illuminate" the Pattern for the Lord's Supper.

THE CRUCIFIXION OF CHRIST

The Crucifixion of Jesus Christ is the very focal point of Christianity. Paul wrote, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor 2:2). The crucifixion was the central theme of Paul's preaching and must be the central theme of the Church today.

Faithful members of the Lord's Church must understand this event; first, because it is the basis of salvation and, second, because this understanding is vital to an observation of the Lord's Supper.

Since the Lord's Supper, in effect, "pictures" Christ's death, one must thoroughly understand the Crucifixion in order to have a full and accurate understanding of the Communion. The respective elements of the Lord's Supper have significance only to those who know what events transpired when Jesus died and who comprehend the great significance of those events.

[3]C.F. Keil and F. Delitzsch; *Commentary on the Old Testament*; trans. by James Martin; Eerdmans Pub. Co.; Grand Rapids, MI; 1975; Vol 2 The Pentateuch; p. 15.

I. HIS BODY WAS SACRIFICED

Beginning with the Messianic prophecies such as Isaiah 53, Jesus is often referred to the "lamb". John the baptizer said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). One important aspect of God's revelation is that initially only general facts are revealed and in later revelations, more specific details are given. This principle is true in regard to Jesus' role as the "Lamb of God". Paul clarified this matter when he wrote, "Christ our Passover is sacrificed for us" (I Cor 5:7). Paul defines precisely how it is that Jesus is spoken of metaphorically[4] as being a lamb. He was the "Passover Lamb" for the Christian Age. The Mosaic lamb was the type and Christ the antitype. It might be said that Christ died in order to save us from the "Passover angel of the second death".

In Luke 22:19 Jesus said, "This is my body *which is given for you*". The modifying clause, *which is given for you*, modifies the noun "body" and means that His body was given as a sacrifice for mankind. It is clear that this is one of the major spiritually significant elements of the Crucifixion. The sacrifice of the bodies of animals game temporary atonement in the Patriarchal and Mosaic ages. By contrast, the sacrificed body of the Son of God makes permanent atonement possible during the Christian Age.

II. HIS BLOOD WAS SHED

Paul[5] wrote, "Without shedding of blood is no remission" (Heb 9:22). This principle has been in full effect since the day Cain offered a "bloodless" sacrifice which was rejected. It is important to remember that the blood of animals could only offer temporary remission of sins because "it is not possible that the blood of bulls and of goats should take away sins" (Heb 10:4). Jesus said, "This is my blood of the New Covenant (or New Testament), *which is shed for many for the remission of sins*" (Matthew 26:28). The modifying clause *which is shed for many for the remission of sins* modifies the term "blood" and shows that it was by the shedding of Christ's blood that Christians have the permanent (not temporary) forgiveness of sin. John said that Christ has "washed us from our sins in his own blood" (Rev 1:5). Notice that John uses the expression "**his** own blood", emphasizing that it was not by shedding the blood of another but by purposely pouring out His blood in death that man's sins are forgiven.

It is important to note that the word *church* means "the called out": in this case, those called out of sin to live in "covenant" relationship with God. In conjunction with this, Paul points out that Christ ratified and dedicated the New Covenant with His blood just as the priest ratified the old covenant with animal blood (Hebrews 9). Paul told the Ephesian elders that Christ purchased the Church with His own blood (Acts 20:28). The Church is the body of the New Covenant people. Obviously, then, what purchased the Church purchased the Covenant. From these undeniable facts, it is clear that Jesus **purchased** the New Covenant by shedding His blood.

III. THE NEW COVENANT WAS RATIFIED

Matthew says that immediately after Christ died on the cross, the veil in the temple, that which separated the most holy from the holy place, was torn in two from the top to the bottom. This veil was not a thin, see-through cloth. M.R. Vincent says that it was 4 to 6 inches thick and was 30 feet wide and 60 feet long[6]. When Jesus died, a tear propagated down the veil starting at the top and traveling to the bottom. Beyond doubt, the sound emitted by the concussion of the rapid ripping of this massive partition must have been deafening. This was God's way of telling the Jews that the Old Covenant was void and that a New Covenant had been purchased by the blood of His Son.

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[4] Metaphor is a figure of speech. The name comes from the Greek words *meta* which means "beyond" or "over" and *phero* which means "to bring". It is a figure of comparison between two different objects in order to bring out some resemblance. It is identical to the figure *simile* except the words "like" or "as" are not used.

[5] Many Bible students believe Paul wrote the Book of Hebrews

[6] M.R. Vincent; *Word Studies in the New Testament*; MacDill AFB; MacDonald Pub. Co.; Vol. 1; p. 82.

An omission of the ratification of the New Covenant from a remembrance of the Crucifixion would be to consider only "half of the transaction". A purchase price has little meaning until it is coupled with the purchased item. For example, a purchase price of $1,000,000 is not meaningful until one knows what was purchased. If the money were used to purchase a painting, the price would seem exorbitant to most people. On the other hand, if a medical researcher were able to discover the cure for cancer with an investment of $1,000,000, everyone would regard this as the greatest bargain in history.

The shedding of the blood of the Son of God was the most expensive purchase price in all of the world. All of the world's wealth for all ages cannot compare in cost to the value of the shed blood of Christ. Only when one understands the eternal benefits of the New Covenant for all mankind does this great price become logical.

The ratification of the New Covenant is a third major spiritually significant element of the Lord's Crucifixion. The body, the blood, and the New Covenant combine to form the complete or total transaction on that awesome day in 33 A.D. at Golgotha, the place of the skull.

THE THREE SPIRITUALLY SIGNIFICANT ELEMENTS

I. HIS BODY WAS SACRIFICED

II. HIS BLOOD WAS SHED

III. THE NEW COVENANT WAS RATIFIED

The three spiritually significant events of the Crucifixion are listed above. Surely there were innumerable happenings which occurred during the Crucifixion, but all were a part of one of these three major elements. For example, Jesus was thirsty. This was a part of the sacrifice of His body. A soldier thrust a spear in His side. This was a part of the shedding of His blood.

Corresponding to the three elements of the Crucifixion, there are three elements in the Lord's Supper. The three pairs are related by symbolism which was ordained by Christ.

THERE ARE THREE ELEMENTS IN THE LORD'S SUPPER

There are four N.T. books, Matthew Mark, Luke, and I Corinthians, which outline the Pattern for the Communion. In these passages are clearly recorded three statements which the Lord made in defining the spiritual significance of the elements of the Lord's Supper. (These statements are listed in the table below.) These statements are all different. Each has a different subject, a different object, and a different modifying clause.

THE LORD'S THREE DEFINITIVE STATEMENTS

Subject	Copulative Verb	Predicate Nominative	Modifying Clause	
This (loaf)	is	my body	which is given for you	Luke 22:19
This (fruit of the vine)	is	my blood	of the New Covenant	Matt. 26:28
This cup	is	the New Covenant	in my blood	I Cor. 11:25

These statements are of identical grammatical structure but are different in grammatical content and different in doctrinal content. Although they all function so as to define a respective element of the Lord's Supper, each defines a different Communion element in representing a different item of the Crucifixion.

"THIS (LOAF) IS MY BODY"

Matthew 26:26

On the night He was betrayed, tried, and sentenced to die, the Lord gave the Apostles the instructions for a perpetual memorial of His crucifixion which was only hours away. Rather than simply giving His followers a set of verbal instructions to be followed, the Lord showed them how the memorial was to be observed by observing the first Lord's Supper with them. During the observation of this first Supper, the Lord explained the meaning of the elements and, thereby, defined the spiritual significance which each of these element possesses.

The first element defined by Jesus was the loaf of bread. He assigned these spiritual meaning to it with the statement, "This is my body" (Matt 26:26). Obviously, He did not mean that the bread had become His body because the bread was still bread and His flesh was still flesh. Rather, He meant that the loaf was a token, emblem, or symbol of His body which was to become the Paschal sacrifice of the Christian age.

THE ANTECEDENT OF THE PRONOUN "THIS"

The Lord began the institution of the Lord's Supper by picking up a loaf of bread. He blessed the bread by prayer, broke off a portion and gave it to His disciples. He then said, "This is my body" (Matt 26:26, Mark 14:22, Luke 22:19, and I Cor 11:24). The term "this" is a near demonstrative pronoun and, like all pronouns, must have an antecedent. The antecedent is the Greek word Άρτος (pronounced like **are**-toss). There is little disagreement about the fact that *artos* is the antecedent of the pronoun "this", but there is much disagreement as to exactly what *artos* means.

Artos is a common Greek word which is defined as *bread*; *a loaf or thin cake of bread*[7]. Unlike in English, there were not two separate words for "loaf" and "bread" in Koine[8] Greek used in the New Testament. Therefore, the context must be consulted in order to determine precisely what *artos* means in a given text. It is commonly understood that there are three contexts to be considered in studying the Bible: (1) The words and verses immediately preceding and following the text being studied, (2) The book containing the text, and (3) The entire Bible.

The most basic and reliable indicator of the meaning of the word *artos* is a preceding numeral. That is, when *artos* is preceded by a number, the meaning is clearly "loaf" or "loaves". *Duo artoi* means **two loaves**, not two breads; *pente artoi* means **five loaves**, not five breads, etc. In the miracle of the feeding of the 5,000, Jesus began with 5 loaves and 2 fish (Matt 14:17). It is clear that this does not mean that He began with five types or kinds of bread and two kinds of fish. This is adding a completely different meaning without any cause, reason, or authority. It is a fact that Jesus began with 5 loaves of bread and two fish, not five kinds of bread and two species of fish.

IS THE NUMBER OF LOAVES SPIRITUALLY SIGNIFICANT?

Many members of the Church of Christ believe that, with regard to the Lord's Supper, the word *artos* is to be understood simply as "bread" and never as "loaf". They hold that there is no spiritual significance in the number of loaves that are used. This is an area over which there is not only disagreement but also division in the Body of Christ.

The real issue, then, is not whether number can possess spiritual significance in God's Pattern because clearly it can. This principle is solidly established by the example of the Passover lamb and by such New Testament verses as Ephesians 4:3-6.

The issue is simply this: "Did God attach any spiritual significance to the number of loaves used in the Lord's Supper?"

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[7] *The Analytical Greek Lexicon*; Samuel Bagster & Sons; London; 1971; p. 53.

[8] The word *Koine* simply means "common". The New Testament was written in the language used by ordinary people rather than in the sophisticated Greek used by the educated people.

The solution to this issue is plainly set forth in three places: (1) the Lord's Example, (2) the Passover shadow, and (3) Paul's statement in I Cor 10:17.

THE LORD'S EXAMPLE

The text states clearly that Jesus took a loaf of bread. It could not be said that He blessed **it**, broke **it**, and gave **it** to His disciples if He had taken two or three or twelve loaves. Likewise, He could not have said "**this** is my body" if He had picked up several loaves; rather, He would have said "these are my body". The only proper way to study the Bible is to strive to determine what it is saying, not what one can make it say. Some work hard in an attempt to refute the idea that Jesus took only one loaf, but one thing is for certain: the Lord's actions were definite. He either took one loaf or several loaves. The language that Matthew, Mark, Luke and Paul use shows plainly that He took only one loaf and regarding that one loaf said, "This is my body".

THE PASSOVER SHADOW

The Passover Lamb and the Communion Loaf point to, or symbolize, the crucified Body of Christ. It follows, then, that the type-antitype principles found in the Lamb are also to be preserved in the spiritual significance of the Communion Loaf.

Just as the Israelites were to use only **one lamb** for each house, so each congregation is to use only **one loaf** in the Lord's Supper. The **one lamb** represented the **one Christ** who was to die for the world. Likewise, **one loaf** represents the **one Christ** who has now died for mankind. The "number" of paschal lambs was spiritually significant. Eating **one lamb** was salvation from the death of the first born by the Passover Angel. Eating more than one lamb was wrong. Likewise, the use of one Communion Loaf is obedience to God's Pattern. The use of more than one loaf is wrong.

THE PASSOVER AND THE LARGE ASSEMBLY ARGUMENT

Each Israelite family was to adjust its numbers to accommodate God's Pattern. They were not to adjust the lamb to fit the house, but rather the house to fit the lamb. It was unscriptural to use half a lamb or to use two lambs. The Pattern said one lamb per house, nothing more or less.

Many today object to the use of one loaf in the Lord's Supper, saying that it is impractical to serve a large audience with only a single loaf. Some argue that the 3,000 believers on Pentecost all observed the Lord's Supper that day in one assembly, and this proves it is permissible to use more than one loaf. It is a **human assumption** that the 3,000 met for worship, because the Bible says only that 3,000 were baptized. It is a second assumption to say that they all met in one assembly. This assumption is fallacious because a meeting place for 3,000 Christians in a Jewish controlled city was highly unlikely, and certainly not available within a few hours notice. Human assumptions prove nothing in civil courts, and they prove nothing about God's Pattern.

God expects man to always "make the house fit the lamb". Man is never permitted to change the Pattern to fit his own desires. The size of the congregation is to be adjusted to fit God's Pattern for the Lord's Supper. The Pattern can not be desecrated and spiritual significance cannot be destroyed to satisfy man's desires for large, impressive congregations where men "bury their talents" on an equally grand scale.

I Corinthians 10:17

Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf. (Translated by Alexander Campbell in *The Christian System*)

It is an undeniable fact that the congregation at Corinth had many problems, among them a lack of congregational unity. The members had formed factions around outstanding men such as Paul, Apollos, and Peter. In the first chapter of I Corinthians, Paul rebuked this sinful condition and called for unity.

In the context of discussing the Lord's Supper, Paul, in the tenth chapter, once again establishes the importance of unity and shows that the Lord's Supper portrays that unity. He said that the members of the congregation were many, but that they were spiritually one in Christ because of, or due to the fact, that they all jointly partook of the one loaf in the Lord's Supper. Paul did not say "a loaf" and "a body" but used to numeral "one" three times in this verse, saying "one loaf", "one body", "one body".

Most members of the Church, and even many denominations, understand the absolutely essential nature of unity both in terms of universal Church unity and in terms of congregational unity. Unity cannot be compromised, because it is mandatory and not optional. It is not possible that Paul could have argued for and established something so critical as unity upon something of lesser importance or upon something of no importance. When commenting on these verses, Alexander Campbell said:

Here the apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Christians. There was no dispute about the one loaf; therefore there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an apostle reasons from must be an established fact or an established principle. *The Christian System* page 305.

It is clear that the use of **one loaf** is spiritually significant and that this spiritual importance is on par with that of congregational unity. To observe the Lord's Supper with a plurality of loaves and to fail to recognize, honor, and accept this Divinely defined significance is to worship in error.

WHAT DOES I CORINTHIANS 10:17 REALLY MEAN?

The meaning of I Cor 10:17 is somewhat unclear to many members of the Church because of the way it is translated in KJV. The KJV is certainly an authoritative translation, but the translation of this particular verse does not communicate the true meaning as clearly as some other translations. Listed below are 8 translations of the verse from the five most authoritative English versions, the ASV marginal rendering, Campbell's translation, and a word for word interlinear translation from the Nestle Greek Text.

– I CORINTHIANS 10:17 –

KJV For we being many are one bread, and one body: for we are all partakers of that one bread.

ASV Seeing that we, who are many, are one bread, one body: for we all partake of the one bread.

ASV (*marginal rendering*) Seeing that there is one loaf, we, who are many, are one body: for we all partake from the one loaf.

RSV Because there is one bread, we who are many are one body, for we all partake of the one bread.

NASV Since there is one bread, we who are many are one body, for we all partake of the one bread.

NIV Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.

CAMPBELL Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf.

INTERLINEAR[9] hoti heis[10] artos, hen[10] soma hoi polloi
Because one loaf, one body the many
esmen hoi gar pantes ek tou henos[10] artou metechomen.
we are ---- for all of the one loaf we partake.

[9] An interlinear version is a word by word translation from Greek to English. (Here the Greeks words are transliterated into English letters.)

[10] Some have asked why the word "one" is spelled three different ways. The reason is that the numeral must agree with the noun both in gender and case. "Heis" modifies "artos" which is a masculine noun in the nominative case; "hen" modifies "soma" which is a neuter noun in the nominative case; and "henos" modifies "artou" which is "artos" in the genitive case.

No one who sincerely desires to worship God in truth wants to see what the Bible can be forced to say; rather, such a person desires to know the actually idea the writer by inspiration had in his mind as he wrote. As one studies these translations, particularly the Interlinear version, it is very clear that Paul was saying the following in I Cor 10:17:

> Due to the fact that one loaf of bread is used in the Lord's Supper, the congregation is spiritually made one Body in God's sight because all the members jointly partake of one loaf.

This verse makes it very clear that it is unscriptural and a violation of God's will for a congregation to observe the Communion with a plurality of loaves. The use of a plurality of loaves destroys the spiritually significant sign of the unity or "oneness" of the congregation. Worship which not only ignores but actually destroys God given spiritual significance is unacceptable to the Lord (John 4:24).

THE EPHESUS-CORINTH OBJECTION

Far too many people handle the Bible the way certain lawyers handle the law. Some lawyers study the law looking for ways to force it to mean what they want it to mean. They look for "loopholes", technicalities, and other devices which will allow them to "manipulate" the law to suit their own purposes. The sad thing is that many members of the Church of Christ handle such verses as I Cor 10:17 exactly the same way. They work hard to make it say something other than what a literal, straight forward interpretation indicates it means. The most common device used against I Cor 10:17 is the so-called *Ephesus-Corinth Objection*.

The *Ephesus-Corinth Objection* states that Paul was in Ephesus when he wrote I Corinthians. Since he used the expression "we all partake of the one loaf", it had to include both the congregation at Corinth and the one in Ephesus. The conclusion is: Both congregations were using the same "one bread" so the meaning is not "one loaf", but, rather, "one kind of bread" or "one type of bread".

This argument is on the same level as the objection against baptism based upon Paul's statement, "For Christ sent me not to baptize, but to preach". Both arguments ignore the true meaning of the passage from their context and apply an artificial and contrived interpretation. The following facts refute the Ephesus-Corinth argument.

FACT The Lord's Supper is observed and exists only on a congregational level. The observation of the Communion on either a "super-congregational" or a "sub-congregational" level is plainly unsciptural.[11] The argument, therefore, is meaningless because everything said about the Lord's Supper applies in and only in the context of a local congregation's observation of this item of worship. Bible statements regarding the Lord's Supper can be interpreted only on a congregational level.

FACT Paul frequently used the word "we" because, as he explained, "For though I be absent in the flesh, yet am I with you in the spirit" (Col 2:5). For example, in I Thess 4:17 he wrote, "Then **we** which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air..." If Paul's usage of the pronoun "we" carries special significance, then here it means he is still alive and will be alive when Christ returns. The "over interpretation" (attaching meaning where there is none) of Paul's usage of "we" in either I Cor 10:17 or I Thess 4:17 leads to false doctrine.

FACT Paul is contending with the problem of unity within the Corinthian congregation. Paul used the spiritual significance of the "use of one loaf" to show the need for congregational unity. The Ephesus-Corinth argument wrests the verse from its context and true purpose and gives it a false and illogical

[11]If several congregations were to band together for a special observation of the Lord's Supper, this would be an example of an unscriptural "super-congregational communion". Taking the Lord's Supper to those unable to attend worship is also without any Biblical authority and violates the Pattern for observing the Communion as a body. This "sub-congregational" partaking of the Supper has a great deal of emotional appeal but ignores the Scripture, and, therefore, accomplishes nothing for the recipient. This practice is a **doctrine of men**; it is **not found** in the **Bible**.

meaning. Paul was not dealing with a unity problem between Ephesus and Corinth. Let the honest seeker of the truth be the judge and determine which is the correct meaning of the verse.

1. The joint partaking of one loaf in the Lord's Supper at Corinth signified congregational unity in Christ.

OR 2. The use of the same type of bread in Corinth and Ephesus indicated that the two congregations should be united.

FACT One of the most important rules of Bible interpretation is that every passage is to be understood literally unless one is forced to understand it figuratively. The burden of proof always is attached to the figurative. Clearly, the Ephesus-Corinth argument violates this rule. Those who make the argument have never proved that the passage cannot be understood literally and must be understood another way.

FACT The concept of "type" or "kind" cannot be introduced artificially to escape the true meaning of a numerical adjective. For example, "One God the Father" does not mean one type or kind of God, allowing one to believe there are many heavenly Fathers. "One passover lamb" did not mean one kind of lamb for each house, permitting the eating of several lambs. "Five loaves and two fish" does not mean Jesus had five kinds of bread and two species of fish (Matt 14:17), allowing one to deny this was a miracle. Likewise, when I Cor 10:17 says that there is "one loaf", this cannot be made to mean one type or kind of bread, but rather "one loaf of bread".

THE GOSPEL ADVOCATE COMMENTARY ON MARK

The Gospel Advocate Company is one of the major publishers of churches of Christ who use individual communion cups. Gospel Advocate publishers their own set of commentaries on the New Testament. The commentary on Mark was written by bro. C.E. W. Dorris and his comments on the number of loaves to be used in the Lord's Supper are below.[12]

Anyone wishing to purchase a copy of this commentary can mail order it from: Gospel Advocate Company, P.O. Box 150, Nashville, TN 37202, USA. The catalog number is G5002-x. The commentary is listed on page 9 of the 1986 catalog.

328 COMMENTARY ON MARK 14:20-22. 329

6. THE LORD'S SUPPER INSTITUTED
14: 22-26
(Matt 26:26-29; Luke 22:19&20; I Cor 11:23-25)

22 And as they were eating he took [4]bread, and when he had blessed, he

[4]*Or, a loaf*

22 **And as they were eating, he took bread**,--Or "a loaf" (footnote), one of the thin flat loaves of the country—made without leaven of any kind. "A loaf" does not mean two or more loaves, but one. The loaf, which was one, points to the body of Christ. Jesus had one body he offered for the sins of the world and the one loaf represents that one body. **Two loaves on the Lord's table are out of place and have no divine sanction**. One loaf is safe, two are doubtful, to say the least. It is always safe to be on the safe side.

[12] C.E.W. Dorris; *A Commentary on The Gospel According to Mark*; Gospel Advocate Company; Nashville, TN; 1983; pp. 328 & 329.

THE LOAF REPRESENTS THE BODY **BY FAITH**

Some believe that the physical appearance of a loaf of bread made from bleached flour is suggestive of Christ's body "pale in death". Bleached flour was unknown in the days of Christ; but more than that, Christians accept the loaf by faith and acceptance of God's Word, not upon a basis of physical appearance.

It has also been suggested that the loaf represents the body because one eats of it. This is not a valid thought. The loaf represents the Body because Christ said it does. One eats of it because Christ said "take and eat". The symbolism and the eating are coordinate elements and both are accepted by faith. Those who recognize the Communion Loaf as being an emblem or token of Christ's Body do so by **faith**.

"THIS (FRUIT OF THE VINE) IS MY BLOOD"

Mark 14:24

Jesus said, "This is my blood of the covenant, which is poured out for many" (Mark 14:24 ASV). The antecedent of the pronoun "this" is clearly the fruit of the vine. It is universally understood that it is the fruit of the vine which represents the blood of Christ. The prepositional phrase "of the New Covenant" means that by Christ's shed blood the New Covenant was ratified or purchased. Since those who are in the Church are the only partakers of the New Covenant, it may be said that Covenant was purchased by the blood, because the Church was (Acts 20:28).

METONYMY

Some hold that the antecedent of "this" is actually the word "cup". This is grammatically permissible since a pronoun may be used metonymically while the antecedent is being used either literally or metonymically. It is also a fact that the antecedent of a pronoun may either precede or follow the pronoun. An example of this is a statement like, "Since it is boiling, please take the kettle off of the stove". The antecedent of the pronoun "it" is kettle. In this sentence the word "kettle" is literal while the pronoun "it" is metonymical and precedes the antecedent.

The word "metonymy" comes from two Greek words, "meta" indicating a change and "onoma" which means "name". Hence, metonymy means a change of name, the employing of the name of one thing to make reference to another thing which is closely linked to the first. There are several types of this figure of speech, such as an author named to refer to his writings (Luke 16:29), a parent named to suggest his descendants (Gen 9:25), a container named to refer to its contents (I Cor 11:26). "Container for the contained" metonymy is commonly used in everyday speech. Some examples are, "The kettle is boiling". "The skillet is on fire", and "During the cold weather, the pipes froze." In each of these three examples, the container is named to refer to the contents. The literal kettle cannot boil but the water it contains will boil. An iron skillet cannot burn but the grease in the skillet will burn. An iron pipe cannot freeze but the water inside the pipe will freeze.

In the text dealing with the Lord's Supper, metonymy is definitely used in as I Cor 11:26&27. This type of metonymy is obviously "container for contents". The container, the cup, is named to refer to the content which is the fruit of the vine.

With metonymy of the "container for the contained", there must be a literal container and literal contents. It cannot be said that an empty kettle is boiling, nor can water boiling in the radiator be called a "boiling kettle". In order to take the cup (the drinking vessel) out of the Lord's Supper, many have sought to misdefine metonymy by using examples which are invalid.

Two common illustrations used are "The baby was raised on the bottle" and "She brought my favorite dish to supper". The argument is that a baby can be raised on formula without using an actual bottle, so the word bottle here means formula and no container is suggested. Likewise, one can bring a "dish" to a supper without a container, so the word "dish" means a food item and no container is suggested.

The fallacy of the argument is apparent. These are not examples of metonymy, but of English idioms which have their root in metonymy.

Consider how foolish this becomes when applied to a nonidiomatic situation. How incorrect it would be to say, "pour me a hot cup of kettle" instead of a hot cup of tea. Likewise, it would be foolish to say, "I wrecked my car and all the radiator ran out on the ground". It would be absurd to point to burning grease and say, "Look at the burning skillet running down the front of the stove". In the same way, it is just as grammatically invalid to say that fruit of the vine is cup even if it is not held in a drinking vessel. How foolish it would be to say "The purple stains on my shirt are cup", "I want to buy a liter of cup", or "The cluster of grapes yielded a cup of cup". The Bible is not using an idiom when it uses the word "cup" with regard to the Communion. It does use simple metonymy of the cup (the drinking vessel) named to refer to the fruit of the vine.

THE FRUIT OF THE VINE REPRESENTS THE BLOOD **BY FAITH**

It has been said that the physical appearance of the FOV is suggestive of Christ's Blood since many types of grape juice are somewhat reddish in color. This logic is invalid. Christians accept the FOV by faith in God's Word, not upon a basis of physical appearance.

It has also been suggested that the FOV represents the blood because one drinks of it. This is also not a valid thought. The FOV represents the blood because Christ said it does. One drinks of it because Christ said to "drink". The symbolism of the FOV is not a function of the drinking. The symbolism and the drinking are coordinate elements and both are accepted by faith. Those who recognize the FOV as being an emblem or token of Christ's blood do so by **faith**.

"THIS CUP IS THE NEW COVENANT"

This cup is the new covenant in my blood: this do,
as often as ye drink *it*, in rememberance of me.
I Corinthians 11:25 ASV

This cup is the new covenant in my blood,
even that which is poured out for you.
Luke 22:20 ASV

There are two basic views of the cup (drinking vessel) in the Lord's Supper. Some believe that when containing the fruit of the vine, the Communion cup represents the New Covenant. Others deny that the cup has any significance whatsoever and believe that virtually any technique for distributing the fruit of the vine in Communion is acceptable.

This is a critical issue. If the former view is incorrect, those holding it are guilty of fabricating spiritual significance where there is none. On the other hand, if the latter view is incorrect, those with this belief have destroyed spiritual significance defined by Jesus and have defied His Word.

THE CUP (POTERION) IS A "TOKEN" OF THE COVENANT

The word "cup" is translated from the Greek word *poterion* which is defined simply as "a drinking vessel". The word does not refer to such things as barrels, buckets, thimbles, etc. The word *poterion* is not an idiom which means fruit of the vine, either in New Testament Greek or modern day English.

The real issue with regard to the cup (*poterion*) in the Lord's Supper can be stated as follows:

Is the cup, the *poterion*, the drinking vessel, a spiritually significant element in the Lord's Supper? Does the cup represent the New Covenant or is it a mere incidental? ***This is the issue!***

As has been stated previously, there are many ways one might go about to resolve this issue: (1) follow the practice of those who have the largest membership, (2) let the preachers decide, (3) follow

preachers in the USA, (4) do what will gain the greatest numerical growth, (5) ignore all the previous considerations and let God's Word resolve the issue. It might seem that this list is somewhat unnecessary because obviously the last suggestion is the only valid one. Unfortunately, experience indicates that many members of the Church of Christ allow some or all of the other factors to cloud their thinking and influence their decisions about this issue.

MARK 14:24 AND I CORINTHIANS 11:25

Subject	Copulative Verb	Predicate Nominative	Modifying Clause	
This (fruit of vine)	is	my blood	of the New Covenant	Mark 14:24
This cup	is	the New Covenant	in my blood	I Cor 11:25

The issue is resolved (1) when it is understood that Mark 14:24 and I Cor 11:25 are **two different** statements and (2) when both statements are interpreted in a consistent manner, so as to avoid the creation of a contradiction in the Bible.

Some believe these two statements are, in effect, identical; that is, two different ways of saying the same thing. There is, however, no basis for this belief. Clearly, the two statements are of the same grammatical and syntactical structure, but are of completely different content. The subjects, predicate nominatives, and modifying clauses are all different between the two. Due to these facts, it cannot be said that one is merely a restatement of the other.

Mark 14:24 says that *something* is (represents) the blood of Christ. The modifying phrase defines the blood as that which ratified the New Covenant. On the other hand, I Cor 11:25 says the *something* is (represents) the New Covenant. The modifying phrase "in my blood" means that the blood is the "instrument" by which the Covenant exists.[13] Clearly the blood and the New Covenant are two different things. The blood was the red liquid which flowed in the circulatory system of Jesus. The New Covenant is an agreement between God and man.

Everyone agrees that in Mark 14:24 Jesus defined the fruit of the vine as a symbol of His blood. It is agreed that the antecedent of the pronoun "this" is "fruit of the vine", regardless of whether this is understood directly or by way of metonymy.

THERE ARE ONLY TWO WAYS TO INTERPRET I COR 11:25

Jesus said "This cup is the New Covenant". This can only mean that something named by the expression "this cup" represents the New Covenant. There are only two ways to understand the expression "this cup": **literally or figuratively**. One of the fundamental rules of Bible interpretation is that everything is to be understood literally unless one is **forced** to understand it figuratively. The burden of proof rests with the figurative. The figure must be identified and justified.

A literal interpretation is that the cup, the drinking vessel, is spiritually significant in that it represents *by faith* the New Covenant. When Christians observe the Communion, they are to be reminded of the Covenant by the cup; just as they are reminded of the body by the loaf.

The only other option is that the expression "this cup" is to be understood metonymically. Some argue that the word "cup" is used metonymically in I Cor 11:26 so it must be metonymical everywhere. This is incorrect reasoning. A noun may be used both literally and metonymically in the same context and even in the same sentence. If "this cup" is to be interpreted metonymically, then it means the fruit of the vine, which results in the following:

[13] The Greek preposition "en" is used either in the locative or instrumental case. Locative means location, which has no application to an intangible Covenant. The proper case is instrumental, which means that the blood is the "instrument" by which the Covenant exists.

The fruit of the vine represents the New Covenant.

This is a false interpretation because it creates a Bible contradiction. This interpretation results in Jesus saying in Matthew and Mark that the fruit of the vine represents the blood; but in Luke and I Cor, saying the fruit of the vine represents the New Covenant. Because it is without justification and because it creates a Bible contradiction, a metonymical interpretation of the expression "this cup" must be rejected as being a false interpretation of the Bible and a contradiction of the Truth.

THE CUP REPRESENTS THE NEW COVENANT BY FAITH

The cup is not an incidental in the Lord's Supper because Jesus said the cup is a token of the New Covenant. It might be pointed out that the cup is not a symbol of the New Testament Scriptures. The Covenant was in effect on Pentecost in 33 A.D., but the Scriptures were not completed until 98 A.D.

The concept of a symbol for a covenant is not new to the diligent Bible student. After the flood, God said, "This (rainbow) is the token of the covenant which I have established between me and all flesh that is upon the earth" (Gen 9:17). Clearly the rainbow, by faith, should remind Christians of God's promise not to destroy the earth by water a second time. Regarding the Old Covenant with Abraham and his descendents, God said "Ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen 17:11). Faithful Jews accepted circumcision as a symbol of their Covenant as God's chose people.

Likewise, Jesus said, "This cup is the New Covenant". Just as the rainbow was a token of the Noahic Covenant and circumcision was a token of the Old Covenant, so the Communion cup is a symbol of the New Covenant.

Some argue that bread looks like flesh, FOV like blood, but the cup does not look like the New Covenant; therefore, it does not represent the Covenant. First, physical appearance is not the basis for accepting the loaf and the FOV as tokens of the body and blood. They are accepted because Jesus defined them. Likewise, the cup is accepted as a symbol of the New Covenant because Jesus defined it as such. Secondly, nothing physical will ever "look like" a non-physical covenant. A rainbow and the surgical procedure of circumcision do not "look like" covenants. Clearly, the rainbow, circumcision, and the cup are all accepted **by faith**, not by appearance.

Some have argued that the loaf and FOV represent the body and blood because they are eaten, but the cup cannot be eaten. The symbolism is not a function of eating; rather, the loaf and FOV are symbols because Christ said they are. They are eaten because Christ said, "eat" and "drink". No one has the right to declare that only edible elements can be spiritually significant in the Communion. The cup is a symbol of the Covenant **by faith** because Jesus said, "This cup is the New Covenant".

A multiplicity of loaves destroy the signification of congregational unity and individual communion cups destroy the spiritual signification of the New Covenant. Both are therefore unscriptural.

THE TESTIMONY OF HISTORY

History alone is not the source of authority upon which one serves God. Truth cannot be proven nor error disproven from history alone. Such proofs must by based upon the Scriptures. History does, however, have a rightful and legitimate place in a study of the Church and worship. History helps us understand the culture, the language, and the customs of people during Bible times. History serves to verify the accuracy of the Bible in proving that references to persons, places, things, events, and practices are indeed accurate. In addition to these things, history highlights, underscores, and magnifies the **changes** which have crept into the Church down through the ages. History often shows clearly that doctrines of men, innovations, and digressions, are of human origin, not from the Scriptures. When **coupled with the Scriptures**, history becomes a forceful source of evidence in exposing the human doctrines and digressions which have crept into the Church.

MEET THE INVENTOR AND THE INNOVATOR

An "inventor" is defined as one who is the **first** to design or originate some item or idea. An "innovator" is defined as one who **first** introduces something new to a given group of people. John. G. Thomas was the inventor of individual cups and Bro. G.C. Brewer was the innovator who introduced them into the Church of Christ.

JOHN G. THOMAS INVENTED THE INDIVIDUAL COMMUNION SET

"The object of this invention is to provide an individual or separate cup for the use of each person at the celebration of the Lord's Supper." (Quoted from John G. Thomas's U.S. Patent No. 516,065 for the Individual Communion Set, March 6, 1894.)

John G. Thomas was a doctor and a Congregationalist preacher. On March 6, 1894, the United States government granted him a patent for the **invention** of the individual communion set. Mr. Thomas' patent for the individual communion set consisted of the cups, the tray, and the filling mechanism. This is clearly established in the text of the patent, which is reprinted on the following pages. He opened a factor named "Thomas Communion Service" in Lima, Ohio which is still in business. The Gospel Advocate company does not list the *Thomas* trays but sells *Thomas* brand individual cups on page 113 of the 1986 catalog.

The invention of the individual communion set created so much controversy among the denominations that the issue was debated in the pages of such prestigious newspapers as the *New York Times* around 1900. More than one denominational preacher even set about to invent special cups in an effort to thwart the individual communion set so that the denominations would continue using one cup in the Lord's Supper. Excerpts from some of these articles follow on pages 29-32.

G. C. BREWER INTRODUCED INDIVIDUAL COMMUNION CUPS INTO THE CHURCH OF CHRIST

"I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee"

Forty Years on the Firing Line; G.C. Brewer; Old Paths Book Club; Kansas City, MO; 1948; page XII

In the introduction to his book, *Forty Years on the firing Line*, Bro. Brewer claims the dubious distinction of being the first preacher to introduce the individual communion set into the Church. This occurred around 1912 when Brewer was about 26 years old. Brewer's first effort in introducing this invention was with the Central church of Christ which met in the Masonic Temple in Chattanooga, Tennessee. His next innovative effort was with the congregation at Columbia, Tennessee. He admits that because of this he was branded as a digressive. Bro. Brewer and those who advocate and use the individual communion set are still regarded as digressive because they have "digressed" from the Divine Pattern for the Lord's Supper.

The Inventor

Mr. John G. Thomas was granted U.S. patent No. 516,065 for the individual communion set. A patent is a type license given to inventors by the government. This license grants the inventor the exclusive and sole rights to manufacture the invention for a period of some years. This portrait of Mr. Thomas was made from a photograph supplied by Mr. Thomas' granddaughter.

The Innovator

Bro. G.C. Brewer claimed to be the first to introduce individual cups into the Church of Christ. Some believe that others may have actually advocated individual cups before Brewer. Brewer's congregation in Chattanooga was probably the first to adopt this new invention. This portrait was made from his picture which appeared on the front page of the Christian Youth in 1912.

(No Model.)

J. G. THOMAS.

COMMUNION SERVICE.

No. 516,065. Patented Mar. 6, 1894.

FIG. 1.

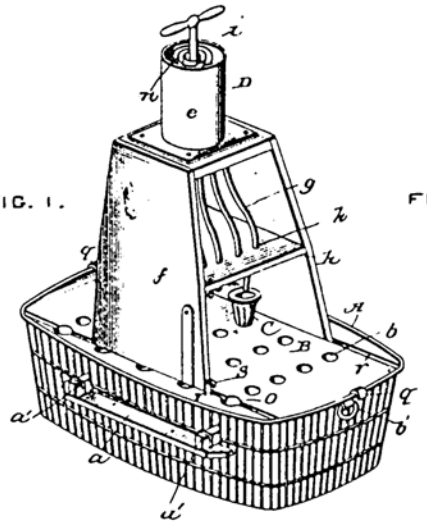


FIG. 3.

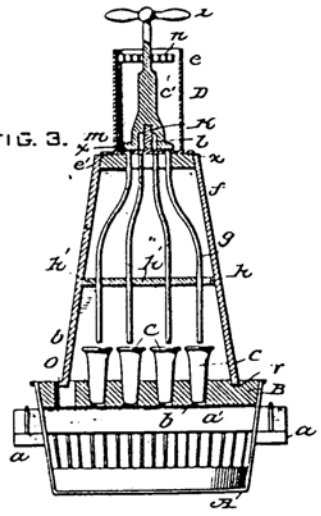


FIG. 2.

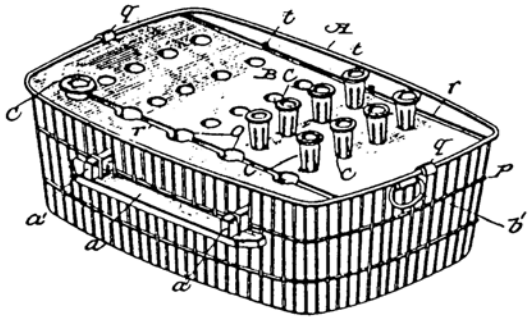


FIG. 4.

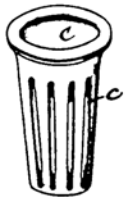
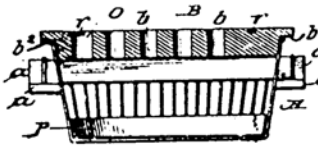


FIG. 5.



Witnesses

Inventor

John A. Thomas.

By L. Deane

Atty & Attorney

UNITED STATES PATENT OFFICE.

JOHN G. THOMAS, OF LIMA, OHIO.

COMMUNION-SERVICE.

SPECIFICATION forming part of Letters Patent No. 510,065, dated March 6, 1894.

Application filed August 2, 1893. Serial No. 482,186. (No model.)

To all whom it may concern:

Be it known that I, JOHN G. THOMAS, a citizen of the United States, residing at Lima, in the county of Allen and State of Ohio, have invented certain new and useful Improvements in Communion-Service; and I do hereby declare the following to be a full, clear, and exact description of the invention, such as will enable others skilled in the art to which it appertains to make and use the same.

Figure 1, is a perspective view of this invention as an entirety, the front of the filler frame removed. Fig. 2, is a like view of the cup bearing part of the device, enlarged. Fig. 3, is vertical central section of the filler. Fig. 4, is a detail of one of the cups. Fig. 5 is a cross section of the tray and rack placed in and on it.

The object of this invention is to provide an individual or separate cup for the use of each person at the celebration of the Lord's Supper, commonly called the communion service, and it consists in providing a tray or any suitable receptacle for the cups, and means for filling the several cups, and in the general structure of the several parts of the device, and in the invention as an entirety, all as will now be more fully set out and explained.

In the accompanying drawings A, denotes any suitable receptacle, tray, or dish in the top of which is removably placed a rack B, which has openings *b*, regularly arranged to hold cups C. These cups are of small size and usually adapted to hold about a gill. Each is of a somewhat conical shape so as to be adapted for ready insertion into or removed from one of the openings *b*. By reason of the peculiar shape of each it projects high enough above the upper surface of the rack, as to be easily grasped between the thumb and fore finger.

In order to fill the cups there is provided the filling device D. This consists of a vessel *e*, placed on a support or frame *f*, preferably having flaring sides. To the perforations *e'*, in bottom of the vessel any desired number of tubes *g*, preferably of rubber, are attached which at their lower ends are so stretched apart and placed in the perforations *h'* in the diaphragm *h*, of the frame as that each shall be exactly adapted to come directly over one of the cups placed in the tray opening below. When the filler is placed over the cups the several pipes being directly over the several cups, the wine in the vessel *e*, is let into the tubes by giving a sharp and short turn on the handle *i*, that extends over the top of the vessel, this movement serves, under the action of the screw thread *k*, on the inside of the hollow end of the shaft of handle *i'*, which fits on the screw threaded spindle *l*, upwardly projecting from the base of the cup, to raise the shaft slightly, and thus the disk *m*, at its lower end is raised high enough above the bottom of the cup to allow the escape of a slight portion of wine through the perforated base *e'*, into each pipe. The handle on being released is returned to its normal position by means of the spiral spring *n*, one end attached to it and the other to the side of the cup, and the disk is thus moved down on the bottom of the vessel and the exits closed. The packing *x*, on the edges of the disk insures a tight closure.

The operation of filling the cups may take place before the communion services, or at the time. When the cups are filled the tray can be passed round and each communicant is expected to take one of the cups. When he has partaken of the wine, the cup may be returned to its opening, or can be put through the large opening *o*, in one side of the rack. If there is any wine in this cup it can safely flow into the pan *p*, under the rack.

The rack can be detachably held in the top of the tray by means of a snap spring *q*, one at each end of the tray, the body of which projects sufficiently over the ends of the tray to hold it.

The rack may be made of any desired superficial size, the tray being of like size, to hold any desired number of cups. Of course the number of tubes in the filler may be as many as desired.

By means of the grooves *r*, on each side of the tray, in which the ends of the frame can be placed, the filler may be moved along over the top of the tray, and as the number of cups corresponding with the number of tubes has been filled, the filler is moved along and the next set can be filled. These movements of the

filler over the tops of the cups can be regulated by the gage *s*, which is a finger pivoted to the lower part of the frame on the inside. The lower end of one of the fingers coming in contact with the stops *t*, placed at regular intervals in one of the grooves regulates the extent of the movement of the filler, and insures its proper position at each movement over the set of cups under it.

The ribs *c*, on the side of the cup C, are merely external ornamentation.

At each side of the tray is attached a handle piece *a*, made in any desired way; as now illustrated this serves to hold the cross strips *a'*, which pass from side to side of the tray and support the rack B. But in Fig. 5, is shown a modification of method of resting the rack on the edges of the tray, namely by means of the rabbet b^2, on its edges which rest upon the upper rim or edge of the tray.

If desired the tray may have handles *b'*, of any desired shape or size at each end.

Of course it will be understood that the tray may be made of wire, thin metal or in any way or shape it may seem best for neat and seemly appearance, as well as cheapness of manufacture.

What I claim is—

1. The filling device, above described, consisting of a vessel to hold the wine, supported on a suitable frame, and having a perforated bottom, a pipe attached to each of the perforations in said bottom, and an interior spring actuated and handled disk covering all said perforations, whereby all of them can be simultaneously opened or closed.

2. In combination with the tray and the rack therein and the frame supported thereby and having flaring sides and perforated diaphragm *h*, the filling vessel placed on said frame, and provided with a perforated bottom and a pipe or tube connected with each perforation and stretched apart to pass through the perforations in the diaphragm *h*, and a spring actuated disk inside said filler to cover all the entrances to said pipes.

3. The tray A, having the rack B, attached to it by springs, combined with the wine filling device placed on a frame movable back and forth in grooves in said rack, substantially as set forth.

4. The combination of the tray, the rack supported by it and detachable from it at pleasure, the frame having flaring sides and a perforated diaphragm, the filling vessel having a perforated bottom and spring actuated and handled disk to cover all said perforations, substantially as set forth.

5. The filling device D, consisting of vessel *e*, having a perforated bottom and a pipe or tube attached to each perforation in said bottom, and a spring actuated disk covering said perforations and the packing *x*, under said disk, substantially as described.

6. In combination with the tray and the rack thereon having grooves at the sides and stops thereby, the frame carrying the filling device, and having on its inside gage *s*, adapted to come in contact with the said stops, substantially as and for the purposes set forth.

In testimony whereof I affix my signature in presence of two witnesses.

JOHN G. THOMAS.

Witnesses:
ROBERT PEAT,
ABNER JONES.

HISTORICAL FACT VERSUS FICTION

Grover Stevens says, "Individual cups were used in the Lord's Supper from its very institution, as we have shown, but the "THOMAS SELF-COLLECTING COMMUNION TRAY" is what Dr. Thomas invented and patented in 1894. It was this tray that seemed to many to be an innovation in the Lord's Supper, and which they opposed as unscriptural. Out of the controversy that arose over this TRAY was born the doctrine of 'one-container for each assembly'. No one believed or taught the 'one container' doctrine before this time".[14]

Bro. Stevens is the one (to use his own words) who is "woefully deceived and terribly wrong". He ignores the well documented and undeniable facts of history. He says that all along, the individual communion cup was universally accepted. Then in 1894, Mr. Thomas invented a try with what to transport the cups, and people began to oppose this try. Supposedly, out of this opposition to the tray evolved the so-called "one-container doctrine" and opposition to individual communion cups.

First, it is important to remember that truth is not a function of history, but of the Scriptures. History, though, has its place in a study of Bible subjects, for it serves to highlight human innovations and to underscore the doctrines of men.

Second, it is important that the errors of Bro. Stevens' fictional version of the history of individual cups be exposed. Many who have read Steven's bulletin have no way of investigating this matter themselves to determine what actually took place.

The idea that Thomas invented **only** a tray is false. This is clearly demonstrated by Mr. Thomas' US Patent No. 516,065, and by a newspaper article entitled, *Physician-Minister First to Apply Sanitary Communion Cups*. The writer says, "To his practical Welsh mind the answer to the problem was simple: Change from the common cup to individual cups for the communion service in the Vaughnsville Congregational Church which he as a pastor had built. [15]

Stevens falsely asserts that the opposition which followed the Thomas invention was to the tray. [16] Numerous articles appeared in both denominational and church of Christ papers specifically condemning the individual communion cup. It can be dogmatically stated that **not one** article can be found in which the tray is condemned while individual cups are accepted.

For example, a satirical article entitled "Individual Cups: a Walking Dream" was published in the February, 1896 issue of *The Homiletic Review*. The author, Watson J. Young, writes among other things about a sermon by the "Rev. Microbus Bacillicidus".

> In the same manner, (said the Rev. Microbus), we have been compelled by the demands of esthetic Christianity to change the Communion service, and we read, 'The cups of blessing which we bless', 'After the same manner also he took the cups, when he had supped, saying, These cups are the New Testament in my blood', For as often as ye eat this bread and drink these cups'."

> In the June 25, 1904 issue of the Christian Standard, Bro. J.W. McGarvey wrote:
> The fresh and verdant fad of the individual communion cups, which is all the rage now with church members who care more for "keeping up with the procession" than for following the example of our Lord, has received a black eye recently from two sources. A Methodist bishop has refused to use them when brought forward where he was to officiate, and the General Conference of the Methodist Church, North, has forbidden the use of them to Methodist Churches. See the clipping below which we take from the

[14] Grover Stevens; *The Cup in the Lord's Supper* (A compilation of issues of the *Caprock Church Bulletin* published between January 14, 1977 and July 29, 1977); Lubbock, Texas, USA; p.4.
[15] Joe Conner; *The Lima News*; Lima, Ohio; January 16, 1955.
[16] Stevens, Op. cit., p. 4.

Western Recorder: "Recently in the meeting of the New Hampshire Conference, Bishop Foster, of the Methodist Church, refused to have the communion administered in the individual communion cups which had been brought forth. He refused to consider the innovation on the custom of the churches from the days of the Lord to the present time a matter of indifference. The Methodist General Conference voted down overwhelmingly a motion to allow the use of the individual cups in their churches.

The facts are clear: Thomas invented individual cups and these cups, **not the tray**, were opposed. It is also obvious that Bro. Stevens has inexcusably misrepresented the truth. This fact is made even more obvious by the following excerpts from the *New York Times*. It is obvious that it was not the use of a tray but, instead, the use of individual cups which caused what one reporter called "an uproar" in the denominations in the 1890's.

NEW YORK TIMES' REPORTS ON INDIVIDUAL CUPS

Newspaper articles covering the introduction of individual communion cups began to appear just months after John G. Thomas received his patent for the individual communion set on March 6, 1894. These articles demonstrate the fact that the individual communion set is a recent invention and that the introduction of this innovation created a significant controversy in the denominations.

One of the strongest statements about the origin of the individual communion set is found in an article entitled, "The Individual Chalice" which appeared in the October 7, 1894 issue of *The New York Times*. The article is a report of the use of individual cups by the First Methodist Episcopal Church of Rochester, N.Y. At one point, the reporter said, "The only wonder expressed is that it was not long ago thought of and adopted". It is quite obvious from this statement that before 1894 no one had ever conceived of the concept of the individual communion set.

INDIVIDUAL COMMUNION CUPS

The New York Times, September 29, 1894, p.9, col. 2.

The Rev. Dr. J.H. Gunning, pastor of the Bedford Avenue Baptist Church, Brooklyn, has decided to introduce individual communion cups into his church. He believes they should be used in all churches...

It is believed the Bedford Avenue Baptist Church is the first to adopt the individual cup system.

MORE ABOUT THE BEDFORD AVENUE BAPTIST CHURCH

The New York Times, September 30, 1894, p.12, col. 2.

The Rev. J.H. Gunning has attracted a great deal of attention to the Bedford Avenue Baptist Church by his resolute adoption of the separate-communion-cup idea. He has followed with great interest the development of the theory ever since it came into birth in Rochester...

Dr. Gunning encountered some opposition in his project, and here and there are to be found members of his congregation who are not at all hospitable to the self-protective departure. One very earnest and faithful churchman says:

"I know that nowadays even piety has to be up to date, and our belief has to keep pace with the advance of science, but I have so far failed to learn that any bacillus has been specifically identified in the common communion chalice. There would be some justification of this communion-panic, perhaps, if any man of science had conclusively demonstrated the existence of a positive and extraordinary source of danger. But it looks to me like the hysterical outcry of over timidity against a foe which exists very largely in the imagination.

I will say nothing about faith in God and divine protection, because I won't pretend to believe that faith in God or divine protection are either understood or considered by the men who have discovered

these perils in the cup of the Lord's Supper. To such people, now that this latest 'bogy' has been downed, will beyond question appear a horrible danger of a new host of chemical discoveries in the composition of the wine and the indigestible nature of the bread. Once started in this line there will be no end of the apprehensions of some religious men.

To me the real trouble seems to be that when men begin exalting their own sanitary safety-real or imaginary-above all other considerations, spiritual or humane, we shall have to keep ourselves fenced off from our Christian obligations by a perpetual and skeptical quarantine. We shall have to keep the sick and the diseased at arm's length. We shall have to visit those who are dying of contagious maladies by proxy. We shall have to hand ourselves to our infected brethren with a pair of tongs, as well as answer all appeals in the name of Christ with the reply that we are only acting under our doctor's orders.

This new theory of our own enormous importance, carried to its logical conclusion would justify us in turning over all our Christian duties to a carefully-inoculated hospital corps, and we ought to refuse to worship God, according to this theory, in an atmosphere that has not previously been rendered antiseptically safe by a spray of corrosive sublimate. I don't see any way clear, on the whole, to approve of Dr. Gunning's new idea, a 'sterilized Christianity'."

INDIVIDUAL COMMUNION CUPS

The New York Times, Tuesday, November 6, 1894, p.5, col. 2.

They Are Used In Two Churches In Philadelphia.

From *The Philadelphia Record*, Nov. 5

The individual communion cups, which have been agitating the religious community for several months past, were used yesterday in the Fourth Baptist Church, at Fifth and Buttonwood Streets, and the new system worked most satisfactorily...

At the Eighteenth Street Methodist Episcopal Church, at Eighteenth and Wharton Streets, the individual service was used yesterday for the second time, with must better results than attended the first. The altar of the church accommodates thirty-five at a time, and ten silver trays, containing thirty-five glasses each, were necessary for the congregation. The pastor, the Rev. C. E. Adamson, passed the tray around, and after drinking the communicant replaced the cup on the tray. A few of the members still prefer the old way, but they are decidedly in the minority.

INDIVIDUAL COMMUNION CUPS

The New York Times, Tuesday, December 9, 1894, p. 18, col. 7.

A Methodist Church In Poughkeepsie Adopts Them.

Poughkeepsie, N.Y., Dec. 8—The individual communion service were tried for the first time in this city last Sunday in Washington Street Methodist Episcopal Church, of which the Rev. Charles H. Snedeker is pastor. The innovator met with so much favor that it is likely to be adopted by several other Poughkeepsie churches.

As the individual communion plan has only been tried in the Baptist and Presbyterian churches heretofore, its introduction into a Methodist Church was watched with much interest...

The subject of the individual communion has been thoroughly investigated by the members of the Washington Street Church. As it is the oldest church of that denomination in this city, and the most influential, its action is likely to have much weight in breaking down old prejudices and replacing old methods. So far as is known, it is the first church in the Hudson River Valley to follow the precedent set at Rochester a few months ago.

AN UPROAR OVER COMMUNION CUPS

The New York Times, March 13, 1895, p. 1, col. 6.

A Speaker in the Baltimore Conference Who Denounced Old-Fashioned Chalices Greeted With Groans.

BALTIMORE, March 12—The question of the individual communion cups was introduced at the Baltimore Methodist Conference today by the Rev. B. F. Clarkson in a resolution which stated that "It is the sense of this conference that the preachers in charge of the circuits and stations have neither Scriptural authority nor disciplinary right to introduce or to use individual cups in the administration of the Lord's Supper."

The Rev. Dr. Richard Harcourt, pastor of Grace Church, jumped up and asserted that there was Scriptural authority for the use of individual cups, and that there was nothing in the discipline against their use. He brought in the sanitary side of the matter and was interrupted by Bishop Andrews with the remark: "The brother will speak to the question."...

A motion to lay the matter on the table was carried—91 to 73. Later in the session it appeared again in the following resolution which was unanimously adopted:

Resolved, That we hereby declare that our action, taken this morning, with reference to the use of individual communion cups, is not to be construed as either approving or condemning this innovation.

NEW YORK TIMES' REPORTS ON INVENTIONS TO **AVOID** INDIVIDUAL CUPS

When instrumental music was first introduced into "Christian" worship in 666 A.D., withdrawn because of opposition, and then successfully installed in about 800 A.D., there were no newspapers to record the details of these significant events. By contrast, the invention and introduction of the individual communion set is abundantly documented. A record of these events is recorded in the U.S. Patent # 516,065, books, religious journals, and newspapers.

Two *New York Times'* articles which describe inventions whose function was to avoid the use of the newly-invented individual communion set follow. These articles appeared in 1895 and 1896 and demonstrate the extent of the controversy created by this departure from the Biblical Pattern. As is stated in one article, many opposed the invention because "individual cups destroy the idea of unity".

SIPHON FOR THE WINE CUPS

The New York Times, November 9, 1895, p.2, col.5.

Plan To Avoid Using Individual Communion Service

Idea To Preserve Custom Of Having One Goblet And Yet Ward Against Possible Menaces To Health.

A communion siphon is one of the latest inventions to obviate the danger which may possibly lurk in the common use of a communion cup.

The individual cup, which several churches in New York, Brooklyn, and other cities have adopted on hygienic principles, has not met with universal favor. That such individual cups destroy the idea of unity, which is supposed to be one of the important features of the communion service, has been one of the strongest objections to their use.

The siphon is the invention of a young man of Smyrna, Del., and is expected to do away with this objection. At the same time it is set forth that it will be cleanly and not out of keeping in the use for which it is intended.

The siphon is a small silver tube, about five inches in length, and not larger round than a straw. It curves slightly at the end where it touches the lips, and about half an inch from the lower end is a valve which prevents a liquid, once drawn in from above it, from returning.

The siphon is two pieces, joined in the centre for convenience in carrying. At about half its length there is a joint where it can be pulled apart and both pieces slipped into a short leather case. The pieces can be joined as easily as they are taken apart by simply slipping one inside the other.

The little tube is of pure silver and the case, as now made, is of black sealskin. The siphons are to be put on the market by Tiffany & Co. in the course of a week. The firm expects to be able to manufacture them at a price not to exceed $1.50 with the case.

The inventor, Frank Bailey, is about twenty-five years old. He belongs to a wealthy family and is a member of the Protestant Episcopal Church. This is the first time, so far as is known, that an objection to the common cup has been made by a member of that Church, or an effort made to change its custom, which has been in use from time immemorial.

The plan of the inventor is that each communicant shall be provided with a siphon and the idea of unity—the same cup and the same wine being used—will still be preserved.

The siphon has been shown to many clergymen of different denominations, and is said to have been received with favor. Dr. Pepper of the University of Pennsylvania has approved of it.

Another new invention is a self-cleansing communion cup. This also is arranged to do away with the individual communion cup and consequent lack of unity. It is a cup within a cup. The rim of the cup proper, by a single turn, is passed through a cleaner each time after use by the communicant.

NOVEL COMMUNION CHALICE

The New York Times, Monday, January 6, 1896, p. 9, col. 2.

Edge Of The Cup Is Divided Into Scallops,
One For Each Communicant-
Designed in California

Interest in the development of a communion cup which should meet all the demands of cleanliness, etc., required in a vessel to be thus used by many people at the same time, and which centered recently in the evolution of the "Individual" cup, has been transferred to a novel and original created in scallops which has just found its way east from the Pacific Slope. The new chalice is the work of the Rev. V. Marshall Law, M.D., rector of the Church of the Advent, East Oakland, Cal.

The idea, which the Rev. Dr. Law subsequently worked out in the construction of a chalice which should meet all the requirements of Scripture, medical science, and sanitary conditions, came from the ladies of some of the most prominent Episcopal churches in the neighborhood of San Francisco. To the approval of these women Dr. Law submitted his design as it progressed toward completion.

In every respect the California communion cup differs in design and mechanism from any other similar vessel. It is made of silver with a gold lining, and stands 9 ½ inches in height and 5 inches in diameter. The edge is broken into scallops or drinking places, which are used by successive communicants by turning the cup as it is passed from one to another. After the scallops have all been used, the cup is cleansed with a purifier before it is used again.

Although the scallops at the edge form the most striking innovation in the construction of the cup, still the whole scheme involved, is altogether novel. Within the cup proper is a reservoir, holding ten ounces of wine. To fill the reservoir, the cup is inverted and the stem unscrewed at the base of the bowl. The wine is then poured in and the stem replaced. The chalice is next inverted over the reservoir and the reservoir is firmly screwed inside the cup, but the sides do not touch anywhere, there being a quarter of an inch of free space between the outside of the reservoir and the inside of the cup. When the chalice is brought to an upright position, one-third of a teaspoon of wine escapes from an opening at the bottom of

the reservoir, which is sufficient to close the openings, so that no more wine can flow out into the cup until what it contains has been drunk by the communicant.

When the cup is tipped for drinking, a bubble of air enters the opening, and when the cup is brought to a vertical position in passing it to the next communicant, another supply of wine runs out, as before. On the top of the reservoir is a cross which the minister unscrews after the congregation have communicated. This permits the air to enter and the wine, seeking its level, runs into the cup to be consumed by the minster.

The advantages urged in this new fashion in the communion cup are that each communicant drinks from a clean, dry place, and never touches any wine excepting that which he actually consumes. The danger of spilling is also averted, while the admission of any foreign substance, possible infection, or uncleanliness, is practically eliminated.

ANCIENT HISTORY

THE COMMON PRACTICE

Grover Stevens says, "Now, let me call your attention to some quotations form history that testifies to the fact that a plural number of drinking vessels were used all along from the beginning".[17] Bro. Stevens gives a distorted and inaccurate account of the history of the Lord's Supper. He leaves the reader with the impression that the two quotations he gives are representative of all that is said by early "Christian" writers and that these quotations go back to "the beginning".

Many readers have no way to research these early writings, so a number of quotations will be given which demonstrate that from the beginning the **common practice** has been the use of **one cup** not a plural number of cups.

There are a significant number of references to the loaf and cup found in the writings of early Christians. It is not within the scope of this work to give an exhaustive listing of all these quotations; but, rather, a number of quotations will be given to demonstrate that the **common practice** in ancient times was "one loaf and one cup containing the fruit of the vine".

IGNATIUS—PRIOR TO A.D. 107

One of the earliest known Christian writing which discusses the Communion loaf and cup is a letter written to the congregation at Philadelphia by Ignatius, who was an elder of the church at Antioch during a 37 year period beginning in A.D. 70. Ignatius wrote:

> "There is one flesh of our Lord Jesus Christ, and one cup in the unity of His blood... One loaf is broken for them all, and one cup is distributed among them all."
> (*Ante-Nicene Fathers*, Vol. 1, p. 81)

In the first quotation, Ignatius states very clearly that there is to be one loaf and one cup. In the second quotation, he states that this is the way the early Church was actually observing the Lord's Supper. It is very possible that this letter was written while the Apostle John was still alive.

JUSTIN MARTYR—PRIOR TO A.D. 165

Justin Martyr was born about A.D. 100 and died a martyr in A.D. 165. Writing less than 65 years after the Apostle John's death, he says,

> "There is then brought to the president of the brethren bread and a cup of wine."
> Again he writes, "The Apostles in the memoirs composed by them ... have thus delivered unto us what was enjoined upon them: that Jesus took bread, and when He had given thanks, said, 'This do in remembrance of Me, this is my body'; and that after the same

[17] Ibid., p. 3

> manner, having taken the cup, and given thanks, He said, 'This is my blood'; and gave it to them alone. Which the wicked demons have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated. (*Ante-Nicene Fathers*, Vol. 1, p. 185).

It is interesting to consider not only that Justin says the Lord's Supper should be observed with bread and a cup of wine, but also important to notice his commandments about the worship of the devotees of Mithras. Notice that Justin says they did "the same thing" except they used water instead of the fruit of the vine. Justin says that this pagan ritual was designed to mock the Lord's Super. It is very clear that the **common practice** by the early Christians was one loaf and one cup in the Lord's Supper. The pagans knew this and, according to Justin, had imitated it.

CYPRIAN—PRIOR TO A.D. 258

Cyprian suffered martyrdom in A.D. 258. He wrote, among other things, against the use of water instead of fruit of the vine. It is very clear that he used one cup.

> He wrote, "Since Christ says: 'I am the true vine', the blood of Christ is not, therefore, water, but wine; nor can His blood appear to be in the cup by which we have been redeemed and made alive, when the wine is absent from the chalice by which the blood of Christ is shown forth" (*Ad Caecilium Dominici Calicis,* Ep. 63)

It is undeniable that Cyprian makes a clear distinction between the cup and the contents. He argues that if the cup contains no "wine" then the blood of Christ cannot be signified.

AMBROSE—PRIOR TO A.D. 397

Ambrose was born at Traves, Gaul in A.D. 340 and died in 397. He strongly opposed transubstantiation. He called the worship of images of the "saints" paganism. Regarding the Lord's Supper, he wrote:

> "We, receiving of one loaf and one cup are receivers and partakers of the body of the Lord". (*Theodoret Hist. Eccl*. v 17)

Ambrose makes it very clear that he observed the Lord's Supper with one loaf and one cup. It is evident that b the word "cup" Ambrose meant a drinking vessel because in another place he wrote, "Wine is put into the cup" (*Book on the Sacraments*, L. IV. ch. 4).

CHRYSOSTOM—PRIOR TO A.D. 407

Chrysostom lived in Constantinople. He was born in about 347 and died in A.D. 407. Chrysostom wrote:

> "The table was not of silver, the chalice was not of gold in which Christ gave His blood to His disciples to drink, and yet everything there was precious and truly fit to inspire awe" (*Homily on Matthew*, No 1).

Grover Stevens has tried to show that each disciple drank from his own individual cup during the instruction of the Lord's Supper.[18] Chrysostom disagrees with Bro. Stevens, saying that Jesus gave them one chalice from which to drink. This ancient writer says that even though this chalice was not made from gold, the institution of the Communion was an awesome event. This quotations also shows that the ancient writers recognized that the word "cup" means drinking vessel.

[18] Ibid., pp. 1-3

AUGUSTINE—PRIOR TO A.D. 430

Augustine was a student of Ambrose and contemporary of Jerome. He was born in 354 and died in 430. Augustine wrote:

"Receive in the cup that which was shed from Christ's side" (Ad Neophytos, I).

In this quotation, it is very clear that to Augustine the cup did not mean fruit of the vine but, rather, the drinking vessel.

It is obvious from the quotations which have been given that the **common practice** of congregations in ancient times was one cup and one loaf. It is also important to note that the ancient writes understood the word "cup" to mean the drinking container.

ANCIENT HISTORY—THE TWO EXCEPTIONS

Almost all of the early so-called "Christian" writings are published in two sets: *The Ante-Nicene Fathers*, and *The Nicene and Post-Nicene Fathers*. The term "Nicene" comes from the "Nicene Creed" which was the first church creed. Bishops from the western portion of the Roman Empire assembled in Nicaea, near Constantinople (modern day Istanbul) in 325 A.D. and formulated this creed. The *Ante-Nicene Fathers* consists of the writings prior to 325, while the *Nicene and Post-Nicene Fathers* consists of the writings of and after 325. These writings combined together constitute a significant library. The *Ante-Nicene Fathers* alone consist of about 10 volumes.

Out of this very large collection of writings, only two references to the use of more than one loaf and one cup in the Lord's Supper have been found. Grover Stevens quotes these, leaving the impression that these are representative of all early writings. The fact is, these quotations are **exceptions** to the common practice. In numerous other references to the Communion, one loaf and one cup are named as the manner in which the Lord's Supper was observed.

THE QUOTATION FROM A.D. 200 (?)

Grover Stevens says: "Here is a quotation from the ANTE-NICENE FATHERS, dated 200 A.D.: 'We pray and beseech Thee, O Lord, in Thy mercy, to let The presence rest upon this bread and these Chalices on the all-holy table'. This is a prayer in a liturgy regarding the Lord's Supper."[19] (Ante-Nicene Fathers, Vol. 7, p. 55)

This quotation is taken from the *Liturgies of Mark and James*. An examination of these so-called *Liturgies* shows that they are some of the most **unreliable** of all the early writings. They were not written by one individual; but, rather, apparently "evolved" with time. As a result, it is virtually impossible to accurately date them. The *Introductory Notice to Early Liturgies* says: "Those who have great reverence for them (liturgies) think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a **date later** than the **Nicene Council**"[20].

Essentially this says that the liturgies were compiled over a period of time and some of their contents were added **after** the Nicene Council. Much of what is found in the *Liturgies of Mark and James* was definitely added after 325 A.D. This is clearly demonstrated by the context of Bro. Stevens' quotation.

> "while they according to The holy and blessed will fulfill the sacred priesthood committed to their care, and dispense aright the word of truth; with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church..."[21]

[19] Ibid., p. 3

[20] *The Ante-Nicene Fathers to 325 A.D.*; Eerdmans Pub. Co.; Grand Rapids, MI; Vol. 7; p. 553.

[21] Ibid., p. 552

> "The priest makes the sign of the cross over the people... The priest officers incense..."[22]
> "The priest, making the sign of the cross over the disks and chalices, says in a loud voice in the Nicene Creed..."[23]

The last quotation is especially important because it shows that the reference to the loaves and cups is coupled with a reference to the *Nicene Creed* along with "making the sign of the cross". The Nicene Creed, as has been said, was written in 325 A.D. It is with good reason, then, that it is denied that this aspect of the liturgy can be dated at 200 A.D. Bro. Steven's attempted to demonstrate the use of more than one Communion loaf and cup as early as 200 A.D. is unsound and unreliable. The earliest **credible** date which can be ascribed to this quotation is 325 A.D.

THE QUOTATION FROM A.D. 343-381

Bro. Stevens continues on page 3, "Here is another. This one is from the NICENE & POST-NICENE FATHERS, 2nd Series, Vol. 14, pp. 138, 139, and the date is 343-381.

"... The others (deacons) bring and set upon the altar the breads and the chalices prepared for the Sacred Banquet;... Then, taking his inspiration from the last words, 'Do this in remembrance of me', the bishop develops the idea, recalling the Passion of the Son of God... and declaring that it is in order to observe this... memorial... this Eeucharistic bread and wine." (Note: All of the ellipses were inserted by Bro. Stevens. The quotation is given exactly as it appears in the *Caprock Church Bulletin*.)

To gain a better understanding of this quotation, notice the statement along with some of its context.

> The others bring and set upon the altar the breads and the chalices prepared for the Sacred Banquet; two of them wave fans backwards and forwards to protect the holy offerings from insects. The bishop washes his hands and vests himself in festal habit; the priests range themselves around him, and all together they approach the altar. This is a solemn movement. After private prayer the bishop makes the sign of the cross upon his brow and begins... Then taking his inspiration from the last words, 'Do this in remembrance of me,' the bishop develops the idea, recalling the Passion of the Son of God, his death, his resurrection, his ascension, the hope of his glorious return, and declaring that it is in order to observe this precept and make this memorial that the congregation offers to God this eucharistc bread and wine. Finally he prays the Lord to turn upon the Oblation a favorable regard, and to send down upon it the power of his Holy Spirit, to make it the Body and Blood of Christ, the spiritual food of his faithful...[24]

Contained within this quotation, as is the case with the quotation from the *Liturgies of Mark and James*, are many elements of Roman Catholicism. Some of these are: (1) the sign of the cross, (2) Bishops (not to be confused with N.T. bishops who were simply elders), (3) Priests (the Bible says that every Christian is a priest, I Pet 2:5&9), (4) the Altar, and (5) transubstantiation (Note the words, "to make it the Body and Blood of Christ").

SUMMARY OF ANCIENT HISTORY

An honest scholar examines both sides of every issue. Herein both sides of the "coin" of ancient history have been presented and examined. Bro Stevens says that it is a "fact that a plural number of drinking vessels were used all along from the beginning". This is not fact but fiction. The only two

[22] Ibid., p. 553
[23] Ibid., p. 554
[24] *Nicene & Post-Nicene Fathers*; Second Series; Eerdmans Pub. Co.; Grand Rapids, MI; Vol. 14; pp. 138-139.

references to this practice both date not earlier than 325 A.D., which is a "far cry" from the "very beginning". By the time of these quotations, it is obvious that the framework of Roman Catholicism was firmly in place. Contrary to what Bro. Stevens asserts and infers, the **common practice** of ancient times was **one loaf** and **one cup** in the Lord's Supper. His quotations are exceptions to the common practice, describing events which occurred not earlier than 325 A.D.

ARGUMENTS USED TO "PROVE" INDIVIDUAL CUPS

Those who advocate individual communion and who reject the spiritual significance of the cup, always build their doctrine on the "sand" of humanly devised arguments. While not every argument will be considered, the major individual-cup arguments will be stated, examined, and refuted.

(1) 3000 on Pentecost

The argument states that 3,000 met in one assembly and observed the Lord's Supper on the day of Pentecost. Since it is impossible to serve 3,000 with one cup, individual cups are permitted by this situation.

The error of this argument is the one the Sadducees were guilty of in their argument against the resurrection (Mark 12:18-27). The Sadducees **assumed** that marriage is valid after death. Since this would result in eternal bigamy, there can be no resurrection, they argued. Jesus destroyed their argument by exposing their human **assumption**. In the resurrection there will be neither male, female, nor marriage. No proof, whether in a court of civil law or in a the Church, can be built upon human assumptions. It is an assumption that 3,000 met in one assembly on Pentecost and a second assumption that they observed the Lord's Supper in that supposed assembly. It is interesting that this so-called proof would not be admissible evidence in a court of law and yet people are willing to rest the salvation of their souls on such an argument. The people in the world are indeed often wiser than Christians! (Luke 16:8). This argument is also discussed on page 15.

(2) THE DROPPED CUP

This argument is based upon the age old fallacy of the accidental. The argument states that if the cup were dropped and broken, another cup would have to be used to finish serving the congregation. The conclusion is: it is permissible to use individual cups.

The error of this argument is obvious: the accidental never governs the ordinary. To illustrate, if one accidently kills someone, is this a license to become a murdered? If someone unintentionally forgets to pay for something, does this justify shoplifting? Yet some will argue that baptism is not essential to salvation because someone could die on the way to the river, or women may speak in the Church because a woman could yell "fire" in an emergency, or that the spiritual significance of one cup is destroyed by an accident. Consider the Passover lamb. Supposed that a family's lamb were stolen after it had been prepared. The family would have had to obtain a second lamb. Would this situation have negated and nullified God's command, "a lamb for a household"? It is clear that accidents do not govern the ordinary and are not superior to God's commandments. Accident cannot be used to change the Bible!

(3) THE DRUNKENNESS OF THE CORINTHIANS

Jim Dearman said, "Now, question: How were they getting drunk with one cup?... But the point is, it was designed to be the Lord's Supper, therefore the elements or the utensils that were present were obviously there for use in what? the Lord's Supper, the Lord's Supper".[25]

[25] On August 8, 1986, Jim Dearman delivered a sermon at the church of Christ in Klang, Malaysia. All of the quotations from bro. Dearman which appear in this publication were taken verbatim from a tape recording of the sermon. In every case, the quotations reflect the context of the statements.

The argument states that since the Corinthians were getting drunk when observing the Lord's Supper, each person had his own individual cup. Therefore, it is scriptural to use the individual communion set.

Paul told the Corinthians that they had so violated the Pattern, they were no longer partaking of the Lord's Supper. As one translation says, "When you come together, it is not the Lord's Supper you eat" (I Cor 11:20). These Corinthians were **not eating** the Lord's Supper and it is completely invalid to use their example as an approved example in determining God's Pattern for the Communion. Their example is one of doctrinal error, gluttony, sin, and disobedience to God's Pattern. Their example is not one to be followed but one to be **avoided**! It is important to point out that this argument can be used to "prove" gluttony and drunkenness in the same way it "proves" "individual communion". The **fact** that it does not prove anything. It does not prove gluttony, and it does not prove individual cups. Neither the way they ate, the amount they ate, nor the utensils with which they ate have any Divine Approval.

Consider the following thought. If the Corinthians had followed the Lord's Pattern and used **one** loaf and **one** cup containing the fruit of the vine, they could never have committed the sins they did. They left God's Pattern and, thereby, turned the Communion into a shameful, sinful mockery. Following the example of sinners does not lead to heaven.

(4) DIVIDE IT AMONG YOURSELVES

The argument was used by Grover Stevens[26] and also by Jim Dearman. The argument is based upon Luke 22:17, "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves". Regarding this cup, Bro. Dearman said, "Now here we have Luke's Account, 'He took the cup'; now here we have the Passover, okay; here we have the Passover". Bro. Stevens also makes the same admission. He then quotes from five different sources which describe the traditional[27] way the Passover was observed.

The purpose for the quotations is to show that each person had his own individual cup at the passover meal. The argument assumes that each disciple divided the passover cup by pouring some into his own cup. Bro. Stevens argues that Christ instituted the Lord's Supper with each disciple using his own cup, containing the fruit of the vine which had come from this passover cup. This argument is completely invalid because it is composed of human assumptions and illegitimate logic. In the following paragraphs, the human assumptions will be exposed and the logic shows to be incorrect.

ASSUMPTION NO. 1 Each disciple has his own cup, therefore, individual cups were used in the Lord's Supper. There is neither logical nor scriptural basis for this assumption. Even if each person had a cup, one is not forced to conclude that these cups were used in the Communion. There were also other food elements in the Passover, for example, a sort of "gravy" (Matt 26:23). It would not, however, be valid to argue that each Christian should dip his piece of bread into gravy when observing the Communion. The presence of gravy proves nothing; and in the same way, the supposed presence of several cups at the Passover proves nothing about the scriptural significance of using one cup in the Lord's Supper.

ASSUMPTION NO. 2 The disciples divided the cup by pouring some into each person's individual cup. First it is important to note that Luke 22:17 refers to a cup in the Passover. It was not the cup that Jesus used in the Lord's Supper. Matthew and Mark plainly state that in the Lord's Supper, Jesus took the loaf first and the cup second. What was done with this passover cup is irrelevant.

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[26] Stevens, Op. cit., pp. 1-3

[27] God's pattern for the Passover did not include any instructions for the drink element other than it be unleavened. Jesus often opposed and rejected human traditions. It is therefore invalid to assume that the Lord definitely and absolutely followed the traditions described by the five sources from which Bro. Stevens quotes.

It is false and invalid to state that "divide" means to and *only to* pour into each person's cup. Bro. Stevens argues, "Now, folks, "*divide*" does not mean "drink", and "*drink*" does not mean "divide"[28]. In the same way Stevens is using words, one can say, "*divide*" does not mean "pour", and "*pour*" does not mean "divide". Neither the word "pour" nor the word "drink" is a synonym of the word "divide". Divide is a general word and is not a synonym of the dozens of specific words used to describe the process which allows several people to jointly partake of a particular thing. The point is simply this, a drinking vessel containing a liquid may be divided ***either*** by pouring or by drinking. It is *false* to argue, therefore, that the ***only*** way to divide a cup is for each person to pour come into his own drinking vessel.

ASSUMPTION NO. 3 Luke's account is the one to be followed in partaking of the cup. It has already been shown that the cup of Luke 22:17 is a cup used during the Passover and is not the cup of the Lord's Supper. Therefore, Luke 22:17 is irrelevant to the Pattern for the Communion. By contrast, Mark reveals clearly **how** or **in what manner** the disciples partook of the cup in the Lord's Supper. "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:23). Many other translations say, "they all drank from it". The preposition is the Greek word *ek* which is defined as "of, from, out of, or from out of." *Ek* is used in conjunction with a large variety of nouns and the precise meaning varies accordingly. When used with ***poterion*** (drinking vessel) it means from or out of. It is very clear, therefore, from Mark's account that each disciple drank from or out of the Communion Cup. This is how they divided the Communion Cup.

(5) MANY COPIES OF THE NEW TESTAMENT

This argument was made by Jim Dearman when he said, "How many New Testaments are there? How many New Testaments were ratified by the blood of Christ? One. How many New Testaments do we have here tonight? Ooh, too many. We had better get rid of all the New Testaments except one".

The argument says, there are many copies of the New Testament. If the cup does indeed represent the New Testament, it is scriptural to use many cups just as it is scriptural to have many copies of the New Testament.

The fallacy of this argument is that the New Covenant and the New Testament Scriptures are equated. Clearly, the New Covenant and the N.T. Scriptures are very much inner-related, but it is a fact that they are two different things. This fact is easily demonstrated. On the day of Pentecost, those who were baptized into Christ were fully in the Covenant relationship with God. The New Covenant or New Agreement was complete on that day, but not one word of the N.T. Scriptures had yet been written.

The cup does not represent the N.T. Scriptures. It is not an emblem of the collection of 27 books; but, instead, it is an emblem of the New Covenant (or New Testament). Jesus said, "This cup is the New Covenant" (Luke 22:20 & I Cor 11:25 ASV). The Greek word is "diathaka" which is defined as a disposition, arrangement, agreement, testament, or covenant. The blood of Christ purchased and ratified the New Covenant or New Agreement. The N.T. Scriptures tell us about the stipulations of the New Covenant along with many other things. There are many copies of the N.T. Scriptures yet **one** and **only one** New Covenant.

(6) THE CUP IS MORE IMPORTANT THAN THE CONTENTS

Jim Dearman said, "Now the one cuppers actually make the vessel more important than that which it contains... They are at least guilty of making the vessel as important as that which it contains."

Without any hesitation it can be said that the accusation that those who advocate one cup believe that the cup is more important than the contents is a false accusation. It is a bigoted accusation made without any basis whatsoever. This type of emotional, radical statement has no place in a discussion of God's Pattern and only serves to create blind prejudice and animosity. It is interesting to note that Bro.

[28] Stevens, Op. cit., p. 2

Dearman "tones down" his accusation by saying, "They are at least guilty of making the vessel as important as that which it contains". The accusation is similar to the "The Church of Christ believe in water salvation". This false accusation made by the denominations proves nothing and accomplishes nothing that is constructive. "Finding" that "straight and narrow way" requires a sincere and honest heart coupled with an open mind. Such bigotry leads to a closed mind and intellectual blindness.

(7) THE CUP AND F.O.V. ARE SYNONYMS

Jim Dearman said, "Do you remember we talked about the Church and we talked about Matt 16:18&19? Remember where Jesus said, 'Upon this rock I will build my Church; and the gates of hades shall not prevail against it'. And then He said, 'I will give unto thee the keys' to the what? Kingdom of Heaven. The point was the Church and the Kingdom are the same thing. Right, why? Because Jesus used the terms interchangeable, didn't He? Now you look at this passage and see if He does not do exactly the same thing with the cup and the fruit of the vine... How has He used cup and fruit of the vine? How has He used them? In the very same way as He used Church and Kingdom."

Synonyms are defined as words with an identical meaning, or difference names for the same thing. For example, "car" and "automobile" are synonyms, as are "baby" and "infant". Certainly the terms "Church" and "Kingdom" are synonymous since they refer to precisely the same great institution which is the Lord's Body. It can be firmly stated, though, that "Church" and "Kingdom" are not in any way related by the figure of speech, metonymy.

Bro. Dearman spends a good deal of time in his sermon on the figure of speech "metonymy". He then says that it is by the figure of speech, metonymy, that the fruit of the vine may be called the "cup". He then contradicts himself by comparing the relationship between "cup" and "fruit of the vine" to that of the two synonyms, "Church" and "Kingdom". The argument then, is self contradicting, invalid, and a violation of logic and of grammar.

The argument is a frank admission of the situation as it truly is with those who practice individual communion. Grammatically, they are forced to say that the fruit of the vine is called "cup" by metonymy. In faith and in practice, however, these terms are equated and treated as synonyms.

*********METONYMY IS NOT A SYNONYMY**********

Metonymy was discussed in detail on page 19 and the reader is encouraged to review that material. Metonymy has several types, but the type which has application to the Lord's Supper is the "container is named to refer to the contents". Let it be clear that the container does **not become** the contents and the contents do **not become** the container. ***Metonymy is not synonymy***.

The metonymy used in the passages pertaining to the Lord's Supper is ordinary metonymy; not synonymy, not idiom, and not metaphor. In ordinary metonymy, several things are very clear and indisputable.

1. The contents must be in the container to be referred to by the container's name. The instant the content is removed from the container, it can no longer be named metonymically. The following examples violate this principle:
   a. I looked under my car, and there on the ground was a hot, steaming pool of radiator.
   b. In the factory, we saw a 500 galloon vat full of freshly squeezed cup.
   c. Pour me a cup of hot kettle.
   d. When the child stepped on the grapes, the purple cup ran out and stained the carpet.
2. When the container is named, the word is to be understood literally unless the context demands that it be understood metonymically. This is true of all figures in the Bible and is one of the ***primary*** rules of Bible interpretation. Consider the following statements:

a. My car needs a new radiator. The word "radiator" should be understood literally. The person is not saying his car needs new water, but rather a new heat exchanger (a literal radiator).

b. Hand me the kettle. The word "kettle" must be understood literally because there is no reason to understand it metonymically.

c. The kettle is boiling on the stove. Beyond dispute, the word "kettle" refers to the water in the kettle because it is impossible to boil a metal or ceramic container on a stove.

3. A word may be used both literally and metonymically in the same context and even in the same sentence. The argument that if it is used metonymically part of the time, it must be metonymical all the time is false. Consider these examples:

a. Take the kettle (literal) off the stove after it (the pronoun is used metonymically) starts to boil.

b. The baby drank his bottle (metonymy for contents) and then threw it (the pronoun is used literally) on the floor.

c. The radiator (metonymical) keeps boiling over. Can these new aluminum radiators (literal) be repaired?

d. "And she broke the box (literal), and poured it (the pronoun is used metonymically) on his head" (Mark 14:3)

(8) CUP ALWAYS MEANS FRUIT OF THE VINE

Jim Dearman said, "And then look at verse 26, 'For as often as ye eat this bread, and drink this cup'. Is that literal? Drink this what? This fruit of the vine. Just as the Lord used it in Matt 26, interchangeably. You can't drink a cup literally. You can't do it, you can't do it. So in every reference it is obvious that cup is made to stand for more that which the cup contains".

The argument says that since cup is used metonymically in some instances, it is used metonymically in every instance. The argument is invalid for 3 reasons: (1) it is offered without proof, (2) it is grammatically incorrect, (3) it creates a Bible contradiction. Simply stating an assertion does not make it true, regardless of who says it. It is understood and accepted by all that I Cor 11:26 is metonymical; but, it has already been shown that even within the same sentence, a noun and its pronouns may be used both literally and metonymically. Each occurrence of the word must be judged independently to determine if it is literal or metonymical. This is clearly demonstrated by Mark 14:3.

THIS ARGUMENT CREATES A BIBLE CONTRADICTION

According to this argument, Matt 26:28 & Mark 14:24 say:

This fruit of the vine is my blood

while Luke 22:20 and I Corinthians 11:25 say:

This fruit of the vine is the New Covenant

This is a clear contradiction. Two writers are understood to say "the fruit of the vine represents Christ's blood" while the other two say "the fruit of the vine represents the New Covenant". Any doctrine which creates a Bible contradiction is false and must be rejected. This argument is invalid because it not only creates a Bible contradiction but it also desecrates the Spiritual Significance of the Cup.

(9) WE MUST USE THE ORIGINAL CUP

"He didn't authorize one cup in every community. He said, 'This cup' and that if it is this cup, if there was significance to that particular cup, then we'd have to have the same cup that Jesus used in order to be able to partake of the Lord's Supper. Because He said whosoever takes of this cup. Whosoever,

meaning whoever in whatever time that follows, partakes of this cup. Now if that is literal than we'd better find that cup! (Jim Dearman)

Normally, the argument is simply stated in this way, "If we have to use one cup, then we have to use the same cup Jesus used". This "argument" is not really an argument at all but a "wild" statement made without proof and without any scriptural basis whatsoever. The same sort of statement could be made by those who believe in using elements other than bread and fruit of the vine. Those who believe in using Coca-cola and hamburgers (this has actually been practiced in the USA) could argue, "If we have to use bread and grape juice, then we have to use the same bread and same grape juice Jesus used". The "Original Cup" argument is obviously absurd.

Now that the more common form of the argument has been refuted, Bro. Dearman enhanced version will be examined.

1. "He said, 'This cup" and that if it is this cup, if there was significance to that particular cup, then we'd have to have the same cup that Jesus used in order to be able to partake of the Lord's Supper".

No one, except those who venerate "holy relics"[29], attaches any **present day** significance to the actual cup Jesus used. Before Jesus blessed the elements, they were an ordinary cup of grape juice and an ordinary loaf of bread. After the Lord's Supper, the cup and the remaining grape juice and bread were all just ordinary elements. None of them took on a permanent significance. Bro. Dearman's argument might well be effective against the idea of Jesus' cup being a "holy relic", but has no application to the use of one cup in the Lord's Supper. When Jesus said, "This do in remembrance of me", it is obvious that He did not mean they were to observe this memorial through the years with the same cup, same fruit of the fine, and same bread.

2. "Because He said, whosoever takes of this cup. Whosoever, meaning whoever in whatever time that follows takes of this cup. Now if that is literal, then we'd better find that cup!

Paul wrote, "Wherefore whosoever shall eat **this bread,** and drink *this* cup of the Lord..." (I Cor 11:27). Notice that what he said of the cup, he also said of the bread. The fallacies of Bro. Dearman's logic are clearly demonstrated when his argument is applied to the bread.

> "Because he said, whosoever takes of this bread. Whosoever, meaning whoever in whatever time that follows takes of this bread. Now if that is literal, then we'd better find that bread!" This vividly demonstrates the fallacies of this line of argumentation.

(10) THE CUP IS LIKE A SONG BOOK

Jim Dearman, "Just like the song book is incidental to the command to sing, the number of containers is incidental to the command to partake of the Lord's Supper".

This argument proves nothing because it fails to prove that the cup is an incidental. All agree that the song book is an incidental because it neither possesses any spiritual significance nor is it excluded by the Pattern. On the other hand, it has been shown that the cup is a spiritually significant part of the *Divine Pattern* in that it represents the New Covenant.

A "sister argument" is the so-called "Plate Argument". Since many congregations use a plate with which to transport the loaf, some will argue it is just as scriptural to use individual cups as it is to use a plate. The answer is the same as previously given. The plate is an incidental. It is scriptural to use one, and it is scriptural to refrain from using one, as is the case with song books. To illustrate this point further, it

[29] Holy relics are articles which are believed to have special significance. Two common examples are pieces of Jesus' cross and bones of the so-called saints. It might interest the reader to point out that if all the wood which is supposed to be a apart of Jesus' Cross were gathered together, it would be enough to make up a number of crosses. The cup Jesus used is regarded as a relic and is called the "Holy Grail". A cup from antiquity has been discovered which many regard as the "Holy Grail". The only significance to this is that it shows that most people realize that Jesus did indeed use one cup when He instituted the Lord's Supper.

would be perfectly legitimate to use a platter upon which to transport the cup if that were judged to be expedient.

It might be pointed out that the song book argument is used by those who advocate instrumental music. They argue that the instrument is an incidental just like the song book. They say that just as a song book aids in singing so the instrument aids in singing. A study of history will show that in the late 1800's the "Song Book Argument" was being used by members of the Church to "justify" instrumental music. Then in the early 1900's, the argument was used to "justify" instrumental music. This demonstrates that the instrument and individual cups have a common nature in that both are human innovations.

(11) THE LARGE ASSEMBLY ARGUMENT

"What would happen, though, if the congregation grew to the size, half the size, of the Church at Jerusalem? Or, what happens again to the church in Nashville, Tennessee or in some places in Texas and other places where the congregations are large? What happens when a congregation grows to that point? The Lord said his desire, if you will recall, was that we come together into one place to partake the Lord's Supper. Well, how can we do that and at the same time have only one cup when a congregation grows to a size where one cup is an absolute impossibility? You see what we're going to have to do, we're going to have to divide the assembly.... We've got to divide the assembly so that we can have one cup for each assembly" (Jim Dearman)

This argument was shown to be invalid on pages 15 & 37. It is important to point out that the Bible says nothing about a large congregation in Jerusalem. It only says there were several thousand members in the city. The idea of a large Jerusalem congregation is a human assumption which is illogical. There were no facilities for such a large congregation. Some argue that they met in the Jewish temple, which is absurd. It is as illogical to assume that several thousand Christians could conduct regular worship in the Grand Mosque in Mecca, as it is to assume that the Christians met in a temple controlled by the Jews.

Regarding the Passover, the Lord said, "And if the household be too little for the lamb let him and his neighbor next unto his house take it according the number of the souls" (Exodus 12:4). The Lord told the Jews to make the house fit the Pattern, which was "**one** lamb for **each** house". They were not to make the Pattern fit the house. Likewise, today, the congregation must be made to fit the Pattern. Bro. Dearman conveniently ignores the fact that it is scriptural to have as many congregations as are needed. It is scriptural to have 1, 100, or 1000 congregations in a city. Yet men violate God's Pattern for the Communion in order to have "mega churches" where "talents are buried", people are strangers, and elders haven't a chance of keeping watch over members' souls.

BRO. DEARMAN CONTRADICTS HIMSELF

Jim Dearman said, "There's a church in Nashville, Tennessee with, I think, over 5,000 members; it may be 3,000 or so, I'm not sure, but I think it's about 5,000. Now they have two services at least, I think, just to accommodate the people. But, the point is there are at least 1,000 people meeting together in one place. Now either the number of cups is an incidental to those brethren being able to partake of the Lord's Supper or they've got to have one cup and I don't want to be the one to have to carry that thing".

In his previous argument, Bro. Dearman says that it is unscriptural to divide the assembly, and, therefore, it is permissible to use individual cups to avoid this situation. He now uses the congregation in Nashville as an example and admits that they divide their assembly in order to worship. It is self-contradiction to use an **admittedly** unscriptural congregation as a basis for argumentation. The "mega-church" in Nashville violates the Pattern for the **common assembly** and the Pattern for the Communion. Both violations are **scripturally** avoided by establishing several congregations of a reasonable size.

(12) THE "ONE SUBSTANCE ASSERTION" OR THE "CATEGORY ASSERTION"

Jim Dearman argued, "We are still partakers of the one cup, aren't we; that is, the one substance. It's still the one cup and it's still the one bread, isn't it, because it is still the same significance to all of us as Christians".

The argument says that "one" when applied to the elements of the Lord's Supper means "one type" or "one kind". The conclusion is that "one cup" means "one type of liquid", which is fruit of the vine; and "one bread" means one type of bread, which is unleavened bread. This is not an "argument" but is actually an assertion offered without basis and without proof. A proof consists of joining together facts which demand a singular or unique conclusion, that is, one and only one conclusion. The "One Substance Argument" is actually the "One Substance Assertion".

The "One Substance Assertion" is invalid because it is stated without proof and because it is incorrect and false. As has been noted before, simply stating an assertion does not make it true, regardless of who makes the statement. Paul wrote, "Prove all things; hold fast that which is good" (I Thess 5:21). Christians not only have the right to reject unproven assertions, they are obligated to reject them.

The primary function of an integer[30] is to designate a specific number of whole units. Only when it is clearly indicated by the text can an integer be understood to be indicating a specific number of types, categories, or species. It is clear that this principle is strictly observed in everyday business and, likewise, must be adhered to when studying the Bible. For example, when a customer says, "I want to buy 3 pencils", it is invalid to understand him to mean 3 types or kinds of pencils. He wants 3 units, not 3 categories. Consider the following contradictions to the Truth which can be created by the "category assertion".

"JESUS DIDN'T PERFORM A MIRACLE WHEN FEEDING THE 5,000"

In Matt 14:15-21 the Bible says that Jesus fed 5,000 men in addition to women and children with 5 loaves and 2 fish. By the "category assertion", it can be claimed that this was not a miracle because 2 fish does not mean two individual fish, but 2 species of fish; and 5 loaves are really 5 breads, which means 5 kinds of bread. The assertion is that Jesus had many fish of each species and many loaves of each of the 5 kinds of bread. Conclusion: Jesus didn't perform a miracle.

Obviously this is ridiculous, but it does illustrate the invalidity of the "category assertion". One cannot arbitrarily apply integers to categories. Integers indicate units unless one is **forced** to understand that categories are designated.

"ONE PASSOVER LAMB WAS NOT REQUIRED FOR EACH HOUSE"

In Exodus 12 the instructions for the observation of the Passover are given in detail. In verses 3 and 4, the Israelites were commanded to use one and only one lamb for each house. By the "category assertion" it can be claimed that this does not mean one animal per house, but one type of lamb, which is a "male of the first year without any defects". Conclusion: It was scriptural to use any number of lambs per house as long as all the Israelites partook of that one type of lamb, that is, a nondefective, first year male. Had some embraced the "one category logic" they could have argued that they were true "one lamb people" because they all ate one kind of lamb regardless of whether they used half a lamb, 1 lamb, or 3 lambs per house.

To further illustrate the point, Bro. Dearman's words are applied to the Paschal Lamb. "We are still partakers of the one lamb, aren't we; that is, the one substance. It's still the one lamb, isn't it, because it is still the same significance to all of us as Jews". It is very clear that this is erroneous and unscriptural. The

[30] An integer is a whole number with no fractional part. For example, 1, 2, 5, and 12 are integers while 2.2, 3.14, and 10.875 are nonintegers.

"one category assertion" does not prove that the Jews could have observed the Passover with anything other than one lamb per house, and it does not prove that the Church may use the individual communion set. Rather, the assertion violates the fundamental principles of the interpretation of numerical adjective.

(13) THE EPHESUS-CORINTH ARGUMENT

"Writing to the Corinthians from Ephesus now he says, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' The cup and bread you see. What does that have reference to? The Lord's Supper, doesn't it? The fruit of the vine and the bread. Now is he talking about one cup here? If so, he would have to be saying that here at Ephesus and there at Corinth the cup that we all bless is the same cup. That's tough. It's tough to get that cup from Ephesus to Corinth in time for services so that they can all partake of one cup. And yet, you see, if Jesus' language is literal language, that's exactly what you have to contend for. (Jim Dearman)

This argument was answered on page 17 and is actually an extension of the "One Category Assertion". The argument states that Paul was in Ephesus when writing to Corinth. Since he used the expressions "we bless", "we break", and "we partake" in I Cor 10:16&17 with regard to the Communion, the congregation at Ephesus and the one at Corinth were using the "same cup" and the "same bread". The conclusion is that the cup means not a drinking vessel, but "one kind or type of liquid", which is the fruit of the vine; and one bread does not mean one loaf, but "one kind or type of bread", which is unleavened bread.

Sophistry is defined as false and invalid reasoning which sounds plausible and believable. An example is the argument against baptism based upon Paul's statement, "For Christ sent me not to baptize, but to preach the gospel". (I Cor 1:17). Both this and the Ephesus-Corinth argument may sound plausible to the novice, but they are equally invalid. This is the best result of wrestling the passages from their proper contexts and ignoring key elements of each respective issue. The errors of the Ephesus-Corinth Sophistry are demonstrated by the following facts.

A PROPER INTERPRETATION OF THE PRONOUN "WE" Paul wrote, "For thought I be absent in the flesh, yet am I with you in the spirit" (Col 2:5). For example, he said, "Then ***we*** which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (I Thess 4:17). Clearly, the pronoun "we" must be understood in light of Col 2:5, both in I Thess 4:17 and in I Cor 10:16&17. The pronoun "we" "proves" that Paul is alive today just as much as it "proves" that Corinth and Ephesus were using the same cup and loaf. The fact is, the argument does not prove anything. It is an artificial interpretation of "we".

THE LORD'S SUPPER EXISTS ONLY ON A CONGREGATIONAL LEVEL According to the Bible Patter, the Lord's Supper is observed on and only on a congregational level. Every passage regarding this issue must be interpreted only on a congregational level. The Ephesus-Corinth Sophism violates this principle and attempts to interpret the passage on the level of the Church universal.

THE CONTEXT OF THE PASSAGE The Ephesus-Corinth argument ignores the context of I Corinthians. The congregation at Corinth had fractured into several groups, and Paul sharply rebuked this sinful practice in chapter 1. In 10:17, he again deals with the issue, showing that congregational unity is essential and is signified by the use of one loaf in the Lord's Supper. The pronoun "we" used in verses 16 & 17 has no "extra congregational" significance. Verse 17 is not dealing with a problem between Ephesus and Corinth but, rather, with the problem of fracturing within the Corinthian congregation.

A COMMON ACTION MAY BE SPOKEN OF AS A JOINT ACTION Regarding the Paschal lamb Exodus 12:6 says, "the whole assembly of the congregation of Israel shall kill it in the evening". Does this mean that the over one million Israelites killed the same lamb? The answer is obvious. This language is not difficult to understand because *a common action may be spoken of as a joint action*. The

Ephesus-Corinth argument denies this principle, and this results in a false conclusion. It would have been perfectly legitimate for Paul to have spoken of the Lord's Supper, a common action which all congregations observe, as a joint action. When Bro. Dearman's words are applied to the Passover, the sophistry is exposed.

"Now is the Lord talking about one lamb here? If so he would have to be saying that over one million people all killed the same lamb. That's tough. It's tough for over a million people to all kill one lamb. And yet, you see, if, the Lord's language is literal language, that's exactly what you have to contend for.

(14) THE UNIT OF COMMUNION

Grover Stevens argued: COMMUNION-SHARING IN THE BENEFITS OF CHRIST'S DEATH. THE UNIT IS THE CHRISTIAN AND CHRIST—I COR. 11: "But let A MAN examine HIMSELF and so let HIM eat of that bread, and drink of that cup, For HE that eateth and drinketh unworthily, eateth and drinketh damnation to HIMSELF, not discerning the Lord's body."—I Cor 11:28-29.[31]

The fallacy of bro. Steven's argument stems from the misapplication to the instructions for self-examination, a misdefinition of the significance of the Communion of the Lord's Supper, and a circumvention of relevant scriptures.

The only level upon which introspection is possible is upon the individual level. A congregation cannot determine if a member is remembering and discerning the Lord's body, only the individual can do that for himself. This passage defines the basis for introspection but does not define the basis for Communion. The word, Communion, is neither mentioned nor referred to in verses 28&29.

Communion means joint participation, that is, something in which two or more individuals jointly engage. Bro Stevens asserts (without proof) that Communion, as it pertains to the Lord's Supper, is "sharing in the benefits of Christ's death"; but this is incorrect and without Biblical basis. I Cor 10:16 says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" This defines Communion. Communion is the physical act of jointly partaking of the loaf and the cup containing the fruit of the vine, and of jointly remembering the Lord's death. Jesus said, "This do in remembrance of me". The expression "This do" is a command for Christians to physically partake of the bread and the cup. The modifying prepositional phrase "in remembrance of me". The expression "This do" is a command for Christians to physically partake of the bread and the cup. The modifying prepositional phrase "in remembrance of me" directs that the physical action of partaking of the elements is to be coupled with a mental recollection of the Crucifixion.

There are a number of types of communion or joint participation in the Church. There are certainly many ways in which Christians jointly participate in the "benefits of Christ's death." However, the Communion of the Lord's Supper is the joint or common action of **physically** partaking of one loaf and one cup, coupled with the joint **remembering** of the Lord's Crucifixion.

I Cor 11:33, "Wherefore, my brethren, when ye come together to eat, wait one for another" (ASV). The context indicates that "eat" refers to the Lord's Supper, for verse 34 commands that ordinary eating take place "at home". Christians are commanded to wait for one another because they are to observe the Lord's Supper together: jointly, not separately. The Lord's Supper cannot be observed individually, for it is to be a common or joint action. This defines the meaning of Communion as it pertains to the Lord's Supper. The "Unit of Communion is the congregation, not the individual as Stevens asserts.

I Cor 10:17, "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf" (Alexander Campbell's translation). As has been shown, the pronoun "we" does not include the members of both the Ephesian and Corinthian congregations. That assertion is a perversion of the Scriptures. "We" means "we the assembled". Paul says that the unity of the congregational body is signified when the members jointly partake of one loaf in the Lord's Supper. This defines the congregation as the

[31] Grover Stevens; *Caprock Church Bulletin*; pub. by church of Christ, 5201 University Ave., Lubbock, TX, USA; Dec. 17, 1976; p. 4

unit of Communion, not the individual.

(15) THE DESIGN OF THE LORD'S SUPPER

Elmore Moore said, "The Lord's Supper is a memorial... *Whatever is essential to the keeping of this memorial must have some specific bearing on the design of purpose of that memorial*... But ladies and gentlemen, I fail to see how a drinking vessel can in any way accomplish 'an affectionate calling of the Person Himself to mind.' The drinking vessel no more does this than does the 'table', the 'plate', or the 'place' where the Supper was instituted." [32]

Bro. Moore's argument is actually enhanced an version of the "Upper Room" and "Plate" arguments. The argument says that only those things which directly relate to a remembrance of Christ's Body cn be regarded as essential to the Communion. He then asserts that the Cup is an incidental like the upper room, plate, and table, so it is not essential to the observation of the Lord's Supper.

As was discussed in detail on pages 12 & 13, the New Covenant is inseparably linked to the Crucifixion for it was by the Lord's death that the New Covenant came into being. The New Covenant was purchased by the shedding of Christ's blood. Without the New Covenant the Crucifixion becomes a metaphorical "price tag" separated from its respective item of merchandise. For all practical purposes, a detached price tag has no meaning or significance. Likewise, the Crucifixion would have no significance to mankind if it had not been for the fact that His death purchased the New Covenant. The reason the Lord's Crucifixion is not rewarded as just another human tragedy is because Christians are perpetually cognizant of the New Covenant.

A cognizance of the New Covenant has every "bearing on the design or purpose of that memorial". When Christians remember Christ's death, they remember not just that He died but also **why** He died. A good illustration of this is the widespread practice of an observance of a national Memorial Day. A Memorial Day is a holiday set aside to remember members of the armed forces killed in way. Those who observe this day, not only remember their dead but also remember the purpose and circumstances of their deaths. Likewise, the Lord's Supper points back to the purpose of Christ's death, the ratification of the Covenant.

The major fallacy of Moore's argument is the unproven assertion that the cup is a meaningless incidental, like the upper room and plate. The cup is spiritually significant in that the Lord said it represents the New Covenant. Certainly a remembering of the purchase of the New Covenant is relevant in every way to the design and purpose of the Communion. The use of one cup is essential to the keeping of this memorial because it has a specific bearing on the design and purpose of the memorial.

(16) THE ORDER OF RECORD IS NOT NECESSARILY THE ORDER OF OCCURRENCE

Elmore Moore argued, "To further show this I call attention to Romans 10:9-10. One verse records confession before belief while the other records belief first. Are they teaching two different concepts? Matthew and Mark record the statement in one order while Luke and Paul reverse that order. The negative knows that the order of record is not necessarily the order of occurrence... Obviously, then, in whatever sense the 'cup' is the New Testament it is the contents and not the container.[33]

Bro. Moore asserts that the two statements:

This (FoV) is my blood of the New Covenant (Matt & Mark)
This cup is the New Covenant in my blood (Luke and Paul)

[32] Elmore Moore and Ronny F. Wade; *Moore-Wade Debate On Communion Cups*; pub. in the *Old Paths Advocate*; Lebanon, MO.; March 1987; pp. 1&2.
[33] Ibid., pp. 6&10

are the equivalent statements worded in opposite order. In other words, Luke and Paul's statements is a reversed version of Matthew and Mark's statement but the meaning or message is the same. The fallacy of the argument stems from a failure to recognize that the contribution a word makes to the meaning of a statement is dependent upon the grammatical function of that word. The argument is also invalid because it contradicts itself and creates a Bible contradiction.

The two statements are of identical grammatical and syntactical structure but are of completely different grammatical content. The subjects, predicate nominatives, and modifying prepositional phrases are **all** different. The statements are not a simple reversal of each other and in no way are analogous to Rom 10:9&10.

It is apparent that the dependent clauses, consisting of the predicate nominatives coupled with the modifying prepositional phrases, are reversed from each other. When standing alone, the clause "blood of the New Covenant" is a reversal of the clause "New Covenant in my blood". This is the basis of bro. Moore's argument.

The error of the argument is a failure to recognize that these clauses do not stand alone but are respective parts of two distinct statements. As a result, the expressions "blood" and "New Covenant" have a completely different grammatical function in each statement. In Matthew and Mark's statement, "blood" is the predicate nominative and is coupled with the subject, while "New Covenant" is the object of the preposition and modifies the predicate. In Luke and Paul's statement, just the opposite is true. "New Covenant" is the predicate nominative coupled to the subject, while "blood" is the object of the preposition which modifies the predicate. This is even more obvious when these clauses are examined in Greek which reflects the grammatical function by inflection (word spelling).

Bro. Moore's argument attempts to divert attention away from the true heart of each statement, the subject and predicate nominative. This pair coupled by the very "is" defines the spiritual significance of the respective elements of the Communion. The verb "is" conveys the idea of representation or symbolism. Matthew and Mark say **something** represents Christ's blood while Luke and Paul say **something** represents the New Covenant. Obviously, one is not a simple reversal of the other.

Bro. Moore contradicts himself when he states, with no small degree of hesitation, that "whatever sense the 'cup' represents the New Testament it is the contents". Bro. Moore knows how the loaf represents Christ's body and how the fruit of the vine represents Christ's blood but doesn't know how the cup represents the New Covenant, although he admits somehow it does. Moore contradicts himself because on one hand he argues that the two statements are reversed in record but **equivalent** in meaning, but then he admits that the meanings are actually different. He acknowledges that in Matthew and Mark, Jesus says, "This (fruit of the vine) is my blood"[34] but then he admits that Luke and Paul's statement indicate that somehow the "'cup' is the New Testament".

As is explained in detail on pages 21 & 22, the assertion that the two statements are equivalent in meaning creates a Bible contradiction. The assertion says that Matthew and Mark say "The fruit of the vine represents Christ's blood" while Luke and Paul say "The fruit of the vine represents the New Covenant". Any assertion which creates a Biblical contradiction is erroneous.

(17) THE CUP OF SUFFERING

The argument is based upon Matt 26:39 where Jesus said, "O my Father, if it be possible, let this cup pass from me". The argument states that Jesus certainly was not referring to a literal cup or container in this statement, and, likewise, there is no literal cup referred to in the Lord's Supper.

It is clear that Jesus' prayer in Gethsemane has no bearing on the Pattern for the observation of the Lord's Supper. Regardless of what the word "cup" means as Jesus used it in Matt 26:39, it has neither a

[34] Ibid., p. 6

direct nor indirect connection to the cup in the Communion.

The word "cup" in Matt 26:39 is a metaphorical expression referring to pain, suffering, and death. Apparently, the basis for the metaphor was the "cup of poison" used in antiquity for capital punishment. In many cases, the poison cause a slow, excruciating death. In the metaphorical usage of the word "cup" there is neither a literal container **nor literal contents**. If the argument proved anything, it would prove that neither the cup nor the **fruit of the vine** are a significant part of the Lord's Supper. The fact is, the argument proves nothing.

Jesus said, "can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38). In this passage, the Lord uses the word "cup" as a metaphor of suffering just as he did in Matt 26:39. In the same way, He uses baptism metaphorically to describe suffering. Clearly in this usage of the word "baptism" there is no literal water and no literal immersion. If the argument being discussed were valid, it would also prove that baptism into Christ does not require literal water not literal immersion. The argument proves nothing about either the Lord's Supper or baptism. In reality the argument is not an argument at all. It is a "wild" and foolish assertion unworthy of members of the Church.

(18) BLUEPRINT FOR THE CUP

The argument states that if the cup were a spiritually significant part of the Lord's Supper, the Lord would have given us a blueprint for the cup specifying shape, size, number of handles, and material. Since no blueprint was given, the cup has no significance.

This is not an argument but another ridiculous assertion offered without any proof of basis. The foolishness of the assertion becomes apparent when the same line of reasoning is applid to the loaf. The Lord did not give a recipe specifying the ingredients and proper proportions to be used in making the unleavened bread. By the same assertion, it can be said, therefore, that the loaf is not a spiritually significant part of the Lord's Supper.

These ridiculous "arguments" demonstrate that some have failed to study the Lord's Supper objectively and rationally. Instead, like proverbial "drowning men", they have grasped for foolish, absurd, unlearned, and obtuse "straws" of humanly devised argumentation with which to support the false and unscriptural practice of individual communion. The defense of the truth is not found in absurdity.

(19) SYLLOGISMS OR "SILLY-GISMS"?

In the Dec 17, 1976 issue of the *Caprock Church Bulletin*, Grover Stevens list six so-called syllogisms designed to prove that the "cup is the fruit of the vine" and the "container is not the cup". These sophistic (something which sounds correct but is actually fallacious) "syllogisms" are all deceptively built upon a mixing of figurative and literal language. As will be shown, most consist of a figurative premise combined with a literal premise to yield a literal conclusion. The absurdity of such foolish "reasoning" is easily demonstrated by the following illegitimate "syllogisms".

CEMETERY PREACHING

MAJOR PREMISE: The rich man's brothers were to hear Moses and the Prophets (Luke 16:29).

MINOR PREMISE: Moses and the prophets were dead and buried in the cemeteries.

CONCLUSION: Therefore, the brothers were to go to the cemeteries to hear the prophets preach.

The fallacy of this "syllogism" is that the major premise incorporates the figure of speech, metonymy of author named to refer to his writings. The conclusion is absurd because a figurative premise combined with a literal premise cannot yield a literal conclusion.

KING HEROD HAD A LONG TAIL

MAJOR PREMISE: All foxes have long, bushy tails.

MINOR PREMISE: King Herod was a fox (Luke 13:32).

CONCLUSION: Therefore, King Herod had a long, bushy tail.

This absurd "syllogism" is another example of mixing literal and figurative statements. The minor premise is metaphorical. Herod was not a literal fox but possessed a fox-like personality.

BABYLON WAS A DRINKING VESSEL

MAJOR PREMISE: Babylon was a golden cup (Jer 51:7).

MINOR PREMISE: A cup is a drinking vessel (Thayer's p. 533).

CONCLUSION: Therefore, Babylon was a golden drinking vessel.

This "syllogism" is obviously illegitimate because the major premise is metaphorical while the conclusion is literal.

THE KETTLE IS WATER

MAJOR PREMISE: The kettle is boiling.

MINOR PREMISE: The water is boiling.

CONCLUSION: Therefore, the kettle is the water.

This reasoning is foolish because it mixes metonymy of the container for the contained in the major premise with the literal minor premise. The conclusion is, therefore, farcical.

BRO. STEVENS' "SILLY-GISMS"

Listed below are the six "syllogisms" bro. Stevens has formulated to "prove" that the cup is the fruit of the vine and the container is not the cup. Each is followed with an explanation which reveals the errors contained therein. It is obvious that bro. Stevens' arguments are not syllogisms but, rather, "silly-gisms".

(1) The Disciples were the drink the CUP – I Cor 11:26
(2) The Disciples drank the fruit of the vine.
(3) Therefore, the "cup" is the FRUIT OF THE VINE.

The statement "drink the cup" is not a literal but a figurative one. By metonymy, the container, cup, is named to refer to the contents. Just as a "kettle boils" when its contents boil, so one "drinks a cup" by drinking its contents. This "silly-gism" is as foolish as the example, "Kettle Is Water".

(1) The Disciples divided a cup – Luke 22:17
(2) But the Disciples divided the FRUIT OF THE VINE
(3) THEREFORE, the "cup" is the FRUIT OF THE VINE.

By metonymy, a cup is "divided" when the content is divided. The container is named to refer to the contents. As in the previous "syllogism", a metonymical premise is mixed with a literal premise to yield a false conclusion.

(1) The cup is the BLOOD of Christ – Matt 26:28
(2) But the Blood is the FRUIT OF THE VINE – v. 29
(3) THEREFORE, the "cup" is the FRUIT OF THE VINE.

The first premise is a metonymical statement. The literal version is "The fruit of the vine is the blood of Christ". The second premise is a false statement. The fruit of the vine is (metaphorically) the blood but the blood is not the FoV. To illustrate, Herod was a metaphorical fox but a fox was not a metaphorical Herod. The FoV symbolizes the blood but the blood of Christ does not symbolize the FoV. Any so-called syllogism containing a false premise is invalid and the conclusion false.

(1) The cup is the fruit of the vine – Matt 26:28-29
(2) The fruit of the vine is NOT the container.
(3) THEREFORE, the container is not the cup.

Matt 26:28 & 29 does not state nor infer that the cup is the fruit of the vine. A cup is a drinking vessel and FoV is the juice of grapes. The cup can be named to refer to its contents, just as a kettle can be named to refer to its contents; but the cup is not the FoV, just as the kettle is not the water. By metonymy, an author can be named to refer to his writings, as Moses was named to refer to the Pentateuch (Luke 16:29). It is as foolish to say the cup is the FoV as it is to say Moses is the books of Genesis or Exodus or Leviticus. The error of the first premise renders this "syllogism" meaningless.

(1) The cup is the BLOOD of Christ – Matt 26:28
(2) The CONTAINER does not signify the BLOOD.
(3) THEREFORE, the container is not the cup.

As has been previously discussed, the first premise is metonymical. The second premise is literal. The conclusion is an absurdity.

(1) The disciples drank the cup – I Cor 11:26
(2) They did not drink the container.
(3) Therefore, the container is not the cup.

This is a negative version of the first "syllogism". It is the mixing of a figurative premise and a literal premise. The conclusion is, therefore, ridiculous.

THE TESTIMONY OF SCHOLARS

In a booklet entitled *The Cup in The Lord's Supper*, Grover Stevens says, "In addition to this, there are numerous scholars and Greek-English Dictionaries that explain the cup in these Scriptures as being figurative and meaning the contents, not the container".[35]

Commentaries are helpful tools when studying the Bible. They serve a useful purpose in several ways, some of which are:

1. **HISTORICAL AND CULTURAL FACTS** This information often helps in better understanding the Bible.
2. **RELATED BIBLE PASSAGES** Commentaries often direct the reader to other passages which relate to the subject matter.
3. **GRAMMATICAL, SYNTACTICAL, AND SEMANTIC INFORMATION** Commentaries often provide invaluable information regarding word definition, rules of grammar, sentence structure, etc. Since the New Testament Scriptures were written in the Greek, this information is often very helpful.
4. **LISTING OF THE VIEWS** Most commentaries list various interpretations and views in addition to their own ideas.

Every Bible student knows that in many instances, commentators give unproven opinions. These opinions are usually based upon the commentator's denomination and system of religious beliefs. The

[35] Stevens, *The Cup in the Lord's Supper*; p.6.

wrong way to prove anything about the Bible is to get into a "battle" of "*my commentators versus your commentators*". This accomplishes nothing and proves nothing. The truth is never determined by a "majority vote" of the commentators

One illustration of this is the baptism. The large majority of the commentators are denominational, and few teach the truth on baptism. Since Bro. Stevens quotes Albert Barnes, as follows are the commentator's opinions about baptism. "It is not positively enjoined anywhere in the New Testament that the only mode of baptism shall be by an entire submersion of the body under water.[36]

Bro. Stevens quotes from 6 Greek lexicons and 4 commentaries. A lexicon is a dictionary in which Greek words are defined in English. Most lexicons give the basic definitions of the words and also a *great deal of commentary*. They are, if fact, a combination of dictionary-commentary. The most widely used lexicon is *Thayer's Greek-English Lexicon*. Actually, this is a transition of C.L. Grimm's Greek-Latin lexicon of 1868 entitles "Clavis Novi Testamenti Philologica" translated by Joseph Thayer.

Regarding I Cor 11:25 and Luke 22:20 this lexicon says, "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'" (pg 15). It is clear that the wine is said to be an emblem of the blood, and the cup (drinking vessel) is said to be an emblem of the New Covenant. Mr. Grimm makes a physical and a spiritual distinction between the cup and the fruit of the vine.

Bro. Stevens conveniently ignores these comments by Grimm and only quotes page 553, "by meton. of the container for the contained, the contents of the cup, what is offered to be drunk, Lk xxii. 20...I Cor xi. 25 sq". In both places, Grimm is commenting and states but does not prove his opinions. It also is very clear that Mr. Grimm contradicts himself. The most likely explanation for this is that students and associates assisted in this work. One associate held that the cup (the poterion) is an emblem of the New Covenant and the other did not.

The purpose for this discussion is to make two points. First, the lexicographers and commentators Bro. Stevens quotes all give unproven opinions. Just as commentators' opinions do not change the truth about baptism, in the same way such opinions do not change the truth about the Pattern for the Lord's Supper.

Second, this shows Bro. Stevens to be in error. He says that the belief that the cup represents the new covenant is not taught "by any commentary or scholar prior to the turn of the 20th century" (pg 1). It is plain that either Mr. Grimm or one of his associates held this view prior to 1868. Bro. Steven's dogmatic, radical statement is not only wrong, it proves nothing. It is likely that the truth on baptism cannot be found in a commentary prior to 1700 or 1800. If this were the case, would it change the truth?

COMMENTATORS AND ONE CUP

Grover Stevens gives a distorted and one-sided account of the views of commentators regarding the Lord's Supper. He infers that virtually all the commentaries advocate the use of more than one cup in the Communion. Certainly, the wrong way to prove anything about the Bible is to take a majority "vote" of the Commentators. However, the following quotations from several commentators show the inaccuracy of Bro. Steven's assertions.

The purpose here is not to compile an exhaustive list of all the commentators who advocate the use of one cup (poterion) in the Lord's Supper. Rather, quotations from a representative sample of commentators will be given to accomplish the purpose of giving the readers a more balanced understanding of the views of those who are regarded as being religious scholars.

LENSKI

The point is that Jesus instituted the sacrament with the use of one cup and that He bade

[36] Albert Barnes; *Barne's Notes on the New Testament;* Kregel Pub.; Grand Rapids, MI; p.12.

all the disciples to drink out of this one cup. (*Lenski's The Interpretation of Matthew's Gospel*, p. 1027) "... and they all drank out of it" (Mark 14:23)... He had bade all the disciples to drink out of this cup (Matthew), and that they all drink out of it (Mark). (*Lenski's The Interpretation of Mark's Gospel,* p. 623)

The point is that Jesus instituted the sacrament with a common cup that was used for all the disciples. Any change in what Jesus did, which has back of it the idea that he would not do the same thing today for sanitary or esthetic reasons, casts a reflection on Jesus which is too grave to be allowed when he is giving us his sacrificial blood to drink. (*Lenski's The Interpretation of Luke's Gospel)*

NEANDER THE CHURCH HISTORIAN

The cup, then, with the wine it contains, symbolizes the New Covenant, and this covenant is established in the blood of Christ, which the wine poured into the cup... sets forth as shed for the expiation of sinful men and to be appropriated by those who drink the cup. (Quoted in Lange)

H.M. PAYNTER

"This cup is the New Covenant." Not it itself, surely; for the two things are distinct. Its contents, then, cannot be the blood itself. One fact shows this. Just after saying, "This is my blood" He calls the contents "this fruit of the vine". The substance, then, in the cup, remained unchanged. The *esti*, "is", therefore can only be the copula of symbolic relation. The cup symbolizes, and is a seal of the new covenant. "The fruit of the vine", then, must symbolize the blood of that covenant, and be the medium through which it is received. (*The Holy Supper*, p. 182)

The phrase is not, "This is the cup", but, "**This cup is the new covenant**". "This" qualifies "cup". Nor is the cup put for its contents. It is not "the contents", but the "cup", including its contents, that is the "new testament". (*The Holy Supper*, p. 163)

J.W. MCGARVEY

Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the Supper; that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup, had he adjudged that to be the better way. But he did not, and we shall be far more likely to please him by doing what he did than by doing what he avoided. (*Christian Standard In 1904*)

MATTHEW HENRY

The shedding of Christ's blood, by which the atonement was made, (for the blood made atonement for the soul, Lev. 17:11) as represented by the wine in the cup; and that cup of wine is a sign and token of the New Testament, or New Covenant, made with us. (*Matthew Henry's Commentary on Luke*, page 467.)

SCHMIDT AND VON HOLZENDORF

The cup is made a symbol of the New Covenant, by the wine which it contains being made a symbol of the blood which is so soon to be shed by a Messiah who sacrifices himself for his people. (*Short Protestant Commentary;* Paul Wilhelm Schmidt and Franz von Holzendorff; p. 186.)

MEYER

... This cup is the new Covenant by means of my blood, i.e., it is the New Covenant by the fact that it contains my blood, which is shed for your salvation. Comp. I Cor 11:25. In the wine which is poured into the cup Jesus sees His (Atoning, Rom.3:25) blood, which is on the point of being shed; and because through this shedding of His blood the New Covenant is to be established, he explains the cup, by virtue of its contents, as the New Covenant. (*Critical and Exegetical Handbook to the Gospels of Mark and Luke*; H.A.W. Meyer; p. 541.)

ARDNT

The words which Jesus speaks have this meaning: This cup through the blood which it contains establishes a New Covenant. They furthermore contain the important statements that the Eucharistic cup signifies the establishing of a New Covenant between God and man... (*Bible Commentary, The Gospel According to St. Luke*; William F. Arndt; p. 439.)

MYTHS AND MISREPRESENTATIONS

There are a number of myths, misrepresentations, and fabrications which have been circulated in an effort to create prejudice against those who believe that one loaf and one cup should be used in the Lord's Supper. For the benefit of the unbiased reader, some of these allegations will be exposed for what they are. It is important to point out that when a person's faith and practice is firmly planted in the Scriptures, he has no need to resort to the **propaganda tactics** of myths and fabrications.

ONE CUP CHURCHES HAVE NO CHURCH BUILDINGS IN THE U.S.

This is one of the most absurd misrepresentations that has ever been fabricated. The truth of the matter is that virtually all of these congregations have buildings. Beyond that, those who make such statements should be reminded that the Truth is not a function of buildings. Having or not having buildings does not make one either right or wrong. Accepting the truth found in the Bible is the only thing which makes one right.

ONE CUP CHURCHES ARE VIRTUALLY NONEXISTENT

This is more "wishful thinking" than anything else. Churches of Christ who use one cup are located all across the US, in Great Britain, Central America, Mexico, Australia, the Phillipines, India, numerous countries in Africa, in S.E. Asia, etc. In the small African country of Malawi, for example, there are hundreds of one cup congregations. In Malawi one cup churches may outnumber those who use individual cups. What does this prove about the truth? Actually nothing. Numbers prove nothing. Jesus said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7:14). The truth is not a function of numbers and the honest and sincere Christian knows it.

ONLY "UNEDUCATED" PEOPLE BELIEVE IN ONE CUP

Only a foolish, ignorant person would be guilty of either stating or accepting this radical bigotry. The facts that churches of Christ which use one loaf and one cup are composed of all sorts people. Many are university educated. There are many professionals including doctors, lawyers, engineers, chemists, physicists, geologists, CPA's, bankers, educators, college professors, architects, businessmen, etc. who are members of these churches.

Aside from the fact that this accusation is false, it would prove nothing even if it were true. Paul writes, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called (I Cor 1:26). The person whose "anchor for the soul" (Heb 6:19) is being a part of a

religious group which has a lot of educated people is reminded that the Roman Catholics have more "educated" people than any other religious organization. Paul warns not to expect the true church of Christ to have a widespread appeal to the educated, wealthy, and elite of this world.

THE CUP IS AN IDOL

In a letter of August 7, 1986, Bro. M. A. Daniel from the Sentul church of Christ (Kuala Lumpu, in Malaysia) says, "When we partake the body and blood of Christ how could it be possible to partake the cup. In this case does it not represent an idol (sic)[37]."

This is one of the most foolish and callous accusations ever made. It is indicative of a radical and extremist attitude which should "not be once named among the saints".

Scriptural significance in no way is connected to idolatry. Idolatry, in the primary sense, is the worship of images of imaginary gods and deities. In a secondary sense, idolatry is the "worship" of such things as money. Col 3:5 says that covetousness is idolatry. Covetousness is, of course, a greedy love of money.

The Israelites were told to observe the Passover with "one lamb" for each house. The use of "one lamb" was spiritually significant. To have used a part of a lamb or more than one lamb would have been a sin. Did the command to use only **one lamb** make the Paschal lamb an idol? The answer is apparent.

Bro. Daniel believes the Lord's Supper should be observed using bread, not cheese, mutton, or papaya. Has he made an idol out of the bread because he believes that it is unscriptural and sinful to use anything other than bread? Certainly not.

In the same way, those who believe that one cup should be used in the Lord's Supper because the Lord said it is an emblem of the New Covenant (I Cor 11:25 & Luke 22:20) do not make the cup an idol. The cup is no more of an idol than the loaf or the fruit of the vine. All are coordinate elements representing the New Covenant, the Body, and the Blood of Christ respectively.

ONE CUP CHURCHES NEVER EVANGELIZE

In *Contending For the Faith*,[38] Ted Wheeler writes, "I never hear of them going out and evangelizing and starting a congregation". On the same page, Ira Rice says, "Like you, I never have heard of them going out directly to evangelize the people of the world. They always feed off existing churches".

At the risk of sounding unkind, it appears that Bro. Wheeler and Bro. Rice have the attitude that if they haven't heard of it, it hasn't happened. The truth of the matter is that only cup churches of Christ **do evangelize**. One cup churches work hard to share the truth with everyone who will listen. The members include people converted from atheism, paganism, denominationalism, and digression. They are equally glad to teach a pagan as they are a digressive. Those who believe in only cup are just as eager to convert a brother from the errors of individual communion, Sunday school, and women teachers as Bro.'s Rice and Wheeler are to convert a brother from the errors of instrumental music, missionary societies, and "Crossroadism".

Bro.'s Rice and Wheeler sincerely believe instrumental music is unscriptural. When they are successful in converting 1 or a 100 from this digression, they are not parasites, they are not failing to evangelize, and they are not "feeding off other churches", but are doing their duty. Likewise, with sound reasons, one cup churches sincerely believe that individual communion is unscriptural. When they convert someone from this digression, they are not parasites, they are not failing to evangelize, but rather, they are doing their duty.

[37] "sic" is an expression used in written material to indicate that a passage, phrase, or word is quoted exactly as it appeared in the original and that the grammatical errors are not due to typographical or transcriptional errors.

[38] *Contending For The Faith*; Ira Y. Rice, Jr. ed; Pensacola, Florida; July 1986; p. 14.

"Mud-slinging" like this does nothing to foster and promote the truth. It would be wonderful if everyone would abandon mud-slinging and propaganda, and concentrate on what the Bible says about these issues. If this were to occur, truth would prosper and error would diminish.

THE "ONE-CUPPERS" CAUSED THE DIVISION

This accusation is neither historically nor Biblically correct. It can be undeniably proven that G.C. Brewer was the first preacher to introduce the individual communion cups into the church of Christ. This occurred while Brewer, a young man at the time, was preaching at Chattanooga, Tennessee in 1912. This is clearly stated in his book, *Forty Years on the Firing Line*, p. XII.

Biblically speaking, truth is never responsible for division. False doctrine, innovations, and human inventions, all of which violate God's Pattern, are **always** responsible for any division which occurs, and there is never an exception to this rule.

An excellent illustration of this is instrumental music. Even though the instrument was first used in the Seventh Century in the Roman Catholic Church, it was not used when churches of Christ were established in the US. In around 1860, some members began to call for the instrument, arguing that it would enhance the services and help the singing. The US census taken right after 1900 showed that 86% of the members of the Church had digressed and accepted the instrument. Who was responsible for this division? The answer is clear. The majority who accepted the instrument were responsible for the division.

Chapter Three

Sunday School

"If therefore the whole church be come together into ***one place…***"
(I Corinthians 14:23)

THE CHURCH IS SUBJECT TO THE PATTERN

Earthly organizations are free to choose their own structure, arrange their own methods for carrying out their respective purposes, and create their own rules and regulations. They are also free to modify all of these parameters at will. The Lord's Church is different. It is not an earthly organization; rather, it is a spiritual organization. It was not planned, formed, nor organized by men, but by God. It is not governed by men, but by Jesus (Col 1:18). The Church is not free to modify the least point of doctrine because all doctrine comes from Christ and is *unchanging* and *unchangeable* (II John 9, Jude 3). The Church is not free to deviate from these unchangeable doctrines on any point, regardless of the human reasons or reasoning men may give to justify the deviation.

THE EXAMPLE OF INSTRUMENTAL MUSIC

One of the five items of the worship of the Church is music produced by vocal singing. The technical term for vocal singing is ***a cappella*** music. The term *a cappella* means, literally, "***as is done in the church***". The Pattern for this item of worship is found in I Cor 14:15, Eph 5:19, and Col 3:16. An exhaustive search of the New Testament shows that singing is the *only* form of music which is authorized. The Old Testament contains several references to instrumental music. Israel's King David was famous for playing instruments (Amos 6:5). Except where the New Testament specifically links Christian worship to the Mosaic system, the Old Testament does not contribute to the Pattern for Christian worship. For example, the Passover is definitely linked to the Lord's Supper since Christ is the Passover Lamb for the Christian Age (I Cor 5:7), but nowhere is the music of N.T. worship linked to the instruments of the Old Testament. The Pattern for the Church is found in the "sound words" of the Apostles and other inspired men (II Tim 1:13), ***not*** in the Old Testament.

An exhaustive search for the New Testament Scriptures also reveals that an explicit prohibition against instrumental music cannot be found. No where does the Lord say, "Thou shalt not use instrumental music produced by mechanical devises in worship". Many ask, therefore, "Why is instrumental music regarded as being unscriptural?" The reason is that instrument music is forbidden by the authoritative *Silence* of the Lord's Pattern for Christian Worship. To put the matter into a compact form: "Singing is included in the Pattern and instrumental music is forbidden by the *Silence* of the Pattern".

Instrumental music may be simultaneous or nonsimultaneous with singing; that is, it may accompany the singing or it may be played alone. Either use of mechanically produced music is forbidden by the Pattern's *Silence*. It is irrelevant how instrumental music is used, when it is used, or how often it is used. Instrumental music, in any form, in the Assembly is unscriptural.

It is important to point out that the Pattern for singing applies to every assembly of the Church, not just to the worship on the Lord's Day. When a congregation comes together for an evening service, a Gospel meeting, etc., singing is the only permissible form of music. As a direct result, the prohibition of instrumental music by the Lord's *Silence* applies to every service of the Church and is not restricted to the Lord's Day worship in which the Lord's Supper is observed. Those who reject instrumental music realize that there is **never** a situation in Church services in which instrumental music is acceptable.

THE PATTERN FOR THE COMMON ASSEMBLY

The Lord's Pattern for the gathering or assembly of His Church is explicit. This Pattern is **not** ambiguous, vague, hazy, uncertain, unclean, or difficult to understand, but is plainly revealed in the seven key scriptures listed below. The Lord's Pattern specifies the Common Assembly as the manner in which the Church is to come together. An exhaustive search of the Scriptures reveals that no other way of the Church coming together is ever mentioned, specified, or authorized. A careful search also reveals that the Bible does not contain explicit prohibitions against other ways of coming together. No where does the Bible say, "Thou shalt not segregate the assembly", or "Thou shalt not classify the assembly", or "Thou shalt not have multiple assemblies". These things are forbidden by the Lord's *Silence*.

It is important to point out that the Common Assembly applies to every gathering of the Lord's Church, not just to the worship on the Lord's Day. When a congregation comes together for an evening service or a Gospel meeting, the Common Assembly is the only permissible form of coming together.

The Common Assembly is completely parallel to vocal singing. Just as singing is specified and instrumental music is excluded, so the Common Assembly is specified and everything else is excluded. The prohibition of all other ways of gathering is not restricted to the Lord's Day worship. There is **never** a situation in the Church in which a segregated, divided, or classified assembly is acceptable.

SEVEN PASSAGES

The method or mode of assembling together is one of the most clearly established elements incorporated into the Lord's Pattern for His Church. This aspect of the Pattern is distinctly set forth in no less than seven straightforward Bible verses. By contrast, the Pattern for the music of the Church is only established by three passages. This is said, not to in any degree minimize the clarity and force of the Pattern for music, but to demonstrate that the Pattern for the assembly of the Church is built upon what might be called a foundation of "Biblical bedrock".

Faithful Christians accept the fact that if God's Word states something only one time, it is sufficient. Some who resist the truth often point out that a particular truth is based upon only one or two passages. This is an illegitimate attempt to undermine that truth and it is without either rational or scriptural basis. It is true, however, that when a particular truth is stated repeatedly (1) that truth is cleared and easier to understand, (2) that truth is even more undeniable, and (3) the importance of that truth is highlighted and emphasized.

The Lord's Pattern for the "assembly of the Church" is based upon, not one or two, but seven plain and easily understood passages of Scripture. As one studies these seven scriptures, it is very clear that the Pattern for the mode of Church Services is the *Common Assembly*.

ACTS 14:27

And when they were come, and had gathered the church together,
they rehearsed all that God had done with them...

Upon their arrival in the city of Antioch, Paul and Barnabas requested that the congregation come together so that they could explain their work and activities, especially their successful work with the Gentiles. It is very clear that the Antioch congregation came together in a *Common Assembly*.

ACTS 15:30

So when they were dismissed, they came to Antioch:
and when they had gathered the multitude together,
they delivered the epistle:

The first part of Acts 15 relates the account of a serious dispute in the Church over practices taken from the Mosaic law, such as circumcision. In Jerusalem, the Apostles, elders, and other chief brethren came together to discuss this matter. At the conclusion of this meeting, letters were written to Gentile brethren in various places. The 30th verse records that Paul and Barnabas delivered the epistle to the congregation at Antioch in person and shared it with them. It is explicitly stated that they called the church together into a *Common Assembly* and read the epistle. Then Judas and Silas preached to the congregation (verse 32).

ACTS 20:7

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them...

This is a key Bible verse because it establishes the fact that Christian worship takes place on the first day of the week, which is the Lord's Day. The worship of the Troas congregation in which Paul preached was a *Common Assembly*. The scriptures explicitly state that the members ***came together*** to worship, which means they came together in a Common Assembly.

I CORINTHIANS 11:20

When ye come together therefore into one place, this is not to eat the Lord's Supper.

The church at Corinth has so violated the Lord's Supper that what they were doing was not recognized by God as being the Communion. Paul does not, however, dispute the manner in which the congregation came together. The phrase "into one place" is translated from "epi to auto", a special expression in Greek meaning literally "in the same". This expression is also found in I Cor 14:23 and will be discussed in detail later. The church at Corinth assembled in the "***same place***" in a *Common Assembly*.

I CORINTHIANS 11:33

Wherefore, my brethren, when ye come together to eat, tarry one for another.

The eating which is spoken of is the Lord's Supper. This is demanded by the context. This short verse contains two critical doctrines. First, the congregation is to come together into a Common Assembly to worship. Second, it is essential that every Christian be present; therefore, the members are to wait for one another. During the first century, there were no clocks or wrist watches so it was difficult for everyone to arrive at an exact hour. As a result, it was necessary for the members to wait until everyone arrived before commencing with the worship. The reason is clear: worship was to be an event of joint participation or communion, which is possible only in a *Common Assembly*.

I CORINTHIANS 14:23

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers will they not say that ye are mad?

I Corinthians 14 contains several important regulations for the assembly. Even though the specific examples which are used are from the miraculous Christian era, the regulations are *definitely in force* today. For example, verse 23 deals with the regulation of the gift of languages. Those possessing this gift could speak in foreign languages at will. This gift has passed away (I Cor 13), but the regulation is still valid. Today, it is not permissible for someone to speak in the assembly in a foreign language they have learned

through ordinary means without an interpreter. The important thing is the speaking of the foreign language, not **how** the speaker came to have that ability.

This verse is important to the Pattern for the assembly because it so clearly and explicitly describes the assembly of the Church. This verse shows that the *whole* congregation is to ***come together into one place***. This is the mode of Christian worship.

Hebrews 10:25

Not forsaking the assembling of ourselves together,
as the manner of some is...

This verse is a prohibition against failing to worship and is, therefore, equivalent to a prescription (a positive command) to worship the Lord every First Day of the week. Not only is this a command to worship, it is a command to worship in a particular way. Hebrews 10:25 ***commands*** Christians to ***come together*** into a ***Common Assembly.*** The sic other passages which have been examined constitute statements and examples of the Common Assembly. Hebrews 10:25 is a command which specifies that Christians (1) must worship regularly and (2) must worship in a *Common Assembly*.

THE MODE OF CHURCH SERVICES

The word "mode" is defined as *a way or method of doing something.* When applied to the services of the Church, the mode of gathering refers to the way the people come together. The Pattern for the mode of the services is the *Common Assembly* and ***never*** do the Scriptures teach that the services of the Church were ever conducted in any other way. The Pattern Principle that the services of the church were ever conducted in any other way. The Pattern Principle dictates that only the Common Assembly is permissible because it is ***specified*** by the *Voice* of the Pattern, and any other manner of coming together is ***excluded*** by the *Silence* of the Pattern.

EPI TO AUTO—INTO ONE PLACE

The expression "come together into one place" is used in the KJV rendering of I Corinthians 11:20 and 14:23. The prepositional phrase "into one place" is not something added by the translators; rather, it is a translation of the Greek prepositional phrase "epi to auto"[1]. The expression is used in several situations and means literally "in the same".

For example, it is found in most manuscripts in Acts 2:47 where the writer says that the Lord added those who were being saved to the same thing, which is the one Body Commenting on Acts 2:47, Thayer's Lexicon says, "simply ἐπί το αὐτο sc. οντες, *together*"[2].

Acts 2:1 says "they (the 12 apostles) were all together in one place". The context indicates that they were indeed together in one place because verse 2 says they were all together in the same house. The expression "in one place" is translated from "epi to auto". This illustrates that the expression means "in the same place" when coupled with a verb meaning "being together" or "coming together".

In I Cor 11:20 and I Cor 14:23, "epi to auto" follows a verb meaning to come together. Hence both passages say literally "come together in the same", which obviously means "come together into one place" or "come together into the same place". Thayer's says that in I Cor 11:20 and I Cor 14:23 "epi to auto" means "to the same place or in the same place"[3].

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[1] Pronounced similar to eh-Pee tah aw-TAH.

[2] *Thayer's Greek-English Lexicon of the New Testament*; translated by Joseph Henry Thayer; Zondervan Pub. House; Grand Rapids; Tenth Printing, Nov. 1970; p. 234.

[3] Ibid, p. 87.

INNOVATIONS WHICH VIOLATE THE PATTERN FOR THE COMMON ASSEMBLY

When the Apostles working under inspired direction founded the Church in the First Century, the local congregations of God's people came together in common assemblies. As with virtually every other aspect of Christianity, men have no been content with the Common Assembly, but have continually introduced humanly devised innovations into the Church. As follows is a brief introduction of seven innovations which violate the Pattern.

SUNDAY SCHOOL or ***BIBLE CLASSES***—The Pattern specifies the Common Assembly and, therefore, *classification* is forbidden by the Pattern's *Silence*. Sunday School evolved as the result of the combined ideas of Robert Raikes of Gloucester, England in 1780 and John Wesley, the British founder of the Methodist denomination. The practice was introduced into the churches of Christ between 1850 and 1900.

SEGREGATION—The practice of segregation is not widespread, but it has been practiced in some places. In the city of New Orleans, Louisiana, there is a large denominational church building specifically built for segregation. The black people were separated from the white people. This is forbidden by the pattern for the Common Assembly.

CHILDREN'S CHURCH—This human innovation is creating havoc in some digressive churches of Christ who have Sunday School. This recent practice evolved in response to a disruption of the assembly in certain churches of Christ by unsupervised youths brought in by the "busing system". In response to this problem, a separate assembly was created for the youngsters. Young members from the congregation normally lead the services which incorporate the five items of worship, in essence, identical to the main assembly. This is a "textbook example" of the relentless growth of error (I Cor 5:6). The fact that it is simultaneous with the worship is irrelevant. Each congregation is to meet together in a Common Assembly.

NURSERY—This human innovation seperates the small children and some of the sisters from the assembly. This innovation is a "prime example" of creating unauthorized practices in order to "compensate" for human failures. The Bible says every member is to worship in the Common Assembly and that parents are to discipline their children.

MULTIPLE ASSEMBLIES—Multiple assemblies are widely practiced by so many so-called churches of Christ. Breaking the congregation into multiple assemblies is normally done for two reasons: (1) to accommodate a large membership or (2) to have services in different languages. This practice is a violation of the Pattern which explicitly specifies the Common Assembly. It is scriptural to have any number of congregations of a reasonable size. Language problems can be scripturally solved either by translation or by establishing different congregations for each language group.

EVENING COMMUNION—In order to accommodate members who forsake the assembly, many congregations have a semblance of the Lord's Supper on Sunday evening (actually Monday according to the Biblical time keeping system). This violates Acts 20:7, I Cor 11:3, and the Pattern for the Common Assembly.

THE "LOOPHOLE" OF TIME

A loophole is defined as a means of escape or evasion. The term is often used with reference to the schemes devised by cunning lawyers to save their clients from paying taxes. In order to justify such practices as Sunday School classes, multiple assemblies, and evening communion, some attempt to use the "loophole" of time. Their reasoning is that the Lord's Pattern for the Common Assembly only excludes other ways of coming together which are "simultaneous" with or "parallel" to the main worship on the Lord's Day.

Bro. Joe Moulder, writing against the practice of "Children's Church", says, "All of this is being done at the same time that the adults are in 'regular worship', unencumbered by the restlessness of noisy

children."[4] Again he writes, "The Bible nowhere sanctions separate, simultaneous worship of children and adults, but it does sanction all—men, women, and children—being together to hear to word of the Lord and to worship him in spirit and truth."[5]

Bro. Walter W. Pigg Jr. uses the same logic (or more properly, illogic) in an article entitled, "Yes, 'What About the Children's Bible Hour?'". Bro. Pigg says, "Is it fair to suggest that 'simultaneous assemblies are excluded and unauthorized just as is instrumental music'? I would strike the word 'excluded' and affirm that both practices are unauthorized. Since the assembly is authorized by a direct command, there is no authority to dissolve or do away with that assemble, whether by splitting it into multiple assemblies, or carrying it to the point of forming home churches where there will be no assembly larger than the family. If there is scriptural authority for doing away with the assembly someone should come up with it. As brother Foy E. Wallace, Jr. use to say, 'If there is no authority for it , don't do it!'"[6]

Notice that both of these men acknowledge that the Pattern specifies the "Common Assembly". However, they limit and restrict violations of the Pattern only to "simultaneous assemblies". In so doing, they attempt to circumvent the Lord's Authoritative *Silence*.

The absurdity of the "time loophole" is clearly demonstrated by the practice of multiple assemblies. In his sermon at Klang, Malaysia on Aug 8, 1986, Jim Dearman said, "There's a church in Nashville, TN with, I think, over 5,000 members; it may be 3,000 or so, I'm not sure, but I think it's about 5,000. Now they have two services at least, I think, just to accommodate the people." This is an example of multiple assemblies to accommodate the number of people. This practice is regarded as being acceptable to the Lord because the assemblies are not conducted at the same time. However, if this congregation were to build a large building with two or three auditoriums and conduct these same multiple assembles simultaneously, everything else being identical, it would be condemned as unscriptural work of the Devil. To adapt bro. Pigg's words, "If there is scriptural authority for the "time loophole" someone should come up with it."

NEVER SCRIPTURAL

The Pattern for the gathering of the Church is very clear. The Church is to come together only in a Common Assembly. All other gatherings are **universally** forbidden and excluded by God's *Silence.* There is **never** a situation in which divided gatherings of the Church are acceptable.

PUBLIC AND PRIVATE GATHERINGS

how I shrank not from declaring unto you anything that was profitable,
and teaching you publicly, and from house to house
Acts 20:20 ASV

In speaking to the Ephesian elders, Paul confirms that some gatherings are public while others are private. This matter has a direct bearing on the issue of the Lord's Pattern for the Common Assembly. Some have attempted to circumvent and avoid the regulations for the assembly of the Church by appealing to what might be called the "Private Gathering Loophole". The issue of private and public is also an important factor in the role of Christian women in teaching God's Word. This issue is discussed in depth in Chapter Four.

THE COMMON ASSEMBLY IS PUBLIC

It is universally understood that the Common Assembly of the Lord's Church is a public gathering.

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[4] Joe Moulder; "Youth Worship—Right or Wrong?"; *Contending For The Faith*; ed. by Ira Rice, Jr.; Birmingham, Al; November 1979; p.4.
[5] Ibid., p.5.
[6] Walter W. Pigg, Jr.; "Yes, 'What About the Children's Bible Hour?'"; *Contending For The Faith;* ed. by Ira Rice, Jr.; Birmingham, AL; September 1980; p. 6.

Public means a gathering which is open to or can be viewed by the members of a community. In most cases some sort of public announcement or advertising takes place to invite the members of the community. The events which occur in the assembly are not secret, but are common knowledge. The word "community" refers to some segment of the populace. For example, a city might have a gathering to which all of its citizens are invited, but which is not open to non residents. This would certainly be a public gathering, even though nonresidents are not permitted to attend. Another example might be an event to which only adults are invited. Even though children would not be permitted, this would still be a public event. A third example is a situation in which persons of only one gender are allowed. A common example of this is a public toilet. Only ladies are allowed in what is often called the ladies room, and yet it is a public facility.

The preaching of the Apostles was done in public. Peter's sermon on the day of Pentecost was delivered in public. Paul often preaches in the synagogues (e.g. Acts 13:16 ff) which were public meeting houses in which the Jewish *community* gathered on the Sabbath to read the Scriptures. Acts 17:22-31 relates Paul's great sermon on Mars' Hill, another example of a public situation.

There are several scriptures which demonstrate that the assembly of the Church is public. James says, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment" (James 2:2). Notice that James does not refer to those people as "brothers" but just as "men", indicating some were visitors. James is teaching a lesson on impartiality, but also shows that the assemblies of the early Church were open to the public.

I Cor 14:23 says, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" This passage also teaches that the Common Assembly of the saints was open to visitor from the public.

PRIVATE GATHERINGS

In Acts 20:20, Paul reminded the Ephesian elders that he had taught them both in public and in private gatherings. Paul uses the term "house to house" which shows that the most common type of private gathering is one occurring in a home. Private is the opposite from public. A private situation is one in which only a few people are involved, which is not open to the members of a community, cannot be viewed by the public, and the events which take place are not common knowledge.

The Bible gives many examples of private gathering. When Jesus took Peter, James, and John up into the mountain of transfiguration (Matt 17:2-9), this was certainly a private situation. Only a select few were involved, they were not observed by the public, and certainly what occurred was not common knowledge at the time.

The occasion of Acts 20:17ff is obviously a private gathering. Paul called the Ephesian elders unto him (v. 18) and discussed many important things with them. This gathering was not open to the public, nor was it viewed by the public. In the same way today, elders, and church leaders often gather for "business meetings". These meetings are private in every sense of the word.

An important example of a private gathering is found in Acts 18:26, "when Aquila and Priscilla had heard, they took him unto them, and expounded him the way of God more perfectly." One translation says, "When Priscilla and Aquila heard him, they *invited him to their home* and explained to him the way of God more adequately." This is a "textbook" example of a private gathering. In the privacy of their home, this Christian couple taught the great disciple Apollos. This example of a private gathering is also very important because it demonstrates the manner in which women may teach God's Word. This is discussed in detail in Chapter Four.

THE "PRIVATE GATHERING LOOPHOLE"

It is well understood that the Lord's Pattern for the Church does not apply to a truly private gathering. For example, the Pattern forbids the eating of a common meal when the Church comes together;

but it is permissible to eat during a private gathering. The Pattern forbids the use of instrumental music in the assembly of the Church; but one may certainly play an instrument in his home, a private situation. There are many other examples of this.

In an effort to justify and validate a number of situations which violate the Lord's Pattern, some have tried to "shelter" the practices under the "Private Gathering Loophole". The argument is that if the situation is private then it is "***exempt***" from the requirements of the Pattern. In other words, the "Private Gathering Loophole" is regarded as a veritable ***license*** to do whatever in man's own *feeble* judgment is best.

The "Private Gathering Loophole" is frequently used in an attempt to justify and validate classification in what are often called Sunday School or Bible School classes. The "loophole" is not only used to justify the arrangement itself, but also to justify several of the unscriptural practices which have evolved in conjunction with this human innovation.

SUNDAY SCHOOL

> The modern Sunday School had its beginning in England in 1780 when Robert Raikes rented a room and employed teachers to take children off the streets to instruct them in the fundamentals of education and Christianity.[7]

Sunday school (or, as some insist, Bible school) is a method for gathering the congregation into a multiplicity of classes so that the members may receive religious instruction. As bro. Rideout and any other honest student of history knows, Sunday School (or Bible school) did not originate from the Bible, but it is a human invention. This invention is not an incidental, like electric lights or song books, because it violates the Common Assembly.

SUNDAY SCHOOL IS NOT IN THE BIBLE

If a single approved example of instrumental music being used in the worship of the Church existed, then there would be no disagreements over this issue. Likewise, if there were but one approved Bible example of only one congregation dividing into classes, there would be no arguments about Sunday School. If this were the case, Sunday School would be an undeniable part of God's Pattern and would be a **mandatory** part of the work of the Church. With the exception of a few unlearned radicals, everyone will admit, however, that Sunday School is not mandatory. *This is, within itself, an admission that Sunday School is not found in the Bible*.

PSEUDO-EXAMPLES OF CLASSES

When pressed for Bible examples of Sunday School classes, some have attempted to show classes in private gatherings and on the day of Pentecost. Neither situation is an example of a congregation of the Lord's Church, and neither is an example of the classification of a body of people.

THE DAY OF PENTECOST

In the well-known *Porter-Waters Debate*, Curtis Porter said, "'We hear them speak the wonderful works of God,' present tense, and the very language indicates that there was simultaneous teaching even in acts 2".[8] Ervin Waters explains more clearly the point bro. Porter was trying to make, "Do you see classes there? Do you see the twelve apostles divided into twelve classes? Brother Porter said, 'They must have had them.'"[9]

Bro. Porter builds his case upon the fact that people of the different languages listed in Acts 2 heard

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[7] Holbert Rideout; "Two-Hundred Years With Religious Education"; *Christian Bible Teacher;* B. Patterson and H Rideout, ed; Abilene, Tx; August 1976; p. 310.

[8] W. Curtis Porter and J. Ervin Waters; *Porter-Waters Debate*; M. Lynwood Smith Pub.; Wesson, Mississippi; 1952; p. 148.

[9] Ibid., p. 151.

the Apostles speak in each respective language. Bro. Porter attempts to argue that the only way this could have occurred was for there to have been separate language groups with simultaneous speakers.

The absurdity of this reasoning is remarkable. The logistics necessitated by the argument are impossible. Verse 6 says the "multitude came together" which is only logical since the great noise came from the one house where the Apostles were gathered. After the multitude arrived, the Apostles had to sort them out by language into different groups. Then a few minutes later, the multitude was brought back together into a Common Assembly where "Peter, standing up with the eleven, lifted up his voice" (verse 14). The person who believes that the logistics of sorting a multitude of curious strangers into groups by language and then bringing them back together again, all in relatively short period, are possible, should attempt it. A few experiments would demonstrate the impossibility of such an effort.

More importantly, the Scriptures say nothing about the classification of the multitude on the day of Pentecost. This is an assumption; but, more than that, it is an irrational assumption. Assumptions of ***any kind*** prove nothing, either in secular or religious matters. The wrong way to prove anything is to base one's reasoning upon unprovable human assumptions.

The most crucial point of all is that Acts 2 is not an example of a congregation of the Lord's Church coming together. it is an example of preaching the Gospel to the general public. This multitude did not constitute the Body of Christ. The point at which bro. Porter uses them for examples, they were sinners. Incredible, bro. Porter attempts to use *non-Christians as an approved example for the Church!*

PRIVATE GATHERINGS

Several private gatherings have been cited as supposed "examples" of classification. One example is the transfiguration on the mountain, which was obviously a private gathering. Yet, Curtis Porter attempted to use this situation as Bible authority for Sunday School classes. He said, "He took three of them, Peter, James, and John, up into a high mountain by themselves... He took one group away and taught that group, and the group that was left behind was also taught. And thus we have a parallel in principle with the things we do today in teaching more than one group at the same time."[10]

This situation, which occurred in the *Mosaic Age* **before** the *Church* was *established*, is not parallel to or an approved example of the New Testament Church classifying its members into Sunday School classes. The activities of the disciples who were left behind is described in verse 14, "And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them". Bro. Porter argues this was one class and the four men on the mountain was the other class. This argument is erroneous. The disciples left behind were arguing with the scribes in a large crowd. This was a *public gathering*. By contrast, the four men on the mountain constituted a very *private gathering*. All of this results in "confused" logic, for the two so-called "classes" are completely different from each other, and neither remotely resembles or represents a Sunday School class. It is impossible, then, for the composite situation to be regarded as a Bible example permitting Sunday School.

CLASSIFICATION IS NOT AN INCIDENTAL

Those who defend the use of instrumental music do not believe it is mandatory but argue that they have the *liberty* to use it if they so choose. Likewise, most who advocate Sunday School (or Bible Classes) believe that, while it is not mandatory, the Church has the *liberty* to divide into classes if the leaders choose to do so. The error in both cases is placing these innovations in the category of "liberty".

As has been discussed in detail, the Bible contains the Lord's Pattern for the Church. Like any other Pattern or Blueprint, the Lord's Pattern *specifies* everything which is to be included in the Church and the Christian life. Everything else is ***excluded*** except those things which are *incidental*. The things which are

[10] Ibid., p.183.

Specified are *mandatory* and must be included; the things which are *Excluded* are *forbidden* and may not be included for any human reason or purpose; and the things which are *Incidental* are *allowable* as matters of liberty or expediency.

It is evident, then, that every matter pertaining to serving the Lord must be a part of one of three categories: (1) ***Things included*** because they are specified, (2) ***Things excluded*** because they are forbidden by the *Silence* of the Pattern, and (3) ***Incidentals*** which are neither specified nor violate the Pattern. Such things as Sunday School, instrumental music, Church supported orphans homes and colleges, and Church supported recreation have caused division among churches of Christ because brethren have disagreed as to the category in which these things fit. However, all agree that these things are not *specified.*

Everything which is not explicitly "specified" by the Lord's Pattern must either fit into the "excluded" category or the "incidental" category. The problem in evaluating an item which is not specified is the legitimate determination of whether that things is excluded or is an incidental. How does one make this determination?

COORDINATE OR SUBORDINATE?

When dealing with any blueprint, whether Divine or secular, it is obvious that some things are excluded by the pattern and some things are incidental. This determination is made depending upon whether the particular thing being evaluated is a "*coordinate*" or "*subordinate*" element.

In this context, the word ***coordinate*** means "one that is equal in rank, importance, or function" while ***subordinate*** means "one that is of lower rank, importance, or function, or one that is subject to another". These concepts are indispensable in determining whether a particular thing is *excluded* by the Pattern or is simply an *incidental*.

This principle is not an unusual one, for it applies to secular patterns as well as to the Lord's Pattern. In factories around the world, engineers and production managers discuss what things are *included* in the blueprints, what things are *excluded* by the blueprints, and what things are *incidental*. The determination of what things are excluded and what things are incidental is made using the principle of *coordinate* and *subordinate*.

GOPHER WOOD AND PITCH

Gen 6:14 says that God told Noah to construct the Ark from gopher wood (KJV) which was a particular type of wood well known to Noah. The Lord did not explicitly forbid the use of other types of materials by saying, "Thou shalt not...".

It is a well-known fact that the construction of any large structure requires *temporary bracing* to hold the beams in place until the framework is complete and self-supporting. There is no doubt that Noah used numerous temporary braces when assembling the Ark, just as is required in modern times when large wooden boats are built. It is very obvious that the temporary braces were *subordinate* elements. They were not a part of the structure of the boat, but only ***aided*** in the construction. The braces were not *coordinate* elements because they were not of equal importance and function. Because the temporary braces were *subordinate*, not *coordinate* elements, they were not excluded by God's Pattern; but, rather, were ***incidentals***. Since these braces were incidentals, Noah was free to use any type of wood he desired for them.

It is clear that another wood such as balsa wood was excluded from the structure of the Ark because, in that function, it was *coordinate* to the command to use gopher wood and was, therefore, forbidden. Balsa wood was entirely acceptable for temporary braces because, in that function, it was *subordinate* to the command to use gopher wood.

Gen 6:14 also says that God told Noah to seal the Ark with pitch. Undoubtedly, the purpose of the pitch was to make the Ark watertight so it would not leak. It is very obvious that the use of beeswax as a sealant was *forbidden* because it was *coordinate* to the command to seal the Ark with pitch.

As far as Biblical record is concerned, the Lord did not give Noah any specific instructions regarding methods to be used in applying the pitch to the ark. It is only reasonable to understand that Noah made some sort of trowel with which to spread the black, sticky pitch. The trowel may have been made from any material, but it is likely that Noah made the trowel from wood. Regardless of what it may have been made from, it is obvious that the trowel was an *incidental* because it was *subordinate* to the command to seal the Ark with pitch.

The difference between the use of beeswax and a trowel is unmistakable. The use of beeswax was of equal function to pitch and was, therefore, a *coordinate* element. The Lord's *Silence* forbade beeswax because it was excluded by pitch. A trowel, by contrast, was clearly a *subordinate* element because it was of an inferior and different function. The function of the pitch was to seal the Ark so that it would stay afloat and preserve the precious cargo of God's air-breathing creation. The function of the trowel was to make it easier to spread the pitch over the surface of the Ark. No one can deny that the pitch served a different and far more important function than the trowel.

INSTRUMENTAL MUSIC AND SONG BOOKS

As has been discussed a number of times, the Lord's Pattern for Christian Worship specifies singing. This is established by Eph 5:19, Col 3:16, and I Cor 14:15. As is the case with any element of a pattern, whether religious or secular, *coordinate* elements are excluded while *subordinate* elements are incidental.

Those who favor the use of instrumental music in the Church argue that the instrument is an incidental just as a songbook is an incidental. They believe, therefore, that instrumental music is an option which may either be used or omitted from the Worship of the Church. The error of this argument is that instrumental music is not an incidental but is forbidden by the Lord's command to sing.

It is undeniable that instrumental music is *coordinate* to singing. Music is defined as sounds which have rhythm, melody, and harmony. These sounds may be produced vocally or mechanically. Instrumental music is *coordinate* to vocal singing because both produce musical sounds. The Lord says to sing and that excludes and forbids instrumental music, which is a *coordinate* element.

A song book is *subordinate* to singing. A song book does not emit any form of musical sound, but serves to assist the Christian in singing. In order to sing a song, the conscious mind must be supplied with adequate information about the words, melody, timing, rhythm, and pitch of the song. This information may either come from memory, the written page, or a combination of the two. It is clear that the song book is *coordinate* the memory, not to the singing.

It is important to point out that the Lord's command was to sing. He did not command Christians to memorize the songs. If the Lord has issued the command to memorize the songs, then a song book would be unscriptural because it is *coordinate* to the memory. The only command with regard to music in the church is to sing songs, hymns, and spiritual songs, making melody in the heart in a language which can be understood. A song book is *subordinate* to this command and is, thereby, an incidental. It is permissible to use song books, and it is permissible to sing from memory.

The argument, "If it is permissible to use song books, it is permissible to use music instruments" is invalid. The argument is based upon the premise that song books and instrumental music are both incidentals and that if it is acceptable to use one incidental, then it is acceptable to use any other incidental, instrumental music is not.

Each item must be examined independently to determine if it is included, excluded, or an incidental. There is no argument that incidentals are permissible. It is sophistic, however, to name a thing in question along with a universally accepted incidental, in an attempt to categorize them together, in order

to "pass it off" as another incidental. Such tactics are used to deceive the unlearned and the spiritually immature. It is far more proper to simply say "Instrumental music is acceptable because it is an incidental" than to say "if it is permissible to use song books, it is acceptable to use an instrument". The first argument is wrong, but it is straightforward and involves no deception. The second is sophistry.

SUNDAY SCHOOL AND CHALKBOARDS

The Lord's Pattern instructs each congregation to come together into a Common Assembly for worship and Biblical instruction. This Pattern is concretely outlined in Acts 14:27, Acts 15:30, Acts 20:7, I Cor 11:20, I Cor 11:33, I Cor 14:23, and Heb 10:25. Those who advocate the practice of Sunday School argue that although Sunday School is not found in the Bible and was not practiced by the First Century Church, it is an expediency just as a chalkboard is an expediency. They believe, therefore, that they have the liberty to classify the congregation for teaching just as they have the liberty to use a chalkboard.

In arguing for Bible Classes, W. Curtis Porter said, "So whether we teach by means of charts, blackboards, printing presses, or radios, or by means of classrooms or whatever it might be, we are still teaching."[11] Bro. Porter's statement is not an argument but a sophistic assertion. Sunday School is not an incidental because a chalkboard is, anymore than instrumental music is an incidental because a song book is. Each practice stands or falls upon its own "merits". Sunday School and instrumental music cannot be "smuggled" into the Church under the cover of a song book or behind the chalkboard.

CLASSES ARE COORDINATE TO THE COMMON ASSEMBLY

It is undeniable that Sunday School is *coordinate* to the Common Assembly. Both are ways in which a group of people can come to a particular place and be physically arranged. In the Common Assembly, the people are all put together into one group in one room or area. In classification, the people are split into different groups and normally go to separate rooms. Just as signing and instrumental music are both methods for producing musical sounds and are, therefore, *coordinate*; so, in precisely the same way, the Common Assembly and classification are both methods for grouping people together and are, therefore, *coordinate*.

When bro. Porter attempted to place Sunday School in the category of "charts, blackboards, printing presses, or radios", he confirmed that Sunday School is not specified in the Lord's Pattern. As has been stated repeatedly, those things which are *not specified* are excluded if found *coordinate* to the Pattern and are incidental and optional if found *subordinate* to the pattern.

THE COMPARISON IS NOT ARBITRARY

It is important to point out that one is not at liberty to compare an unspecified (one the Bible is silent about) element, believe, or practice to an arbitrary part of the Pattern. It must be compared to the ***entirety*** of the Lord's Pattern for the Church before a legitimate determination can be made. This can be demonstrated with the Pattern for Noah's ark.

For purposes of illustration, suppose that Noah had a problem in fitting some of the wooden planks on the hull of the ark closer together. Suppose that rather than filling the gaps with pieces of gopher wood, Noah decided to use a soft wood like balsa. He might have "justified" this by arguing that the balsa was *subordinate* to the pitch. The purpose of the pitch was to seal the ark and the balsa was simply filling in the gaps and providing a foundation for the pitch. The error in this hypothetical situation is that balsa wood may or may not be *subordinate* to the pitch, but is unarguably *coordinate* to the command to use gopher wood and, therefore, excluded and forbidden. Regardless of how important the relationship between the

[11] Ibid., p. 179.

balsa and the pitch may have seemed, it was irrelevant and would have had no place in determining if the Pattern would have permitted the use of balsa.

In the same way, classification may not be arbitrarily regarded as a *subordinate* to the command to teach, while the rest of the Pattern is "conveniently" ignored. This is what Porter attempted to do when he argued, "So whether we teach by means of charts, blackboards, printing presses, or radios, or by means of classrooms or whatever it might be, we are still teaching."[12] This is an invalid, unscriptural and deceitful approach to God's Plan. When compared to the entirety of the Lord's Pattern, it is very obvious that classification is *coordinate* to the command to come together into a Common Assembly. Sunday School is, therefore, ***excluded*** and **forbidden** by the Lord's authoritative *Silence*. *The relationship between classification and teaching may appear to be a very important one to human logic, but it is irrelevant and meaningless and has no place in determining if the Pattern will permit Sunday School classes*.

ARE CLASSES AN EXPEDIENT?

The word expedient is defined in this context as something which is beneficial in accomplishing a particular task. Expediency, however, is applicable to and ***only*** to those things which are allowable as optional incidentals. Those things which are forbidden by the Lord's Pattern are not subject to considerations of expediency. Obviously, expediency is not a factor in evaluating things which are unlawful.

For example, it has been demonstrated that song books are permissible because they are *subordinate* to the command to sing and not *coordinate* to any other part of the Lord's Pattern. Those who have studied music know that song books may be written either with what is called "round notes" or "shape notes". Either system of writing the music is permissible, but most agree that shape notes are more expedient, being easier for the average person to read. When choosing between the two systems of notes, expediency is an important and valuable consideration.

By contrast, instrumental music cannot be evaluated on grounds of expediency because it is not permissible, being a violation of the Pattern. Many people argue for instrumental music, pointing out how expedient they believe it is in assisting the singing, setting a proper mood, and in helping the congregation learn new songs. All of these considerations are **vain** because instrumental music is not lawful. Only those things which are permissible may be expedient. *It is impossible for something to be illegally or unscripturally expedient!*

In the minds of some, Sunday School is so "wonderfully expedient" they never question the legality of classification. They are deceived into thinking that anything which seems to be so good, could never be unacceptable to God. This attitude is seriously flawed. It exalts the opinions and judgments of men above the Bible, above the Lord's Pattern, and above considerations of what the Lord wants. Regardless of how "wonderful" Sunday School may appear to be and how many benefits its appears to have, it is unscriptural, being ***excluded*** by the command to assemble together into a *Common Assembly*.

THE *HISTORY* OF SUNDAY SCHOOL

It is a fact that the Bible, not history, is the source of religious authority. History does, however, have a legitimate place in the study of a religious practice. History puts things in perspective, in that one can better understand how, when, and under what circumstances a particular practice came into being. It is a fact that one's own experience gives him an extremely narrow view of the events which have swept the religious world. The paranormal "eye" of history gives one a wide-angle view of these events and a much deeper understanding of them. *It is a fact that what one has always known, on tends never to question*. Most members of churches of Christ who practice Sunday School have never known anything different. To them it seems strange that anyone would ever challenge that which seems normal and good. Those who will

[12] Ibid.

honestly look through the "eye" oh history will find that Sunday School and many other religious practices are actually recent innovations. These things did not originate with the Apostles and must be evaluated very cautiously.

It is a Biblical and a historical fact that Sunday School or Bible classes were not organized by the Apostles and other inspired men. Classification is conspicuously absent from the Scriptures. It is a historical fact that from 33 A. D., when the Lord's Church was established, until 1780 (a period of over seventeen centuries), Sunday School was not practiced by any denomination.

Anyone who will take the time to do a few minutes of research will find that Sunday School originated with the benevolent efforts of Robert Raikes. In 1780, Mr. Raikes, of the city of Gloucester, England, decided to start a school which would operate on Sundays to educate poor children. The *World Book Encyclopedia* says:

> The present-day Sunday-School movement was started in Gloucester, England, by the publisher Robert Raikes. In 1780, he launched his "Ragged School". He tried to aid the children of the poor in his community by teaching them reading, writing, and the principles of religion.[13]

Mr. Raikes' school was a private, philanthropic effort which was not associated with any religious organization. A few years later, John Wesley, the man who founded the Methodist denomination, learned of Mr. Raikes' school and was perhaps the first to graft and integrate Sunday School into a religious organization. As a result of Wesley's ideas and efforts, Sunday School evolved from a scholastical institution to an ecclesiastical innovation. Following the well-worn path of human innovation and religious error, Sunday School spread throughout virtually all of the so-called "Protestant" denominations.

THE HISTORY OF THE INTRODUCTION OF SUNDAY SCHOOL INTO CHURCHES OF CHRIST

It was not until about 1850, some 70 years after Wesley developed the Raikes' Sunday School into a religious appendage, that Sunday School was practiced by a church of Christ. Beginning in the liberal congregations, this innovation insidiously propagated until, by about 1900, it was accepted by a large percentage of churches of Christ. As was the case with instrumental music and the individual communion set, Sunday School created a division, with a majority of both congregations and members accepting the human innovation.

The best way to demonstrate that churches of Christ adopted the Raikes-Wesley Sunday School from the denominations is to allow those who practice Sunday School to establish the facts. As follows are quotations from three different sources, all of which agree in verifying the origin of Sunday School.

THE TWENTIETH CENTURY CHRISTIAN

The Twentieth Century Christian is a publication of churches of Christ who practice Sunday School. The revealing quotation given below is part of an article published in the October, 1967 issue.

> One wonders whether the larger causes plaguing the denominational world may not also be at work elsewhere. **Churches of Christ borrowed from denominational neighbors the Sunday School idea when it was hale and hearty**. One wonders whether churches of Christ shall have sufficient dedication, imagination, and resourcefulness to see the idea to its full potential now that it has come upon bad times. If they shall not have, the tragic consequences will say more about the health of the churches of Christ than about the worth of the Sunday school idea. (emphasis added)

[13] *The World Book Encyclopedia*; World Book, Inc. pub.; Chicago, IL; 1985 ed.; Vol. 18, p. 790.

THE MIRROR OF A MOVEMENT

William S. Banowsky is a well-known preacher among churches of Christ who practice Sunday School. For a number of years, bro. Banowsky was the President of the University of Oklahoma. In a book entitled, *The Mirror of a Movement*, bro. Banowsky candidly admits that Sunday School originated in the denominations, was at first resisted by churches of Christ, and then later accepted by a majority of them.

> While long granting that one of the most vital sources of edification was through the systematic study of the Bible, churches of Christ were very slow to organize Sunday Schools in their local congregations. In 1786, just three years after Great Britain declared the thirteen colonies to be a free and independent nation, the first Sunday School was started on this side of the Atlantic.
>
> The Sunday School got off to a belated start among the disciples. In its first years the Restoration movement was nurtured almost exclusively by evangelistic preaching. no need for a Sunday School was felt. Later, convictions prohibiting conference assembles denied the movement the ideas and stimulation to be gained through participation in the National Sunday School Conventions. Because of the close ties between the Sunday School movement and denominationalism, the disciples assumed an early posture of belligerent opposition. "I have for some time," wrote Alexander Campbell in 1824, "Viewed both 'Bible societies' and 'Sunday Schools,' as sort of recruiting establishments to fill up the ranks of those sects which take the lead in them." Although he held this position for some years, in time Campbell changed his mind.
>
> Like Campbell, Barton W. Stone also first opposed, then later approved the Sunday School... By 1850, however, the Sunday Schools had gained a strong foothold among the more progressive congregations. And while refusing to align themselves with the Sunday School Union, the conservatives also slowly followed suit. By 1900, a great majority of the congregations had made provisions for at least a crude system of Sunday morning Bible study—though in most instances, very crude indeed.[14]

THE CHURCH IS *2000* YEARS OLD BUT SUNDAY SCHOOL IS *200* YEARS OLD

The Christian Bible teacher is a monthly magazine published by members of churches of Christ who practiced Sunday School. A major part of the magazine is devoted to Sunday School, with departments for the various categories of classes. In the August 1976 issue, bro. Holbert Rideout, one of the editors, wrote an editorial entitled, *Two-Hundred Years With Religious Education*. This editorial is a brief, yet excellent historical account of the invention of Sunday School and the process by which it came to be practiced by churches of Christ. As follows is a major part of the editorial. Rideout begin by discussing the 200 year period from 1776 to 1976.

TWO-HUNDRED YEARS WITH RELIGIOUS EDUCATION

> It just so happens that this is almost exactly the same time period for the modern Sunday School which is many instances is the equivalent of our religious education program.
>
> The modern Sunday School had its beginning in England in 1780 when Robert Raikes rented a room and employed teachers to take children off the streets to instruct them in the fundamentals of education and Christianity. He rewarded the faithful few who came with pennies, and only required that they should have clean hands and faces and combed hair. Soon, hundreds of Sunday Schools had sprung up all over England with the purpose

[14] William S. Banowsky; *The Mirror of a Movement;* pp. 232, 233, 234.

of instructing children in citizenship and religion. These first Sunday Schools were started as a philanthropic movement and were not associated with the churches.

It is probably that the first Sunday School in America like that of Raikes' was organized in Accomack County, Virginia, by William Elliott in the year 1785. These first Sunday Schools were independent of church organization or sponsorship, and had as their objectives to give children the tools of knowledge for the sake of their own usefulness and future independence, and to nourish the moral and religious nature of the children through religious instruction. As had happened in England, the Sunday School became the forerunner for the public school in America, and as the public school gradually took over the secular education, the Sunday School became associated with churches and assumed its role of teaching religion.

Do you get an idea as to why some of our forefathers were non-Sunday School? The original Sunday School existed largely for the secular education of the poor, with moral and religious teaching on the side. At first the churches were against this type of education and when the Sunday Schools finally became accepted by the churches they maintained their own organizational structure and for the most part moved in along side the churches to help in matters of religious instruction. The restoration movement came along late enough to avoid this entanglement. Thus our brethren have long insisted that we do not have a "Sunday School" but rather have Bible school on Sunday, that the Bible school is an integral part of the organization of the church rather than a separate organization.

But Sunday Schools have grown (whether Sunday Schools or Bible schools) so that most of our religious instruction today is carried on through this means.

FIVE IMPORTANT POINTS

A careful examination of bro. Rideout's editorial reveals five points which are important to an accurate understanding of the history of the Sunday School Movement.

First, bro. Rideout admits that it was the work of Robert Raikes that led to Sunday School. It follows, therefore, that if Sunday School evolved from the work of Mr. Raikes, it *did not originate* from the Bible. Bro. Rideout's historically correct admission shows the folly of the attempts some, like Porter, have made in trying to prove that Sunday School classes can be found in the Bible. The origin of Sunday School is not found in the First Century but in the 18th Century.

Second, bro. Rideout outlines the history of the founding of Raikes-style schools. These were private ventures designed to help the disadvantaged. He then says that both in America and England, the Raikes Sunday School movement split into two branches. One branch led to the development of public schools and the other to the religious Sunday School.

Third, bro. Rideout states that religious Sunday School was first practiced by the denominations. He says this led to some problems since Sunday Schools had developed an "organizational structure". What he is referring to is the fact that most of these Sunday Schools had an officer in charge, called a "Superintendent". When the denominations first adopted the practice, they incorporated the Sunday School Superintendent.

Fourth, bro. Rideout says that the Bible Class system is the same as Sunday School. He points out that many argue that just because churches of Christ do not have a "Superintendent" that their Bible schools are not Sunday Schools.

As thought it would rewrite history, many members of Sunday School churches of Christ refuse to admit that their Bible schools originated from the Raikes-Wesley Sunday School. They argue that since they do not have a superintendent over their Sunday School, theirs did not originate with the

denominations. This line of argumentation is absurd. It is just as possible to adopt part of a human doctrine as it is to adopt it all. The fact that Sunday School churches of Christ adopted the classification structure but not the so-called "organizational structure" or supervisory function of the denominational Sunday School does not change the historical facts. These events are too well documented to be denied. Bro. Rideout says, "...the modern Sunday School which in many instances is the *equivalent* of our religious education program... But Sunday Schools have grown (*whether Sunday Schools* or *Bible Schools*) so that most of our religious instruction today is carried on through this means."

Bro. Rideout also points out that many churches of Christ refuse to use the term "Sunday School". It is a fact that some churches of Christ have even changed their signboards from "Sunday School" to "Bible Classes" when confronted with the historical facts. There is an old expression which says, "A rose by any other name is still a rose". In the same way, Sunday School by any other name is still Sunday School.

Fifth, bro. Rideout admits that during the 19th Century many of the leaders of churches of Christ were opposed to Sunday School. The reason is very obvious. Sunday School is a *human invention* which is not found in the Bible.

GROWTH: A NEW VISION FOR THE SUNDAY SCHOOL

Writing in the February 1987 issue of *The Christian Bible Teacher*, bro. Clayton Pepper gives an overview of the history of the invention of Sunday School and its subsequent introduction into the denominations and ultimately into the Church of Christ. Bro. Pepper completely concurs with bro. Banowsky and bro. Rideout in confirming the *purely* human origin of this innovation. He explicitly admits that churches of Christ "followed" the denominations in adopting Sunday School.

GROWTH: A NEW VISION FOR THE SUNDAY SCHOOL

> In the 1700's there was an Englishman of great compassion whose work would become known by thousands and whose influence would ultimately touch millions.
>
> He began early in his adult life to visit the prisons. He wanted to get an insight into the horrors of prison life and to try to reform prisoners. When he saw that his efforts to reform adult criminals were almost totally unsuccessful, he then turned his attention toward the neglected children of the city. He said, "Vice is preventable if we begin with the child, for idleness is the parent of vice, and ignorance is the cause of idleness; therefore, we must begin with instructing the child." The man of whom I speak was Robert Raikes.
>
> He undertook the task of establishing schools principally for teaching the underprivileged children of the city. At first these schools were for boys, but later they were opened for girls. It was said of him, "Out of compassion and interest to reform the boys who roamed the streets on Sunday, Raikes opened his first Sunday School in the kitchen of a home in Gloucester, England, in July 1780, and hired a Mrs. Meredith to teach. This date marks the day that worked a miracle on the young people of England and extended throughout the United Kingdom."

THE ROLE OF WILLIAM FOX

> The school began serving a secular purpose, then spiritual. William Fox is given credit for bringing the Bible into the Sunday School and making a study of the Scriptures its chief purpose. This was the birth of the Sunday School.
>
> When Robert Raikes died in 1811, there were an estimated 400,000 people attending Sunday Schools in Great Britain.

THE MOVEMENT SPREAD TO AMERICA

This movement spread to America where Protestant churches received it with open arms. They saw it as an opportunity to meet both sacred and secular needs. In 1800, according to the U.S. Census Bureau of Education, the average American received only 82 days of formal education in his lifetime. The Sunday School could then both educate and edify the semi-literate. The Sunday school actually led the organized church into pioneer communities. Steven Paxton, for example, a missionary to the Mississippi Valley, personally organized 1,314 schools during his lifetime. He traveled from place to place on his faithful horse whom he named after Robert Raikes. He was eventually responsible for more than 80,000 pupils and teachers being enrolled in Sunday School.

Later D.L. Moody was one of the outstanding Sunday School workers of his day. In less than one year Moody and his assistants organized every county in Illinois, 102 in all, into the movement.

This evangelistic tool for outreach found fertile soil in America. Between 1827 and 1860 most denominations adopted the Sunday school. The movement continued to grow as the value of the Sunday school was discovered.

THE LORD'S CHURCH

As the Restoration movement developed, the Lord's church for the most part adopted the Sunday school. At the *Fifth Annual Protestant Sunday School Workers Convention*, they adopted the idea of the annual lesson commentary. (I can remember hearing the International Sunday School Lesson taught on WSM radio when I was a boy.) The day would come when the Lord's church would follow the Sunday school movement, and we would have our own annual lesson commentary and quarterlies patterned after the Protestant Churches.

ARGUMENTS USED TO "JUSTIFY" SUNDAY SCHOOL

Instrumental music, Sunday School, Individual Communion, Children's Church, and Crossroadism have many things in common. None of these are once named in the New Testament. All of them originated hundreds of years after the Apostles established the Church. The origin and development of these practices is not obscure; rather, it is recorded in explicit detail in the annals of religious history. Another common denominator is that the justification for these practices is virtually devoid of Scripture and consists almost entirely of human logic and argumentation.

It is self-evident that many of the arguments made to justify classification are contradicting. This "tell-tale" fact emits a clear warning in "betraying" the unscripturalness of Sunday School. Truth cannot contradict itself. Legitimate arguments, which uphold the Truth, harmonize and never contradict. When preachers of the same brotherhood defend a practice like Sunday School with contradicting arguments, it should be disconcerting and troubling to those who engage in the practice.

(1) "WE MUST TEACH THEM CHILDREN"

Some years ago in the American state of Missouri, a church of Christ preacher, who had staunchly supported Sunday School for many years, was asked what Biblical authority he had for this practice. His reply was, "We must teach them children." The argument is erroneous, but has a sentimental and emotional appeal because everyone favors the idea of children studying God's Word. The argument plays upon the emotions by ***deceitfully*** inferring that anyone who opposes Sunday School is opposed to children studying the Bible.

The argument is erroneous for three reasons. First, it assumes that the "end justifies the means". The argument says that the end result, teaching children, justifies the means, Sunday School; therefore, the need for the Bible authority is eliminated. Second, the argument assumes that without Sunday School or Bible Classes, the children would go untaught; therefore, the Church **must** have Sunday School. Third, the argument necessarily infers that Sunday School is a mandatory and essential practice which the Church **must** have. As will be shown, all the assumptions which comprise this argument are invalid.

THE END DOES **NOT** JUSTIFY THE MEANS

Men have attempted to justify virtually every form of sin, whether moral or doctrinal, by the argument that **the end justifies the means**. This is illustrated by the following examples from history. (1) The Roman Catholic Inquisition, which was legalized and promoted by the Fourth Lateran Council in 1215, was based upon the idea that the end justifies the means. Inquisition allowed the religious authorities to torture, maim, disfigure, and kill those who disagreed with the religion of Rome. Historians estimate that 5 to 15 million people were killed by torture and execution from the Inquisition.[15] (2) The infamous "Sale of Indulgences" used in the 16th century to gather money for the building of St. Peter's Basilica in Rome in another example of the end "justifying" the means. (3) In 1524, Martin Luther said, "Therefore let everyone who can, strike, strangle, stab secretly or in public, and let him remember that nothing can be poisonous, harmful, or devilish than a man in rebellion".[16] Obviously, Luther felt that stopping the rebellion justified murder and treachery. (4) John Calvin, whose doctrine is the basis for virtually all "Protestant" denominations, was famous for atrocities against those who disagreed with him. "Calvin punished with ferocity those holding religious views other than his own. One man wrote 'all rubbish' on one of Calvin's tracts and was put on the rack twice a day, morning and evening for a whole month."[17] In each case, these religious authorities rationalized their actions by "the end justifies the means".

These are some of the more radical examples from religious history but they show that the concept, "the end justifies the means", leads to unbelievably wicked extremes. If men have used this concept to justify sins like murder, then it should not be surprising that it will be used to justify false doctrine, digression, and the introduction of human inventions into the Church.

The "end justifies the means" is a **sinful practice**. Paul writes, "and why not, (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just" (Rom 3:8 ASV). Apparently, Paul was accused of preaching that the end justifies the means. He regarded this as slander or blasphemy. Regardless of how wonderful, glorious, holy, or righteous the end may be, Christians are not permitted to violated God's Word to accomplish that end. There are ***no*** exceptions to this principle.

THE LORD DID NOT "FAIL"

The belief that the Church **must** have Sunday School so that the children will be taught is presumptuous and erroneous and entails blasphemy. If this idea is true, then God was remiss because Sunday School is not found in the Bible and was unknown until the 18th century. The inescapable inference is that the Lord "failed" to give us the "perfect law" (James 1:25) because He "failed" to anticipate the needs of children and "failed" to realize that "only" by having Bible classes can we "teach them children". This charge against God, whether stated explicitly or implicitly inferred, is **blasphemy.**

The belief that the Church **must** have Sunday School exalts the intelligence and ideas of men above God. According to this idea, men were able to see a need that God "failed" to see. Men provided a solution

[15] Clyde L. Manschreck; *A History of Christianity In the World*

[16] *CIVILIZATION: Past and Present;* Scott, Foresman Pub.; Third Edition; 1954; pp. 522-525.

[17] Ibid., pp.528-530.

to a problem that God somehow overlooked.

Romans 3:4 says, "let God be true, but every man a liar". God overlooked nothing and failed in nothing. He has given a "perfect law" which provides Christians with every command, technique, and principle needed to be "complete, furnished completely unto every good work" (II Tim 3:17 ASV). The Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9). Paul writes, "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor 1:25).

SUNDAY SCHOOL IS NEITHER AN ESSENTIAL NOR AN AID

It is important to note the difference between things which may AID the Church and the **essentials** the Church must have. Electric lights aid the Church but certainly Christians can worship without them, as was done until the 20th century. If one were to argue that the Church **must** have electric lights and that without them the spiritual welfare of the members would be harmed, this would be an indictment against the Lord. It would necessarily imply that He failed because He didn't realize the "necessity" of electric lights.

The "We Must Teach Them Children" argument necessarily infers that Sunday School is not simply an *aid* but, instead, a mandatory *essential* the Church must have. Incredibly, the argument makes that which is not found in the Scriptures and was not practiced by the early Church an *essential*. The fact highlights the absurdity of the argument. Sunday School is neither an *essential* nor an *incidental aid*, for it is excluded by the Lord's *Silence*.

PARENTS ARE TO TEACH THEIR CHILDREN THE BIBLE

The Bible says that the responsibility to teach children is given to parents, while the Church is never directed to assume this responsibility. This does not mean that children should not or do not learn in the services of the church, because they do learn a great deal when properly disciplined and trained to listen. The point is that the responsibility to teach the children is plainly given to their parents, not to the Church.

Ephesians 6:4 says, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord". Another translation says, "bring them up in the discipline and instruction of the Lord". Another translation says, "bring them up in the discipline and instruction of the Lord". Parents are commanded to (1) discipline their children and (2) instruct their children in God's Word. Just as the Church is not given the obligation to discipline children, it is not given the primary obligation to teach children.

The example of Timothy illustrates the parental role in teaching. Paul wrote, "When I call the remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim 1:5). Again, "And that from a child thou hast known the holy scriptures" (II Tim 3:15). It is obvious that Timothy had been taught the scriptures by his grandmother and mother from the time he was a child.

The fact that parents are held responsible for the discipline and religious instruction of their children is demonstrated by the qualifications for the eldership. Regarding discipline that Bible says, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (I Tim 3:4&5). Titus 1:6 says an elder must have "faithful children". If a man wishes to become an elder, he is required to assume the responsibility for properly teaching and disciplining his children. It is clear the responsibility belongs to the aspiring elder because he is indirectly affected by the manner in which he has raised his children. Paul says the behavior of his children directly indicates his ability or lack of ability to govern the church.

(2) CHILDREN CAN'T LEARN IN CHURCH

The idea that "Children can't learn in the Common Assembly" has long been used to advocate Sunday School. This statement is not an argument but an unproven assertion. An argument consists of gathering facts from an authoritative source and showing that when combined, they demand a singular conclusion. A valid religious argument must be based only upon the Bible, for it is the **only** source of authority. Human ideas, opinions and assertions are not authoritative and never will be.

The statement, "Children can't learn in the Common Assembly", is not based upon facts revealed in the Bible; it is composed purely of human opinion. This assertion has a sentimental appeal because everyone wishes for children to study the Bible; and, to those who have never known anything else, Sunday school seems to be an ideal way to bolster the learning process.

CHILDREN DO LEARN IN THE ASSEMBLY

The assertion that "children can't learn in the assembly" is being used to justify other departures from God's Pattern in addition to Sunday School. One of these digressions is the so-called "Children's Church". Children's Church is a separate worship assembly for children in which the five items of worship are observed, separate, and apart from the assembly of the adults. In an article published in *Contending For The Faith*, Joe Moulder refutes the assertion that "children can't learn in the assembly". His comments refute the assertion when it is used to justify the Sunday School *just as much* as when the assertion is used to justify Children's Church. As follows is a major part of bro. Moulder's article.

> Now we know that the "law" of Moses was a shadow of good things to come and was not the very image. The image of course is that which is perfect, the perfect law of liberty, the law of Christ—the NEW TESTAMENT. What did the shadow have in it concerning this matter of coming together to hear the word of the Lord? LISTEN. Deuteronomy 31:11-13: "When ALL of Israel is come to appear before the Lord thy God in the place which he shall, choose, thou shalt read this law before ALL Israel in their hearing. Gather the people together, men, and women, and children and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children which have not known anything, may hear, and learn to dear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Again, in Joshua 8:35: "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."
>
> It seems that every time the people were come together in an assembly to hear the word of the Lord, what Jehovah had to say, they were ALL there—men, women, children, and visitors (strangers among them)...
>
> When Jesus was talking with his disciples and answering their questions, and one in particular—"Who is the greatest in the kingdom of heaven"—he called a little child unto him, and set him in the midst of them, and said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little one in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matthew 18:1-6). So even when Jesus was talking with folks, little children were present.
>
> In Matthew 14:13-21, when the people followed Jesus out into the desert and after his talking with them he fed 5,000 men, plus women and CHILDREN. They—men, women,

> and children—had come out to hear Jesus. In the next chapter—15:38, a similar situation took place as he taught and healed man and fed 4,000 men, besides the women and children. In Matthew 19:13-15, people brought children to Jesus for his blessings, but the disciples still had not learned their lesson and they rebuked the folks who brought the children to Jesus. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such as is the kingdom of heaven"...
>
> With the exception of the times he was alone to pray or with the apostles by themselves, or before the courts at his trial, whenever the people came together to hear Jesus, women and children were included. Is there evidence that the church, when they were come together, left their children somewhere else to be instructed in another worship? NO EVIDENCE AT ALL.
>
> ...The next thing you know we'll see a worship for new converts, senior saints who can't hear well, one for the middle-age folks, and such like. Don't say it can't happen...[18]

Bro. Moulder advocates Sunday School and, yet, his comments are virtually identical to the pleas of those who have exposed the errors and unscripturalness of Sunday School or Bible classes. During the last 100 years, nearly all those who have opposed Sunday School have demonstrated by Deuteronomy 31:11-13 and Joshua 8:34-35 that children do learn in the Common Assembly. Bro. Moulder's article does a good job in exposing the digression of "Children's Church": and an equally good job in exposing the digression of Sunday School or Bible classes.

ALL MAY LEARN (I COR 14:31)

The Lord's Pattern for the Assembly is not complicated, but it has been carefully engineered and designed to accomplish God's purpose. One of the major attributes of the Lord's Design is that edification through teaching take place in a way that is, in His view optimum. In I Cor. 14 Paul forbids those things which interfere with edification such, as foreign languages with no interpreter, simultaneous speakers, unintelligible words, and confusion. When the Lord's Pattern is obeyed, **all** present are able to learn. The word "**all**" is inclusive of both adults and children, demonstrating that children can learn in the Common Assembly. This does not infer that everyone learns the same amount, for that is never true regardless of the teaching situation. Most adults learn more than the children but some children learn more than some adults.

When the Lord commanded Moses to assemble men, women, and children (Deut 31:11-13) to hear the law read, He knew that the children would be edified. The Lord said that in this Common Assembly the children would "hear and learn to fear the Lord". Those who have read the Law of Moses know it is no easier to understand than the Law of Christ; the opposite is many times true. In addition, it is a fact that most children today receive a formal education far superior to that of the Jewish children who had grown up during the years of wandering in the wilderness.

The conclusion is an inescapable one. It is a fact that the children of Deut 31 were able to learn and, given the facts, it may be deduced that children are **definitely** able to learn during the Common Assembly specified by the N.T. Pattern.

In conclusion, the statement, "children can't learn in the Common Assembly" is not an argument; instead, it is an erroneous assertion which contradicts the facts found in the Bible. Even if the Bible did not expose the error of this assertion, it would not justify Classification, for it is forbidden by the Lord's Pattern.

[18] Moulder, Op. cit., p.5.

(3) NO BIBLE AUTHORITY REQUIRED

Bro. E. C. Fuqua in replying to the statement that there is no Scriptural precedent for classification said, "True" and "No precedent is needed".[19]

This is not an argument but a statement proving nothing and betraying a spirit of liberalism diametrically opposed to the foundation principles of the Restoration of First Century Christianity. This attitude opens the door to every conceivable innovation and addition to the Lord's Pattern. The statement, "No precedent is needed", could be used just as readily in behalf of instrumental music, infant baptism, and holy water.

Bro. Fuqua's argument directly contradicts those who have vainly attempted to prove the Bible does give precedent to classification. Brethren, like W. Curtis Porter, have tried to establish a Biblical precedent for classes in Acts 2, Acts 5, Matt 17, etc. They claim that these passages contain the precedent while bro. Fuqua says it is "true" there is no precedent and "no precedent is needed".

Sunday School is not wrong just because it is not found in the Bible. It is wrong because it is forbidden by the Lord's Pattern. The Pattern specifies that the mode of coming together is the Common Assembly. Classification is *coordinate* to the Common Assembly and is, therefore, forbidden.

(4) "NO SUNDAY SCHOOL" IS FROM SATAN

Bro. E. C. Fuqua said, "The so-called 'no Sunday School' theory originated in the mind of Satan..."[20]

This is one of the most arrogant cases of bigotry and "frothing-at-the-mouth" radicalism of which a member of the Church has ever been guilty. It is not an argument but an attempt to vilify and slander those who oppose Sunday School. Since bro. Fuqua is neither the Lord, an Apostle, nor an inspired man, his accusation proves nothing and only serves to magnify the kind of frustrated arrogance which emanates from one whose faith is bolstered by the deception of numerical success, but who is unable to find biblical authority for his doctrine.

To demonstrate the futility of this statement, it can be used to "justify" virtually any false doctrine, innovation, or digression. The churches of Christ who use the instrument could say, "The so-called 'no instrument' theory originated in the mind of Satan." The denominations could say, "The so-called 'no sprinkling, no pouring' theory originated in the mind of Satan." Rome could say, "The so-called 'no image of the saints' theory originated in the mind of Satan." This could be endlessly extended to include every departure from and violation of the Bible.

Peter, unlike E.C. Fuqua, was an Apostle and inspired man. He wrote, "According as his divine power hath given unto us all things that pertain unto life and godliness" (II Pet 1:3). The Apostle Paul by inspiration wrote, "All Scripture is given by inspiration of God, and is profitable...That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim 3:16&17). Another translation says, "so that the man of God may be thoroughly equipped for every good work". These inspired men, in contrast to the uninspired Fuqua, say the Bible contains every element one needs to do every good work. Nothing has been omitted. Yet, it is a fact that Sunday School cannot be found in the Bible. Church of Christ preachers like William S. Banowsky and Holbert Rideout, who advocate Sunday School, state unequivocally that Sunday School originated with the work of Robert Raikes. Sunday School is not a part of the "equipment" required for every good work.

(5) THE TRANSFIGURATION

In opposition to E.C. Fuqua, W. Curtis Porter argued that a "precedent" for classification can be found in the two groups which were formed when the Lord was transfigured. According to Mark 9, Jesus

[19] E.C. Fuqua; 1949; *The No-Class Heresy;* p.6.
[20] Ibid., p. 4.

took Peter, James, and John with Him to the mountain. Upon returning, the other disciples were found in a discussion with a group of people. Regarding this situation, bro. Porter said, "And so we have teaching going on in the group that Jesus left behind. He took one group away and taught that group, and the group that was left behind was also taught."[21]

Porter and Fuqua both attempt to justify Sunday School and, yet, directly contradict each other with antipodal positions. Porter asserts that Mark 9 is a Bible example of Sunday School while Fuqua says there is no Bible precedent for the practice.

Bro. Porter's argument is malformed and inconsistent with the practice of Sunday School. First of all, the two groups were radically different in their nature. The group on the mountain was a very private meeting in a secluded place, while the other group was a public gathering in a public place. This is not an example of Sunday School, nor will it ever be. Secondly, there is no evidence the groups were being taught simultaneously as Porter argues. It was *after* the Lord and the other three had left the mountain that they encountered the rest of the apostles engaged in the public discussion. Since the "transfiguration group" traveled by foot, it was hours and perhaps days between the two events. Thirdly, the situation of Mark 9 is not an example of the gathering together of a church of Christ. Rather, it is an example of one man calling a few others into a private meeting. According to bro. Porter's logic, if it is permissible for a preacher or an elder to call two or three together members aside for a private discussion, it is permissible to have Sunday School. This is confused and irrational logic which proves nothing.

(6) WHAT SCRIPTURE FORBIDS CLASSES?

In replying to the question, "Does the Bible give us the right to have classes for the purpose of teaching the Bible?", E.R. Harper asked for the Scripture that forbids them.[22]

Bro. Harper's statement is a frank, open, and undeniable admission that Sunday School cannot be found in the Bible. It, of course, contradicts Porter who argues classes can be found in the Bible. Harper's argument says that Sunday School is not specified by the Scriptures and, if no passage explicitly forbids it, then it is to be regarded as permissible. The fallacy of this concept is the violation of the Pattern Principle and, specifically, the principle of authoritative *Silence*.

Fact: The Lord has given Christians a Pattern for His Church. **Fact**: The Pattern specifies that the mode of assembly is, and only is, the Common Assembly. **Fact**: Classification is *coordinate* to the Common Assembly. **Fact**: Classification is excluded by the Common Assembly and forbidden by the Lord's *Silence*.

The fallacy of bro. Harper's argument is *underscored* by the fact that it is identical to that used to justify instrumental music. One of the most frequently used defenses of the instrument is "Where does the Bible forbid instrumental music?" Only those who reject the Lord's Pattern and the Pattern Principle can accept this argument.

It seems that bro. Harper had "selective" blindness. He vigorously opposed instrumental music and would not accept the "Where is the Scripture that forbids it" argument as justification for the instrument. Yet, he was "blind" to the fallacy of using the identical argument to justify Sunday School. Inconsistency is inherent in error and false doctrine.

(7) CLASSES ARE PRIVATE

E.C. Fuqua said, "I use the word 'class' as a direct antithesis of 'public'...and each class, then, is a private gathering, as contrasted with the public gathering of the church."[23]

This contradicts those who claim that "precedents" for Sunday School may be found in Mark 9:14-

[21] Porter and Waters, op. cit., p. 183.

[22] Quoted in L.H. Knight; *Reply to Harper on Sunday School Question*; 1947; p. 1.

[23] E.C. Fuqua; *Woman's Place In the Church*; p. 4.

16 and Acts 2:5-12, because in both situations the gathering is public and not private. It is ridiculous to argue that a public gathering is a Bible example of a "private" class.

Bro. Fuqua's claim that classes are private contradicts reality. It may be said with confidence that every church of Christ which practices Sunday School, advertises its classes and invitesthe public. Many send out buses to pick up anyone and everyone who will come to attend their classes. Very frequently Sunday School churches advertise their classes and their services in the newspaper, over the radio, or on television. The concept of private classes to which the public is invited is absurd and self-contradicting.

THE "CATEGORY LOOPHOLE"

A loophole may be thought of as a passageway allowing one to pass through an otherwise impenetrable barrier. This term is frequently used to describe the clever schemes devised to avoid paying taxes. Those who argue that classes are private are, of course, fully aware that Sunday school is publicly advertised and the public is encouraged to attend. They claim, however that classes are private because each particular class is only open to a specific group or specific category. For example, the adults class is open only to adults and the children's class is only open to children. In other words, they attempt to use the "Category Loophole" to circumvent the public nature of Sunday School

Those who are somewhat unfamiliar with the controversy surrounding Sunday School might wonder why one would attempt to argue that Bible classes are private. There are two basic reasons for this. First, it is universally agreed that Christians are at liberty to get together in small, private groups in their homes to discuss the Bible. These private groups do not constitute the "whole church be come together" and, therefore, are not a violation of the Lord's Pattern which governs the Church. The attempt to argue that classes are private is an attempt to argue that they are nothing more than a few Christians gathering in private for a study of the Bible. As a result, it can be argued that the examples of Christians gathering in homes, such as Aquila, Priscilla, and Apollos (Acts 18:26), are Bible examples of classes.

The second reason Sunday School brethren are so eager to argue that classes are private is that many Sunday School teachers are women. The issue of women teachers is discussed in detail in Chapter Four.

The "Category Loophole" is fallacious in that it misdefines the word "public". Public, in this context, means that which is participated in by the people or **community** and is open to knowledge of all. A community may be composed of a particular segment of the human race. In other words, a gathering need not be open to every member of the human race to be public.

This is easily illustrated by public toilet facilities. The men's room is open only to men and, yet, it is still a public men's room; and the women's room is open only to women and, yet, it is still a public women's room. Another illustration is public school. Bro. Holbert Rideout said, "the Sunday School became the forerunner for the *public* school in America". Everyone realizes that public school is not open to all the human race. First, only the residents of the school district are allowed to attend. Second, each class is open to only a certain segment of the district community. For example, the first year class (or first grade) is open only to first year students who are of required age. This class is not open to 2 year old toddlers, nor is it open to 40 year old adults who have university degrees; and, yet, the class is a public class in a public school.

Sunday School is more public than public school. Whereas public school is open only to residents of the district, the Sunday School of a given congregation is open to people from other cities, states, and countries. Public school is open only to children, while Sunday School is open to adults and children.

BERT THOMPSON COMMENTS

> *Public* error demands public correction! And so if some ACU professors are willing to *publicly* (in the classroom) call Genesis 1-2 a "myth" if some are willing to call evolution a "fact"... (emphasis added)[24]

The so-called "Christian Colleges", which are church supported, have not only become *de facto* earthly headquarters for these churches, but also have become very liberal. One of the worst cases is found at Abilene Christian University, where two professors have been guilty of teaching evolution. This quotation is taken from a book written in response to this scandal.

The purpose of quoting from *Is Genesis Myth*? is to further prove the fact that school classes are public, thus demonstrating that Sunday School classes are also public. ACU classes are open only to registered students and yet they are public. Sunday School classes are *much more public* because they are open to virtually everyone in the world

BAILEY MCBRIDE'S COMMENTS
STUDY FOR PUBLIC CLASSES

Many Christians find the most effective use of their time for Bible study is spent preparing the texts they will be studying in a public class.[25]

Bro. McBride contradicts bro. Fuqua's argument that classes are private. This contradiction demonstrates the futility of defending that which is biblically unauthorized.

Sunday School is not equivalent to private groups of Christians who have gathered to study the Bible. Rather, it is the publicly advertised, publicly attended classification of the congregation. Sunday School is more public than any public school. Classification is *coordinate* to the public Common Assembly and is, therefore, excluded by the Lord's Pattern

(8) CONVERGING GROUPS

W. Curtis Porter said, "We are going to say there are two congregations...meeting six blocks apart. There are two assemblies there...they can be taught in those two different places, six blocks apart. Well, suppose we start moving those two houses together? We move them two blocks apart...Well, suppose we move them again...Well, just how close can they get before the thing becomes unscriptural?[26]

This argument says that if it is permissible for two congregations to assemble separately, yet simultaneously, in close proximity, then Sunday School classes are permissible. Porter attempts to demonstrate this by gradually converging two congregations closer and closer together until they occupy the same building. The argument is not derived from the Bible but is composed purely of human ideas and logic.

Bro. Porter's argument contradicts E.C. Fuqua, who argued that classes are private. Porter attempts to parallel the public assemblies of two congregations to classes. In so doing, he admits classes are public and that classification is *coordinate* to the Common Assembly.

Porter's argument has no application to Sunday School. The two congregations of Porter's argument observe the Lord's Supper and the Contribution in their assemblies, along with Teaching, Singing, and Praying. By Porter's reasoning, Sunday School classes could, therefore, observe all the 5 items of worship, leading to Multiple Assemblies, "Children's Church", and the steps beyond. As Joe Moulder said, "The next thing you know we'll see a worship for new converts, senior saints who can't hear well, one for

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[24] Bert Thompson; *Is Genesis Myth?*; Apologetics Press, Inc.; Montgomery, AL; 1986; p. ix.

[25] Bailey McBride; "Bible Reading: Commitment Needed to Develop Habits"; *The Christian Chronicle*—"An International Newspaper for Members of Churches of Christ"; Vol. 44, No. 2; Feb 1987; p. 24.

[26] Porter and Waters, Op. cit., pp. 184 & 185.

the middle-age folks, and such like. Don't say it can't happen.[27]

Another major error which decisively destroys bro. Porter's argument is the principle of congregational autonomy. The Lord's Pattern dictates that each congregation be an autonomous body with its own independent function and government. Each congregation is to have its own elders who guide their respective churches. It is irrelevant where congregations meet, as long as the premises are suitable; and it is irrelevant how close geographically two congregations are. Sunday School classes are not autonomous bodies, but divisions of a congregation. It is absurd to parallel the non-autonomous class with an autonomous congregation.

The absurdity of bro. Porter's argument is demonstrated by the Passover. The Paschal feast was to be observed with one lamb for each house. When Porter's argument is used to attempt to "prove" that two lambs could be used, the fallacies are obvious. "We are going to say there are two families... eating the Passover six blocks apart...Well, suppose we start moving those two houses together? We move them two blocks apart. Can the eating still be done Scripturally? Yes...Well, just how close can they get before the thing becomes unscriptural? The argument doesn't prove two lambs for a house and it doesn't prove Sunday School.

(9) A METHOD OF TEACHING

W. Curtis Porter argued, "Does the command to 'teach' ever include methods of teaching?...So whether we teach by means of charts, blackboards, printing presses or radios, or by means of classrooms or whatever it might be, we are still teaching."[28]

The error in bro. Porter's sophistry is that Sunday School is **not** a method of teaching but, rather, is a method of coming together. Classification is not *coordinate* to the command "to teach"; instead, it is *coordinate* to the Pattern's stipulation that the church come together into a Common Assembly. As has been stated repeatedly, the Pattern includes only the Common Assembly, while excluding **every** other method of coming together.

When the church comes together into one place (the only method of coming together which is authorized), the Pattern specifies the method of teaching to be used. I Cor 14:29-31 and Acts 20:7, among other passages, specifically dictate that faithful men are to address the congregation one at a time, either in a language understood by the people or through an interpreter. Such things as charts, blackboards, and printed material are not methods of teaching but *incidental aids* which are *subordinate* to the command to teach.

The argument is deceptive in that classes are listed along with these expedient incidentals, which leads many to unquestioningly assume that Sunday School is also an incidental. This assertion would be true if classes were not *coordinate* to the Common Assembly; just as instrument music would be an incidental if not *coordinate* to vocal singing.

(10) THE "IDEA" OF SUNDAY SCHOOL

D.H. Tallman said, "The idea of a Sunday School or Bible study is found in Acts 2:1-12 and among other places in Acts 19:9." "The only scriptural Sunday School is that divine institution the church, working as a Sunday School." "For I especially called your attention to the School Sunday recorded in Acts 2:1-12, where at least some, if not all the teachers and classes are mentioned and it was on Sunday, therefore a Sunday school. The apostles were the teachers. The classes are named in verses nine, ten, and eleven..."[29]

Acts 19:8&9 says, "And he (Paul) entered into the synagogue and spake boldly for the space of three months...But when some were hardened and disobedient, speaking evil of the Way before the

[27] Joe Moulder, Op. cit., p. 5.

[28] Porter and Waters, Op. cit., pp. 138 & 179.

[29] J.P. Watson and D.H. Tallman; *The Sunday School Class Question*; 1930-1931; pp. 6 & 20.

multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus" (ASV). The assertion that the biblical "idea" of Sunday School is recorded here is absurd. There is no indication that the Ephesian congregation had a Sunday School. Verse 9 says three things: (1) Some of the Jews in the synagogue became radically opposed to Paul, (2) For their spiritual welfare, Paul separated the Christians from those Jews, and (3) Paul went daily to the school of Tyrannus where he continued to preach the Gospel.

The use of Acts 19:9 dramatically demonstrates how "*bankrupt*" the arguments in favor of Sunday School actually are. The reason passages which do not remotely mention, must less authorize, Sunday School are presented is that the Bible does not mention classification. If a single scripture could be found which explicitly approved Sunday School, passages like Acts 19:9 would never once be mentioned as justification for classification. It is fittingly said, "Drowning men grasp for straws".

Acts 2 is not an example of Sunday School classes. There are three major errors in bro. Tallman's argument that Acts 2 contains the "idea" of classes.

First, it is a human assumption that the Apostles classified the curious Jews who spontaneously gathered in response to the noise sounding like a "rushing might wind". Versus 9 thru 11 list approximately 15 different nationalities of people in the crowd which verse 6 says "came together". Verse 14 says that Peter spoke to the Common Assembly composed of those who had "came together". No where do the Scriptures say or infer that the assembly was classified. Classification is an assumption and assumptions prove nothing.

Bro. Tallman attempts to prove the assumption of classification by verse 6 which says, "every man heard them speak in his own language". The argument is that this could have occurred only if the crowd had been classified and each apostle had taught a separate class. The line of reasoning is flawed. It is far more reasonable to understand that the apostles addressed the crowd one at a time, and each one spoke in a number of languages, one after the other. In order to prove his assumption that the multitude was classified, Tallman would have to show that classification is the **only** way the crowd could have heard the apostles speak in every man's native language.

The second major error is the bro. Tallman's assumption is an illogical one. The fact that the crowd was "amazed and marveled" demonstrates that bro. Tallman's version is unreasonable and very unlikely. Tallman argues that each apostles gathered a class consisting of only **one** language group and taught in that **one** language. It is very unlikely that this would have astounded the Jews, for it was not uncommon for a person to speak two or three languages.

By sharp contrasts, if one by one the apostles had spoken to the crowd, each speaking in one language after another, this would have astounded and amazed everyone. Consider a group of 12 ordinary men, most from the lower class of people. One begins to speak first in Hebrew, then Greek, Latin, Arabic, Coptic, Persian, Syriac, Chaldee, etc. The second one also speaks a large number of languages, as does the third, fourth, etc. Beyond argument, this would have astounded and amazed everyone.

THE GATHERING OF ACTS 2:6-14 WAS NOT A CHURCH OF CHRIST

The crowd or multitude which came together upon hearing the sound associated with the Holy Spirit, was not a congregation of the church of Christ. Not a single person of this large group was a member of the Lord's Church during the time frame of bro. Tallman's argument. This is the third major error in the argument. Even novice can understand that the actions of these people are not an example constituting part of the Lord's Pattern for the Church. To put it very plainly, bro. Tallman tries to use an *assumed* action of non-Christians as an approved Bible example for the coming together of Christians. Sinners *do not* provide the Pattern for the saints!

Acts 2 is not an example of an assembly of the Church but, rather, is an example of preachers preaching to the general public. When preaching to the general public, there are many things which may occur which would be sinful in the assembly of the Church. For example, someone might eat, two or three people might begin a conversation, a woman might speak up and disagree with the preacher, the crowd might become disorderly, etc. All of these actions would be sinful in the church assembly, but in a group of non-members, would be beyond the control of the preacher. Preaching to the general public in a public place is not parallel to the church assembly, nor is it governed by the same principles. In the same way, the example of preaching to the general public is not a constituent element of the Pattern for the Church Assembly.

(11) TEACHING IN THE TEMPLE

Acts 5:25 says, "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people." Roy Lanier said this proves that "several persons taught in the same building at the same time".[30]

Bro. Lanier's argument is based upon the plural subject "they" and the linear verb "are...teaching". The argument states that the grammatical structure refers *only* to simultaneous teaching, so the *only* way this could have occurred was for each apostle to have taken a group of people aside and to have taught that group. Bro. Lanier argues this is a Bible example of classes. The argument is invalidated by two insurmountable errors.

First, neither the situation nor the grammar necessarily infer simultaneous speaking in a number of separate classes. The expression "necessary inference" means a conclusion which is singular, in that it is the only one allowed by the circumstances. For example, one can necessarily infer that the offspring of a pair of white mice will also be white because genetically nothing else is possible. By contrast, one cannot necessarily infer that the offspring of a grey mouse and a white mouse will be grey because white is also possible.

Mark 9:14 says, "And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them". Other translations say "arguing with them". It is very clear that the disciples and the multitude were all gathered in *one group*, for this is explicitly stated. The verb "questioning" (or arguing) is a linear verb and the subject "scribes" is plural. The situation demonstrates that this grammatical construction does not necessarily infer classification.

In many passages which describe the communication of a group to another group or to an individual, it is said that "they spoke" or "they were speaking". In many of these situations, a spokesman spoke for the group and since he communicated the unanimous thoughts of the group, it is said that "they spoke". For example, Acts 3:12-26 records a sermon that Peter delivered to a large crowd which had gathered on Solomon's porch. The next verses (4:1 & 2) say, "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead". Peter preached about the resurrection of Jesus in verse 15 of chapter 3. Clearly, Peter was the spokesman and yet it can be said "they spake unto the people". It is also important to note that the crowd was *not* divided into classes and yet "they spake unto the people".

THE GATHERING OF ACTS 5:25 WAS NOT A CHURCH OF CHRIST

The fact that the gathering of Acts 5:25 was not a congregation of the Lord's Church exposes the second error in bro. Lanier's argument. As is the case with Acts 2:6-14, this is an example of preachers preaching to the general public. The Lord said, "Go ye into all the world, and preach the gospel to every

[30] D.J. Whitten and Roy H Lanier; *The Whitten-Lanier Debate*; Second Ed.; p. 79.

creature" (Mark 16:15). The Lord is not give preachers a detailed Pattern for the public preaching, and the widely varied examples of public preaching demonstrate this. By contrast, the Lord did not just say "Go worship" but has given the Church a detailed Pattern for every aspect of work and worship of the Church. Acts 5:25 has no bearing on the Lord's Pattern for the coming together of the Church.

(12) CATEGORIES IN THE BIBLE

E.R. Harper argued, "I am suggesting now that the Bible divides up into classes or groups, which is all a class is. I am affirming....the principle for teaching in groups or classes is in the Bible, and that the Lord lays upon the Elders of each congregation the duty of seeing that each class or group is properly fed."[31]

Bro. Harper's "argument" states that the Bible recognizes that people can be categorized. He then claims that this is Bible authority for Sunday School and infers that the Lord obligates elders to have classes to take care of the needs of these categories. As is the case with many digressive arguments, this is an assertion and not an argument. Harper provides no proof that the existence of categories provides authority for classification; rather, he just says it does, as if his saying so would make it so. It does not.

The Bible recognizes a large number of different categories of people: male, female, young, old, slave, master, Jew, Greek, married, unmarried, employee, employer, strong, week, wise, foolish, musicians, non-musicians, etc. These categories existed in the Mosaic Age and yet Moses gathered the people into a Common Assembly to hear the Law. Even more categories existed during the First Century and yet the Scriptures speak of and **only of** the Common Assembly as the mode of church gathering. Harper's "argument" foolishly charges the early Church and Apostles with neglecting the needs of the "categories". The fact is, they did not.

The fallacy of bro. Harpers "argument" is demonstrated by the fact that it "justifies" categorized worship as readily as it "justifies" classes. Quoting Joe Moulder again, "The next thing you know we'll see a worship for new converts, senior saints who can't hear well, one for the middle-age folks, and such like". [32] Categories named in the Bible do not authorize categorized worship and do not authorize Sunday School classes.

(13) MILK AND MEAT

E.R Harper said, "Now I maintain that in this chapter (Heb 5:12-14) is the principle upon which our classes are formed. Paul here never told the exact method of getting this milk and strong meat fed to the 'babes' and the 'full age groups'.[33]

Once again, Harper's statements are not an argument but a human assertion. Bro. Harper asserts that since Paul refers to "milk and meat" and does not specify how these are to be fed to the appropriate people; the Church is at liberty to have Sunday School classes.

That which Paul did not specify does not violate, change, or nullify that which the Lord's Pattern does specify. The Pattern specifies the Common Assembly as the mode of church gathering and excludes classification, segregation, children's church, etc. I Cor 14:31 says "all may learn" in the Common Assembly, contrary to bro. Harper's assertion that the only way all may learn is in Sunday School classes.

Paul wrote of "milk and meat" in the First Century and, yet, it is a historical fact that Sunday School originated subsequent to the work of Robert Raikes in 1780 and was not practiced by churches of Christ until about 1850. If the methods found in the Bible for teaching the Word do not properly administer the "milk and meat", then the Lord has not "given unto us all things that pertain unto life and godliness" (II Pet 1:3) nor does His Word permit the Christian to be "perfect (complete), thoroughly furnished unto all good works" (II Timothy 3:17). By bro. Harper's reasoning, the Church had to struggle without adequate techniques for teaching the "categories" and administering the "milk and meat" until the denominations invented Sunday School and the Church adopted it.

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[31] Knight, Op. cit., p. 1.

[32] Moulder, Op. cit., p. 5.

[33] Knoght, Op. cit., p. 2.

Chapter Four

THE ROLE OF CHRISTIAN WOMEN IN TEACHING THE BIBLE

"But I permit not a woman to teach, not to have dominion over a man, but to be in quietness."
(I Timothy 2:12 ASV)

Most of the so-called "Christian" religious world has yielded to some degree to the women's liberation movement. Although this movement may embrace certain concepts which are good and just, many of the movement's basic premises are directly opposed to the biblical role of women. Virtually every denomination has allowed women to be ordained as priests, "pastors", or preachers. Even some of the orthodox sects of the Jews have now succumbed by ordaining women rabbis.

It is more tragic, however, that some churches of Christ have also given way to the social pressures of women's liberation. The result changes are gradual but relentless, as women become more and more involved in activities forbidden by the Scriptures. The basis of these changes is a failure to accept the precepts of I Tim 2:12 and I Cor 14:34-35.

GOD'S WILL MUST BE UNQUESTIONINGLY ARGUED

Many in the religious world and some in the Church are openly rebellious against the Lord's role for women which was revealed by inspiration through Paul. It is not uncommon for such people to accuse the Apostle Paul of being a woman hater, but this is a shallow, false accusation. Luke says that Paul and his company converted Lydia and other women in Thyatira (Acts 16:13-15). Verse 15 says that Lydia "constrained" or "persuaded" the preachers to accept her hospitality. These facts dissolve the accusation that Paul hated women.

Paul wrote, "If any many thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Cor 14:37 ASV). Paul was careful to differentiate between his personal opinions and the commandments of the Lord. When he outlined the Lord's role for women, he was moved by inspiration, not by personal opinion.

Regardless of their ability to understand it, Christians are to accept the Lord's Will without question, remembering that His ways and thoughts are as much above human thoughts as the heavens are above the earth (Isaiah 55:9). Christians have no more right to question God's instructions than a 2 year old child has to question his parent's command not to play with fire. Rom 9:20&21 says, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?" (ASV) God has the right to define the roles of men and women to suit His own purposes and how reckless are those who defy and rebel against the Lord's ideas and purpose.

The last Judge of Israel and one of the greatest of all the prophets, Samuel, told king Saul, "For rebellion is as the sin of witchcraft, and stubbornness is an idolatry and teraphim" (I Sam 15:23 ASV). Saul rebelled against God's orders which undoubtedly seemed illogical and unnecessary to his human intelligence. Samuel told the king that rebellion is an iniquitous as Devil worship.

Those who rebel against the Divinely defined roles for men and women in the Church are guilty after the order of king Saul. Faithful Christians gladly accept the Will of the Lord because they trust Him to provide the very best for His people.

TEACHING THE BIBLE

The teaching role of women described and discussed in the Scriptures refers to the teaching of the Bible. As the various examples and commands relating to this issue are explored, it is obvious that this is the teaching that is relevant to the role of Christian women. It does not follow that these precepts are applicable to the teaching of secular subjects in a secular school but, instead, apply to the teaching of the Bible.

Teaching is defined as the communication of knowledge or the giving of instruction. There are a number of methods of teaching and many tools which aid in the process. There is no such thing, however, as "teaching over someone". This expression is unknown in both the Scriptures and the field of education and is **illogical** and **undefinable.** Matt 7:28&29 says, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." In Matt 28:18 Jesus said, "all authority hath been given unto me in heaven and on earth" (ASV). Jesus possessed boundless authority and His authority was projected in His teaching, and yet not once do the Scriptures say He taught "over the people". Rather, it is said numerous times that "He taught".

A SISTER MAY TEACH A MAN

> But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately. Acts 18:26 (ASV)

This passage demonstrates that a sister in Christ may teach the Gospel to a man. Priscilla and her husband, Aquila, became acquainted with Apollos, a disciple of John the baptizer. They took him "unto them", or as another translation says "invited him to their home", and taught him the Gospel of Christ. It is interesting to note that in the Greek text and in the ASV, RSV, NASV, and NIV, Priscilla is named first, possibly indicating that she was the one who did most of the teaching, although the indication is not definite. Beyond doubt, however, both Priscilla and Aquila were involved in teaching Apollos. This Bible example authorizes women to teach the Bible to any man, even one "mighty in the scriptures" like Apollos.

In addition to this, I Pet 3:1&2 and I Cor 7:16 speak of a Christian woman converting her unbelieving husband. Christian conduct plays a major role but it must be accompanied by teaching. Rom 10:17 says that faith comes by hearing the Word of God. One can necessarily infer, then, that a sister may teach her husband. This is another demonstration of the fact that a woman may teach the Scriptures to a man.

A SISTER MAY TEACH ANOTHER WOMAN

> The aged women...may teach the young women to be sober, to love their husbands, to love their children. Titus 2:3&4.

In this passage, Paul places a portion of the responsibility of teaching younger women on the older and more experienced women. The older women are those who are experienced in both the Word of God and domestic responsibilities. They are to teach those who are new in either area, regardless of what the physical age of the novice might be.

From these verses, it is clear that a Christian woman may teach the Bible to another woman. It is important to point out that Paul reminds Christian women their teaching should include a study of the biblical role of women. They are neither to subvert, diminish, nor bypass the scriptural principles which govern the rightful place of women in the Church, in marriage, and in the home.

Contrary to this, some sisters "murmur" against the Bible, complaining about how unfair the Lord has been to women. Rather than teaching other women to be "obedient to their own husbands" (Titus 2:5), they teach them to assert themselves and demand equal authority in the home. Rather than teaching them to take responsibility for the home (Titus 2:5), they teach them to pursue an independent career. Rather

than teaching them to possess a "meek and quiet spirit" (I Peter 3:4), they teach them to be aggressive, pushy, and domineering.

A SISTER MAY TEACH A CHILD

And that from a child thou hast known the holy scriptures...
II Timothy 3:15

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and they mother Eunice; and I am persuaded that in thee also.
II Timothy 1:5

According to Acts 16:1&3, Timothy's father was Greek; and since Timothy was uncircumcised up to this time, it can be concluded that his father was not a proselyte (convert to Judaism) but an unbeliever. This fact, coupled with the above verses, necessarily infers that Timothy's mother and grandmother were responsible for teaching him the Word of God. Paul indicates that their knowledge of and faith in the Scriptures had been handed down to Timothy. This provided him with a strong foundation upon which to build faith in Christ.

The fact that a sister in Christ must teach her children and may teach other children is universally accepted. Of all the aspects of the issue of the role of women in teaching the Bible, this is the one thing upon which all agree: A woman may teach a child.

I TIMOTHY 2:12

The Bible authorizes sisters in the Church to teach the Bible to anyone. A sister may teach a man, even "an eloquent man" "mighty in the scriptures" like Apollos. She may also teach another woman and everyone will agree that she may teach a child. In short, a Christian woman is authorized to teach any person in the whole world.

Yet, I Timothy 2:11&12 says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence". To some it may appear that this prohibition against women teaching cannot be harmonized with the fact that sisters in Christ may teach the Word of God to anyone. It is a fact, however, that these principles are not contradictory but harmonize perfectly when properly understood.

TWO DISTINCT THINGS PROHIBITED

But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. (I Tim 2:12 ASV)

Contrary to the beliefs of many, Paul prohibits two distinct and independent actions. By inspiration, he forbids that Christian women (1) teach and (2) govern[1] the man. Teaching and governing are not inner related or mutually dependent but are distinct actions. This is obvious from the definitions of the two words.

Teach (tech) v. taught (tot)m teaching. 1. To communicate knowledge or skill (to). 2. To provide instruction in. 3. To give insight by example or experience. *syns: instruct, train, tutor. (Webster's II New Riverside Dictionary, page 704).

Govern (guv ern) v. 1. To guide: control. 2. To direct or manage the public policy of affairs of: rule. 3. To regulate: determine. 4. To restrain. (Webster's II, page 303).

It is clear that the verb, teach, refers to the act of communicating information from one person to

[1] The Greek word, authenteo, will be discussed later. It can be translated to usurp authority over (as in the KJV), to have dominion over, to domineer, to govern.

another, such that the recipient is able to learn or absorb the information which is transmitted. The verb, govern, refers to the act of one person ruling **over** another person, so as to control some aspect of that person's behavior. Teaching is the giving of information while governing is the controlling of another. The two actions are not the same, nor is one related to or dependent upon the other. A person may certainly teach without governing or ruling the student and a person may govern without teaching the dominated person a single fact or concept.

PROF. KELCY'S COMMENTS

On September 24, 1973 at Oklahoma Christian College in Oklahoma City, Oklahoma, USA, during Greek class a student asked Prof. Raymond C. Kelcy to clarify the meaning of I Tim 2:12. The student quoted I Tim 2:12 and then asked the following question. [2]

STUDENT We're wondering how that read in the Greek because we were talking about when a woman could speak up and that kind of thing.

KELCY I'm not sure the Greek will throw a lot of light over it, uh, on it. "I do not permit a woman to teach—period."

STUDENT (interrupting) Is that what it says?!

KELCY Well it doesn't but that's what it means. "Nor to usurp authority over the man—period."

For the benefit of those who may not be familiar with Oklahoma Christian College or Raymond Kelcy, this college is operated by churches of Christ. Prof. Kelcy, now deceased, was a member of the church of Christ. He was chairman of the Bible division at OCC for 23 years and taught Greek during much of that time.

The Apostle didn't insert periods after "teach" and "usurp authority over the man" but, as Prof. Kelcy said, "that's what it means". Kelcy used the period to communicate two important facts. First, the two actions, teaching and governing, are independently forbidden. One is not forbidden as a function of the other, as is commonly believed. Many argue that Paul is forbidding the woman to teach in a way that would result in her domineering the man and that she is free to teach as long as she avoids being dominant over men. This idea is without basis in the English text and is solidly disproven by the grammar and syntax of the Greek text. It is a false human doctrine designed to avoid the Lord's prohibition of women teaching.

Second, the object of "govern", which is "man", is not also the object of the verb "teach". This is a common doctrine among churches of Christ who have women teachers in their Sunday Schools and women conducting lectureships for women. The position is that I Tim 2:12 forbids women from "teaching over the man". This is a nonsensical, foolish concept which is unknown to the Scriptures. One does not teach over another but simply teaches another. The Bible uses the verb "teach" dozens of times but never once is the expression "teach over" used. In addition, this expression is unknown to the field of education. It can be dogmatically said that not one time can the expression "teach over someone" be found in a textbook from the field of education.

The "teach over the man" doctrine violates the rule of language, principles of Greek grammar, and common sense. "Teach over the man" is foreign to the Scriptures. Not once is said that Moses, the prophets, or the Apostles "taught over" someone. The Lord Jesus Christ was given unlimited power and authority but the Bible nowhere says he "taught over" anyone. "Teach over the man" is not good English, is not good Greek, and is not good Bible interpretation. Rather, it is a device used by those who wish to circumvent God's Word.

COMMENTS OF LANGUAGE SCHOLARS

As follows are the comments of a number of language scholars on the meaning of I Tim 2:12. Most

[2] The *DPA* transcribed this conversation from a tape recording made during the class.

of these excerpts are taken from letters in response to inquiries about the verse. The individuals are identified with the university they were associated with at the time the comments were made.

> Prof. Donald L. Wise, Moody Bible Institute—The phrase "over the man" must go with "exercise authority". The verb means to "exercise authority over, domineer over someone" and demands that "man" be used with this verb, not with the verb "to teach".
>
> Prof. Krister Stendahl, Harvard University—I find it clear that the word "man" in I Tim 2:12 is grammatically related only to "authentein" (usurp authority over) since "Andros" (man) is in the genitive case. "To teach a man" would require the accusative case. In the context it is clear that both teaching and the authority refer to the life of the congregation. What we have here is a further motivation for the rule found in I Cor 14:34.
>
> Bill Thurman, Eton College—The word "man" cannot be a direct object of the verb teach in this passage for "man" is here in the genitive case (a case often found with verbs of ruling). Teach takes an accusative object. Since "teach over the man" is not good English, one must be groping in the dark who insists that "over" also goes with the word teach.
>
> Arthur E. Hutson, University of California—In I Tim 2:12, the phrase "over the man" does not act as an adverbial modifier to the word "teach" in the previous clause.
>
> Ralph Long, University of Texas—From the point of view of careful modern English sentence structure, "over the man" would seem to attack only to "usurp authority", and not "to teach". The preposition "over" would seem superfluous after "to teach"; we do not say "teach over a man". It would be possible to construe "usurp authority over" as a segment parallel to the verb "teach" alone, but this kind of coordination is generally frowned on, and is certainly far below the esthetic level of King James Prose.
>
> Pro. Raymond Kelcy, Oklahoma Christian College—I do not permit a woman to teach—period...that's what it means. Nor to usurp authority over the man—period.

It is amazing that some members of the church of Christ are so inconsistent in regard to the use of facts from the Greek text. For example, they are quick to point out that "*baptidzo*" means to immerse, not sprinkle; but that "*ekklesia*" means the called out, not the building. Yet, they stubbornly refuse to accept the fact that the idea of "teaching over the man" violates Greek grammar and is foreign to the Greek text. They even refuse to accept the testimony of church of Christ Greek scholars.

NOT FOUND IN COMMENTARIES

In the *Caprock Church Bulletin*, bro. Grover Stevens made the boastful statement that the belief that the communion cup represents the New Covenant was not taught "by any commentary or scholar prior to the turn of the 20th century". Bro. Stevens is mistaken, for this concept is clearly stated on page 15 of Thayer's Greek Lexicon which was first written in **1868**.

By contrast, it may be accurately said that no Greek lexicon or recognized commentary (before or after 1900) states that I Tim 2:12 forbids a woman to "teach over a man". The "teach over the man" doctrine can only be found in the papers and journals of digressive churches of Christ who have adopted this doctrine to circumvent the prohibition of I Tim 2:12. Those who doubt these statements are encouraged to investigate the matter for themselves.

GREEK GRAMMAR OF I TIM 2:12

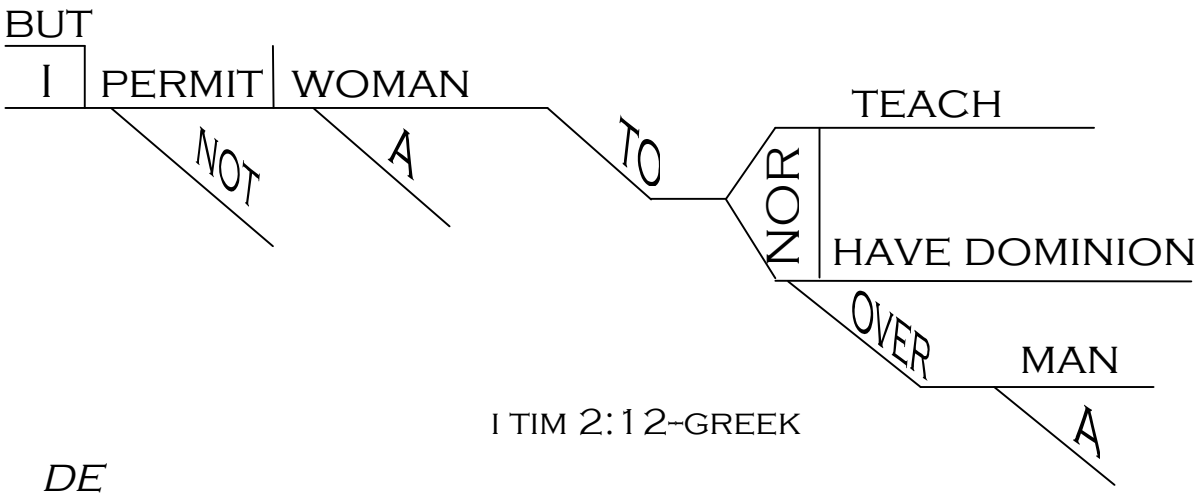
I Tim 2:12 prohibits two independent actions: (1) women teaching and (2) women governing or usurping authority over the man. This fact can be irrefutably proven by the grammar of the original text. There are three sets of facts found in the Greek text of I Tim 2:12 which prove that the two prohibitions (teach and govern) are independent and that it is not possible to force the verse to mean "I do not permit a

woman to teach over the man". These facts directly result from (1) the definition of the verb *authenteo* (govern), (2) the case of the direct object required by the verb *didasko* (teach), and (3) the nature of the conjunction *oude* (nor).

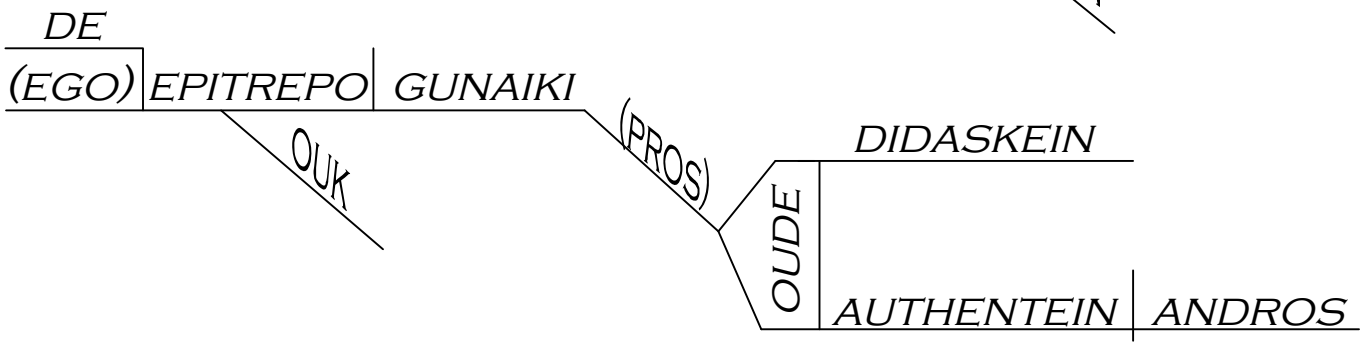
SENTENCE DIAGRAMS

Sentence diagramming has long been used in the careful analysis of language. It is common to diagram Bible verses so as to clarify the meaning and to assist in the explanation of grammatical and syntactical analysis. Three diagrams of I Tim 2:12 are given below. The first diagram is of the ASV translation, the second is of the Greek text (the words are transliterated in English letters), and the third is a direct interlinear translation of the Greek text.

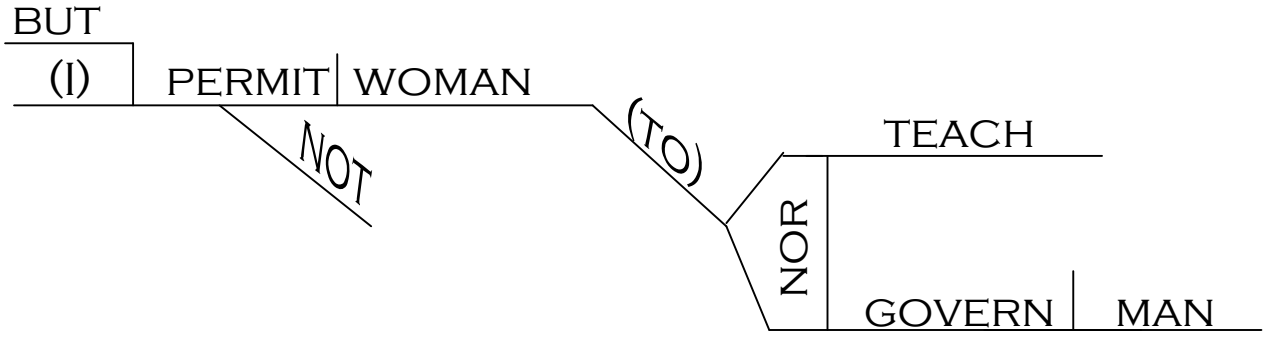
I TIM 2:12—ASV



I TIM 2:12–GREEK



I TIM 2:12–INTERLINEAR



AUTHENTEO—TO GOVERN

By comparing the three diagrams, it is obvious that the expression "have dominion over" is the translation of a single word *authentein* which is the infinitive form of the very *authenteo*. *Authenteo* is defined as "to govern one, exercise dominion over one".[3] The preposition, over, is not an independent word but is a part of the very *authenteo*. It is impossible for "over" to be legitimately attached to teach. The "teach over the man" doctrine requires that "over" be treated as an independent word, which it is not. "Over" goes with and only with "have dominion" (ASV) or "usurp authority" (KJV).

It is a fact that the truth is communicated by any accurate and readable translation of Scripture. It is perfectly correct to translate I Tim 2:12 as follows:

I do not permit a women to teach
nor to govern a man.

This accurate translation destroys the "teach over the man" doctrine, for the word "over" is neither used nor needed. If the translators had used this rendering, the "teach over the man" doctrine would never have originated and, if it had, false teachers would not have been successful in deceiving the people with it.

DIDASKO—TO TEACH

Didaskein is the infinitive form of the common Greek verb *didasko* which means "to teach". One of the characteristics of Greek verbs is that their direct objects must be of a particular case or cases. *Thayer's* (pg. 144) indicates that *didasko* requires the object to be in the accusative case, with the exception of Rev 2:14 where the term *balak* is in the dative case. A scan of the Greek text proves this fact to be true. For example, *didasko* is used in the following texts, each time with the accusative: Matt 5:19, Mark 9:31, Luke 20:1, John 7:35, and Acts 15:1.

By contrast, *authenteo* takes a direct object in the genitive case. In I Tim 2:12 *authentein* is followed by *andros*, which is the genitive form of the Greek noun *anar*, meaning man. *Andra* is the accusative form, so there is obviously no possibility of confusing the genitive and accusative forms.

The conclusion is inescapable and undeniable. I Tim 2:12 cannot be forced to mean either "I do not permit a woman to teach a man" or "I do not permit a woman to teach over a man". Rather, as Pro. Raymond Kelcy put it, "I do not permit a woman to teach—period...Nor to usurp authority over the man—period".

Bill Thurman of Eton College said, "The word 'man' cannot be a direct object of the verb teach in this passage for 'man' is here in the genitive case...Teach takes an accusative object".

OUDE—NOR

Thayer's says that *oude* is a "negative, disjunctive conjunction" (pg. 461). To some this seems contradictory but, in fact, it is not. *Oude* is a conjunction, in that it joins two words of clauses. However, it demonstrates that the two concepts are not joined in function or practice; therefore, *oude* is disjunctive. This is significant in that *didaskein* and *authentein* are not joined in function. "Teach" and "govern a man" are to be independently avoided. The Lord did not forbid a woman to teach only if "governing a man" or to teach "over a man". Rather, the Lord commands women not to teach **and** forbids them to govern the man.

PUBLIC AND PRIVATE TEACHING

Paul told the Ephesian elders, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house," (Acts 20:20). The expression, house to house, is made in contrast to "public" and obviously means that which is "private". In this verse then, the

[3] *Thayer's Greek-English Lexicon of the New Testament*; trans. by Joseph H. Thayer; Zondervan; Grand Rapids, MI; 10th printing; Nov. 1970; p. 84.

Bible defines the two basic modes of teaching: public and private. Christians should recognize these two capacities as being distinct and different, since the Bible distinguishes between them.

The word "public" is from the Latin word *publicus* which means people. Public is defined as that which is of or relating to business and community affairs, as opposed to private affairs; accessible to or shared by all members of the community; exposed to general view; open to knowledge of all; well-known.

Private is defined as that which is withdrawn from company or observation, not known or intended to be known publicly, secluded from others. The most common example of a private situation is a home, hence the expression "house to house". A home may be opened to the community or a large number of people, under which circumstances it would be public and no longer private; but under ordinary conditions a home is a private situation.

PROF. KELCY'S COMMENTS ON PUBLIC AND PRIVATE

On page 89 appears a portion of the transcript of a taped discussion dealing with I Tim 2:12 between Prof. Raymond Kelcy and his Greek students on Sept 24, 1973. Toward the end of the discussion, Prof. Kelcy commented on the difference between public and private.

> Not necessarily. Although that, that expression "exercise dominion over a man" brings up a discussion about how far can be—In other words, we have, we have two situations. We have the church assembly here and then we have a home where it's a man, woman, and child. And, in our home where we always in our devotionals—all of us led prayer—you know, in our home. And, here's a church where I don't believe women ought to lead. Now, somewhere out here in between there comes an area. Say you have a guest in your home. Well, maybe that--Suppose you have two families. Now you see, you're going to find it gets too close to this, don't you think?

The distinction between public and private is important and has been the focal point of much discussion. Some have assumed that since there is not a "razor sharp" line between public and private, this is a "license" for liberty; but, in reality, the opposite is true.

A SISTER MAY NOT TEACH PUBLICLY

The prohibition against a Christian woman teaching and the examples demonstrating that she may teach do not contradict when properly harmonized. Acts 20:20 (there are two modes of teaching: public and private) provides the only basis upon which the role of women in teaching may be understood. It is clear that the scriptures dealing with the role of a women in teaching the Bible dictate the following:

A woman may teach a man, woman, or child in private but
in public she may not teach—period—not even a child.

This interpretation is not based upon human whim or opinion but is based upon substantial biblical facts, four of which are discussed below. In addition to the evidence of these facts, this is the only possible way to understand the role of Christian women in teaching the Bible. Most denominations have chosen to simply ignore the prohibitions of I Tim 2:12 and I Cor 14:34&35. Defying the Lord's commands is not a solution; it is a sin. Some members of the church have attempted to use the "teach over the man" doctrine to bypass the prohibition of I Tim 2:12; but, as have been shown, the "teach over the man" doctrine is not good English[4], not good Greek, and not good Bible interpretation. There is no such thing as teaching "over" someone.

I. ALL OF THE EXAMPLES ARE OF PRIVATE TEACHING

Without exception, all of the New Testament examples of women teaching the Bible are of private

[4] Quoted from Bill Thurman of Eton College.

teaching. There is not a single example or suggestion that women of the early Church taught the Bible in public. Rather, Priscilla (Acts 18:26), Lois and Eunice (II Tim 1:5, 3:15), the older women teaching the younger women (Titus 2:4), and the sister working to convert an unbelieving husband (I Cor 7:16 & I Pet 3:1&2) are all examples of private teaching. There is no indication that these women taught in public. They didn't teach men in public, they didn't teach women in public, and they didn't teach children in public.

II. THE CONTEXT OF I TIM 2:12

When the immediate context of I Tim 2:12 is examined, it is clear that the passage refers to a public situation. Verse 9 dictates that women dress themselves modestly and in a way that would not attract undue attention. This applies primarily to a public situation. Verse 11 indicates a woman is to "learn in silence" and verse 12 says she is not "to teach" but to "be in silence". Obviously this refers to the public teaching of the Bible. A woman is free to speak in a private situation, just as Priscilla was free to speak to Apollos in her home. The command of I Tim 2:12 that women not teach must refer to public teaching, not private teaching.

III. I COR 14 FORBIDS SPEAKING IN CHURCH

The church assembly is defined in I Cor 14:23, "If therefore the whole church be come together into one place". The church assembly is public, although it is important to stress that there are other types of public capacities. In I Cor 14:34&35, Paul unconditionally forbids women speaking in the church assembly, telling them to remain silent. This confirms that the role of the Christian women in teaching the Bible is not public but private.

IV. THE ROLE OF NEW TESTAMENT WOMEN

The role of women in the New Testament confirms the fact that women may not teach anyone in public. The Lord Jesus Christ was very kind to women, delighted in those who were eager to learn the gospel (LK 10:42), and honored the role of women; yet, all the Apostles were men. The women of the early church did not enter the synagogues and publicly preach the gospel; none were missionaries like Paul, traveling about establishing congregations; and there is no record that a Christian woman was ever jailed for publicly proclaiming the Word of God. In the New Testament Scriptures, all those officially recognized as preachers and teachers were men. This does not mean that the women were not active, for the Bible praises the work of Priscilla, Lydia, Phoebe, etc. The point is this: the role of the women of the early Church confirms that I Tim 2:12 prohibits women from teaching the Gospel in any public capacity; in or out of the assembly. Women in the early Church did not teach in the assembly, in the streets, in the theaters, or in the synagogues. They did, however, teach privately.

THE "BIBLE STUDY" ASSEMBLY

In I Corinthians 14, Paul gives a number of important regulations which govern the church assembly. For example, the assembly is to be decent and orderly, no one may speak in a foreign language without an interpreter, singing must be done in the common language, only one man may speak at a time, and the women must remain silent and are not permitted to ask questions. In verse 37 Paul reminds us, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Someone might ask, "What is a church assembly and under what conditions do the regulations apply?" Verse 23 answers this question, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" From this passage it is obvious that the church assembly is a common assembly which the members of the congregation are expected to attend and which is open to the public. It is important to stress that the church assembly is not restricted to the Lord's Day worship in which the Lord's Supper is

observed. Anytime a congregation comes together to sing spiritual songs, have prayer, and teach the Bible, that service is a church assembly and the rules for the assembly apply. For example, Sunday evening services, midweek services, and gospel meetings are all church assemblies and strict adherence to the regulations of I Cor 14 is mandatory, **not** optional.

It is important to point out that there is no such thing as a "formal" church service and an "informal" church service, as many believe. This concept is totally foreign to the scriptures and is a doctrine of men. Christians cannot "switch on and off" God's regulations by simply saying this is formal but that is informal.

BY ANY OTHER NAME IT IS STILL THE ASSEMBLY

Apparently feeling that a thing can be changed by changing its name, many liberal churches of Christ call their Sunday evening and midweek services "Bible Study". By calling these services "Bible Study", they believe that these services are no longer subject to the regulations for the church assembly and, in particular, the prohibition of I Cor 14:34&35 and I Tim 2:12. On the contrary, the church assembly by any other name is still the assembly and the Lord's regulations still apply.

When analyzed carefully and honestly, it is obvious that the so-called Bible Study is, in fact, a church assembly. It is a gathering of the whole church, it is open to the public and is publicly advertised, and the three elements common to all church assemblies are observed—prayer, singing, and Bible teaching.

The major violation of the Pattern connected with the Bible Study is allowing women to both ask and answer questions. In speaking, the women disobey the command that they be silent and ask questions at home (I Cor 14:34&35 & I Tim 2:11&12); in answering questions they disregard the prohibition against women teaching in public and, in particular, in the assembly (I Tim 2:12).

In simple terms, the so-called Bible Study assembly is a human device designed to thwart God's regulations for women when "the whole church be come together into one place". When women are allowed to speak, ask questions, and answer questions, God's Law is transgressed. Put plainly, **this practice is sinful**.

WOMEN LECTURERS

In the February, 1984 issue of *Contending for the Faith,* an advertisement (obviously a public advertisement) appears for the *18th annual lectureship at the Memphis School of Preaching.* This advertisement lists the "*Schedule of Lectures*" and the perimeter of the page are shown the pictures of the participants. In the upper right-hand corner, the photograph of sister Lois McCord appears along with 28 men, presumably preachers. From March 26-29, sister McCord delivered four **lectures** on "Principles of Christian Womanhood as Seen in the Lives of Women in the Book of Acts", presumably to an audience of women, although it is not specified.

On the back page of the September, 1986 issue of *Contending for the Faith*, a public advertisement appears for *The Fourth Annual Missouri-Kansas Lecturers* held in Independence, Missouri. According to the *Schedule of Lecturers*, sister Susie Wyatt delivered two lectures (Sept 22-23) and sister Pat Surles also delivered two (24th and 25th) to audiences specified to be for "Ladies Only".

These two situations are not isolated events but examples of a common place practice built upon the false "teach over the man" doctrine. Although no one has ever been able to define what it means to "teach over" someone, it is clear into what the doctrine translates. In reality, the "teach over the man" doctrine becomes the "teach the man in public" doctrine in actual practice. This doctrine is illogical, without Bible basis, and violates the examples of Christian women in the early Church.

The illogicality of this doctrine is illustrated by the following example. Suppose a woman teaches a particular Bible lesson to 50 men, individually, in private. Later, these 50 are gathered in a public place where the woman gives the same Bible lesson, word for word. In this situation, she is no longer teaching them but now she is "teaching over them", according to the "teach over the man" doctrine. That idea is

ridiculous, for in both situations she is simply teaching. The difference has nothing to do with "teaching over" (not a Bible concept) but with public and private teaching (a Bible concept-Acts 20:20).

WOMEN LECTURERS VIOLATE I TIM 2:12

The fact that women Bible lecturers address public assemblies composed only of women and children is irrelevant to the prohibition of I Tim 2:12. Paul commands women not to teach and says nothing about the age or gender of the recipient of the instruction. As has been carefully shown, the examples of women teachers in the New Testament Scriptures, I Cord 14:34&35, the context of I Tim 2:12, and the role of women in the early Church demonstrate that women **may** teach anyone in private and **may not** teach anyone in public. It is unscriptural for a woman to teach the Bible in public, regardless of who is in the audience.

RAMIFICATIONS OF WOMEN LECTURERS

There are a number of ramifications connected with the error of women lecturers. One obvious error is that a situation is created which is "off-limits" to the elders. According to Hebrews 13:17, the elders "watch for your souls, as they that must give an account". Elders are called "bishops" (I Tim 3:1, Acts 20:28), a term meaning an overseer. The unscriptural practice of allowing women to teach public assemblies of women and children has created a situation the elders cannot oversee because were they to even observe the assembly, the women Bible lecturer would "teach over them". Although elders can determine **after the fact** what was taught by the woman Bible lecturer, this situation nevertheless robs them of their rightful role as shepherds over the flock. If false doctrine is taught by the women lecturer, the elders are helpless to correct it until after the fact when, in most cases, the audience has been dispersed and irreparable damage may have been done. This restriction on the elders is unscriptural.

A second ramification of women Bible lecturers is that it paves the way for full-fledged women preachers. I Corn 5:6 warns, "Know ye not that a little leaven leaveneth the whole lump?" or as another translation puts it, "a little yeast works through the whole batch of dough". Sin and errors, like yeast, grow and cannot be contained. The error of women Bible lecturers cannot be contained but, rather, it will grow into more serious violations of the Bible. It is obvious that the next step will be women preachers, an error fully established in denominationalism.

** THE PROGRESSION OF DIGRESSION **

The truth of Paul's warning (I Cor 5:6) is clearly reflected in the evolution of the role of women in liberal churches of Christ. The digression of Sunday School gave birth to the error of women Bible class teachers. This has, in turn, given birth to women lecturers, women participants in so-called Bible study assemblies, and even women missionaries.

In the March, 1985 issue, *The Christian Chronicle* ran an article on page 12 entitled, "Morris enters Scottish mission field". "Sarona Morris left Feb. 7 for Livingston, Scotland, for a two-year missionary stint. Churches supporting Morris are the Lindberg Road Church of Christ, Anderson, Ind., and the Church of Christ in Franklin, Greenfield and Nashville, Tenn...Morris will be working in Livingston with missionary Dean English as **missionary apprentice**..."

On the front page of the July, 1985 issue of *The Christian Chronicle*, a headline reads, "MONTESERRAT Single women complete first year's work...10". On page 10 a half-page article details the work of Sandy Hartman and Claryce Arnold. "One year ago this month they moved to Montserrat to begin work as **American missionaries**...For nearly two years Sandy and Claryce drove thousands of miles, speaking to the ladies' classes, singles' classes, elders and foreign mission committees. Despite discouraging times, they refused to give up. 'It wasn't easy on elderships either. They didn't want to discourage us, and yet they didn't know how their congregations would respond to the idea of **women missionaries**'...Roger

Dickinson, a longtime missionary in the Caribbean region,...wrote, 'Let the brotherhood know what a fantastic job Claryce and Sandy are doing—better than most missionaries. They are truly worthy servants. When churches have servants as worthy as they are, they deserve to be full supported.'"

In the September, 1989 issue of a very liberal paper, *The Examiner,* Charles A. Holt writes, "Last summer at the Forum in Dallas/Ft. Worth area a wonderful, precious, highly capable woman, a devout Christian, delivered an excellent lesson to all of us; on a very short notice. Dare I openly tell of such a thing? Without the slightest hesitancy! At the next one there (probably in early November) I hope to hear her speak again. Surely a woman can speak to or teach a mixed audience (or, even a male audience) without "exercising authority" over the man. This gracious lady did it to the pleasure and benefit of all present."[5]

Bro. Holt is correct when he asserts that a woman can teach a mixed audience or even an audience of all men and not exercise authority over them. Teaching and governing are two separate things and are not inherently coupled together. These two things are certainly not coupled together in I Tim 2:12. Herein lies a classical demonstration of the progression of error. The false and unscriptural doctrine that a "women cannot teach over the man" opens the door to a full scale perversion of the Lord's defined role of women in teaching the Word. Brethren like Charles Holt have begun to see the absurdity of the "Teach over the man" doctrine. Rather than drawing the correct conclusion from this realization, these liberal brethren feel they now have justification for women preachers. Brethren like Charles Holt should realize that if the "woman cannot teach over the man" doctrine is false (which it is) I Tim 2:12 is forbidding two separate things: (1) a women may not teach publicly and (2) a woman may not govern the man.

The February, 1990 issue of *Contending for the Faith* is devoted to an exposure of women preachers at the so-called JUBILEE which took place in early July, 1989 in Nashville, TN. Done McWhorter writes, "Jane attended two sessions at which sister Nila Sherrill spoke. Men were in the audience at both sessions. They were publicly welcomed to the sessions by sister Sherrill. The first session, on the first day of JUBILEE, had two of the Madison elders present during the entire lecture. Sister Sherrill introduced them to the audience and asked one of them to lead a prayer...When Jane asked sister Sherrill if it "bothered" her for men to be present at her lectures, she answered that it did not and that she considered it an honor that men would attend. She added that she believed the biggest change the church would undergo in the next ten years would be the role of women in the work of the church."[6]

In the same article, Jane McWhorter writes, "However, Peggy told me on July 7 that she was speaking that day in the place of Mike Mazzalongo, a missionary from Canada, who would not be present. This greatly concerned me because I knew that there would be men there, expecting to hear brother Mazzalongo, as it was listen on the program. I later learned that she did indeed speak to a mixed audience and did not consider her actions to be wrong."[7]

The theme of the April 1994 issue of *The Spiritual Sword* is "Trojan Horse in the Church". One of the enemies inside the "Trojan Horse" of religious error is the unscriptural role of women. Dave Miller writes, "As attitudes soften and biblical conviction weakens, Scripture is being reinterpreted to allow for expanded leadership roles for women in worship."[8]

Feminism is raging in the denominations. The following quotations from Newsweek magazine demonstrate the radically unscriptural nature of feminism in the denominations.

> Thus for female theologians, patriarchy is the Original Sin and rooted of all other social evils: sexism, racism, clericalism, ageism, classism, homophobia, hatred of the body, parental subjugation of children and mankind's technological rape of Mother Earth.

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[5] Charles A. Holt; "Editorial: Great Success 1989 Truth and Freedom Forum"; *The Examiner*; Charles Holt, ed.; Chattanooga, TN; September 1989; pp. 3-4.

[6] Don Mc Whorter; "An Open Letter To The Brotherhood"; *Contending for the Faith*; Ira. Y. Rice, ed.; Pensacola, FL, February 1990; p. 4.

[7] Jane McWhorter; "An Open Letter To My Christian Sisters"; *Contending for the Faith*; Ira. Y. Rice, ed.; Pensacola, FL, February 1990; p. 7.

[8] Dave Miller; "But I Permit Not a Woman..."; *The Spiritual Sword*; Alan Hughes ed.; Memphis, TN; April 1995; p. 25.

> At the heart of patriarchal religion, feminist theologians insist, is the heretical identification of God as a male...
> Feminist theology might never had developed without the dramatic increase in female seminarians since 1970. Women now comprise at least a third of the student population at the leading interdenominational divinity school; at Yale and Harvard, they're more than half. In the process the seminary language and culture have been radically changed. Generic nouns like "mankind" become "human kind". God "the Father" is acceptable only if twinned with God "the Mother"..."You either come here because you are a feminist or you leave as one," says Sandee Yarlott, co director of the Center for Women and Religion at GTU. "You can't escape it".
> Feminist theologians are not interested in wielding power through men. They believe that they can convert Christianity into the gender-free faith which they are certain Jesus intended."[9]

Following the steps of the denominations, liberal churches of Christ will one day have full-fledge women preachers. Borrowing Paul's words, "the mystery of iniquity doth already work".

WOMEN SUNDAY SCHOOL TEACHERS

SUNDAY SCHOOL IS UNSCRIPTURAL

In Chapter Three, it was shown that Sunday School (or Bible classes) is unscriptural in that classification is excluded by the Lord's authoritative silence. The Bible contains the Lord's Pattern for every aspect of the Church, including the entrance requirements, organization, mission, **assembly**, and items of worship. The Pattern explicitly specifies the Common Assembly as the only method for a congregation to come together. Regardless of whether they are **substituted** for or **added** as an additional practice to the Common Assembly, all other methods for gathering the congregation are excluded by the silence of the Lord's Pattern. Such things as segregation (separating the people by race, age, gender, etc.), classification (Sunday School), and "Children's Church" are not explicitly forbidden by a "Thou shalt not" but rather, are forbidden by the **silence of the Pattern**.

As has been explained previously, the Principle of Silence is not contrived but is a legally recognized principle applying to all patterns. It is legally recognized, for example, that an architect does not have to write a prohibition against every possible deviation from his blueprints. The *voice* of his blueprints instructs the builders in what to do and the *silence* forbids everything else.

Similarly, the *voice* of the Lord's Patter instructs the Church to meet together in a Common Assembly. The *silence* of the Pattern forbids the classification of Sunday School.

WOMEN SUNDAY SCHOOL TEACHERS ARE WRONG FOR TWO REASONS

Sunday School is forbidden by the Lord's silence because classification violates the command that each congregation come together in a common assembly. Since Sunday School is unscriptural, it is wrong for anyone, man, or woman, to teach the classes. Therefore, it is actually unnecessary to consider the question of women Sunday School teachers. Even if the Bible permitted women to teach in public, it would not be right for them to teach unscriptural classes. However, it is **doubly unscriptural** for women to teach Sunday School because (1) classes are unauthorized and (2) the classes are public **not** private. Christian women are not allowed to teach the Bible in public to anyone: men, women, or children.

[9] Kenneth L. Woodward; "Feminism and the Churches"; *Newsweek*; New York; February 2, 1989; pp. 38-39

CLASSES ARE PUBLIC

It is as foolish to deny that Sunday School or Bible School classes are public as it is to deny that the "sky is blue". Amazingly, otherwise logical and rational men have argued that classes are private. This absurd position contradicts reality. The following points prove that Sunday School classes are public, not private.

1. Sunday School churches of Christ advertise their classes to the public on their signboards and by mass media such as newspaper, direct mail, radio, and television. Many of these churches in the USA send out so-called "Joy Buses" to pick up anyone willing to attend their well-publicized.

2. Sunday School classes are more public than public school. Bert Thompson wrote, "Public error demands public correction! And so if some ACU professors are willing to publicly (in the classroom) call Genesis 1-2 a myth;"[10] The **public** classes at Abilene Christian University are open only to registered students. By comparison, Sunday School classes are **much more public**, being open to virtually any person in the world.

   Bro. Holbert Rideout said, "As had happened in England, the Sunday School became the forerunner for the public school in America, and as the public school gradually took over the secular education, the Sunday School became associated with churches and assumed its role of teaching religion".[11] It is obviously illogical to hold that "private" Sunday School classes were the forerunner of "public school".

   In the same issue, Brooks M. Kennedy paralleled public school and Bible class teachers, "How many Bible school teachers consider themselves as professionals? How many public school teachers consider themselves as professionals?"[12] If Sunday School classes were private, a Sunday School teacher would have little in common with a public school teacher.

3. Writing in a paper claiming to be "An International Newspaper for Members of Churches of Christ", Bailey McBride admits that Bible classes are public. Under a subheading entitled, "STUDY FOR PUBLIC CLASSES", he says, "Many Christians find the most effective use of their time for Bible study is spent preparing the texts they will be studying in a public class...Regular reading, study and meditation lead to a class lecture or discussion where the ideas are clarified and applied[13]. By "public classes" the writer means Sunday School classes. Bro. McBride has admitted what many have not been honest enough to admit—Sunday School Classes are public.

WOMEN BIBLE CLASS TEACHERS

The Bible dictates that women may not teach in public (I Tim 2:12) or in the assembly (I Cor 14:34&35) but are to "learn in silence". As has been shown, it is clear that the prohibition "I permit not a women to teach" applies to public teaching because (1) the Christian women in the Bible taught privately, (2) the context of I Tim 2:12 dictates that "teach" refers to public teaching, and (3) the role of women in the N.T. confirms the fact that Christian women were never involved in public teaching.

Bible classes do not constitute a private situation as was Priscilla and Aquila's home but are **more public** than any public school. Bro. McBride called them "public classes". In simple terms, women who teach Bible classes are teaching in public and, therefore, **disobey** the prohibition of I Tim 2:12.

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[10] Bert Thompson; *Is Genesis Myth?*; Apologetics Press, Inc.; Montgomery, AL; 1986; p. ix.

[11] Holbert Rideout; "Two Hundred Years With Religious Education"; *Christian Bible Teacher*; B. Patterson & H. Rideout, ed.; Abilene, TX; August 1976; p. 310.

[12] Brooks Kennefy; "Professionalism"; *Christian Bible Teacher*; B. Patterson & H. Rideout, ed.; Abilene, TX; August 1976; p. 321.

[13] Bailey McBride; "Bible Reading: Commitment Needed To Develop Habits"; *Christian Chronicle*; Howard Norton, ed.; Oklahoma City, OK; Vol. 44, No. 2; February 1987; p. 24.

THE ARGUMENTS USED TO "JUSTIFY" WOMEN TEACHERS

Those who advocate women teachers in Sunday Schools, so-called Bible Study assemblies, and public assemblies for women have developed a number of arguments to justify this practice. These arguments, like those used to support other innovations, are based upon sophistry; human assumptions are assertions, and misinterpretation of the Scriptures. Often these arguments are contradictory, demonstrating that they are from a human rather than a biblical origin.

(1) PRISCILLA TAUGHT

E. R. Harper argued that according to Acts 18:26, "We know tat Priscilla taught... a woman can teach, and she may teach a man."[14]

Bro. Harper's statement is right but his conclusion is wrong. The conclusion is that women may teach Bible classes for women and children. This conclusion is **unwarranted** by and **inconsistent** with the argument.

Acts 18:26 does indeed authorize a woman to teach a man in private, any man, whether he be "mighty in the scriptures" like Apollos or unfamiliar with the Bible. The passage does not authorize a woman to teach anyone in public, for it is not an example of a public situation but of a private situation. The Scriptures are explicit in indicating that Priscilla and Aquila taught Apollos in the privacy of their home, not in public.

The conclusion, then, is **unwarranted** by the argument because Sunday School classes are public, more public than any public school. One cannot use an example of private teaching to authorize public teaching. In addition, the conclusion is **inconsistent** with the argument. Harper correctly state that Acts 18:26 demonstrates that a woman may teach a man and yet his conclusion pertains only to teaching women and children in Sunday School classes. Harper would not agree to women teaching a class of men, even though he tried to justify women Sunday School teachers with an example of woman teaching only one person, a MAN! Such grotesque **inconsistency** does not occur when proving the truth.

(2) WOMEN TAUGHT IN PUBLIC

P.J. Taylor said, "Yes, they spoke as Joel said they would. Was this a public place (Acts 1:14-15)? Yes, there were 120 people there and the women taught in public".[15]

Bro. Taylor's argument is actually an improvable human assertion which, if it were correct, would prove that women may preach in public and in the church assembly. The following facts demonstrate the invalidity of Taylor's assertion.

(1) Joel's prophecy (Acts 2:21) was not fulfilled *en toto* on the day of Pentecost. Pentecost was only the beginning of the fulfillment of the prophecy. (2) There are no indications that on the day of Pentecost the 120 received the Holy Spirit. The antecedent of the pronoun "they" (Acts 2:1) is "Matthias" and "the eleven apostles" (Acts 1:26). (3) Verse 14 says that Peter and the eleven other apostles were the ones involved in addressing the audience. No where is it stated or inferred that the other 108 people spoke to the assembly. Taylor's assertion that the 120, including the women, "taught in public" is ridiculous and unprovable, contradicting what the Bible does say. (4) Bro. Taylor's argument was designed to prove that women may teach Sunday School classes. If it proved anything (which is does not), the argument would prove that women may teach and preach the Bible in public, activities which are forbidden by I Tim 2:12 and I Cor 14:34&35. Taylor's argument is contradicted and destroyed by these two verses.

Logicians have long realized that "What Proves Too Much Proves Nothing". Applying this rule to women teachers, "Any argument used to justify women lecturers and Sunday School teachers which also

[14] L.H. Knight; *Reply to Harper on Sunday School Question*; 1947; p. 7.

[15] P.J. Taylor and J.N. Cowan; *A Debate on Woman Teachers and Division into Classes*; T.F. Stewart, publisher; 1928; p. 12.

"proves" that women may teach in public and preach proves absolutely **nothing**". Bro. Taylor's argument falls into this category.

(3) CLASSIFICATION IS NECESSARY

Roy Lanier argued, "Women cannot teach while their groups form part of a public assembly, hence segregation of their groups is necessary. This being true, the church has authority for recognizing these groups and teaching them separately".[16]

It is important to note that Lanier and Taylor contradict. Taylor argued that women taught publicly on the day of Pentecost, contradicting Lanier, who states that women cannot teach in a public assembly.

In analyzing Lanier's argument, it is obvious that by the expression "public assembly" Lanier means a public assembly composed of men and women. His argument states the following: Women may not teach a public assembly of men and women. Since it is essential that women teach in some capacity other than a private capacity, it is necessary to "segregate" the assembly into men, women, and children. Since this segregation (more properly, classification) is necessary, the church has the Lord's approval in recognizing "these groups and teaching them separately". This means the Lord approves of Sunday School and approves of women teaching women's and children's classes.

When the sophistry is peeled away from bro. Lanier's argument, it is clear that the entire argument hangs upon a single thread of human assertion which, when broken, causes the entire argument to shatter. Lanier's assertion (a statement which is offered without proof) that it is "necessary" to have Sunday School because it is "necessary" for women to teach in some capacity other than a private situation.

This frail assertion is easily destroyed. Where does the Lord said it is **necessary** for women to teach women and children in a public capacity? What biblical examples of Christian women demonstrate that it is **necessary** for women to teach outside of a private situation? Paul, however, indicates what is **necessary**. He says it is **necessary** for women to "ask their husbands at home" (I Cor 14:35); it is **necessary** that "women learn in silence with all subjection" (I Tim 2:11); and it is **necessary** that women not teach anyone in public (I Tim 2:12).

Lanier asserts that the Sunday School classes are necessary (therefore authorized) so that women may teach in these capacities. As is the case with the "We must teach them children" argument, bro. Lanier's argument is an indictment against the perfection of the Lord's Patter and the completeness of His Word. It is one thing to believe that something is permissible and another thing to believe something is essential. most people argue that Sunday Schools and women teachers are permissible but not essential. By contrast, bro. Lanier says they are essential. According to Lanier's logic, prior to the invention of Sunday School, women were unable to serve the Lord properly because they were deprived of the opportunity to teach in a **necessary** capacity.

Apparently, the Lord was unaware that it is necessary for women to teach in these capacities because He failed to incorporate what was needed into the Pattern. The Apostles likewise failed to recognize this critical need and failed to establish Sunday Schools and organize public assemblies of women so that the women of the early Church could become lecturers. Women teachers were unable to function as "necessary" until the combined genius of Robert Raikes and John Wesley gave the religious world Sunday School classes. To make matters worse, it was not until around 1850 that members of the Church adopted Sunday School. Tragically, even after the "necessary" Sunday School was invented, Christian women had to wait over 50 years for the leaders of the Church to adopt it.

The sarcasm of the above paragraph serves to magnify the folly of Lanier's assertion that it is necessary to classify the assembly so that women may teach. One is reminded that the Lord, not man and not woman, determines what is and is not necessary. If it was not necessary to have women Sunday School

[16] D.J. Whitten and Roy H. Lanier; *The Whitten-Lanier Debate*; Second edition; p. 77.

teachers and women lecturers in the early Church it is **not necessary** to have them today.

(4) SINGING EQUALS TEACHING

Curtis Port said, "But *in the public assembly she can sing*. And when she sings, she teaches, because Paul says so. If she doesn't teach when she sings, she is not doing what Paul said to do. If she doesn't speak when she sings, she is not doing what Paul said to do."[17]

Porter's argument is designed to prove that women may teach Sunday School classes. The argument is based upon Eph 5:19 which says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"; and Col 3:16 which says, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace to your hearts to the Lord".

This commonly used argument incorporates three major errors, any one of which invalidates it: (1) Singing does not equal speaking or teaching, (2) The argument "proves" too much, and (3) If the argument proved anything, it would prove a different premise.

I. In Eph 5:19, Paul did not equate singing and speaking but, rather, used the expression "speaking" to indicate that the spiritual songs are to communicate spiritual thoughts to the worshippers. This is demonstrated by I Cor 14:15 which directs Christians to sing with "understanding". Likewise, Col 3:16 does not equate singing and teaching. Actually, a careful study of the verse in the Greek text shows that the *uninspired* punctuation of the KJV somewhat obscures the correct meaning. Paul gives three commands: (1) Let the word of Christ dwell in you, (2) Teach and admonish each other in all wisdom, and (3) Sing psalms, hymns, and spiritual songs with grace in your hearts it is recognized that some songs may indeed teach the worshippers but singing is not equal to teaching. Everyone should recognize the difference between the woman who participates in congregational singing and the brother who speaks to the audience and teaches them. It is absurd to equate these two actions.

II. Any argument used to justify women lecturers and Sunday School teachers which also "proves" that women may teach in public and preach proves absolutely **nothing**. Congregational singing is an item of public worship. By Porter's logic, if a woman may sing she may speak and she may teach. If this were correct, it could only be understood that if a woman my sing in public worship, she may teach in public worship. It is obvious that the argument proves too much and, therefore, proves absolutely nothing.

III. If bro. Porter's argument proved anything, it would prove that women may not sing in the public assembly and that all singing must be done by male soloists. I Cor 14:34&35 says women may not speak in the assembly; so if singing equals speaking, women may not sing in the assembly. I Tim 2:12 dictates that women may not teach in public; so if singing equals teaching, women ma not sing in the public assembly. I Cor 14:26-33 & 40 dictate that only one person may speak to the congregation at a time. If a singing is speaking, then only one person is allowed to sing at a time. Therefore, the singing must be done by male soloists.

Obviously this is not correct, for it is well understood that congregational singing is what the Lord's Pattern specifies. Any honest and sincere person can see that bro. Porter's argument is a ridiculous absurdity unworthy of a member of the Church.

(5) TEACH OVER THE MAN

T.N. Thrasher argued, "'I Tim 2:11-12: Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' Notice the two restrictions that are places on women. She may not (1) 'teach' or (2) 'usurp authority'...The passage plainly declares that she is forbidden to (1) teach over man, or (2) usurp authority over man."[18]

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[17] W. Curtis Porter and J. Ervin Waters; *The Porter-Waters Debate*; M. Lynwood Smith Pub.; Wesson, MS; 1952; p. 213.

[18] E.H. Miller and T.N. Thrasher; *The Miller-Thrasher Discussion* (a written discussion); 1970; 1970; Thrasher's First Affirmative' p. 10.

The meaning of I Tim 2:12 has been discussed in detail and the "teach over the man" doctrine thoroughly refuted. The following facts destroy the "teach over the man" doctrine.

(1) There is no such thing as teaching "over" someone. This absurd concept is foreign to the Bible and foreign to the field of education. Bill Thurman of Eton College said, "Since 'teach over the man' is not good English, one must be groping in the dark who insists that 'over' also goes with the word teach."

(2) The mechanics of Greek grammar will not allow the text to be made to say, "teach the man" or "teach over the man". The verb "teach" (didasko) requires an accusative object while in I Tim 2:12 "man" is in the genitive case.

(3) The word "over", which appears in the English translation, is a part of the word "authenteo" which means to *usurp authority over, domineer, or govern*. "Over" cannot be made to go with "teach", and to do so is to "wrest the scriptures".

Thrasher's assertion, "The passage plainly declares that she is restricted from teaching 'over the man'", is absurd. The Bible does not say and cannot be made to say "teach over the man". Thrasher's argument is "groping in the dark" in attempting to circumvent the Lord's command. Those who so vehemently resist the truth are promised strong delusions (II Thess 2:11)

(6) "THE SPIRIT OF USURPING OVER"

E.R. Harper made the following argument regarding I Tim 2:12, "This did not say one word about **where** she is NOT to teach. This is just a blanket statement that she is not suffered, allowed 'to teach', but be in silence, in subjection. The entire idea here is that she is to be in subjection and is not to teach with the spirit of usurping over a man."[19]

Bro. Harper's argument is simply the "teach over the man" argument stated in a slightly different way. The argument is actually self-contradictory (as digressive arguments often are) in that he says I Tim 2:12 is a "blanket statement that she is not suffered, allowed to 'teach'" and then he asserts (without a hint of proof) that it is actually a restricted statement, meaning only "do not teach over the man".

A blanket statement is a general, all encompassing statement. I Tim 2:12 is, indeed, a blanket statement and if the Bible said nothing else about the subject, women would not be allowed to teach anyone, not even in a child, in any situation, not even in private. It is only by harmonizing Acts 18:26, Titus 2:3&4, and II Tim 3:15, 1:5 with I Tim 2:12 that women are permitted to teach in private. *Were it not for these passages, women would be universally forbidden to teach the Bible.*

(7) TEACHING IN THE DRESSING ROOM

A common argument used to "prove" women teachers says, "When some of the sisters take a woman into the dressing room to prepare her for baptism, she might ask some questions. It would be scriptural for the sisters to answer her questions. Therefore, it is scriptural for women to teach Sunday School classes."

The argument is primarily designed to "prove" women teachers but it also seeks to justify classification. It is based upon the premise that the dressing room situation (which proclass debaters like to call a class) is analogous and parallel to a Sunday School class. The premise of the argument, then, is that which is permissible in the dressing room is permissible in the Bible School class.

The fallacy of the argument is that the dressing room is not analogous or parallel to a Sunday School class. A Bible class is **public**, **more public** than any **public school class**, while the dressing room is a **very private** place where people change clothes. The two situations have nothing in common and cannot be forced to be analogous. It may be further observed, that it would be permissible for a woman to teach another woman in a private dressing room because women may teach in private. Women may not teach Sunday School classes because these classes are overtly public.

[19] Knight, Op. cit., pp. 4-5.

(8) TALENTED WOMEN MUST BE ALLOWED TO TEACH PUBLICLY

The "liberal liberals" who are rapidly rising among so-called churches of Christ have argued that women who are gifted and educated must be allowed to teach publicly and preach from the pulpits or else they will leave the church of Christ.

The folly of this argument is apparent. God's Will is not subject to "black mail" by anyone including gifted and talented individuals. Frankly, this is the same attitude demonstrated by children who say, "Either we play the game my way or I will take my toys and go home." The Lord will deal with those who feel they are so marvelously talented that His Way stifles their wonderful talents. Humans shrink to nothing when compared to the Lord. It is absurd to think that God will yield to "black mail" by individuals with insignificant talents relative to Him.

Error is a stepping stone to more error, one error makes provision for the next in succession. By the logic of this argument, the church of Christ must accept any sin or violation of the Pattern if the loss of gifted and talented individuals is at stake. Shall the Lord's Church accept homosexuality just because some homosexuals are gifted and talented and will leave if not accepted? God forbid!

(9) THE DEBORAH ARGUMENT

A "liberal liberal" named Frances Williams wrote, "But the real problem I have with the speaker's argument is that he made no explanation for the Old Testament account of Deborah. She served as a judge and led her people to war against their enemies. Yet the nation of Israel was—at least symbolically—the congregation of the Lord. This should give us pause for thought".[20]

Bro. Williams' argument is that national Israel was symbolic of the Lord's Church. Since Deborah was made a judge over national Israel, women should be allowed to be teachers, preachers, and leaders in the church of Christ.

This argument is precisely what Dave Miller was talking about when he said, "As attitudes soften and biblical conviction weakens, Scripture is being reinterpreted to allow for expanded leadership roles for women in worship."

Bro. Williams is guilty of a number of perversions of the Scripture. First, it is an established fact that details do not carry over in a type-antitype relationship. Noah's Ark was a type of New Testament Baptism. Clearly, however, the pitch used to waterproof the Ark typifies nothing. The Passover Lamb was a type of Christ. How ridiculous it would be to conclude that Jesus was a hairy man like Esau because a Lamb is covered by wool. The wool of the Paschal Lamb typified nothing about Christ.

Just as the pitch, used in the Ark was a detail, so the judgeship of Deborah is a minute detail of the activities of national Israel. The fact that Deborah served as one of Israel's judges typifies absolutely nothing in the New Testament Church.

Furthermore, types cannot be sued to negate plainly taught New Testament principles. I Tim 2:12 forbids women from teaching the Scriptures in public and from governing the man. I Cor 14:34&35 command women to remain silent in the assembly. In his groping to pace the way for women teachers, preachers, and leaders, bro. Williams has ignored these clear passages and attempts to build his case upon illegitimate usage of the type-antitype relationship. A more clear cut wresting of the Scriptures would be hard to find.

[20] Frances Williams; Women and leadership in the Congregation; *The Examiner*; Charles Holt, ed.; Chattanooga, TN; March 1991; p. 20.