The Truth

AN ADVOCATE FOR THE TESTIMONY OF GOD

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—Jesus.

Vol. 5, No. 7 July, 1940 50 Cents Per Annum

THE CUP IN THE COMMUNION

By Bob Musgrave, Elk City, Oklahoma

I write this article in an effort to bring out the Scriptual teaching on the subject. At the institution of the Communion, Jesus "took the (or, a) cup, and gave thanks, and gave it unto them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:27, 28). In verse 29 he calls that which was in the cup "this fruit of the vine."

The atoning blood of Christ atones to God for all sins forgiven at the time of our obedience and gives us our relation to God as members of His family, as "the sons of God." Ratified by this blood there is a law known to us as "the New Covenant". No one can come to the atoning blood but by the law of the New Covenant—he must obey the gospel. By obeying the gospel we come in contact with the atoning blood of Christ—we are "washed and made white in the blood of the Lamb", and thus our sins are forgiven. This blood was the life of Jesus. It came from His pierced side. Jesus shed His blood, and then made the covenant as a means of our coming to this blood. We come to His atoning blood by doing only what He commands. This gospel cannot be changed. See Gal. 1: 7, 8.

The communion blood is a blood by law. "This fruit of the vine", "the blood of the New Covenant", was never in the flesh of Jesus. It becomes His blood by process of the divine law of Christ. The drink element—"the fruit of the vine"—a liquid—is put in a cup. At the institution, Jesus gave thanks for this, drink out of it; for this is my blood of the New Covenant".

"The cup of blessing which we bless, is it not the communion [illegible] blood of Christ?" Godspeed renders it: "Does not the [illegible]ted cup which we bless mean that in drinking it we share

DID JESUS EAT?

Did Jesus eat and drink when He instituted the Communion of His body and blood? I have before me Bro. Phillips' tract, "**The Voice** of One Crying in the Wilderness," a treatise on the breaking of the loaf and cup questions. On page 6 he says, "Did Jesus eat the piece he broke off? Certainly! The breaking of bread (Acts 2:42, 20: 7; 1 Cor. 10:16) implies the eating." The answer ("Certainly") and the Scripture references leave us without any proof that Jesus did eat the piece he broke off. We understand that these scriptures ("the breaking of bread," Acts 2:42; 20:7; "the bread which we break," 1 Cor. 10:16) to be figurative language; and that the eating is implied, because Jesus commanded his disciples to eat of the loaf (Matt. 26:26, etc.). But it does not imply that Jesus ate of the bread he broke. **Synecdoche** is the figure used—a part for the whole. See Williams Composition and Rhetoric, p. 221. A figure of speech teaches exactly what the literal expression does. It is a short-cut method. Names a part, implies the whole. But it cannot imply anything not mentioned in the whole, or threadbare expression. Example, in Acts 2:42 the cup is implied, but not mentioned; but it does not imply more than one cup; for but one is mentioned in the institution, where the whole is expressed literally.

Synecdoche is used much in the Bible. An example is seen in the case of Philip baptizing the Eunuch (Acts 8). Nothing is here said about the names into which he baptized him. But in the literal, threadbare expression, Jesus says; "Go ye . . . teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Any part of this expression will imply the whole. So when we read that the Eunuch was baptized, we know the three names are implied; but no other names than those mentioned in the literal, threadbare, or complete expression.

Back to Jesus' eating of the bread. He broke it (Matt. 26:26; Luke 22:19, etc.), but there is not a word in the literal expression about Jesus eating of it. So it can not be implied by any figure of speech, that he ate. I want to say without fear of successful contradiction that no man can prove by the Bible that Jesus ate of the bread he blessed and broke, and called his body; and commanded his disciples to eat. Nor can it be proven by the Bible that he drank of the cup. He did not eat and drink, so far as the wording of the Bible discloses. Bro. Phillips does not try to prove it by the wording of the Bible; neither does the wording who reviewed his tract. Bro. Phillips says Jesus ate and drank **first**; the other brother says he ate and drank **last**. But the Bible says neither. Both brethren add three words—one adds, "He ate first"; the other, "He ate last." Jesus' last words to the church command that we add nothing to His word (Rev. 22:18, 19). There is no glory given to the Lord by adding to His word; no honor; no obedience. But there is glory, and honor, and obedience shown in taking His word as we find it; as our man of counsel, our faith, and our practice. That is my camping ground. I love His word, just as I read it. I obey it just as I read it. "Seek ye out of the Book of the Lord, and read. No one shall fail" (Isa. 34:16). The book reads, "The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us" (Isa. 33:20). Let us read, think, and pray. Read again Matt. 26:25-28; Mark 14:22-

24; Luke 22:17-20; 1 Cor. 11:23-25. Did Jesus eat the bread he broke?

Submitted in Christian love,
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Remarks

That Jesus **drank** is shown by Mark 14:25, "I will drink **no more** of the fruit of the vine," etc.; Matt. 26:29, "I will not drink **henceforth** of **this** fruit of the vine," etc.; Luke 22:18, "In nowise may I drink, **from the present,** of the produce of the vine" (Rotherham's Translation). Clearly, if he drank from the cup he ate of the loaf. Paul shows that as many broke the loaf as ate of it. "The bread which WE break, is it not the communion of the body of Christ? For WE, being MANY, are one bread, and one body: for WE are ALL partakers of that one bread" (1 Cor. 10:16, 17).

J. D. PHILLIPS.

JACOBUS ON ACTS 2:42

This verse contains a description of the Christian life of these early believers. This may be understood as an enumeration of the different branches of Divine worship practiced in the early church at Jerusalem, in which it is here recorded by Luke that the early believers **continued steadfast**—see the terms as used in ch. 6:3—of the Apostles. These are, indeed, the four essential elements of all true Christian association and devotion. They received the teaching of the Apostles in a system of instruction and edification, and maintained, faithfully, the distinctive doctrines which they preached. They observed, also, what is ere termed the **fellowship**—koi-onia—which means, not so ch

communion as **communicati** liberal distribution of their ly goods; see Rom. 15:26; 2 8:4, 9:13; Heb. 13:16 (in ea which **koinoonia** means **com tion**). If this passage be tak some suppose, for a sketch mode in which their religiou semblies were conducted, we suppose it to mean that (1 Apostles preached, and (2 Disciples, who were present, forward with gifts and off for the poor, as an act of wo This was done previously t administration of the Lord's per. This would explain the and awful heinousness of cri the case of Ananias and Sap It was an act of public hyp in the worship of God. An this they were made a spe the better to enforce the prin of God's worship. (3) The service was that of "**br bread,**" which refers to the **Supper.** (4) The fourth it Divine service here mentio **prayers.**—From "Notes, C and Explanatory, on The A The Apostles, by Melancth Jacobus."

HELP WANTED

J. A. Doane, Rt. 1, Mitchell, In are forced to build a meeting h which we can worship scriptural are poor in this world's goods, b we are rich in faith and good We need about $300.00 for the to finish the building. We are behind all sectarian practices an ishing everything but the one Christ. The following brethren bored with us: J. D. Phillips, Texas; Frank Cope, Jr., Electra, and Clovis T. Cook, Lebanon, I refer you to them for informat cerning us. The new building known as the meeting-place Mountain View Church of Christ help us! Send donations to eithe following brethren, Rt. 1, Mitch diana: Kenneth Doane, Charles or Claud White.