IT IS WRITTEN

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EDITORS

COY GARRISON.....533 S. Center St., Grand Prairie, Texas

L. E. ATCHLEY.....625 Happy Valley, Carlsbad, New Mexico

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'WHOM SHALL WE TAKE, GOD OR MAN?'

Man tells us, that Christ broke off a piece of the bread and ate it when he instituted the supper. Man tells us Christ used fermented wine in his supper. Man tells us that each of the disciples broke bread for themselves and that they are commanded to do such. Man tells us that if they do not do it this way, they sin and will all go to hell if they fail to do it this way. Man tells us that a certain authority so defines the word BROKEN, to mean pierce or kill. Man tells us that the word BROKEN is mistranslated in I Cor. II:24. Now if man takes the word BROKEN TO MEAN PIERCE THEN THEY MUST TAKE A SHARP INSTRUMENT AND PIERCE, AND STOP BREAKING THE BREAD, OR PINCHING THE BREAD, AS THEY ADVOCATE. As it would seem, man gets Christ's body which hung on the cross, and his bread (BODY) mixed up. Christ's flesh was pierced with a sword, Christ's bread (BODY) was broken in parts or pieces. The scriptures tell us that the Roman soldiers killed Christ. The scriptures say that they pierced his side. They also say that one soldier pierced his side. The scripture also says, Not a bone of his body shall be broken, did he mean that not a bone of his body shall be pierced? Did all the soldiers kill Jesus? Did all the soldiers pierce his side? Did Christ take bread and pierce it? Did he tell his disciples to pierce it? Or did Christ break the bread and tell the church to take eat? WHICH DID HE DO?—I Cor. 11:23,24 "THAT THE LORD JESUS IN THE SAME NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD AND WHEN HE HAD GIVEN THANKS HE BRAKE IT." (Let us note here, He broke it in pieces, for He said) "AND SAID, TAKE EAT, FOR THIS IS MY BODY WHICH IS BROKEN FOR YOU, THIS DO." (Let us note again, Jesus called the broken bread his BODY, singular if you

please) Now back to this argument that the word break means to pierce. Acts 2:42, "AND THEY CONTINUED STEDFASTLY IN THE APOSTLES DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD" (Piercing bread) Or again, Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread" (Pierce bread) Or again, I Cor. 10:16. "The bread which we break (The bread which we pierce) Friends, these are the sugar sticks which these men are trying to use, to deceive good and honest people. Jesus said Matt. 23:15, "Woe unto you scribes, and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of HELL than ye yourselves." Bro. Freeman Jones, publisher of THE FOOT PRINTS OF TIME, told me in the March issue of his paper, that these are the scriptures he was basing his conclusions on. WHICH SHALL WE TAKE, THE OLD TESTAMENT OR THE NEW? Men have gone back to the Old Testament to try to prove STRONG WINE, for to be used in the Lord's supper, but the record doesn't reveal any institution of the Lord's supper. Men have gone back to the Old Testament to show that Melchizedek and Abraham was a type of Christ, but they were not Christ. Men have called our attention to the Ark as being a type of the church, but it was not the church. Men have recalled the Paschal supper, but that was not the supper that our Lord instituted. Men have recalled the feast days but these were not the Church days. I have been accused of being not willing to accept the Old Testament for proof of strong wine, and correct they are. I don't go back to the Old Testament for my salvation, for I look to the New Testament because Paul said if that first covenant had been faultless, then should no place have been sought for the second. But we see that the Lord found fault with the first covenant and replaced it with the perfect law of liberty Heb. 8:7 and James 1:25. I accept Matthew, Mark, Luke and John, also I Cor. 11:24 as the pattern for the Lord's supper. I accept the Baptism of the Apostles and not John's baptism. I do not accept the theory of the word broken to mean pierced, but I give you what Webster says, quote: BROKEN, parted by violence, rent asunder, a divided state. Therefore, when Christ took bread and blessed it, he broke it, and when he passed it to the disciples it was in a broken state. A child can see this plain teaching. Now to the unfermented wine question. I will challenge any man, to give one place where the New Testament tells us to use fermented wine in the Lord's supper, or where it was ever used. Paul said, II Tim., "For all scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." If strong wine is a good work then it should be found in the law of Grace, but finding that it is not found, then we must conclude that it is not a good work, therefore imperfect. Proverbs 20:1. Wine is a MOCKER, STRONG DRINK IS RAGING, and whosoever

is deceived thereby is not wise (ATTENTION, PLEASE, the editor of the CHRISTIAN VOICE, Waco, Texas.) So brethren, I beg of you to refrain from the error of teaching this doctrine of fermented wine for the Lord's supper.

Written in the Love of the truth,

R. C. Clements, Broken Bow, Okla.

THE COMMUNION

After writing some articles on the worship: prayer, singing, and teaching, I shall take next, the communion, which includes the bread and the cup. As we are all aware of the fact that there has been, and is at this time, much confusion and division pertaining to the breaking of the bread and how many (cups) should be used in observing the communion. All this has been caused by the theory of man.

First, I shall deal with the bread, which Paul, by the Holy Spirit said, was the body of Christ. We read I Cor. 10:16: "The bread which we break, is it not the communion of the body of Christ." We notice Matt. 26:26; Mark 14:22; Luke 22:19; that on the night of the betrayal of Christ, that Christ instituted the supper or (communion), and Christ took bread, and gave thanks, or blessed it, and break it, and gave it (the bread) to the disciples, commanding them to TAKE EAT, FOR IT WAS HIS BODY, WHICH WAS BROKEN FOR THEM. This also applies to us today. We see it was his body after giving thanks, and breaking, and not before.

There has arisen much contention in the last few years as to how the bread should be broken. Let us consider the breaking. Now let us remember that facts are to be believed. In the absence of facts there cannot be testimony. No testimony, no faith. Rom. 10:17: "Faith comes by hearing, and hearing by the word of God." Now, says one, I believe that the one officiating at the table, must break off his portion, and eat it before passing it out. Where is the scripture that says to do it that way? Another says, I believe that the bread should be broken by the one officiating at the table, in as many pieces as there are members, before it is passed out. Where are the scriptures that mentions it that way? The scriptures say that Christ broke it and gave it to the disciples. I fail to find just how many pieces after it was broken. Whether two, four, or many pieces, but we know there were at least two. We see the breaking is not for the purpose of one getting his part, but it is a part of the process, in preparing the bread to be his body. See Matt. 26:26; Luke 22:19; Mark 14:22; I Cor. 11:24.

Now the CUP. At the time that Christ instituted the com-

munion, and after he had taken the bread, and prepared it to be his body, he took the cup. Notice he used the word cup in the singular number, and it was something that one could handle. We notice that after he had given thanks for **it,** (the cup), he gave it to the disciples. They could also handle it. He commanded them to drink it, or drink of it. Now we see a drink element; in this Christ said, it was his blood. This fruit of the vine was set apart from all other fruit of the vine, by being contained in this cup. Now many folks tell us that the cup is the fruit of the vine only. I sure would like to see those boys handle what they call the cup. Matthew, Mark, Luke, and I Cor. 11, all state that Christ took a cup, and a cup in this special case is a drinking vessel. Now if the brethren would just read the scriptures on this, and do as the example shows, and follow the precept, unity would be attained. Just in a few words, we would be at unity on these questions.

We want to notice that each cup is a volume peculiar to itself. Therefore, what one cup contains is separate and apart from all others. In order for us to commune one with another, in our local assembly, we must be partakers of that one cup. Let us also notice that when the bread has been blessed by the giving of thanks, and has been broken, it becomes Christ's body, and is qualified for the use it was intended. The same is true with the cup. When the cup has been blessed by giving of thanks, it is qualified for its intended use.

I have given a short, brief explanation on these two items. There could be much more said on this subject, but I shall not take up more space, as there are other articles to be put before the readers.

Submitted in the love of the truth,

E. H. Cavin, 12560 E. Pershing Dr., Whittier, Calif.

Rom. 12:1,2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now notice, Paul besought the brethren, that they would present their bodies a living sacrifice: but how much do we sacrifice? Now let's see. We have people in the church that doesn't think very much about spending two or three hundred dollars to put some kind of house furnishings in the house for our convenience, but those same people only give fifty cents to one dollar to the church on Sunday, to the cause of the gospel, and sometimes they

don't give anything. Is that sacrifice for Christ? Is that presenting our bodies a living sacrifice? How much will they do for the brother in need? They will give him one or two dollars, and sometimes a few old clothes, and think that is all he has need of; yet on ourselves we think nothing of spending two or three hundred dollars. Who is it among us that would spend two or three hundred dollars on his neighbor? Christ said, "Love thy neighbor as thy self." Paul said, "Let them labour with their own hands, that they may have to give to them that are in need." Yet we spend it on ourselves. Brethren, I am afraid we are being "conformed to this world, and not transformed to Christ, by the renewing of our minds". Why? Because while we were in the world we did the same things. Now Paul said, "Not slothful in business, fervent in spirit, serving the Lord". Now he also said, "Be of the same mind, one toward another". And again, "If thy enemy hunger, feed him. If he thirst, give him drink, and be not overcome with evil, but overcome evil with good". Which of us will feed his enemy? Which of us will do good, and pray for them, that despitefully use us? James 1:27 says, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world". Do we do this, or do we use all our means on ourselves? Which of us, seeing his brother have need, will give him the things he has need of? Instead, we fill ourselves, and let them go. We will give our children one or two dollars to go to the shows, and throw away, and rob God not only of the support of the gospel, but we further the cause of the devil, by so doing, and in the end, wonder why our children won't go to church when they grow up. If they do it is to some sect or other. James 2:8,9 says, "If ye fulfill the royal law, acocrding to the scriptures, thou shalt love thy neighbor as thy self, ye do well: but if ye have respect of persons, ye commit sin". Verse 18, "Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works". Verse 19, "But wilt thou know, oh vain man, that faith without works is dead?" Yet we preach so much about faith, and we ourselves don't even practice faith, how can we expect the people to believe? Look at Abraham, he wouldn't even hold his son from God, the only heir of promise, yet we withhold the love of our neighbor from him, and don't love him as ourselves: and when we do this we commit sin. Ye see how a man is justified by works, and not by faith only. Friends, it is time we put our faith into works, and quit trying to justify ourselves without works. If we don't we can't please God. (Heb. 11:6.) Take Christ for an example. He said, "The foxes have holes, and the fowls of the air have nests, but the Son of Man has no place to lay his head". Are we any better than he? Does our thoughts arise to make believe we are? We preach, as did the apostle Peter, that we should follow in his steps. (I Pet. 2:21.) How many of the steps are we following? Let us examine ourselves and see if we are of God or not. I am afraid that there are a lot

of us that doesn't manifest the spirit of Christ among ourselves, much less to others. First, cast out the beam out of our own eye, then we can see clearly to pull the mote out of our brother's eye.

Written in hope of the gospel and love of the truth,

Lloyd Treat, Broken Bow, Okla.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh". Jas. 5:5,8.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil unto any man; but ever follow that whcih is good, both among yourselves, and to all men". I Thess. 5:14,15.

Once I was a two cup man,
But found my house was built on said,
Found I had no place to stand,
Could not meet the one cup man.

I found division I did cause,
Contrary to God made laws,
Found I could not give one clause,
Justifying the division I did cause.

And since on one side I must abide,
I choose the one no man denied,
For the one and two cup man agree,
One cup is safe for you and me.

And now I don't have to run,
From no man under the sun,
But find the cups man runs from me,
For he is still where I use to be.

CHURCH ACTIVITIES

I am glad to report that our mailing list to *IT IS WRITTEN* is growing. Almost every week we receive letters from some one who has heard of the paper, or received a copy from someone else. Some few disagree, but the most of them have a good word for *IT IS WRITTEN,* and want it sent to them or to some friend.

I want to take this opportunity to express my appreciation to each of you who have written words of encouragement to Bro. Garrison and myself in trying to give our readers a paper full of good old gospel as is recorded in God's holy word. This has been made possible by the good financial support of you brethren, and the scriptural articles which have been coming in.

Brethren, we want you to feel this is your paper. Please feel free to write. We will appreciate all upbuilding articles on the Bible, as you all know the world is in need of God, and the blessings that come from him. We have had some good scriptural articles in the past, and I know they have been appreciated by all; but so many have dealt with the same subject. Brethren, let us not shun to declare all the council of God. (words of Paul, Acts 20:27.) James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Brethren, let it not be said of us, that we are failing to declare the whole council of God. Let's see how many subjects we can find from our study of God's word, and write an article for *IT IS WRITTEN,* on each subject. By doing this, I believe we can have one of the best Gospel papers published.

L. E. A.

We, at Modesto, Calif., have been glad to receive *IT IS WRITTEN,* as it strengthens us to know of others who are strong enough to quote *IT IS WRITTEN,* when satan tempts us with enticing, plausible words that draw the weaker members away. Satan makes us die daily through the lust of the flesh, the lust of the eye, and the pride of life. So let us awake, and read, and be wise enough to recognize him when he appears. So many good people with the best of intentions, even our own families are blind to his cunning ways. Let us use every means to awaken them that sleepeth, before it's too late to cry, "Father, have mercy on me".

The Church here is fighting to keep all of man's teachings out of the pulpit. They are careful to leave out, "I think so, I presume, and I believe it means this", from the listener. As long as we rightly divide the word, it pleases God, and there can be no contra-

dictions nor divisions; otherwise we bring destruction upon ourselves, because of unbelief. Whose fault is that?

A member of the body

Donations for the support of *IT IS WIRTTEN* this month are as follows: The Churches at Elk City, Okla., Somerton, Ariz., La-Habra, Calif., Lugert, Okla. Individuals: Pansie Keele, Plainview, Texas, and R. C. Crements, Broken Bow, Okla.

May the good Lord reward each of you in this noble sacrifice, and may he also help us that we may be able to send out more and more of God's truth, through *IT IS WRITTEN,* to our readers, as the time goes on is my prayer. L. E. A.

Rom. 10:15, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

"If God be for us, who can be against us". Rom. 8:31. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with **brotherly love,** in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord, rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necesity of the saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another, mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men". Rom. 12:9-18.

"Watch ye, stand fast in the faith, quit you like men, be strong". I Cor. 16:13. "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad". II Cor. 5:10.

"As we said before, so say I now again, IF ANY MAN PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT YE HAVE RECEIVED, LET HIM BE ACCURSED. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I SHOULD NOT BE THE SERVANT OF CHRIST. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:9,12.