IT IS WRITTEN

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WHY WILL THEY DO IT?

In 1941 Brother Waters and I had a half debate on the bread question. I say half debate because I was the only one in the affirmative. Brother Waters refused to affirm their "eat and drink first" practice. Brother Chester King reported the discussion in the O.P.A. and he forgot a lot of my main arguments. He is so forgetful.

They were offered a chance to repeat the discussion and they failed to avail themselves of the opportunity; although according to their report they won a great victory. Now when I think I have scored a victory for the truth, I want that victory to widen until it reaches everyone; so I cannot understand people winning a great victory and not wanting to just keep winning it until the last of those who oppose give up and unity takes the place of division.

At different times I have heard from brethren in Oklahoma and California telling me of the great victory Brother Waters said he scored over me, and how he had shut me up. They wanted to know all about the debate. Now I have a proposition for all the Kings or Waters, whether they be of the "RUNNING" type, or the type that is "STILL;" whether they go over the "FALLS" or "WIN GREAT VICTORIES." Brother Waters in his tract, "The Communion," mentioned this debate several times, without calling me by name, and like Brother King he forgot my answers to his so-called taking away charts, etc. He, like Brother King, is so **forgetful.** In October, 1951, issue of O.P.A., he told how he took my chart and proved I was wrong. Poor fellow, he **forgot** my answer to him. He is so forgetful. Here is my proposition.

"The teaching and practice, as they obtain among the brethren with whom I am identified, relative to the bread and cup of blessing in the communion service, can be **read** in the New Testament scriptures."

Each can affirm the above proposition, and each can deny the other's affirmative. Neither has the advantage in the wording of the different propositions. The only difference is, I can **read** my teaching and practice and they can't; but you can't blame me for that. Now let's have it written at least once and then repeat it orally everywhere possible. What do you say, boys? I mean every one of you.

Brother Waters and Brother John Staley had a debate on the fermented wine issue. They both have their sacred grounds. (OPA and TCV) in which each can crow and the other is cut off. Hence, people on both sides think each won a howling victory. In T.C.V., Dec. 1, 1951: Brother Staley answers Brother Waters in the O.P.A. Twice he uses the expression, "GRAPE JUICE," as though it would not qualify as the element Jesus used when he instituted the supper. Now, if **juice pressed from grapes** (grape juice), is not "Of the fruit of the vine," then I am a nincompoop. Hence, if I know anything, he has already admitted the whole issue. One of his brethren in the same paper, Brother John Thomson, also uses grape juice five times in a sense as though it was not acceptable. Yet, no one dares **deny** that "grape juice" is, "of the fruit of the vine." Matt. 26:29; Mark 14:25.

They "GUESS," "ASSUME," or "PRESUME," Jesus took fermented wine from the passover supper to institute it, and this is based on a "GUESS," "ASSUME," or "PRESUME" that wine was in that particular supper by authority of God, which they **cannot read.** You boys can also sign the above proposition, as you are half-brothers to Ervin Waters on the eat and drink idea.

Wine was in the passover supper all right, but like the S.S. and cups, and organ in the church today. Anyone can read Num. 6, and see what God recognized as being a product of the grape vine; and since Jesus used a broad term, "of the fruit of the vine;" no one has a right to limit it without it is limited by the word of God. Of course if they can read in God's good book that he did limit it, then more power to the position, and let's get together. This division is all foolishness anyway. We are always divided over something someone teaches which he will not affirm he can READ in God's good book. I do not believe you boys can read your **fermented wine only** idea in the New Testament scriptures.

Now the printed debate need not be in a paper. I propose we have four articles of both affirmative and negative of not more than 1500 words each on each affirmative (or teaching and practice.) Three articles each for new arguments, the fourth for summing up. With each having the right to put it in tract form if he wishes; just so it is published as written or with agreed corrections.

Now brethren, let's get right up against the real issue, and settle this difference so we can join hands against all false doctrines. It is a shame we are divided over things **not written** in

God's Holy Word. Let's quit this bragging who is licked, or who got licked, and really publish what each side has to say and let the brethren decide who is licked or who got licked. They will know; you and I will not have to tell them.

Yours for teaching and practicing what we can read in God's Holy Word, is my prayer.

J. S. Bedingfield, Rt. 1, Box 100, Cave Junction, Oregon

BREAD AND BODY

Matt. 26:26; Mark 14:22; Luke 22:19; I Cor. 11:23,24.

I have under consideration the **bread** and **body,** as used by our Saviour when he instituted the memorial. Let us examine the record as given by the four New Testament writers concerning the disposition made upon the bread by Jesus in his act of institution, for our observance.

All four writers say that Jesus **took bread** and **blessed** it (or **gave thanks),** and **brake** it. Three say he **gave** it to them, (his disciples.) Three quote Jesus as saying, "Take eat." And they all quote him, saying, "This is my **body**" — "which is **given,**" (Luke), **"broken"** (Paul) **"for you."** (the **disciples.)** Question: Now, when, and how was it transformed from **bread** to **body?** Answer: The time between the "taking" and "giving." Now I shall explain how it came about. The acts of "blessing" and "breaking" sanctifies the **bread** or sets it apart as the **body** of Christ, which was given in its **broken** form to the disciples to eat.

Let us look at Paul's writing in I Cor. 10:16,17 **"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?"

"For **we** being **many,** are one bread, and one body; for we are all partakers of that one bread." Note: the "we" is used collectively and not individually.

The act of blessing (we bless), sanctifies the contents of the cup as the **blood** of Christ. The **blessing** and **breaking** (we break), sanctifies the **bread** as the **body** of Christ. The communion takes place in the "partaking," that is, the eating and drinking of the **body** and **blood** of Christ.

A parallel case is that of an alien sinner, who after believing, repenting, confessing, and being baptized, becomes a child of God. The physical appearance remains the same. The change takes place in the mind of God, following obedience of his divine law.

Therefore, the **bread** becomes "my **body** which is **broken for you,"** only after we have complied with the divine pattern of blessing and breaking, as our Savious did.

This plan of observance is not a custom, neither is it the starting of a new sect. It is older than the church itself, being patterned by our Saviour before the church was set to work. "But, though

we, or an angel from heaven preach any other gospel—let him be accursed." Gal. 1.8.

If this will not stand before the judgement bar of God, I invite you to show me where it is wrong.

Written in love of the truth, that we may all be of the same mind.

W. R. Farrar, Rt. 2, Carter, Okla.

AN ARTICLE TO IT IS WRITTEN

"Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1,3. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1:1,3.

Knowing that he has purged our sins, and is now at the right hand of God, and that the end must shortly come, what manner of person ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. II Pet. 3:11,12. For Christ once suffered for us, leaving us an example that we should follow in his steps. I Pet. 2:21. Now Christ said that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4:4. So we take his word, and search them daily, for in them we think we have eternal life; for they are they that testify of him. Jno. 5:39. "The words that I speak unto you, they are spirit, and they are life." Jno. 6:63. Now knowing that they are spirit and life, we must, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

Anyone that takes the word as their guide, and rightly divides it will not be lost, but we must not give heed to seducing spirits and doctrines of devils, or we will be lost, for Paul has said, that the devil is as a roaring lion walking about seeking whom he may devour. This idea of not breaking the bread is one of his ways of deceiving the people. It looks good when it is put to a man, for the ones that use that practice take the Bible and wrest the scriptures to their own destruction, and draw others off after them by their fair speeches and finged words. We had better be on the watch or they will slip in and deceive the hearts of the weak, for the time will come when they will not endure sound doctrine, but

will heap to themselves teachers having itching ears, and turn their hearts from the truth, and turn unto fables. Paul spoke of those people saying, there would be scoffers in the last days, wolves in sheep's clothing, slipping in unawares, not sparing the flock, so let us take notice and strengthen what is left, lest they all be deceived, for this doctrine that they preach did not start until about 1930, and is that many years too young to be the gospel of Christ.

Now a final word of exhortation. "Shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:18. "For the devils believed and trembled." James 2:19.

Written in the love of the truth.

Lloyd Treat, Broken Bow, Okla.

ALL THE PROPHECIES WERE FULFILLED IN ACTS 2

Genesis 28:14 was fulfilled in Acts 2. All of the promises concerning the establishment of the church were fulfilled in Acts. 2. In Genesis 28:14, GOD PROMISED A BLESSING THROUGH THE SEED OF JACOB. In Acts 2, this promise was fulfilled. A blessing came through the gospel to the whole human race.

In Joel 2:28, God made another promise, THAT IN THE LAST DAYS GOD WOULD POUR OUT OF HIS SPIRIT ON ALL FLESH. in Acts 2:1. On the day of Pentecost, the Holy Spirit was poured out in the year A.D. 33, thus fulfilling Joel 2:28, which was the last days, or in the last days.

In Micah 4:1,2, God said that the Lord's house would be established. It was to be established in the last days. On the day of Pentecost, God added to the church, Acts 2:47. So we find in I Tim. 3:16, that the church of God is the House of God.

In Daniel 2:44, God said in the days of these kings, he would set up a kingdom. So we find that Christ gave Peter the keys of the kingdom. Acts 17:19, or the authority to bind and loose, verse 18. Christ said he would build his church. Seeing the church and the kingdom are synonomous, and God added people to the church, Acts 2:47, fulfills Daniel 2:44.

Zechariah 1:16. God said he would build his house in Jerusalem. There in Jerusalem God added people to the church, we find Zech. 1:16 fulfilled.

Mark 9:1. There be some standing here that shall not see death until the kingdom of God come. So we find the apostles there, and we find them there when the Holy Spirit came, and the kingdom was to come with the power. So we find that Mark was fulfilled in Acts 2:2,3.

Luke 24:26. Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. We find in Acts 2:38, Peter preached repentance and remission of sins for the first time in Jerusalem, thus fulfilling Luke 24:26.

Matt. 16:18. "Upon this rock I will build my church." We find this fulfilled in Acts 2:2,3, when the Holy Spirit came; for both were to come together.

Matt. 17:5. "This is my beloved Son, in whom I am well pleased; hear ye him." So we must hear what Christ has said through his apostles. And when we are hearing them, we are hearing Christ. So we find all of these prophecies fulfilled in the Acts of the apostles. WE FIND THAT JERUSALEM WAS WHERE ALL OF THOSE PROPHECIES WERE FULFILLED.

R. C. Clements, Box 731, Broken Bow, Okla.

CHURCH ACTIVITIES

Dear Brother Atchley:

Brother E. H. Cavin is now at Brownwood, Texas, Rt. 3, Box 28. He has had a breaking out on his face for years, and it has in the last few years become very serious. He also has heart trouble. This old soldier of the cross has preached the gospel in Oklahoma, Texas, New Mexico, Arizona, and California; and due to his afflictions he is now scraping the bottom of the barrel of his meager life savings. Brethren, everywhere, do your duty toward these fine Christian people in a financial way while opportunity affords.

May God bless everyone of you is our prayer. As ever yours in Christ,

J. S. Bedingfield, Rt. 1, Box 100, Cave Junction, Oregon

I received a letter just this week from Brother Calvin. He said the doctors had made two operations and would have to make two more. He will be at Brownwood until April 1 and maybe the 15th. If anyone would like to write him, or send financial help, I know it will be appreciated. We pray that he may be restored to normal health and can again preach the gospel as we have known him to do in the past.—L.E.A.

I am writing this message to see if there is not someone in the brotherhood who would like to make a move where they could do a great deal of work for the Lord and at the same time be able to provide for their family. Carlsbad, I believe, offers just that opportunity. We only have a small group meeting here, but they are loyal and sincere. As my health has failed me again, and I will not be able to work at public works very much, we have sold

our place and plan on moving to some other location, it leaves the brethren here short on leaders. If you are interested, you may get more information by writing to Bro. Paul Bruce, 305 S. Olive, or to Bro. I. F. Berkstresser, 401 E. Church St., Carlsbad, N. M.

I don't know whether I am going to be able to continue my work with the paper or not, but hope that Brother Garrison will be in a position to carry on if I have to give up my part. This will likely be the last issue published at Carlsbad. We plan on leaving here about the 15th of March. Please send all articles and financial support to Brother Coy Garrison, 533 S. Center St., Grand Prairie, Texas until further arrangements are made. If for any reason you would like to contact me before I am settled, you may write me at Elk City, Oklahoma, Box 352. If for any reason Brother Garrison can't get out the April issue I will try to publish it from Elk City, as we will probably be there several weeks.

L. E. Atchley

I want all to know how much that I appreciate the good support all the brethren have given, both financially, and with the good articles for *IT IS WRITTEN* since I've been associated with the paper, and feel that the same will continue with those who take over in case I have to give it up.

Those sending in this month are the churches at Somerton, Ariz.; La Habra, Calif; Colter, Okla., and the Stepp brothers, Mrytle Creek, Ore.; R. C. Clements, Broken Bow, Okla.; R. H. Peel, Floydada, Texas, and a good Sister from Texas.

We are thankful for this help.—L.E.A.

Dear Brethren:

The church here still meets in the city community house. We are small in number but I believe strong in the faith. If there are any members near Grand Prairie, please let me know and I will be glad to contact them. If there is any intention of any brother and family making a move, Grand Prairie is one of the best places for finding employment I know. You would do well to investigate and too you would be a real help to the few who worship here.

On Dec. 30 last, I was with the church near Duncan, Okla. Bro. G. L. Crowson is the leader there. We had a good service and I enjoyed the fellowship shown while there. This is a church that is small in number but is strong in the work of the Lord. Following the morning service, I drove to Coulter school, near Elk City, Okla. Was with the church there for the night service. We had visitors from Elk City, Carter and the nearby community. Spent the night in the home of Brother I. A. Peterson, one of the

real soldiers of the cross. Enjoyed, too, the short visit in the home of Brother Atchley at Elk and Bro. A. H. Howell and wife. I was glad to see that they were well and enjoying life. If any ever pass that way, stop over for a visit with the church at either place. You will find a warm welcome.

Your Brother in the Lord, Coy Garrison

P. S.—Thanks to the church at Coulter for the support of *IT IS WRITTEN*.—C.G.

Dear Brother Atchley:

I was very much delighted to read Brother Curtis Teague's letter in the February issue of *IT IS WRITTEN*. Brother Teague and his wife are a fine couple and hard workers in the Nocona congregation. We met other fine brethren there, too, and elsewhere, last summer. At Nocona they did have several deviations in their worship. Later reports indicate forward steps have been taken toward correcting these. I hope we may see much more of Brother Teague's writing and work.

Another happiness that came to me not so very long ago was news from Reydon, Oklahoma. Brother Spurlin has done and is doing some fine work there—if he may persevere, and faint not. Glad he has been able to baptize a new family into Christ. We had met these good folks last summer.

A very few years back we few of the Church of Christ, who were loyally striving against ALL innovations and man-made doctrines, were wishing to know where there may be others like-minded. Now we are learning where the good work is going on. This is a big credit to *IT IS WRITTEN* and to the few faithful workers in the field, and is encouragement to all the Congregations in Christ.

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." (James 5:11.) In 3 John 4, "I have no greater joy than to hear that my children walk in truth." Both of these, an "example of suffering affliction" and an example of doing "faithfully," are much better to "hear" than the ones which the Apostle Paul "heard" in I Cor. 11:18 and in II Thes. 3:11.

May we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." (II Pet. 3:18.) May we "be strong in the grace that is in Christ Jesus." (II Tim. 2:1.) May we continue to "hear" of more and more brethren "whose praise is **in the gospel** throughout all the churches." (II Cor. 8:18.)

Yours in Christ,

Elmer H. Hunt, Rt. 2, Box 219, Heber, Calif.