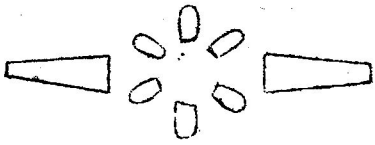
"THE CUP"



BY

J. S. BEDINGFIELD

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I have an article before me by a brother of Lorenzo, Texas, whose name I do not know, styled, "One Cup, What Is It?"

In this article the brother makes a little over three pages of affirmative argument, and the rest is given over to an attempt to answer a leaflet by Bro. W. E. Daniels of Broken Bow, Oklahoma. I wish to answer his affirmative argument, but I will not assume that I can defend Bro. Daniel's leaflet better than he by making an exhaustive reply to the brother's article. I shall however, notice his main line of argument sufficiently to expose the use of individual cups in the communion.

Since I do not know the brother's name, I shall call him "Bro. Lorenzo", in order to designate him from others of this generalizing class of brethren. By generalizing, I mean where God has specified "cup", they generalize and say, "container". If they should say "cup", as the Bible says, some-one might think the Lord really had a cup to drink of.

Most of the first page is taken up quoting the scriptures where the communion is mentioned, and this is commendable. But toward the bottom of page 1, he says some strange things, which I quote; "If you ask some-one why they all partake of 'the fruit of the vine' from one container, the reply is in substance; 'We believe in doing Bible things in Bible ways. We believe in Bible precepts, commands, or necessary inferences". I agree to all of the above, except his "necessary inferences". These I cut out, for they are unnecessary presumptions. If you will consult Webster's International Dictionary, third edition, on the word, "presume", under transitive definition

4, you will that one of the definitions is "to infer". Also under transitive, you will see the same idea brought out under definitions 3, 4, and 5. See also Hedge's rules of logic, page 97, article 125, he says; "Belief grounded on circumstantial evidence is usually denominated presumption". And above all, the Lord shows in Deut. 18:20 when we speak a word in the name of the Lord which He has not commanded us to speak, we have presumed. That is exactly what a so-called inference is. It is supposed to be drawn from two premises. It is not something commanded us to speak, but is usually introduced as Bible authority, which is equivalent to "speaking in the name of the Lord". We must have a "thus saith the Lord" for things we say God is the author of, or we have presumed it. As Deut. 18:20 shows, IT MUST BE COMMANDED.

Take it this way; "But the prophet, which shall presume---", Here we might ask the question, presume what? Now get the answer; "---to speak a word in my name, which I have not commanded him to speak---". An "inference" is something spoken in the name of the Lord he never commanded anyone to speak; hence, a presumption.

But hear him again, same page; "However we who use individual cups claim to live by the same principle". He claims it, LET HIM PROVE IT. It MUST be Bible precept, that is stated, commanded or exemplified, where individual cups were used. Can he do either? Nay, verily. I will give him fifty dollars to show where in the communion, individual cups were stated, precept, commanded, or examplified by stating some apostle or apostolic church used individual cups. Maybe he don't like money; anyhow when he complies, I will pay off. Now folks, watch him and all the rest of them crawfish. They know there is no command, precept, nor example for individual cups in the communion.

On page 2, number I, he mentions "plate or platter and container" and also says, to handle the fruit of the vine, a container is necessary.

For fear of a misunderstanding, I will say the cup (he says container) is mentioned and the plate or platter is not. We get our cup by precept, command, and example. We get our plate or platter by the law of "liberty and conscience", as shown in I Cor. 6:I2; Romans I4th; I Cor. 8th; and I Cor. I0th. chapters.

You will note in I Cor. 6:I2, Paul shows he would not be brought under the power of any. As the Revised puts it, would not be enslaved by any. We are to take heed lest by any means this "liberty" of ours becomes a stumbling block to those that are weak, I Cor. 6:9. "It is good to neither eat flesh, nor drink wine, nor anything whereby thy weak brother stumbleth, or is offended, or is made weak", Rom. I4:2I. Again, "If ye so sin against the brethren and wound their weak conscience, ye sin against Christ", I Cor. 8:I2. Again, "Give none offence, neither to the Jew, nor to the Gentiles, nor to the church of God", I Cor. I0:32. We put our "platter or plate" under the above law, and say with Paul, "I will not be brought under the power of any", I Cor. 6:I2. And as he shows by the above scriptures we will leave them off if they cause anyone "to stumble, be offended or made weak", Rom. I4:2I. For we do not want to be brought under the condemnation of the above commands that govern this "law of liberty and conscience". If you are putting your individual cups under the above law, will you leave them off for "conscience" and unity as taught in the above scriptures; or will you disobey and be condemned by I Cor. 6:I2; I Cor. 8:9; Rom. I4:2I; I Cor. 8:I2; and I0:32? If your individual cups are not mentioned by precept, command, nor example, nor the above law of liberty and conscience; then by what authority? As for my precept, command, and example for my "cup", singular number, it will come later.

Page 2, number 3. I agree.

Page 2, number 4. He says; "Jesus took bread and blessed it, and broke it. This simply means that He partook of it". I emphatically deny that the word "break" in Matt. 26:26; Mark I4:22, means that He partook. The word "break", means simply to separate; while the example he gives to prove the above assertion,

Acts 20:7, carries more thought than the word "break" IN Matt. 26:26 and Mark 14:22. The expression, "Break bread", (not just the word, "break") means the entire communion. If he should deny this, then, I ask him where does he get his cup in Acts 20:7?, seeing it is not mentioned. Hence "break bread", means the entire communion, while the word "break", in Matt. 26:26 does not include the cup as it is mentioned separate and apart in the 27th verse. Hence he has used the word in two separate senses and compared them as though they meant the same, which is a flagrant violation of the laws of logic. Bro. Lorenzo, I think you called someone else to taw on this very thing. People who live in glass houses should not throw stones. If he will affirm his above statement, I would like to deny and see him give some standard Dictionary that defined, "break", to break off a piece and eat it; or show some Greek lexicon that does; or show where some translator translated it to partake Matt. 26:26. The expression, "break bread", is a figure of speech, a part for the whole; meaning literally more than stated; while the word "break", literally means to cause to separate in pieces.

This is those brethrens failing; mixing literal expressions and figurative expressions as though they meant literally the same, thereby confusing the hearers. Bro. Lorenzo, what is wrong with you? Are you wrong on every point?

Page 2, number 6. Here he tries to make it appear in the Lord's Supper, there might have been what he terms many pieces of bread. With this I will have to disagree. If Bro. Lorenzo will look at Matt. 14:17 and Matt. 15:34, he will see the plural Greek word "Artous", loaves, is used because more than one unit of bread was used; while in Acts 2:42; Acts 20:7; I Cor. 10:16-17; I Cor. 11:23-24; Matt. 26:26; Mark 14:22; Luke 22:19; the singular Greek term, "Arton", loaf, is used. And yet the good brother could not tell how many pieces of bread Jesus took.

How could he? He can't tell single cup from cups. How could one expect him to tell a single loaf from a plurality? Paul makes this sure in I Cor. 10:16, saying "one Bread", Rvs. Standard Ver., "one loaf". Verse 17 he says, "for we are all partakers of the same loaf", Rev. Standard Version. The Greek word for loaf here is "arton", singular number, one. This also kills his big idea that we all, all over the world, partake of the same loaf and the same cup. This is self evident without proof however.

He tries to put his doctrine over by the fact in the 17th. verse, the statement, "one body". Since "one body" the world over; hence, one cup and one loaf the world over. The word "church", also is a general term including all local congregations all over the world. And since the body, and the church, are the same thing (Eph. I:22-23; Col. I:18); we can say the body of Christ at Lorenzo just as well as the Church of Christ at Lorenzo. Since it is foolishness for us to contend all from Matt. 26:26-29, to the end of the world eat of the same literal loaf; we know it has a local application and not a world wide application. I Cor. I:1-3, shows Paul addressed the church at Corinth and all in "<u>every place</u>--". In different <u>places</u> there were different congregations.

And if it is the same literal loaf and the same cup Jesus blessed, why make a mockery by blessing it again? What Jesus did he did well. The very fact that each local church gives thanks for the elements they used in the supper, is, they are different volumnes, even if we did know enough to realize it. Oh, yes, I know all about those different loaves and "cups of blessing" all over the world that represents Christ's body and blood respectively, but that does not make them all the same identical loaf and the same identical cup of blessing. And to this I will add, this is a "show" (I Cor. 11:26), and a "show" is seen only as far as the vision is not obstructed. Hence, each local church, each first day of the week, makes

that "show". Another argument that kills his one loaf and one cup all over the world is, he will not say all the "fruit of the vine" all over the world is the Lord's cup. He knows as well as I do, that which is to be used in the communion must be separated from the rest some way. Now, does one some where in all the world give thanks for the loaf and cup for the rest all over the world? We all know it is not done that way, but each local church sets apart its own elements each Lord's day. In other words, their own practice kills their doctrine.

Page 2, number 7. Hear him, "I would waste no time trying to prove there might have been a number of cups. Nothing is lost to grant the Lord made use of one container". Well, if his one container, here admitted was one cup, my position is already proven by example. Admitted. But since that container might have been a cup, barrel, jug, or bushel basket, I am not too badly hurt. We are agreed there was one. Wonder what it was? Hear him again, "however I will not grant that the expression, 'the cup', has any reference to the container". Then, since he took the cup, He literally took the grape juice, for the expression "cup" has no reference to the container. Is what you call the container necessary to distribute the drink element? If yes, then, did God fall down on his job? We are told that the man of God is made perfect, throughly furnished unto all good works (2 Tim. 3:16-17). If it does not give us the container, then, you do not need any. But the Lord "took a cup", it is essential. He gave us all essentials. If not, how many essentials were left out?

In the same paragraph he says, "The cup is the fruit of the vine". Thus saith Bro. Lorenzo without any proof. Then he says; "I would vigorously oppose the use of orange juice in the Lord's supper. If you poured orange juice in the same container with the fruit of the vine, the fact that you had one container, would still not make it the one cup of the Bible".

Ah, come, now, brother, don't be so rash; what would be wrong, you would not have the right drink element, "of the fruit of the vine", Matt. 26:28, 29, see? Then he says; "whatever the cup was, they drank it. 'For as often as ye eat this bread and drink this cup", I Cor. II:26.

Yes, but Bro. Lorenzo, He "took" the cup. He "gave" it. Both He and they handled something and the Lord said it was "a cup". And you say we drink the cup; I suppose you mean literally. Now, what are we going to do? Rear back and squall, "tis" and "taint"? No, you have already shown in another place that you handle the liquid by handling the vessel that contains it. Now, brother, why can't you see you drink a cup the same way; by "drinking what is in the "cup"? Don't you see that? Did you say, prove it? Alright, here goes, pop goes the Weasel.

"Metonomy is a figure of speech, in the which an object is brought to the mind, not by naming it, but by naming something else that readily suggests it", Williams Rhetoric, page 220.

We have the expression, "drink the cup---", I Cor. I0:2I; I Cor. II:26-27. Something to drink is to be brought to our mind by Metonomy. DO WE DO IT BY NAMING THE THING ITSELF? No, Mr. Williams says, "not by naming it". Then, how are we to do it? Mr. Williams says, "By naming something else that readily suggests it". Hence, we name the container, in this case a cup, and suggests its contents. Hence the word "cup" is not the name of the fruit of the vine, but the name of the container that contains it, and in this case, it is a cup. Hence we see if Mr. Williams knows anything about it, the word "cup" is the name of the thing Bro. Lorenzo says Jesus used, which Brother Lorenzo calls "container". Take this sentence, "The radiator is boiling". What we wish to do is to find out what to name by Netonomy when we wish to tell some one the water in the radiator is boiling. Mr. Williams

says, "Not by naming it" but by naming the vessel that contains it. Hence, radiator is the name of what contains the water, and not of the water. Bro. Lorenzo you know "radiator" is not the name of water, but is the name of what contains the water. By the same rule you should know "CUP" is not the name of grape juice, but the name of the vessel that contains it. In "the kettle boils", you know kettle is not the name of the water but the vessel that contains it; even so, "cup" is not the name of grape juice, but the name of the vessel that contains it.

You want proof? Well, here it comes. "Metonomy is a figure of speech in which the name of one object is used for that of another". Tanner's Rhetoric, page 324. Hence we see "cup" was not the name of the grape juice as Bro. Lorenzo says, but the name of something else that suggests it. In this case the "C-U-P" that contained it. He gives the following example; "The kettle boils (that is, the water in the kettle boils)". Bro. Lorenzo, you can see that. Then just substitute the words, "drink the cup". Can't you see that also? You would not think when I say the radiator or kettle boils, that I mean the water in a dozen radiators or kettles, would you? Lockwood and Emerson, page 438 on this particular kind of Metonomy, "The container for the thing contained", gives as example; "The kettle boils, meaning the water in the kettle". Mr. Hill on page 86 states that a Metonomy is based on a contiguity. Mr. Welch's English Composition, Texas Edition, (now hold your hat, this old Texas book will get you sure) in giving this particular kind of Metonomy, the container for the contained, he gives this example, "Drink the cup". Hence, since "cup" is named, it is the name of the container and not the name of the contents. And since the "fruit of the vine" is the contents of the "cup", the word "cup" simply means the "cup", while naming it suggests the contents of the cup, which in this case is the "Fruit of the vine".

Mr. Thayer on page 533, under the discussion of

the word "Poterion", "cup", says; "By Metonomy, of the container for the contained, the contents of the cup, what is offered to be drunk". You will note, the container is what is named, and the thing that is suggested is the contents of the cup, and not contents of some other vessel or vessels. Could an element be the contents of a cup without being in a cup? Nay, verily.

Thayer, page 510; discussing I Cor. 10:21 and I Cor. 11:27, where the expression, "Drink the cup", is used, says; "That which is in the cup". Get it brother, "Drink the cup", means "Drink that which is in the cup", and that would not be "cups", bottles, barrels, nor jugs, but ""Cup"", singular number, just one.

Bro. Lorenzo admitted Jesus used one container, and Bro. Matthew said it was a"cup", Matt. 26:27. Brother Mark said it was a ""cup"", Mark 14:23. Bro. Luke said it was a ""cup"", Luke 22:17, 20. Brother Paul said it was a cup, I Cor. 10:16; I Cor. 11:25, and I will add my penny's worth and agree with the above brethren and say it was a ""cup"".

Now get Webster, speaking of this particular kind of metonomy; he says, "The container for the thing contained". Now, Brother Lorenzo, you know what a container is, you use the word quite often, and in counter distinction to the fruit of the vine. Hence you know the container is not the "fruit of the vine", hence, "cup" is not the "fruit of the vine", but the container that contained it.

Yes, yes, I know you have always said if you used one container you would want the one the Lord used; but Bro. Lorenzo, why not use the same sauce for the goose you used for the gander? Since you have something you call cup, and it is the "fruit of the vine", why not be consistent and demand the same identical volumne of "fruit of the vine" the Lord used???? Yes, I know also you use some of the same

kind of elemebt, "the fruit of the vine", the Lord used; and I know you also make the claim IT IS THE SAME CUP THE LORD USED. But I could make the same argument for the one cup I used. But I still respect Rev. 21:8.

You know the Lord addressed us in language as it was used. And we all know there is no private interpretation on any prophecies of the scriptures; hence this statement, "drink the cup" IS DETERMINED THE SAME WAY AS THE EXPRESSION, "the radiator is boiling". We know "radiator" is not the name of the water that is boiling, but the name of the vessel, "radiator" that contains the water that is boiling. BY THE SAME RULE we should know "CUP" IS NOT THE NAME OF THE CONTENTS, the "fruit of the vine", but the container that contains it.

Better take heed to Ezek. 14:4, "Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the House of Israel that setteth up his idol in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols". 2 Thess. 2:11-12, "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness". Yet, men will CLAIM they read their teaching and practices; and when called upon TO READ THEIR INDIVIDUAL CUPS IN THE COMMUNION, THEY ABSOLUTELY REFUSE. Yes, they think other people should read theirs. Since Bro. Lorenzo admitted that the Lord used ONE container; and since I have shown by each writer mentioning the communion; whether it be literal or figurative by metonomy, its name was CUP, singular number; therefore I have both precept and example for one cup to distribute the fruit of the vine in the communion.

Now I wish to show it is also by command. In I Cor. 11:25, we have, "After the same manner also He took the cup, and when He had supped, saying, This cup is the New Testament in my blood".

And here in the next breath He gives a command, "This do ye,as oft as ye drink it, in memory of me". You will notice this particular command was not to "drink" but something else they were to do, "as oft as ye drink it in memory "of me". Hence we see the preparatory acts of the cup were the particular things they were to, "This do ye---". When? "As oft as ye drink it in memory of me". Hence it was taking a cup containing "of the fruit of the vine" and "blessing" (giving thanks) for it; and they were to "This do ye as oft as ye drink it in memory of me". This is command number One.

Get another. Matt. 26:27, says; "And He took the cup---". Anyone can see there was something here He took that was takable which He calls a cup.

As I have already shown, if it were a Metonomy, the container, which was a cup, was mentioned to suggest the contents. Hence literal or figuratively, He literally took a literal cup. "---and He gave thanks, and gave it to them, saying, drink ye all of it".

Did you ever diagram a sentence and have an active transitive verb and make a prepositional phrase as the object? No you never. In this sentence, "it" refers to cup will be agreed. Hence "of it (cup)" is an adverbial phrase of place telling where to drink, of the cup. Verse 28, "(For) this is my blood of the New Testament, which is shed for many for the remission of sins" is the object of the verb "drink". It tells exactly what we drink; hence must be the object. And the word "this" does not refer to the word "cup", as many try to make it; but to the preceding clause, "Ye all drink of it (the cup)". Placing this expression after the word, "this", as an explanatory expression, we have; "This (ye all drink of the cup) is my blood of the New Testament which is shed for many for the remission of sins".

This is as it is in our practice; what we drink of the cup is what we say is the blood of the New Testament; and it is the same with our individual cups brethren. What they drink of their individual cups is what they say represents the blood of the Lord.

While in practice they admit it, but with their mouths they deny it. But says one, what about the word, ""for""? My answer is, it is merely an introductory word, an expletive.

For other examples of the word, "this", refering to a statement, see Eccl. 12:13; Eph. 6:1. In each case, the word, "this", refers to the command that preceds it; just as it does in Matt. 26:27, 28. Hence we see they were commanded to all drink of it (the cup) and this command forbids "pouring into other cups and drinking of them. 2 John 6, "This is love, that we walk after his commandments, This is the commandment, That as ye have heard from the beginning, ye should walk in it". As we have proven above, the way they walked in it in the beginning, they all drank of the cup, singular number; hence according to the command in 2 John 6, we must walk in that way.

To recapitulate; I have offered the container boys fifty dollars to read precept, command, or example from the New Testament for their individual cups. If they give it, I will pay off. Don't get uneasy some one will get crippled by those boys making a rush to get the money. They know as well as I, they can't cut the Mustard. If they try to make it "expedient" it comes under the law of "liberty and conscience" and will have to be left off if some one is either caused to stumble, offend, or is made weak, I Cor. 6:12. So presumption is all that is left.

If I could make those brethren see "the fruit of the vine" is not the container, all would be fine. Since in the figure, thecontainer is named; they must think the wine is the container. Poor boys. They haven't even got a crutch or a walking cane to stand on, much less a leg. If we had a right to a private interpretation of scriptures (2 Pet. 1:20-21) then, any man could, as they do, name anything any name they wished and all would be alright. But we have not.

He has admitted that Jesus used one container. I have proved if it were either literal or figurative, the word "cup", is the name of the vessel; for in a Metonomy of this kind, the container is what is named.

Everyone can see in this expression, "drink the cup", the word cup is the only word that names anything, as the word drink, is a verb. Hence the word, cup, would have to be the name of the vessel, for the container is named and its name was cup, singular number, just one.

I have shown that "cup", singular number was mentioned by every authority, in every scripture where the communion was rehearsed. Hence, not only precept, but example, I have shown two direct commands to drink of the cup, and once where a general command (2 Jno.6), to keep the commandment as we heard in the beginning. Here is the beginning, and he (Bro. Lorenzo) admits Jesus used one container.

Page 3, number 8, I quote; "Whatever the cup was, it was emblematic of Christ's blood, for, "this cup is the New Testament in my blood", I Cor. II:25. Brother Lorenzo, you know the predicate noun after the copula verb "is", is "testament", and you further know the word, "new", qualifies it by showing it is a New Testament. And you further know the prepositional phrase, "in my blood", also qualifies the noun, Testament, showing it was the New Testament, ""in"" (ratified by, or as Paul puts it in Heb.9 16-18, dedicated by) His blood. Hence the cup, is emblematic of the New Testament, and not the blood. The fruit of the vine is emblematic of His blood. Can't you see that? You should further know the grape juice could not be the thing ratified, (testament), and the ratifying element (Jesus blood). This impossibility would have to be a fact to bolster your position. The Lord was very explicit in saying of the bread;
"This----------is my body, Matt. 26:26; Mark 14:22; My body given, Luke 22:19; My body broken, I Cor. II:23-24. "This-------is----my blood" Matt. 26:27, 28; Mark 14:24.
And of the cup, "This cup----is---the New Testament--, Luke 22:20; I Cor. II:25.

Jesus was very emphatic telling what "the cup" signified by saying, "This C-U-P is the New Testament". While the other two emblems, the bread and wine, He

refered to them by the proboun "this". Brother Lorenzo, why did you do that? You certainly presumed a lot on our ignorance. But I can't believe it is ignorance with you; but if it is and you acknowledge it, I will apoligize.

Brother, when you reached the literal blood of Christ that took away your sins, you reached it through the New Testament. What a wonderful picture when you ""show"" Christ's death, I Cor. II:26. You demonstrate it by reaching the emblematic blood, "the fruit of the vine" through the emblematic New Testament, "the cup". For Jesus said of the wine, "this is my blood". And He said of the "cup", "this cup is the New Testament--------".

Mr. Thayer says concerning Luke 22:20; I Cor. II:25, on page I5; "This cup, containing wine emblematic of blood, is rendered by the shedding of my blood, an emblem of the New Testament". So you see we old so-called "one cuppers", are not the only ones who realize the cup signifies the New Testament in the communion.

He has admitted that Jesus used one container. I have proven, by the New Testament, that whether those scriptures were either literal or figurative; the cup was a literal cup, just ONE, singular number.

Page 3, numbers 9 & I0, seems to be agreement. Page 3, number II, he asks, "Must we follow the taking of the supper by singing a hymn? Answer; singing is worship, and I always want to follow the Lord's pattern as closely as possible. Again he asks; "If we fail to sing a hymn, do we fail to keep the divine pattern?". Answer; Brother, the closer you can follow the Lord, the better. That idea you have to see how far you can get away from the Lord and squeeze through will not work. It isn't the proper spirit. The closer to the Lord, the better.

Page 3, numbers I & 2, he says; "There is no mention of a dismissal prayer". Do we become adders to God's pattern if after the supper we sing a hymn, have a dismissal prayer, and go out?" Answer; Paul

says, "Pray without ceasing----", I Thess. 5:17. Hence, prayer or a prayerful attitude is in order all the time. Again Paul says; "I will therefore that men pray everywhere-----! The assembly is "somewhere", and is therefore included in Paul's "everywhere". Hence, this takes care of the place or places.

Since he claims to follow divine patterns as well as we; the rest of his folly I will turn oack to him and see what his answer is. It might be the same as mine. These side issues are immaterial, irrelevant, and have no bearing on whether the Bible teaches one cup or individual cups. The idea with these brethren is to run away from their practice.

Page 3, number I3. Since Jesus and his apostles instituted the supper in an upper room, he wants to know must we always meet in an upper room? Brother, since you claim to live by the same Bible ways, "precept, example, or command"; and since that is our claim, we aks you the same question? It looks like though, you are getting a little technical for a man who adds a lot of cups to the communion.

Page 3, number I4. Since this upper room was in a city, he wants to know if we must always meet in an upper room, in a city? My answer is; since you claim to live by the Bible way, precept, example, or command, what do you say? Since I can read my one cup and you wont even dare try to read your individual cups, the question is more for you to answer than for me. Anyway, get on the truth and you wont have to run so from your teachings and practices.

Page 3, number I5. He wants to know, since there were thirteen at the supper when Jesus established it; must we have only thirteen, more than thirteen, or could we have less than thirteen, or is it an incidental? My answer is; since we brethren affirm we can read our one cup to didtribute the drink element in the communion; and you could not be blindfolded and backed into affirming you could read your individual cups in the communion, you seem to really be the incidental man; what do you say about it? And don't forget you claim to live Bible things in Bible ways.

precept, example, command. Your are strong with our religious neighbors to read their teachings and practices; why not read about individual cups? See Matt. 7:I-4; Romans 2:I-3.

Page 3, number I6. Thank you dear brother for getting back to the subject. He says, "And He took the cup, and gave thabks, and said, Take this and divide it among yourselves". He then asks what did they divide among themselves? Then he answers, "the cup". Brother, can't you never learn, in this kind of Metonomy, the container is named to suggest the contents? Now what was suggested? The contents, "the fruit of the vine" of course. But what was named? The container which was a cup. Then, the literal cup was named to suggest that literal element that was to be divided, which was the cups contents which was "the fruit of the vine". When we say, "the radiator boils", you do not say the literal radiator was bioling; but the water in the radiator. And that does not mean a hundred radiators contents; nor a hundred of just any kind of vessels contents. But the contents of just one radiator. So also "drink the cup" means drink the contents of one cup. So also you divide the same way.

But without arguing these points further, lets get down to the dead rock. Just for arguments sake I am going to admit that the "fruit of the vine" is "the cup"; and say they are wrong anyway.

You will notice in Luke 22:I7 Jesus was serving, the Apostles were the audience. After thanks He said, "take this and divide it----". From this statement alone we learn that "the fruit of the vine" was undivided, one volumne of liquid. Otherwise, He would not have said "divide it". But the next breath He tells where the division was to take place; "among yourselves" And don't forget they (the Apostles) were the audience. The individual cups brethren, some of them divide it at the table before it reaches the audience. Disobedience number one. But Matthew reveals the way that "division among yourselves" was to be done. Jesus had commanded "drink ye all of it"

Matt. 26:27. This "it" in Matthew is the same ""it"" in Luke 22:17, which was one volumne, undivided. Hence they were commanded to drink of one undivided volumne of wine. Did they do it? They certainly did, get it. Mark 14:23, "---and they all drank of ""it"". Hence they all drank of one undivided volumne of "the fruit of the vine", for this ""it"" in Mark 14:23 is the same ""it"" that is in Luke 22:17 and Matt. 26:27.

Bro. Lorenzo has admitted that Jesus used one container; and since only one volumne of liquid can occupy a single vessel at a time, ""it"" was unquestionably one undivided volumne of "the fruit of the vine". So you see they are wrong anyway you take it, if you respect the laws that govern language.

Hence the only way you can get individual cups is to PRESUME them, Deut. 18:20.

Page 4, number 17. He contends if, "divide it among yourselves" means sip it from the cup, wouldn't "take eat" require us to bite it off? Such foolishness! The cloven hoof continually shows itself from beneath the priestly robe. Jesus commanded them to ""take"", ""eat"". Note first, "take", second "eat". God ""took"" a rib from Adam's side to form Eve, Gen. 2:21 Hence, we see the "took" included the separation of the rib from Adam. So likewise, the word "take" includes the separation of a portion to ""eat"". You have to watch these boys as they say a lot besides their prayers. The Lord said of the bread, "take", "eat". And of the cup He said, "drink ye all of it". Can't you see that? Why quibble to make some one think you made an argument?

Page 4, number 18. In this he notes I Cor. 10:21; "Ye cannot drink the cup of the Lord and the cup of devils". Because both cups here are singular, he is trying to show, and that by us, that our practice is almost, if not altogether like that of devils. This is not his exact words but it carries the thought. My answer is, bless you, no-o-o everything the devil has is a lie; even to his cup. John 8:44 shows "----he abode not in the truth, because there is no truth in him--". Had his cup been one, he would have

been in this case in the truth. Being a liar by word and deed, of course his cup was a lie. Just a hint here, if I had a hundred cups and claimed I had only one; of course I would be lieing. But, says some fellow with lots of cups and says he nas but one; you are calling Paul a liar as he was the one who said that. My answer is; Paul also said there are Lords many and gods many---, but shows there is but one true God. Many places idolatry is spoken of as if gods; but God has shown us there is but one God. So brother man, who has lots of cups and says he has but one; take your own pill. Don't try to dodge ans say you have one cup; we know you have many.

He says the cup is the fruit of the vine. The Laws of language says of this particular kind of Metonomy, "the container is named to suggest the contents", and in I Cor. II:27, ""cup"" is the name named. Therefore according to his statement; "the fruit of the vine" is the container.

This reduces his logic to foolishness; if foolish arguments can be made any more so.

He now begins on Will's tract. As I said before, I am going to let Will (W. E. Daniels) defend the tract. I am due him that respect. But I will call attention to Bro. Lorenzo's sophistry and try to expose it, as it is the same old line they all resort to. I will not try to give verbatim quotations, but try to give the argument and answer it.

Page 4, number I. In his answer he says; "the figurative cup is the literal drink because here the figurative cup is the literal drink". Well, "the fruit of the vine" is not the Lord's literal cup; Bro. Lorenzo being the judge. Then, what is the Lord's literal cup? In this figure, Metonomy, the container (the Lord's literal cup), is named to suggest its contents, "the fruit of the vine"; which Bro. Lorenzo says is a figurative cup. Oh boy! lets sing the doxology and go home. While this kills him forever; still, we must notice the rest.

Page 4, number 2. Here, question relative to taking "the fruit of the vine". He shows he takes

two dozen eggs to the store by taking the carton that contains them. Although eggs can be literally handled and "fruit of the vine" cannot; he makes the parallel possible by taking the thing that contained the eggs. Fine Bro. Lorenzo, that is the way we "drink the cup", by drinking what is in the "cup" as the authorities say. And don't forget, you drink a literal element which is a figurative cup, without a cup. For the way "fruit of the vine" is a figurative cup, is, a cup contains it. For you "drink the cup" by "drinking what is in the cup". You can't boil a radiator without having water in the radiator boiling. Nor can you boil a pot without boiling water in a pot. Neither, brother, can you drink a cup without drinking what is in a cup, singular number, just one. In each case "the container is mentioned to suggest its contents", not something else's contents. If this were not so, figurative language would be meaningless, as you could never tell what was spoken of.

Pages 4 and 5, number 3. In this the fight is whether ""it"" could refer to a plurality of objects. His argument is, liquid is ""it"" if poured out into a thousand containers. Wonder if he means to kid us if water was put in a thousand radiators, and all were boiling, would he say (concerning the radiators), ""it"" is boiling, or ""they"" are boiling?? His example is, some one asks him if he likes coffee, answering, he says "yes", I drink ""it"" every morning. And he further states that does not mean he drinks from the same container every morning.

This is one of their favorite passtimes; use a class noun, that is singular so far as class is concerned, but contain a plurality of individuals, or units. And this is what he does here. He uses the word "coffee" as class; it includes all coffee. The singularity is of class and not different cups of coffee. Hence it would be correct to say, "I drink ""it"" every morning. Coffee is the source from which he drinks as a supply. The expression, "the fruit of the vine" is the same kind of an expression. In a cold drink stand they drink of the fruit of the

vine, we in church drink of the fruit of the vine, in each case as source. His "figurative cup" only includes what he has taken apart from other fruit of the vine and given thanks for it. When I give him a cup of coffee and say; you drink this cup; that cup does not include all the coffee he drinks every morning by a long shot. Don't you know that, brother? He is again guilty of using a word in two different meanings as thought the meanings were the same, which is a flagrant violation of logic. When you take a cup of grape juice or coffee, you can only speak of them figuratively by naming the cup that contains them, which is cup. If you had either in a plurality of bottles; you would have to refer to either (the coffee or wine) as bottles, not ""cup"", brother.

Page 5, number 4. He here tries to show that in Luke 22:17 no one knows <u>how</u> the division was made. And says "he does not know, I do not know, and yet he makes a law how it must be done". You spoke too loud, we heard you. Now we will have to expose you. You caused it yourself, brother. Lest you forget, dear brother, I wish to remind you, that you admitted Jesus used one container.

In Luke 22:17; Jesus told the disciples, "take this, and divide it---", hence it was undivided one volumne, or He would not have said, "divide ""it"". Besides you admitted Jesus used one container. Hence as Luke also shows,,there was one volumne, undivided. Then He tells them <u>where</u> to "divide it", Now, get it brother, "among yourselves". Jesus was serving, the disciples were the audience. They were commanded to divide it "among yourselves", that is, in the audience. Now you see where it was to be done. Now, get the "how", Matt. 26:27, says, "---drink ye all of it". This is the same ""it"" in Luke 22:17 which was one volumne, undivided. Hence they were to drink of that undivided one volumne of the fruit of the vine. Did they do it? Yes, brother, they sure did. Hear Mark 14:23, "----and they all drank of ""it"". Don't forget this is the same "it" as in Luke 22:17, and Matt. 26:27. Hence they all drank of one volumne of the

fruit of the vine; ""if"" Bro. Lorenzo is right that the fruit of the vine is the cup. If he is not, and cup is a literal cup, then they were all commanded to drink of that one literal cup He gave them containing the fruit of the vine, hence, either way, the division was made by ""drinking"".

Page 5, number 5. He seems to be dissatisfied because there are three emblems mentioned instead of two, as he wanted it. And because the fact was brought to the brethrens attention. Now, lets see. You remember he said the cup they drank was a figurative cup. And that he calls a figurative cup symbolic of Christ's blood, Matt. 26:27-28, Mark 14:23-24. He does not deny it. Then, the cup He took, the literal cup, ----was the New Testament in the Lord's blood. See Luke 22:20; I Cor. II:25. But to dodge the above he tries to make a point on verse 26 where it says, "drink this cup". His argument is the cup He "took" is the cup He drank. But brother, you have admitted that cup they drank was figurative; and the only way it could be figuratively a cup is by being in the cup, the literal cup He literally took. Hence the "fruit of the vine", your figurative cup, is emplematic of Christ's blood; while the literal cup He "took" is synbolic of the New Testament, just as Paul says. Sorry it don't suit you. Just as you boil the kettle by boiling the water in the kettle, and just as you boil the radiator by boiling the water in the radiator; so you "drink the cup by drinking what is in the cup".

Page 6, number 6. He says "In like manner you could gather all the individual containers together, in the world; and their contents would still be just "one cup". If that is true, this is also true; gather together all the pots in the world and boil the water in them, you would still be boiling just one, "the pot". Gather together all the radiators in the world and have them boiling, you still would have just one "the radiator" boiling. This is also true if his sophistry is. You remember about that

Devil's cup? Don't his argument sound familliar? Have a hundred cups and say I only have one.

Page 6, number 7. Since he does not think his individual cups signify anything; there is no point in arguing it.

Page 6, number 8. Here he misses the point. My view is, since verse 27, chapter II (I Cor.); says "Drink this cup", verse 28 shows how the drinking was done by "drinking of that cup". He says the word "that", is supplied. But since to drink "of" means to drink from, out of, eminating from, away from; you still have the thought to use the cup to drink "of". I Cor. 10:21 we have, "drink the cup of the Lord---". Since the container is named to suggest the contents, and cup of the Lord is the only name mentioned; hence "cup of the Lord names the container. Listen to the howl. But remember, tha altar was a literal thing, yet when sanctified it was called, "the altar of the Lord". The vessels used in the temple after sanctification were called "vessels of the Lord". Cup is a vessel; when it is sanctified by having the emblematic blood in it, and being in the sanctification; it is also the cup of the Lord.. It also represents the New Testament, Luke 22:20; I Cor. 11:25.

Page 6, number 9. Here in trying to dodge a parallel between Matt. 10:42 and I Cor. 10:16 in which the first says, "A cup of cold water", and the second, "the cup of blessing"; in which the literal cups are paralleled, and the contents paralleled. The first being water, the second being "blessing", "new wine" (Isaih 65:8) to show a literal cup in each case was named and their literal contents respectively. He says, "A lady tells me she put a cup of sour milk in her dough; you would not look down in the dough expecting to see a cup containing sour milk". His error is his usual one; using a word in two different meanings, and comparing them as though the meanings were the same. If the expression, "the cup of blessing", was used in the sense of measure (1/2 pint), as is meant when you speak of putting a cup of

sour milk in dough; then his cup all over the world, he tries to get from this passage, I Cor. 10:16, he would have only 1/2 pint of wine all over the world from the time it was instituted till the time of the end. That would be a mighty little cup for a man who uses so much territory and time.

Hence, "the cup of blessing", must mean a cup and its contents. For to take it to mean a certain measure, 1/2 pint, a cupful; and then take it to be the cup all over the world for all time as those brethren try to make it; it would be awfully little for so much space and time. His question relative to Matt. 10:42; if they gave two cups of water would it be wrong? The trouble is, brother, if He had meant "cups", plural number; He would have said ""cups"". I ask him, "do you know of a shadow or parallel that every point fits?" The points compared are what is supposed to fit as a type and an anti-type.

Page 6, number II. Here his idea is that the "cup of blessing which we bless" is the fruit of the vine. Well, the spirit through Paul said "the cup of blessing which we bless"; and I beg your pardon, but I still believe it. He blows some how people ought to stay away from that scripture. But don't forget his little 1/2 pint cup for all time, all over the world, is based on that scripture, and a cup of sour milk in some dough.

Pages 6 and 7, number I?. Here he doesn't think the cup sanctifies the fruit of the vine in the communion. If you take the word, "sanctify", to set apart, how else do you "set apart" (sanctify), the fruit of the vine but by putting it apart in something and give thanks? An offering was just meat till it was sanctified by putting it on the altar. And I might add; all sacrifices looked forward and was fulfilled in Christ; and yet they were sanctified by the altar. His other argument, the altar was one all over the world; remember there was only one congregation in those days in all the world. Hence one altar to the congregation. We have one cup to the

congregation. I fits fine, brother. But a hundred cups (altars) to a congregation would not fit. Just remember, when you have 100 cups and call it one, think of the devil's cup.

Page 8, number 13. Because some one said, "You cannot drink a literal cup"; he says Amen. But let me remind you brother, the way you abey the command, "drink the cup" is by drinking "what is in the cup". As you boil the radiator by boiling the water in the radiator; as you boil the pot, by boiling the water in the pot, so, you drink the cup "by drinking what is in the cup".

Page 8, number 14. Here he gets real cute, I Cor. 10:21 Paul says, "drink the cup". Some one showed that the way you "drink the cup" is to "drink of that cup" I Cor. 11:28. Hence you "drink the cup" by "drinking of" (from, out of, belonging to, proceeding from) that cup". I put the definitions of the word "of", above in parenthesis. But let me add a much added example; you boil the radiator by boiling the water in the radiator. You boil the pot by boiling the water in the pot; so likewise, you "drink the cup" by drinking what is in the cup. Again he says, "Since we eat ""of"" the bread, do we eat something inside of the bread? He thinks this is a corker. "Cup", is a drinking vessel. The fact is, the idea, "drinking vessel", is inherent in the word, "cup". Bread is not a drinking vessel, but a cup is. You do not eat of a loaf like you drink of a cup. In eating of a loaf, you eat a portion of that loaf, but when you drink of a cup, you drink of the contents of the cup. I thought practically all little girls and boys knew that, but when a preacher pulling down a good salary does not know the difference, I wonder. Again he uses two different meanings of a word as though he used them alike; which I have said before, is a violation of logic. They can't "read" their practice, hence logic is all they can appeal to, and they violate every fundamental law governing it. To illustrate this falacy of using the different meanings as though they were the same, take the following

sentences; "I broke my watch"; "I broke my horse"; "I broke my land"; "I went broke". Try using the same deffinition to the word, "broke", in the above sentences and you will see how flagrant this violation is.

Page 8, number 15. In this he admits when you speak of "drinking the cup", like drinking a cup of coffee; you drink it like you boil a radiator or pot, but when the thing to be drank is a symbol of anything, you can drink it from any number of cups, and be spoken of as singular.

He gave as example, "They drank the cup of death". Here is the "nigger" in the woodpile. If you will, notice the word, "death", is not a substance that you need a vessel to handle it with, while "fruit of the vine", is a literal substance, a liquid that you must have a vessel to handle it with. You couldn't put "death" in a cup if you worked yourself to death trying. A literal liquid as "the fruit of the vine", you must have a vessel to handle it. But something immaterial, like "death", cannot be handled nor literally drank, while wine can be drank. When we speak of drinking death, joy, salvation, and suffering; the drinking is pictorial, and the cup is used as pictorial as the drinking of those substances. If you did not know what "drink" meant, nor what "cup" meant, the language would not be understandable. But when you know these things, the picture you get, is some one taking a literal cup and drinking that which caused death, suffering, salvation, or joy (whatever the case might be) and drinking from that cup. Hence the vessel is as pictorial as the thing to be drunk, or as the drinking. While with a literal liquid as wine, the element is literal, so is the vessel to contain it.

Take Matthew 20:22-23. Here we see Christ's suffering and death likened to being baptized and drinking from a cup. We all know there was no burial in water nor literally drinking of a literal cup in His death and suffering. And because there was neither, does not make water unnecessary to be baptized

in nor a cup to drink the fruit of the vine from.

A vessel is absolutely necessary to handle the fruit of the vine in the communion, but it is not necessary to handle "death" in. So we see he is trying to mix figures on us. His example, "they drank the cup of death", is not a parallel with literally drinking a literal element. His statement if a thing was emblematic of something, it could be poured into individual cups and still be cup; is without foundation. I have several authorities on figures of speech, and none of them makes any difference in liquids. Mr. Thayer was both an English scholar and also a Greek Scholar. In his lexicon, page 533, he said of Metonomy; "The container for the thing contained, the contents of the cup, what is offered to be drunk", Luke 22:20; I Cor. II:25. On page 510 relative to I Cor. 10:21; II:27; on "Drink the cup", I. E., "what is in the cup". Here are examples of the fruit of the vine which is symbolic in the communion, yet he puts it under the regular rule, and backs it up on page 15, quote, "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the New Testament. So away goes his fog bank. Wonder where he got that?

Page 9, number 16. In paralleling Jacob's well with a cup he again makes a bad mistake. There is no use for anyone to try to kid himself into the idea that the uses of wells and cups are the same, nor that you drink of them alike. For example, suppose we go to Lorenzo and find Bro. Lorenzo erecting a windmill over his cup, intending to use his well as a drinking vessel, you would say he was crazy. Well, what about a man trying to parallel them as to their use? A cup is a drinking vessel. The idea of "drinking vessel" is inherent in the word, "cup". A well is not a drinking vessel, but a source from which you take a supply of water: You drink of a well as a source; you drink of a cup as a drinking vessel. If anyone did not recognize the uses of different things and sources, he might try to saw a board with a water pail, or take his plane to get a supply of water.

This principle is made too plain in common use for one to make such a mistale.

Page 9, number 17. Again he is heavy on "we" bless, I Cor. 10:16, trying to make the church all over the world the unit of worship. One cup all over the world.. But as I have previously shown, the local church is the unit of worship, and that I Cor. 10:16, 17 has a congregational application, and not world-wide.

Jesus took the cup, but if the cup was fruit of the vine all over the world from the beginning as they say; Jesus took sufficient of it for the church down the ages. We know He did not. We know that which He took was a suply sufficient for that particular time, just as each local church does today. And the volumne we take here at Cave Junction is not the same identical they take at Crosbyton; much less the churches the world over from Pentecost to the end.

Why does each congregation the world over each bless a separate volumne each Lord's day? If Christ blessed the cup (world wide and time wide), did He make a failure? You seem to think so, for each first day of the week you prepare a separate volumne by thanksgiving for that day. What Jesus did, He did well. If we are drinking of the same identical cup Jesus blessed; it is already blessed and prepared far better than any living man today can do it.

And don't forget, to drink the cup, you drink what is in the cup. Mr. Thayer shows this from scriptures that talk about the communion; about the "fruit of the vine", which is symbolic of Christ's blood. (I Cor. 11:27; 10:21; 11:28). Also on page 15, showing that the same rule worked with them as other like expressions. So away goes his claim that things that were emblematic of something else, could be in a number of cups and still be "the cup".

Page 9, number 18. Here again he goes wild and wonders who ever got the idea we commune with each other. But he does admit that the word that is translated "commune", is sometimes translated fellowship. They both come from the same Greek word,

"Koinoia", which means communion, fellowship, joint participation, a sharing, etc. I wonder what is the matter with those boys. I John I:7, says; "But if we walk in the light as He is in the light, we have fellowship one with another", (Koinonia, one with another). And what does Koinonia mean? Ah, brother, your smoke screen does not hide your antics. Well, it would be hard on those boys to admit we have communion (Koinonia), one with another; for as far as Bible communion, they do not have it.

Christ was to eat and drink with us in His kingdom. We and He commune. We eat and drink with one another the same time we eat and drink with Christ. Hence, if eating and drinking with one another is "Koinonia", communion, we have it with one another as well as with the Lord.

Page IO, number I9. Here again he looses his head, because we claim, if wine in the different denominations of containers is the cup, one cup; then people in the different denominations of churches are the church, one church.

He says, no, he surely means a plurality of containers, and if so, they would parallel with the different local churches and not the different denominations. Hold your horses, brother, lets take a peep. A cup is a container; its denominating name is ""cup"". A bottle is a container, but its denominating name is ""bottle"". A sauce pan is a container, but its denominating name is ""sauce pan"". A basket is a container, but its denominating name is basket.

Baptists are a religious body, but their denominating name is "Baptist", and so on to the end. Then my dear brother, the parallel stands like a stone wall. If wine in the different denominations of containers are the cup, one cup, then people in the different denominations of churches are the church, one church.

Drinkerer down boy, you know, and I know you will use any number of any denomination of containers. If you say you wont; then why do you not "specify" by

saying "cup" instead of generalizing and saying ""container""?.

Page IO, number 20. Here is another thing he dies on. If wine is the cup, one cup, without being in a cup, and you can drink it of the container of your choice; then people are Chtistians without being in Christ, and you can join the church of your choice.

Oh, he says, "you have one container for each congregation, hence to make a parallel you would have to have a Christ for each congregation". Dear brother, you are not going to get by that easy. There is a law in nature by which we take the name of a human organization, by being in that organization. You are a Mason if you are in the Masonic order. You are a Methodist if you are in the Methodist church. You are a part of the body of Christ if you are in the body of Christ. A local church can take the name of, body of Christ, Church of Christ, by being in Christ. Each does not have to have a separate Christ. The communion is a ""show"" of Christ's death, I Cor. II:26. Each local church makes the ""show"" each Lord's day. And don't forget, a ""show"" is only seen as far as the vision is not obstructed. No parallel, type and shadow, or parable fits in every point; as we all know. The children of Israel were a shadow of the church, but they died after they went into their promised land. We hope we will not die when we reach our promised land.

In Christ, we take the name of Christ. In human organizations we take the name of those various organizations. In a cup we call a liquid cup by suggestion, and so on with each and every kind of vessel.

Yours in Christ,

J. S. BEDINGFIELD.

POST-SCRIPT:---I believe with all my heart that I am right in my contention for one cup. If I am wrong, correct me while I am on times side of eternity. Eternity is too long, the promises too precious, and Hell too horrible, not to correct each other.

I will affirm with any living man, that I can "read" one cup (drinking vessel) in the New Testament scripture;

"IF"

any man will affirm their individual cups can be "read" in the New Testament scriptures. Of course you understand I mean in each case, in the communion.

With love,

J. S. BEDINGFIELD,
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Madch 26, I954.

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