

INTRODUCTION

Brethren, this paper was prepared for presentation to the audience of the annual meeting of brethren at the Garden's Edge congregation in Wichita Falls, Texas, December 21— 25, 1970. It was designed to supplement the author's scheduled talk upon the same subject on the 22nd.

In 1964, while preaching for the cups and classes congregation in Laredo, Texas, I wrote a mimeographed article entitled "THE MEANING OF 'CUP' IN LK. 22:20B AND I COR. 11:25B," and circulated it among a number of preachers and debaters. Much research went into that article, and it attained credits from cups debaters as being a rather strong presentation against the one-cup position. (For example, M. S. Whitehead called it "devastating, and Guy N. Woods and W. Carl Ketcherside wrote letters highly commending the article, as I have cited on page 5.) I do not say this to boast, for I have come to see that I was, indeed, wrong. I just want it understood that the article did represent the position of the majority of digressives concerning the issue of cups and what the cup represents.

Following the publication of the 1964 article, J. D. Phillips revised his tract "The Voice of One Crying in the Wilderness" in 1965. In his tract, brother Phillips replied to a few of the arguments I had made, yet referred to me as "my friend and brother" (p. 26). I did not see his good tract, however, until I had returned to the one-cup position in June of 1967. Brother Phillips revised and published another of his tracts in 1970, this one entitled "The Cup of the Lord." Again, brother Phillips replied to some of the things I had written in 1964. In one sense, I am glad that at least my article prompted more study and writing on the subject. I must commend brother Phillips for the nice manner in which he brought out his points, and brother Ronny Wade for publishing them.

However, there has not appeared a complete review of my article until now. The present research paper consists of the 1964 article given on pages 1 through 11 and a reply thereto given on pages 12 through 24. I have reproduced the first article with only a few changes, such as incorporating the appendix into the body of the article and correcting typographical errors.

I must humbly apologize again for having referred to many brethren in the article in an unfavorable light. I made public confession for this in June, 1967, but gladly do so again. Dear Reader, may my poor example in being identified with error be a warning to you to examine yourself. It can happen to you, you know! I offer no excuse whatever for my mistake. That I was honest served only one good purpose; it finally brought me back to the truth after much prayerful investigation.

The author does not claim to be a great preacher nor a great writer. He simply wishes to share with you some of the material which contributed to his returning to the truth. I shall be eternally grateful for the privilege of presenting this data to you. May all the praise be unto Him Whose Name is above all others.

— Ellis Lindsey
4348 Brom Bones
Fort Worth, Texas 76114 (12-19-70)

THE MEANING OF "CUP"
IN LK. 22:20B AND I COR. 11:25B

By Ellis Lindsey

INTRODUCTION

HISTORY OF THE PLURALITY OF COMMUNION VESSELS

There are several hundred churches of Christ in the United States which believe that only one drinking vessel may be used by a congregation in communion. They maintain that a plurality of vessels was never used in communion before 1894. This contradicts, of course, the following historical statements from the Liturgies of Mark and James, respectively, dating from about A. D. 200:

The priest says the prayer of the Oblation

We pray and beseech Thee, O Lord, in Thy mercy, to let Thy presence rest upon this bread and these chalices on the all-holy table (The Ante-Nicene Fathers to 325 A.D., Vol. VII, p. 554; Wm. B. Eerdmans Publishing Company).

Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left And when he gives a single piece to each chalice, he says (Ibid., p. 548).

As early as the 1840's, a plurality of communion vessels was mentioned in Restoration literature. On the cover of Restoration Review (edited by Leroy Garrett, 1201 Windsor Dr., Denton, Texas), Fall, 1961, issue, there is a reproduction of a photograph of a communion set used by a congregation in Ohio in the 1840's. The set consists of a cup-like pitcher and two drinking vessels.

In 1867, Thomas Munnell wrote the following in Lard's Quarterly, Vol. IV, p. 56:

Some churches, especially in the country, prepare their table with a sort of bar-room furniture—a glass bottle with a long neck, a couple of cheap glass tumblers, and a couple of cheap plates. Now I grant there is no chapter and verse against this: but the feeblest dictates of good taste and a moderate sense of propriety would suggest the securing of a decent communion service.

The use of at least two communion vessels per congregation seems to have been the standard practice from the early days of the Restoration Movement.

THE ORIGIN OF INDIVIDUAL COMMUNION VESSELS

Rev. J. G. Thomas, who was both a minister and a physician, was the originator of the idea of Individual cups His first patent was granted in March 1894 (The Sacrament of the Lord's Supper, Thomas H. Warner, pp. 237, 238).

EARLY OPPOSITION

H. C. Harper, early one-container advocate, said in 1923 that Brother John F. Rowe, who died in 1897, "at first wrote against the innovation, but I have been told that he later withdrew his opposition to it" (The Truth, Vol. XXX, p. 83).

Brother J. W. McGarvey—famous scholar, professor, author, and preacher—wrote against individual vessels in the Christian Standard, June 25, 1904; and wrote the following in the same paper of Feb. 25, 1910, about a year and a half before his death:

A brother in Pensacola, Fla., asks me: "What authority have we for using the single cup in the communion service . . . other than that it is implied in the narratives of the three gospels (Matt., Mark, and Luke)?"

We have none. But that is enough. On the other hand, we have no authority for doing otherwise. Every divinely appointed ordinance should be observed precisely as divine wisdom appointed it.

McGarvey, however, did not make his idea a test of fellowship. Brother W. M. Davis, former front-page writer of the Firm Foundation, said the following concerning McGarvey and individual vessels:

I know that McGarvey preached where they were used in Louisville, Kentucky. For a long time he went over to Louisville from Lexington and preached on Lord's days where individual cups were used (letter to the author, April 5, 1962; quoted by permission).

Brother David Lipscomb—noted editor of the Gospel Advocate, author, professor, and preacher—also wrote against individual vessels in 1914. However, he changed his views and printed a retraction in Jan. 7, 1915, p. 8.

G. C. Brewer—a Brother noted for many debates, lectures, sermons, and writings—was an early advocate of individual vessels; he wrote this:

I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee, then meeting in the Masonic Temple. My next work was with the church at Columbia, Tennessee, and, after a long struggle, I got the individual communion service into that congregation. About this time, Brother G. Dallas Smith began to advocate the individual communion service and he introduced it at Fayetteville, Tennessee; then later at Murfreesboro. Of course, I was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive. Brother Smith came to my rescue and, in the year 1915, Brother David Lipscomb wrote a short paragraph in the Gospel Advocate saying that he had changed his view in reference to the communion cup and that he did not believe it was any digression or in any way a corruption of the service to use as many cups as might be demanded by the occasion. This brought that controversy to an end and, from then on, the churches began using the individual communion cup everywhere. (Forty Years on the Firing Line, 1948, Introduction, pp. XII and XIII).

RENEWAL OF OPPOSITION

The opposition ceased only for a short while, however. There arose then a group of men of much lesser stature who began forming a sect over one vessel; they "disfellowshipped" those who used individual vessels. This new sect also opposed Bible classes and the idea of women cutting even one-eighth from their long hair.

In about 1925, Brethren N. L. Clark and H. C. Harper conducted a debate in Harper's paper, The Truth, over the number of vessels to be used in communion; it was republished in 1953 by the Old Paths Advocate, now the standard paper among the sect of the church of Christ which uses one vessel. The Advocate published another debate in 1940, this one being between Clark and Homer L. King; King advocated one vessel. The debate on this subject between W. Curtis Porter and J. Ervin Waters was published by M. Lynwood Smith, a one-vessel agitator, in 1952. E. H. Miller published his debate with Lemley in about 1958; and the Wiley-Miller Debate was published by Wendle Scott, who uses individual vessels, in 1961. This writer published his debate with Ronny F. Wade, an editor of the Advocate, in 1962. Besides these published debates on the subject, there have been scores of oral debates, a number of which pitted Ervin Waters or E. H. Miller against such noted men as Guy N. Woods, W. Curtis Porter, Sterl Watson, James D. Bales, F. I. Stanley, Robert R. Price, Van Bonneau, and others. There are still many debates on the issue.

Brother J. D. Phillips, in this writer's opinion the best scholar among the one-container group, wrote the most formidable of all the many tracts advocating one container, of which tract Ervin Waters' booklet, The Communion, is more or less a plagiarism. When J. T. Broseh held this position, he was one of its abler exponents. E. H. Miller wrote Proof Cups and Classes are not Scriptural; and Clovis T. Cook and Paul Nichols have used very plain language in denouncing individual vessels. There are others, but these are the prominent ones.

SUBJECT OF THIS ESSAY

Although the principal subject of these controversies and writings was the number of containers (and Bible Classes), the subject of what, if anything, the vessel represents, almost always was explored. The one-vessel group claims that the vessel is emblematic of the New Covenant. In his debate with me, Ronny Wade tried to prove one vessel by striving to prove that the vessel represents the new testament (p. 30), but ignored my quotation from their own witness, Thayer (p. 33). He used this argument, despite the fact that he had argued only shortly before that "We are not discussing what the cup of the Lord is, or is not" (p. 6). Very consistent!

These debaters usually cite as "proof" Lk. 22:20b and I Cor. 11:25b, which read, "This cup is the new testament" They then quote Thayer's lexicon as saying that "in both the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'" (p. 15). T. Teignmouth Shore frequently is called to witness; he says, "The cup containing the symbol of that blood is therefore the pledge and witness of that covenant" ("Layman's Handy Commentary" Series, Edited by C. J. Ellicott, I Cor.).

Although Thayer and Shore seem to say that the chalice is an emblem of the new covenant, the purpose of this thesis is to verify the contention that this lexicographer and commentator have been misunderstood. Since the one-container debaters have chosen the writings of scholars as the battle-ground upon which this war is fought, the author makes free recourse to quotations from such "authorities," and does not hesitate to dig below the surface as best he is able.

E. H. Miller is having a written debate now with one W. C. Strickland on the subject. Strickland is a one-vessel man, also, but uses only fermented wine in communion. This writer gave Strickland access to the material in these pages, but he has made improper use of it so far; for example, he implies that Thayer made a mistake on page 15. That debate, when and if finished, should contain some points worthy of notice, however.

—Ellis Lindsey
Church of Christ
801 Guadalupe
Laredo, Texas 78040
9 June 1964

COMMENTS OF DIGRESSIVE PREACHERS
CONCERNING THE 1964 ARTICLE FOUND
ON PAGES 1 THROUGH 11

Guy N. Woods:

"My thanks to you for your mimeographed article, THE MEANING OF 'CUP' IN LUKE 22:20B AND I COR. 11:25B. I have read it with much pleasure, profit and appreciation, and do not see a single thing I could criticise. You have performed a valuable service for the brotherhood in assembling these facts, and in drawing proper deductions therefrom, and I hope you publish the work in more permanent form.

"I think your article is the best brief treatment of the subject I ever read."
(This letter from Brother Woods was dated 24 June 1964.)

W. Carl Ketcherside:

"I thank you for your kindness in sharing with me the treatise which shows that you have expended a great deal of time and effort and done much research in a profitable fashion for clarification of one issue within a certain segment of the restoration brotherhood.

"I suspect that our brethren who disagree with our views upon this matter follow the procedure all too common among the peoples in the religious world, they arrive at a conclusion and read the scriptures through their pre-conceived ideas, which obviously color and distort them.

"My own position is, as I am sure that yours is, that this can be settled congregationally, but not dogmatically. It is not the use of the one container, but the binding of its use as the will of God and the one infallible means of fulfilling the same that is destructive of the tranquillity of God's people.

"I suspect that your research will be a contribution toward greater understanding among the brethren who are troubled over this matter. I suspect the number who are grows less each year." (This letter from Brother Ketcherside was dated 17 June 1964.)

THIS CUP IS THE NEW TESTAMENT

Luke 22:20— "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

I Cor. 11:25— "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood"

I. TESTIMONY OF LEXICONS.

A. Thayer's lexicon. Joseph Henry Thayer, the great lexicographer of New Testament Greek, on page XVIII of his lexicon says the following relative to the contents of his work: "A superior a or b or c etc. appended to a verse-numeral designates the first, second, third, etc., occurrence of a given word or construction in that verse."

Thayer and all thorough lexicons give three meanings to poterion, the Greek word for "cup." They are these: (1) a drinking vessel; (2) by metonymy, the contents of the cup; and (3) figuratively, suffering and death (for example, "let this cup pass from me"). The third meaning is not evident in the Lord's supper; but the first two are, each being used about six times. Thayer says of the first: ". . . a cup, a drinking vessel . . . Lk. xxii. 17, 20; I Co. xi. 25 . . ." (p. 533). He continues, speaking now of the second meaning: ". . . by metonymy of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. xxii. 20b . . . I Co. xi. 25 following . . ." Notice the "b" appended to Lk. 22:20, which refers to the second occurrence of poterion, cup, in that verse. The second occurrence reads, "This cup is the new testament," and means, according to Thayer, "the contents of the cup, what is offered to be drunk." Note, also, that I Cor. 11:25b and the verses following mean the same thing. To use Thayer's definition in place of the word itself, the passage would read, "This contents is the new testament." Only the first occurrence refers to the vessel.

B. Other lexicons. Bauer, Arndt, and Gingrich, p. 702: "The cup stands, by metonymy, for what it contains." Abbott-Smith, p. 375: "by metonymy, of the contents of the cup." Robinson (1836 edition), pp. 692; 693: "metonymy cup for the contents of a cup, cup-full, for example, cup of wine, spoken of the wine drank at the eucharist." Parkhurst (1825 edition), p. 544: "The liquor contained in a drinking-cup." Analytical lexicon (Bagster, Green), p. 325: "metonymy the contents of a cup, liquor contained in a cup." Berry, p. 83: "the contents of the cup." Note that all definitions are referring to poterion, cup, as used in Lk. 22:20b and I Cor. 11:25b. (Many abbreviations have been changed by the author to the full words for which they stand.)

II. METONYMY. Because reference has been made by the lexicons to metonymy, our study would be incomplete without a brief explanation of this figure of speech.

A. What is metonymy? "The word metonymy is a Greek word meaning change of names" (English Grammar, Meiklejohn, p. 191), and is "the use of the name of one thing for that of another associated with it" (Webster's New World Dictionary). Newcomer and Seward say of metonymy: "the signifying of one thing by the naming of another thing related to it. We scarcely ever think, when we say 'He smoked the pipe,' that it is not the pipe he smoked, but the tobacco in the pipe; or when we say 'She is very fond of Wordsworth' that it was the works of the poet, not the poet himself, that she knew" (Rhetoric in

Practice, p. 155). Likewise, when "cup" is used metonymically, only the contents is meant, and not the vessel itself; for the name of the contents has been changed to "cup." If there were no change of names, metonymy could not be involved. "This cup (contents) is the new testament."

Some believe that the fruit of the vine must be in a drinking vessel to be called a "cup." This is a mistaken idea. To illustrate: The "house" of the Philippian jailer was, by metonymy, his family, which was baptized. They even went out of the literal house; and, for that matter, they never had to be in a house to be called a house. Also, they could enter several houses and still be the house of the jailer. (See Acts 16:29-34.)

B. Why was metonymy used? ". . . when an object is named so as to suggest another object, the reader's attention is directed in a special manner to the object suggested. Metonymy, therefore, gives vividness and force to an expression" (Composition-Rhetoric, Merkley and Ferguson, p. 322).

III. COMMENTARIES.

A. Commentaries on Luke 22:20b.

1. John Wesley: "Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called, the new testament in Christ's blood . . ." (Explanatory Notes upon the New Testament).

2. J. W. McGarvey and Philip Y. Pendleton ("brethren"): "But the word 'wine' is nowhere used in any of the accounts of the Lord's supper, the terms 'cup' and 'fruit of the vine' being employed in its stead. Those, therefore, who choose to use unfermented grape juice are guilty of no irregularity" (The Fourfold Gospel, p. 658).

3. George R. Bliss: "There is really a double figure; the cup for its contents, the red wine; and the wine for the blood by which the covenant was ratified and sealed" (An American Commentary, Luke).

4. Henry Alford and others are cited in Section VI.

B. Commentaries on I Cor. 11:25b.

1. Albert Barnes: "'This cup is the new testament in my blood.' By this cup, he meant the wine in the cup, and not the cup itself" (Barnes' Notes on the New Testament, comments on Matt. 26:28).

2. F. Godet: ". . . the cup, or the wine contained in the cup" (Commentary on the First Epistle to the Corinthians, Vol. 2, p. 156).

3. R. C. H. Lenski: "'This cup is the new testament,' the contained cup . . . is understood . . . that which this cup contains is the new testament in my blood" (Interpretation of I and II Corinthians, p. 469).

4. W. E. Vine: ". . . the cup stands by metonymy, for its contents, the wine" (First Corinthians, p. 157).

IV. EXPLANATION OF THAYER'S STATEMENT ON PAGE 15. The one-container sect harp on the fact that Thayer says the meaning in both passages is as follows: "'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant.'" This statement at first glance seems to conflict with the preceding quotations from not only Thayer, but with all other authorities. But Thayer does not mean that the vessel represents the new testament; for if he did, he would . . .

A. Contradict himself. It is best to understand his statement as meaning that "an emblem of blood" is an appositive to (refers to the same thing as) the phrase, "cup containing wine," rather than simply to the word "wine." Otherwise, a comma likely would have been placed after "cup" for clarity. The "cup containing wine" is the thing which is an emblem of the new testament; and Thayer says on page 533 that this cup is the "contents," as has been proved. If Thayer meant "vessel" here, he contradicted what he said there; but there is no contradiction.

B. Contradict other scholars. In addition to the scholars cited in Sections II and III, note the following contemporary ones (quoted by permission):

1. F. Wilbur Gingrich, co-editor of Arndt and Gingrich's lexicon, said in a letter to me of Sept. 2, 1961: "In my opinion, poterion 'cup' is to be taken by metonymy for the wine it contains in the two passages you mention. . . . As you have said, there is general agreement that 'cup' means 'wine' in Lk. 22:20 and I Cor. 11:25."

2. Heber F. Peacock, professor of Bible in Baylor University, said in a letter to me, dated July 10, 1961: "It is, however the opinion of almost all scholars that 'cup' stands for what it contains. This is known as 'metonymy.' This is clearly what Thayer is trying to say, both on page 533 where it is specifically expressed, and on page 15 where it is clear that he intends this meaning to be attached to the 'cup.'"

3. Frederick W. Danker, professor in Concordia Theological Seminary, author, and co-editor of the forthcoming revision of Arndt and Gingrich's lexicon, wrote to me on July 26, 1961, saying: "I think, in view of the biblical emphasis on the blood as the means of atonement and the seal of covenant, Thayer must be understood in the same terms that Arndt-Gingrich interpret the cup in Luke 22 and I Cor. 11, as a metonymical expression for the wine. If Thayer means to say that the vessel is the New Testament, he is wrong. But Thayer's linguistic sense was too keen to lead him into such a palpable error. In any event Arndt-Gingrich offers the correct interpretation."

4. Kendrick Grobel, professor in Vanderbilt University Divinity School, said in a letter to me of March 30, 1962: "But what Wilke-Grimm-Thayer ought to have meant, and almost certainly did, is what you quote from Bauer (Arndt and Gingrich): the cup is a metonymy for its content."

5. Kenneth S. Wuest, late Bible translator, professor of Greek, and author, said in a letter to me of Aug. 28, 1961: "Arndt and Gingrich's comment, 'The cup stands by metonymy for what it contains' is final, so far as I am concerned. I think you are correct in saying that the words, 'cup containing wine' would refer only by metonymy to the contents." (See also in Section VI, Point 1.)

V. TRANSLATIONS.

A. Ancient translations.

1. The Sinai Syriac Manuscript. Since, as has been proved, the cup is the contents, and symbolical of the blood— and since this blood represents the new testament—we might paraphrase Lk. 22:20b in the following manner and retain the same meaning: "This is my blood, the new testament." One could not think from this that the vessel is under consideration in any way. Yet this is the ancient Syriac translation of the verse, from the Syriac Sinai Manuscript of the gospels, found by Mrs. A. S. Lewis on Mt. Sinai in 1892, and translated into English. This Syriac translation dates probably from the Second to the Fourth centuries (and probably is a copy of even older Syriac manuscripts), and was translated from older Greek manuscripts than we today have. (See also The Expositor's

Greek Testament, Vol. 1, p. 40; also Brother Harold E. Monser's great Cross-Reference Bible, p. 1960).

2. Other ancient Syriac manuscripts. These offer a more literal translation, reading, "This cup which is poured out for you is the new covenant in my blood" (Gospel Parallels, p. 166; several of the writers of this book helped translate the Revised Standard Version.) Yes, this "cup" was "poured out" (shed).

B. Modern translations.

1. Adam Clarke paraphrases Lk. 22:20 as follows: "Perhaps it might be better to paraphrase the passage thus: This cup which is poured out for you, signifies the blood of the new covenant, which is shortly to be ratified in (or by) the shedding of my blood.

— Or, This cup is the new covenant, poured out for you with my blood " Note: This cup was "shed." Question: Was the vessel shed, or poured out?

2. The New American Standard Bible (1960) translates Lk. 22:20b as follows: "This cup which is poured out for you is the new covenant in My blood." **POURED OUT!!!!** J. D. Phillips rightly commended the version (The Truth, May, 1964, p. 8).

3. The New English Bible renders Lk. 22:20b as follows: "This cup, poured out for you, is the new covenant sealed by my blood." This verse is in a footnote, and the translators add that some authorities offer this rendering. The verse is placed in a footnote, because it is viewed by some critics as being an interpolation. Again it is seen that this "cup" was something shed, or poured out.

Here are a few interesting points about the text of Lk. 22:20: The Westcott and Hort Greek text was published in 1881 in England. It gives many suspected and rejected readings. Lk. 22:19f. is one of the eight passages, all in Luke, which are classified by these textual critics as being omitted by "Western" documents alone. This means that the ancient Syriac Sinitic manuscript contains Lk. 22:20; so do the Siniaticus, Alexandrinus, and Vaticanus manuscripts; so do the texts of Alford, Lachmann, Griesbach, Scrivener, Tischendorf, Tregelles, Weiss, and others. Westcott and Hort add that there is only "strong presumption" that these passages were introduced by copiests (Text, Student's Edition, p. 557); Eberhard and Erwin Nestle's text (1952 German Edition, p. 76) agrees. Only the poor manuscript of Bezae, the Old Latin Version, and the Curetonian Syriac Version omit Lk. 22:19f. Although this writer is not, of course, a textual critic, it seems to him that since only a few men have suspected Lk. 22:20 on mere doubt, we should accept the passage until it is proved uninspired.

VI. WHY THE FOREGOING LEXICONS, COMMENTARIES, TRANSLATIONS, AND SCHOLARS SAY THAT "CUP" IN THESE VERSES REFERS TO THE CONTENTS.

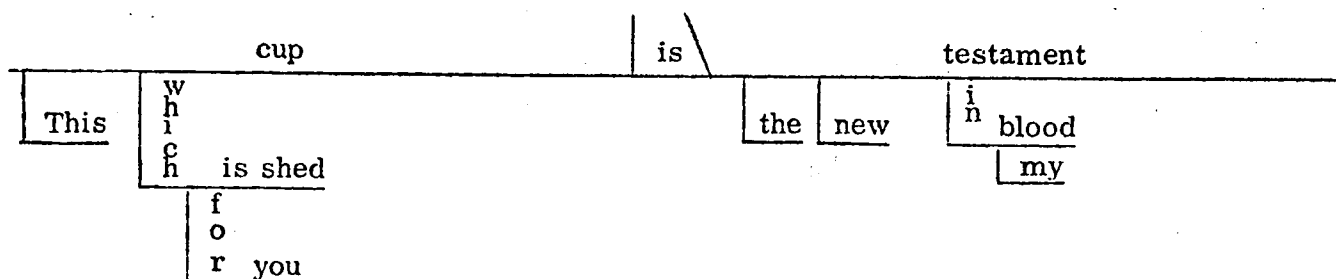
A. Grammar. Lk. 22:20b, again, reads in the King James Version: "This cup is the new testament in my blood, which is shed for you." "Which" here is a relative pronoun; and since it refers back to its antecedent subject, is nominative in Case. It is translated from the Greek Article to, which also in nominative. "Adjectives agree with the nouns which they qualify in Number, Gender, and Case. This rule also applies to Participles, and adjectival Pronouns, and to the Article in Greek" (A Syntax of New Testament Greek, Nunn, p. 49). Thus, Greek Articles, such as to, agree in Case with the nouns which they qualify. Now, does the phrase, "which is shed for you," refer to the "cup" or to the "blood"? The answer:

1. Kenneth S. Vuest, cited in Section IV, was a great Bible scholar, translator, author, and professor of Greek. He said in a letter to me of August 28, 1961, the following: "The question is settled by the case of the article to in Lk. 22:20, which is nominative, in apposition with 'cup,' and does not refer back to 'blood' which is locative. Literally the translation reads, 'This cup is the new testament in my blood which (cup) is being shed on behalf of you.'" The "cup" was "shed"; therefore, it could not have been a vessel, but had to have been the contents. This interpretation is according to the rules of Greek grammar. (The "locative" case is "dative of place.")

2. Henry Alford, the great commentator, said concerning the phrase, "which is shed for you," the following: "These words cannot be said of poterion [the vessel] . . . but are said . . . [with reference to what it signifies], which is the wine poured out from the grapes . . . and represents the Blood poured out from the Lord's Body" (Alford's Greek Testament, Vol. 1, p. 642). (Words in brackets indicate translations of Alford's Greek words.) In other words, the phrase, "which is shed for you," refers to poterion, cup; but can only do so when it is understood that "cup" here refers, by metonymy, to unfermented wine.

3. J. G. B. Winer says in his Grammar concerning the word "cup" in Lk. 22:20b the following: " . . . meaning the contents of the cup . . . " (Winer's Greek Grammar, 7th Edition, page 635).

4. Diagrammed, Lk. 22:20b looks as follows:



B. Contextual evidence. The Scriptural context of the Lord's supper is against the theory that the vessel represents the new testament. Following are three of the more important points in proof of this:

1. Although the Corinthians could not do so because of drunkenness, Christians "EAT the Lord's supper" (I Cor. 11:20). Christians EAT everything that is part of the supper. Therefore, if the container is part of the supper, Christians EAT the container. Since we eat all the supper, and since we do not eat the container, the container is not part of the supper, and is emblematic of nothing.

2. I Cor. 10:16 reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" If the vessel is the cup of blessing, then the vessel is "the communion of the blood of Christ." Since this cannot be, the cup of blessing does not, and cannot, include a vessel. This "cup" is the contents, the communion of His blood.

3. The Lord has only one cup. What is the cup of the Lord? I Cor. 10:21 says that "Ye cannot drink the cup of the Lord, and the cup of devils." We drink the cup of the Lord; therefore, the cup of the Lord could not be a vessel, unless we drink (?) the vessel. How could one drink a solid vessel? Since the Lord's one cup is a drink, He has no other cup which is a solid.

VII. OBJECTIONS. It is a mystery to this author that anyone could think of objecting to the foregoing proofs. However, some will object to anything. The principal objections are as follows:

A. A Commentary. Only one representative commentary has ever been cited, to this writer's knowledge, as support to the theory that the vessel represents the new covenant. This commentary says on I Cor. 11:25 the following: "This cup containing the symbol of that blood is therefore the pledge and witness of that covenant" (T. Teignmouth Shore, "Layman's Handy Commentary" Series, I Cor., Edited by C. J. Ellicott). Obviously, the cup here is the contents; and, as such, contains the symbol. Even if Shore had meant what some are trying to make him mean, he would have contradicted the scholarship of the world.

The holders of this hypothesis often cite McGarvey as believing in one vessel; but they shun his statement as quoted in Section III, and will not cite him as saying of the communion bread that "hence they err who use the unbroken wafer" (Commentary on Thess., Cor., Gal., and Rom., p. 117). They will not quote H. Leo Boles as saying that there is no "definite kind of bread or wine specified to be used" (The Gospel of Luke, p. 414; published by the Gospel Advocate). Alexander Campbell agreed with Boles in The Christian System, p. 73, and also agreed in the same book, pp. 265ff., with McGarvey that the bread must be broken into two or more pieces before being given to the congregation. The one-vessel group will not quote Jamieson, Fausset, and Brown on Matt. 26:27 as follows: "27. took the cup—the first of several partaken of in this service" (Commentary on the Whole Bible, Matt.). YET they cite the one commentary by Shore, as if it proves their point merely to quote a commentary which seems to say what they believe!

B. Contradiction. It has been objected that if the contents represents the new testament, this contradicts the statement in Matt. 26:28 which says that the contents represents the "blood of the new testament." But, actually, the contents represents both the testament and the blood. It is not unusual for one thing to represent two; for example, circumcision represented both the covenant (Gen. 17:11) and the righteousness of faith which was before circumcision (Rom. 4:11). Furthermore, it is not for us to question what the Scriptures teach.

C. Dual meaning. It is objected by some that in the phrase, "this cup is the new testament," the "cup" refers to both the vessel and the contents; but if this were true, both the vessel and the contents would represent the new testament. When one takes this position, he admits that one thing can represent two!

D. Hypallage. Although we know there is no such thing as abnormal language in the Bible, a few early expositors believed that there was, and that such should be called "hypallage" (abnormal relation of words in a sentence). Among the few proponents of this theory was R. F. Weymouth, the great translator of the new testament (his version, in this writer's opinion, is one of the very best). Now, please refer back to Section VI, which deals with grammar. Weymouth said in a footnote on Lk. 22:20 and the word "which" the following: "Grammatically 'which cup' (cp. Rev. xvi. 1, 2). But there can be little doubt this is an hypallage, and that 'which blood' is meant, as in Matt. xxvi. 28; Mark xiv. 24" (The New Testament in Modern Speech, 1909 Edition). Weymouth admitted that grammar forces one to the conclusion presented in this thesis, but said that hypallage was used. However, later editions of Weymouth's work omit this footnote!

F. W. Farrar believed that hypallage here was used, and that "Otherwise we must suppose that by metonymy it the Greek word for 'shed' agrees with poterion, 'cup,' in the sense of 'the contents of the cup'" (Cambridge Greek Testament for Schools and Colleges, Luke, p. 471; A.D. 1884).

But even as early as 1914, "hypallages" were looked up with disgust by the great A. T. Robertson, who called them "supposed abnormalities" and "overrefinements" (A Grammar of the Greek New Testament in the Light of Historical Research, p. 1204). The thought of hypallage to scholars today is laughed at; and even such great Greek grammars as those by Blass, Debrunner, and Funk; Dana and Mantey; and Chamberlain do not even stoop to mention the word, so far as this writer has observed. Real scholarship has learned that the Bible is accurate in grammar.

VIII. CONCLUSION. The alternative for those who teach that the container is symbolical of the new covenant is as follows: (1) accept the evidence presented in this treatment, and thus give up their theory that the vessel represents the new testament; or (2) reject this evidence, and thus contradict the scholarship of the entire religious world, which scholarship supposedly is relied upon by those who believe that the drinking vessel is representative of the new covenant. May the God of heaven grant the reader the aid he needs in making the proper decision.

It is trusted that the readers who hold the one-container assumption will not pursue the course that J. Ervin Waters pursued when confronted with this evidence. He said of Thayer and Robinson in 1950 that "Those definitions by these Greek scholars are absolutely in harmony with the position which I hold with reference to this subject" (Porter-Waters Debate, p. 84); then he said in a letter to me of Dec. 26, 1962, that "Personally, I think Thayer may have made a mistake in calling the 2nd usage of 'cup' a metonymy in Lk. 22:20 and I Cor. 11:25." It seems that Brother Waters is not now so much in agreement with Thayer as in 1950. Of course, I suppose that a man has a right to change his mind! He has set himself against legions of scholars. I suppose that since he has failed to prove his point by scholars, he will now contend that it does not matter what they say.

A question: Since the vessel means nothing, what difference does it make how many are used? The blood is one blood, regardless of the number of vessels which contain it (Ex. 24:6).

Now, to the one-container editors, let me say this: I invite you to review this thesis; in fact, I defy you to. Do not do as you sometimes do—keep quiet about the things you think you cannot answer. Your people who receive this are wanting to know how you possibly can answer it; so step up like men and review it in your papers. Your silence will only indicate defeat. And don't use the excuse that you hate to write someone up. The Old Paths Advocate (1414 N. Albertson Ave., Covina, Calif.) has written me up twice, and gave me no chance to reply. The two men who thus wrote me up were E. H. Miller and Edwin S. Morris, and I issue them an especial challenge to review this writing. Will they ??? I also extend this challenge to J. D. Phillips, Editor of The Truth (2901 E. 2nd St., Austin, Texas), which has run articles on this subject. Ervin Waters' paper, Restoration Thoughts (2615 Beechwood, Odessa, Texas), also is extended this defying challenge, together with any holder of that theory. I do not think any of these men will dare try a review. I think they will know to stay silent! I don't even think E. H. Miller will review it! How about it, E. H. ?

With Brotherly love, yet firmness,

(Published 9 June 1964)

Ellis Lindsey, Church of Christ
801 Guadalupe Street
Laredo, Texas 78040

INTRODUCTION

HISTORY OF THE PLURALITY OF COMMUNION VESSELS

The example given in which two vessels were used in worship by A.D. 200 cannot be refuted. This practice did not begin with Mark or James who recorded it, but had been in existence for some time. I believe that the use of more than one vessel dates from almost the beginning of the church; for most of the Jews were accustomed to the use of four cups in celebrating the Passover, as enjoined by the Jewish Mishna (Berakoth 6 and 7), much of which was written long before Christ. It is only natural, therefore, to suspect some of those Jews who were converted to Christ, but who later caused so much trouble for Paul, of reverting to the plurality of cups they had known. (Ex. 12 authorizes no drink nor cups of any kind for the Passover; the first reference in literature to the cups of wine comes from the Book of Jubilees, 49:6, of the Pseudepigrapha.)

One of the most important historical documents we have was discovered in 1875. It is called the Didache, or The Teaching of the Twelve Apostles. This document, composed by an early group of disciples near the end of the First Century, relates many of the church practices of that day. It speaks of "the cup" (9:2), not cups. The Didache is not perfect; for example, it places the cup before the loaf in the communion service. However, one cup is all that is mentioned.

With the exception of Mark's and James' Liturgies, I know of no reference to a plurality of cups until the days of the Reformation, although I have no doubt that there were always a few churches which used them. However, in the formulative stages of Roman Catholicism in the early 500's, doctrines and practices of followers of that system began to standerize; and this probably holds true of one cup, since all literature I know of after this date (and before the Reformation) stresses one cup. When the cup was denied the laity in the Eleventh Century, this sealed the use of one cup, for the priests had no capacity for two cups when they often became intoxicated on the contents of one. (Many of them did not rule out the use of grape juice, the only thing which can be Scripturally referred to as "fruit of the vine.") If plural cups were used by even the few advocates of Catholic reform, I have seen no indication of it, and it certainly would have been a non-standard practice.

When the Protestant Reformation began in 1517, we would expect to find the use of many cups, as the cup was restored the laity. However, Lutheranism until quite recently required one cup. R. C. H. Lenski, the great Lutheran scholar and commentator who wrote in the 1930's and 40's, demanded the use of one cup in his writings, although he taught that the contents of the cup, not the cup itself, represented the N. T. Perhaps the most surprising fact is this: The Church of England and its American counterpart, the Protestant Episcopal Church, still use and demand one cup. The Great Church of England scholar Dean Henry Alford wrote this: "It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup" (Alford's Greek Testament on I Cor. 11:20, Vol. 2, p. 571).

Although a plurality of cups had made its way into the services of many of the churches of the Restoration Movement by the 1840's, it must be remembered that many churches continued to use one cup. As late as 1904, the Christian Standard (mouthpiece of the liberal churches of Christ later referred to as the Christian Church) published materials which indicated that the use of one cup was still common, even among those liberal congregations. For example, in that year the Standard published The Lord's Day, a book by several "Disciple" brethren, one of whom (J. A. Lord) wrote this:

1. The leader should rise and give thanks for the cup.
2. He should pour the wine into the cup, or cups, and hand the cup to the deacon, who has risen to receive it. (pp. 5, 6)

Lord defined the wine as unfermented.

Although a number of early restoration leaders utilized cups, the great Alexander Campbell stated that the most beautiful service he ever attended included one cup. In 1835 Campbell published his book The Christian System, in which he noted that the communion vessel may be a "chalice, cup, or tankard" (p. 73), apparently excluding a plurality from consideration. In the same book, he stated the following:

The following extract from my memorandum-book furnishes the highest approach to the model which we have in our eye of good order and Christian decency in celebrating this institution. Indeed, the whole order of that congregation was comely:— (p. 290)

He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to him, who passed it round; each one waiting upon his brother, until all were served. (pp. 291, 292)

Whatever Campbell and the other brethren sooner-or-later began to practice in reference to the communion, including the possible use of two or more vessels, is no more Scriptural and right than the Missionary Societies, Instrumental Music, and other disorders which some brethren began to espouse to the dividing of our Lord's body.

EARLY OPPOSITION TO INDIVIDUAL COMMUNION VESSELS

The quotation from H. C. Harper did not refer to John F. Rowe, but to Fred Rowe. Brother Phillips had referred to Rowe as simply "Brother Rowe"; and I understood, as anyone else would have, that it was the famous John to whom reference had been made. For instance, if I simply said "Brether Brewer," readers would correctly think that I meant the well-known G. C., and not the lesser-known Charles.

That Brother McGarvey could worship where individual vessels were used cannot subtract from his opposition to them. It must be remembered that McGarvey took his stand with the Christian Standard, which was then, as now, liberal on music and societies. He refused to identify himself with the Gospel Advocate except to write a few articles. The Advocate was the more conservative of the two papers, even on the use of one cup.

REPLY

Cups were not used by the churches identified with the Gospel Advocate until the days of G. C. Brewer, when they were introduced shortly before 1915. It is indeed odd that McGarvey in his later years wrote for the Standard for many reasons, not the least of which is that certain churches identified with that paper began using cups in 1895, one year after they were invented. In that year, the Standard allowed Globe Furniture Co., Northville, Mich., to advertise "Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church" (Vol. XXXI, No. 30, p. 2, July 27, 1895). McGarvey opposed many things which he did not make a test of fellowship, including the cup, as we shall see momentarily.

McGarvey saw the course of the Standard in accepting cups. That paper allowed the following two advertisements to appear in the Nov. 2, 1901 issue, page 21:

Christian Cleanliness. Why do you permit a custom at the communion which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? Send for our free book—it tells all about it. A trial outfit sent free. SANITARY COMMUNION OUTFIT COMPANY, Box 82, Rochester, N. Y.

WHAT A PROMINENT PASTOR WRITES: Keokuk, La., Thomas Communion Service Co., LIMA, O., Sirs:—We have used your Individual Cup Communion Service two Sundays, and are much pleased with it. We have not heard one criticism, all we hear are words of praise. Besides the convenience of the Service, it is handsome. Respectfully, A. F. SANDERSON, Pastor First Christian Church. Trial outfits sent on application. Address THOMAS COMMUNION SERVICE CO., Box 2, Lima, O.

Illustrations accompanied the above advertisements. The former ad showed a primitive and flat board or metal base, thin and rectangular, with small cups positioned thereon, with a handle bolted with two long bolts to the center. The latter ad by the Thomas Co. contains an illustration of a set similar in appearance to those of today.

McGarvey's inconsistency in fighting cups and yet not drawing the line of fellowship is evident not only on the cup question, but upon numerous other important matters. His real feelings about fellowship show themselves more clearly, perhaps, on instrumental music than upon any other subject, as the below quotation from him will show:

I have never proposed to withdraw fellowship from brethren simply because of their use of instrumental music in worship. (This quotation is cited in Earl Irvin West's The Search for the Ancient Order, Vol. 2, p. 441.)

He thought that such things as cups and instrumental music would run their course and cease to be used. He indicated this in the Gospel Advocate, Vol. XXVIII, No. 25, June 23, 1886:

. . . the prevalent rage for instruments of music in our worship is a passion and a fashion of the hour, and that like all fashions, when it shall have endured for a time, it will pass away.

REPLY

Perhaps it should be pointed out at this point that W. Carl Ketcherside and Leroy Garrett cannot claim McGarvey as one of like ideas on fellowship. McGarvey openly taught things which he believed, and he openly fought Modernism. He lived during a phase of Restoration developement wherein open division was a new reality; his hopes were to affect a lasting peace on instrumental music and other items before the church could divide into the far-apart ranks today so visible. What his course would have been had he lived to see the conditions in the church today must be left to speculation. The one-cup position does not depend, however, upon the beliefs nor practices of any man past the apostolic age.

David Lipscomb, although more conservative in most areas than McGarvey, changed to the cups position in 1915, as has been pointed out. However, Lipscomb said that sanitation was the real reason cups were introduced. In answer to G. Dallas Smith, he wrote the following after his change (from the Gospel Advocate, January 7, 1915):

I think the grounds on which the change is made are whimsical and imaginary. The idea of a hundred men and women, more or less, sitting close together in a badly ventilated room, breathing and rebreathing the air tainted and polluted with the odors and effluvia from the diseased lungs, stomach, and irritated bowels, as well as the exhalations from badly cleaned bodies, being afraid of contracting disease by taking a sip of wine from a glass, because others had sipped from it, shows an extreme of sensitiveness that approaches absurdity.

G. C. Brewer seemed to be quite proud that he had fought for cups over the protests of honest brethren. In doing so, he completely ignored Romans 14, even if cups were Scriptural. Brewer also fought for church support for "Christian Colleges," saying that "soliciting and receiving donations" for them is Scriptural (Congregations and Colleges, Brewer, p. 32, published in 1947). Even most cups brethren today do not agree with him here, although some preachers such as Jimmy Allen and B. Barrett Baxter have advocated such.

As an historian Brother Brewer left much to be desired. For example, he claimed in 1948 that "I think I was the first preacher to advocate the use of the individual communion cup"; yet, in 1955 he wrote that it was Brotheren C. E. Holt (1913) and G. Dallas Smith who first defended their use in the Churches of Christ (Gospel Advocate, Feb. 3, 1955). Brewer claimed in 1948 that following Lipscomb's 1915 statement the opposition to cups had ceased; however, it is a mystery to this writer that he could have read of the many public debates over cups reported in the brotherhood papers down through the years and yet not know that hundreds of churches demand one cup.

It may be interesting to those who do not already know, that Brewer opposed night communion (when there is also a morning communion). Here he was correct. He took this position in the Gospel Advocate and in his book Contending for the Faith (1941), pp. 329ff. Some churches have even become too liberal for Brother Brewer! Sunday night communion and carry-out communion is common among digressives today. Such practices violate the word communion, as the word involves the joint participation of the whole congregation.

METONYMY

Some of our brethren believe that in metonymy two things are meant—the thing mentioned and the thing suggested, but this cannot be true. The quotation given from Newcomer and Seward should forever silence such a view. In addition, notice this quotation from the great Composition and Rhetoric by Erle E. Clippinger, p. 350:

Metonymy is a figure of speech in which one thing is represented by another, not because of a resemblance, but because the one thing is so associated with the other that the mind will think of the one when the other is mentioned.

Thus, when the word cup is used as a metonymy, it is only the contents, not the cup itself which is meant. However, this point has little to do with the present study of Lk. 22:20b and I Cor. 11:25b, as metonymy is involved in neither passage. This shall be demonstrated later.

It is possible, and easily so, to suggest a plurality by a singular term. At other times, a singular term when used metonymically can refer only to a singular term suggested. For example, if I were to say, "The radiator boils," I might mean by this that several radiators of different cars tend to boil because of design defects, or, indeed, I may mean that the radiator of my one car boils upon occasion; it all depends upon what I have in mind when I make the statement. If someone were to see me stalled beside the road with my car radiator boiling, and if I told him, "My radiator boils," he would not think of every other radiator, nor of even one other radiator belonging to the cars passing by. The same principle applies to the institution of the Lord's supper, where it is said that Jesus took a cup (Matt. 26:27; Mk. 14:23; Lk. 22:17; I Cor. 11:25), which all lexicons and scholars define as a literal drinking vessel. Therefore, when Paul later used metonymy in saying we are to "drink it," he referred to the same thing that Jesus took. Would it not have been foolish for Jesus to have taken a single cup and then to have used a metonymy to mean more cups than he had actually taken?

COMMENTARIES

Anything can be proved by commentaries, if, indeed, commentaries in and of themselves prove anything. Their value lies only in so far as they demonstrate the reasons for what they state. I have cited commentaries in the 1964 article; now allow me to cite others:

Charles John Ellicott (A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians, on I Cor. 11:25b):

. . . is the new covenant (Made to be so) in my blood, the estin, not found in St. Luke, here separating the e kaini diatheke from the en to haimati, and leaving this latter clause as an expanded explanation of how the cup was the new covenant; it was so, in and by the Redeemer's blood, and of the blood the wine in the cup was the sacramental manifestation

REPLY

William F. Arndt, (Bible Commentary, the Gospel According to St. Luke, on Lk. 22:20b, p. 439):

The words which Jesus speaks have this meaning: This cup through the blood which it contains establishes a new covenant. They furthermore contain the important statement that the Eucharistic cup signifies the establishing of a new covenant between God and man

H. A. W. Meyer (Critical and Exegetical Hand-Book to the Gospels of Mark and Luke, on Lk. 22:20b; p. 541):

. . . this cup is the new covenant by means of my blood, i. e., it is the new covenant by the fact that it contains my blood, which is shed for your salvation. Comp. I Cor. 11:25. In the wine which is poured into the cup Jesus sees His (Atoning, Rom. iii. 25, v. 3) blood, which is on the point of being shed; and because through this shedding of His blood the new covenant is to be established, he explains the cup, by virtue of its contents, as the new covenant.

Paul Wilhelm Schmidt and Franz von Holzendorff (editors of the Short Protestant Commentary, on Lk. 22:20b, p. 186):

The cup is made a symbol of the new covenant, by the wine which it contains being made a symbol of the blood which is so soon to be shed by a Messiah who sacrifices himself for his people.

TRANSLATIONS

Material shall be presented later in this paper on the New American Standard Bible. Many Syriac documents do not support the one found by Mrs. A. S. Lewis and described on pages 7 and 8. For example, James Murdock's translation of the N. T. does not. The title of that version, published in 1852, is The New Testament; or, the Book of the Holy Gospel of Our Lord and Our God, Jesus the Messiah, a Literal Translation from the Syriac Peshito Version. The translation renders Lk. 22:20b as follows:

This cup is the new testament in my blood, which, for your sakes, is poured out.

EX. 24:6

The 1964 article asked this question and gave this answer: "Since the vessel means nothing, what difference does it make how many are used? The blood is one blood, regardless of the number of vessels which contain it (Ex. 24:6)" (p. 11). In answer to this argument, which has never been examined in writing by anyone else that I know, is quite simple. Actually the blood in this passage was from several oxen, and half was placed into basins and half sprinkled. (See verses 5 and 6.) Therefore, this blood was not one blood at all; and it is for this reason that it could be placed into the plural basins. Jesus' blood is one-- is not from others as well-- and therefore requires one container.

PROOF THAT THE CONTAINER REPRESENTS THE NEW TESTAMENT

The problems involved in proving that the container represents the new covenant are somewhat involved and make for rather technical reading; we must, however, address ourselves to the problems before they can be solved.

Another look at the two passages under discussion will reveal the simplicity of the one and the complexity of the other:

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood . . ."(I Cor. 11:25)

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Lk. 22:20).

There has never been any real dispute over the meaning of I Cor. 11:25 except that it is considered a parallel passage to Lk. 22:20, which is a disputed passage. The former simply states that the cup represents the new testament; whereas, the latter adds the statement, "which is shed for you," which has been the real cause of so much sentiment among lexicographers for the theory that the contents of the cup represents the new testament. As pointed out on pages 8 and 9, some scholars contend that the Greek Article to ("which") in the phrase "which is shed for you" agrees in case only with poterion ("cup") and not with haimati ("blood"). They then tell us that because a literal cup cannot be shed, then the cup is taken by metonymy for the contents of the cup, as if the contents of the cup were shed! Other scholars maintain that although to does refer grammatically to poterion, the writer actually ignored the principles of grammar in this case and employed an obscure figure of speech hypallage, by which the writer in sense referred to the blood when he said, "which is shed for you."

My plan is to demonstrate the accuracy of Lk. 22:20 and to illustrate that the passage is literally constructed with no overture to either metonymy or hypallage. Certainly, both figures cannot be used; for they contradict each other.

The first point which must be brought to bear upon the controversy is the uncertainty of grammar. To our knowledge, the writers of the new testament did not have at their disposal grammars of the Greek language in which they wrote. What rules they did follow were those commonly understood from usage and style and differed to some extent from writer to writer. The grammars which we today have were prepared by men who have simply studied the Greek new testament and who broke all the verses down into what they thought to be the principles used by the writers. It is, therefore, difficult for any scholar today to determine whether or not the writer violated rules of grammar. This problem should be a simple one, however, for any scholar who believes the Bible to have been written by inspiration. That a construction is used one time in a certain way does not mean the writer was wrong in grammar. Grammar since Winer's time has observed everything from logic to contextual interpretation in arriving at correct principles.

REPLY

In fact, Winer did not consider the problem of Lk. 22:20b to be so much one of grammar as of logic. Winer's German language Greek grammar was translated by several scholars; I here quote from W. F. Moulton's translation, Second Edition, p. 791:

. . . to hyper humon ekchunnomenon /which is shed for you/ might be construed with en to haimati /in my blood/. Considering the shortness of the sentence, however, it is not likely that Luke can have written ekchunnomenon through inadvertence. It is more probable that he construes ekchunnomenon with poterion /cup/, as didomenon with soma, meaning by poterion the contents of the cup; and this metonymy will still be easier than the other, to poterion e kanne diatheke. This irregularity is clearly of a logical, not of a grammatical description; though "to pour out a cup" is a perfectly correct expression. Still, it was not necessary for Schulthess to wax so warm on this point.

This is an outright admission that logic must play the leading role in the interpretation of Lk. 22:20; and that the rules of grammar are not especially violated by either interpretation. That great scholar Alfred Plummer has written the following (The International Critical Commentary, Luke, p. 499):

In sense to ekch. agrees with haimati, but in grammar with poterion: in Mt. and Mk., both in sense and grammar, with haima.

In other words, we have established that the passage must be interpreted according to context, sense, logic, and style, and that grammar, after all, depends upon these elements. If one set out to interpret the works of literature purely by grammatical means, and did not consider these principles, he would misinterpret most passages and miss the intent of the writer. But let me cite still another great Greek scholar, this time Charles Francis Digby Moule, Lady Margaret's Professor of Divinity, Cambridge University, England. In his great work An Idiom Book of New Testament Greek, 1953, p. 31, he writes this:

Luke 22:20 . . . looks uncommonly like a 'false concord'— as though tō . . . ekchunnomino /the blood . . . shed/ were the sense intended; but it might be argued that the participle is intended to refer to to poterion.

I fear that some scholars have placed too much stress upon the little article to and not enough stress upon other factors of grammar, agreement, style, context, etc. From this point onward in this study, I shall devote considerable space to proving the vessel representative of the new covenant.

The word shed in the phrase "which is shed for you" is translated from the Greek term ekchunnomenon, which is nom. sing. neut. pres. part. in the Passive Voice. This participle is in the Present Tense; or, to be more precise, the Futuristic Present Tense, which denotes that Jesus blood was not yet shed, but that it was regarded so certain that it would be shed that the event was thought of as already having come to pass. The proper translation of the term, then, is "is being shed," or "is being poured out," as most translations of today render the term.

REPLY

The phrase "which is shed for you" can, therefore, be translated "which is being shed (or poured out) for you." The phrase cannot refer to the cup, because the cup was not then, nor ever, shed; and neither the container nor the contents were ever shed. If someone says the contents is the blood, let it be understood that whatever the cup is, it is not the blood; even if the cup means the contents (which it doesn't), the contents, or fruit of the vine, is not the blood, but only the representative thereof. The word is in the clause "This cup is the new testament" is the third person singular, present indicative of be. The term is is found in the I Cor. 11:25b record, but is only implied in the Lk. 22:20b account. Is in the former account is translated from the linking verb estin, which every scholar except Roman Catholic says is taken in the sense of represents. The cup represents the new testament; therefore, the cup is not the actual testament or blood, but only is a symbol of something. Those who take the cup here to be a metonymy for the contents are forced, therefore, to the conclusion that the cup is the fruit of the vine. But the phrase "which is shed for you" cannot refer to the fruit of the vine, for the fruit of the vine was never shed. This point alone proves that the phrase "which is shed for you" refers to the blood, the only other item in the text to which it can refer.

Therefore, the meaning of the term shed completely modifies our whole discussion of grammar; for we know that the inspired writer intended his statement in Lk. 22:20b to be interpreted not only according to the Article to, but also in such a manner as would be consistent with the term shed.

The New American Standard Bible is, therefore, incorrect when it renders Lk. 22:20b as follows: "'This cup which is poured out for you is the new covenant in My blood.'" First, this translation stands alone in this rendering among the later translations. Second, the translation is inconsistent in the translation of ekchunnomenon, which it renders "is poured out" (past) in Luke 22:20b, but renders it "is to be shed" in Matt. 26:28 and Mk. 14:24, other accounts of the supper which utilize the same word in the same form. In fact, the latter two passages prove that the term shed refers only to the blood in those passages; and, consequently, in Lk. 22:20b, as Lk. 22:20b is an account of the same words of Jesus that the others passages are. The passages read as follows:

For this is my blood of the new testament, which is shed for many for the remission of sins. (Matt. 26:28)

And he said unto them, This is my blood of the new testament, which is shed for many. (Mk. 14:24)

Would Matt. and Mk. apply the term shed to the blood, only to have Luke, another inspired writer, apply it to the fruit of the vine which was never shed?

Neither the term shed nor the term broken were applied to the bread or the fruit of the vine. Concerning the loaf, I Cor. 11:24 states the following:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

REPLY

Klomenon ("broken"), like ekchunnomenon ("shed"), is nom. sing. neut. part. pres. pass, and means "is being broken." Jesus had just broken the bread; therefore, He did not refer to the bread when he later said something was being broken. He meant that His body was in the process of being broken, or given (shattered figuratively by a violent death). This is further proof that the kindred term is being shed did not refer to the fruit of the vine, but to the blood.

Lk. 22:17, 18 defined the fruit of the vine as a representative of the blood. How, then, could verse 20 logically redefine the cup as the contents and representative of something else, the testament? The cup in vss. 17 and 20 are the same (Lindsey-Staley Debate).

Both reasoning and Lk. 22:20b mention "for you." "This cup is the new testament in my blood, which is shed for you," says Luke. Matt. 26:28 and Mk. 14:24 say "for many," and this statement refers to the shedding of blood for many, not the shedding of the cup.

Finally, there was always a symbol for major Biblical covenants, as shown in Figure 1, page 22. If the vessel does not represent the new testament, what does?

Some brethren have argued that we do not need a symbol of something which we still have with us; and that, therefore, we need no symbol for the new covenant since we still have it with us. But the rainbow was given as a sign of the covenant with Noah that the earth would not be destroyed by water again; we still have the covenant and the rainbow.

The last two pages of this paper consist of an article I circulated in early 1969, in which I showed "John Staley's New Doctrine." Staley would not debate the issue.

CONCLUSION

I conclude that the vessel in communion represents the New Covenant. All the objections brought to bear against this conclusion have fallen. The author makes no claim to have written all that might have been written on the subject. He only hopes that what he has written will be of service in the study of this important question. Since the vessel does indeed symbolize the new testament, we believe that this is just one more reason that one cup was required by our Lord in communion. There is only one new testament, and there is only one cup per congregation to represent that one testament. The cup does not represent the written word which we call the new testament, but represents the will or agreement which became effective when Christ died (Heb. 9:17). "Whereupon neither the first testament was dedicated without blood" (Heb. 9:18), which implies that the new testament was also dedicated (inaugurated, initiated) with blood. The blood and the testament, thus, were not one and the same. The blood inaugurated the new testament; therefore, the fruit of the vine represents the blood, and the container represents the new testament in (inaugurated by) the Blood of Christ. The written new testament is a record of the covenant, and was not started until 20 years after Christ died and the covenant was given. May God bless you in your sincere study of His word.

(two more pages)

COVENANT	SIGN OR SYMBOL UTILIZED
1. Covenant with Noah	Rainbow (Gen. 9:12-17)
2. Covenant with Abraham	Circumcision (Gen. 17:9-14)
3. Covenant with Israel (with Moses)	Circumcision (Lev. 12:3)
4. Covenant with David	Circumcision (Reaffirmed Covenant with Abraham)
5. Covenant of Salt	Salt (Num. 18:19; II Chron. 13:5)
6. New Covenant	Cup (Communion Vessel) (Lk. 22:20b; I Cor. 11:25b)

NOTES:

The above symbols of the covenants can be classified as follows:

1. RAINBOW— a temporary sign in the atmosphere.
2. CIRCUMCISION— a mark upon the person of males.
3. SALT— the consumption of a specific food and/or other use of it.
4. CUP— a solid container for the fruit of the vine which represents the blood.
5. Numbers 1, 3, and 4 are temporary in nature; that is, they are not present at all times as is circumcision. (Circumcision, of course, is not binding today.)
6. Each covenant had only one symbol.
7. Blood at no time represented a covenant; therefore, it certainly is not logical to think that Christ's blood—or its representative, the fruit of the vine—could be a symbol of the new covenant.
8. The act of refusing the symbol of a covenant could break the covenant itself (Gen. 17:10-14).
9. Every major covenant had a symbol. If the cup is not the symbol of the new covenant, what is?

Figure 1. The Major Biblical Covenants and
their Symbols

(See next page.)

John Staley's —By Ellis Lindsey New Doctrine 4600 Cole Avenue that the communion Waco, Texas 76710 vessel does not symbolize the N.T.

Brother John Staley, the leading preacher and debater among the churches of Christ which use and demand fermented wine in communion, has come out with the belief that the communion vessel does not represent the New Testament. Of course, the one-cup brotherhood has taught all along that the vessel indeed does represent the testament, and correctly has given the following Scriptures as proof:

- (1) Luke 22:20b—"This cup is the new testament in my blood, which is shed for you."
- (2) I Cor. 11:25b—"This cup is the new testament in my blood."

That the "cup" in these verses cannot refer to the blood is plain when we see that Jesus did not say that the blood was the new testament, but did say that the contents was "the blood of the new testament." This is borne out by Matt. 26:28, where Jesus said of the fruit of the vine, "For this is my blood of the new testament, which is shed for many for the remission of sins." So, since the contents is only the blood of the new testament, then the contents cannot represent the testament itself in these passages. In other words, the simple teaching of the Bible is this:

- (1) The contents of the communion vessel represents the blood of Christ (Matt. 26:28; Mark 14:24).
- (2) The communion vessel itself represents the new testament (Luke 22:20; I Cor. 11:25).

To say, as Staley does, that Luke 22:20 and I Cor. 11:25 mean that the contents represents the new testament is to fall into a fatal blunder. For he is forced to say that the contents then represents two things—(1) the blood, as well as (2) the new testament.

I have not been the only one to become concerned about Staley's new doctrine. For example, the wine brother W. A. Jones recently wrote a tract called "The Great Dilemma," in which he reviewed Staley's position on the breaking of bread in communion. (Of course, I must agree with Staley here that the communion bread must be broken only by each participant and then only to eat for himself.) But brother Jones is justly concerned about Staley's doctrine of the cup. I here quote from Jones' tract, page six:

- "(1) Does the cup (drinking vessel) have anything to do with the supper except to hold the wine-blood of the grape- blood of Christ? If it does not, WHY DO YOU CONTEND FOR ONE CUP? Is it a symbol of something? Many of your brethren say that it is a symbol of UNITY, - to contain the one volume of blood.
- "(2) If the literal vessel has no significance, you may use as many as will accomodate the audience. If not, why not?" (End of quotation)

Brother Jones is quite right here. In fact, Staley's new doctrine is the same position taken by the DIGRESSIVES; the same position I took while with the DIGRESSIVES.

(over)

Actually, brother W. C. Strickland, who attends the same congregation as brother Staley, came up with Staley's cup position several years ago. In 1963, Strickland began a written debate on the subject with brother E. H. Miller of LaGrange, Georgia. The debate was to have been published, but brother Strickland quit it mid-way through and has not resumed it these five years. We are made to wonder how he has the time to review brother Jones on bread breaking and yet does not have the time (he says) to finish the debate with brother Miller and publish it as he had planned. Can it be that the new position will not stand the heat of examination?

Brethren, I am writing because I am concerned. Are we headed toward digression? Are we going to take one digressive position at a time until we finally arrive one day in their ranks? I believe I can speak with some degree of authority about digression, for I myself was led fully into digression several years ago by simply questioning one doctrine at a time. Once the first step is taken, the second and third become increasingly easy. I had much rather not even bring up the subject of digression and brother Staley's new doctrine, but I feel an obligation to the brotherhood to point it out and, if possible, stamp it out. I am doing my very best to manifest the Spirit of Christ.

My concern, and nothing else, leads me to suggest that either brother Staley or brother Strickland debate me or some other qualified brother on this matter. These two brethren challenge others to debate over breaking of bread, wine, and a host of other things. Will they now defend their new doctrine in public debate, as indeed Strickland started out to do five years ago but quit? I hereby offer the following propositions for oral debate on the question of what, if anything, the communion vessel represents:

- (1) The Scriptures teach that the contents of the communion drinking vessel represent the New Testament.

Affirmative:

(John Staley or W.C. Strickland)

Negative:

D. Ellis Lindsey
(Ellis Lindsey)

- (2) The Scriptures teach that the communion drinking vessel represents the New Testament.

Affirmative:

D. Ellis Lindsey
(Ellis Lindsey)

Negative:

(John Staley or W.C. Strickland)

Will brethren Staley and Strickland sign these propositions? Due to my work schedule, I suggest that the debate be held on several Sunday afternoons. If these brethren desire a neutral meeting place in which to have such discussions, I am sure this could be arranged. I have suggested that the debate be oral, rather than written, because both these brethren have had a history of quitting written debates before finished. I am not interested in a debate for debate's sake, but for the good which could be done. Let these brethren indicate very soon in the pages of their paper, or by some other public means, that they either will, or will not, accept my friendly suggestion for discussion. That brother Jones and others are concerned over this matter is proof that it needs to be settled.

—Ellis Lindsey, 4600 Cole Ave., Waco, Tex. 76710