

**One Loaf and One Cup:  
A Scriptural and Historical Survey**

**By Clinton De France**

Written © 2019 Clint De France

All Rights Reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for brief quotations in a book review.

Printed in the United States of America.

First printing, 2019

Litho Printers & Bindery

904 West Street

Cassville, MO. 65625



<b>Appendix C: “Divide It Among Yourselves”</b> .....	104
<b>Appendix D: Historic Objections Answered</b> .....	107
<b>Appendix E: Scholars on “the Cup”</b> .....	117
<b>Appendix F: Thomas “Communion Set” U.S. Patent</b> .....	123
<b>Appendix G: McGarvey on “Those Individual Cups”</b> .....	126
<b>Appendix H: Why Lipscomb Changed His Mind</b> .....	132
<b>Appendix I: Sanitation in Communion</b> .....	139
<b>Appendix J: Individual Cups in the United Kingdom and Elsewhere</b> .....	155
<b>Works Cited</b> .....	158

## **Abbreviation Index**

**CEV** – *Contemporary English Version*

**BDAG** – *A Greek-English Lexicon of the New Testament  
and Other Early Christian Literature*

**D-R** – *Douay-Rheims Bible: The Holy Bible Translated  
From the Latin Vulgate.*

**ERV** – *English Revised Version*

**GNB** – *Good News Bible: The Bible in Today's English Version*

**HCSB** – *Holman Christian Standard Bible*

**KJV** – *King James Version*

**LXX** – *Septuagint*

**NASB** – *New American Standard Bible*

**NCV** – *The New Century Version*

**NIV** – *The New International Version*

**NKJV** – *The New King James Version*

**NLT** – *New Living Translation*

**NRSV** – *The New Revised Standard Version of the Bible*

**PEB** – *The Plain English Bible*

**WNT** – *Weymouth New Testament*

**Statement Regarding Citations** – All citations appear in their original unaltered form, unless bracketed and noted.



## Introduction

More than 100 years ago, the churches of Christ in America divided over the proper observance of the Lord's Supper when individual communion cups (and eventually individual wafers of bread) were introduced into the worship. No one alive today was directly involved with that division, but we have inherited the consequences of it and live in the reality of it every day. Those who believe in the authority of Scripture and who understand the prayer of Jesus Christ to plead for unity between His followers agree that the division is wrong and must not be embraced or tolerated. However, very little has been accomplished on a large scale to affect its reversal.

During the first several decades of the 20th Century, debates and discussions about the issue were quite common and literature discussing the intricacies of its defense and detraction was voluminous. As is often the case in disputes – especially those dealing with religious matters – the dialogue was bitter and biting. The will of Christ was argued, many times with a most unchristian spirit, and the gulf between the brothers and sisters on either side of the questions widened. Eventually the public conversations became less and less common, and finally, essentially ceased altogether.

The painful reality of this division has long been known to the author of this book. Raised from infancy in a congregation that shares one loaf and one cup in the Lord's Supper, he learned at a young age why his family could not worship in good conscience “just anywhere” – not even at “just any” church of Christ – and why certain friends and family members would not worship with the author's congregation. He grew up hearing those who used multiple cups and loaves called “digressives,” and at some point, he was exposed to pejoratives like “one-cupper,” “legalist,” and “anti” in reference to those who held his own conviction. From boyhood, he heard sermons defending the scriptural basis of the one loaf/one cup

practice and answering the objections and arguments against the rationale. When he entered into vocational evangelism, he took up the study of the issue in earnest and has preached, studied, and debated it throughout the United States and abroad.

In June 2018, the division came into sharper focus when the author made the acquaintance of Steve Wolfgang, evangelist at the church of Christ in Downers Grove, Illinois. By all accounts, the two men should have been long time friends and co-workers in the gospel. The author is by no means a peer to Dr. Wolfgang in age, experience, or education, but the two discovered – even in their first meeting – they shared a great deal in common. Both love history (sacred and secular); both share many convictions about the teaching of the Bible and the faith and practice of Christianity; both have a common background with family imbedded generations deep in the Stone-Campbell American Restoration Movement; and both share a common faith in and devotion to the Lordship of Jesus Christ as well as membership in His Church. Yet, if not for a rather chance meeting in an online forum, these two men would likely have never met. They belong to separate fellowships within the churches of Christ that, more than a century ago, formed and parted ways over the disagreement on this issue of how to observe the Lord’s Supper.

After the first visit, brother Wolfgang demonstrated his Christian charity and gentlemanliness when he invited the author to speak at a study conducted monthly in Joliet, Illinois, and to share his conviction with other brethren who did not hold the same persuasion. As brother Wolfgang worded the invitation, the author was called to discuss “the History, Texts, and Rationale of the One Loaf/One Cup Position.” After a date was selected, the author began preparing his material only to discover that there was far more to share than even the two-hour allotment for speaking and discussion permitted. This was certainly not the first time he had addressed these matters publicly; but in recent years, material has become available that was previously inaccessible to those engaged in this discussion and the author felt obliged to share it.

Most of the historical data regarding the controversy in the churches of Christ is contained in old issues of religious journals such as the *Gospel Advocate* and the *Firm Foundation* from the late 19th and early 20th Centuries. Until recent years, these documents were accessible only in hard copy or on microfilm, and only in university libraries. Now, these papers are

## One Loaf and One Cup: A Scriptural and Historical Survey

available in searchable PDF scans, making research that once took months practicable in a matter of minutes. Because of these and similar developments, some of the information contained in this book has not been published or shared for consideration in more than 100 years. The manuscript of this book was presented before the study in Joliet to several of those who planned to attend for their consideration. The discussion that took place there contributed to adjustments and additions in the final form.

Much thanks are owed to the good and kindly brothers who endured the presentation of a position opposed to their practice with careful attentiveness and respect. Others from the “multiple cups” persuasion, such as brother Royce Bell of San Bernardino, California, offered tremendous assistance in the editing process of the book and encouragement regarding the importance of its publication. The study, discussion, preparation, and finalization of this volume has been transformative for the author. He is more convinced than ever before in the scripturality and truth of his position, but he has also gained a deeper love and respect for his brethren on the other side of this aged disagreement. The discussions of today and tomorrow may be carried on with more charity, patience, and good-will than some of those in the past. Unity among brethren, like the conversion of the world, is a daunting task. Neither will easily or quickly be accomplished; both depend on the triumph and increase of the knowledge of truth; but both are the charge of King Jesus to those who love and serve Him. It is the author’s prayer that this volume will accomplish good and no harm to these divine purposes. May the truth contained herein be cherished by all good men, and may any error or ignorance be exposed and expunged from the discussion of future generations. Thanks is also owed to brothers Noah Howard, Daniel Smith, James Cating, Mike Criswell, Kevin Presley, David Griffin, Ronny Wade, and Richard Bunner for their assistance and encouragement in the research, wording, and editing of this material.

This volume is affectionately dedicated to the author’s brethren who do not agree with the position discussed and explained herein with the hopes that it might engender a positive discussion and bless the church in coming years.



## The Position Defined

When a congregation assembles to eat the Lord's Supper, all communicants must share one, undivided loaf of unleavened bread and drink together from one vessel containing the unfermented fruit of the vine<sup>1</sup>.

---

<sup>1</sup>In the 1920s, when the division began to crystalize over the use of individual cups and loaves, those who believed in one loaf and one cup formed early into three separate camps. Within a short time, these distinct fellowships had no communication or co-operation with one another and they have developed separately and independently. First, those who are pejoratively labeled the "bread breakers." This fellowship believes the loaf must be divided in or near the middle, after the prayer of thanksgiving, and before it is shared by the congregation. Second, those pejoratively labeled the "wine brethren." This fellowship believes only fermented wine may be used in the Lord's Supper. Generally speaking, there are no fellowships who believe both fermented and unfermented wine, and both a divided and undivided loaf are acceptable. These disagreements naturally became divisions that can only be overcome by a change in conviction for one or all parties. The third, and numerically largest of these fellowships, and the one to which the author belongs, believes as defined in the above proposition. Namely, the one loaf should remain undivided as it is shared by the congregation and the drink element must be unfermented grape juice.



## **Section I – History**



## Chapter 1: Scriptural History

Regarding the New Testament scriptures as both historical and theological texts, we shall consider first the historical data concerning the primitive observance of the Lord's Supper both at its institution and in its subsequent observance by the earliest churches of Christ. Later we shall revisit these texts to consider their theological implications.

### The Gospels

The Lord's Supper<sup>2</sup> was instituted by Jesus Christ in company with His apostles<sup>3</sup> “on the night in which He was betrayed” (1 Corinthians 11.23<sup>4</sup>). The Synoptics all record the event, along with Paul who learned its details by revelation (1 Corinthians 11.23). In the following analysis we shall examine all relevant texts in what we suggest is the chronological order of events<sup>5</sup>:

#### The first act of the Lord's Supper

“And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat...”” (Matthew 26.26).

“And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, “Take, eat...”” (Mark 14.22).

---

<sup>2</sup>In this treatise, by “the Lord's Supper” we mean the sharing of the loaf and cup in the assembly on the first day of the week. We do not include – in the style of some scholars – the ancient love feast in our definition. Some readers may prefer “communion” or “Eucharist.” To engage with modern and historical scholarship outside the churches of Christ, we shall occasionally use the expression “Eucharist,” but this should not be mistaken as an endorsement of that term.

## Clinton De France

“And He took bread, gave thanks and broke it, and gave it to them, saying, ‘...do this in remembrance of Me’” (Luke 22.19).

“The Lord Jesus... took bread; and when He had given thanks, He broke it and said, ‘Take, eat... do this in remembrance of Me’” (1 Corinthians 11.23-24).

Analysis –

- “Jesus took...” – *lambano*, to grasp or take in hand.
- “Bread, or a loaf” – We suggest, the better translation here is “a loaf” or “a loaf of bread” (ERV; Davidson; NRSV; WNT; Weekes; GNB; Bible Union Translation; CEV; *Living Oracles*). *Arton* is singular. Normally, the plural is used for loaves or for bread generically (Mark 8.4,5,14). Later we shall consider the reasons some translators and scholars choose to use “bread” in these passages rather than the more definite “a loaf.”
- “Blessed, or gave thanks” – The giving of thanks, from which the name Eucharist is derived, marked the formal beginning of the Supper.
- “He broke it” – There are 26 Greek words translated break or broke in the New Testament<sup>6</sup>. The word used in these passages has a wide range of meaning, but here it evidently means Jesus broke off a piece of the loaf and ate it.
- Jesus then explained the significance of the loaf. We shall consider this information in a later section.

---

<sup>3</sup> We shall pass over the question of whether or not Judas was present for the Lord’s Supper as irrelevant to the issue [John Nolland thinks perhaps there is relevance: “Here Jesus is having the disciples share from his own personal cup rather than drinking from their own individual cups.... The ‘all’ in Mark’s ‘and they all drank from it’ is already striking, but it becomes more so in the Matthean imperative form. What is the point of explicitly requiring that all must drink? It is probably to make the point that self-exclusion from the benefits of Christ’s death is possible. But in Matthew it may also be to make the point that that which Jesus’ death is to achieve is even for the betrayer Judas” (*The Gospel of Matthew* 1077-1078)].

<sup>4</sup> All scripture quotations are from the New King James Version unless otherwise noted.

<sup>5</sup> See Appendix A.

## One Loaf and One Cup: A Scriptural and Historical Survey

### The second act of the Lord's Supper –

“Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you.’” (Matthew 26.27).

“Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it.” (Mark 14.23).

“Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves’” (Luke 22.17).

“In the same manner He also took the cup after supper...” (1 Corinthians 11.25).

### Analysis –

- “He took...” – In Matthew and Mark *lambano*, in Luke *dexamenos*; these are synonymous terms, meaning Jesus grasped something with His hands, likely something handed to Him by another.
- “the cup” – *poterion* a singular drinking vessel irrespective of size, shape, or substance. “The chalice” in the D-R. Although this word may be used idiomatically – either in metaphor, metonym, or synecdoche – when it appears like this, in an historic narrative, it should be taken literally unless there is good reason to assume it is being used otherwise<sup>7</sup>.
- “Blessed, or gave thanks” – it is difficult from this wording alone to know if the thanks was given for the cup, its contents, or both – but at this point, no contents have been named. Based on the information given in the narrative so far, the cup might have been empty or full.
- “Gave it” – Jesus handed the cup to His disciples (GNB).
- “Saying, ‘Take this and divide it among yourselves’ or ‘Drink from it all of you.’” – Although Luke, for thematic purposes, mentions

---

<sup>6</sup>For a thorough analysis of these words and their various shades of meaning see *New Testament Words Translated Break: A Lexical and Concordant Word Study* by J.D. Phillips, available digitally from Clinton De France.

<sup>7</sup>The overwhelming scholarly consensus agrees “cup” is used literally in Matthew 26.27, Mark 14.23, and Luke 22.17 (Phillips 9-11). Included in this work as Appendix E.

the cup out of sequence – before the loaf – the context is clear that the statement in Luke 22:17 is parallel to Matthew 26:27<sup>8</sup>. The NASB, HCSB, GNB, LEB, NCV, Bible Union, Weymouth, and Campbell’s *Living Oracles* better translate the imperative “Share it among yourselves.” Edward Harwood (1768) translates the phrase: “Take, and hand this to one another...” Jesus was instructing the disciples to share the contents of the cup by passing the vessel to one another for each to take a drink. “*labete touto* ‘take this’, in the plural, implying that the cup will be taken by each in turn. *diamerisate eis heautous* ‘distribute it among yourselves’, referring to the content of the cup, and implying that each was to drink from the cup in turn” (Reiling and Swellengrebel 686).

- “They all drank from it” – the plain meaning of this phrase, especially in light of the information already considered is well stated by Bratcher and Nida in *A Handbook on the Gospel of Mark*: “‘they all drank some of its contents’: the cup was passed from disciple to disciple until they had all drunk of the wine” (440). As well as Lange: “Mark... wished to make this the prominent fact, that all the company in rotation drank of the cup” (“The Gospel According to Mark.” 141). And Morna Hooker: “The cup is a communal one, since they all drank from it.... A similar emphasis is found in the independent Lukan tradition about the cup in Luke 22:17, where Jesus tells the disciples to ‘divide’ the cup among themselves. To share someone’s cup is to have close fellowship with them” (342).
- Jesus then explained the significance of the cup and its contents. We shall consider this information in a later section.

---

<sup>8</sup>The statement about abstaining further from the fruit of the vine is placed by Matthew and Mark after the loaf. Luke is not the only writer who mentions the cup out of sequence for thematic purposes (see 1 Corinthians 10:16-17). In this context, evidently Luke wants to emphasize Jesus’ statement of eschatological hope in regard to both the Passover and the Lord’s Supper. For other suggestions, see Appendix C. “The command corresponds to the narrative *καὶ ἔπιον ἐξ αὐτοῦ πάντες*, Mk. 14:23” (Marshall, *The Gospel of Luke* 798); ‘Share it among yourselves’ has much the same sense as the Matthean ‘drink from it all of you’” (Nolland, *Word Biblical Commentary* 1051).

## One Loaf and One Cup: A Scriptural and Historical Survey

### Acts

The Book of Acts gives no detailed accounts of how the earliest congregations observed the Lord's Supper. However, Alexander Campbell points out when Luke describes the ordinance, he calls it "the breaking of the loaf" indicating the sharing of one loaf was a central and defining characteristic of the celebration –

The first time he notices it is Acts ii. 42, when he calls it emphatically *te klasei tou artou*, the breaking of the loaf, a name at the time of his writing, AD 64, universally understood. But to break a loaf, or to break bread, was a phrase common among the Jews to denote ordinary eating for refreshment. For example, Acts ii. 46: — "daily, with one accord, they continued in the temple and in breaking bread from house to house. They ate their food with gladness, and simplicity of heart." Also, after Paul had restored Eutychus at Troas, we are informed he brake a loaf and ate. Here it must refer to himself, not only because it is used indefinitely, but because he that eats is in the same number with him that breaks a loaf. But when an established usage is referred to, the article or some definite term ascertains what is alluded to. Thus Acts ii.42 it is "the breaking of the loaf." Acts xx.7 it is "They assembled for the breaking of the loaf" (*The Christian System* 272-273).

### The Epistles

The language of 1 Corinthians 10.16-17 and 11.23-29 either explicitly states or strongly implies one cup and one loaf continued to be shared in the congregations of the saints throughout apostolic times and under apostolic direction.

"The cup of blessing, which we bless; is it not the joint participation of the blood of Christ? The loaf, which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many, are one body: for we all participate of that one loaf" (1 Corinthians 10.16-17, *Living Oracles*).

"For I received from the Lord what, also, I delivered to you; that the Lord Jesus, in the night in which he was betrayed, took a loaf; and, having given thanks, he broke it; and said, Take, eat; this is my body, which is broken for you: do this in remembrance of me. In like manner, also, the cup, after he

## Clinton De France

had supped; saying, This cup is the new institution in my blood: do this, as often as you drink it, in remembrance of me. For as often as you eat this loaf, and drink this cup, you openly publish the death of the Lord, until he come. So, then, whosoever shall eat this loaf, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the loaf, and drink of the cup” (1 Corinthians 11.23-29, *Living Oracles*).

## Chapter 2:

### The Late Apostolic and Post-Apostolic Era

Having considered all the New Testament historical statements regarding the early Christian use of one cup and one loaf in the Lord's Supper, we turn now to extra-biblical literature in the first four centuries of Christian history.

#### AD 70-107

Ignatius, who served as a bishop in Antioch, penned an epistle to the Philadelphians in the late first or early second Christian century. In this epistle he describes the Christian practice of the Eucharist or Lord's Supper at that time: "For there is one flesh of the Lord Jesus Christ; and His blood which was shed for us is one; one loaf also is broken to all [the communicants], and one cup is distributed among them all..." (*Apostolic Fathers 81*).

#### AD 100-165

Justin Martyr, whose insights into early post-apostolic worship are inestimably valuable, says: "There is then brought to the president of the brethren bread and a cup of wine mixed with water..." (*Apostolic Fathers 185*). Again, the singular "loaf" is used in the original, showing the loaf had not yet been multiplied. Note, "a cup," clearly not metonymical, because its contents are distinguished and specified.

Justin further describes the worship of the Mithras cult, which, he says, imitated the Christian rite of the Eucharist thusly: "For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn" (*Apostolic Fathers 185*).

During this period, Justin says deacons would carry portions of the emblems to those who were unable to gather with the congregation. H.M. Paynter supposed this might have been done with multiple chalices and a broken loaf<sup>9</sup>, which would mark the first departure from the apostolic practice. However, McClintock and Strong suggest it was done by intinction: “During the first centuries... it became early a custom to carry sick persons bread merely dipped in wine” (“Lord’s Supper.” 514)<sup>10</sup>.

### AD 130-258

Irenaeus speaks consistently of “the bread” and “the cup” and “the cup of His blood” as he writes about the Eucharist in *Against Heresies* (Cited in Vanderbosch 2). There is no indication that by this time, multiple cups or loaves were in common use.

### Post Nicaea (AD 325)

*The Divine Liturgy of the Holy Apostle and Evangelist Mark* is supposed by some to contain liturgical rites and content dating to AD 200. However, the “Introductory Notice to Early Liturgies” by Roberts, Donaldson, and Coxe notes the following: “Those who have great reverence for them think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition, and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a date later than the Nicene Council” (*Fathers* 533). The portion relevant to our discussion is evidently an interpolation from that later period.

“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.... Preserve them for us through many years in peace, while they according to Thy holy and blessed will fulfil the sacred priesthood committed to their care, and dispense aright the word of truth; with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body

---

<sup>9</sup>“As the words of the institution were being repeated the bread was broken [‘divided into several portions’ – Mosheim] and wine was poured out successively” (Paynter 234).

<sup>10</sup>“The practice called ‘intinction,’ that is the dipping of the bread into the wine and administering the two species together, was of very early introduction and still is universal in the East” (Percival 3).

## One Loaf and One Cup: A Scriptural and Historical Survey

of the Holy and only Catholic Church.... The Priest, making the sign of the cross over the disks and chalices, says in a loud voice (the Nicene Creed)...” (*The Divine Liturgy of the Holy Apostle and Evangelist Mark*. Cited in *Fathers* 554).

This marks the first clear use of multiple chalices in the Eucharist. Evidently it was not a widespread practice, as later citations shall demonstrate. However, it should be noted “the chalices” appear alongside such flagrant departures from apostolic Christianity as a distinction between bishops and elders, the office of sub-deacons, the distinction of clergy and laity, a special priesthood, the sign of the cross, and the recitation of the Nicene Creed as a part of the liturgy.

### AD 340-397

Ambrose, who served as Bishop of Milan (370-397), writes: “Wine is put into the cup...” (*Book on the Sacrament*, cited in Vanderbosch 2).

“How with such hands will you take up the sacred body of the Lord? How will you dare to lift the cup of precious blood to your lips?” (*Theodoret’s Ecclesiastical History*. Cited in Calvin, “Of Communion.” 150).

### AD 347-407

John Chrysostom’s homilies on Matthew and 1 Corinthians show an understanding of both one cup and one loaf as the original and apostolic practice, and the Lord’s Supper continued in that form in his day.

*Homily XVII on 2 Corinthians 8.16*: “Not as under the Old Testament [when] the priest ate some things and those under him others, and it was not lawful for the people to partake of those things whereof the priest partook. But not so now, but before all one body is set and one cup” (*Saint Chrysostom* 363).

*Homily XXIV on 1 Corinthians 10.13*: “The cup of blessing which we bless, is it not a communion of the Blood of Christ?” Very persuasively spake he, and awfully. For what he says is this: “This which is in the cup is that which flowed from His side, and of that do we partake.” But he called it a cup of blessing, because holding it in our hands, we so exalt Him in our hymn, wondering, astonished at His unspeakable gift, blessing Him, among other things, for the pouring out of this self-same draught that we might not

## Clinton De France

abide in error: and not only for the pouring it out, but also for the imparting thereof to us all” (*Saint Chrysostom* 138).

*Homily I on Matthew’s Gospel*: “The table was not of silver, the chalice was not of gold in which Christ gave His blood to His disciples to drink...” (Cited in Vanderbosch 3).

### AD 407-430

Augustine of Hippo, in his homiletics about the Eucharist, continued a long tradition – reaching back to the *Didache* and continuing in the preaching of Cyprian and Chrysostom – of not only confirming the use of one loaf and one drinking vessel, but attaching theological significance to the singularity of the items.

“In this loaf of bread, you are given clearly to understand how much you should love unity. I mean, was the loaf made from one grain? Weren’t there many grains of wheat? But before they came into the loaf they were all separate; they were joined together by means of water after a certain amount of pounding and crushing” (Augustine, “Sermons.”).

“Brothers and sisters, just remind yourselves what wine is made from; many grapes hang in the cluster, but the juice of the grapes is poured together into one vessel. That too is how the Lord Christ signified us, how he wished us to belong to him, how he consecrated the sacrament of our peace and unity on his table” (Augustine, *The Works*).

“Receive in the cup that which is shed from Christ’s side...” (Augustine, *Ad Neophytes 1*. Cited in Vanderbosch 3).

### AD 500-1100

The citations below represent a diverse historical analysis of the Lord’s Supper during the medieval period and leading up to the Protestant Reformation. They show a number of extreme alterations in how the supper was observed: especially in the fluctuating popularity of intinction, the increased popularity of wafers over even a broken loaf, and the removal of the chalice from the laity.

“Near the close of the 7th century, a picture was drawn on a golden book cover, representing a communion scene. Doubtless it was based on the way the communion was observed at that time. The one serving at the

## One Loaf and One Cup: A Scriptural and Historical Survey

table had in one hand ‘the bread, and in the other the chalice’ (Wad: “Römische Quartalschrift,” 1888). It was found in the tomb of a bishop at Singigaglia, and was acquired by the Cavaliere de Rossi” (Vanderbosch 3).

“By the end of the sixth century women had come to be forbidden to receive the bread on the naked hand, and in the West worries about possible superstitious misuse of the sacrament and a growing respect for the eucharist led from around the ninth century to the practice of placing the host directly into the mouth. This manner of distributing the sacrament removed anxiety that small particles might be dropped, and any scruples about the need to purify the communicants’ fingers after communion, as had become the custom for the priest (see Ablutions). The giving of the chalice lasted longer than receiving the eucharistic bread in to the hands. In the seventh century communion by intinction, that is, the dipping of the bread into the consecrated wine (*intinctio panis*) gained popularity. Forbidden in the West by the Third Council of Braga (675), it regained popularity in the eleventh century, only to be forbidden again in the thirteenth. By this time the reception of wine at communion by the laity had almost universally disappeared in the West, allegedly for fear of spillage. The development in eucharistic teaching that the entire Christ was present under either species (concomitance) was decisive in bringing it to an end. While the Council of Trent reaffirmed this doctrine, and restricted the chalice to the officiating priest, the Reformers maintained that communion under one form alone was contrary to the scriptural norm and the chalice was restored to the laity from the sixteenth century in the churches of the Reformation” (“Eucharist.”).

“In the 14th century, special ‘pest-chalices’ were in use for sick cases” (Clemens 8). This writer presents the “pest-chalices” as the first example of individual cups, used to accommodate health concerns during the plague in Europe. However, it should be noted the article cites no sources for this claim, nor does the writer address the issue that at this time the laity did not share the cup.

### **Analysis of the Historical Data So Far**

From the above data we conclude, from the time of Jesus and the first disciples throughout the apostolic era, the sharing of one loaf and one drinking vessel was universal in the observance of the Lord’s Supper. During the second post- apostolic century, significant changes began to manifest including

## Clinton De France

intinction and the use of multiple chalices and loaves. Individual wafers were popularized much later, after the doctrine of transubstantiation resulted in the removal of the cup from the laity.

To test these conclusions, this writer solicited the interpretation of several prominent and highly respected church historians of the same data. The question was posited: “Based on the scripture records and extant comments of early Christian writers, do you believe that the earliest Christians shared one loaf and one cup in the Eucharist? If so, when did this practice change to include multiple or individual cups and loaves?” All results are listed below –

Dr. Paul Bradshaw, Emeritus Professor of Liturgy at Notre Dame University (widely acclaimed as the world’s leading scholar on the history of the Eucharist): “I certainly think many of them, especially those founded by St Paul would have shared a single loaf (1 Cor. 10:17). Whether a single cup would have been passed round in every congregation is less certain, but I do think it very likely in many cases if not all. However, as congregations became larger in numbers, especially in the fourth century if not sooner, multiple loafs would have been required, and the common cup would need to have been refilled or more cups used. . . . It was not until about the ninth century that. . . wafers, began to be used in the Western Church, though not in the East, and much later before the giving of the cup was withdrawn from lay people, for fear of spillage of the consecrated wine, and so only a tiny chalice was needed for the priest. The sixteenth-century Reformation restored the cup to the laity, when a large flagon was more commonly used to top up a much larger communion cup, rather than multiple cups.”

Andrew McGowen, Professor of Ecclesiastical History at Yale: “I think it is likely that one loaf and one cup were used at the earliest point; however, I think we also have to assume that multiple loaves were used from a very early stage. . . . I suspect the single cup may have been able to continue longer, because the kind of large mixing bowl to which this terminology refers could accommodate quite a large amount of mixed wine, which might then be distributed directly, or via smaller cups.”

Dr. Lester Ruth, Professor of Ecclesiastical History at Duke University: “Yes, in all probability, the early church shared. . . . Wafers, as far as I know, developed in the medieval period. Individual cups would have developed after the rise of modern medicine and the knowledge of microbes. That would reinforce a turn toward individual wafers, too.”

## One Loaf and One Cup: A Scriptural and Historical Survey

Dr. Donald M. Fairbairn, Jr., Professor of Early Christianity at Gordon-Conwell Theological Seminary: “Yes, I think the earliest Christians shared one cup and one loaf.... The Eastern Churches have never stopped doing it that way, although by the 11th century they had switched from an unleavened matzo to regular leavened bread so as to symbolize the resurrection, not just Passover. Roman Catholicism continued to use unleavened matzo (and thus retained the connection to Passover), and in the high Middle Ages they started using individual matzo/wafers to avoid crumbs after consecration. Regarding the cup, Roman Catholicism stopped serving the wine to lay people in the high Middle Ages, in order to guard against spills. It did not begin to allow laypeople to take the wine again until the 1960s. They now usually use a single cup. Protestants re-introduced the wine at the time of the Reformation, always using one cup or at least a small number of cups. It was not until around 1890, in the United States, that the practice of individual cups began to be used.”

We shall also include this excerpt from professor of New Testament language, literature, and theology at the University of Edinburgh, Dr. Larry Hurtado’s book *At the Origins of Christian Worship*, to which this writer was directed when seeking his input: “To judge from Paul’s statement that ‘Because there is one bread, we who are many are one body for we all partake of one bread’ (1 Corinthians 10.17), it would appear that characteristically the Pauline house-church groups manifested their social intimacy ceremonially in sharing a loaf of bread.... Jesus is pictured as breaking a loaf of bread as well as passing around a cup of wine (Mark 14.22-23).... Jesus’ actions may be additional evidence that the commonality and intimacy of the house-church gatherings were expressed vividly in sharing both a single loaf and a common cup” (42).

We also add to this testimony the words of the late Dr. H.M. Paynter who described the earliest Christian practice in his masterful volume *The Holy Supper*: “They came together to ‘break the loaf,’ and thus, in action, to proclaim the gospel. And Paul broke the loaf with them. They sat... a living and holy brotherhood, of which Jesus was the head and the Spirit was the power. They ate one loaf... and drank of one cup - both of which were passed from hand to hand. They rejoiced in one fellowship. They consciously felt the presence of Jesus near. And reciprocal fellowship through the ‘breaking of the loaf’ was most invigorating and sweet” (227-228).

## Clinton De France

Without exception, those who responded to our inquiries agreed with our analysis of the data. The earliest form of the Lord's Supper, beginning with Christ and His disciples and continuing for many years afterward, was the sharing of one loaf and one drinking vessel by the assembly.

## Chapter 3: The Protestant Reformation<sup>11</sup>

The various reformation movements across Europe saw efforts to restore the practice of the Lord's Supper to its primitive form. In 1526, Martin Bucer published a tract against the doctrine of transubstantiation, *The Apology*, in which he offered this interpretation of church practice in light of 1 Corinthians 10:16-17: "There [in 1 Cor. 10] is another passage, which does not pertain quite as closely to the issue, but which corroborates our opinion more firmly. 'The bread which we break, is it not the communication of the body of Christ? For one bread, one body are we many. For we all partake from the same bread.' Here, who does not see from the Apostle in what manner the breaking of bread is a sharing of the body of Christ which fastens us together into one bread, one body? On the contrary, is it not by the Spirit? What then is the reason we do not likewise discern that the sharing of the body of Christ is spiritual? To this end, the fellowship of Demons, i.e. partaking in the sacrifices of idols, is censured by the Apostle in the same place, and is set against our fellowship in the body and blood of Christ: And certainly, Demons are not eaten by them, but nevertheless because Demons are worshipped by them, Paul pronounces them to be sharers of Demons who partake in the same. Thus, without a doubt, if we follow Paul, we will have **κοινωνίαν** [communion] with the body and blood of Christ, out of faith in the same, and with a mind to Him who is to be acknowledged and praised, because that **κοινωνία** conveys to us the benefit on behalf of him who was offered for our salvation, breaking the bread of the Lord between us, and draining the cup, also if no substitution is joined to the bread and wine" (21).

---

<sup>11</sup>A very large portion of the citations offered in this section are drawn from *Many Grapes in One Vessel: The Common Cup in Reformed History* by Bobby Phillips. Many thanks are owed for the research and translation work that went into this production. For a thorough survey of the common loaf and cup in Reformed thought we recommend his little volume as the best available.

## Clinton De France

The third of the *Baptist Articles of Faith* (1527) reflects the same practices among that sect: “That those who wish to break the one bread in commemoration of the broken body of Christ and to drink from the one cup in commemoration of the poured-out blood of Christ should first be united into one, to-wit, into the one body of Christ—that is, into the church of God in which Christ is head. Moreover, that is particularly through baptism” (Lofton 224).

In 1533, Guillaume Farel published a tract titled, *The Manner and Fashion That We Worship* wherein he offered these statements about the Lord’s Supper: “Similarly, the sacred Supper—the sacred table of our Lord, the breaking of the bread from an act of grace—is a visible fellowship with the members of Jesus Christ. They who take and break one same bread, are one same body (that is, the body of Jesus Christ) and members of one another, inserted and planted in him. In this, they claim and promise to persevere until the end, and not to separate from the faith of the Gospel and from the union that all have in God through Jesus Christ. And just as all the members are nourished from one same food: so all the faithful visibly take of one same bread, and drink of one same chalice without any distinction, just as they invisibly ought to be nourished from one same spiritual bread of the sacred Word of Life, the Gospel of Salvation, all alive by the same spirit, through the same faith” (52-53).

In 1549, Swiss reformer, Heinrich Bullinger delivered a sermon in which he affirmed, Luke 22.17 teaches the congregation – not the officiant – should break the loaf: “It is most agreeable with the first simplicity and institution of the supper, to sit, and to receive the sacraments in a man’s own hands of him that ministereth; and afterwards to break it, eat it, and to divide it unto others. For as the Lord sat at table with his disciples, so he reached forth the mysteries, saying: ‘Take, and divide it among you.’ Moreover, as there is more quietness and less stir in sitting at the supper, while the ministers carry the holy mysteries about the congregation; so it is well known by histories of antiquity, that the sacrament hath been delivered into the hands of the communicants.... And we ourselves truly do break with our own hands the bread of the Lord; for we ourselves are in fault that he was torn and tormented. Our sins wounded him, and we ourselves crucified him; that is to say, he was crucified for us, that by his death he might deliver us from death...” (330-422).

In 1559, Ludwig Lavater wrote this testimony of how the reformers in Zurich observed the Supper: “[The pastor says,] ‘Jesus, on the night he was

## One Loaf and One Cup: A Scriptural and Historical Survey

betrayed unto death, took bread.’ (Here the pastor taketh unleavened bread in [his] hands.) Whensoever they had given thanks, [the pastor] breaketh and saith, ‘Take, eat: This is my body which is handed over for you. Do this to my commemoration.’ (Here the pastor simultaneously offers the bread to the ministers standing to the right and left, who accept it reverently, and they hold [it] out to those standing at the table. Similarly, after the supper be done, [the pastor] also taketh the cup, (Here the pastor takes the cup in [his] hands) hath said thanks and saith, ‘Drink out of this, everyone.’ (Simultaneously reaching the cup to the minister to the right, who also reacheth to those standing beside.) ‘This chalice is the new testament in my blood. As often as ye might do this, do ye to my commemoration” (13).

According to the above description, the one loaf was broken in two and a part passed to the assembly in each direction. However, “the cup” was handed to the man on the right to be circulated through the whole room with the charge: “Drink out of this, everyone.”

In 1664, the French Reformed scholar Jean Daillé used the general understanding of the single loaf to refute transubstantiation: “Fourthly and finally, there remains a response to him, who by the word bread [in 1 Cor. 11:26] understands food in general, whatever it may be, and not particularly bread [proper]. But given that the Apostle and the three Gospel-writers have recounted, that the Lord took of the bread, properly so called and expressly distinguished from the cup, and that he blessed and broke it; when afterwards Saint Paul comes to add that phrase, As often as ye eat this bread; where is he who ought not recognize, that it is necessary to understand this to be same bread of which he has spoken, and which we see upon the sacred table, and not of any other type of food. This is what invincibly proves the similitude that the Apostle draws from that bread, in the preceding chapter, where he speaks about it, saying that we who are many are a single bread, which evidently is said with respect to the bread properly so called, which is kneaded and formed into a single and same mass from many different grains, as all the expositors, ancient and modern, have understood it” (438-439).

In 1555, the Polish reformer Jan Laski gave this account of the Lord’s Supper as it was eaten in a German refugee congregation in London: “First in the liturgy, Laski says, the Preacher holds communion with the other Ministers, Elders, and Deacons. He himself sits at the center of the Table, and in sight of the whole Church, takes up in his hands bread from the

larger platter, which is filled up with bread: and with the entire Church watching and listening, he says with a clear voice and distinct words, 'The Bread that we break is the communion of the Body of Christ.' Simultaneously, when he says this, he breaks the bread taken up into his hands. Just as the bread is thusly broken, he fills up each of the two smaller platters (with as much bread as is sufficient for one seating of the Table), which are placed on either side of the larger bread-filled plate, so that each of the seated persons may take a morsel of bread from there. Meanwhile, now, four cups, which have been spoken about before, are filled with wine: and they are arranged in pairs on either side of the smaller plate. These all having been thusly arranged, the Preacher distributes the now broken bread, which is taken out of the smaller platters, unto those who are seated nearest to him on either side, one by one; and during the distribution says, 'Take ye, eat ye, and be ye mindful of the body of our Lord Jesus Christ being delivered unto death on the gibbet of the cross for the remission of all our sins'" (253).

"Indeed when the Preacher sees that all who are seated now have eaten of the bread, he takes one cup into his hand and then says in a clear voice, 'The cup of praise, with which we proclaim praise, is a sharing in the blood of Christ'. Afterwards, reaching a pair of cups to either side, he says, 'Take ye, drink ye, and remember ye that the blood of our Lord Jesus Christ was for us poured out upon the gibbet of the cross for the remission of all our sins'. Indeed simultaneously, in between reaching out, the Preacher himself drinks from one of the cups. And then likewise all the others who sit at the table, one reaching out the cup received from the Preacher to another until that everyone has drunk. Indeed after everyone at that sitting has drunk, all rise from the table, only the Minister excepted; for he remains sitting in his place at the center of the table to administer the Supper to all the rest of the congregation" (Spinks 171-172).

These significant passages, show multiple loaves and cups were sometimes used in the Reformation, though as Dr. Bradshaw suggested, this was not universal. Even in the cases of multiple cups and loaves, the records show several people were eating together from the same loaf and drinking from the same cup in these observances.

Speaking of the practice and conviction of the Scottish Reformers, Dr. George Gillespie, commissioner of the Church of Scotland to Westminster

## One Loaf and One Cup: A Scriptural and Historical Survey

ster Assembly: “[I]t is not indifferent for a minister to give the sacramental elements of bread and wine out of his own hand to every communicant; forasmuch as our Lord commanded his apostles to divide the cup among them, that is, to reach it one to another (Luke 22:17). Some of the interpreters are of [the] opinion, that the cup spoken of by the Evangelist in that place is not the same whereof he speaks after (v. 20); but they are greatly mistaken; for if it were as they think, then Christ did again drink before his death of that fruit of the vine whereof we read, v. 18, which is manifestly repugnant to his own words. Wherefore, as Maldonat observes out of Augustine and Euthimius, there was but one cup; whereof Luke speaks, first, by anticipation, and, afterward, in its own proper place.... So that, to divide anything among men, is not to take it, but to give it. And who did ever confound parting and partaking, dividing a cup and drinking a cup, which differ as much as giving and receiving. Thus we conclude, that when Christ commanded the apostles to divide the cup among them, the meaning of the words can be no other than this, that they should give the cup one to another; which is so plain that a Jesuit also makes it to follow upon this command, that Christ did reach the cup not to each one, but to the one, who would give it to his neighbor, the neighbor to the next one, and so on” (431-432).

The above citation demonstrates many in the Reformation used one loaf and one cup out of a conviction that it was the practice taught in Scripture and bound on disciples of Christ.



## Chapter 4:

### The American Restoration Movement

What we have seen in the practice of the European reformers was continued in the American congregations belonging to those same sects, or off-shoots thereof, from which the Restorers emerged in the 19th Century. Therefore, we should not be surprised what was common among the Protestant sects was common among the congregations of Disciples and Christians shortly after their renouncements of sectarianism. Many congregations shared a single cup and loaf, although among larger congregations, multiple cups and loaves were common. In many congregations, the traditional practice was for men and women to sit on opposite sides of the meeting house for worship. In these assemblies, the bread was usually divided and a part passed to each side. The fruit of the vine, or fermented wine in many cases, was often blessed in one large pitcher and then poured into two or four cups which were in turn passed to each side of the building, and in some cases, carried into the balconies or upper levels<sup>12</sup>.

In *Christianity Restored*, Alexander Campbell shares a passage from his “Memorandum Book,” recounting his visit to a congregation pursuing the ancient order of things, whose services, Campbell remarked, “furnished the nighest approach, to our eye, of good order and Christian decency in celebrating this institution [the Lord’s Supper].” In this congregation, only one loaf and one cup were shared by all the assembly – numbering “about fifty.” He describes the scene thusly: “I observed that the table was furnished before the disciples met in the morning, and that the disciples occupied a few benches on each side of it, whilst the strangers sat off on seats more remote. The president [the one who presided over the service]

---

<sup>12</sup>See Figure 1- “Communion Set” Advertisement which appeared in the *Gospel Advocate* 1901, p. 396; see also Figure 2- Set of two cups displayed at the Colonial Williamsburg Museum.

**COMMUNION SETS.**



We are offering first-class Quadruple Plate Communion Sets for \$11.00. The set is composed of one flagon, two plates, and two goblets. It is warranted, notwithstanding the price is so cheap. This is the finest thing i

**Figure 1 - Gospel Advocate Communion Cup Set**

arose and said that our Lord had made a table for his friends, and that he invited his disciples to sup with him. 'In memory of his death, this monumental table,' said he, 'was instituted; and as the Lord ever lives in heaven, so he ever lives in the hearts of his people. As the first disciples, taught by the Apostles in person, came together into one place to eat the Lord's supper, and as they selected the first day of the week in honor of his resurrection for this purpose; so we, having the same Lord, the same faith, and the same hope with them, have

vowed to do as they did. We owe as much to the Lord as they, and ought to love, honor, and obey him as much as they.' Thus having spoken, he took a small loaf from the table, and in one or two periods, gave thanks for it. After thanksgiving, he raised it in his hand, and significantly brake it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it. There was no stiffness, no formality, no pageantry; all was easy, familiar, solemn, cheerful. He then took the cup in 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" (340-342).

Like the congregation described above by Alexander Campbell, Ronny Wade writes of the congregations established in Pennsylvania by the pioneer preacher Nathan J. Mitchell and notes: "For over one hundred years, these people [the Howard, PA congregation] worshiped without the use of Sunday School or a plurality of cups. In fact, none of the churches established in that area by Mitchell used cups and classes until long after his death" (12).



**Figure 2 - Two Cup Communion Set from Colonial Williamsburg Museum**

## One Loaf and One Cup: A Scriptural and Historical Survey

At Campbell's own congregation in Bethany, West Virginia, he recommended the use of more than one cup if the size of the congregation demanded it, and even donated a communion set to the congregation including a large pitcher and three drinking flagons (Garrett 437-438).

Kimbrough correctly observes, during this time: "Various aspects of the communion were discussed by the brethren and there were some differences in practice among the churches" (282). Evidently, some congregations may have even practiced intinction<sup>13</sup>.

In some parts of the United States, one might have attended various congregations associated with the Restoration Movement and never seen the whole assembly share one cup and one loaf<sup>14</sup>, and in other places one might have never seen it practiced with a plurality. Even in many congregations which used only one drinking vessel, the large pitcher was used to refill the cup if the contents were drained prematurely. However, it must be emphasized that during these years (leading up to the late 1890's) no congregation, among the Christians, Disciples, nor even among the sects, used individual cups. In all cases, the Lord's Supper involved the congregation sharing a common cup.

---

<sup>13</sup>See Figures 3-6- M.C. Tiers' "The Era of Christian Reform" which features Thomas Campbell serving at the table with one cup and one loaf, but dipping a piece of the loaf into the cup; Postcard photograph of the oldest known communion set used at Brush Run Church in Bethany, WV; Photograph of communion set from Green Street Church in Nashville, TN (home congregation of James Harding) in 1890; Photograph of cup used at the congregation in Henderson, TN, provided by Tom Childers.

<sup>14</sup>August 24, 1911, a sister from Mississippi, wrote to David Lipscomb in the *Gospel Advocate*: "Brother Lipscomb, if your contention against the individual communion service is correct, is it not wrong to use more than one cup? If so, we are all guilty of 'not discerning the one body and blood,' for I have never seen a congregation use only one cup, except when there was so few present it required only one deacon to wait on them. How many does the congregation where you worship use?" Lipscomb did not answer the question concerning the Nashville practice, however, we know at one point the Nashville congregation had more than 600 members (Boles 187-188), therefore it is likely they used at least four cups, and perhaps as many as six.

Before moving on, we wish to highlight one figure in particular from this time. William Hurte was a Scottish restorer who labored near Edinburgh throughout the mid and late 19th Century. In 1884 he published a marvelous commentary on the whole New Testament, *The Restoration Commentary in Question and Answer Form*, and shared his views, and those of the Scottish Christians among whom he preached and worshiped, concerning our subject –

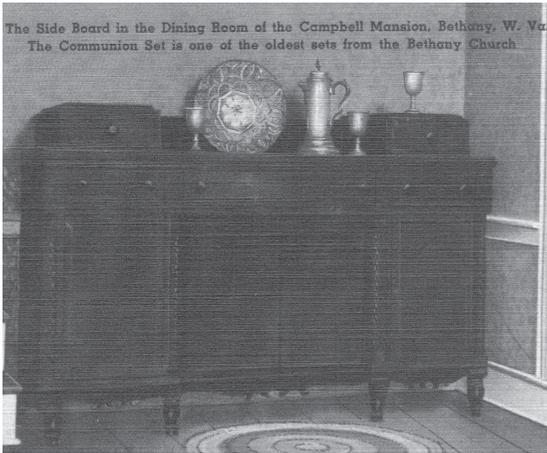


Figure 3 - "M.C. Tier's *The Era of Christian Reform*"

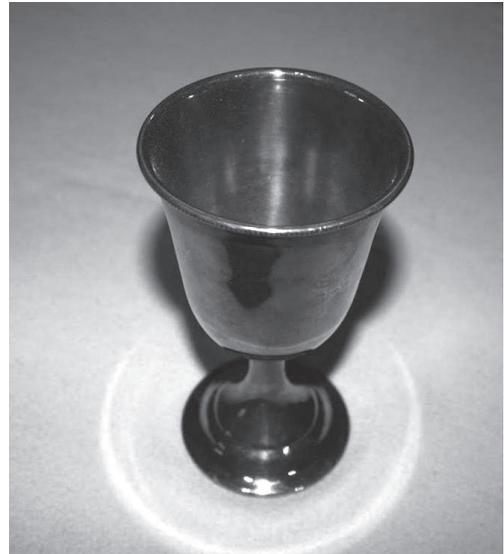
Figure 4 – Green Street Church  
Communion Set (1890)



## One Loaf and One Cup: A Scriptural and Historical Survey



**Figure 5 – Bethany Church  
Communion Set.**



**Figure 6 – Communion Cup  
Used at Henderson,  
TN Church.**

The 4,000 questions in his commentary were based upon inquiries he received during his preaching ministry among the churches. Concerning Matthew 26.26-28, one questioner affirms: “On the table of the Lord there is a loaf and a cup” (55) then he proceeded to ask the meaning of the items.

“In giving them bread – literally, a loaf – in the eating of which they might remember Him, it was not merely that they should recall in memory the giving up of Himself for them, but that in partaking of it they should have the opportunity of renewing their obligation to reproduce His life in their own. Breaking the loaf was not to symbolize His sufferings or death, as we

have that in the blood, but for individual eating and participation in the life that He lived and gave in service for them” (122).

“The facts of the case are simply these – God made a new covenant, and Jesus sealed it with His blood, and gave them the cup out of which they were to drink– the cup being a pledge to them that all the privileges of the new covenant were conferred upon them” (122).

In response to the questions “What does he mean by the ‘cup of blessing’? What is ‘the communion’ of the body and blood of Christ? ‘The bread which we break’ – what does this signify?” from 1 Corinthians 10.16-17, Hurte offers the following comments: “It is the cup on the table of the Lord for which praise and thanks is given. It is literally, fellowship, the joint participation of believers, who are the body of Christ, in all the privileges secured to them by His death and these are represented by the cup of which all partake. It is, literally, the loaf, which in itself is a symbol of the oneness of those who partake of it, and also of Him who is their life. The breaking of the loaf, or each breaking a piece from it for the purpose of eating, is their voluntary reception of His life to be embodied and reproduced in their own” (305).

Regarding the meaning of 1 Corinthians 11.23-26, Hurte offers the following commentary: “The Lord Jesus... took a loaf [note, one loaf a symbol of unity]... After the same manner also He took the cup [note, one cup]...’ This unity of the body had been revealed to Paul in connection with the one loaf and the one cup, but was completely ignored by the carnal idea which ruled their agapai, or love feasts. Paul wished them to understand that it was not mere eating and drinking that fulfilled the intention of their Lord, but their joint participation in the symbols of His life and death, and for this a crumb from the one loaf, and a sip from the one cup, sufficed” (308).

## Chapter 5:

### Individual Cups

In the 1890's, the discovery of microbes and their connection with communicable disease sent a fury of panic throughout American culture. Suddenly, several ancient customs, religious and secular, were viewed with tremendous suspicion and trepidation (if not shunned outright). In religious discussions, baptism by immersion was targeted as dangerous to health and hygiene, and sects with an interest in defending sprinkling and pouring capitalized on the new social concerns with great exuberance<sup>15</sup>, but a well-established consensus on the mode of baptism kept that issue from troubling the congregations in the Restoration Movement. However, the age-old practice of communal drinking – especially in the Lord's Supper – became a target of extreme criticism on the popular level.

---

<sup>15</sup>“The ‘sanitary feature,’ as everybody knows, has been arrayed with great pertinacity against the ordinance of baptism as it was instituted by Christ...” “Don’t be alarmed and cry out ‘innovation,’ ‘wolf in sheep’s clothing,’ ‘heretic,’ or anything of that nature, till you hear us a little further. It is a fact, a very alarming fact, strangely overlooked hitherto, that there is a great deal more danger of these microbes when we were baptized in the same water with other people; and we are bound, in all honor and consistency, as well as by a supreme regard to life and health, to put a stop to that. Here we shall encounter some difficulties; but difficulties are made to be overcome, and we must meet them courageously. At first thought someone may propose, as a remedy, to dispense with baptisteries, and go to outdoor pools and streams; but it only requires a moment’s consideration to be reminded that dead dogs, dead cats, and other things are constantly thrown into these outdoor waters, and that the very worst of microbes emanate from these. Moreover, frogs, tadpoles and snakes frequent these waters, while horses, cows and hogs go there to drink, and we might get some microbes if we are baptized in such places. The remedy seems to be, to retain the baptistery, but to have it washed, rinsed and scoured and fumigated after every individual baptism. This can be done very easily in some of our churches, especially where the preacher is a scientific critic whose cases of baptism, like angels’ visits, are few and far between” (McGarvey, “Microbes.”).

## Clinton De France

In 1891, we find the earliest known case of the Lord's Supper being observed with individual cups in Christian history. "In 1892, Alfred Van Derwerken—a lawyer in Brooklyn, New York—sent Brooklyn pastors a paper he wrote titled 'The Sacramental Cup.' *The Brooklyn Daily Eagle* reproduced this paper which urged pastors to provide 'as many small cups as there are communicants.... for each person to drink from a cup no one else had used' (December 1, 1892, p.10). In responding to criticism for proposing this reform, Van Derwerken defended himself in the same newspaper by saying, "This opinion of mine regarding the use of many cups at a communion service.... is in operation in the West" and proved his point by presenting a letter he had received from Rev. H. Webb, pastor of Scovill Avenue Methodist Church of Cleveland, Ohio. In the letter, Webb wrote that he believed his church's first use of individual cups on December 6, 1891 was 'absolutely the first time or case where it has been thus served' (December 2, 1892, p. 2). Reports in December 1891, in both *The Brooklyn Daily Eagle* and the *Utica Morning Herald*, stated that the Scovill Avenue Methodist Episcopal Church of Cleveland first used individual cups on December 6, 1891. These two reports also detailed that some of the cups 'had to be washed' during the service because the number of people who attended outnumbered the seventy-two available cups. This first use by the Scovill Avenue Methodist Episcopal Church marks the earliest publicly recorded date of individual communion cup implementation" (T, "Who First Adopted?").

"When Centennial Methodist Church of Newark, New Jersey, implemented the use of individual cups for the first time on March 3, 1893, it enlisted the help of Rev. Dr. E. W. Ryan, pastor of First Methodist Episcopal of Ypsilanti, Michigan. At the time, the *Utica Weekly Herald* (New York) claimed that Ryan had "started the [individual cup] notion" at his Ypsilanti church (March 12, 1893, p. 11). According to a former Methodist Librarian at Drew University, Ryan became pastor of this Ypsilanti church in 1892 (November 18, 2010 e-mail from Jennifer Woodruff Tait). Therefore, this Ypsilanti church first used individual cups sometime after Ryan's arrival in 1892, but before he assisted with Centennial's service in March of 1893" (T, "Who First Adopted?").

However, it was not until the Rev. Dr. J. G. Thomas of Ohio invented his filling mechanism<sup>16</sup> that the use individual cups began to burgeon in popularity, simply for the fact that filling hundreds of small cups and efficiently

## One Loaf and One Cup: A Scriptural and Historical Survey

disseminating them to the audience was extremely cumbersome and time consuming before this development.

Thomas received his patent March 6, 1894. After this, the individual communion service spread rapidly throughout the Protestant sects of the North Eastern United States and then on to other parts of the country and the world. The innovation met with strong resistance in the Methodist, Lutheran, and Baptist fellowships.

One interview with a “very earnest and faithful churchman” offered this analysis of the new practice: “I know that nowadays even piety has to be

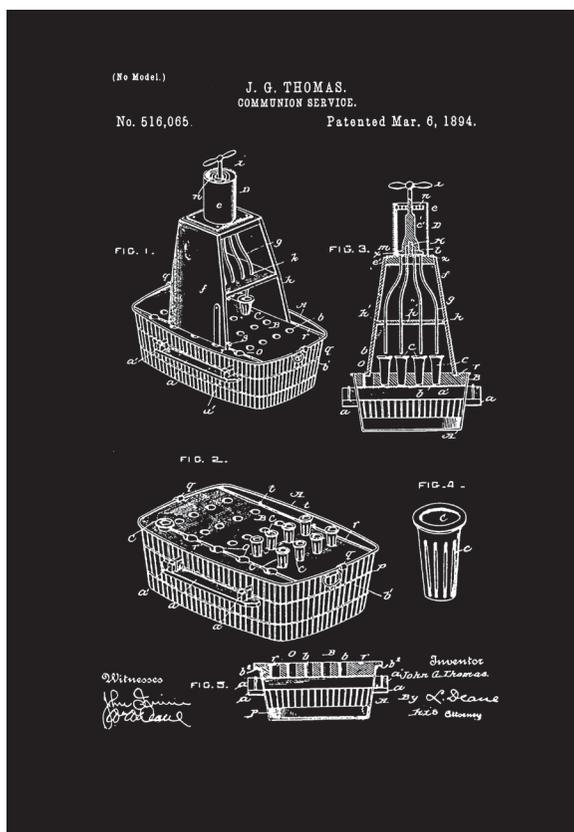
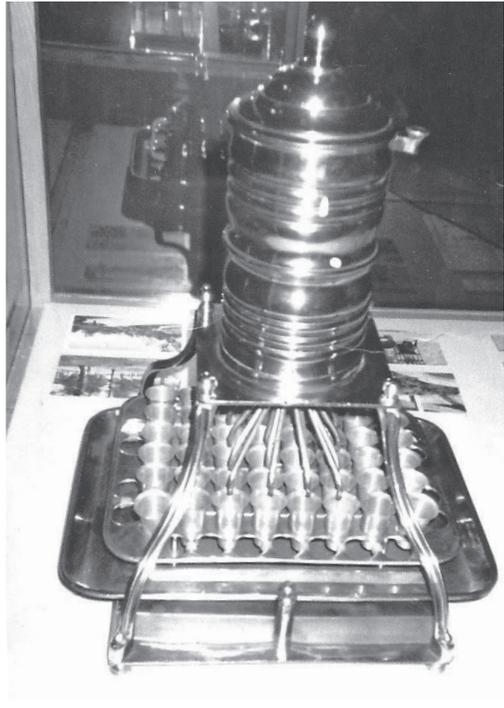


Figure 7 – Thomas  
“Communion Set”  
U.S. Patent

<sup>16</sup>See Figures 7-8- The U.S. patent for the Thomas “Communion Service”. To read the patent in full, see Appendix F; Photograph of first Thomas “Communion Set” on display at Allen County Museum, Lima Ohio.

**Figure 8 – Original Thomas  
“Communion Set”**



up to date, and our belief has to keep pace with the advance of science, but I have so far failed to learn that any bacillus has been specifically identified in the common communion chalice. There would be some justification of this communion-panic, perhaps, if any man of science had conclusively demonstrated the existence of a positive and extraordinary source of danger. But it looks to me like the hysterical outcry of over-timidity against a foe which exists very largely in the imagination. I will say nothing about faith in God and divine protection, because I won't pretend to believe that faith in God or divine protection are either understood or considered by the men who have discovered these perils in the cup of the Lord's Supper. To such people, now that this latest 'bogy' has been downed, will beyond question appear a horrible danger of a new host of chemical discoveries in the composition of the wine and the indigestible nature of the bread. Once started in this line there will be no end of the apprehensions of some religious men. To me the real trouble seems to be that when men begin exalting their own sanitary safety – real or imaginary – above all other considerations, spiritual or humane, we shall have to keep ourselves fenced off from our Christian obligations by a perpetual and skeptical quarantine. We shall have to keep the sick and the diseased at arm's length. We shall have to visit those who are dying of contagious maladies by proxy. We

## One Loaf and One Cup: A Scriptural and Historical Survey

shall have to hand ourselves to our infected brethren with a pair of tongs, as well as answer all appeals in the name of Christ with the reply that we are only acting under our doctor's orders. This new theory of our own enormous importance, carried to its logical conclusion, would justify us in turning over all our Christian duties to a carefully-inoculated hospital corps, and we ought to refuse to worship God, according to this theory, in an atmosphere that has not previously been rendered antiseptically safe by a spray of corrosive sublimate. I don't see any way clear, on the whole, to approve of Dr. Gunning's new idea, a 'sterilized Christianity'" ("More About The Bedford Avenue Baptist Church" 29).

"Recently in the meeting of the New Hampshire Conference, Bishop Foster, of the Methodist Church, refused to have the communion administered in the individual communion cups which had been brought forth. He refused to consider the innovation on the custom of the churches from the days of the Lord to the present time a matter of indifference. The Methodist General Conference voted down overwhelmingly a motion to allow the use of the individual cups in their churches" (From the *Western Recorder*. Cited in Newberry 28).

A satirical article entitled "Individual Cups: A Waking Dream" was published in the February, 1896 issue of *The Homiletic Review*. The author, Watson J. Young, writes concerning a sermon by the "Rev. Microbus Bacillicidus": "In the same manner, (said the Rev. Microbus), we have been compelled by the demands of esthetic Christianity to change the Communion service, and we read, 'The cups of blessing which we bless', 'after the same manner also he took the cups, when he had supped, saying, 'These cups are the New Testament in my blood', 'For as often as ye eat this bread and drink these cups'" (190).

To curtail the spread of the individual cup service, the market was flooded with several hygienic alternatives such as the "communion siphon" – a metallic straw that could be inserted into the vessel as it was passed around. "The plan of the inventor is that each communicant shall be provided with a siphon and the idea of unity – the same cup and the same wine being used – will still be preserved" ("Siphon For The Wine Cups." 31). The same article described: "a self-cleansing communion cup. This also is arranged to do away with the individual cup and consequent lack of unity. It is a cup within a cup. The rim of the cup proper, by a single turn, is passed through a cleaner each time after use by the communicant."

## Clinton De France

Perhaps the strangest production during this time was the “novel scalloped communion chalice” designed by “the Rev. V. Marshall Law, M.D., rector of the Church of the Advent, East Oakland, California. The idea, which the Rev. Dr. Law subsequently worked out in the construction of a chalice which should meet all the requirements of Scripture, medical science, and sanitary conditions, came from the ladies of some of the most prominent Episcopal churches in the neighborhood of San Francisco. To the approval of these women Dr. Law submitted his design as it progressed toward completion. In every respect the California communion cup differs in design and mechanism from any other similar vessel. It is made of silver with a gold lining, and stands 9 ½ inches in height and 5 inches in diameter. The edge is broken into scallops or drinking places, which are used by successive communicants by turning the cup as it is passed from one to another. After the scallops have all been used, the cup is cleansed with a purifier before it is used again. Although the scallops at the edge form the most striking innovation in the construction of the cup, still the whole scheme involved is altogether novel. Within the cup proper is a reservoir, holding ten ounces of wine. To fill the reservoir, the cup is inverted and the stem unscrewed at the base of the bowl. The wine is then poured in and the stem replaced. The chalice is next inverted over the reservoir and the reservoir is firmly screwed inside the cup, but the sides do not touch anywhere, there being a quarter of an inch of free space between the outside of the reservoir and the inside of the cup. When the chalice is brought to an upright position, one-third of a teaspoon of wine escapes from an opening at the bottom of the reservoir, which is sufficient to close the openings, so that no more wine can flow out into the cup until what it contains has been drunk by the communicant. When the cup is tipped for drinking, a bubble of air enters the opening, and when the cup is brought to a vertical position in passing it to the next communicant, another supply of wine runs out, as before. On the top of the reservoir is a cross which the minister unscrews after the congregations have communicated. This permits the air to enter and the wine, seeking its level, runs into the cup to be consumed by the minister. The advantages urged in this new fashion in the communion cup are that each communicant drinks from a clean, dry place, and never touches any wine excepting that which he actually consumes. The danger of spilling is also averted, while the admission of any foreign substance, possible infection, or uncleanness, is practically eliminated” (“Novel Communion Chalice.” 32).

## One Loaf and One Cup: A Scriptural and Historical Survey

Yet these alternatives proved unsatisfactory and perhaps impracticable to the general public. In most places, “those who preferred the old way were decidedly in the minority” (“Individual Communion Cups.”<sup>30</sup>), and the individual communion service quickly became the norm throughout America.



## Chapter 6: Individual Cups among the Disciples of Christ

The first entrance of individual cups in the Restoration churches was among those congregations characterized by the use of instrumental music in worship, generally denominated at that time the Christian Church.

On December 14, 1905, E. Snodgrass published an article in *Gospel Advocate*, “Religion in Lexington,” in which he reported the following: “Another item which shows some kind of progress in these parts is that one of Lexington’s churches has introduced the individual communion cups. Before the service the wine is put in tiny goblets and placed on trays, and each member takes off a cup and holds it undrunk till every member in the assembly has one. Then the preacher says, ‘Drink ye of it’ etc., and all raise their cups together and drink at the same time. Then they leave the cups in the seat racks, to be gathered up by the janitor after the audience is dismissed. I have been told that the novelty of the proceeding destroys all solemnity. But it will become common after a while and be replaced by something else, no doubt. It is the Central Christian Church which has introduced the cups. There was some division of sentiment as to the change” (798).

By 1912, H.C. Harper reported in the *Firm Foundation* that: “the ‘digressives’ have enjoyed this way for several years, but that does not convince me that it is right. They are not in the habit of producing scripture for what they bring in” (6-7). Consistent with the usage of the day, by “digressives,” brother Harper referred to the Christian Church.

Yet even among those congregations, the innovation was opposed. Its most outspoken critic was the legendary J.W. McGarvey who wrote a series of essays against “Those Individual Cups...” in his Biblical Criticism column in the *Christian Standard*. These articles were re-published in the

*Gospel Advocate* in 1900. In these essays<sup>17</sup>, McGarvey made the following observations –

“Individual Cups.”: Responding to the question: “What authority have we for using the single cup in the communion service, as has been the custom of the Christian churches, other than that it is implied in the narratives of the three Gospels?” McGarvey says, “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.” The questioner then stated: “I have been a member of the church for forty-three years, and it has been my good fortune to be acquainted with several of our most learned and influential ministers – Alexander Campbell among them – and it seems strange to me that they did not find a necessity of the individual cup.”

“Those Individual Cups.”: “Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the Supper; that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup, had he adjudged that to be the better way. But he did not, and we shall be far more likely to please him by doing what he did than by doing what he avoided. If it is wrong to change in the slightest degree the ordinance of baptism, it is still worse, if possible, to change the ordinance of the Lord’s Supper. Do you plead the danger of contracting disease? Then you adopt a plan which you have indignantly rejected when it is applied to immersion.”

“Microbes.”: McGarvey’s final analysis of the issue, was that the spirit which adopted the individual cups would necessarily lead to the Church saying: “Goodbye to the old conceit of restoring primitive Christianity!”

<sup>17</sup> See complete essays in Appendix G.

## Chapter 7:

### Individual Cups in the Churches of Christ

From the other side of the division over instruments, those in the churches of Christ criticized the compromising spirit of their “digressive” brethren. November 8, 1894, D.S. Burnett snidely quipped: “The hypercritical critic who suggested that disease germs might be circulated by the use of one cup in communion, should have been in sight of the waterstand at the Dallas State Fair, and seen twenty thousand persons drink out of the dozen cups at that popular fountain. From the way they crowded like cattle to the tank, they have not yet learned enough to be afraid of microbes and bacilli” (701).

A graver critique appeared in the *Christian Advocate*, calling the individual cups “a godless traffic,” capitalizing off the craze and fears of the times. “After 1800 years of partaking of the holy sacrament according to the plan instituted by our Lord Himself, in which He made one cup answer for all who were at the table, and in the absence of any disease or death directly traceable to the single cup, it is too late to change, and a little too daring to charge the killing of people to the cup of blessing” (“A Godless Traffic.” 274).

On June 19, 1902, the front page of *Gospel Advocate* compared individual communion cups to instrumental music in worship and Romish doctrines such as the real presence of Christ (“Where Will It End?”).

On March 3, 1904, J.M. McCaleb grouped individual cups and loaves in with the use of the organ and monthly communion in the pages of the *Gospel Advocate*. He associated all these practices with the denominations. Later that year (November 17), he called for some comments to be made

on the individual cup system which was apparently making inroads into the churches in Japan through the Christian Church and denominations. He declared his own uncertainty on the subject and offered what we may consider the “embryonic defense” of the practice for the consideration of the brotherhood: “(1) The fact that he took ‘a cup’ instead of many is not significant; he needed only one, the company being small. If he had been in the midst of a congregation of three thousand persons, as at Pentecost, to serve with one cup would have been out of the question. When he fed the five thousand, he fed them by companies. 2) Comparatively few of the churches that I have known follow the Lord’s example. A few small congregations do, but most churches substitute from two to six or eight cups, to suit the size of the audience. It is the same in principle to substitute two cups for one as a thousand. 3) If we follow strictly the Lord’s example, we would most likely have to confine ourselves to some sort of earthenware cup very different from two glass tumblers and a bottle or a silver communion set consisting of a pitcher and a number of glasses. 4) Every church has a separate communion from every other, yet this does not seem to invalidate ‘the unity of the Spirit’ in its observance<sup>18</sup>” (“Serving the Lord’s Supper.” 726). Brother McCaleb closed with a plea to the great teachers in America to write articles on the matter for those who, like him, were undecided.

David Lipscomb rose to the challenge, and from 1900-1913, Lipscomb addressed the subject at least seven times. During these years, there was some fluctuation and inconsistency in Lipscomb’s arguments<sup>19</sup>, but he remained steadfast and constant in his assertion that “Communion is a joint participation of many in a service. A communion in the body of Christ is a joint participation in remembering his body and his blood.... This all means there is a joint partaking of the mementos of the body and blood of Jesus Christ” and that individual cups “have the tendency to destroy that idea” (“Individual Communion.” [12 Nov. 1908] 729).

However, during these years, discussions began which led to the issue arising in the churches of Christ as well. July 27, 1911 the first written defense of individual cups appeared in a journal associated with the churches of Christ. C.E. Holt of Florence, Alabama sent it originally as a personal correspondence to David Lipscomb, but Lipscomb published it along with a response. We shall give a further treatment of the “Holt letter” below.

---

<sup>18</sup>These arguments shall be addressed in a later section and in Appendix D.

## One Loaf and One Cup: A Scriptural and Historical Survey

In October of that same year, a citation from the *Gospel Messenger* titled “St. Louis Condemns the Communion Cup,” was reprinted in the *Firm Foundation*, reporting a fine of \$25 dollars would be issued for every case discovered of churches using the common cup in the Lord’s Supper. Editor G.H.P. Showalter argued that for large congregations the concern was valid, stating, “I have known of consumptives to have cups for their private use at the Lord’s Table, and it seems to me an appropriate and proper course. Some churches use two cups, others four, and others still more to better accommodate the number of communicants. Is there a passage of Scripture that limits the number of cups to be used? Christians can observe the civil law in St. Louis without breaking the law of Christ” (2).

The most interesting feature of brother Showalter’s comment was his observations about consumptives using an individual cup. Certainly, this was a rare compromise appearing only a few times and in a few churches. Showalter does not mention whether this was done in the churches of Christ or in the sects.

---

<sup>19</sup>In 1898, Lipscomb affirmed that Jesus took “a cup or bowl” in the original observance. In 1900, Lipscomb received this question: “Brother Lipscomb, I know a congregation [evidently a Christian Church] that has secured what is known as an ‘individual communion set,’ containing about 40 small glasses. I want to know if it is any violation of any precept or example of the New Testament to use this set when partaking of the wine.” He responded: “They did not have individual cups in the days of Jesus and the apostles. Microbes were as plentiful then as now. [Cites Matthew 26.27; 1 Cor. 10.16, 11.25 and 28] The significance and symbolism of it was, the many partook of one body and one cup. This is destroyed by each having his own cup. The spirit that prompts it is contrary to the Spirit of Christ. They cannot act in common and all partake of one body and one cup. It would be no more a violation of the order for each to have his own private loaf of bread. It destroys the significance and tends to separate and destroy communion and brotherhood rather than promote it; it is a kind of pretentious Phariseeism, and not a communion of brothers and sisters in Christ” (“Queries.” 534). However, Lipscomb was openly and aggressively critical of those who advocated for one cup, arguing it could not have been the primitive practice (because one cup could not have made the Corinthians drunk), and that the language of Jesus made no issue about the number of cups to be used and loaves to be eaten. Not only was this attack inconsistent with his earlier statements about Jesus using one cup and one loaf, but in 1911, Lipscomb responded to C.E. Holt’s argument in favor of fermented wine by stating the same principles which teach the necessity of unleavened bread demand unfermented wine – how then, we wonder, could the Corinthians have become intoxicated, even with multiple cups, if they had not corrupted the Supper in practice?

In 1913, J.M. McCaleb, a longtime opponent of individual cups, announced a change of position: “Mr. Hoshino is a medical student and a member of the Presbyterian Church. He is very kindly in his disposition and well liked by all the young men. He sits not so far from me at the table, and, along with the other young men, I frequently engage in conversation with him: After the dinner was over the other day, we lingered at the table and were talking on superstition. I was pointing out some of the positive evils that resulted from it, and, among other things, cited the practice at some of the temples of rubbing the hands over the face of the idol and then over the body, usually the eyes and face. I was emphasizing the fact that, instead of curing their diseases, the people were actually spreading them. I also went so far as to suggest that the government ought to put a stop to such practices as a protection against the spread of disease. My young friend replied by saying that the government had forbidden it even though the practice was still kept up. Then he said: ‘You use one cup in your church for the Lord’s Supper. If all who partake are well, this may not be so dangerous; but when some are afflicted, it may spread disease like rubbing the idol. Some say they believe God will protect us from disease in such a case, but I think he also expects us to protect ourselves as far as we can. Jesus would not jump from the pinnacle of the temple and subject himself to danger for no purpose.’ As an honest man, I had to admit the force of his reasoning. It is hard for me to believe that if our Lord were on earth today he would insist on a custom in the church that is avoided and loathed in the social circle. The congregation to which Mr. Hoshino belongs is one of the independent churches which is free from all missionary control or support. It has a membership of over four hundred. They observe the Lord’s Supper only once a month, and pass the cup just as is commonly done; but beforehand each member has been furnished with a spoon, and as the cup is passed he drinks by means of the spoon. So far as the Bible teaching goes, we do not know but what this was exactly the way they did when our Lord instituted the Supper. When he had given thanks, he said: ‘Take this, and divide it among yourselves.’ Just how this was done nobody knows. Evidently it was not a point of importance. But I think we may safely conclude that if our Lord were here to-day he would be neat in his person and in favor of the rules of sanitation and all proper precautionary methods against disease. ‘Divide it among yourselves’ implies a previous division of the wine before drinking it. This is the way the language would commonly be understood. He who insists, therefore, on all drinking from a common cup imposes a rule that Christ never gave,

## One Loaf and One Cup: A Scriptural and Historical Survey

and which has nothing but tradition to support it. Shall we be enslaved to a custom – and a filthy one, at that – or shall we be free where Christ has left us free? Already in most of the churches two or more cups are used in distributing the wine. If this may be done for the sake of convenience, much more should further means be devised to protect against disease and death; for if we may use two cups, we may use two thousand. There ought to be one cup to begin with when thanks are offered; after this any method best suited to the circumstances and conditions should be followed” (“My Own Argument.” 1214).

In spite of these endorsements and compromises, Lipscomb remained resolute. The same year McCaleb recanted his former opposition, Lipscomb boldly stated: “To divide the cup and bread into many parts and for each to partake of his own bread and cup destroys the idea of communion and separates them into many instead of a communion into one. It is very certain the bread and cup were not divided into many parts in the days of Jesus and the apostles, and the feeling grows up from a disposition to follow other rules than the example of the Master. When this feeling leads, it leads us away from God and his laws” (“Individual Communion.” [22 May 1913] 488).

By 1914, individual cups were firmly rooted in the American Protestant sects and the Christian Churches, and they gained a staunch and charismatic defender in the highly respected Tennessee preacher G.C. Brewer. In his autobiography, Brewer boasts that “after a long struggle” he was able to get the individual cups into the Central Church of Christ in Chattanooga. Brewer celebrated this as “the first church [of Christ] in Tennessee” to adopt the practice, and it may well have been the first in the country. Shortly, G. Dallas Smith began advocating for the service and introduced it in Fayetteville and Murfreesboro. Brewer reported, “I was fought both privately and publicly and several brethren took me to task in religious papers and called me digressive” (XII).

Brewer and Smith determined, in order to protect their reputations and advance their innovation, the critical voice of David Lipscomb had to be silenced. After some encouragement from Smith, Lipscomb published a statement recanting his earlier opposition to the practice<sup>20</sup> and this effec-

---

<sup>20</sup> For a thorough analysis of this article and the circumstance surrounding its publication, see Appendix H.

tively ended the serious, open discussion of the matter in the pages of the *Gospel Advocate*. G.H.P Showalter, editor of the *Firm Foundation*, had already favored individual cups, and soon those who opposed them were driven from that journal as well.

January 21, 1918 the first advertisement for the Thomas Individual Communion Set appeared in the *Firm Foundation*. By 1921, the *Firm Foundation* was selling their own cups and wafers to the churches. Wafers were extremely uncommon in Protestant and Restoration churches until the introduction of individual cups, but acceptance and widespread use of them received little resistance after the battle over the cups subsided.

### **Analysis of the Historical Data So Far**

Here, we should analyze the information considered thus far, and note a significant, but under-appreciated point. Once again, we concur with the analysis of Earl Kimbrough that “various aspects of the communion were discussed by the brethren and there were some differences in practice among the churches” (282). However, until about the year 1914<sup>21</sup>, the consensus among learned Protestants and Christians was that the Lord’s Supper was, in its very essence, a communion, or joint participation, so much that it demanded the worshipers to share a loaf and a cup together. As we have seen, from very early times, the original practice of one loaf and one cup was compromised for convenience, but even in these cases, efforts were made to maintain the appearance of joint participation.

The belief that sharing the emblems is an essential part of the Lord’s Supper has maintained a presence in Christian thought for 2,000 years – from the apostolic era to the present. This is extremely important to understand, because since the years of controversy, history has been misrepresented and re-written. Those who defended individual cups labored diligently to marginalize and discredit those who opposed them, especially those who believed only one cup and one loaf is permissible in an observance. The narrative promoted – and with much success – was that no one believed in one cup and one loaf until the late 19th Century, and these were backward, ignorant people whose misunderstanding arose from illiteracy.

Consider two examples of this propaganda even in recent years –

---

<sup>21</sup> Kimbrough claims that Brewer convinced Central Church to adopt individual cups as early as 1910.

## One Loaf and One Cup: A Scriptural and Historical Survey

In 1982, brother Tom Hickey addressed, “Controversies Concerning the Lord’s Supper: 1920-1950” at the Florida College Lectures. In addressing subjects ranging from transubstantiation to the frequency of communion, brother Hickey responded to the arguments of his opponents forcefully, but reasonably. However, when he addressed the questions, “How Many Containers May Be Used to Serve the Fruit of the Vine? What Is the Cup?” He demonstrated an extreme dismissiveness and contempt, refusing to dignify the arguments with an analysis—

I think our last controversial item of discussion was also largely a problem of illiteracy.... If one had never heard of metonymy, he should know that the container neither symbolized nor memorialized the blood of Christ, and that Jesus was not urging his disciples to break it apart and divide it. On second thought, we may have solved here the mystery surrounding the disappearance of “the Holy Grail”!... Amazing as it seems to me, the rise in literacy has still not stamped out the “one- cupper” position; there are reports that it is still alive and well in parts of the country (Hickey 18).

Similarly, but from the other end of the theological spectrum, Dr. Bonnie Bowman Thurston of the Disciples of Christ, published an article about the Lord’s Supper in the in the *Restoration Quarterly*, Fourth Quarter 1988, in which she effectively affirmed the truth and legitimacy of the teaching defended in this writing, but urgently and forcefully defended herself by stating: “Such reasoning is not a conservative reversion to the 19th Century “one-cuppers” position. Though, A. Campbell and J.W. McGarvey held it for thoroughly scriptural reasons...” (215). What reasons does Dr. Thurston suppose the “one- cuppers” of the 19th Century had for holding their position? And does she realize the position outlived that century? Perhaps not, and if not, she is tragically in a multitudinous company.

In truth, the one loaf/one cup interpretation is ancient, even to the apostolic era, and deeply rooted in two millennia of biblical and theological studies; but the view of the Lord’s Supper that allowed for individual cups and wafers is truly novel, and did, in fact, arise in America, in the late 19th century and spread by means of worldliness, carnality, and biblical ignorance.

We realize this last statement is strong, but it is correct. The high level of Biblical scholarship that characterized the early Restoration Movement had faded by the late 19th and early 20th centuries. Many preachers were, essentially, illiterate and terribly ignorant of history and the Bible. Some bright stars stood out in contrast to that grim situation, but the culture of the churches was bent more toward polemics than exegesis – more toward infighting than scholarship – and the preaching and literature of the era reflected this change. This began a dangerous trend from which many churches of Christ have still not recovered: interpreting the Bible by “proof-texting”; attempting to win a doctrinal argument or debate, rather than seeking unified understanding of the truth; failing to exegetically interpret the scripture to learn the true intent of the original author to his audience.

Perhaps the most severe example of this shallow, unsophisticated approach to the issue is the first written defense of individual cups to appear in a journal associated with the churches of Christ. C.E. Holt was by no means an illiterate man. He was a regular contributor to the *Gospel Advocate* and a columnist in the *Christian Leader*; however, his letter to David Lipscomb in justification of individual communion cups betrays a tragically vapid understanding of the Lord’s Supper itself: “There is no service in which Christians engage where individual fitness and personal responsibility are more strongly emphasized and made conditions of eligibility thereto than that part of worship called, ‘the Lord’s Supper.’ ‘Let a man examine himself’ is a point to be remembered and on which much stress is laid. There is one, and only one, vital point in this part of the worship. It is divinely stated thus: ‘Do this in remembrance of me’... It is nowhere stated – yea not even remotely hinted at – that in eating the Lord’s Supper we thereby show our love for, and relation to, each other. It is not to show that we are members of the church in ‘good standing.’ While all communicants are, or should be, members of the ‘one body,’ yet this is not the divinely appointed way by which the fact is made known” (qtd. in Lipscomb, “Individual Communion Service.” 812).

Not once in his letter does brother Holt cite or reference 1 Corinthians 10.16-17, where it is more than remotely hinted that the observance of the Lord’s Supper shows the love and relation of the believers within the one body. This bold and thoughtless assertion was characteristic of the arguments made in justification of individual cups during that time. Many

## **One Loaf and One Cup: A Scriptural and Historical Survey**

writers asserted, “the Bible says nothing” about how many cups should be used in the Lord’s Supper, and, “God has expressed no opinion on the matter.” However, as with the arguments of brother Holt, these assertions required the intentional oversight of many scriptures which, for thousands of years, led believers to a different conclusion.



## Chapter 8: An Important Distinction

C.E. Holt's conception of the Lord's Supper as the ultimate Christian expression of "individual fitness and personal responsibility" represented a radical paradigm shift in how the Supper was understood, and the beginning of a uniquely American view such as was never before seen in history. The ordinance, which had long been called by followers of Jesus "the Communion," was now the ultimate manifestation of individualism.

Here it is necessary to point out the important distinction between multiple cups and individual cups. As we have already noted several times, even when multiple cups and loaves were used, the emblems were shared by the congregation, maintaining the communion.

In the days of Justin Martyr, when the deacons would carry the Lord's Supper to the sick (by intinction), they made a great effort to maintain identity between what the sick consumed and what the congregation had consumed at the earlier assembly. Thus, the same loaf shared by the congregation was broken into pieces and dipped into the same juice drunk by the congregation in the same cup in which it was consecrated and shared by the congregation.

When congregations began using multiple cups and loaves, the fruit of the vine was generally blessed in a single vessel – usually a large pitcher – and then poured into the several cups, and even still, there were many people in the assembly drinking from a common cup and breaking from a common loaf. As we have seen, when individual cups were introduced, many struggled with the loss of communion. J.M. McCaleb, in his infamous statement of defeat on the issue did appeal: "There ought to be one cup to begin with when thanks are offered; after this any method best suited to the circumstances and conditions should be followed" ("My Own Argument" 1214).

One of the most poignant arguments in favor of individual cups was that most congregations were already using more than one and, therefore, not following the Biblical pattern. It was reasoned that one departure from the Biblical pattern was as acceptable as the next, so if multiple cups were acceptable, then individual cups were also.

This argument was well illustrated in a debate between E.C. Love and F.B. Srygley: “Srygley called attention to the fact that Love was inconsistent because he allowed the use of two cups in the worship while ‘opposing the use of twenty.’ Love admitted to using two cups, but justified it, claiming it was only ‘technically wrong,’ while the practice was right. . . . Love thought those who used individual cups had bowed to ‘the Great Germ God,’ but those who used two cups had not because part of the church used one and part used the other. He said: ‘No one deliberately said I will not drink after this one or that one.’ This, he thought, violates the letter of the law, but individual cups violate both the spirit and the letter” (Kimbrough 283-284).

Srygley mocked Love for his tenacious inconsistency and challenged him to affirm: “in the worship of God one can do a thing that is technically wrong and at the same time be scripturally right.” Love’s (and Lipscomb’s) inconsistency ultimately ensured most people would not take them seriously, and doomed their argument to be cast into the trash heap of history. However, both Love and Lipscomb, while technically wrong, realized individual cups were a radical step further than had ever been taken in Christian history and, would lead to a devastating paradigm shift in understanding the nature of the Lord’s Supper<sup>22</sup>.

As Love observed, albeit weakly, the difference between two cups and individual cups is, in the two-cup service “part of the church used one and part used the other,” therefore, there was some joint-participation. Like the intinction practiced in Justin’s day<sup>23</sup>, there was an attempt to maintain communion. However, “the legs of the lame are not equal” and this inconsistency could not stand. When the controversy began, three views existed in the churches:

---

<sup>22</sup> This paradigm shift will be further explored in Chapter 11: One Loaf and One Body – 1 Corinthians 10.16-17 (page 71).

<sup>23</sup> See discussion on page 11.

## One Loaf and One Cup: A Scriptural and Historical Survey

- 1:) Those who accepted the individual cups
- 2:) Those who rejected individual cups but accepted multiple cups
- 3.) Those who insisted on only one cup and one loaf

Originally, the second group was by far the largest, but a combination of biblical ignorance (not understanding why their forefathers had attempted to retain communion in their compromise), the gnawing accusation of inconsistency, and the pressure to satisfy the worldly demands of the modern age led to the extinction of this position and the triumph of the first. Those who held the third position were silenced, shoved into a corner, and forgotten<sup>23a</sup>.

<sup>23a</sup> “See *The Sun Will Shine Again, Someday*, by Ronny F. Wade. 1986. Published by Yesterday’s Treasures.



## Chapter 9: The Formation of a Fellowship

J.D. Phillips marks the division over the “cup question” as formalizing in 1928 (“The Cup of the Lord.” Preface). At this point, the major journals had decidedly gone in favor of the individual cups. In Texas, the “one cup” brethren who were pushed out of the *Firm Foundation* at first took refuge in the *Apostolic Way*, a paper primarily dedicated to opposing the Bible class system. Essentially all of those who contended for one cup and loaf also opposed the Bible Class system. However, when R.F. Duckworth took over as editor, there was no room for them in its pages either.

In late 1928, one of the most outspoken advocates for one loaf and cup, H.C. Harper of Sneads, Florida, began publishing a new paper – *The Truth*. In 1932, the paper, now published by Homer L. King and Homer A. Gay of Missouri, was renamed the *Old Paths Advocate*. This journal still exists, and has been joined by other periodicals, in promoting the “one loaf/one cup position” throughout the world.

In that early period, discussion took place between the advocates of one loaf and cup over the issues dividing them: namely, whether the bread should be broken in two before it is eaten or whether it should remain whole, and the question of whether fermented wine or grape juice should be used as the drink element. These differences resulted in the early formation of three separate fellowships. Throughout the years, these three groups have had little contact and no co-operation with one another. According to the most recent statistics (*Churches* 27), which may be somewhat inaccurate, the larger of these three fellowships, to which the author of this work belongs, and which associated with the *Old Paths Advocate*, had 433 congregations in America with 18,024 adherents in the year 2017. Those who break the loaf before distribution had 48 congregations with

## Clinton De France

just over 1,400 adherents; those who use fermented wine had 30 congregations with just over 1,200 adherents.

The “cup controversy” affected other nations in different ways. In Appendix J we shall explore the introduction of individual cups into the British Isles and the unique impact the innovation had on the congregations there.

There are tens of thousands of congregations in this fellowship across North and South America, throughout Africa, Europe (mostly in the UK, Russia, and Eastern Europe), the Middle East, South East Asia, and Australia. Outside of the United States, the highest concentrations of congregations are in East Africa, the Philippines, and Mexico with a rapidly growing number in India.

There is general agreement among these brethren throughout the world on a wide range of normally controversial issues including: pacifism and non-participation in government, long hair as the head covering for women, modest dress, and abstinence from drugs and alcohol.

There has been one significant division between these brethren. In the late 1950s a disagreement over the application of the exception for divorce and remarriage in Matthew 5.32 and 19.9 led to a devastating fracture, effecting many congregations and splitting preachers. Those who believed in the exception – constituting the majority – continued to co-operate and worship with those who did not believe in the exception so long as they were willing. However, many who held the “no-exception view” broke fellowship with those who differed. Today, the no-exception group is quite small and the younger generations seem disinterested in keeping the division alive.

In the 1940s, there was a system of congregational fund pooling for mission work used in several places throughout the country, but after considering the practice, the brethren concluded it was not the scriptural way to conduct such work, ended that system, and implemented the direct support system instead. No division resulted from this change.

There are no colleges, publishing houses, or other institutions associated with these brethren. They are decidedly non-institutional. Since the formation of the fellowship, these brethren have used unique hymnals specially published for the congregations. Although they are not universally used – even in the United States – they are widely used and have served

## One Loaf and One Cup: A Scriptural and Historical Survey

to establish a common hymnody further strengthening the ties of these congregations.

Since the 1960s certain preachers have produced television programs, generally under the title *Let the Bible Speak*, used for evangelism by local congregations throughout the United States. Many of these are produced by brethren in the Philippines, Mexico, and India as well.

The work of the church is given to the local congregation alone and other works are considered the responsibility of individual Christians. Preachers are generally ordained by congregations and financially supported to engage in domestic or foreign evangelistic responsibilities, rather than serving as pulpit ministers. Most congregations practice shared teaching, or mutual edification.

The controversy over the observance of the Lord's Supper forged these people into a distinct group, but the issue has not defined them. As a whole, the conversion of the lost and union of believers in righteous fellowship are considered the driving concerns of the churches everywhere.



## **Section II – The Texts and Rationale**



## Chapter 10: Paul's Correction of Malpractice at Corinth – 1 Corinthians 11.23-26

Throughout the history of Christian thought, individuals and groups have held to the one loaf/one cup position for various reasons. Certain religious parties rely more on tradition and philosophy than others; but the churches of Christ universally affirm authority and true belief is determined by the Scripture. Therefore, our rationale for using one cup and one loaf in a congregational observance of the Lord's Supper – and for believing this is essential – is drawn from the scriptures themselves.

In the next three chapters, we shall consider three relevant texts which we believe establish our proposition. Finally, we shall consider how the history previously observed interacts with our interpretation of these texts.

The malpractice at Corinth regarding the Lord's Supper (1 Corinthians 11.17-34) is among the most debated and divisive subjects in the entire corpus of New Testament Scripture. It is outside the scope of this work to explore all of the possible interpretations and explanations available to Bible readers from the history of Biblical scholarship and Christian thought. In the opinion of this writer, it appears no two commentators may see the whole text the same way. However, for our purposes we may simplify the several theoretical interpretations into two major categories:

- 1:) attitude problem
- 2:) corruption of practice

In the first category, it is assumed the Corinthians were not *doing* anything wrong concerning the Lord's Supper *per se*. Their misconduct and division in general, however, was causing them to fail in their responsibility to “remember

Christ” during the Lord’s Supper (see verses 27-29).

In the second category, it is assumed some actual corruption of the Lord’s Supper had transpired and the ordinance was not being practically observed as Paul had instructed (see verses 20-21).

Regardless of which of these two categories one favors, and even more so of which sub-interpretation one accepts, our point shall focus on *how* Paul corrected the problem.

“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is --<sup>24</sup>for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (1 Corinthians 11.23-26).

Paul’s correction of the Corinthians’ malpractice, regardless of what it was, was an appeal to the practice of Jesus and the apostles as a normative example, defining what the Lord’s Supper is supposed to be and how it is supposed to function. Through his unique repetition of the instruction “do this in remembrance of me,” Paul emphasizes that following the example of Christ in form is a commandment to all Christians and congregations. In his retelling of the events from “the night in which Jesus was betrayed,” Paul is unconcerned with upper rooms, the substance from which the cup was made, or where that particular cup is now, how many lights were in the room, roasted lamb, bitter herbs, or the posture of those who were eating. Paul’s focus is on the events and elements which actually constituted the Lord’s Supper:

- Jesus took a loaf, blessed it, broke it, and gave it to the disciples to share, assigning symbolic meaning to it and commanding that action be repeated in subsequent generations by His disciples.
- Jesus took a cup, blessed it, and gave it to the disciples to share, assigning symbolic meaning to it and its contents, and commanding that action be repeated in subsequent generations by His disciples.

---

<sup>24</sup>The best manuscripts simply read “which is for you.” See NASB.

## One Loaf and One Cup: A Scriptural and Historical Survey

Paul focuses on both the practice of Jesus and the apostles, and Jesus' explanatory teaching and instruction, and declares the faithful maintenance of both the practice and purpose are expectations of God on believers until the coming of the Lord (verse 26). The same language is used regarding the loaf – the singular *arton* – which led us earlier to conclude only one loaf was used by Jesus. In the context of 1 Corinthians, Paul evidently expected the Christians there to have already reached this conclusion (10.17). Especially noteworthy is Paul's language regarding "the cup." Unlike the other narratives, Paul does not mention the "fruit of the vine" at all, except by implication in the fact the disciples were to drink and the drinking was to be repeated by Christians in subsequent observances. Paul chooses to consistently describe both the cup and its contents under one name – using metonymy<sup>25</sup> (verses 26-28). Consistent with the Gospel accounts, Paul always describes the drinking vessel in the singular.

It is important for us to identify what is, and is not, implied in the use of metonymy in these and other passages relating to the Lord's Supper.

Metonymy is –

*Figures of Speech Used in the Bible*: "A figure of speech by which one name or noun is used instead of another, to which it stands in relation" (Bullinger 538).

*Webster's New Collegiate Dictionary*: "A figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated" (718).

*Composition and Rhetoric by Practice*: "A figure of speech in which an object is presented to the mind not by naming it, but by naming something that readily suggests it" (Williams 220).

Thus, in a metonym, there is 1) a thing named, 2) a thing suggested, and 3) a relationship between the two objects. Bullinger mentions four varieties of metonymy: of the cause, of the effect, of the subject, and of the adjunct (*Figures* 539). Within these larger classifications there are several

---

<sup>25</sup>Ellingworth and Hatton, in the *UBS Handbook on Paul's First Epistle to the Corinthians* suggest that making English readers struggle over this phrase is unnecessary: "Drink the cup is unnatural English. The meaning is clearly "drink (wine) from the cup" (230). If this advice were followed, the historic controversy over the use of the word cup might never have been an issue.

sub-varieties. In 1 Corinthians 11.26, Paul says, “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.” The phrase “drink this cup” is evidently metonymical<sup>26</sup>, because the action of drinking applies not to the cup but to its contents. Therefore, in this place, the cup is named, but the contents are under consideration. Thus, we have a metonymy of the subject; the container for the contents. Metonymy does not necessarily exclude the presence of the thing named or its involvement in the action or situation described. In many cases it further establishes the thing named is present and involved in whatever is being discussed (i.e. the statement “the kettle is boiling” when used metonymically, implies water is in a hot kettle and the water is boiling; the statement “drink this cup” when used metonymically, implies something that may be consumed by drinking {a liquid} is in a cup<sup>27</sup>).

In the passages describing the function of the Lord’s Supper, we should never assume a literal cup is not present and not, in some way, involved when the word “cup” is used. This is because when the cup is first introduced in the narrative, it is literal. We infer it is used figuratively in some cases because the context demands it. The initial statements about the cup all are clearly literal in the natural reading –

- “And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you’” (Matthew 26.27, NASB).
- “And when He had taken a cup and given thanks, He gave it to them, and they all drank from it” (Mark 14.23, NASB).

---

<sup>26</sup>Some scholars call this a synecdoche, a part being named for a whole. Therefore, the cup stands for both the container and what it contains. It is also possible to use the phrase “drink this cup” metaphorically. In this case there would be no literal cup, nor contents, nor actual drinking, but the phrase would represent some experience. Clearly the sense in these passages is not metaphorical.

<sup>27</sup>“You cannot receive the contents without receiving the cup, nor the cup, without receiving the contents; they are so identified, that, without dreaming of a departure from the prose of everyday life, all the cultivated languages of men give the name “cup” both to the thing containing and the thing contained. There is, however, this difference —that the thing designed to contain bears the name “cup” even when empty, but the thing contained bears the name “cup” only in its relations as contained. A wine-cup may hold no wine; a cup of wine involves both wine as contained, and a cup as containing” (Krauth 788).

## One Loaf and One Cup: A Scriptural and Historical Survey

- “And when He had taken a cup...” (Luke 22.17, NASB).
- “In the same way He took the cup...” (1 Corinthians 11.25, NASB).

Some contend these statements are metonymical by asserting that the words of Jesus (Matthew 26.28; Mark 14.24) identify “the cup” as His “blood<sup>28</sup>.” However, this is unnecessary. Consider the full statement, both the narrative description of what Jesus did and the record of what Jesus said: “And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. And He said to them, “This is My blood of the covenant, which is poured out for many. Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God”” (Mark 14.23-25, NASB). What is the antecedent of “this” in the statement “this is my blood”? At first, it might appear to be “the cup,” but this is not a necessary reading.

In Choice Written English the demonstrative pronoun *this* occurs about twice as often without a substantive antecedent as with one. *This* and other demonstratives occur in various other constructions pointing to antecedents unexpressed but clear in the context (Roberts 143).

We have seen that these pronouns in the spoken language may refer to something in the general situation, and that in the written language they point either back or forward. In writing the thing pointed to may be a noun<sup>29</sup> (82).

In the case of Matthew 26.28, it is clear the antecedent of “this” is not the previously named cup (note, Jesus never says the word “cup” in a statement identifying it as His blood), but rather it is the “unexpressed but clear in the context” contents of the cup. That the cup had contents is necessarily inferred by the statement, “they all drank from it.” However, that statement is not a metonymy. “They all drank from it” is, more literally, “they all drank out of it” and implies all present drank from the same cup<sup>30</sup>.

---

<sup>28</sup> Tommy Thrasher, Thrasher-Bailey Debate, August 7, 1993, 1st negative speech.

<sup>29</sup>The same principle is true for Greek grammar; see Moulton and Nigel 44.

For a literary parallel, see 2 Samuel 12.3: “But the poor man had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.” The statement, that the poor man allowed the ewe to “drink from his own cup” is linguistically parallel<sup>31</sup> to the description of what the disciples did with the cup Jesus handed them at the institution of the Lord’s Supper. The purpose of this statement is to express intense intimacy between the man and his lamb. The ewe did not have its own cup or bowl, but shared the same drinking vessel as the poor man<sup>32</sup>.

The antecedent of “this” in the statement “This is my blood” (Mark 14.24; Matthew 26.28) is the “fruit of vine” named in Mark 14.25 and Matthew 26.29. The word “cup” is therefore used literally, and not metonymically in

---

<sup>30</sup>See page 8. See also: “The cup is a communal one, since they all drank from it. Information about whether or not this was normal at celebrations of the Passover at this date is uncertain. Customary or not, the passing round of one cup, like the action of breaking and sharing bread, stresses the disciples’ participation in what Jesus gives them. A similar emphasis is found in the independent Lukan tradition about the cup in Luke 22:17, where Jesus tells the disciples to ‘divide’ the cup among themselves. To share someone’s cup is to have close fellowship with them” (Hooker 342); “That our Evangelist makes this expression follow the drinking creates no difference between Matthew, and Luke, and Mark. Because Mark, namely, wished to make this the prominent fact, that all the company in rotation drank of the cup, he represents the Lord as speaking these important words while the act of drinking was being performed; from which it is self-evident, that He speaks them while the cup was passing round” (Lange, “The Gospel According to Mark” 141); “ἐπὶ αὐτοῦ πάντες ‘they all drank from it,’ i.e. ‘they all drank some of its contents’: the cup was passed from disciple to disciple until they had all drunk of the wine” (Bratcher and Nida 440). For the imperative form in Matthew 26.27, “Drink from it all of you”: “The point is that Jesus instituted the sacrament with the use of one cup and that he bade all the disciples to drink out of this one cup...” (Lenski, *The Interpretation of St. Matthew’s Gospel* 1027); “But here Jesus is having the disciples share from his own personal cup rather than drinking from their own individual cups...” (Nolland, *The Gospel of Matthew* 1077). See also Appendix E.

<sup>31</sup>“καὶ τῷ πένητι οὐδὲν ἀλλ’ ἡ ἀμνὰς μία μικρά, ἣν ἐκτήσατο καὶ περιεποιήσατο καὶ ἐξέθρεψεν αὐτήν, καὶ ἠδρόνθη μετ’ αὐτοῦ καὶ μετὰ τῶν υἱῶν αὐτοῦ ἐπὶ τὸ αὐτό, ἐκ τοῦ ἄρτου αὐτοῦ ἤσθιεν καὶ **ἐκ τοῦ ποτηρίου αὐτοῦ ἔπιεν** [– Emphasis added] ἐκ τοῦ ποτηρίου αὐτοῦ ἔπιεν (2 Kingdoms 12.3, *The Lexham Greek-English Interlinear Septuagint*).

<sup>32</sup>“The idea therefore is that the man and his pet lamb ate together from one morsel of bread. Likewise the man shared his cup with the lamb” (Waldron 795).

## One Loaf and One Cup: A Scriptural and Historical Survey

those introductory statements. On this basis, we must acknowledge when and if the word “cup” is used later in these same contexts as a metonym, a literal cup is present and involved in whatever action is described. With this understanding, we must realize metonymical usage does not allow the singular “cup” to mean a plurality of cups in these contexts.

Returning to the text in 1 Corinthians 11.23-26: in summary, to correct the malpractice at Corinth, Paul reminds them that the example of Jesus and the disciples, as he narrates it, created a normative pattern for what the Lord’s Supper was to be in purpose and function “as often” as it is observed. That pattern included the sharing of a single loaf and a single cup by those who participated in the observance.



## Chapter 11: One Loaf and One Body – 1 Corinthians 10.16-17

The immediate context to which the text under consideration belongs is 1 Corinthians 10.14-22. This context must be understood before the text we wish to examine can be correctly exegeted. In verse 14, the context is clearly focused on idolatry and the importance of abstaining from it. The sense in which Corinthian Christians were in danger of practicing idolatry was the cultural temptation in Corinth (and many other cities throughout the Roman empire at that time) to eat at the communal festivals “in an idol’s temple” (1 Corinthians 8.10). Gareth Reese summarizes the message of this section: “Do not go to the idols temple to participate in the banquets held there” (345). This point is emphatically stated in verse 20: “the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.” Reese explains the nature of these idol festivals thusly:

Festive meals in the idol’s temple were a regular part of holiday celebrations and private celebrations such as birthday observances. Every kind of special occasion was celebrated in this fashion, and the gatherings were both intensely religious (in honor of the gods) and intensely social affairs. The description of such a meal in the cult of Aesclepius (a prominent temple to Aesclepius was located in Corinth) can be found in Aristides.... Most every pagan temple had a banquet room in which feasts to the god could be celebrated. Papyri have been found which contain invitations, typical of which would be “Chaeremon requests your company at the table of the lord Serapis at the Serapaeum tomorrow, the 15th at 9 o’clock.” The animal sacrificed at such a banquet was divided into three parts. A

portion (often the eyebrows and tail) was burned on the altar. A second portion was given to the priests of the idol's temple. The remainder of the animal was given to the worshipper and served as the main meat dish for a banquet to which the worshipper's friends and acquaintances were invited (*1 Corinthians* 272-273).

The point of Paul's instruction to the Corinthians in this section is to convince them, attending and participating in these festival meals meant fellowship with the idol worshipers and demons to whom the sacrifices were offered. To prove this point, Paul appeals to two examples: the Christian practice of the Lord's Supper, and Israelite temple worship<sup>33</sup>. When Paul describes what "we" do – in the most rigid sense of the term – "we" means Christians in general; that is, Paul is describing in these places a Christian practice. "We" is in contrast to "those" (Israel after the flesh – v. 18), and "they" (Gentiles – v. 20). It is an abuse of the text to insist the pronoun "we" must mean Paul (while in Ephesus) and the Christians in Corinth were doing whatever he describes together<sup>34</sup>.

With this understanding of the context –

---

<sup>33</sup>Reese summarizes and explains Paul's arguments thusly: "The Lord's Supper and the Jewish sacrifices ought to be enough to convince you of the fact that to participate in a feast is to participate in worship. Therefore, avoid all idol-feasts, which are a worship of demons... The warning is no longer drawn from Old Testament history, but rather from Christian practice, namely, participation at the Lord's table. The same realities which are true of the Lord's table, and true of Old Testament sacred meals, carry over to meals offered to idols... Participants in the Lord's Supper, or the Jewish sacrifices, or the pagan sacrifices, are not just uninvolved bystanders. People who share together in acts of worship, by that sharing become part of that group" (*1 Corinthians* 346, 347, 352). Reese's explanation is declared the consensus view of modern scholarship by Ronald Trail's *An Exegetical Summary of 1 Corinthians 10-16*: "He wants to convince the Corinthians that if a pagan feast is held in a temple, it was an act of idolatry to attend the feast. By analogy he shows that attendance at the Lord's Supper is to commune with Christ, the object of Christian worship, and to join in fellowship with all who attend it. The conclusion is that to join in the sacrificial feasts of the heathen is to join in their worship of idols" (32).

<sup>34</sup>See *1 Thessalonians* 4:17: "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord." Certainly Paul was not declaring that he would be alive at the coming of the Lord, although he uses the same pronoun "we." In this context, Paul means "those who are in Christ" – a class of people to which he belonged – although the specific individuals of that class who would experience and participate in what he described did not include him personally.

## One Loaf and One Cup: A Scriptural and Historical Survey

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread (1 Corinthians 10.16-17).

The cup of blessing, which we bless; is it not the joint participation of the blood of Christ? The loaf, which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many, are one body: for we all participate of that one loaf (1 Corinthians 10.16-17, *Living Oracles*).

### **Analysis – The Cup**

As in Luke's Gospel, Paul mentions the cup out of sequence, evidently – just as with Luke – for thematic purposes, because the loaf, in its unique symbolism better illustrates the point he wishes to make.

- “The Cup of Blessing” - although many scholars suppose Paul might be identifying the cup taken by Jesus in the institution of the Supper as one of the Talmudic “Passover Cups,” supposedly called by this same expression, this is very unlikely<sup>35</sup>. Instead, this expression may mean “the cup in the Eucharist” (Harwood) or “The cup we use in the Lord's Supper” (GNB). Reese says, “‘The cup of blessing’ is a designation of the cup of the fruit of the vine used in the celebration of the Lord's Supper” (1 Corinthians 347-348). Bengel “The cup, which we use...” (273). As in all other passages concerning the Lord's Supper, the cup is singular in number<sup>36</sup>.

- “which we...” – As stated above, the use of “we” in its most rigid sense, in this context, means that Paul is discussing a Christian practice. From what is known about the Lord's Supper in other texts, and implied from the points Paul is making, we know that the Supper is observed in an assembly of a local congregation of believers (Acts 20.7; 1 Corinthians 11.20). Therefore, it is not incorrect to say with Alford that “we,” in the practical sense, means “the assembled”

---

<sup>35</sup> See Appendix B.

<sup>36</sup>Some point to the “the cup of the Lord/and demons” and “the table of the Lord/and demons” as evidence that Paul uses the word “cup” metaphorically in this passage. These expressions shall be addressed in Appendix D.

(1036-1037). “We” must not be taken to mean Paul in Ephesus and the congregation in Corinth are doing something together. This confounds and destroys the whole argument, namely, when people gather in one place and eat together, whether Christians in their assemblies, or Jews and pagans in their temples, those gathered worshippers have fellowship with one another. It also fails to harmonize with the general teaching of Scripture regarding the Lord’s Supper, namely, its observance is congregational and requires the participants to “come together” (Acts 20.7) “into one place” (1 Corinthians 11.20).

- “Bless” – That is, “for which we give thanks.” “The cup of blessing would mean ‘the cup over which a prayer of blessing is spoken,’ and to bless a material object would mean ‘to give thanks to God for it.’ So translators would be wise to adopt a translation similar to that of TEV, ‘the cup we use in the Lord’s Supper and for which we give thanks to God’ or ‘the cup we use in the Lord’s Supper, over which we say a prayer of thanksgiving to God’” (Ellingworth and Hatton 226).

- “is it not the communion of the blood of Christ?” – Communion is literally “sharing or fellowship” (NKJV, footnote e); “a common partaking” (Boothroyd; Newcome); “a joint-participation” (Harwood; Weymouth; *Living Oracles*); “a sharing” (NASB; HCSB; GNB). There is much which might be said about the sense in which the communicants share “in the blood of Christ,” but this is outside the scope of our investigation. For our purposes, we simply note the act by which this sharing takes place is the congregational drinking of the cup<sup>37</sup>.

---

<sup>37</sup>“Some have inferred from the use of the singular ‘cup’ that the ancient custom was that only one cup was used at the Lord’s Supper. The word is thought to picture the fact that the cup was passed around from person to person, and each sipped out of it as they shared the meal in memory of Jesus... This writer has not been in the habit of making apostolic example binding on us today, so he has not insisted on using one cup at the Lord’s Table, as some in the Restoration Movement have done” (Reese, *1 Corinthians* 348). While Reese may be able to excuse himself, those who do have a “habit of making apostolic example binding on us today” should admit their inconsistency in failing to insist “on the use of one cup at the Lord’s table.” We plead that they would move closer to consistency, rather than further away from it.

## One Loaf and One Cup: A Scriptural and Historical Survey

### The Loaf

- “The bread” – As in other places, this is better translated “the loaf” (NASB; ERV, footnote 11; Weekes; Bible Union Translation; Weymouth; CEV; NCV; Davidson; Boothroyd; *Living Oracles*).
- “Which We” – See above.
- “Break” – From the corporate language, it is clear this action is best understood as “breaking off a piece to eat” (PEB; GNB). Reese says: “‘Breaking’ of the loaf was necessary for distribution. One loaf of bread was passed, and each communicant broke off a small piece as it was passed, and then ate the small piece” (1 *Corinthians* 350). “The breaking of the loaf, or each breaking a piece from it for the purpose of eating, is their voluntary reception of His life to be embodied and reproduced in their own” (Hurte 305).
- “Is it not the communion of the body of Christ?” – See above. In the next section, we shall discuss the meaning of “the body of Christ” when identified as the antitype of the loaf. Certainly, the sacrificial body of Christ is in view, but in the next clause the “body” refers to the church. It is possible the two are inextricable in the mind of Paul<sup>38</sup>.
- “For we, though many, are one bread and one body for we all partake of that one bread” – The NKJV translation and construction is poor and confounds the meaning. Better renderings include: “Since there is one loaf, we who are many are one body; for we all partake of the one loaf” (NASB; ERV); “Because the loaf is one, we, the many, are one body, for we are all partakers of the one loaf” (Anderson); “Because there is the one loaf of bread, all

---

<sup>38</sup>“At the table they all share in a common loaf. . . . [Paul explains the “body” is being used two ways, for the sacrificial body of Christ and for the spiritual body – the Church] even though they are many, they are one body because there is one loaf on the table. By common participation in the single loaf, the body of Christ, they affirm they together make up the body of Christ” (Fee 469-470); “The ‘body of Christ’ here is certainly the church (1 Corinthians 12.27). The breaking and eating of a common loaf is a means of fellowship with one’s brethren in Christ and confirms believers as members of the one body of Christ. . . the oneness is demonstrated and re-affirmed by sharing in the common loaf” (Higgins 69).

of us, though many, are one body, for we all share the same loaf” (GNB); “Because there is one loaf of bread, we who are many are one body, because we all share that one loaf” (NCV); “Because there is one loaf, we, who are many, are one body, for we all share the one loaf” (NIV); “And though we are many, we all eat from one loaf of bread, showing that we are one body” (NLT); “Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf” (Weymouth); “Though there are many of us, we are one body. There is one loaf, but all of us share this one loaf” (PEB); “Because there is one loaf, we, the many, are one body: for we all participate of that one loaf” (*Living Oracles*).

The phrase “one bread” is very awkward and unusual in English. One would not say “many breads.” This translation has led some to conclude Paul means “one kind of bread.” However, the whole confusion and resulting discussion arises from poorly rendering *arton*, *artos*, and *artou* as bread rather than loaf. In this context, such a rendering is unnecessary and incongruous with the meaning. MacKnight observes: “The Greek word *artos*, especially when joined with words of number, always signifies *a loaf*” (176). Lenski notes the translation is based on the *a priori* assumption that in these verses, Paul “is speaking about all of the bread that is used in all of the communion celebrations in all of Christendom” (*The Interpretation of St. Paul’s First and Second Epistles to the Corinthians* 412). If this were true, it would, in fact, be “fantastic” as Lenski quips, for Paul to suggest “all partake of one loaf” and therefore, the translation “bread” would help, although it is still “faulty” as Lenski admits.

The superiority of “one loaf” over “one bread” becomes clear when we realize Lenski’s suggestion that Paul has “the whole of Christendom” – or the universal church – in mind is absurd and contrary to the entire force of his argument. As noted above in the discussion of Paul’s use of “we,” consistently, the Bible presents the Lord’s Supper as a localized action, performed by an assembly of a congregation. In fact, Lenski’s perverted ecclesiology prevents him from seeing this, but those in the churches of Christ should know better. As Roy Cogdill observed in his historic treatise against institutionalism *Walking By Faith*: “The New Testament scriptures are completely silent as to any universal function of the church and as to any universal organization through which such a function might be performed. If God had intended for the church universal to perform any

## One Loaf and One Cup: A Scriptural and Historical Survey

function upon the earth is it not self-evident that He would have been wise enough to give it a medium or organization through which to perform that function? The necessary conclusion then is that since God has given the church only a local organization – the congregation – He intended for its function or work to be executed through the local church as a medium. When we depart from such a medium in trying to serve God in the church, we leave God’s plan and become disobedient and irreverent” (86). Surely, worship, as much as evangelism and benevolence, is a work of the church. Cogdill is correct in observing the “New Testament scriptures are completely silent as to any universal function of the church,” therefore, Paul cannot have “the whole of Christendom” in mind when he envisions a group of persons “all partaking of one loaf<sup>39</sup>.” Paul is describing the action of a local congregation when it assembles to eat the Lord’s Supper. This is the only way the Lord’s Supper – or any other act of worship – is performed.

The statement “we who are many are one body<sup>40</sup>” in no respect undermines the above interpretation. Cogdill argues that the phrase “one body”

---

<sup>39</sup>If there seems to be an unbearable tension between Paul using the plural “we” and yet mentioning the sharing of “the cup” and “one loaf,” the same tension is present in Exodus 12.1-27 as the Passover ordinance is described. 16 times the singular “a lamb,” “the lamb,” “your lamb,” and “it” is used to emphasize that there was to be only one lamb for each household (Exodus 12.3). However, these words were spoken “to the congregation of Israel.” To correctly interpret both the instruction concerning Passover and Paul’s words about the Lord’s Supper, we must remember that the Passover was a household ordinance and the Lord’s Supper is a congregational one.

<sup>40</sup>“One body in this verse stands in contrast to the splits (1:10–12) which characterized the church at Corinth” (Thiselton 769); “I have already stated above, that it was not Paul’s particular design here to exhort us to love, but he mentions this by the way, that the Corinthians may understand that we must, even by external profession, maintain that unity which subsists between us and Christ, inasmuch as we all assemble together to receive the symbol of that sacred unity” (Calvin, *Commentary* 336). Note that Calvin sees the “one body” formed through the communion as those who “assemble together to receive the symbol of that sacred unity” – that is, the local congregation; “Here Paul argues from the fact that one loaf was broken and distributed to the consequence that those who partake of the one loaf are notwithstanding their plurality one body (cf. Didache ix. 4)... The one loaf broken at the Supper represented the reality of the one body of Christ; all who partook of it were united to one another because they were united to Christ” (Barrett 234). Discussing the Didache’s teaching about 1 Corinthians 10.17: “The function of the meal was to bring about the unity of the congregation.... In eating from this loaf the congregation becomes one” (Alikin 103–146).

may refer to a local congregation as a perfect manifestation of the universal church in a given area<sup>41</sup>. In this case, however, the expression is most likely an idiomatic reference to the unity formed between the group participating in the Lord's Supper through the sharing of a single loaf<sup>42</sup>. Reese correctly interprets the meaning of Paul's words here in 10.17: "One loaf was apparently passed from hand to hand that each might break off a piece. The fact that a man, in a company of other members of the congregation ('one body'), participated in the breaking and eating of the bread, by that act indicated to the world that he was a part of the group and wished to participate in the benefits which the God being worshiped made available to the communicants" (*1 Corinthians* 351). This interpretation alone fits the context, and explains how the fellowship in the Lord's Supper paralleled the fellowship in the Israelite and gentile worship in their temples.

It is noteworthy, some later manuscripts included "and one cup" (Whiston; See also Doddridge 583) at the conclusion of 10.17, reflecting the ancient practice of sharing one cup just as they shared one loaf.

MacKnight made this interesting and noteworthy connection to 1 Corinthians 12.13, in particular the phrase "we... have all been made to drink of one Spirit" (NASB): "...and have all been made to drink in the Lord's supper of one spirit of faith and love, by which the one body is animate" (MacKnight's paraphrase) and these comments: "In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's

---

<sup>41</sup>"Here (Romans 12.4-8) the local church is compared to a body with each member functioning in its own place. The fact that there is a function designated as 'he that ruleth' evidences that the function is that of elders and that the figure of 'body' is therefore sometimes applied to the congregation or local church. If this passage can be applied to the church universal as some try to do with the 'church as a body' wherever it occurs in scripture – then those that 'rule' are universal officers rather than congregational officers and the idea of 'episcopacy' is justified. This obviously is not true. We therefore conclude that the local church is also set forth as a 'body.' As such it is subject to Christ as its head and He rules through His authorized representatives who execute His will in the local body" (86). In closer context to our statement under consideration, see 1 Corinthians 12.27, where Paul plainly pronounces the congregation in Corinth is "the body of Christ" in that locale. Using such terminology in reference to the local congregation emphasizes the core message of New Testament ecclesiology: that the local congregation is the perfect manifestation of the people of God in a given area, capable of functioning completely independent of any other earthly group or organization.

## One Loaf and One Cup: A Scriptural and Historical Survey

Supper, I have followed Theophylact, or rather the apostle himself, who, in chapter 10.17, makes the participation of the bread and wine in the Supper a symbol of the communicants being partakers of the same virtuous dispositions and their sharing in the same hope of pardon.... All... by drinking the cup in the Lord's supper are formed into one spirit of faith, love, and holiness by which that one body is animated. This he expresses in an emphatic manner, by their being made 'to drink of one spirit'" (187).

Thus, in our text, the apostle Paul uses as a theological argument the original Christian practice of congregationally observing the Lord's Supper with one loaf and one drinking vessel shared by all the worshipers in the assembly – this practice made the observance a communion.

### Observations from the Outside

Before moving on, it might be helpful to consider some observations from "outsiders," i.e. those not affiliated with the churches of Christ or their historic conflict over this issue. Do multiple cups and loaves – and individual cups and loaves in particular – disturb or effect the communion Paul says is an integral part of the Lord's Supper?

On the far left of the theological spectrum, we hear this report from Dr. Bonnie Bowman Thurston (Pittsburgh Theological Seminary) of the Disciples of Christ: "The witness of the Synoptic Gospels and of Paul on the institution of the Lord's supper suggests that little wafers and tiny plastic cups destroy the symbolism of communion as thoroughly as sprinkling does that of baptism.... Our individual lives as Christians are brought into wholeness only at this point of communion in our experience as the church. To begin with already fragmented elements is to destroy the possibility of representing visually the oneness of the church as it shares his passion and becomes thereby his body. The invitation to the act is collective in Matthew and Mark for a reason" (Thurston 215-216).

---

<sup>42</sup>See 1 Corinthians 6.16: "Or do you not know that he who is joined to a harlot is *one body* with her?" [emphasis added]. As in the case here described, joint-participation made the participants "**one body**" with each other – that is a union. The principal of union through joint participation is true whether speaking of sexual relations, or worshipful actions; and as the participants in the Christian assembly become "one body" through sharing the "one loaf," the participants in the Jewish or Pagan temples became one body through their joint participation in the meat offered on their altars.

One author admitted the informal worship style of the “emergent church movement” may owe some of its popularity to individual cups and the damage they have done to the communion of the congregation: “This is certainly an improvement over the practice of some Protestants who... commune themselves from individual cups. This individualistic, American innovation diminishes Holy Communion as a communal action in which all are made one in Christ as they drink His blood from a common cup” (Quill 336).

Dr. Russell Moore, then dean of the School of Theology and senior vice president for academic administration at Southern Baptist Theological Seminary, writing a defense of the “memorial view” of the Lord’s Supper in *Four Views on the Lord’s Supper* noted the following: “Often the rejection of the ‘memorial view’ of the Lord’s Supper has less to do with the view itself and more to do with the sick Western individualism that attaches itself to it... Most contemporary Baptist churches – and many other evangelical Protestant churches – distribute chewing-gum sized pellets of bread and thimble-sized shot glasses of juice. Increasingly this practice is even more individualized by companies that sell to churches ‘disposable’ communion ‘sets,’ a plastic container filled with juice with a wafer wrapped in cellophane on top (ideal, we are told, for the college groups summer retreat in the mountains). This practice nullifies the thrust of the New Testament emphasis on a common cup and common loaf, both of which signify the unity of the congregation in Christ. It also mitigates the meaning of the Supper as a *supper*, as a meal. The meaning of the Supper would go a long way toward recovery in our churches if we asked the congregation to tear apart the bread and drink together from a common cup of wine – practices that would have been common place in early New Testament communities. Some would shrink from such a practice, no doubt, out of fear of illness or discomfort with such close contact with others. But this is precisely the kind of American individualism that is obliterated by the gospel emphasis of the church as the household of God, a family united through the Spirit” (41-42).

Kenneth Schenck, speaking from the Wesleyan tradition, admits, in his comments on 1 Corinthians 10:17: “But the element most missing from the celebration of the Lord’s Supper in our circles is the absence of any sense of the unity it is supposed to represent. While the use of individual cups and wafers is understandably convenient and hygienic for serving a

## One Loaf and One Cup: A Scriptural and Historical Survey

large congregation, it is a symptom of the hyper-individualism of our culture. The Lord's Supper was never meant to be an individual experience. The very word communion ironically implies that it is an act that binds us with each other as well as with God" (146-147).

Evidently, from the testimony offered above, individual cups and wafers have wrought as much calamity and harm to the nature of the Lord's Supper as E.C. Love and David Lipscomb once grimly forecast. While "technically" just as unscriptural as multiple cups and loaves – a point seemingly missed by some of these writers – the newer innovation works a more dastardly, pernicious assault against the institution God called communion and transforms it into individualism.



## Chapter 12: Symbolism in the Lord's Supper – The Cup is the New Covenant

Our final textual analysis shall focus on the various statements made by Jesus regarding the symbolism of the essential items in the Lord's Supper.

Failure to understand the symbolic nature of the Lord's Supper may have early led to an under appreciation for the drinking vessel. The doctrine of transubstantiation<sup>43</sup> - that the bread and wine are “converted” substantially into the body and blood of Christ so that He is truly present in them, “body, blood, soul, and divinity” – arose early in post-apostolic Christianity. Rowe offers compelling evidence the doctrine developed slowly, first with “extravagance of speech” in describing “similitudes, images, and types” (328). This language generated a superstition that Christ was really and substantially present in the elements of the bread and wine, and a misapprehension of John 6.32-58 as teaching about the Lord's Supper<sup>44</sup>. By the Second Council of Nice (A.D. 787), church leadership dogmatically declared the elements were transubstantiated to become “the body itself and the blood itself” (Rowe 329).

We believe, in the teaching of Jesus and the apostles, the Supper is a symbolic memorial and a covenant meal. In the institution of the Supper, three times

---

<sup>43</sup>“In the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and ... there is a conversion of the whole substance of the wine into the blood, which the Catholic Church calls Transubstantiation” (Cairns 273).

<sup>44</sup>We believe John 6.32-58 has nothing to do with the Lord's Supper in any respect. The teaching is soteriological rather than liturgical – it emphasizes that humans must fully rely on Christ – His work and His teaching, described under the figure of His flesh and blood – for spiritual life.

Jesus used the formula: “this is” –

- “this is My body [which is given for you]” (Matthew 26.26; Mark 14.22; Luke 22.19 and 1 Corinthians 11.24 with additional clause).
- “For this is My blood of the new covenant, which is shed for many [for the remission of sins]” (Matthew 26.28 with additional clause; Mark 14.24).
- “This cup is the new covenant in My blood, [which is shed for you]” (Luke 22.20 with additional clause<sup>45</sup>; 1 Corinthians 11.24).

In each case, Jesus uses what grammarians call “the copula of symbolic being<sup>46</sup>” meaning the antecedent of “this” is a token, sign, or symbol of that which is next stated.

### **The Symbolism of the Loaf and Fruit of the Vine**

The loaf is thereby declared a symbol of “the body of Christ.” With Luke’s and Paul’s added clause, it is clear, the loaf symbolizes the sacrificial body of Jesus – the physical body which died on the cross for our sins. Although the New Testament itself does not explore this type in detail, beyond stating it in these places, this identification of the loaf makes it to correspond with the Passover lamb – the Old Testament type of Christ’s same sacrificial body. The obvious parallels between the Passover lamb and the eucharistic loaf are worth noting. There was one lamb for each house (Exodus 12.3), and there is one loaf for each congregation (1 Corinthians 10.17). The lamb was to remain whole as it was eaten (Exodus 12.46; Numbers 9.12). According to John’s Gospel this specific instruction had prophetic and typical import (John 19.36). The loaf is also broken in such a way that it remains whole while it is eaten: “we all break off a piece” (1 Corinthians 10.17, PEB). It seems more than may be explained as a coincidence that in each case the “body of Christ” is described, whether by Old Testament type in the Passover lamb, by reality

---

<sup>45</sup>There is much dispute among textual scholars about the legitimacy of the so-called “long text” of Luke 22. Darrell Bock calls 19b-20 “inferior” and Wescott and Hort bracket this portion as a likely interpolation (Bock 1721). Nothing is lost in the absence of it, other than Luke’s added witness to Jesus’ statement about the cup and the controversy over to which noun the clause should be assigned. This shall be discussed later in this section of the book.

<sup>46</sup>Professor D.C. Troxell of Transylvania University (Cited in Phillips 20). See also Paynter 182.

## One Loaf and One Cup: A Scriptural and Historical Survey

in His physical person suffering on the cross, by New Testament symbol in the Lord's Supper, or in the spiritual sense of the church – there is one body and it must not be fractured or broken. It is also very likely that the specific choice of unleavened bread symbolized the purity of Jesus, and in as much as the loaf is illustrative of the church – the spiritual body of Christ – the absence of leaven seems to symbolize the holiness God enjoins on His people (1 Corinthians 5.6-8).

As noted and discussed on page 66, the statement “This is my blood of the New Covenant” applied to the unnamed but implied contents of the cup, identified by Jesus as the “fruit of the vine” in the next passage. It is possible the purity of the grape juice is also symbolic in the same sense as the unleavened bread. Identifying the juice as “the blood of the New Covenant” is exceptionally meaningful and introduces one of the most important, but perhaps least appreciated aspects of the Lord's Supper.

### **The Lord's Supper as a Covenant Meal**

Since H.C. Trumbull's *The Blood Covenant* was published in 1885, a wealth of new studies and literature has been produced exploring the ancient covenantal process and how Biblical covenants mirror or differ from secular ones in the ancient near east<sup>47</sup>. One feature of the covenantal system present in both secular and biblical records is what scholars often call *the covenant meal*. After the covenant was ratified and tokens were exchanged – a process we shall briefly discuss below – the covenanting parties would eat a fellowship meal with one another. This meal was a celebration of peace between the two parties, now established by the covenant that bound them. In Genesis 31.44-45, Jacob and Laban make a covenant of peace, and in verse 54 the Bible records their covenant meal: “Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.” This same feature seems to be present in at least some of the covenants between God and men as well (Genesis 18.1-8, God and Abraham; Exodus 24.9-11, God and Israel; it is possible the Passover became an ongoing covenant meal between God and Israel) (Sproul).

The Lord's Supper is the New Covenant meal: it is the table fellowship be-

---

<sup>47</sup>A covenant is, essentially, an agreement. In the ancient world, serious agreements (such as those designed to broker peace between nations, ensure welfare for one's family, etc.) involved a ceremony invoking the power of God to ensure the agreement was kept by all parties. The ceremony was called “the making of a covenant.”

tween God and men (1 Corinthians 10.16-17; Matthew 26.29; Mark 14.25; Luke 22.18); the celebration of the peace that has been established between the two<sup>48</sup> (Matthew 26.28; Mark 14.24; Luke 22.20); and within the Supper are memorial symbols of the covenantal process itself, including that vital feature of the arrangement: the sign, or token, of the covenant.

### **The Elements of a Covenant**

In secular and sacred history, the making (literally, cutting) of a covenant consistently followed a basic four-part structure. First, the promise or commitment; second, the blood seal; third, the sign or token; and fourth, the writing of the covenant.

The promise, or commitment was the heart of the entire arrangement, and could be called “the covenant” proper (Jeremiah 31.33).

The blood seal was the ceremonious self-imprecation that invited a deity to hold the parties accountable even unto death for their commitment in the covenant. This usually involved the cleaving of an animal and the covenanting parties walking between the pieces (Jeremiah 34.8-11, 18-20). This part of the process “ratified,” “dedicated,” “sealed,” “purchased,” or “inaugurated” the covenant and was called “the blood of the covenant” (Exodus 24.1-8; See also Hebrews 9.18-20).

The writing of the covenant included six major features: a *preamble* – identifying the parties of the agreement; a *prologue* – giving a brief history of how the parties became connected to one another; *stipulations* – explaining what kind of expectations and limitations were placed on those who entered into the covenant; *witnesses* – the invocation of those who would see that the covenant is kept; *sanctions* – the blessings and curses that would serve as incentives to keep the covenant; and a *document clause* – the provision for a regular review of the covenant to ensure it would not be forgotten (Fee and Stuart 171-172).

The remembrance of the covenant was a matter of great concern. Therefore, not only was a provision made for regularly reviewing it, but after the blood sealing ceremony, tokens would be presented or a memorial established as physical or sensory proof that the covenant was made. When David and Jonathan made a covenant, Jonathan gave David several pieces

---

<sup>48</sup>The phrase “for the remission of sins” reflects the reconciliation of man to God in the New Covenant.

## One Loaf and One Cup: A Scriptural and Historical Survey

of his clothing, armor, and weaponry as tokens (1 Samuel 18.3-4)<sup>49</sup>. In Old Testament history, covenant signs play a major role and are well known to most Bible readers. The rainbow is the sign of God's covenant with Noah (Genesis 9.12-17); circumcision is the sign of God's covenant with Abraham (Genesis 17.10-14); the Sabbath is the sign of God's covenant with Israel (Exodus 31.13).

These essential features of the covenantal system are present in the New Covenant as well. The promise is the remission of sins and formation as a people belonging to God (Hebrews 8.12); the blood seal was accomplished through the sacrificial death of Christ (Hebrews 13.20); all the elements of the writing of the covenant are present in the apostolic Scripture.

We believe the cup containing the fruit of the vine, shared in the observance of the Lord's Supper, the covenant meal, is the sign, or token, of the New Covenant.

### **The Cup is the Sign of the New Covenant**

In Luke 22.20 and 1 Corinthians 11.25, Jesus speaks directly about the drinking vessel: "This cup is the new covenant in My blood, which is shed for you."

Analysis –

- "This cup" – Only in these two statements does Jesus name the cup (*poterion* – drinking vessel) as the subject of His teaching. In Matthew 26.28 and Mark 14.24, the subject is the demonstrative pronoun "this," used without a substantive antecedent. The context reveals the antecedent, in that case, was the unnamed, but necessarily implied contents of the cup which Jesus later identifies as "the fruit of the vine."
- "is" – The same formula "this... is" used elsewhere to assign symbolism to the loaf and the fruit of the vine is here applied to the container or drinking vessel.
- "The New Covenant" – the cup is identified by the copula of symbolic being as "the symbol or sign of the New Covenant."

---

<sup>49</sup>"By the gift of the upper garment, the robe (נַחֲשֵׁי) and the separate parts of the war-equipment to David, the conclusion of the covenant of friendship on Jonathan's part is solemnly confirmed" (Lange, "The First Book of Samuel" 241).

## Clinton De France

- “in my blood” – the preposition *en* translated “in” in many English versions is not locative, but, instrumental. A simple translation comparison shall reveal this and show some of the options for the meaning of this phrase: “This cup is the new covenant through my blood” (Newcome); “This cup is the new covenant established by My blood” (HCSB); “This cup is the New Covenant ratified by my blood” (Weymouth); “This cup is the new dispensation through my blood” (Weekes); “This cup is God’s new covenant sealed with my blood” (GNB); “This cup is the new covenant [sealed] with my blood” (Sawyer); “This cup is the new covenant between God and his people—an agreement confirmed with my blood” (NLT).

Barclay says, “The Greek word *en*... is used here in the phrase usually translated *in my blood*; and it is true that the basic meaning of *en* is in. David demands Michal to wife, for he has betrothed her at the price of a hundred foreskins of the Philistines. *At the price of* is in... the Greek of the Septuagint *en*. David will not accept the threshing-floor of Araunah for nothing. He will buy it *for* a price. *For* is in... Greek *en*. I would suggest that the *en* in the phrase *in my blood* means *at the price of my blood*, and that the whole phrase means: ‘This cup stands for the relationship with God made possible at the price of my blood.’ The covenant blood is the blood which makes the covenant possible, the price of the relationship” (46).

Some Bible readers fail to see a difference between the expressions in Matthew 26.28 and Mark 14.24 from Luke 22.20 and 1 Corinthians 11.25. In fact, the statements, while structured similarly to show their relation to one another, are utterly different – certainly not a simple reversal of each other. Consider the chart below —

<u>Subject</u>	<u>Connecting Verb</u>	<u>Predicate Nominative</u>	<u>Prepositional Phrase</u>
This (f.o.v.)	is	My blood	of the New Covenant (Mt. 26.28; Mk 14.24)
This cup	is	the New Covenant	in My blood (Lk. 22.20; 1 Cor. 11.25)

## One Loaf and One Cup: A Scriptural and Historical Survey

The subjects, predicate nominatives, and modifying prepositional phrases are all different. These are two distinct statements, both made by Jesus at the institution of the Lord's Supper: the Matthean and Markan statement concerns the fruit of the vine and identifies it as a symbol of the blood of the covenant – the ratifying principle, or as Barclay said, that “which makes the covenant possible, the price of the covenant”; the Lukan and Pauline statement concerns the cup (drinking vessel) and identifies it as the sign of the New Covenant itself.

At this point it is necessary to address the translation of the Luke 22.20 in the NASB and ESV, that attaches the phrase “which is poured out” to the cup rather than to the blood. This translation gives the impression, either that the cup is ceremoniously poured out in the Lord's Supper, or that the word “cup” is being used figuratively here to refer to its contents (although even taking the word cup as a metonym for the fruit of the vine, this translation indicates that the contents are “poured out” at some point and for some reason).

The confusion generated by this translation is unnecessary for several reasons:

1) It is possible Luke's long ending is an interpolation. Paul's account of the saying does not include the difficult prepositional phrase. Those who attempt to establish a practice or doctrine on this phrase are leaning on something most textual scholars consider “inferior” (Bock 1721); 2) In all other accounts, the phrase “which is poured out” or “which is shed” is attached to the blood, not the fruit of the vine or the cup. The phrase does not refer to a ceremony within the Lord's Supper, but to the sacrificial death of Jesus. It parallels the phrase “given for you” attached to the body of Christ. No one contends that the loaf is “given” or sacrificed; it is the body symbolized in the loaf that is given. Just so, it is the blood – symbolized in the fruit of the vine – that is shed or poured out, not the fruit of the vine itself; 3) Alfred Plummer explains the reason most other English translations have opted to attach the phrase to “blood,” and not to “cup,” is because the sense of the passages demands it<sup>50</sup>.

---

<sup>50</sup>“In sense to *ekchunomemon* agrees with *baimati*, but in grammar with *poterion*: in Mt. and Mk., both in sense and grammar with *baima*” (Plummer 499).

Throughout Christian history, many suggestions have been offered by theologians for what might be the sign of the New Covenant. Baptism and the indwelling of the Holy Spirit are two of the most common. However, neither of these are described as signs, nor are they related directly with the New Covenant in the way the Lord's Supper is<sup>51</sup>. Both Jesus' command to observe the Lord's Supper "in remembrance<sup>52</sup>" of Him and Paul's statement that it is a perpetual and everlasting practice until the coming of the Lord, strengthen the connection. Only the cup in the Lord's Supper is explicitly identified in scripture as a sign or symbol of the New Covenant.

Earlier in this section, we suggested the doctrine of transubstantiation may have early contributed to a loss of understanding in this regard. The doctrine limited the focus in the Eucharist to the bread and wine and those who upheld the doctrine generally identified baptism as a New Covenant fulfillment of circumcision and therefore considered it the sign of the New Covenant. These two erroneous theological positions might have kept readers from seriously considering the implications of the Lukan and Pauline statement identifying the cup as "the New Covenant."

Support for this theory may be drawn from Charles Krauth's defense of the real presence of Christ in the Lord's Supper (the Lutheran view) in his book *The Conservative Reformation*. Krauth vehemently denies the word cup in the phrase "This cup is the New Testament" can mean the drinking vessel simply because "the copula is the same" as otherwise applied to the loaf and the fruit of the vine. If it is here applied to the drinking vessel, then the theory of transubstantiation falls apart – for no one would suggest that the cup "converts in substance" into the New Covenant (780). Presbyterian scholar Dr. H.M. Paynter agrees but challenges that Luke 22.20 and 1 Corinthians 11.25 are speaking of the "cup containing the wine" – that is, the

---

<sup>51</sup> "Two other biblical covenants are clearly described as having signs: the Noachic covenant, in which the rainbow became the sign-reminder of God's goodness in the covenant (Gen 9:12–13,17), and the Abrahamic covenant, in which circumcision of males was the sign-reminder (Gen 17:11). In the NT the Lord's Supper functions as a sign of the New Covenant; it has been argued by many that baptism serves as a sign of New Covenant initiation parallel to circumcision in the Abrahamic covenant, but baptism is not described per se as a sign in the NT" (Stuart 457).

<sup>52</sup>The word used here by Jesus is related to the word used in the LXX in Genesis 9.15, "And it will be at the time when I collect clouds on the earth, my rainbow will be seen in the cloud, and I will remember my covenant" (*Lexham English Septuagint*).

## One Loaf and One Cup: A Scriptural and Historical Survey

drinking vessel – and it does utterly ruin the Romish and Lutheran theory: “It may be said that ‘this exegesis will not hold good as to the cup. There is surely a figure there.’ But if there be, it lies not in the ‘is.’ The phrase is not ‘This is the cup...’ but ‘This cup is the New Covenant...’ ‘This’ qualifies ‘cup.’ Nor is the cup put for its contents. It is not the contents, but the cup including its contents that is ‘the New Covenant’... ‘This cup is the New Covenant’ – not the covenant itself surely, for the two things are distinct. Its contents then cannot be the blood itself.... ‘The esti, ‘is,’ therefore, can be only the copula of symbolical relation. The cup symbolizes, and is the seal of, the New Covenant. The ‘fruit of the vine’ must then symbolize the blood of that covenant, and be the medium through which it [the covenant] is received... In the first form, the attention is specially called to the blood: ‘This is my blood of [belonging to] the covenant...,’ and in the second to the covenant: ‘This cup is the New Covenant in my blood...’” (163,182).

The cup, as the sign of the New Covenant, is not unreasonable at all in the context of ancient near eastern culture. African tribal culture, which arguably has been the most static of all global cultures, retains the practice of ceremonial peace covenants in much the same form as they existed in the ancient world. Fred Tamatey, in *The Truth About the Lord's Supper and Its Ministration*, offers this insight: “Among the Ibos in Nigeria, when a peace covenant is being made (settling dispute), one horn of the oxen is filled with wine. Sometimes they scratch the bodies of the two parties concerned and mix the wine with their blood. After a peace blessing, all concerned are made to drink in turn out of the horn. To them, using the same horn to divide the wine among themselves is the sign of unity in the peace covenant. Not that they just wanted it that way. It is strongly believed among them that 1) when individual horns are used, they never represent unity in the covenant; and 2) to bless one horn and then divide it into smaller horns for each to take his own, stands the same and is never allowed. Every elderly Ibo man who understands their tradition confesses this. In some parts of Ghana, a calabash of wine is used [for the same purpose]...” (10-11).

The inextricable and co-dependent nature of the cup and its contents form a beautiful symbol of the inextricability and co-dependency between the covenant and the blood shed to ratify and purchase it. One without the other is useless and ineffectual – in both the symbol and the reality; but together the symbol can be shared among the congregation, signifying and

memorializing the effectual sacrifice of Jesus Christ by which the promise of God is fulfilled for our redemption<sup>53</sup>.

---

<sup>53</sup>For further studies on the cup as the sign of the New Covenant see: “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 soon to be shed by a Messiah who sacrifices himself for his people” (Schmidt and von Holzendorf 186); “It is worth noting 1 that according to Mark the interpretation is given after the disciples drink from the cup, not before—i.e., it seems to be an interpretation of the act of sharing the wine, rather than of the wine itself; 2 that in the parallel Pauline account, the words are ‘This cup is the new covenant in my blood’ (1 Cor. 11:25): the emphasis there falls on the cup, and on the fact that it signifies a new covenant, ratified in Jesus’ blood” (Hooker 342); “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 the New Covenant between God and man...” (Arndt 439); “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. on 1 Cor. 11:25. In the wine which is poured into the cup Jesus sees His (atoning, Rom. 3:25, 5:3) 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—a symbolism natural to the deeply-moved, solemn state of mind...” (Meyer 309); “The cup is the sign and pledge of a share in the New Covenant, and so in the Kingdom... Jesus did not say ‘This is my blood’ but spoke rather of the covenant in His blood” (Higgins 30-31).

## **Chapter 13:**

### **How This Position Interacts with History**

In the above pages, we have examined the history, texts and rationale of the “one loaf/one cup” position and the people who hold it in the modern churches of Christ. These people believe: 1) according to 1 Corinthians 11.23-26, the example of Jesus in the institution of the Lord’s Supper was a normative pattern defining how the ordinance should be observed, at least in the areas specified by Paul. These areas included the use and sharing of one loaf and one drinking vessel; 2) according to 1 Corinthians 10.16-17 the local congregation jointly participates in the body and blood of Christ, and manifests their union as “one body” by sharing together in one cup and one loaf; 3) the symbolism of the feast necessitates one loaf be shared and remain whole as it is distributed among the congregation. The container is significant. Jesus identifies it as the sign of the New Covenant, therefore its consistent singularity in all passages should not be ignored.

How does the position interact with history? As the evidence clearly demonstrates, this position and practice is visible and identifiable in Christian tradition from the apostolic times to the modern era. We do not believe unbroken tradition, or succession establishes truth, but we do suggest the scriptural teaching coupled with historical support makes a strong case for the antiquity and originality of congregations sharing one loaf and one cup in the Lord’s Supper.

Here, it is necessary to point out, those who use individual cups and loaves/wafers enjoy no such support for their practice or interpretation. In the last century, some advocates for individual cups have alleged they can be found in the scripture, never explicitly, but by implication. Some claim to read them in Luke 22.17; others in Acts 2 or 1 Corinthians 10 or 11.

In all cases, these claims mirror those who allege instrumental music may be read in Ephesians 5.19 or perhaps other New Testament passages. Historically, those who made such allegations about the scripturality of instrumental music were reasonably challenged to explain why history is silent on instrumental music in the worship for many centuries after the apostolic era. Were instruments used by the original Christians, but suddenly and inexplicably abandoned only to be “restored” centuries later by the Roman Catholic church, and for less than spiritual reasons? This seems unthinkable. The silence of history regarding instrumental music in worship and the manifest evidence that ancient Christians worshiped without it until a change was made by uninspired men has long been one of the most compelling reasons for modern Christians, interested in restoring the ancient faith, to reject the instrument in worship. Those who claim to find instrumental music in the Bible must be seeing something which is not there.

The same points are true on the matter of individual cups. There is no serious question from any legitimate, well-read student of history that wafers were not used in the Lord’s Supper for many centuries after the time of the apostles, and individual cups were absent for many centuries thereafter. 1900 years of Christian thought and history testifies, those who professed Christianity during those long years “did not find a necessity of the individual cup” (McGarvey, “Individual Cups.”).

Were individual cups used by the original Christians, but suddenly and inexplicably abandoned only to be “restored” centuries later by the sects, and for less than spiritual reasons? This seems unthinkable. The silence of history regarding individual cups in the Lord’s Supper and the manifest evidence that the ancient Christians worshiped without them until a change was made by uninspired men is, we think, a compelling reason for modern Christians, interested in restoring the ancient faith, to reject them. Those who claim to find individual cups in the Bible must be seeing something which is not there.

It is true, other departures from the apostolic pattern came in (e.g. multiple cups and loaves, intinction), but in all these cases, the innovators recognized at least some of the principles advocated in this work and made some effort – albeit imperfectly – to maintain the spirit of them. The innovation of individual cups radically changed the concept of the Lord’s Supper in Christian thought, and particularly in the churches of Christ. That solemn feast, which for 2000 years expressed the deepest intimacy

## One Loaf and One Cup: A Scriptural and Historical Survey

and bond between God's people, became— in the interests of convenience and hygiene – a monument to individualism.

Today, after a century of the new form, many Christians do not think it is even necessary to assemble with a congregation to eat the Lord's Supper. Perhaps, if the believers of yesteryear could see how far their departure would lead, they would have reconsidered how “expedient” the change really was.



## **Section III – Where Do We Go From Here?**



## One Loaf and One Cup: A Scriptural and Historical Survey

In light of the information just presented, what shall we do now? Let us consider this question for individuals, and then for the collective community of believers within the churches of Christ.

Those, like the author of this work, who hold the position defended herein as a matter of conviction and obedience to the revelation of God, believe every person who loves God and seeks to honor Him should worship in the way His word teaches. To consider the matter from a negative angle: to know what God expects of you and choose to do otherwise – either by neglecting His instruction, or substituting His system for another way, or adding one’s own opinion to it – is denounced in the Bible as the very definition of sin. The tragedy of sinning, even as one worships, is a reality according to Biblical history (e.g. the narrative of Nadab and Abihu in Leviticus 10.1-3). In revealing the character of God and His judgments toward human conduct, Biblical history also warns against the danger of judging God’s words unimportant, simply because they do not seem meaningful according to human wisdom. For one to acknowledge what Jesus did, and even to realize He commanded His followers to do the same, but to reject that command on the basis of concerns over personal comfort and safety does not bode well.

On these principles, we encourage all Christians, by the authority of Jesus Christ, to choose the divine way over the human way, and to worship God according to the pattern revealed in His word. There are many blessings and benefits attached to the Lord’s Supper, but like baptism, the Bible teaches the efficacy is tied to the form. Tens of thousands of Christians across the world have chosen to remember Christ in precisely the way He designed, exemplified, and instructed – we invite and encourage you to join us in this service to God!

The situation among churches of Christ is both tragic and difficult. For one hundred years, congregations throughout the world have been divided over this matter. Multiple brotherhoods have formed, in clear opposition to the instruction of the apostles and the desire of Jesus Christ (1 Corinthians 1.10; John 17.20-21). One historian of the churches of Christ made the following observation about another division, but it applies as forcefully and accurately to the one under consideration here: “The historical reality is that when these practices were introduced, usually as ‘expedients,’ those who could not in good conscience participate were shown the door, the very clear message being ‘your fellowship is not as important as our ex-

pedients.’ It’s an impasse we have all inherited and, sadly, it is hard to see a practical way out of the thicket so long as such attitudes are entrenched<sup>54</sup>.”

After a century of fighting, high emotion, less than Christian attitudes, and injured feelings, it feels, as the author above suggested, we are trapped in a thicket. In preparation for this work, the writer visited with a minister at a congregation which uses individual cups in the Lord’s Supper. He recounted how once, a family in the congregation became convicted on this matter. He offered to try to convince the congregation to change their practice for the conscience sake of the members, but admitted it would be a “hard sell.” “Unfortunately,” he concluded, “I never got the chance to try.” The family was convinced by others with the same convictions that the congregation would have to make “confessions” before anyone could worship with them, regardless. Reformation of practice for conscience sake was not enough. Historically, this would have never happened. In the early days of the controversy, those who believed in the “one loaf/one cup” position pleaded with their brethren on this very basis, but were, as the previous author noted, “shown the door.” After receiving the clear message that “our expedient is more important than your fellowship” – perhaps those who view the “other side” with suspicion cannot be too harshly condemned.

As the minister noted, it would be a “hard sell” (this is probably a woeful understatement) to convince any congregation in modern America to sacrifice this innovation for charity’s sake. This is an unfortunate commentary on the state of American Christianity, but it is true. Perhaps the best we can hope for at the present is to cultivate a deeper sense of respect and kindness between brethren who disagree, so all sides can have a place at the table, not simply to argue and berate, but to pursue truth, the unity of the Spirit, and the bond of peace.

It is the earnest prayer of the writer of this work, in some small way it shall contribute to enlightened and beneficial conversation on the matter, and, by the grace of God, the triumph of truth and the restoration of peace in the Kingdom of Christ.

---

<sup>54</sup>Unattributed, used by permission.

## Appendix A: The Chronology of Luke and the “Two Cups” of Luke 22

One of the most important questions about Luke’s Gospel involves his statement in Luke 1.1-4: “Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed.”

The expressions, “set in order a narrative” and “an orderly account” have been taken by some to mean Luke wrote in strict chronological order throughout his Gospel, some even claiming he is the most chronologically accurate of all the Gospel writers.

Scholars tend to disagree with this idea for a number of noteworthy reasons:

1) It is clear Luke does *not* write in strict chronological order. For example, when Luke records the temptations of Christ, he mentions them as occurring in a different sequence than Matthew’s account. But it is most likely Matthew is the more attentive to sequence in this case because he uses connection words like “then,” “when,” and “again” (Matthew 4.1-11). Luke, on the other hand, connects the temptations with the non-time indicative “and” - the Greek *kai* (Luke 4.1-13). In this case, it seems clear Luke did not care so much about sequence, but was motivated by other factors in his arrangement of the details.

More impressive is this passage from Luke 3.19-21, “But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife, and for all the evils which Herod had done, also added this, above all, that he shut John up in prison. When all the people were baptized, it came to pass that Jesus also was baptized...”

Clearly, John did not baptize Jesus after Herod put him into prison. Luke inserts the imprisonment of John 6 to 12 months before it happened, out of chronological order.

2) Ancient writers had other ways of arranging material than simply chronological order. It was very common to structure a writing thematically rather than chronologically. In fact, Matthew and Mark both do this. It is still in keeping with Luke's commitment to Theophilus if he chose to write an account in logical order rather than chronological.

This is helpful to understand when we come to Luke 22:17-20 and find Luke mentions the cup in the Lord's Supper twice and the first time it is out of sequence, before the loaf. While it may be difficult to explain Luke's motivation, it is in keeping with his style throughout the Gospel that he sacrificed sequence for some thematic purpose.

Below are some of the historic and scholarly options for explaining Luke's mention of the cup twice and out of sequence –

David Lipscomb suggested in *Questions Answered*: “Our judgment is, there was but one offering of the cup. The first is a statement of the facts concerning the institution to be attended to; the second is a reference to the actual attendance upon the ordinance. The first is a general statement of the institution, its design and purpose; the second is a specific statement of the items as the institution was observed” (152).

Dr. George Gillespie: “[I]t is not indifferent for a minister to give the sacramental elements of bread and wine out of his own hand to every communicant; forasmuch as our Lord commanded his apostles to divide the cup among them, that is, to reach it one to another (Luke 22:17). Some of the interpreters are of [the] opinion, that the cup spoken of by the Evangelist in that place is not the same whereof he speaks after (v. 20); but they are greatly mistaken; for if it were as they think, then Christ did again drink before his death of that fruit of the vine whereof we read, v. 18, which is manifestly repugnant to his own words. Wherefore, as Maldonat observes out of Augustine and Euthimius, there was but one cup; whereof Luke speaks, first, by anticipation, and, afterward, in its own proper place” (431-432).

A less likely explanation, but still worthy of serious consideration, is that the long text in Luke 22 (19b-20: “do this in remembrance of Me.’ Likewise He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you’”) is a late addition to the passage, and does not belong to the original. If this is the case, as some textual scholars believe is very likely<sup>55</sup>, Luke simply follows the same course as

## One Loaf and One Cup: A Scriptural and Historical Survey

the apostle Paul in 1 Corinthians 10.16-17 and mentions the cup out of sequence, but only once – likely for thematic purposes. While this writer is not prepared to reject the genuineness of this passage at this time, if one bases a doctrine or practice on information from this text alone, that is a weak and reckless method of biblical interpretation.

In the opinion of this writer, the best explanation is, Luke desired to emphasize Jesus' eschatological hope concerning the coming Kingdom of God even in this dark hour; therefore, he closely grouped two statements of that hope, one from the Passover and the other from the Lord's Supper.

In the final analysis, the sequence and structure of Luke's account is difficult, but it is highly irresponsible to allow the difficulties to obscure the clear and consistent pattern of other scriptures and history regarding the order and mechanics of the Lord's Supper.

---

<sup>55</sup> Bock 1721.

## Appendix B: Were Passover Cups Used in the First Century?

In the previous appendix, we explored the structure of Luke and examined the theory that Luke always writes with strict attention to chronological detail. We found this theory is completely erroneous and, on the contrary, Luke often sacrifices chronology for other more thematic ways of organizing his material.

We considered the implications of this truth on Luke's account of the Lord's Supper and what appears to be two mentions of the cup - the first out of sequence, unless it refers to some event not recorded in Matthew's or Mark's accounts. Now, we shall begin to consider the two theories which claim Luke's testimony in 22.17-20 *is* chronologically accurate.

The first and most common explanation is that the "first cup" (Luke 22.17) is not a part of the Lord's Supper at all, but rather a part of the Passover. Almost every commentator, historic and modern, has taken this position. However, this writer rejects it for the following reasons –

1) There are no cups in the Old Testament accounts of the institution or later celebration of the Passover. It is true, after the Destruction of Jerusalem in A.D. 70, the Jews used four symbolic cups (The Cup of Sanctification, Deliverance, Redemption, and Completion) which are extensively discussed in later Jewish writings and by the Jewish convert to Christianity, Alfred Edersheim. However, there are strong reasons to believe these cups were a human innovation to the Passover originating after the time of Jesus.

The most ancient extra-biblical Jewish sources indicate the cups were not used in the time of Christ. The Mishna, a 3rd-century writing containing a reported saying of Gamaliel, the Rabbi who instructed Saul of Tarsus, describes the symbolism in the Passover meal: "Whoever does not explain three things in the Passover has not fulfilled the duty incumbent on him. These three things are: the Passover lamb, the unleavened bread, and the bitter herbs. The Passover lamb means that God passed over the blood-sprinkled place on the houses of our fathers in Egypt; the unleavened bread means that our fathers were delivered out of Egypt (in haste); and the bitter herbs mean that the Egyptians made bitter the lives of our fathers in Egypt" (Edersheim 203).

## One Loaf and One Cup: A Scriptural and Historical Survey

In this exposition, there is mention of the lamb, the bread, and the bitter herbs - but no cups. The earliest record of the Passover cups is in the Talmud, written over 300 years after this citation from Gamaliel was published<sup>56</sup>.

2) Jesus identifies the cup in Luke 22.17 as being the same cup used in the Lord's Supper. In verse 18 he says of its contents: "for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." We know these words do not relate to the Passover, but to the presence of Jesus with believers as they partake of the Lord's Supper (Matthew 26.29; Mark 14.25).

Consider these words from Shahe Gergian: "This is not a Passover cup, it is the cup of blessing which Jesus drinks with the saints in the kingdom. So why does Luke mention the same cup, the communion cup, twice? Because Luke's whole record is thematic, not systematic. He mentions the cup the first time because it is connected to the idea of the kingdom: 'I will no longer eat of it (the Passover) until it is fulfilled in the kingdom of God,' and 'I will not drink of the fruit of the vine until the kingdom of God comes.' Then he mentions the cup again in connection with the bread which is given for the saints: 'This is My body which is given for you,' and 'This cup is the new covenant in My blood, which is shed for you.' It's the same cup<sup>57</sup>."

The Passover Cup theory is unacceptable in spite of its wide popularity. Both Luke 22.17 and Luke 22.20 refer to the cup used in the Lord's Supper.

---

<sup>56</sup> For further information on the debate regarding how the Passover was observed in the first century see *The Eucharistic Words of Jesus*, Joachim Jeremias and *Jesu Ureigener Tod*, Heinz Shürmann. The arguments of these two authors are summarized in Marshall, *The Last Supper* 64.

<sup>57</sup> Private correspondence.

## Appendix C: “Divide It Among Yourselves”

In the previous appendix, we established that Luke 22.17-18 is discussing the Lord’s Supper, not the Passover, when it says: “Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.’”

Because these words precede Luke’s account of Jesus blessing, breaking, and giving the loaf, and because Luke mentions the cup again in verse 20, there is some confusion regarding how to understand them.

Here is the major interpretive question: Is Luke 22.17 a parallel to Matthew 26.27, “Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you’ and Mark 14.23 “Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it.” Or does it reference a different event in the institution of the Lord’s Supper?

In recent years, some modern readers, primarily in the churches of Christ, have interpreted Luke 22.17 as describing a separate, distinct event from Matthew 26.27 and Mark 14.23 when they allege Jesus had His disciples pour the contents of His cup into their own cups – which they suppose is the meaning of “divide this among yourselves.” This is strange, considering modern churches that use individual cups do not follow the example they claim to see in Luke 22.17. Most modern congregations do not bless the contents in one cup before dividing it into individual cups, nor do they give one cup to the assembly for each to divide themselves. In spite of these departures from the alleged pattern of Luke 22.17, many still consider this verse a scriptural justification for using individual cups in the Lord’s Supper – even going so far as to claim that is what Jesus and the disciples did. However, this interpretation simply did not exist in the history of Biblical studies until the last century.

We believe this view is incorrect for the following reasons –

- 1) it is based on the idea that Luke always writes in chronological order. In a previous appendix, we saw this is not the case.
- 2) If we assume Luke 22.17 is a separate event from that recorded in Matthew 26.27 and Mark 14.23 – one that preceded the giving of the loaf

## One Loaf and One Cup: A Scriptural and Historical Survey

– then the record of the Lord’s Supper becomes absurd. Remember, we must harmonize Luke’s account with Matthew’s and Mark’s, and if Matthew 26.17 and Mark 14.23 are not the same event as Luke 22.17 then we must fit them in elsewhere. Here is what that would look like –

First, Jesus took a cup (one drinking vessel). He blessed it (this began the Lord’s Supper), gave it to the disciples, and told them to pour its contents into their own cups (divide it among themselves). Then He said, “I will not drink of this fruit of the vine again until the Kingdom of God comes.”

Second, Jesus took a loaf, blessed it, broke it, and gave it to the disciples telling them to do the same thing (to take it, break it, and eat it). He said the loaf was a symbol of His body.

Third, Jesus took a cup again (Luke 22.20). The same language is used, so we must suppose this is also one drinking vessel, and we suppose it was the one He has already given to the disciples, the contents of which they have poured into their own cups. But we must now insert Matthew 26.27 and Mark 14.23 into the narrative, for we have been told they do not refer to the same event as Luke 22.17. So, Jesus, after taking His cup a second time, blesses it - a second time, and gives it to the disciples - a second time, and this time He tells them “Drink from it all of you” and “they all drink from it.” Although, we wonder what was left in the cup to drink since they have already divided its contents into their own cups. And why did He have them do that anyway if He intended to give them His own cup again in only a few moments and have them all drink from it? Then He said, once again, He would not drink the fruit of the vine until the kingdom came and also identified the cup and its contents as symbols of the New Covenant and the blood of the Covenant respectively.

Of course, the above scenario is absurd and we do not suppose anyone believes that is really what happened in the institution of the Lord’s Supper. However, if we take Luke 22.17 as a different event than Matthew 26.27 and Mark 14.23 – supposing it was some pre-loaf pouring of the contents of Jesus’ cup into the disciples’ individual cups – then this absurd scenario is what we are left with.

We suggest Luke simply placed the event mentioned in Luke 22.17-18 out of sequence. Luke 22.17-18 is a parallel passage to Matthew 26.27-28 and Mark 14.23-24. The following reflects our proposed chronology of the Lord’s Supper’s institution –

## Clinton De France

Jesus took a loaf of bread, blessed it (this was the start of the Supper), broke and ate it, and gave it to the disciples. He told them to take, break, and eat it, and that it was a symbol of His body.

Then, He took a cup (one drinking vessel). He blessed it and gave it to the disciples. Luke says, He told them, “Take this and divide it [share it – NASB] among yourselves”; Matthew tells the same thing in slightly different words, explaining how they were to divide or share it: “Drink from it all of you”; and Mark says, “they all drank from it.” Then Jesus explained the cup and its contents are symbols of the New Covenant and the Blood of the Covenant, respectively.

## Appendix D: Historic Objections Answered

We hope by this point, the confluence of evidence in support of the one loaf/one cup position will help to reinforce the weakness of these arguments. They were born out of debate tactics, not Bible study. For this reason, they are relegated to an appendix. Yet, because they are so often brought up, it seems necessary to address them.

### The Jerusalem Church

Passages like Acts 2.42, 4.4, and 21.20-21<sup>58</sup> describe thousands of Christians in the city of Jerusalem. In Acts 2.47, 5.11, 8.1, and 8.3, the word “church” appears in the singular to describe these followers of Jesus. On this basis, it is assumed these thousands of Christians met together as one congregation in one assembly. Of course, it would be difficult – perhaps impossible – for such a large number of people to share one loaf and one cup<sup>59</sup>.

To this objection we offer the following observations –

First, the use of the singular “church” does not necessarily mean only one congregation is in view. Throughout the scripture, the word *ekklēsia* is used at least four ways in describing the community of Christ’s followers: 1) universally, including all redeemed sinners on earth (Matthew 16.18; Acts 2.47); 2) locally, in the sense of an organized congregation that exists and functions in a particular area (1 Corinthians 1.1-2); 3) in reference to an assembly or gathering of a local congregation (1 Corinthians 14.34-35); 4) regionally, in reference to the followers of Christ throughout a given region or community, irrespective of how many congregations might be organized there (Acts 9.31, NASB<sup>60</sup>).

---

<sup>58</sup>Reese observes this population seems “too large if we think of the population of Jerusalem only.” He supposes that this refers to the totality of Jews who continued attending the feasts after converting to Christianity (*New Testament History* 794).

<sup>59</sup>This author certainly does not suppose 5000 people shared a single cup and loaf. However, it should be noted, those who are unaccustomed to communing with a single cup often underestimate how large of a crowd can utilize this method. This author has personally communed with a crowd of more than 300. One loaf and one cup were shared, and the cup was not refilled. All shared from the same contents in the same container.

<sup>60</sup>“Some versions read ‘churches’ (KJV), and others read ‘church’; in the better manuscripts the Greek is singular. At this time there were congregations scattered all over Judea, Galilee, and Samaria...” (Reese, *New Testament History* 370).

To the question, “Where did the Jerusalem Christians assemble for worship, and how were they organized?”, the Bible gives no clear answer. The reference to their being “in the temple” was evidently for evangelism, not their gatherings for Christian worship (Acts 2.46; 3.1-26). At times, they met from “house to house” for meals (Acts 2.46). Certainly, the assembly of thousands was not present at each of these gatherings. The idea of thousands of Christians, at this early date, when the authorities were antagonistic to the movement, gathering together in some public place (for what private home could contain them all?) and every first day of the week collecting enough cups, grape juice, and bread to feed “tens of thousands” (Acts 21.20-21) – as the argument suggests – is, in its own right, no less fantastic to the imagination than such an assembly sharing a single loaf and cup.

However, this discussion is entirely based on assumptions. When we must assume what the apostles and disciples did and how they did it, these assumptions should not be used authoritatively for a practice otherwise absent from or contrary to what is revealed in scripture. Furthermore, charity and reverence demand we assume the followers of Christ discovered a way to obey God, rather than to compromise on his instructions.

Consider this example: consistently, the Bible describes baptism as being an immersion in water. That action is inherent in the very word itself, and in every recorded case where baptism is described, immersion was clearly the mode. However, many scholars allege immersing the 3,000 on Pentecost would have been impossible. “Archeologists have demonstrated there was no sufficient water supply for so many to have been immersed. Even if there had been, the natives of Jerusalem would scarcely have let their city’s water supply be polluted by three thousand unwashed bodies plunging into it. These people must have been baptized by sprinkling or pouring” (“Baptism: Immersion Only?”). Gordon Fee makes a similar argument regarding the baptism of the Samaritans: “Without a baptismal tank in the local church at Samaria (!), those who were baptized there would have had great difficulty being immersed. Geographically there is simply no known supply of water there to have made immersion a viable option” (128). Historically, immersionist scholars like J.W. McGarvey in his *Commentary on Acts*, or T.W. Brents in *The Gospel Plan of Salvation* have offered several solutions to these suggested issues to explain how immersion could have been performed. In the end, however, the Bible simply does not tell us where or how the crowds at Jerusalem and Samaria were baptized.

## One Loaf and One Cup: A Scriptural and Historical Survey

Our burden is: do we assume they followed the consistent pattern of doctrine and instruction given and demonstrated to them from the beginning? Or do we assume they compromised for the sake of convenience? When it comes to the mode of baptism, most in the churches of Christ insist immersion was practiced—whether we can explain how with certainty or not.

Certainly, we should treat the observance of the Lord's Supper the same way. The Bible consistently describes the Lord's Supper as involving the sharing of a single loaf and cup. This sharing is intrinsic to the very meaning of the Supper, and in every recorded case where the Lord's Supper is described, one loaf and drinking vessel was clearly shared by the assembly. Thus, our burden is: do we assume that the Jerusalem Christians followed the pattern of doctrine and instruction established by Jesus and bound on other congregations in the years following<sup>61</sup>? Or do we assume they compromised for the sake of convenience? We suggest the correct assumption is that those disciples determined a way to obey the commandments of God – whether we can explain how with certainty or not<sup>62</sup>.

In some cases, we suppose this argument is an honest expression of a serious inquiry: what should be done if a congregation becomes too large for a single loaf and cup to be shared? On this matter, we may have some precedent in the example of the Passover.

In Exodus 12.3-4, God instructed: “On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.” As noted in the main body of this work, there are many similarities between the Passover and the Lord's Supper. The Passover was

---

<sup>61</sup>We might assume they met in homes throughout the outlying villages and that the several congregations met at different times during the Lord's Day so the apostles could assemble with each of them in circuit. These are not unreasonable assumptions and have precedent in the practice of modern churches in highly populated areas where the number of Bible teachers does not meet the need of the number of congregations.

<sup>62</sup>Establishing authority for a practice based on assumptions about what the Bible does not say seems to us a very dangerous precedent. As this has long been an exercise of those seeking to justify individual cups in the Lord's Supper, we understand why McGarvey forecast that this innovation would mean: “Goodbye to the old conceit of restoring primitive Christianity!” (“Microbes.”).

a household ordinance; the Lord's Supper is a congregational ordinance. The Passover required one lamb for a house; the Lord's Supper requires one loaf for a congregation (1 Corinthians 10.17). In the Passover, if the household could not satisfy the pattern for the observance due to its size, then the household could be adjusted, but the observance could not. If a congregation grows too large to eat the Lord's Supper according to the pattern, then the congregation can adjust – by starting a new congregation – but the Lord's Supper cannot be altered.

### Noah's House

In discussions about the use of the word “cup” as a metonym (that is, when the word cup is put for its contents), debaters will often bring up the “house” of Noah in order to prove the container named does not have to be literal or real. The argument is based from Hebrews 11.7 in the KJV: “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.”

Those who make this argument note, it was not the building (house) but the family who lived in the building that was saved. The house was actually destroyed in the flood! This is supposed to prove grape juice may be called “a cup” when it is not contained in a cup or when it is contained in multiple cups.

However, the error of this argument is that it reasons from archaic English. All modern versions correctly show the Greek *oikou* can mean “household” or “family” as often as it means “house” or “home.” This is not the case with *poterion*. In no passage is *poterion* used to describe a liquid that is not contained in a drinking vessel.

### Copies of the New Testament

In *Biblical Figures of Speech*, Wayne Jackson argues: “If the use of the term ‘cup’ demands that the church be restricted to one ‘container’ in its practice of communion, and yet that ‘cup’ represents the New Testament, then each church would be restricted to one copy of the New Testament in its teaching program” (58-59).

It is strange that Wayne Jackson, a well-known proponent of the American Standard Version 1901, has popularized this argument based on the improper translation of the King James Version and the colloquial use of the term “New Testament” to refer to a bound volume of Christian Scrip-

## One Loaf and One Cup: A Scriptural and Historical Survey

ture. The ASV, as with all other modern versions, correctly renders **καινή διαθήκη** as, “New Covenant.” The New Covenant is not a collection of writings; the New Covenant is an institutional agreement into which God has entered with those who are “in Christ.” As noted in the main body of this work, when the covenant proper is mentioned, the promise or commitment at the heart of the agreement is in view. The sign of the covenant was not a symbolic representation of a collection of writings. The sign of the covenant was a visible or sensible memorial of the promise. The cup, shared in the Lord’s Supper, serves this purpose.

“The facts of the case are simply these – God made a new covenant, and Jesus sealed it with His blood, and gave them the cup out of which they were to drink – the cup being a pledge to them that all the privileges of the new covenant were conferred upon them” (Hurte 122).

As with those who confound the phrases “the blood of covenant” and the “covenant in [ratified by] the blood,” the one who argues what is true of the cup must be true of the written collection of Christian scripture simply does not understand the different parts of the covenantal process or the difference between the covenant, the sign of the covenant, and the writing of the covenant.

### **Jacob’s Well**

In the 1950 *Porter-Waters Debate*, Curtis Porter justified individual cups in the Lord’s Supper by an appeal to John 4.12: “Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?” Porter challenged that if the men and livestock did not pick up the well and put their lips to it, but were still described as drinking “from it” (the same prepositional phrase used in Matthew 26.27 and Mark 14.23), then a congregation may drink from one cup without picking up the same vessel and pressing it to their lips (25-26).

BDAG defines the genitive use of the preposition *ek* (translated from) as a “genitive of the object from which one drinks” (Bauer et al. 295-296). It is clear, one does not drink from a well in the same way one drinks from a cup (drinking vessel). It is impossible to pick up a well and place it to one’s lips. However, this is the normal way to drink from a cup. In the absence of any textual evidence to the contrary we have no logical choice but to conclude this was how the disciples understood and obeyed Jesus’ command.

### **The Plate**

In *The Lord's Supper: A Study Guide for All Christians*, Dick Blackford charges: "An inconsistency may be observed by noting that one container advocates will use plates as an expedient means of distributing the bread (though they are not even mentioned in the Bible). So why cannot containers for the drink element be used for the same reason? General authority for the one is general authority for the other" (53).

In the main body of this text, we presented the evidence that when the Bible speaks of "the cup" in reference to the Lord's Supper, that language necessarily implies a single drinking vessel. Therefore, there is no "general" authority for how congregations may distribute the drink element. The normative pattern for the Lord's Supper, established by the practice of Jesus and His disciples, included a single drinking vessel of the fruit of the vine being shared by the worshipping assembly, and this was the practice of the ancient Christians. It cannot be established, however, that the loaf was passed from person to person in one particular fashion. The Bible simply does not offer that information. Therefore, this writer knows of no one who insists on a plate, and has worshiped in gatherings where the loaf was passed with no plate.

The Bible does not describe how Christians should distribute the loaf, but it does describe and command how Christians should distribute the fruit of the vine.

### **The Upper Room, Reclining Posture, and Evening Time**

How to determine what aspects of ancient Christian practice are normative (binding examples) is one of the greatest challenges for Bible readers in the modern world. However, in some cases the writers of scripture help us focus on the significant and meaningful aspects of an event so the exemplary, normative pattern may be clearly discerned.

Such is the case with Paul's use of the example of Christ as a normative pattern for how and with what frame of mind the Corinthian Christians should have observed the Supper. Paul drew attention to the sharing of the loaf and the cup, the symbolism attached to these items, the relation between the meal and the New Covenant, and the essential feature of believers honoring Christ in their hearts as they eat.

## **One Loaf and One Cup: A Scriptural and Historical Survey**

In the case of the Passover, certain aspects of the feast, at first commanded, were not enjoined on later generations (e.g. eating the Passover with one's sandals on his feet and his staff in hand – Exodus 12.11. By the time of Jesus, it was customary to recline at the table for the Passover meal – Matthew 26.20). The essential features of the Passover, however, especially those that were a part of its symbolism, remained unchanged throughout time.

Meeting in an upper room, gathering in the evening, and reclining around a table seem to have no spiritual significance or permanent importance in the Lord's Supper. Paul does not mention these as imitable qualities of the Supper, nor did the early church interpret them thusly.

### **The Same Cup Jesus Used**

Another common “debate argument” intended to dismiss the necessity of a congregation sharing one cup reasons: If we must use one cup like Jesus did, then we would need the very same cup He used. If not, why not?

Of course, those who conclude churches must use the fruit of the vine or unleavened bread in imitation of Jesus do not demand the same bread and juice He and the apostles shared. When Jesus instructed the disciples: “Do this in remembrance of me,” He expected congregations throughout the world to imitate the feast as He instituted it. Certainly, binding the same physical cup, loaf, or juice on them all would have been an absurdity.

### **The Cup of the Lord/Demons and the Table of the Lord/Demons**

In 1 Corinthians 10.21, Paul concluded his argument against the practice of eating at the festivals in an idol's temple with this powerful declaration: “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.” Some, assuming the “cups” and “tables” here mentioned are not literal, conclude that the cup in verse 16 and in all other passages concerning the Lord's Supper is not literal either.

The expression “you cannot” did not mean it was physically or naturally impossible, but it was morally impossible – inconsistent. The “cup” and “table” of the Lord represented fellowship with Him through the Lord's Supper; the “cup” and the “table” of demons represented fellowship with the evil spirits through participation in the idolatrous feasts.

Were these cups and tables literal, or metaphorical? Some scholars believe Paul refers here, when speaking of the cup and table of demons, to a literal table spread for the banquet feast<sup>63</sup> and a literal cup shared by the worshippers<sup>64</sup>.

Conversely, the “cup of the Lord,” if taken literally, is “the one received during the Lord’s Supper. The cup that contains the fruit of the vine” (Reese 355), and the expression “table of the Lord” implies that “at Corinth, in the place where the congregation assembled on Sunday, there was a table specially to hold the loaf and cup” (356).

However, it may also be these phrases are simply metaphorical for the fellowship Paul has described in the previous verses. Although some may wish to insist, if the cup in verse 21 is metaphorical, then so must be the cup in verse 16, this is not sound exegesis. In verses 16-18, there is no

---

<sup>63</sup> Reese says, “The allusion is to the banquet table (loaded with food and drink) situated in the idol’s temple... Oxyrhynchus Papyrus 110, an invitation to a banquet in an idol’s temple, specifically refers to “the table.” The invitation reads, “Chairemon invites you to a meal at the table of the lord Serapis in the Serapeum, tomorrow the fifteenth from nine o’clock onwards” (*1 Corinthians* 356).

<sup>64</sup>“The cup of demons is an expression easily understood, when we remember that in the solemn feasts of the ancients the consecration of the banquet took place with that of the cup, accompanied by the libation in honour of the gods. The first cup was offered to Jupiter; the second to Jupiter and the Nymphs; the third to Jupiter Soter. To participate in these three cups which circulated among the guests, was not this to do an act of idolatry” (Godet 90-91); Others suppose that Justin Martyr may explain the phrase: “For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, “This do ye in remembrance of Me, this is My body;” and that, after the same manner, having taken the cup and given thanks, He said, “This is My blood;” and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn” (“The First Apology of Justin.” Cited in *The Apostolic Fathers* 185). Farnell and Ramsay offer another possibility for understanding the “cup of demons” literally: “The ceremonial of purification after homicide carries the inquirer back to a very primitive stage. As the ritual was common to Greece and Lydia (and doubtless Phrygia also, as is probable though unattested), we may presume that the early Greek ideas connected with it are true of Anatolia also. Now, one of the rites of the Dionysiac festival Anthesteria was called ‘the Cans’ (Χόες), because every celebrant drank out of a separate can; and the myth explained that Demophon, son of Theseus, instituted the custom

## One Loaf and One Cup: A Scriptural and Historical Survey

doubt Paul describes real religious rituals with which his readers would be familiar in order to establish his point: gathering with a group of people and participating with them in a religious fellowship meal is an act of fellowship, not only with the other worshipers, but with the one they are worshiping. While it is possible to interpret the cup and table in verse 21 as metaphors for fellowship activity, the sense in which the word “cup” is used earlier is quite different – clearly a literal cup being used in the Lord’s Supper and mentioned in connection with the one loaf.

In the final analysis, whether the words “cup” and “table” are metaphorical in verse 21 or not, the cup in verse 16 is clearly literal.

---

when Orestes came to Athens unpurified: wishing to receive him hospitably, yet not to let an impure person drink out of the same cup as the pure worshippers, the king ordered that every person should drink from his own can separately and proposed a prize to the best drinker. Here the rite of competition and prize-giving to an individual victor is Hellenic, and belongs to the later development (B, § III). But other elements in the ceremony point to an early date; the chief rite was the marriage of the representative woman or queen among the people (the wife of the Archon Basileus) to the god; and the idea was also associated with this day that it was accursed, for the dead arose on it and must be propitiated. Here again the idea of connecting evil omen and a curse with the dead is Hellenic and late (see B, § V); but the association of the rising from the dead with the Divine marriage is primitive and original. Similarly, we may regard the horror against a homicide partaking of the common cup as a thoroughly primitive idea; he must be purified before taking part in that sacred ceremony of civilized man, the drinking of the common cup. But the application of this to the rite of ‘the Cans’ is late, and probably founded on a misconception. In the marriage of the risen god and the queen, as an annual rite to ensure wealth and increase to the land (which at that season, 12th February, was being prepared for the coming year’s crop and harvest), the common cup was partaken of only by the bridal pair [see § VIII (1)]; and the people in general rejoice separately as individual spectators of the holy rite. The distinction between the unity and close relationship implied by the ritualistic drinking from the common cup and the separateness implied by drinking from separate cups is a noteworthy feature; and explicit emphasis was probably placed on it in the ceremony; but the details are unknown. Similarly, in the Christian Sacrament the Saviour laid emphasis on the breaking and distribution from one loaf, in contrast to the use in ordinary Oriental meals of a loaf for each guest (see 1 Co 10:16f.)” (Farnell 127). Note the direct connection between the pagan religious custom and the “Christian Sacrament,” as well as the observation that sharing one loaf and cup was not the “ordinary” procedure in Oriental meals, but denoted a special, spiritual union between the participants.

**One Kind of Bread and One Kind of “Cup”**

Based on a misunderstanding of Paul’s use of “we” in 1 Corinthians 10.16-17, and perhaps a more severe misunderstanding of Biblical ecclesiology, some readers see an issue with Paul saying “all partake of one loaf”, and assume the expression must mean: one kind of bread (unleavened) and one kind of cup, by which they mean drink element (grape juice).

There are several problems with this reasoning. First, the unleavened quality of the bread is nowhere present in Paul’s argument. His only concern is that there are “many” worshipers partaking of “one loaf.” The same is true of the fruit of the vine. In fact, Paul never mentions the “fruit of the vine” explicitly in the entirety of 1 Corinthians. There is no reason to think the Corinthians would have connected Paul’s statements with the kind of bread or kind of drink element used by Christians throughout the world. Second, the Corinthians knew the Lord’s Supper is observed on the congregational level, when the whole church comes “together into one place” (1 Corinthians 11.20). They would have understood Paul’s meaning: “all the worshipers in an assembly use one cup and partake of one loaf.”

In the same sense, when the Israelites were told as a “congregation” (Exodus 12.3): “On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household,” they would not have understood God as meaning “one kind of lamb,” but one single lamb numerically. The Israelites knew that Passover was observed in the household, and the fact that millions of lambs were killed and eaten in millions of households did not change the reality that there was only one lamb allowed for each Passover observance – “a lamb for a house.”

In a congregational context, the language of one cup and “one loaf” makes perfect sense and requires no adjustment. Hundreds of thousands of cups and loaves may be used by congregations throughout the world, but in a given observance of the Lord’s Supper: “all partake of one [cup and one] loaf.”

## Appendix E: Scholars on “the Cup”

Below are numerous samples from a large collection of scholarly citations assembled by the late J.D. Phillips. These citations, drawn from brother Phillips’ study notes (1-26) demonstrate strong scholastic support for our assertions on the meaning and use for the word “cup” in the New Testament Scripture. (Emphases added by Phillips)

### Lexical Definitions of ποτήριον (*poterion*):

“a cup” (Loveland’s Lexicon, Feyerabend’s, Harper’s)

“A drinking vessel” (Young).

“a drinking cup” (Berry).

“**DRINK** – cup, cup” (Knoch).

“a drinking-cup, wine-cup” (Liddell and Scott).

“a cup, a goblet” (Schrevelius).

“a drinking cup” (Dawson).

“a wine cup” (Abbot-Smith).

“a vessel for drinking” (Bagster).

“a drinking-cup. The **cup**, or **wine-cup** at the Last Supper” (White).

“a drinking vessel, a cup” (Robinson).

“a drinking cup” (Bullinger).

“a cup for drinking” (Greenfield).

“a drinking-cup, a goblet” (Pickering).

“a cup, a drinking vessel” (Thayer).

“a cup to drink out of, a drinking-cup” (Parkhurst).

Dr. Robertson: “In Matt. 26.27, **poterion** means **a literal cup**, while **touto** (this) refers to the contents.”

Thayer, Robinson: “in ‘He took a cup’ (Mt. 26:27; Mk 14:23; Lk. 22:17, etc.) the word ‘Cup’ is used literally, that is, it denotes a literal cup.”

Thayer: “the vessel out of which one drinks” (**Lexicon**, p. 5:10).

Robinson: “b. meton. *Cup* for the contents of a cup, *cup-full*, e.g., *cup of wine*, spoken of the wine drunk at the Eucharist” (**Lexicon**).

### **Responses to Inquiry:**

*“Is **poterion** (cup) used literally in Matt. 26:27, and is **poterion** the proper antecedent of **touto** (this) in verse 28?”*

A.T. Robertson: “In Matt. 26:27 **poterion** means a literal cup, while in verse 28 **touto** means the contents.”

Edgar J. Goodspeed (professor of N. T. and Patristic Greek, in the University of Chicago, author of the American Translation of the New Testament): “In the clause, ‘He took the cup’, cup is used literally.”

Professor of Sacred Scripture, Dr. of Philosophy, Theology and Archaeology, of Kenric Seminary, Webster Groves, MO: “1) **Poterion** in Matt. 26:27 surely signifies ‘cup’: that is, indeed, the meaning of the word in Greek. But evidently the meaning is not an empty cup, but a cup with its customary contents. 2) The pronoun **touto** (v. 28) cannot grammatically refer to anything else than to *to haima mou* (the blood of me). Therefore, it is correct to say that the pronoun ‘this’ in verse 28 refers to the contents of the ‘cup’ in verse 27 as ‘my blood’ in verse 28” (letter to J. D. P.).

Julian Price Love, Lane Theological Seminary, Cincinnati, Ohio: “Of course **poterion** is used literally in Matt. 26:27” (Aug. 30, 1930).

*“Is **Poterion**, the word translated ‘cup’, used literally in Matt. 26:27?”*

James H. Ropes, Harvard University: “Yes” (May 23, 1930).

Edgar J. Goodspeed, University of Chicago: “Yes” (Sept. 28, 1928).

Henry M. Hubble, Yale University: “Yes” (Oct. 8, 1930).

Robert H. Pfeiffer, Harvard University: “Yes” (April 20, 1931).

D.C. Troxel, College of The Bible, Lexington, KY: “Yes” (Apr. 22, 1931).

## One Loaf and One Cup: A Scriptural and Historical Survey

Head of the Department of Languages, University of Virginia, Charlottesville: “Yes” (Oct. 1, 1930).

C.A. Savage, Professor of Greek, University of Minnesota, Minneapolis: “**Poterion** is used literally in Matt. 26:27, but the contents are clearly implied or understood.”

Stephen J. England, Phillips University, Enid, OK: “**Poterion** in Matt. 26:27 clearly means the drinking vessel.”

W. C. McCown, Pacific School of Religion, Berkeley, CA: “**Poterion** (Matt. 26:27) is used literally” (Nov. 2, 1931).

R. A. Jernburg, University of Southern California, Los Angeles: “**Poterion** (Matt. 26:27 and Mark 14:23) means literally **a cup**. ‘And He took **a cup**’ (R. V.) It is difficult to make this figurative” (Nov. 30, 1931).

E. E. Stringfellow, Professor of N. T. Languages and literature, Drake University, Des Moines, IA: “In Matt. 26:27 ‘cup’ (**poterion**) is used literally. Not figuratively” (Oct. 18, 1931).

Walter Miller, College of Arts and Sciences, Department of Greek Languages and Literature, University of Missouri, Columbia: “My dear Mr. Phillips: - **Poterion** in Matt. 26:27 and Mark 14:23 means literally ‘**a cup**,’ as in the R. V., not ‘**the cup**,’ as in the Authorized Version. I should interpret the passage literally. **Poterion** occurs twice in the passages from Luke 22 and 1 Cor. 11:25. The first time it is apparently ‘the cup with its contents’” (Dec. 6, 1931).

J. F. Paxton, Oklahoma University, Norman, OK: “**Poterion** is used literally in Matt. 26:27 and Mark 14:23” (Dec. 2, 1931).

F. R. Gay, Professor of Greek in Bethany College, W. VA: “**Poterion** is used literally in Matt. 26:27; Mark 14:23; Luke 22:20a and 1 Cor. 11:25a.” In another letter Professor Gay said that in every place where it is said “He took the cup” the meaning is that He took a definite, literal, material cup. Professor Gay, who began his professorship of Greek in Bethany College in 1910, says “the cup of blessing” is a literal cup and has reference to “the cup on the communion table containing wine.”

### On “This Cup is the New Covenant”

Professor F.R. Gay: “In the expression **touto to poterion** (“this – the cup” – JDP), the **touto**, ‘this,’ (demonstrative) would cause the reference to be a definite literal cup. The cup (that is, the cup and its contents) represents the New Covenant (and Testament: both ideas are implied) which is ratified by my sacrificial death. The word cup is used literally in Luke 22:20 and 1 Cor. 11:25, i.e., it refers to an actual material cup, and it is used to symbolically represent the New Covenant” (Letters to JDP).

Thayer (p. 15): “This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Covenant.”

In *The Scripture Standard* (published by brethren in Great Britain) for May, 1969, Brother James Gardiner, who believes it is the fruit of the vine, and not the cup, which represents the new covenant, says: “Before the fruit of the vine can represent the new testament dedication it must be contained in a **cup**, for when one talks of ‘the cup of the Lord’ one envisages a cup just as one envisages a table when one talks of ‘the table of the Lord.’ Without the cup and the table such terms are nonsense. When the fruit of the vine is in the grape on the vine it cannot be described as the cup of the Lord. When it is crushed and put into a thirty-gallon barrel it still can’t be described as the ‘cup of the Lord.’ Likewise when it is in a bottle in transit...In fact it cannot be so described until it is in a cup and on the Lord’s table...”

### Response to Inquiry About Primitive Christian Practice

*“Is there anything in the Greek New Testament to indicate that more than one cup (drinking vessel) was used in congregations of Christians in primitive times?”*

F.R. Gay, professor of Greek in Bethany College: “**No!**”

### Response to Inquiry About the Meaning of *ek*

*“In Matthew 26:27, ‘Drink ye all of (*ek*) it,’ does *ek* mean literally **out of**? And did He command them to literally drink out of a literal cup? And did they do this?”*

Robert H. Pfeiffer, Curator of the Semitic Museum: “**EK** means ‘out of.’ Matt. 26:27 has a literal meaning (drinking out of a cup).”

## One Loaf and One Cup: A Scriptural and Historical Survey

*“Is the preposition **ek** (out of) in Matt. 26:27, Mark 14:23, and 1 Cor. 11:28 used to show that **each** disciple present should **drink out of the one** cup?”*

Prof. Pfeiffer: “Yes.”

*How many literal cups were used in celebrating the Lord’s supper, as revealed in these passages (in the preceding paragraph)?”*

Prof. Pfeiffer: “One”.

Walter Miller, College of Arts and Science, Department of Greek Language and Literature, University of Missouri: “It ought to mean literally ‘**out of it**’ and it would necessarily mean just that in Classical Greek.”



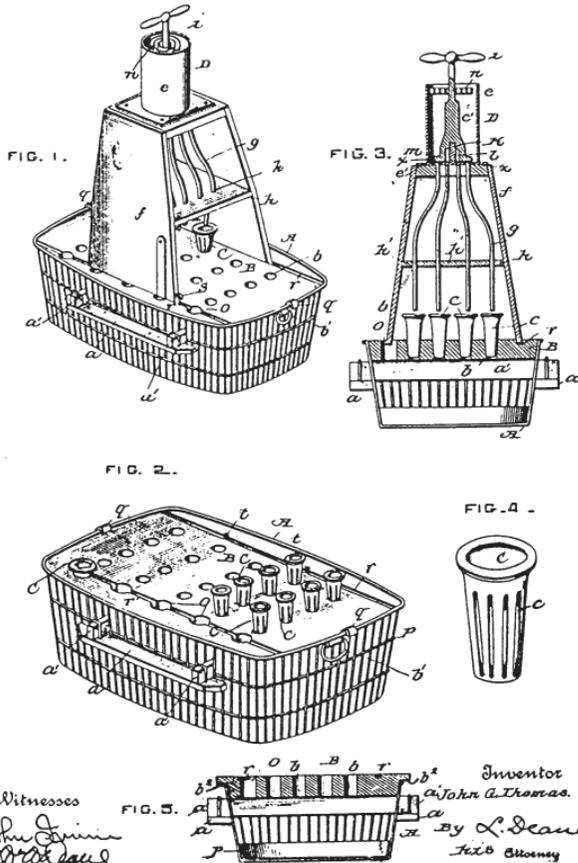
# Appendix F: Thomas "Communion Set" U.S. Patent

(No Model.)

J. G. THOMAS.  
COMMUNION SERVICE.

No. 516,065.

Patented Mar. 6, 1894.



Witnesses  
*John A. Thomas*  
*John A. Thomas*

FIG. 5. Inventor  
John A. Thomas.  
By L. Deane  
Attorney

## UNITED STATES PATENT OFFICE.

JOHN G. THOMAS, OF LIMA, OHIO.

## COMMUNION-SERVICE.

SPECIFICATION forming part of Letters Patent No. 510,065, dated March 6, 1894.

Application filed August 2, 1893. Serial No. 482,186. (No model.)

*To all whom it may concern:*

Be it known that I, JOHN G. THOMAS, a citizen of the United States, residing at Lima, in the county of Allen and State of Ohio, have invented certain new and useful Improvements in Communion-Service; and I do hereby declare the following to be a full, clear, and exact description of the invention, such as will enable others skilled in the art to which it appertains to make and use the same.

Figure 1, is a perspective view of this invention as an entirety, the front of the filler frame removed. Fig. 2, is a like view of the cup bearing part of the device, enlarged. Fig. 3, is vertical central section of the filler. Fig. 4, is a detail of one of the cups. Fig. 5 is a cross section of the tray and rack placed in and on it.

The object of this invention is to provide an individual or separate cup for the use of each person at the celebration of the Lord's Supper, commonly called the communion service, and it consists in providing a tray or any suitable receptacle for the cups, and means for filling the several cups, and in the general structure of the several parts of the device, and in the invention as an entirety, all as will now be more fully set out and explained.

In the accompanying drawings A, denotes any suitable receptacle, tray, or dish in the top of which is removably placed a rack B, which has openings b, regularly arranged to hold cups C. These cups are of small size and usually adapted to hold about a gill. Each is of a somewhat conical shape so as to be adapted for ready insertion into or removed from one of the openings b. By reason of the peculiar shape of each it projects high enough above the upper surface of the rack, as to be easily grasped between the thumb and fore finger.

In order to fill the cups there is provided the filling device D. This consists of a vessel e, placed on a support or frame f, preferably having flaring sides. To the perforations e', in bottom of the vessel any desired number of tubes g, preferably of rubber, are attached which at their lower ends are stretched apart and placed in the perforations h' in the diaphragm h, of the frame as

that each shall be exactly adapted to come directly over one of the cups placed in the tray opening below. When the filler is placed over the cups the several pipes being directly over the several cups, the wine in the vessel e, is let into the tubes by giving a sharp and short turn on the handle i, that extends over the top of the vessel, this movement serves, under the action of the screw thread k, on the inside of the hollow end of the shaft of handle i', which fits on the screw threaded spindle l, upwardly projecting from the base of the cup, to raise the shaft slightly, and thus the disk m, at its lower end is raised high enough above the bottom of the cup to allow the escape of a slight portion of wine through the perforated base e', into each pipe. The handle on being released is returned to its normal position by means of the spiral spring n, one end attached to it and the other to the side of the cup, and the disk is thus moved down on the bottom of the vessel and the exits closed. The packing z, on the edges of the disk insures a tight closure.

The operation of filling the cups may take place before the communion services, or at the time. When the cups are filled the tray can be passed round and each communicant is expected to take one of the cups. When he has partaken of the wine, the cup may be returned to its opening, or can be put through the large opening o, in one side of the rack. If there is any wine in this cup it can safely flow into the pan p, under the rack.

The rack can be detachably held in the top of the tray by means of a snap spring q, one at each end of the tray, the body of which projects sufficiently over the ends of the tray to hold it.

The rack may be made of any desired superficial size, the tray being of like size, to hold any desired number of cups. Of course the number of tubes in the filler may be as many as desired.

By means of the grooves r, on each side of the tray, in which the ends of the frame can be placed, the filler may be moved along over the top of the tray, and as the number of cups corresponding with the number of tubes has been filled, the filler is moved along and the next set can be filled. These movements of the

# One Loaf and One Cup: A Scriptural and Historical Survey

2

D15,000

filler over the tops of the cups can be regulated by the gage *s*, which is a finger pivoted to the lower part of the frame on the inside. The lower end of one of the fingers coming in  
5 contact with the stops *t*, placed at regular intervals in one of the grooves regulates the extent of the movement of the filler, and insures its proper position at each movement over the set of cups under it.

10 The ribs *c*, on the side of the cup *C*, are merely external ornamentation.

At each side of the tray is attached a handle piece *a*, made in any desired way; as now illustrated this serves to hold the cross strips  
15 *a'*, which pass from side to side of the tray and support the rack *B*. But in Fig. 5, is shown a modification of method of resting the rack on the edges of the tray, namely by means of the rabbet *b'*, on its edges which  
20 rest upon the upper rim or edge of the tray.

If desired the tray may have handles *b'*, of any desired shape or size at each end.

Of course it will be understood that the tray may be made of wire, thin metal or in  
25 any way or shape it may seem best for neat and soomly appearance, as well as cheapness of manufacture.

What I claim is—

1. The filling device, above described, consisting of a vessel to hold the wine, supported  
30 on a suitable frame, and having a perforated bottom, a pipe attached to each of the perforations in said bottom, and an interior spring actuated and handled disk covering  
35 all said perforations, whereby all of them can be simultaneously opened or closed.

2. In combination with the tray and the rack therein and the frame supported there-

by and having flaring sides and perforated diaphragm *h*, the filling vessel placed on said  
40 frame, and provided with a perforated bottom and a pipe or tube connected with each perforation and stretched apart to pass through the perforations in the diaphragm *h*, and a spring actuated disk inside said filler  
45 to cover all the entrances to said pipes.

3. The tray *A*, having the rack *B*, attached to it by springs, combined with the wine filling device placed on a frame movable back and forth in grooves in said rack, substantially as set forth.

4. The combination of the tray, the rack supported by it and detachable from it at pleasure, the frame having flaring sides and a perforated diaphragm, the filling vessel having a perforated bottom and spring actuated and handled disk to cover all said perforations, substantially as set forth.

5. The filling device *D*, consisting of vessel *e*, having a perforated bottom and a pipe  
60 or tube attached to each perforation in said bottom, and a spring actuated disk covering said perforations and the packing *x*, under said disk, substantially as described.

6. In combination with the tray and the  
65 rack thereon having grooves at the sides and stops thereby, the frame carrying the filling device, and having on its inside gage *s*, adapted to come in contact with the said stops, substantially as and for the purposes set forth. 70

In testimony whereof I affix my signature in presence of two witnesses.

JOHN G. THOMAS.

Witnesses:

ROBERT PEAT,

ABNER JONES.

## Appendix G: McGarvey on “Those Individual Cups...”

### McGarvey Writes On – Individual Cups

A brother in Pensacola, Fla., asks me: 1, “What authority have we for using the single cup in the communion service, as has been the custom of the Christian churches, other than that it is implied in the narratives of the three gospels?”

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.

2. “If a person believed that the adoption of the individual cup would or might prevent some soul from coming into the church, would he do wrong to join in that service?” It is very difficult often to determine to what extent the perversion of a Scriptural ordinance must be carried in order to justify one in neglecting it.

3. “I have been a member of the church for forty-three years, and it has been my good fortune to be acquainted with several of our most learned and influential ministers – Alexander Campbell among them – and it seems strange to me that they did not find a necessity of the individual cup.”

It is not at all strange: for such a necessity has not even yet been discovered. The desire for it has originated in the squeamishness of certain women with weak stomachs, and it is supported by the new fad among physicians about BACTERIA, those little bugs which hang on the lips of people, stick to the communion cup, then cling to the lips of the next participant, and thence descend into the stomach of the latter, seize upon his vital organs, and eat away on them till some fatal disease ensues.

I don't know how many people have died from this cause since the Lord established this ordinance, but I guess he knew what would be the consequences and he assumed the responsibility. If any of our doctors have treated such cases as are supposed, I have never heard of them; and I am willing to risk the promise, poor as I am, to bury, as long as I live, all the dead who shall die from this cause. All such will die at their post, and will deserve a decent burial.

*From Biblical Criticism  
Conducted by J. W. McGarvey  
Christian Standard, February 26, 1910.*

## One Loaf and One Cup: A Scriptural and Historical Survey

### McGarvey Writes On – Those Individual Cups

The fresh and verdant fad of the individual communion cups, which is all the rage now with church members who care more for “keeping up with the procession” than for following the example of our Lord, has received a black eye recently from two sources. A Methodist bishop has refused to use them when brought forward where he was to officiate, and the General Conference of the Methodist Church, North, has forbidden the use of them to Methodist churches. See the clipping below which we take from the Western Recorder:

“Recently in the meeting of the New Hampshire Conference, Bishop Foster, of the Methodist Church, refused to have the communion administered in the individual communion cups which had been brought forth. He refused to consider the innovation on the custom of the churches from the days of the Lord to the present time a matter of indifference. The Methodist General Conference voted down overwhelmingly a motion to allow the use of the individual communion cups in their churches.”

Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the Supper; that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup, had he adjudged that to be the better way. But he did not, and we shall be far more likely to please him by doing what he did than by doing what he avoided. If it is wrong to change in the slightest degree the ordinance of baptism, it is still worse, if possible, to change the ordinance of the Lord’s Supper. Do you plead the danger of contracting disease? Then you adopt a plan which you have indignantly rejected when it is applied to immersion. The legs of the lame are not equal.

*From Biblical Criticism  
Conducted by J. W. McGarvey  
Christian Standard, June 25, 1904.*

**McGarvey Writes On – Microbes**

The early Christians were not aware that among the manifold objects of God's creation and providential care there was a countless host of the little bugs that now pass under the name of microbes. This fact was left, like destructive criticism, to be discovered in our own scientific age. Now the microbes are as well known as gnats and mosquitoes. It is known too, that they are widespread and are exceedingly dangerous; for they float in the air, they swim in the water, and we drink them in with our mother's milk. When they once get in us, they begin to eat our vitals, and they bring on all diseases. If we could only keep them out, we might live forever, unless somebody kills us. The doctors have warned us not to spit on the sidewalks, lest our microbes, swarming up from the spittle, be swallowed by some passer-by to the utter ruin of his constitution; and they object to horses and other animals being allowed on the streets, unless we sweep up after them with great care.

Under these circumstances, it ought not to surprise anybody that some among us, who think that religion ought to keep pace with scientific discoveries, have become dreadfully alarmed over some of our ancient religious customs which originated before the discovery of microbes. For example, the custom of passing the same cup of wine to a large number of persons when observing the Lord's Supper. We have always been a little squeamish about drinking out of the same cup with certain persons that we could name and now, seeing that by doing so there is a risk of our swallowing some of their microbes, the practice has become intolerable. It is true that our Lord appointed it this way; but then he may have forgotten, just at the moment, that he had made all these microbes, and that they were such awful things; or else he thought that, as in the case of our new criticism, the age in which he lived was not prepared for a revelation on the subject, and so he left matters as he found them. Perhaps he reflected that the many millions who were destined to premature graves by swallowing these microbes at the Lord's Supper, would die in a good cause, and he therefore left them to their fate until an enlightened age would correct the evil. We have now reached that enlightened age, for the Spirit is still leading us into the new truth; and we propose to stop that needless waste of human life by having individual cups from which to drink the wine. If any man cries out against it as being unscriptural, exclusive or finicky, or anything of that sort, we will call him a legalist, a literalist, a Pharisee, a

## One Loaf and One Cup: A Scriptural and Historical Survey

back number, a last year's almanac, and a whole host of things that we use to silence croakers with.

This is not all. Revolutions, we have learned, never go backward. When the wheels of progress once get up steam behind them, they are going to roll on, and the man who gets in the way will be run over. Upon further reflection about these microbes, we have been forced to observe that there is just as much danger of swallowing other people's microbes when we pinch a piece from the same bread from which they have pinched, as when we drink from the same cup. Microbes come from the tips of the fingers when they are a little soiled or a little sweaty, and we are not going to run the risk of eating any of these. We have not yet completed our plans for avoiding this imminent peril to our lives; but, as we have already secured the manufacture of tiny little individual cups, we shall probably have the bread cut up into nice little cubes, which will be dropped into the little cups, so that we can swallow both at once. This device will charmingly harmonize with the time-saving device, which some of us who hate long services have already adopted, of passing bread and wine both at once.

Don't be alarmed and cry out "innovation," "wolf in sheep's clothing," "heretic," or anything of that nature, till you hear us a little further. It is a fact, a very alarming fact, strangely overlooked hitherto, that there is a great deal more danger of these microbes when we were baptized in the same water with other people; and we are bound, in all honor and consistency, as well as by a supreme regard to life and health, to put a stop to that.

Here we shall encounter some difficulties; but difficulties are made to be overcome, and we must meet them courageously. At first thought someone may propose, as a remedy, to dispense with baptisteries, and go to outdoor pools and streams; but it only requires a moment's consideration to be reminded that dead dogs, dead cats, and other things are constantly thrown into these outdoor waters, and that the very worst of microbes emanate from these. Moreover, frogs, tadpoles and snakes frequent these waters, while horses, cows and hogs go there to drink, and we might get some microbes if we are baptized in such places. The remedy seems to be, to retain the baptistery, but to have it washed, rinsed and scoured and fumigated after every individual baptism. This can be done very easily in some of our churches, especially where the preacher is a scientific critic whose cases of baptism, like angels' visits, are few and far between.

## Clinton De France

There is another imminent peril to which church people are exposed, and for which science, in God's own good time, has furnished a remedy. It is a peril consequent on a large number of persons being shut up together for an hour or two in the same room and breathing the same air. On such occasions a swarm of these mischievous microbes keeps rushing out of every man's mouth with every breath he exhales, and the air gets so full of them that sometimes we can smell them. This is far more perilous than drinking of the same cup, breaking pieces from the same loaf of bread, or being baptized in the same water. This must be remedied; and the heaven-sent remedy to which I have made reference is the telephone. We will supply every family with one of these instruments, so that they can assemble in their own parlors at the appointed hour and listen while the preacher, alone in his parlor – for we shall need no meeting-house then – stands in the middle of the floor and talks into the other end of these instruments.

There may be some defects in this scheme as yet; for all schemes, even those invented by inspired men and by Christ himself, are found by experience to need improvement as men become more enlightened; but progress is the law of religion as well as of nature, and we cannot doubt that in the progress of religious evolution all defects will finally be removed and the fittest will survive.

Good-bye to the old conceit of restoring primitive Christianity!

*From Biblical Criticism Conducted  
by J. W. McGarvey Christian Standard,  
March 31, 1900.*

## One Loaf and One Cup: A Scriptural and Historical Survey

### McGarvey Writes On – The Sanitation Feature

About two years ago, I think, I published an article under the head of “Microbes,” in which I ridiculed, in the manner which I thought it deserved, the pretense by which the use of individual cups in the Lord’s Supper is defended. The “sanitary feature,” as Brother Keeler styles it, is proven to be a pretense by the fact that though the use of cups in common has been practiced for nearly two thousand years, not a single instance has been produced of persons contracting contagious diseases from it. And if there had been a few instances, or a few thousands among the multiplied millions, what is that compared with the strict observance of an ordinance appointed by the Lord Jesus Christ? Shall we dare to change or modify such an ordinance for fear that one of us may prove to be the one out of millions who shall thus suffer? The “sanitary feature,” as everybody knows, has been arrayed with great pertinacity against the ordinance of baptism as it was instituted by Christ, and it has been paraded as a justification of those who modify this ordinance. The shallowness of the reasoning in both instances forces the suspicion that want of faith, and not real fear of disease and death, lies at the bottom of it. If there is danger of swallowing microbes by drinking from the same cup with consumptives, what about being baptized in the same pool of water? Shall we have the baptistry emptied, washed and chemically disinfected after every baptism? If not, shall we always resort to a running stream, in which a dead dog may be floating some distance above us? Or shall we abandon baptism altogether, for the sake of keeping our immaculate persons from coming in contact with the invisible bugs which exude from our neighbors? Some people are too nice for this world. They ought to carry a smelling-bottle all the days of their lives and pray the Lord to take them as soon as possible to a healthier country. It is my opinion that when the Lord instituted the Supper he knew as much about microbes as does any modern medical alarmist.

*From Biblical Criticism Conducted  
by J. W. McGarvey  
Christian Standard.*

## Appendix H: Why Lipscomb Changed His Mind<sup>65</sup>

### Letter from G. Dallas Smith to David Lipscomb<sup>66</sup>

Brother Lipscomb: the question of the individual communion service is being agitated, more or less, among churches of Christ today, and the indications are that the agitation will increase quite rapidly in the next few years, owing to the germ craze that is sweeping the country generally. Recently I held a meeting at a congregation where there were said to be three or four members suffering with cancer of the face or nose; and at another place there were said to be consumptives in the congregation; and the question of the use of the individual service is agitated in both these congregations. Naturally the question is put up to the preacher, and it is, in my judgment, only a matter of time when we preachers must take a stand for or against it. For my part, my mind is made up, but I am open to further light on the subject.

At one place where the individual service had already been introduced, but where the agitation had not died down, I took the position as briefly outlined here: There should be one “common cup” (pitcher or bottle, for instance). All should partake of the contents of this “common cup”; but as to the manner of partaking it, we are left to our own judgment, just as in the matter of taking the collection. We may all drink from the same “common cup”; we may divide it into two cups, or four, or six and still we all partake of the contents of the “common cup”. For instance, if the “common cup” should be passed around and each member should use a spoon and dip out of the “common cup” a small amount of wine, all would evidently be partaking of the “common cup”. But what is the difference in this and in separating it before it is passed around? I confess that I can see no difference, although it does not look just right to me, because I have always been used to it some other way. But if we had always been accustomed to see the “bread” passed around and each member nibble from the same piece, each one putting his mouth to the bread where others put their mouths, I suppose it would look a little out of order to see some

---

<sup>65</sup>This appendix first appeared as an article in *Landmark Messenger*, vol. 1, no. 4, Nov. 2015. pp. 3-7.

<sup>66</sup>(Lipscomb, “Individual Communion Cups.” 8).

## One Loaf and One Cup: A Scriptural and Historical Survey

people break off, each a little piece for himself, instead of biting from the “common bread”. The cup, in the language of Jesus, means of course the fruit of the vine which was in the cup; and if we all partake of it, whether we all put our lips to the same cup or not, we have met the requirement. Just as when we all partake of the bread without putting our mouths to the same piece, we have evidently met the requirements – we have partaken of the one bread. (End of Smith’s Letter)

### **Statement by David Lipscomb – 1915<sup>67</sup>**

Some months ago, I published an article opposing a change in the manner of partaking the “fruit of the vine.” I have somewhat modified my views on the subject since. I still 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 re-breathing the air tainted and polluted with the odors and effluvia of the diseased lungs, stomach, and irritated bowels, as well as the exhalations from badly cleansed bodies, being afraid of contracting diseases by taking a sip of wine from a glass, because others have sipped from it, shows an extreme sensitiveness that approaches absurdity.

I have re-examined the history and service of the Passover in the Old Testament, and its transformation into the Lord’s Supper in the New Testament, and I have been led to doubt if all who partake of it drank from the same cup. Did not all have his own cup filled from a common vessel? When we come to examine the institution in the New Testament, the examples and the restrictions given seem hardly sufficient to establish a fixed order that all should use the same cup.

In 1 Cor. 11 is an account of an abuse that had grown up in the observance of the institution. They not only did not use the same cup, but did not wait for each other; one was drunken and another hungry and had nothing. This could not have happened under the present order. Before this time it retained the character of a feast like the Passover. The apostles changed it to a memorial service, the bread representing the broken body and the “fruit of the vine” in the cup representing the shed blood of our Lord. Some changes in the manner of partaking of the supper have been made by different religious bodies. The point to be observed and preserved is

---

<sup>67</sup>(Lipscomb, “Individual Communion Cups.” 8-9).

that it be a joint memorial of the blood of Jesus Christ shed for the remission of sins. Under the present order, this truth is plainly shown, and any change made in the order should keep this truth plainly in view. It is better to take risk of physical injury than to incur the wrath of God by marring his institutions (Matt. 26:27, 28; Mark 14:23; Luke 22:19). (End of Lipscomb's Statement)

### Comments on Brother Lipscomb's Statement

As demonstrated in the main body of this text, this writer holds high esteem for the scholastic genius of David Lipscomb. However, even the smartest of men stumble and often dull in their final years. Early advocates of one cup in the Lord's Supper accused brother's Smith and Brewer of taking advantage of Lipscomb when his mind was infirmed. It is true that G. Dallas Smith knew Lipscomb's health was fast failing, and expressed urgency to G.C. Brewer that they should get Lipscomb to publish a change of views before he died (Brewer XII-XIII). It is also true that Lipscomb's mental and emotional health suffered in his final years. In *Crying in the Wilderness*, a biography of David Lipscomb by Robert Hooper, published by David Lipscomb College, Hooper cites evidence of Lipscomb's decline in reasoning ability:

[L]ate in 1912 Lipscomb inserted a short statement into the Advocate entitled "A Correction." In a previous article he had written that "Luke was not inspired." He had meant to say that "he was not an apostle." Lipscomb wrote as to the cause of such errors: "My mind sympathizes with my body and is very unreliable at times. I get confused in names of things and persons, and I often call names and say the opposite of what I intend (316).

In 1914, Hooper says Lipscomb was rendered by his state of health, "unable to engage" in the pressing discussion over pre-millennialism. In 1917, a rumor was spread that David Lipscomb supported pre-millennial views. A.B. Lipscomb (David's nephew) quelled the rumor, but lamented that certain persons in the brotherhood were using David Lipscomb "who was unable to write or talk" to "give credence to their personal views" (Hooper 319). G.C. Brewer plainly admitted he used Brother Lipscomb's statement to get individual cups into the church at Columbia, Tennessee (Wade 67) and says "Without the article from brother Lipscomb this would never have been done" ("Did G.C. Brewer Introduce"). Brewer went on to say,

## One Loaf and One Cup: A Scriptural and Historical Survey

“after Lipscomb’s article appeared in the *Gospel Advocate* churches everywhere began to use the individual cup” (Brewer XIII). From this information, it certainly seems that Brothers Brewer and Smith took advantage of Brother Lipscomb to “give credence to their personal views.”

However, the arguments advanced by Lipscomb, coherent or not, became the foundation of the defense for individual cups used by their advocates even to this day! Thus, the statement deserves some respectful, but critical analysis.

First, Brother Lipscomb mentions a review of the “history and service of the Passover in the Old Testament, and its transformation into the Lord’s Supper in the New Testament,” and states this review led him to the conclusion that each person at the table had their own cup (“filled from a common vessel”) out of which to drink. Three points should be made here: 1) Brother Lipscomb, unfortunately, did not share the sources of his study when he re-examined the issue. This writer has never found credible evidence that the Passover in Jesus’ day involved a drink element or cup(s) of any kind, especially of a ceremonial nature. How can we be expected to agree with Brother Lipscomb’s conclusions when we know not what brought him there? 2) If the Passover, or even the Lord’s Supper for that matter, was observed as Lipscomb describes – all the participants had their own cups filled from a common vessel – is that how the Lord’s Supper should be observed today? Brother Smith suggested so in his letter (above). But how many churches fill all their individual cups from one common vessel? 3) Even if all the gathered disciples had their own cups, the record of how the Lord’s Supper was instituted does not depict a toast, wherein Jesus and each of his companions lifted their glasses together. “He [Jesus] took a cup [or the cup – we suppose the one in front of him] and gave thanks, and gave it [Gave what? The cup that he took – the cup that was before him] **to them**, saying, “Drink from it, all of you” (Matthew 26.27 – emphasis added). Thus, even if each disciple had his own cup, Jesus clearly took the cup before Him, gave it to the disciples and told them to all drink from (*ek* – out of) it. Luke 22.17 says Jesus commanded them to “take [the cup he was holding] and share it among yourselves” (NASB). Thus, Brother Lipscomb’s argument fails on all points: it does not prove the modern practice of individual communion and it does not disprove the necessary conclusion that all the gathered disciples shared the contents of the cup Jesus handed them by “all drinking from it” (Mark 14.23).

Second, Brother Lipscomb states, “When we come to examine the institution in the New Testament, the examples and the restrictions given seem hardly sufficient to establish a fixed order that all should use the same cup.” We often hear this sort of claim, but frankly we do not understand it. Perhaps this was an example of Brother Lipscomb’s failing mind, but we hear some brethren today promoting individual cups by the same reasoning. **All of the language** used to describe the actions of Jesus and the apostles necessarily demand only one cup and one loaf was shared by the group. This is true in English and Greek. When Paul taught the church at Corinth – whether he was using the Lord’s Supper as an example of fellowship, or whether he was instructing them on how to imitate Jesus’ example – he always used singular language to describe “a cup or a loaf” and “this cup and this loaf.” If this language is “hardly sufficient” to communicate only one cup and one loaf was used and commanded, then we ask what language would be sufficient? How is this any different from those who deny the clarity of Jesus when he said, “He that believes and is baptized shall be saved”? In this writer’s estimation, “He took the cup... gave it to them and said ‘Drink from it all of you’” is as clear a communication that only one cup was taken, given, and shared among them as any statement ever made about the necessity of baptism.

Third, Brother Lipscomb states (concerning 1 Corinthians 11b), “[this] is an account of an abuse that had grown up in the observance of the institution. They not only did not use the same cup, but did not wait for each other...” We do not see the point in contending that the Corinthians “did not use the same cup” as if that would justify individual cups, because, as Brother Lipscomb admits in the same line, this “is an account of an **abuse** [emphasis added] that had grown up in the observance of the institution...” In other words, whatever they were doing was not correct! He goes on to say, “one was drunken and another hungry and had nothing. This could not have happened under the present order. Before this time it retained the character of a feast like the Passover.” This writer does not agree with Brother Lipscomb’s interpretation of the controversy in 1 Corinthians 11b, even that which he expressed in better days (see his notes in the *Gospel Advocate Commentary*). However, for the sake of argument, if the Lord’s Supper in the ancient church “retained the character of a feast like the Passover”, then why do churches not continue to observe the Lord’s Supper in that manner today? Lipscomb continues, “The apostles changed it to a memorial service...” Here Brother Lipscomb is in good company.

## One Loaf and One Cup: A Scriptural and Historical Survey

Many writers take this view, but we cannot understand it. Paul did not *change* the Lord's Supper from a feast to a memorial; he reminded the Corinthians that the Lord's Supper was intended as a solemn memorial from the beginning (Luke 22.19; 1 Corinthians 11.24-25)! In 1 Corinthians 11, there is nothing that would indicate approval of individual communion, and much that would condemn it.

Fourth, Brother Lipscomb asserts only two items of significance in the Lord's Supper: "the bread representing the broken body and the 'fruit of the vine' in the cup representing the shed blood of our Lord." Lipscomb long believed that the container was meaningless and sustained the same relationship to the fruit of the vine that the plate does to the bread – an incidental vehicle. Even prior to 1910, Lipscomb wrote that when Jesus said "this cup" he referred to the fruit of the vine (*Queries and Answers* 121). Of the aforementioned arguments, this one is the most abiding and common among modern advocates of individual cups. For many, it proves that the drinking vessel is meaningless; but this writer – and many others with him – remain unconvinced. Why? Simply because it contradicts the words of Jesus Christ Himself! In Luke 22.20, Jesus used the copula of symbolic being (the same figure of speech employed by him to give symbolic meaning to the bread as his body and the fruit of the vine as his blood) and said, "This cup is the New Covenant..." Jesus declares the cup a symbol of the New Covenant. All covenants had tokens of memorial. Jesus said the cup in the Lord's Supper is the token of the New Covenant. The fruit of the vine represents the blood – the cup represents the New Covenant. Thus, it is altogether unacceptable to compare the named, consecrated emblem of "the cup" to a bread plate, never named in the scripture and completely unnecessary to the observance of the Supper. Furthermore, it is unacceptable to teach that the cup is the fruit of the vine, because Jesus made a distinction between those two items and the spiritual truths they symbolize.

At the conclusion of his statement, Brother Lipscomb admonished, whatever changes are made to the observance of the Lord's Supper, "the point to be observed and preserved is that it be a joint memorial of the blood of Jesus Christ shed for the remission of sins." He added, "any change made in the order should keep this truth plainly in view." However, this is precisely the destructive and intolerable consequence of individual cups! Lipscomb, Brewer, and Smith continuously spoke of "individual communion," but such language is nonsensical! Communion means joint par-

ticipation, as admitted by Lipscomb referring to the Lord's Supper as a "joint memorial," but if the service is individual – it is not joint! Objective analysis shows Lipscomb's reasons for modifying his view were unsound. The individual communion service is in violation of several logical and scriptural principals. It must be considered an innovation, and in fact a digression from the Apostolic Pattern.

Was Lipscomb's 1915 statement the result of undue pressure against a weakened and enfeebled man by others who wished to use his influence? Possibly. However, it is certainly true, David Lipscomb was never an advocate of one cup, only an opponent of individual cups. His flawed approach to various passages dealing with the Lord's Supper conditioned him to be easily swayed on the matter. If David Lipscomb were alive today, he would not stand with those of us who stand for one cup in the Lord's Supper. Lipscomb differed from us on sectarian baptism, institutionalism, and Sunday Schools as well as other issues concerning the Communion. The Judge of all the earth will do right, and examine his life according to truth and wisdom. However, that makes little difference to this writer, because he is not a Lipscombite – he is a Christian. The truth is, when Lipscomb changed his mind about individual cups, nothing had changed in the scripture. One line from Lipscomb's statement can be received without objection: "It is better to take risk of physical injury than to incur the wrath of God by marring his institutions." May God have mercy on those who have thoughtlessly made this error and may the Church restore the Lord's Supper to the ancient and apostolic order – this is our prayer.

## Appendix I: Sanitation in Communion

The author of this book has little to say on this subject. For those interested in medical research into the likelihood of communicable disease being transmitted by drinking from a common cup, we submit the following material from *Sanitation in Communion* by Dr. James Orten. However, we wish to caution our readers. In some places, the tract discusses the anti-septic qualities of silver, but this leaves the utterly false impression that the Lord's Supper should be observed with a silver chalice. This is completely without foundation in scripture or history. At present, most churches of Christ using one cup in the Lord's Supper do not use a silver cup, but one of glass, pewter, or some other substance. Primarily we have in mind the thousands of congregations in Africa, India, and the Philippines where a silver cup is an unattainable extravagance. The reason Christians ought to share one cup is because this is the pattern set by Jesus and taught by the apostles. Those whose obedience is conditioned on the satisfaction of their hygienic concerns should reconsider the level of their resolve to follow Christ. Even so, the material collected and analyzed by Dr. Orten is an inestimably valuable contribution to this discussion.

### **Sanitation in Communion (2nd ed.)**

*By Dr. James D. Orten*

We begin this review of experimental studies and medical opinions regarding the communion cup with considerable ambivalence. Our ambivalence is not related to the evidence, which is strong and positive, but to reporting this type of evidence at all. Our conviction is that Christians should trust in the great physician, who has declared Himself our "Lord that healeth thee" (Ex. 15.26). This physician is never wrong.

Human evidence, by contrast, must always be kept in perspective. Science has created many mundane but useful advancements and about an equal number of brilliant discoveries and stupid blunders. Many of the developments that seemed brilliant, Sir Alexander Flemming's discovery of penicillin for example, actually were done by accident. The blunders are caused by all sorts of human frailties, ignorance, arrogance, prejudice, and outright fraud, just to name a few. The infamous Piltdown Man that

was “discovered” in a gravel pit in East Sussex, England, fooled scientists who labeled him a link with our “animal ancestors.” In reality “he” was a combination of human and animal bones planted by a dishonest laboratory assistant. This classic blunder occurred because scientists wanted to believe evolution (prejudice), because they overtrusted their methods of dating relics (ignorance), and because of one worker’s clear dishonesty.

We give these facts about the limitations of science not to say that such evidence is worthless, but as a reminder that it should not be placed on par with inspiration. “Science does not lie,” it is said, but the statement is only a play on words because scientists, the men and women who practice science, are human and subject to all weaknesses common to other mortals. We use human evidence in human matters because that is all we have. It seems especially unwise to rely on human evidence when divine evidence is available.

These limitations of science should be kept in mind when making assessments of the value of the evidence from experimental studies on communion. In such situations, it is almost never a simple matter of seeking scientific opinion and accepting it. For one thing, the scientists often disagree. Then it becomes necessary to make judgments about the quality of one study over another. Thus, readers must assess the soundness of the methods of study, be alert for signs of bias, observe whether researchers’ conclusions are truly supported by their data, and so forth. Laymen often think that some expert somewhere “knows the truth” on the questions that trouble them. But that is a naïve and unwarranted trust in human expertise. In the end, one usually must survey all the evidence and make a decision for himself about whether it generally supports one view or another.

### **Many Opinions – Little Evidence**

While there have been hundreds of newspaper reports and articles giving opinions on the safety of common-cup communion, there have been very few actual studies. A computer search of the literature indexes revealed only about half a dozen efforts in the century that this topic has been discussed. Some of those are methodologically so flawed that no competent scholar would credit them with worth. Others are excellent and worthy of all the confidence that is realistic to place in human endeavors. Still others are mixtures of wheat and chaff.

## **One Loaf and One Cup: A Scriptural and Historical Survey**

We shall begin our review by discussing those experimental studies that are of highest quality. Then, we will review a study that we consider of poor quality and explain why we see it as we do. Our intentions are to review, or mention and reference, every known study so that interested students may pursue the matter to the fullest and come to solid decisions about what human evidence says. After our own review, we will summarize a comprehensive assessment of many studies that relate directly and indirectly to the topic – an assessment completed by an internationally recognized scholar. We will close this section with comments by several medical authorities and religious leaders.

### **A British Government Study**

The most respected scientific experiment to date was done at the Central Public Health Laboratory in London by three researchers named Hobbs, Knowlden, and White (1967)<sup>1</sup>. The Medical Research Council, an agency of the British government, commissioned the study in response to complaints against the Church of England, which uses the common communion cup. Among medical personnel, this is the single most influential study on the topic, probably because it was unbiased, it was more thorough than usual, and it created real- life conditions in the laboratory.

To answer the general question about the danger of disease transmission, this group sought answers to specific questions, i.e. how many organisms are deposited on the surface of the cup by each communicant, how long do such organisms survive, are these organisms transferred to other communicants, and, if so, are there ways the number of organisms on the cup can be reduced? These are relevant questions because modest numbers of bacteria are present everywhere, even on the surfaces of unused cups, and comparing common-cup communion against totally sterile conditions is not realistic.

Researchers had volunteers drink from a silver cup filled with fermented communion wine as used in the Church of England. The average number of communicants was 24. Several trials were done. First, all persons drank from the same place on the cup. Second, the cup was rotated to a different spot after each communicant. Third, all persons drank from the same spot, but the rim of the cup was wiped after each use; and finally, the cup was rotated and wiped after each person drank. In each experiment, swabs were taken after each participant and the recovered material examined microscopically to make counts of organisms. A swab was taken from the

rim of the chalice before anyone had drunk for comparison (known as a “control” in experimental studies).

In another set of experiments, saliva was placed directly from the mouths of participants onto the rim of the cup, directly into communion wine, and into Ringer’s Solution. (Ringer’s is a salt-water compound with mineral composition that is similar to the fluids of human tissue and blood.) Staphylococcus and Escherichia coli bacteria that had been grown in the laboratory (known as “cultured” bacteria) were placed on the cup, in the wine, and in Ringer’s Solution. Examinations were made of the survival rates of these bacteria at intervals ranging from 30 seconds to 30 minutes. These experiments were designed to test the germicidal powers of silver and wine. What follows is a summary of their findings.

The specific number of organisms recovered from the cup after participants drank was low in all cases. For several participants, the number was below 100. The average number recovered was 654, which included normal benign bacteria as well as any unusual organisms. In some cases, the number taken from the unused cup rim exceeded that recovered from droplets left by communicants! Rotating the cup did not reduce the number of organisms; in fact, somewhat more were found than when communicants drank from the same place. Wiping the cup after each user, however, reduced the number of organisms present by about 90 percent.

As a means of comparison for the preceding figures, a single milliliter of blood from a person infected with Hepatitis B may contain more than 100,000,000 (one hundred million) infected viral particles. If one of the communicants ingested every organism left by the person who preceded him (which would be impossible), the average number gotten would be approximately 1 over 150,000 of this amount. These figures explain why epidemiologists are more concerned about other means of disease transmission, for example, sharing drug needles. Not only is the number of organisms apt to be thousands of times greater, needles put them directly into the blood stream where they are more lethal, rather than into the mouth, where the body can more easily handle them. In samples of the remaining communion wine, no organisms were ever isolated.

The London groups’ experiments showed that both silver and wine have an inhibiting effect on bacteria but that the effect is produced too slowly to kill organisms deposited on the cup rim before the next communicant

## **One Loaf and One Cup: A Scriptural and Historical Survey**

drinks. The germicidal effect of silver appeared to begin at about 3 minutes. The cup is passed from one person to the next in a matter of seconds.

When 100,000 to 200,000 cultured bacteria were placed in small amounts of wine in glass and silver containers, the germicidal effect began to show strongly in about 3 minutes but varied with the type of bacteria and the type of container. The use of a silver container with the wine always quickened the effect.

These researchers give three reasons that the risk of disease transmission by the common cup is small:

1. The number of pathogenic bacteria on the lips of humans is generally small, the risk of another person ingesting them from the cup is negligible, and even when bacteria are ingested in small numbers, the body can handle them.
2. Even organisms that infect by mouth, such as typhoid bacilli, are not likely to be found on human lips. Because of how they are excreted, they are more likely to be found on the fingers.
3. The more easily transmissible diseases are those of childhood, and small children do not commune.

This group's conclusion regarding the communion cup is that "the risk of transmission is very small, and probably much smaller than that of contracting infection by other methods in any gathering of people."

Dr. G.A. Trott, the pioneer preacher and physician, said that he would stake his professional reputation on the proposition that Christians who commune from a common cup are exposed to no more germs than those who do so from individual cups<sup>2</sup>. He was speaking from his faith. It is too bad that he did not live a half century later so that he could read this study. Dr. Trott would have felt vindicated by the fact that the number of organisms recovered from unused cup rims sometimes exceeded those recovered from the common cup.

### **The University of Chicago Study**

William Burrows and Elizabeth Hemmens, from the University of Chicago, studied communion two decades earlier than the London group (1943)<sup>3</sup>. Burrows and Hemmens made it clear that they had no interest in

“the theory of the sacrament” or in “the relative ecclesiastical merits of the various methods of its administration.” They were concerned exclusively with the possibility of disease transmission.

The specific issues and methods of the Burrows and Hemmens experiment were similar to the London study. By placing various types of cultured bacteria onto the rim of the cup and into the wine and making counts after various time lapses, they concluded, like the London group, that both silver and wine have a germicidal effect. Their findings showed a somewhat stronger and quicker effect than those of the British study.

The Chicago study tried to create the worst possible conditions of communion or, conversely, the most favorable conditions for bacterial transmission. They made a “mouthwash” of cultured bacteria and had some participants rinse their mouths with it before drinking from the cup. This allowed them to “trace” the bacteria from the cup rim and even in the saliva of later communicants. They also asked participants not to be “careful” but to deliberately leave more saliva on the cup than would occur in a normal communion service.

Burrows and Hemmens, like the London group, found that wiping the cup rim removed approximately 90 percent of the bacteria. But even when the cup was not wiped and when participants were making conscious efforts to be “sloppy,” few organisms were transferred. These researchers concluded, “In these experiments the enumeration indicated that only 0.001% of the bacteria present in the saliva of the first individual may be found in the saliva of the second, and then only when considerable conscious effort was made to transfer as many as possible, and when the cup was not wiped.” One can see how they concluded that the possibility of airborne infections makes sitting in the room with infected persons more dangerous than drinking from the communion cup.

Some readers have taken the Burrows and Hemmens figure (0.001%) to mean that one has just one chance in a thousand of catching a disease by communing from the common cup after an infected person. Actually, the meaning is more conservative than that. It means that only one one-thousandth of microorganisms are likely to be transferred from one mouth to another. The human body can handle small amounts of bacteria and, based on these findings, the researchers were well within their scientific domain to say the chances of actually contracting a disease by this means

## One Loaf and One Cup: A Scriptural and Historical Survey

is small. But no one can precisely calculate the chances of a specific person's getting a disease. Many factors influence that possibility other than the number of bacteria that are present. However, because the general death rate for persons 35 years old is higher than could be postulated in any communion-cup danger, Burrows and Hemmens concluded that it is more dangerous to live to age 35 than to drink from the communion cup!

Both of the studies reviewed so far have shown that silver, as is true of most heavy metals, has an inhibiting effect on the growth and reproduction of bacteria. That effect does not work fast enough to destroy microorganisms as the cup passes from person to person in the process of communion. But it does appear to work from about three minutes onward. Imagine this Sunday morning scene: in two churches brethren prepare the communion table. In one, the fruit of the vine is poured from a previously sealed bottle into a silver chalice, placed upon the table, and covered to await the hour of use. In the other congregation, the fruit of the vine is unsealed, poured into a filler, and then into plastic or paper individual cups. The chances are that the chalice, the filler, and the individual cups all acquired minute amounts of dust and bacteria while on the shelves and in the filling process. In one case, the silver cup has from one to two hours to purify itself. In the other, because plastic and paper do not inhibit bacterial reproduction, the cups have the same amount of time to become more contaminated. Too bad Dr. Trott did not live to review this study.

### Canadian Department of Health and Welfare Study

Although Jack Konowalchuk and Joan Speirs of the Canadian Bureau of Microbial Hazards were not studying communion, their research is often cited in this regard<sup>4</sup>. Earlier studies by these scholars had investigated the power of various fruit extracts to inactivate different types of viruses; the one reviewed here did the same for grapes and wines<sup>5</sup>.

These researchers prepared two-milliliter bottles of red wines, white wines, commercial grape juice (Welch's), whole fresh grapes homogenized in water, and raisin infusion (water in which raisins have been soaked for 24 hours). Cultured polio, echo, coxsackie, and herpes viruses were deposited in the test bottles in batches of 8,000 plaque-forming units. Counts were taken at periods from one hour through 24 hours. They monitored the effects of the substances over longer blocks of time, rather than in minutes as in the other studies, because they were interested in the effect of the

compounds on microorganisms in human digestive systems, not in possible spread of disease in communion. For the same reason, no tests were made on cup rims or with silver or other types of containers.

All of the grape substances had an inhibiting effect on the viruses. The strength and rapidity of the effect varied with the type of virus and the substance. Raisin water and white wines were least effective. Pure grape juice was clearly the most effective. In general, polio and herpes viruses were inactivated more quickly and to larger extent. For example, polio virus was reduced to one tenth its former count after 24 hours incubation in pure grape juice.

As far back as the First Century, people believed that wine had purifying properties. Roman soldiers are said to have mixed wine with drinking water in the countries they conquered in the belief that the alcohol in the wine would purify the water. It may have helped, but if so, it was not due to the alcohol. This and other studies have shown that it is the phenols in and near the skins of the fruit that possess this power. The reason red wines are more effective than white is that red wines are made by fermenting the whole fruit, including the skins, whereas white wines are processed from juice only. Apparently the fermentation reduces some of the power of the fruit since pure juice is more effective than red wines.

One value of this study is that it explains certain findings from other studies. For example, when the wine remaining after communion has been tested, it is found to be “practically sterile.” This is puzzling because even unused cups and healthy mouths are not ordinarily sterile. The probable explanation is that unused wine is usually tested from one to several hours after the communion service – long enough to allow the phenols in the wine or grape juice to produce this effect.

### **Gregory, Carpenter, and Bending:**

#### **A Study with Methodological Problems**

Two of the above researchers were from the University of Guelph in Canada and the third was from Loma Linda University in California<sup>6</sup>. They state that their work was intended to test whether “good quality” wine and silver communion cups would rapidly kill microorganisms. A variety of experiments were conducted. In one test, four types of cultured organisms were placed on a silver cup rim and in wine contained in a silver cup. The

## One Loaf and One Cup: A Scriptural and Historical Survey

rim and the wine were checked intermittently for an hour. The efficacy of wiping the cup rim was tested by placing organisms on a cup, allowing them to dry, wiping with a cloth, and swabbing for viruses. Then, thirty university-student volunteers simulated a communion service, and the cup rim was checked for organisms. The researchers also took saliva from volunteers' mouths, inoculated it with cultured organisms, and deposited droplets of it directly into the wine. These droplets were later retrieved and tested for growth or decline of the organisms.

Gregory, Carpenter, and Bending concluded that silver had no effect on test organisms, wiping the cup was of very little value in reducing organisms on the cup, and a "variety" of organisms were found on the cup after the simulated communion. Droplets of the virus-infused saliva recovered from the wine showed an increase in numbers! They did find that wine was strongly antiviral on three of the four test organisms. They concluded that "the common communion cup and its contents could serve effectively as vehicles for rapid transmission of disease organisms."

If one assumes that all researchers were honest, how could these authors achieve such different findings and arrive at far different conclusions from Hobbs, Knowlden and White and from Burrows and Hemmens? It may not be so difficult as it seems. In the first place, although these experiments were described as similar to those of other researchers, they actually were quite different. For example, Burrows and Hemmens wiped the cup right after communicants had drunk, the real-life procedure in churches that use this practice. Gregory et al. placed virus preparations on the cup rim, allowed them to dry, and then wiped. It seems easy to understand why a dry cloth would not be effective in removing dried solutions.

These authors' test of the cup after simulated communion was not the same as in other studies, nor was it a valid research procedure. They say "a variety of bacteria was recovered from the cup surface," but they give no counts of any types of bacteria and they did not test an unused cup as a control. Remember that the London experiment recovered more bacteria from some unused control cups than from cups used by several communicants. This finding could have been announced before the experiment was done. There are bacteria on all surfaces that have not been sterilized and sealed. In the form reported, the findings of this study are worthless.

Gregory et al. exhibit two of the most common failures of scientists: 1) sloppy work, and 2) drawing conclusions beyond their data. Almost every task can be done well or poorly, a fact that is as true of science as of auto repair. For instance, they acknowledged not having read Burrows and Hemmens before conducting their work, even though the former had been a standard reference in the field for 20 years. One of the canons of science is that one becomes familiar with what others have done on the subject before beginning an experiment. The purpose is to build on others' strengths and avoid their mistakes. These authors' carelessness is evinced in conclusions that were well beyond their data, some of which now make them appear foolish.

Gregory et al. concluded that the communion wine itself could be an effective vehicle for disease transmission, yet they acknowledged that "we have no evidence as to the entry of saliva droplets into communion wine during actual communion." In fact, in their own simulated communion service, they had evidence to the contrary. They tested the remaining wine for amylase activity (enzymes in human saliva) and found none! Why would they conclude as they did in the face of their own evidence and the view of others having tested unused wine and finding it sterile? Perhaps they did not read those studies either.

Another example, that now must be very embarrassing, is Gregory, Carpenter, and Bending's assertion that churches that use pure grape juice, rather than fermented wine, are at even greater risk. "There can be little doubt, nevertheless, that wine is safer from the epidemiological point of view, than unfermented grape juice would be in a common communion cup." Since they did not test grape juice in comparison to wine, they were going beyond their data to make this conclusion. It was based on the common-sense notion that alcohol in the wine is the effective agent. One hopes that by now they have read Konowalchuk and Speirs. Unless scientists discipline themselves to be good scholars, they are no more immune to prejudice than ordinary folks.

### **Gill's Review of Studies**

The most useful and up-to-date information on the danger of disease transmission by the common communion cup is contained in a report by Noel Gill (1987) from the London Public Health Laboratory, the agency that produced the Hobbs, Knowlden, and White study 20 years earlier<sup>7</sup>.

## One Loaf and One Cup: A Scriptural and Historical Survey

Gill did not conduct research himself. Instead, he reviewed approximately 100 experimental studies and clinical reports on most known transmissible diseases, giving special attention to AIDS. These “state of the art” reviews, when done by competent scholars, are more valuable to laymen than individual original studies. Because much more data is assembled, its quality readily can be assessed, findings can be compared, and conclusions realistically made. Such matters as routes of disease transmission and sites of entry into the body often emerge. Field studies, done in the real world, are especially valuable.

An example of findings from the field relates to transmission of *Streptococcus* bacteria. Although these organisms are frequently found in human saliva, airborne droplets entering nasal passages, rather than mouth to mouth contact, are believed to be the major route of transmission. This conclusion is supported by the fact that hospital-ward-acquired cases are reduced by placing beds at least eight feet apart. These studies indicate that a suitable site and means of entry into the body are needed for infection and those vary with the type of organism. For example, diseases that do infect the mouth (i.e. typhoid, dysentery, salmonellosis and others) are usually gotten from contaminated food or water, in which the concentration of bacteria are very high, not from other persons.

Several follow-up studies of individuals who were exposed to Hepatitis B by direct mouth to mouth contact revealed no cases of transmission. During the infective, pre-clinical phase (i.e. just before “coming down” with the disease), a music teacher shared wind instruments with twelve students. A follow-up of the students showed that none developed the illness. In two separate incidents, students in two-day cardiopulmonary resuscitation courses practiced on the same life-sized dolls with a member of each group who was clinically infected with Hepatitis B. Several students served as mouth to mouth practice partners with the infected persons. None of the 39 participants (18 in one group and 21 in another) developed the disease. Gill reviewed studies in which direct attempts were made to infect chimpanzees with the HIV virus (AIDS). In one study, concentrations of HIV virus were placed into the chimps’ mouths and their teeth and gums brushed to the point of bleeding. No case of HIV infection took place. Experiments like this support the U.S. Centers for Disease Control’s statements that AIDS is not transmitted by mouth to mouth contact.

## Clinton De France

Based on the studies noted above and many similar ones, Gill concluded that the risk of infection via the communion cup is negligible. Noting that “No episode of disease attributable to the shared communion cup has ever been reported,” he stated that there is no scientific “support for suggesting that the practice of sharing a communion cup should be abandoned.”

### The First Fifty Years

The preceding studies are the only ones revealed by a computer search of relevant literature indexes that appear worthy of review<sup>8</sup>. The earliest of these was Burrows and Hemmens (1943) and, as is incumbent on good scholars, they carefully assessed all previously published works. Although the communion cup controversy was then a half a century old, Burrows and Hemmens noted that there was “a remarkable scarcity of experimental evidence.” This finding is not surprising. The state of knowledge, methods of study, and equipment were all crude by today’s standards. But it should be instructive to observe the basis on which the great controversy came about.

Two vehement warriors in the battle for individual cups were doctors named Charles Forbes and H.S. Anders. Forbes did not publish his work, but he made speeches (i.e. to the Rochester Pathological Society in April, 1894) and was widely quoted in newspapers. *The New York Times* carried articles on the controversy for a decade. Anders, described as a “passionate advocate” for individual cups, was a prolific writer. Around 1900, he engaged in a debate with a British doctor through the medical journals<sup>9</sup>. The emotional and demeaning quality of the exchange made it clear that this was no objective scientific discussion. A few years later a man named C.G. Page entered the fray<sup>10</sup>.

All three men “studied” communion sanitation and made fearsome “discoveries” about what remained “in the dregs” of communion cups, on the rims, and so forth. Oddly, even then, when they tested the wine remaining after communion, they found it “practically sterile,” but this discovery did not deter them. We are not suggesting that these men were dishonest, but their lack of knowledge and their emotions certainly caused them to stack the deck in favor of finding reasons to worry. For example, Page would swab communion cups right after use, place the swabs in solutions that foster bacterial growth and then test them five days later. Sometimes he would grow the bacteria and post the materials to a laboratory for testing.

## One Loaf and One Cup: A Scriptural and Historical Survey

By observing how these men worked and noting the types of bacteria they found, Burrows and Hemmens concluded that what they were seeing was the remnants of ordinary house dust<sup>11</sup>. They compared the findings to what a first- year bacteriology student might see in his microscope after exposing a clean agar plate to air for several days. Alas! The great controversy in the religious world and the division in the Lord's church came about over fear of ordinary house dust. House dust – which the average human breathes in hundreds of times a day. What troubles could have been avoided if the religious world had waited in faith for a few short years!

### What More Can Be Said?

Because there is so much material, we are tempted to go on giving competent medical opinions on this issue. There are Edward Dancewicz's comments from the U.S. Centers for Disease Control in the Journal of the American Medical Association<sup>12</sup>. Referring to the Hobbs, Knowlden, and White study and acknowledging its quality, Dancewicz agreed with them that there is little cause for alarm. We could call attention to a recent question in a German medical journal about the possibility of AIDS transmission via the common cup. The questioner asked about the worst-case scenario, assuming the patient had bleeding mouth sores. Professor Doctor Maas responded that there is "little probability of infection" and cited evidence the disease is not transmitted that way<sup>13</sup>. And we could refer readers to the U.S. Centers for Disease Control's pamphlets and FAX Service memos that cite studies showing that family members who lived with AIDS patients, shared food utensils, razors, and even toothbrushes did not catch the disease<sup>14</sup>. But what benefit would still more evidence give?

There is a point at which additional proof serves no good purpose. Jesus found this situation with the Scribes and Pharisees who kept demanding more and more signs of His divinity. No one can absolutely guarantee a Christian or anyone else that he will not get a disease. There are so many factors, often unknown factors, that influence a human body. But if he does get one, the best evidence is that it will not be from the communion cup. We agree with Dr. O. Noel Gill, of the British Public Health Service, that the fact that no disease has ever been shown to come from the common cup is strong evidence of its safety<sup>15</sup>. If no case of illness has been traced to the communion cup in 100 years, the chance of being the first victim seems less than that of being hit by a falling meteor.

## Clinton De France

One of the pioneer preachers said that he was more afraid of the vengeance of God for defying His will than of germs. We are, too. And, in addition, we trust the love and power of our God to protect us more than that of physicians. God is the great physician. “I am the Lord that healeth thee.”

### Summary

In conclusion, there is strong Biblical evidence that Jesus understood microorganisms and diseases at the time He lived on earth. His love for mankind was demonstrated beyond reasonable doubt. The Bible also is clear about how the Master established His Supper – with one loaf of bread and one cup of the fruit of the vine – a fact upon which most knowledgeable Christians agree. The scientific community, after a century of maturation, generally has come to terms with the way the Lord organized the communion, no longer seeing it as a hazard to health. Finally, our carefulness in keeping the Lord’s Supper “as delivered” should not obscure its purpose. That grand goal is our spiritual growth through a loving remembrance of the body that was given and the blood that was shed for remission of our sins.

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isaiah 55.9).

# One Loaf and One Cup: A Scriptural and Historical Survey

## Notes and References

1. Hobbs, Betty C., Knowlden, Jill A., and White, Anne. "Experiments on the Communion Cup," Journal of Hygiene, 65(1967), pp. 37-48.
2. Trott, G. A. "Those Individual Cups," The Apostolic Way, (September 1, 1913).
3. Burrows, William and Hemmens, Elizabeth S. "Survival of Bacteria on the Silver Communion Cup," Journal of Infectious Diseases, 73(1943), pp. 180-190.
4. Konowalchuk, Jack and Speirs, Joan I. "Virus Inactivation by Grapes and Wines," Applied and Environmental Microbiology, 32(Dec. 1976), pp. 757-763.
5. Konowalchuk, Jack and Speirs, Joan I. "Antiviral Activity of Fruit Extracts," Journal of Food Science, 41(1976), pp. 1013-1017.
6. Gregory, Kenneth F., Carpenter, John H., and Bending, Glen C., "Infection Hazards of the Common Communion Cup," Canadian Journal of Public Health, 58(1967), pp. 305-310.
7. Gill, O. Noel. "The Hazard of Infection from the Shared Communion Cup," Journal of Infection, 16(1988), pp. 3-23.
8. Two Kentucky physicians report what they describe as a study of communion in a letter to the editor of the Annals of Internal Medicine. When a work is described in this way, it usually means that the editors would not accept it as having professional merit, and thus relegate it to the place where opinion and comment are given. In any case, a letter to the editor does not qualify as a scientific report. See Furlow, Terrance G. and Dougherty, Mark J. "Letter to the Editor," Annals of Internal Medicine, 118(April 1993), p. 572.
9. Anders, H.S. "The Progress of the Individual Cup Movement, Especially Among Churches," Journal of the American Medical Association, 29(1897), p. 789; and Letter, Journal of the American Medical Association, 35(1900), p. 1291.
10. Page, C.G. "The Common Cup," The Churchman, (June 27, 1925).

**Clinton De France**

11. Burrows and Hemmens, *ibid.*, p. 186.
12. Dancewicz, Edward P. "What is the Risk of Infection from the Common Communion Cup?", Journal of the American Medical Association, 225(July 1973), p. 320.
13. Maas, G. "HIV Transmission by the Communion Chalice," Deutsche Medizinische Wochenschrift, 117(June 1992), p. 1004.
14. Centers for Disease Control. "HIV Transmission," FAX Service Document No. 320020, p. 1.
15. Gill, *ibid.*, p. 16.

## Appendix J: Individual Cups in the United Kingdom and Elsewhere

The history of the churches of Christ in the British Isles is an intensely interesting study. The movement to restore primitive Christianity there began and grew independently of the movements in America. Many times, the British Christians came into conflict with their American brethren over understandings of church practice including: co-operation, serving communion to the un-immersed, and the use of individual cups for the Lord's Supper.

As noted in the main text of this work, the individual service for the Lord's Supper was an American invention. It spread to Great Britain through American missionaries and local preachers supported by American churches and charged to Americanize the British congregations.

In 1818, a congregation in Manchester, England wrote to Alexander Campbell in the *Christian Baptist* and reported: "We attend to the Lord's Supper by giving thanks for, and then breaking, the bread. We give thanks also for the cup and we all drink of it in remembrance of the death of Jesus."

In 1985, brother James Gardiner of Pathead Midlothian testified that the churches of Christ in Scotland and England have generally used one cup only – even eschewing multiple cups except in the rarest of circumstances:

Here in Scotland only one cup has been used amongst the "Old Path" churches as far as my knowledge goes (from about 1947). Scottish churches have all traditionally (N.T. tradition), as far as I am aware, used only one cup on the Lord's table... Thus one could say truthfully that the general trend (with few exceptions) historically, amongst churches in Britain, was to use one cup (Letter to Ronny F. Wade).

In response to the question, "When did individual cups come in?" brother Gardiner replied:

This is something of which I can speak with a much greater degree of certainty. In Scotland they were introduced around November 1956. I understand that, fairly simultaneously, Brother Channing (British evangelist being paid by USA) was in the process of intro-

ducing them in England. Certainly they were introduced against active opposition and brother Findlay, who introduced them into the then congregation in Edinburgh, informed those who objected that they could leave the congregation if they were displeased. I, and several other brethren, wrote in the *Old Paths* church magazine, letters of opposition and there was a sad amount of division amongst the churches on the issue, and still is. A brother Phillip Slate (American evangelist in Britain at the time) took up my letters in the *Scripture Standard* on the issue and we entered into a written discussion, which I still have. There is thus little doubt about when they came to Britain and no doubt about when they came to Scotland (ibid).

In 1962, William Robinson, editor of another English paper, *The Christian Advocate*, published this report in *The Truth*:

There can be no doubt that the ancient symbolism of the Lord's Supper, in common practice until the nineteenth century, was the Common Cup, just as the ancient symbolism of baptism was immersion in general practice until down to the fourteenth century and as late as the sixteenth century in some parts, including these isles.... What I cannot understand is anyone who pleads for the return to the original symbolism of Baptism (immersion) and at the same time advocates the change of symbolism in the Lord's Supper which the substitution of individual cups certainly is. The case for immersion is undoubtedly made weaker if not altogether destroyed. It is interesting to note that similar hygienic arguments have been produced to support sprinkling as have been produced to support individual cups. This ought to give us pause (William Robinson, *The Truth*, February, 1963. Cited in Wade 59).

The introduction of individual cups and the division they caused is a living memory for many of the Christians in the United Kingdom. Those who believe in the one cup and one loaf, generally called "Old Paths" churches, tend to be suspicious of any American influence because of the division the Americans have caused with the cups and other issues. For this reason, the fellowship between the American and British congregations having this practice in common is weak, but in the last two decades it has been increasing.

## One Loaf and One Cup: A Scriptural and Historical Survey

Many British congregations practice a more open fellowship, not only in regard to the Lord's Supper, but on a wide range of issues. The practice of breaking the bread in two before distributing it to the congregation is very common in England, but this is not generally considered a test of fellowship by the congregations there who share the loaf whole. This is certainly a difference between the British congregations and those in America.

American missionaries have spread the individual cup service throughout the world. In many places, such as Tanzania, Romania, and the Ukraine, independent efforts to restore the primitive practice have arisen among those who have never known anything but the individual service, but have discerned that one loaf and one cup is the Bible way. Many of these fellowships have located likeminded American brethren through the internet and made contact leading to fellowship and communication between the groups.

## Works Cited

### Bible Versions and Translations

Anderson, Henry T. *The New Testament Translated from the Original Greek*. Louisville, 1866.

*Bible Union Translation*. American Baptist Publication Society, 1913.

Boothroyd, B. *The Holy Bible, Containing the Old and New Testaments*. London, 1824.

*Contemporary English Version*. American Bible Society, 1995.

Davidson, Samuel. *The New Testament: translated from the critical text of von Tischendorf*. London, 1876.

*Douay-Rheims Bible: The Holy Bible Translated From the Latin Vulgate*. Bellingham, 1899.

*English Revised Version*. Edited by C.J. Ellicott et al. Oxford University Press, 1881.

*Good News Bible: The Bible in Today's English Version*. American Bible Society, 1976.

Harwood, Edward. *Liberal Translation of the New Testament*. Becket, 1768.

*Holman Christian Standard Bible*. Holman Bible Publishers, 2004.

*King James Version*. 1900 Authorized Version ed., Logos Research Systems, Inc., 2009.

*Lexham English Bible*. Logos Bible Software, 2011.

*The Lexham English Septuagint*. Lexham Press, 2012.

*The Lexham Greek-English Interlinear Septuagint*. Translated by Randall Tan and David A. deSilva. Lexham Press, 2009.

*The Living Oracles*. Edited by Alexander Campbell. Bethany, 1826. *New American Standard Bible*. The Lockman Foundation, 1995. *The New Century Version*. Thomas Nelson Publishers, 2005.

*The New International Version*. The International Bible Society, 2011.

## One Loaf and One Cup: A Scriptural and Historical Survey

*The New King James Version.* Thomas Nelson Publishers, 1982.

*New Living Translation.* Tyndale House Publishers Inc, 2015.

*The New Revised Standard Version of the Bible.* Thomas Nelson Publishers, 1989.

Newcome, William. *An Attempt toward Revising our English Translation of the Greek Scriptures.* Dublin, 1796.

*The Plain English Bible.* Destiny Image Publishers, 2003.

Sawyer, Leicester Ambrose. *The New Testament, Translated from the Original Greek, with Chronological Arrangement of the Sacred Books, and Improved Divisions of Chapters and Verses.* Walker, Wise & Co., 1861.

Weekes, Robert D. *The New Dispensation: The New Testament translated from the Greek by Robert D. Weekes.* New York, 1897.

*Weymouth New Testament.* Baker and Taylor Company, 1903. Whiston, William.

*Mr. Whiston's Primitive New Testament.* 1745.

### **Books**

*The Apostolic Fathers with Justin Martyr and Irenaeus*, vol. 1. Edited by Alexander Roberts et. al. Christian Literature Company, 1885. The Ante-Nicene Fathers.

Augustine of Hippo. "Sermons 227-229A." *David.Heitzman.net*, Sermon 227. Translated by David Heitzman.

Augustine of Hippo. *The Works of Saint Augustine: A Translation for the 21st Century*, Sermon 727. Edited by John E. Rotelle, Translated by Edmund Hill. New City Press, 1993.

Barclay, William. *The Lord's Supper.* SCM, 2012.

Blackford, Dick. *The Lord's Supper: A Study Guide for All Christians.* Life Line Lessons, 1983.

## Clinton De France

Boles, H. Leo. *Biographical Sketches of Gospel Preachers*. 1932. Faith and Facts Press, 2003.

Brewer, G.C. *Forty Years on the Firing Line: Being Some Selections of Controversial Writings That Have Come from the Pen of the Author Over a Period of Forty Years, together with Some Adventures and Debate Stories That Have Never Before Been Told in Print*. Old Paths Book Club, 1948.

Bucer, Martin. *Apologia Martini Bucerii*. Strassburg, 1526. Translated by B. Phillips.

Bullinger, E.W. *Figures of Speech Used in the Bible*. Baker Book House, 1981.  
Bullinger, Heinrich. *The Decades of Henry Bullinger*. Decade V, Sermon vii, 1549. Translated by H.I. Edited by Thomas Harding. Cambridge, 1852.

Calvin, John. "Of Communion in One Kind." *Selected Works of John Calvin Vol. 1: Tracts, Part 1*. Edited by Henry Beveridge and Jules Bonnet. Books for the Ages, 1998. pp. 149-150. [www.media.sabda.org/alkitab-7/LIBRARY/CALVIN/CAL\\_SLW1.PDF](http://www.media.sabda.org/alkitab-7/LIBRARY/CALVIN/CAL_SLW1.PDF).

Campbell, Alexander. *The Christian System*. 1835. Gospel Advocate Company, 1974.

---. *Christianity Restored*. Bethany, 1835.

*Churches of Christ in the United States 2018*. Compiled by Carl H. Royster. 21st Century Christian, 2018.

Cogdill, Roy E. *Walking By Faith*. Guardian of Truth Foundation, 1948.

Dailé, Jean. *Exposition de l'institution de la S. Cene*. Geneva, 1664. Translated by B. Phillips.

Edersheim, Alfred. *The Temple: Its Ministry and Services, as They Were at the Time of Jesus Christ*. Fleming H. Revell Co., 1874.

Farel, Guillaume. *La manier et fasson qu'on tient en baillant le saint baptesme en la sainte congregation de Dieu*. Neuchâtel, 1533. Translated by B. Phillips.

*Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, vol. 7. Edited by Roberts, Alexander, et al. Christian Literature Company, 1886. The Ante-Nicene Fathers.

## One Loaf and One Cup: A Scriptural and Historical Survey

Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth*. 4th ed., Zondervan, 2014.

Garrett, Leroy. *The Stone-Campbell Movement: An Anecdotal History of Three Churches*. College Press Publishing Company, 1981.

Gillespie, George. *A Dispute Against the English-Popish Ceremonies Obtruded on the Church of Scotland*. Robert Ogle, and Oliver & Boyd, 1844.

Hickey, Tom. “Controversies Concerning the Lord’s Supper: 1920-1950.” *Their Works Do Follow Them*. Edited by Melvin D. Curry. Florida College Bookstore, 1982. Florida College Annual Lectures.

Higgins, A.J.B. *The Lord’s Supper in the New Testament*. SCM Press, 1952. Studies in Biblical Theology.

Hooper, Robert E. *Crying in the Wilderness: A Biography of David Lipscomb*. David Lipscomb College, 1979.

Hurtado, Larry W. *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion*. W.B. Eerdmans Pub. Co, 2000.

Jackson, Wayne. *Biblical Figures of Speech: A Practical Guide to Understanding the Figurative Language of the Bible*. Christian Courier Publications, 2005.

Kimbrough, Earl. *The Warrior from Rock Creek: Life, Times, and Thoughts of F.B. Srygley 1859-1940*. Religious Supply Center, 2008.

Krauth, Charles Porterfield. *The Conservative Reformation and Its Theology*. J.B. Lippincott Co., 1875.

Łaski, Jan. *Forma ac ratio tota Ecclesiastici Ministerij, in peregrinorum, **potißimum uero** Germanorum Ecclesia*. Frankfurt, 1555. p. 253. Translated by B. Phillips.

Lavater, Ludwig. *De ritibus et insitutis Ecclesiae Tigurinae*. Zürich, 1559. Translated by B. Phillips.

Lipscomb, David. *Queries and Answers*. Edited by J.W. Shepherd. McQuiddy Printing Co., 1910.

Marshall, I. Howard. *The Last Supper and the Lord’s Supper*. Eerdmans Pub Co., 1981.

Moore, Russell D. "Baptist View: Christ's Presence as Memorial." *Understanding Four Views on the Lord's Supper*. Edited by John H. Armstrong. Zondervan, 2007. pp. 29-44.

Moulton, James Hope, and Turner, Nigel. *A Grammar of New Testament Greek, Vol. 3: Syntax*. T & T Clark International, 1963.

Newberry, Alfred L. *The Divine Pattern Advocate*. 2nd ed., 1994.

Paynter, H.M. *The Holy Supper: A Critical Exposition*. 5th ed., Chicago, 1883.

Percival, Henry R. "Excursus on the Communion of the Sick." *The Canons of the 318 Holy Fathers Assembled in the City of Nice, in Bithynia*, vol. 14. Edited by Philip Schaff and Henry Wace. Charles Scribner's Sons, 1900. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series.

Phillips, Bobby. *Many Grapes in One Vessel: The Common Cup in Reformed History*. 2014. [www.reformedbooksonline.com/wp-content/uploads/2014/07/bobby-phillips-many-grapes-in-one-vessel.pdf](http://www.reformedbooksonline.com/wp-content/uploads/2014/07/bobby-phillips-many-grapes-in-one-vessel.pdf).

Phillips, J.D. "The Cup of the Lord." Rpt. in *The Cup of the Lord Book with Written Discussion*. Christian Researcher Publications, 2014.

*Porter-Waters Debate*. Compiled by M. Lynwood Smith. Dehoff Publications, 1952

*Questions Answered by Lipscomb and Sewell*. Edited by M.C. Kurfees. Gospel Advocate Company, 1921.

Roberts, Paul. *Understanding Grammar*. Harper & Brothers, 1954.

Rowe, John F. *A History of Reformatory Movements: Resulting in a Restoration of the Apostolic Church to which is Appended a History of the Nineteen General Church Councils, also a History of All Innovations, from the Third Century Down*. F.L. Rowe, 1913.

*Saint Chrysostom: Homilies on the Epistles of Paul to the Corinthians*, vol. 12. Edited by Philip Schaff, Translated by J. Ashworth and Talbot B. Chambers. Christian Literature Company, 1889. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series.

## One Loaf and One Cup: A Scriptural and Historical Survey

Spinks, Bryan. *From the Lord and 'The Best Reformed Churches': A study of the Eucharistic liturgy in the English Puritan and Separatist traditions 1550-1633*. Pickwick Publications, 1984.

Tamatey, Fred T. *The Truth About the Lord's Supper and Its Ministration*. Fred. T. Tamatey, 1990. Tract.

Wade, Ronny F. *The Sun Will Shine Again Someday*. Yesterday's Treasures, 1986.

Williams, William. *Composition and Rhetoric by Practice*. D.C. Heath & Co, 1923.

### Commentaries

Alford, Henry. *The New Testament for English Readers*. Moody Press.

Arndt, William Frederick. *Bible Commentary: The Gospel According to St. Luke*. Concordia Publishing House, 1956.

Barrett, C.K. *The First Epistle to the Corinthians*. Hendrickson, 1968. BNTC.  
Bengel, Johann Albrecht. *Volume 3: Romans and 1 & 2 Corinthians*. T & T Clark, 1742. Gnomon of the New Testament.

Bock, Darrell L. *Luke 9:51-24:53*. Baker Academic, 1996. BECNT.

Bratcher, Robert G., and Nida, Eugene A. *A Handbook on the Gospel of Mark*. United Bible Societies, 1961. USB Handbook Series.

Calvin, John. *Commentary on the Epistles of Paul to the Corinthians*, vol. 1. Translated by John Pringle. Calvin Translation Society, 2010.

Doddridge, Philip. *The Family Expository*. Amherst, 1836.

Ellingworth, P., and Hatton, H. *A Handbook on Paul's First Letter to the Corinthians*. United Bible Societies, 1995. USB Handbook Series.

Fee, Gordon D. *The First Epistle to the Corinthians*. Eerdmans, 1987. NICNT.

Godet, F. *Commentary on St. Paul's First Epistle to the Corinthians*, vol. 2. Translated by A. Cusin. T & T Clark, 1890.

Hooker, Morna D. *The Gospel According to Saint Mark*. Hendrickson, 1991. BNTC.

Hurte, William. *The Restoration New Testament Commentary In Question and Answer Form*. 1884. Old Paths Publishing Company, 1964.

Lange, John Peter. "The First Book of Samuel." *Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical*, vol. 3. Translated by Philip Schaff, Zondervan Publishing House, 1976.

---. "The Gospel According to Mark." *Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical*, vol. 8. Translated by Philip Schaff, Zondervan Publishing House, 1976.

Lenski, R.C.H. *The Interpretation of St. Matthew's Gospel*. Augsburg Fortress, 1964. LCNT.---. *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*. Augsburg Fortress, 1964. LCNT.

MacKnight, James. *MacKnight on the Epistles*. Baker Book House, 1984.

Marshall, I. Howard. *The Gospel of Luke*. Edited by Donald A. Hagner and I. Howard Marshall. Eerdmans, 1978. NIGTC.

Meyer, Heinrich August Wilhelm. *Critical and Exegetical Handbook to the Gospels of Mark and Luke*, vol. 2. Translated by William P. Dickson et al. T&T Clark, 1883. Critical and Exegetical Commentary on the New Testament.

Nolland, John. *The Gospel of Matthew*. Edited by Donald A. Hagner and I. Howard Marshall. Eerdmans, 2005. NIGTC.---. *Word Biblical Commentary, Volume 35C: Luke 18:35-24:53*. Edited by Ralph P. Martin. Thomas Nelson Publishers, 1993. WBC.

Plummer, Alfred A. *A Critical and Exegetical Commentary on the Gospel According to St. Luke*. 5th ed., T & T Clark International, 1896. ICC.

Quill, Timothy. "Emerging Worship Position: Response by Timothy Quill." *Perspectives on Christian Worship: 5 Views*. B&H Academic, 2009. p. 336.

Reese, Gareth L. *New Testament History: A Critical and Exegetical Commentary on the Book of Acts*. Scripture Exposition Books, 2002.---. *1 Corinthians: A Critical and Exegetical Commentary*. Scripture Exposition Books, 2004. New Testament Epistles Series.

Reiling, J., and Swellengrebel, J.L. *A Handbook on The Gospel of Luke*. United Bible Societies, 1971. USB Handbook Series.

## One Loaf and One Cup: A Scriptural and Historical Survey

Schenck, Kenneth L. *1 & 2 Corinthians: A Commentary for Bible Students*.

Wesleyan Publishing House, 2006. Wesleyan Bible Study Commentary Series.

Schmidt, Paul Wilhelm, and von Holzendorff, Franz, editors. *A Short Protestant Commentary on the Books of the New Testament*, vol 1. Translated by Francis Henry Jones. London, 1882.

Stuart, Douglas K. *Exodus*, vol. 2. Broadman & Holman Publishers, 2006. The New American Commentary.

Thiselton, Anthony C. *The First Epistle to the Corinthians*. Edited by Donald A. Hagner and I. Howard Marshall. Eerdmans, 2000. NIGTC.

Trail, Ronald. *An Exegetical Summary of 1 Corinthians 10-16*. SIL International, 2008. Exegetical Summary Series.

Waldron, Bob. *The Book of 2 Samuel*. Edited by Mike Willis. Guardian of Truth Foundation, 2011. Truth Commentaries.

### **Internet Resources**

“Baptism: Immersion Only?” *Catholic Answers*,

[www.catholic.com/tract/baptism-immersion-only](http://www.catholic.com/tract/baptism-immersion-only).

“Eucharist in Two Kinds and The Common Cup.” *The Anglican Church of Canada*, [www.anglican.ca/ask/faq/common-cup/](http://www.anglican.ca/ask/faq/common-cup/).

Sproul, J.C. “*The Covenant Meal*.” Ligonier Ministries, [www.ligonier.org/learn/devotionals/covenant-meal/](http://www.ligonier.org/learn/devotionals/covenant-meal/).

T, Brenda. “Who First Adopted Individual Cups As A Regular Communion Practice?” *Sharper Iron*, 30 Mar. 2011, [www.sharperiron.org/article/who-first-adopted-individual-cups-as-regular-communion-practice](http://www.sharperiron.org/article/who-first-adopted-individual-cups-as-regular-communion-practice).

### **Periodicals**

“A Godless Traffic.”, *Christian Advocate*. Rpt. in *Gospel Advocate*, vol. XXXVII, no. 18, 2 May 1895, p. 274.

Alikin, Valeriy A. *The Earliest History of the Christian Gathering: Origin, Development and Content of the Christian Gathering in the First to Third Centuries*. Brill, 2010. [www.jstor.org/stable/10.1163/j.ctt1w76wv6.8?seq=1#metadata\\_info\\_t\\_ab\\_contents](http://www.jstor.org/stable/10.1163/j.ctt1w76wv6.8?seq=1#metadata_info_t_ab_contents).

## Clinton De France

Burnett, D.S. "Burnett's Budget" Editorial. *Gospel Advocate*, vol. XXXVI, no. 45, 8 Nov. 1894, p. 701.

"Did G.C. Brewer Introduce Individual Communion Cups Among the Churches?" *Gospel Advocate*, 3 Feb. 1955.

Harper, H.C. "Individual Communion" *Firm Foundation*, vol. 28, no. 10, 5 March 1912, pp. 6-7

"Individual Communion Cups." *The New York Times*, 6 Nov. 1894, p. 5, col. 2. Rpt. in *The Divine Pattern Advocate*. Alfred Newberry, 1994. p. 30.

Lipscomb, David. "Individual Communion." *Gospel Advocate*, vol. L, no. 46, 12 Nov. 1908, p. 729.

---. "Individual Communion." *Gospel Advocate*, vol. LV, no. 21, 22 May 1913, p. 488.

---. "Individual Communion Cups." *Gospel Advocate*, vol. LVII, no. 1, 7 Jan. 1915, pp. 8-9.

---. "Individual Communion Service." *Gospel Advocate*, vol. LIII, no. 30, 27 Jul. 1911, pp. 812-813.

---. "Queries." Editorial. *Gospel Advocate*, vol. XLII, no. 34, 23 August 1900, p. 534, col. 2.

Lofton, George A. "Were The Anabaptists Baptist or Disciple Before the Seventeenth Century?" *Gospel Advocate*, vol. LV, no. 10, 6 Mar 1913, p. 224.

McCaleb, J.M. "My Own Argument Turned Against Me." *Gospel Advocate*, vol. LV, no. 50, 11 Dec. 1913, p. 1214.

---. "Serving the Lord's Supper." *Gospel Advocate*, vol. XLVI, no. 46, 17 Nov. 1904, p. 726.

McGarvey, J.W. "Individual Cups." *Christian Standard*, 26 Feb. 1910. Rpt. in J.W.

McGarvey on "Those Individual Cups". Edited by J.D. Phillips.

---. "Microbes." *Christian Standard*, 31 March 1900. Rpt. in J.W. McGarvey on "Those Individual Cups". Edited by J.D. Phillips.

---. "Those Individual Cups..." *Christian Standard*, 25 Jun. 1904. Rpt. in J.W.

## One Loaf and One Cup: A Scriptural and Historical Survey

McGarvey on “*Those Individual Cups*”. Edited by J.D. Phillips.

“More About The Bedford Avenue Baptist Church.” *The New York Times*, 30 Sep. 1894, p. 12, col. 2. Rpt. in *The Divine Pattern Advocate*. Alfred Newberry, 1994. p. 29.

“Novel Communion Chalice.” *The New York Times*, 6 Jan. 1896, p. 9, col. 2. Rpt. in *The Divine Pattern Advocate*. Alfred Newberry, 1994. p. 32. Showalter, G.H.P. “St. Louis Condemns the Communion Cup.” *Firm Foundation*, vol. 27, no. 42, 17 Oct. 1911, p. 2.

“Siphon For The Wine Cups.” *The New York Times*, 9 Nov. 1895, p. 2, col. 5. Rpt. in *The Divine Pattern Advocate*. Alfred Newberry, 1994. p. 31. Snodgrass, E. “Religion in Lexington, KY.” *Gospel Advocate*, vol. XLVII, no. 50, 14 Dec. 1905, p. 798.

Thurston, Bonnie Bowman. “Do This: A Study on the Institution of the Lord’s Supper.” *Restoration Quarterly*, vol. 30, no. 4, 1988, pp. 207-217. Vanderbosch, Keith. “The Communion.” *Old Paths Advocate*, vol. XLVIII, no. 2, February 1976. pp. 1-3, 7-11.

“Where Will It End?” Editorial. *Gospel Advocate*, vol. XLIV, no. 25, 19 Jun. 1902, p. 385.

Young, Watson J. “Individual Cups: A Waking Dream.” *The Homiletic Review*, vol. XXXI, no. 2, Feb. 1896, p. 190, col. 2. Rpt. in *The Divine Pattern Advocate*. Alfred Newberry, 1994. p. 32.

### **Personal Correspondence**

Bradshaw, Paul. “Re: Question About the Eucharist.” Received by author, 1 Oct. 2018

Fairbairn, Donald M., Jr. “Re: Question About the Eucharist.” Received by author, 5 Oct. 2018

Gergian, Shahe. Email. Received by author, 22 Sep. 2018.

McGowen, Andrew. “Re: Question About the Eucharist.” Received by author, 1 Oct. 2018

Ruth, Lester. “Re: Question About the Eucharist.” Received by author, 1 Oct. 2018

## Photographs

*Bethany Church Communion Set*. N.d. Photograph. Provided by McGarvey Ice.

*Communion Cup Used at Henderson, TN Church*. N.d. Photograph. Provided by Tom Childers.

*Gospel Advocate Communion Cup Set*. N.d. Photograph. Provided by Chris Cotton.

*Green Street Church Communion Set (1890)*. N.d. Photograph. Provided by McGarvey Ice.

Original Thomas “*Communion Set*”. N.d. Photograph. Provided by author.

Thomas “*Communion Set*” U.S. Patent. N.d. Photograph. *WilloftheLord.com*

Tiers, M.C. *The Era of Christian Reform*. N.d. Photograph. Provided by author.

*Two Cup Communion Set from Colonial Williamsburg Museum*. N.d. Photograph. [emuseum.history.org](http://emuseum.history.org).

## Reference Books

Bauer, Walter, et al. ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. University of Chicago Press, 2002.

Cairns, Alan. *Dictionary of Theological Terms*. Ambassador Emerald International, 2002.

Clemens, J.S. “The Eucharistic Cup.” *A Dictionary of Christ and the Gospels*, vol. 2. Edited by James Hastings et al. T & T Clark, 1906. *Internet Archive*.

[www.archive.org/details/dictionaryofchri02hastuft/page/8](http://www.archive.org/details/dictionaryofchri02hastuft/page/8).

Farnell, Lewis R., and Ramsay, W. M. “Religion of Greece and Asia Minor.” *A Dictionary of the Bible: Dealing with Its Language, Literature, and Contents Including the Biblical Theology*, vol. 5. Edited by James Hastings et al. Hendrickson Publishers, 1911–1912.

“Lord’s Supper.” *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, vol. 5. Edited by John McClintock and James Strong. Baker Book House Company, 1969.

*Webster’s New Collegiate Dictionary*. G. & C. Merriam Co, 1979



