

Those to Serve

(B) Calvin Burks
(FV) Kyle Stifflemire
(O) Doug Pruett
(A) Vernon Houts
1st prayer Jack Wall
2nd prayer Kevin Grant
Announcements: Keith Stifflemire
Singing: Mike Mallett



Eloisa Garza March 2nd

Koh Stapp March 12th

Dennis Sheldon March 30th

Dates to Remember

March 3rd

Mission Sunday

March 10

Day light Saving

March 17th

St. Patrick's Day

March 31th

Noon Fellowship

April 1st

April Fool's

Prayer List:

Mike Lovell
Letha Sheldon
Ruby Jones
Loyd Crownover
Pray for our Nation
Our Troops
Law Enforcement
Rescue Personnel

What is Christianity All About?

By Edd Sterchi

- ◆ It is about "bringing" the lost to Jesus.
- ◆ It is about "clinging" to God's Holy Word.
- ◆ It is about "flinging" away temptations when they come.
- ◆ It is about "ringing" out the gospel message.
- ◆ It is about "singing" praises to a wonderful God.
- ◆ It is about "springing" forth words and works that encourage others.
- ◆ It is about "stringing" together actions that please God and are an example to others.
- ◆ It is about "swinging" into action to help others.
- ◆ It is about "winging" our way to heaven when Jesus comes back.

Edifier

Evant church of Christ

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March 3, 2019



Attending church services regularly is like making a path through the forest: the more often you use it, the less obstruction you find in the way."

Sunday Worship:

Will Vann, Preacher

9:30 am Bible Study

863-899-0987

10:20 am Worship

Email: wvann@yahoo.com

12:30 pm Afternoon

www.evantchurchofchrist.org

Wednesday Night

6:00 pm

Do This

Over the past few weeks we have been taking a look at Anti-ism. What has been dealt with thus far has been the more “mainstream” doctrines associated with non-institutionalism. There are those however, who have taken the anti philosophy even further, those that even the “mainstream” antis will debate. You may or may not be familiar with the one-cup doctrine that is practiced in some congregations of the Lord’s church. This doctrine teaches that because Jesus used one cup while instituting the Lord’s Supper ([Mat. 26:27](#)), we must also use one cup as well when partaking of it. Other practices such as no simultaneous Bible classes, no women teachers, and no paid preacher are also common tenants among those that hold to this.

The following excerpts were taken in various writings of those that believe the mode of distribution of the bread and the fruit of the vine are as important as the emblems themselves.

“We use only one cup in the Lord’s Supper because the scriptural precedent for how to observe the Lord’s Supper — with one loaf and one cup — is as weighty as for when to observe it (on “the first day of the week,” as we read in [Acts 20:7](#)). The Scriptures regarding how to partake of the Lord’s Supper are even more emphatic (“do this”), including [Mark 14:23](#), [Luke 22:19](#) and [1 Corinthians 11:24-25](#).”

“We have said that the loaf must be BROKEN before the saints partake of it. Jesus took a loaf from the paschal table and broke it before He gave it to His disciples. They received a broken loaf, emblematic of His body once whole, but by His own consent broken for His disciples. In eating it we then remember that the Lord’s body was by His own consent broken and wounded for us. Therefore, he that gives thanks for the loaf should break it, not as the representative of the Lord, but after His example; and after the disciples had partaken of this loaf, handing it to one another, or while they are partaking of it, the disciple who brake it partakes with them of the same loaf, thus, they all have communion with the Lord and with one another in eating the broken loaf.”

“The person attending the Lord’s Table will give thanks for the bread, break it as the Lord did, and pass it on to the assembly to be eaten. This is done in remembrance of our Lord’s broken body ([Acts 20:7](#); [1 Cor. 11:23-24](#)). The person attending the Lord’s Table will also give thanks for the cup (singular) of the fruit of the vine and pass it on to the assembly to drink from. This is done in remembrance of our Lord’s shed blood.”

It becomes clear from this reading that a great deal of emphasis is placed on how the thing is done, so much so in fact that mode of distribution becomes an integral part of worship. It is believed among many of these brethren that the “one” loaf must be broken by the one that leads the prayer and that the “one cup” (singular) must be distributed to all for the partaking of the Lord’s Supper to be acceptable worship. Is this the case though? Is the means of distribution as important as the emblems that are distributed? Did Jesus conduct the Lord’s Supper as He did because He wanted to emphasize the way in which it was done? To be able to understand the answer to these questions, we must go back to the origin of the Lord’s supper. “Speak to all the congregation of Israel, saying: ‘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. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month.

(Continued on Next Page)

Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover” ([Ex. 12:3-11](#)).

“Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever” ([Jn. 6:53-58](#)).

“Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, ‘Where do You want us to prepare for You to eat the Passover?’ And He said, ‘Go into the city to a certain man, and say to him, ‘The Teacher says, ‘My time is at hand; I will keep the Passover at your house with My disciples.’ So the disciples did as Jesus had directed them; and they prepared the Passover. . . And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body.’ Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom” ([Mat. 26:17-19,26-29](#)).

“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” ([1 Cor. 11:26](#)).

From these passages we can see several things very clearly regarding the Lord’s supper. First, the Passover meal was a type of the Lord’s Supper. A spotlessly perfect lamb was killed. The blood of that lamb covered God’s people and kept them from death. They were to keep this feast perpetually as a memorial. Second, Jesus proclaimed that only through eating His flesh and drinking His blood would people have eternal life. Third, A new memorial feast was established with the unleavened bread and the fruit of the vine as representations of the body and blood of Christ. A spotlessly perfect lamb was killed. The blood of that lamb covers God’s people and kept us from death. We are to keep this feast perpetually as a memorial. Fourth, this feast is a proclamation of the Lord’s sacrifice for our sins.

Where is the vessel that we drink from in this? Where is the manner in which the bread is divided in this? Is the manner in which we partake of the Lord’s supper important? Emphatically Yes! “Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup” ([1 Cor. 11:27,28](#)). However, it has nothing whatsoever to do with the distribution of the body and blood of Christ. When Christ said “do this,” he was not talking about the how, but the what. If this is not the case then we must take the same exact cup that Jesus used from His very hand and have Him break the bread for us or we cannot worship acceptably before God.

By Will Vann