

Bryan Station Baptist Church

INDEPENDENT

MISSIONARY

THE PIONEER BAPTIST

ORGANIZED 1786

VOL. 15, NO. 10
JULY, 1984

"Preaching The Same Truth We Preached Before Kentucky Was A State"

WINE OR GRAPE JUICE



by Davis W. Huckabee

The following article is published with no ill will or anger toward anyone. I have some very dear friends who believe that fermented wine is the scriptural liquid element for the Lord's Table, and I respect their conviction. I think they are wrong, but I think they want to be and believe they are right.

I will not enter into debates, arguments or fusses on the issue, but if someone has a thesis in print which I have not read, presenting the other view, I will read it.

Davis Huckabee, the writer of this tract, would certainly express the same attitude. It is our desire that our readers will look upon this article with the same charity and objectivity, and that we may all arrive at a more clear understanding of the Scriptures concerning this.

Forrest L. Keener

WINE OR GRAPE JUICE?

There has long been a controversy in Baptist ranks over which of these two is the legitimate element to be used in the Lord's Supper, and it is not to be thought that this tract will settle the matter in every person's mind. However, we do wish to set forth some thoughts which might give occasion for reflection concerning the liquid element in this ordinance. It is needful, first of all, to establish what shall be the guidelines for determining this matter. What shall be our authority for determining which of these two is to be used?

Tradition, Human Reasoning or Scripture?

Many churches determine this matter according to what they have always done since their first observance of the ordinance. This is tradition, plain and simple, and Baptist tradition is as bad as any other, and can as quickly become the competitor of the truth as it did in Jesus' day. Still other churches resort to human reasoning to establish its practice, and if they can reason out what seems a logical defence of the one or the other of these two elements, they are con-

tent, not realizing that the most seemingly logical human reasoning may be nonetheless wholly contrary to the Scriptures. The Scriptures command "Casting down imaginations (margin: reasonings), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II Cor. 10:5. Since we are accountable for what is taught in the Bible, and for nothing else but what is in the Bible, then it is clear that the Word of God is to be our only standard in this matter.

THE CUP - THE FRUIT OF THE VINE

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:27-29).

These are the only terms ever used in the Scriptures for the liquid element of the Lord's Supper. "Cup" is a figure of speech for something to drink, and had it been left by itself, it would have left the usage open to almost any kind of drink; but it is further defined by the words "fruit of the vine", which reveals that this is to be the expressed liquid of the grape. Neither of these expressions give any indications whether this was to be fermented or unfermented.

The only symbolism required by the terms used is that of the grape being crushed so that its juice might be "poured out", Luke 22:20 (Greek). The purity of the Lord is symbolized by the unleavened bread, but the Scripture is silent as to the fruit of the vine ever symbolizing the purity of Christ's blood, and we go beyond what is written if we insist upon this. Many people, however, do insist that fermentation is necessary to purify the natural juice of the grape of its impurities, and there are quotations from human authorities which seem to substantiate this reasoning. We believe that these authorities have been misread, and in some instances, actually perverted, but be that as it may, we have no concern about what human authorities may say about which of the two forms is the purer. Our concern is with what God says in the Word.

WHAT SAITH THE SCRIPTURES?

No where in the Bible is the word "wine" ever applied to the Lord's Supper, which is exceedingly strange, it so be that this is an absolute necessity to the scriptural observance of it. And our Lord in His omniscience must surely have foreseen the great

controversies that would arise over this question. Why then did He not in the beginning set the matter at rest and tell us that it had to be fermented, if this was the case? The thunderous silence of the Bible about this is surely significant, yet this significant silence is drowned out by the loud voices of human reasoning and tradition which are raised in defence of the fermented juice of the grape. Now it is to be granted that the Lord's Supper is not to be found in the Old Testament. But the question, Which, in God's sight, is the purer of the two elements, is settled by the Old Testament. Of Israel's wilderness trek, it is said, "Thou didst drink the pure blood of the grape," Deut. 32:14, so that if we can determine what Israel drank, we will know what the inspired Word designates as the pure element of the grape. A very similar statement is found in Gen. 49:11: "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Here we see several things proven: (1) The blood of the grape is found in the vine, not in the vat. (2) This fresh "blood" of the grape is sometimes called "wine" though it is unfermented. Actually, the Hebrew word for "wine" here means only that it is "pressed out". It is a generic term for the extract of the grape, irregardless of its condition. (3) Since the "blood" of the grape is found in the vine, then the pure blood of the grape is the unfermented juice of the grape.

Further proof of this is found in Deut. 29:6: "Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God." God fed the Israelites on manna, and they drank of the pure juice of the grape which they pressed out from the vines in their wilderness trek. They drank no fermented wine nor other alcoholic beverages during the forty years in the wilderness, so neither of these could have been pure blood of the grape, which, for the Bible believer, makes it clear what God considers to be the pure blood of the grape. To which then shall we submit ourselves, Tradition, Human reasoning or the Scriptures?

GOD HAS SPOKEN

And we are not at liberty to dissent or disobey. Granted, human reasoning can bring up objections, difficulties and questions, but not one of these can stand against God's clear declaration. He has declared that only that "blood" of the grape which is found in the vine is the "pure" blood of the grape, so that this must be our element if we would use the pure element in our observance of the Lord's Supper.

We are then faced with a decision. Will we obey the Scriptures, or will we go with the traditions and reasonings of the religious world, the majority of which uses the fermented extract of the grape? It will take considerable courage to stand against the practice of the generality of the religious world, and many do not have the moral courage to take such a stand. Do you?

THE LORD'S SUPPER IS A SYMBOLIC ORDINANCE

If the "fruit of the vine" is not pure by nature, but must be purified by a process of fermentation, will this not suggest to the thoughtful person that Christ was not naturally pure, but that He had to undergo some sort of purification before He could redeem men? But on the other hand, if, as the Bible declares, the "pure blood of the grape" is found naturally in the vine, then this corresponds exactly with what we know to be Christ's true state: he is indeed a "Lamb without blemish and without spot," I Peter 1:19, and needed no purification before He went to the cross. Let us praise God for this native purity, but let us also practice the ordinance in such a way as to symbolize this truth.

OBJECTIONS ANSWERED

No objections, difficulties and questions have any weight when God's Word clearly speaks, as it has in this matter, and we should not think that they justify the disregarding of God's Word. In truth, where there is a confrontation between these, it is generally because the objections, difficulties and questions have arisen through a misunderstanding or misinterpretation of the facts. Let us note some of these.

It is objected that there is leavening in the natural juice of the grape, and that this is purged out in the process of fermentation. ANSWER: there is indeed leavening in grape juice, but there is a much higher degree of leavening in fermented wine, so much so that to set off the process of fermentation, fermented wine is introduced to grape juice to hasten the process. Thus, relatively speaking, the fresh grape juice is the purer of the two, as the Scriptures above show. But as we have previously noted, no where is the liquid element of the Lord's Supper declared to symbolize the purity of Christ's blood. This is symbolized in the unleavened bread, which represents Christ's body, including the blood in His body. Quotations have been made from human authors to show that in the fermentation process, leaven is purged out so that fermented wine is free of leaven. It would be interesting to find these books and examine them (I have never been able to locate a copy of any of them) to see if this is what they really say, or if they do not rather say that in the fermentation process, there is produced a "pure leaven", which is a vastly different thing than being purified of leaven. A pure leaven is one which is nothing but leaven, having no other ingredients or impurities. This is what fermented wine is, a pure leaven, which, when introduced to grape juice, quickly leavens it also. If this is what the human authorities really say, then obviously we should shun the fermented wine if we would use the pure element. On the other hand, if they do, as claimed, state that the fermented wine is purer of leavening than the unfermented, then they set themselves against the Scriptures considered above, and they still should have no weight with us, and we still ought to shun the fermented element.

Another objection is that Baptists have long used the fermented element and only since the arising of Temperance movements have they thought otherwise. ANSWER: this is arguing from Baptist traditions, and Matt. 15:3 applies to Baptist tradition with equal force as against Jewish, Catholic and Protestant tradition. Where the Scripture has spoken, it is sin to follow tradition where it digresses from Scripture. To place Baptist practice above the Bible is to

do just exactly what Catholicism and Protestantism has done for centuries in elevating their traditions above the Bible. God forbid that we should be guilty of such a sin.

Again it is objected that New Testament churches must have used fermented wine since members of the Corinthian church got drunk at a perversion of the Lord's Supper. ANSWER: nothing is said of any person getting drunk at the Lord's Table in Corinth. If one reads carefully I Cor. 11:20-21 he will find that the condition described was already existing "when ye come together into one place," verse 20, and resulted from "every one taking before other his own supper". This unconcern for the needs of fellow church members created a division between them that made it impossible to scripturally observe the Lord's Supper, verse 20 f margin: "Ye cannot eat the Lord's Supper." Not only so, but the Greek word rendered "drunken" in verse 21 (methuei) means only "satiated", and while this would be equivalent to drunkenness if applied to spiritous liquors, yet in this case, being used in apposition to "hungry" shows that it has to do with over-eating while neglecting the hungry brother, a sin in the light of I John 3:17. Certainly, there is no evidence here to prove that fermented wine was ever used in the Corinthian church, and it is a going beyond what is written to claim so.

Then it is objected that Jesus must have used fermented wine since He used the common elements of the Passover supper when He instituted the Lord's Supper. ANSWER: the reader will probably be amazed, as was the writer, to learn that fermented wine was never a part of the Passover celebration by divine command or example. That the Jews used fermented wine in their perverted celebration of the Passover may or may not be true, but this in no way proves that it was used by Jesus and the disciples, and it is a purely gratuitous assumption to claim it. It is irrelevant what the Jews used in the Passover, for if the New Testament does not command the use of fermented wine, or show an example of it, we are not obligated to use it, nor should we use it.

Another objection is that grape juice could not be preserved for any length of time apart from fermentation, and so this must have been the most common element in use. ANSWER: William Patton in his "Bible Wines, or The Laws of Fermentation", a very informative book in this controversy, shows that grape juice could be preserved in at least five other ways than fermentation, and that all were common methods of preservation in ancient times, so that anyone who desired to; could have unfermented grape juice at any season of the year for use as a beverage, or in the Lord's Supper.

SUMMATION

Human reasoning and tradition can be used as an argument to sustain the use of fermented wine; but at the same time, human reasoning and tradition can also be called to witness against it, which only shows that these are not reliable bases for the practice. The one and only authority for the elements in the Lord's Supper is the inspired and infallible Word of God, which speaks of the elements of this ordinance as being "the cup the fruit of the vine". If churches would use the pure fruit of the vine, then according to the teaching of the Holy Writ, it must be what Israel found growing upon the vines in their wilderness trek - the pure blood of the grape, Deut. 32:14; Gen. 49:11, which was neither fermented wine nor strong drink, Deut. 29:6. This is what the Scripture saith, and this shapes our responsibility as to the liquid element of the Lord's Supper. You may reason out a contrary conclusion, but it will be contrary - contrary to the Word of God. What then will YOU use when you come to the Lord's Table? The pure blood of the grape or something else which human reason or tra-

dition may dictate?

(Adapted from the author's booklet "The Ordinances of the Church".

If I Lost Him —

If I gained the world, but lost the Saviour,
Is my life worth living for a day?
Could my yearning heart find rest and comfort
In the things that soon must pass away?
If I gained the world, but lost the Saviour,
Would my gain be worth the life-long strife?
Are all earthly pleasures worth comparing,
For a moment, with a Christ-filled life?

Had I wealth and love in fullest measure,
And a name revered both far and near;
Yet no hope beyond, no harbor waiting
Where my storm-tossed vessel I could steer;
If I gained the world, but lost the Saviour,
Who endured the Cross and died for me,
Could then all the world afford a refuge,
Whither, in my anguish, I might flee?

Oh, what emptiness! — without the blessed Saviour,
'Mid the sins and sorrows here below!
And eternity, how dark without Him!
Only night and tears and endless woe!
What, tho' I might live without the Saviour,
When I come to die, how would it be?
Oh, to face the valley's gloom without him!
And without Him, through all eternity!

Oh, the joy of having all in Jesus!
What a balm the broken heart to heal!
Ne'er a sin so great, but He'll forgive it,
Nor a sorrow that He does not feel!
If I have but Jesus, only Jesus,
Nothing else in all the world beside —
Oh, then everything is mine in Jesus:
For my needs, and more, He will provide.

"Good understanding giveth favour" (Prov. 13:15).



The Difference Between

The Family of God The Kingdom of God The Church of God

By Boyce Taylor



DIFFERENCE

BETWEEN THE FAMILY OF GOD,
KINGDOM OF GOD,
CHURCH OF GOD,
IS THE

TRUE CHURCH VISIBLE OR INVISIBLE;
MANY HAVE THE CHURCH AND KINGDOM
MIXED CAUSING MUCH ERROR.

THE FAMILY OF GOD

Of whom THE WHOLE FAMILY IN HEAVEN AND
EARTH IS NAMED (Eph. 3:14-15).

THE KINGDOM OF GOD

The Lord . . . who hath delivered us from the
power of darkness, and hath translated us into
the kingdom of His dear Son (Col. 1:10-16).

Except a man be born again, he cannot see
(enter) THE KINGDOM OF GOD (John 3:1-8).

THE CHURCH OF GOD

Paul . . . unto the Church of God, WHICH IS
AT CORINTH (1 Cor. 1:1-3).

Ye (The Corinthian church) ARE THE BODY
OF CHRIST (1 Cor. 12:27).

The Lord added to the church daily the saved
(Acts 2:47).

BRO. TAYLOR IS ASKED A QUESTION

"Men are born into the family of God by the
new birth, but men are NOT born into the Church"—
H.B. Taylor in News and Truths.

Bro. Boyce Taylor made the above statement in
his paper. A certain editor read it and asked this
question:

"If that is the truth, if men get into the family
of God by one process, and into the church of
God by another and a different one, it follows,
certainly, that the family of God and the Church
of God are two different institutions. . . . We shall
feel an everlasting obligation to Bro. Taylor if he
would tell us just what God must do to this
person, or what the person himself must do to
become a member of God's church, after he has
been 'born into the family of God', after he has
remission of sins, after he has become a 'new
creature.'

"His declaration that men are born into the
family of God is entirely correct, but that the
family of God is one thing and the church of God
is another thing is entirely erroneous. . . ."

BRO. TAYLOR'S ANSWER

We gladly answer the question herein contained.
In fact, while we are at it we will go a little fur-
ther and distinguish between the family of God,
the church of God and the kingdom of God as used
in the New Testament.

The family of God includes all the children of
God in Heaven and on earth. In Eph. 3:15 Paul
speaks of the "whole family in heaven and on
earth." This family includes all believers. "Ye
are all the children of God by faith in Christ
Jesus" (Gal. 3:26).

All believers are God's children. Since the Old
Testament saints were saved by faith in Christ
(Acts 10:43; Rom. 4:16) they are all members of
God's family.

God's family is bigger than the kingdom of
God or the church of God, for it now contains
all the saved from Abel to the last man who has
believed whether in Heaven or on earth. God has
only one family. All believers (saved, born again)
are children and heirs of God.

THE KINGDOM

The Kingdom of God includes all the saved on
earth at any given time. In Matt. 13 the kingdom
as used in John 3:3-5, Matt. 16:19, 11:11, Luke
16:16, Rom. 14:17, Col. 1:13, John 18:36, etc.,
is composed of all the born-again on the earth.

This is not the kingdom of Dan. 2:44, Luke
9:11-27, Acts 1:6, etc. These passages refer to
the millennium. That kingdom is yet future.

What is sometimes called the spiritual kingdom
is composed only of those who have been born
again, who have been "translated out of darkness
into the kingdom of his dear Son." In John 3:3-5
the Master said, except a man be born anew he

can neither see nor enter the kingdom of God. In
Matt. 18:1-16 and Mark 10:13-15 the Master
shows very clearly, that the Kingdom is composed
of only such as have received Him, whether
children or adults. The family of God includes all
the saved of all ages, whether in heaven or on
earth; the kingdom of God includes that part of
the family of God who are on the earth now.

THE CHURCH

The church of God is never used of any
institution, except of an assembly or congregation
of baptized believers in some locality, e.g., the
church of God at Corinth (1 Cor. 1:2).

The local individual church is the only kind of
church God has on this earth today.

There is only one family of God, composed of
all the redeemed of all ages in heaven and on
earth.

There is only one kingdom of God, composed
of all the born again on the earth now.

There are thousands of churches (Baptist) of
God on earth. Every individual Baptist Church is a
church of God. No others are.

When a man is born again he is born into
God's family. He is in the family of God forever.
The relationship does not change. Whether in
heaven or on earth he is in God's family.

When he, is born again he also enters God's
Kingdom. This relationship is for life. When he
dies he passes out of the kingdom of God on
earth and enters "His heavenly kingdom" (II Tim.
4:18).

After he has been born again he is not yet in a
church of God, but is now a scriptural subject for
admission into a church of God. "The Lord added
to the church daily the saved" (Acts 2:47). Church
membership was NOT something a man got with
salvation but a subsequent blessing he got after
salvation by being added to the church.

Baptism is NOT essential to admission into
either the family of God or the kingdom of God;
but baptism is essential to admission into a church
of God.

Men are born anew into the family of God and
into the kingdom of God; but they are baptized
into a church of God (1 Cor. 12:13). The "one

body" referred to by Paul in 1 Cor. 12:13 was
the church of God at Corinth. Note in 1 Cor.
12:27 he says, "Ye are a body of Christ and
members in particular." The Holy Spirit did not
baptize the church at Corinth neither was the
Spirit the element in which they were baptized. In
one Spirit they were baptized (in water) into the
Church at Corinth.

ONE BODY

That local church at Corinth was the body of
Christ at Corinth. Jesus Christ has only one kind
of Church or body on this earth, and that is the
local assembly — the organized body of baptized
believers in any given community.

VISIBLE OR INVISIBLE

Joseph Cross says: "We hear much of the in-
visible church as contradistinguished from the
church visible. Of an invisible church in this
world I know nothing, the word of God says nothing;
nor can anything of the kind exist.

"The church is a body; but what sort of a
body is that which can neither be seen nor
identified? A body is an organism, occupying
space and having a definite locality.

"A mere aggregation is NOT a body; there
must be organization as well. A heap of heads,
hands, feet and other members would not make a
body; they must be united in a system, each in
its proper place and all prevailed by a common
life.

"So a collection of stones, brick and timbers
would not be a house; the material must be built
together, in an artistic order, adapted to utility.

"So a mass of roots, trunks and branches
would not be a vine or a tree; the several parts
must be developed according to the laws of nature
from the same seed and nourished by the same
vital sap."

Exactly so.— AMEN and AMEN.

The limbs of a body scattered on a battlefield
are not a body. The material of a house in the
woods or quarries is not a house. These members
and this material must be put in place before you
have either a body or a house. So the saved are
not a church unless brought together and or-
ganized or builded into a body or house of God.

There is not and cannot be such an institution
as a universal invisible church on this earth,
composed of all the saved, because the material
has never been brought together and builded into
a house or body.

When the Lord Jesus and Paul spoke of the
baptized believers of a larger territory than a
local church, THEY ALWAYS SAID CHURCHES.
There was no confusion in their speaking though
there is much confusion in modern thinking upon
this question.

MAKE THE DISTINCTION CLEAR

Once more we try to make the distinction
clear. The family of God is composed of all the
saved in heaven and on earth. Old Testament
saints and babies who died in infancy are in God's
family. They are not now, nor were they ever in
the Kingdom or in any church of God.

All believers ON THE EARTH at any given
time since the days of John the Baptist (Luke
16:16) compose the Kingdom of God. There are
no infants in it.

All true believers, whether Catholic, Protestant,
Baptist or non-church-members, on earth are in
the kingdom; for if true believers they have been
born anew.

Only SCRIPTURALLY baptized believers or
Baptist are members of the churches (Baptist) of
Christ.

Are you in the family of God? If so you are in
the Kingdom of God.

If you are not a member of a church (Baptist)
of God why not be baptized into a local New Testa-
ment Baptist church now.