

The Lord's Supper

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Printed by Authority of:
Independence Baptist Church
P. O. Box 70
124 South Main
Foristell, Missouri 63348

www.independencebaptist.org

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INTRODUCTION

General overview of the Supper

- I. The Nature of the Supper.
 - A. It is not a sacrament - A sacrament is a visible sign or action instituted by Christ to give grace. If this was so, then grace is because of some work. Grace comes when there is no work, only faith.
 - B. It is a symbolic ordinance. Therefore:
 1. The body and blood of Christ are not actually present in the bread and wine.
 2. Christ doesn't die all over again when we take the Supper.
 - C. It is a meal of joy, not of sorrow.
 1. All of our service to God should be filled with joy, not with dread, or sorrow.
 2. We attend church, sing, give our tithes and offerings, listen to teaching and preaching because we want to, not because we have to.
 3. The Supper is a dread to many people because they don't understand what they are doing when they take the Supper.

- II. The symbolic significance of the Lord's Supper.
 - A. It is a commemoration of the Lord's death.
 1. I Cor. 11:24 - This do in remembrance of me.
 2. When we observe the Lord's Supper, we remember that Christ died for us, even when we didn't know or deserve any thing but His condemnation.
 - B. It is a proclamation of His death.
 1. I Cor. 11:26 - As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come".
 2. When we observe the Lord's Supper, we are proclaiming to others what Christ has done for us.
 - C. It is a reminder of Christ's second coming.
 1. I Cor. 11:26, Ye proclaim the Lord's death "till he come".
 2. When we observe the Lord' Supper, we are showing the world that we are looking forward to the soon return of our Saviour.
 - D. It symbolizes that we are saved by "feeding" on Christ.
 1. Salvation comes when God give the unbeliever the power to partake of the body and blood of Christ, John 8:53.8.
 2. I Peter 2:2, The newborn babe in Christ desires the sincere milk of the work that they may be able to grow thereby.
 - E. It pictures our need of constantly partaking of Christ for spiritual sustenance.
 - F. I Cor. 10:16,17, It points out the unity of the church.

- III. The Lord's Supper is connected with the Passover.
 - A. Matt. 26:17-29 - Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, where wilt thou that we prepare to eat the Passover?

1. Mark 14:12-25 - And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the Passover?
 2. Luke 22:7-18 - And he said unto them, with desire I have desired to eat the Passover with you before I suffer:
- B. Christ was eating the Passover meal when He instituted the Lord's Supper. So the elements of the Lord's Supper must of necessity be the elements of the Passover.
- C. For the proper procedure and proper elements of the Passover see Ex. 12.
1. Lamb - Christ.
 2. Blood - wine.
 3. Unleavened bread - body of Christ.
- D. Note in the above passages (Section A), the word "Passover" and "feast of unleavened bread" was used interchangeably. This is very important, as later on in our study, we'll find that we'll need to know the difference so we can discover exactly when Christ was slain.

The Avoidance of the Supper

**Many church members
avoid the Lord's Supper
like the plague.
WHY??**

- I. Don't understand the purpose of the Lord's Supper.
 - A. They won't come to church so they can learn.
 1. I don't understand how anyone that is truly saved can stay away from church, but many seem to do just that.
 2. Maybe they're not really saved, or like Lot, have gone completely away from the Lord.
 - B. They don't want to learn.
 1. Probably because they don't see the importance.
 2. These people will come to church occasionally, but usually don't pay too much attention when they're there.
 - C. They have never been taught.
 1. I Cor. 11:29 - They are afraid of what God might do to them.
 - a. Proper instruction would help them.
 - b. Matt. 25:25, the result of being afraid in the service of God is finally having everything rejected by God Himself.
 - c. I John 4:18, perfect love casteth out fear.
 - d. Rom. 8:28, We need to get over being afraid of God and learn that God works all things for our good.
 2. Some have never been taught the joy in the supper.
 - a. Christ is our Passover.
 - b. He died for us.
 - c. That's why we take the supper, to remember what He did for us.
 - d. Not that we might do something for Him.
 - e. If the pastor, (or teacher) doesn't know the joy in the supper, he won't be able to teach it to others.
 3. We take the supper by grace.
 - a. We're chosen by grace.
 - b. We're allowed to hear the gospel by grace.
 - c. We're convicted of our sinfulness by grace.
 - d. We're saved by grace.
 - e. We're lead to be baptized by grace.
 - f. We serve by grace.
 - g. We're in the bride of Christ, it is by grace, not by works.
 - D. Some have been taught wrong.
 1. A church can't take the supper until the church is right.
 - a. Give scripture please!!
 - b. No preparation for the disciples when Christ first gave the supper.

- c. By whose judgment do we go -- the pastor, or some other man or group of men?
 1. This is fleshly judgment.
 2. We should judge righteous judgment (spiritually).
 3. I Cor. 4:3 - Paul didn't worry very much about being judged of men. Neither should we.
 4. Matt. 7:1 - Judge not, that ye be not judged. Some would be willing to judge when a church is worthy to take the Lord's Supper, but unwilling to judge when a person should be excluded from their fellowship.
 5. John 7:24 - Judge not according to appearance, but judge righteous judgment.
 2. I've given the Lord's Supper when there were people in the church present who were in open rebellion against the vote of the church.
 - a. Somebody is always wrong.
 - b. Need to be feeding the sheep, not trying to get the goats in line.
 - c. If the Supper isn't given, the church will suffer. If the Supper is refused by some, only they will suffer.
 - d. I'll give the supper to those in rebellion if the church won't exclude them and let God take care of them.
 - e. The only reason I'll do this is because the church has tied my hands, leaving me no other choice.
 - f. I must be very careful (in a spirit of love and fellowship) to warn the church about what is going on.
- II. I Cor. 11:27-32, Some of the Corinthians were sick and some dead because they took the Supper wrong. He'll do the same thing to us if we take the Supper wrong.
- A. The errors the Corinthian church was involved in.
 1. Verse 20 - They were calling it the Lord's Supper every time they came together for a meal.
 2. Verse 21 - They were apparently taking the Supper every day.
 3. Verse 21 - They were not loving fellow church members enough to share a meal with them. (Some were hungry and others were stuffed.)
 4. Verse 21 - Some got drunk at the Supper. Note: Paul didn't condemn them for using wine, but for getting drunk.
 5. Verse 24,25 - They were not taking the Supper to remember what Christ had done for them.
 - B. You'll never grow spiritually until you regularly take the Lord's Supper.
 - C. Who were the people that got sick and that died?
 1. I Cor. 5:8 - Those that kept the feast with **old** leaven (sin).
 - a. People having unforgiven public sins of years past. These unforgiven public sins are different from the unforgiven public sins discussed in part "D".
 - b. These are people that have held grudges and hatred against other church members for years and will not forgive them or allow them to forget past errors.

- c. Everybody in the church knows this is going on, but nobody does anything about it.
- 2. I Cor. 5:8 - Those having unforgiven private sins and malice of recent origin.
- D. Let it here be noted that the man having his father's wife was not injured by sickness or death.
 - 1. I Cor. 5:12,13 - Those with public sins God leaves to the church to exclude, **then** He deals with them. As long as they are a church member in good standing, God will not deal with their sins.
 - 2. II Cor. 2:4-11 - (verse 6) - The greatest punishment the wrong-doer received was the loss of church fellowship. That caused him to repent and come back, seeking forgiveness from the Lord and the church.
 - 3. If a church doesn't exclude those with public sin, the church suffers, **not** the public sinner!!
- E. Everybody didn't get sick or die, some people in Corinth were taking the Lord's Supper correctly. This is the group of people we ought to be in.
- F. The solution is very simple.
 - 1. If we know what the Corinthian church did wrong, we simply won't do those things.
 - 2. If we don't do those things, then God will bless us for taking the Supper correctly.
- G. Exodus 28:33-35 - The golden bells are not what kept Aaron alive, but they revealed to the waiting people that he was still alive.
 - 1. Remember the song, "When they ring those golden bells for you and me."
 - 2. Christ is our High Priest, and the "golden bells" have rung for all believers.
 - 3. As far as I know, no High Priest ever died performing his official duties.
 - 4. II Chron 26:16-21 - Uzziah the king of Judah who decided he would burn incense to God. When he tried, God gave him leprosy and he had it the rest of his life.

III. I Cor. 11:29 - Some people say they're not worthy.

- A. This is the same thing as saying they're lost.
 - 1. The scripture says don't take the supper **unworthily**.
 - 2. Unworthily means to take the supper for any other purpose except to remember what Christ did for me.
 - 3. This means to take the supper by realizing the grace of God involved.
- B. Verse 28 tells us to examine ourselves before we take the supper.
 - 1. This self-examination reveals the terrible extent of our sinfulness.
 - 2. This causes us to look the more to Christ that we might realize even more what He did for us on Calvary and that we need Him much more than we ever thought we did.

IV. I'm mad at someone.

- A. Then follow Matt. 5:21-26.
 - 1. You **must** follow this commandment before you offer the Lord **any** kind of

- worship, not only the Lord's Supper.
 - 2. This includes **regular** church worship services as well as individual worship.
 - 3. It is just as impossible to take the Lord's Supper when you are mad at someone as to worship God in regular services.
 - B. A list of regular worship that cannot be rightly observed when you are mad at someone.
 - 1. Home Bible study.
 - 2. Prayer, both private and public.
 - 3. Church attendance.
 - 4. Giving to the church, both time and money.
 - 5. Singing songs of praise to God at home and in church.
 - 6. Listening to teaching and preaching.
 - 7. Teaching and/or preaching.
- V. Somebody is mad at me.
- A. You may need to go to that person, get that disagreement straightened out, then bring your worship offering to God.
 - B. Sometimes people get mad at us because we are following God.
 - 1. **If** you are following God, don't worry about other people.
 - 2. Just make sure you are following God.
 - a. Christ didn't worry about how other people felt about Him.
 - b. He always did His Father's will.
 - c. Isn't this the way we should be? Isn't Christ our example?
 - d. Luke 22:15, When Christ instituted the Lord's Supper, there were people mad at him, so mad they are at that very time planning to kill Him.
- VI. I won't take the supper because I know other people that will take it and their lives are full of sin. I don't want to be a part of their sin.
- A. This is exactly the same thing lost people say about coming to church with "saved" people who live ungodly lives.
 - 1. Those people who say they are saved just might be lost and will spend eternity in the lake of fire with those lost people who use them for an excuse.
 - 2. If there is public sin in a church members life, it is the duty of the members who know about that sin to bring it up before the church, so that sin can be taken care of.
 - B. This also shows a very unforgiving spirit on the part of those that refuse to take the supper with those they consider "unfit".
 - 1. If they are indeed "unfit" in the eyes of God, He will take care of them.
 - 2. We ought to really take the promises of God literally in these cases and make sure we're right instead of worrying so much about somebody else.
 - C. This also goes back to judging other people.
 - 1. We don't know at what stage of growth any one person is in.
 - 2. If they are satisfied with themselves, who are we to condemn them?
 - 3. This is, of course, not taking into consideration those open public sins that the church is able to judge and disallow that person from taking the supper.

- D. I'm glad Christ didn't feel that way about it.
 - 1. He gave the supper to a group of sinners, and even commands us as sinners to take the supper.
 - 2. Christ knows our sinfulness much better than we do.

- VII. I can't take the supper until I'm sure I will be able to live a Christian life.
 - A. Nobody knows about tomorrow.
 - 1. We don't know if we will be faithful to God tomorrow, or the rest of today!
 - 2. All we know is if we are able to be faithful to God right now.
 - 3. We must learn to trust God for grace to be faithful tomorrow, and the rest of today!
 - B. Some of those people Christ gave the supper to denied Him that very night.
 - 1. All of the disciples ran off and left Christ at a very bad time.
 - 2. Does this sound like faithfulness?
 - a. After Christ has instituted the Supper, He went into the Garden, left the disciples there to pray and took Peter, James and John with Him, admonishing them to pray for Him.
 - b. They went to sleep.
 - c. Christ woke them up, admonished them to pray, and went again to pray.
 - d. They went to sleep again.
 - e. Christ came again, woke them, and returned to the other disciples, who were also sleeping.
 - 2. Peter denied Christ three times before morning!
 - 3. In spite of Christ knowing all these things, He willingly gave the Supper to these sinners.

- VIII. A DEVIL'S LIE - I can't be right unless somebody else is right.
 - A. This is just an excuse to do nothing and lay the blame on somebody else.
 - B. Why not help the other people as God commanded us to do?
 - C. Why don't we quit giving lip service and begin to give **real** service?

Unleavened Wheat Bread

I Corinthians 11:24

- I. Ingredients used in the Lord's Supper are the same as used in the Passover.
 - A. Ex. 12:7-11 - The lamb in the Passover represents Christ. Unleavened bread in the Passover represents the sinlessness of Christ and the sincerity of heart in which we should partake of the Lord's Supper.
 1. In the New Testament, bread was apparently dipped in the juices produced by the roasting of the lamb, called "sop". This is what Jesus gave Judas as a sign of his betrayal. Matt. 26:20-25. John 13:26-30.
 2. We don't use a lamb today because the symbolism of the Old Testament lamb was fulfilled when Christ became the lamb of the New Testament for us.
 - a. The Jews were looking forward to a lamb to come, therefore, the laws concerning animal sacrifices was still in effect.
 - b. Today, we look back to what Christ did for us, therefore, no animal sacrifice is needed.
 3. We don't believe in transubstantiation (the bread actually becoming the body of Christ).
 - B. Unleavened bread was used in the Passover and Feast of Unleavened Bread. This is the kind of bread used in the first Passover and in the Passover when Christ instituted the Lord's Supper.
 1. Ex. 12:15 - Seven days shall ye eat unleavened bread.
 2. Ex. 23:18 - Thou shall not offer the blood of my sacrifice with leavened bread.
 3. Ex. 34:18 - The feast of unleavened bread shall thou keep.
 4. Deut. 16:1-4 - No leavened bread at Passover and Feast of Unleavened Bread.
 5. I Cor. 11:24 - Unleavened bread represents the body of Christ which had no sin in it.
- II. Leaven is **always** a type of sin.
 - A. Scriptures showing leaven is always a type of sin.
 1. Matt. 13:33 - The woman hiding leaven in three measures of meal.
 - a. The leaven is not the gospel that is hid in the three measures of meal.
 - b. The woman compares to the harlot of Rev. 17:1.
 - c. II Cor. 4:3, the gospel is not hid except it is "hid" to those that are lost.
 - d. The kingdom of God will not completely fill the earth **in purity**, even though modernists may teach so.
 - e. This parable is an explanation of the way Satan's false gospel will fill the earth and seem to take over the Kingdom of God. This is very obvious in today's world.
 - f. The devil hides his leaven (sin). God proclaims his gospel to all the world. Compare with Luke 12:1,2 (next part of outline).
 2. Luke 12:1,2 - Leaven of the Pharisees, which is hypocrisy. (It's hidden.)
 3. I Cor. 5:6-8 - A little leaven leaveneth the whole lump. Speaking about how a little sin not taken care of grows because someone else decides they can also

sin, and then somebody else decides they also can sin and then somebody else...;

4. Gal. 5:9 - A little leaven leaveneth the whole lump.
 5. Crackers or light bread should not be used to take the Lord's Supper because they contain leaven which is a type of sin.
- B. Unleavened bread emphasizes the need of purging the church.
1. There is a need for each individual church member to examine their own lives for sin they have hidden from themselves.
 - a. This sin must be recognized, asked forgiveness of, and forsaken.
 - b. If the individual takes the Supper without cleansing itself of these sins, God will judge that church member.
 - c. God could make them sick, or take their life.
 2. There is also necessary of the church to examine the individual church members for evidence of public sins.
 - a. If these sins are found, the church ought to discipline those members before the Lord's Supper is taken.
 - b. If the church takes the Supper without cleansing itself of public sins, God will judge the individual church members, making some of them sick, and taking the lives of others.

III. Unleavened **Wheat** bread - not potato bread, or pumpkin bread.

- A. Wheat mentioned as a grain.
1. Luke 16:7 - Owing a hundred measures of wheat.
 2. Luke 22:31 - Satan desired to sift Peter as wheat.
 3. Acts 27:38 - Cast the wheat into the sea.
 4. I Cor. 15:37 - Sowest not body, chance of wheat or other grain.
 5. Rev. 6:6 - Measure of wheat for a penny.
 6. Rev. 18:13 - oil, and fine flour, and wheat, and beasts.
- B. Wheat mentioned as representing saved people.
1. Matt. 3:12 - Gather his wheat in the garner. (John declares the wheat to represent saved people and the chaff representing lost people.)
 2. Matt. 13:24-30 - Parable of wheat and tares. The explanation in Matt. 13:36-43 very plainly declares wheat to represent saved people and tares to represent lost people.
- C. Wheat mentioned as representing Christ - John 12:24 - "except a corn of wheat fall into the ground and die". The context certainly shows us that Christ is talking about himself and his soon coming death, burial, and resurrection.

IV. Conclusion - The proper use of these symbols in taking the Lord's Supper is very important; therefore, we should never forget the Christ the symbols are pointing to.

- A. The Old Testament saints had annual symbols to teach them to remember what Christ had done for them and to teach their children those things they had never seen.
- B. Num. 21:4-9 - The brazen serpent raised by Moses - "Look and live".
1. II Kings 18:4 - King Hezekiah destroyed the brazen serpent because people

got to worshipping it instead of remembering what it stood for.

2. John 3:14,15 - Jesus Christ put the brazen serpent in the proper perspective.
- C. Unleavened bread never spoils.
1. Christ's body never spoils.
 2. After you make unleavened bread, put it in a covered dish {sealed, to keep out dust and bugs}.
 3. It will never go bad.
 4. We've kept some as long as two years.)

Unleavened Grape Wine (Fermented Grape (juice or Wine))

Part # 1

The Search for the Truth

- I. Fruit of the vine - Used three times in the New Testament.
 - A. Matthew 26:29 - Taking "fruit of the vine" at Lord's Supper. *"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."*
 - B. Mark 14:25 - Taking "fruit of the vine" at Lord's Supper. *"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."*
 - C. Luke 22:18 - Taking "fruit of the vine" at Lord's Supper. *"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."*

- II. New Testament scriptures are very conclusive at arriving at the use of wine or grape juice in the Supper.
 - A. The meaning of the term "fruit of the vine" has been slowly changed down through the years. When the Bible was written there was no doubt that the term "fruit of the vine" meant wine. The term never meant grape juice. But since men are so against alcohol, their minds are blinded to any good use of wine.
 - B. Other words have also had their meaning changed down through the years: One example is the word "church," which in the Bible means assembly, but today, many people believe a church is invisible or visible universal. We know from Bible study that a church is always an assembly, and always local.
 - C. Anybody that studies the Bible for the truth, not being influenced by modern definitions will clearly see that God's people have used wine for many years, and for many different purposes. Wine was a symbol of the blood of Christ in the Old Testament, and that symbol remains the same today. God hasn't changed - men have changed. And they are trying to change the Word of God.
 - D. The same people who believe the KJV is the Word of God and reject the NIV and other modern translations do not believe what the Bible (KJV) has to say. Instead they make their own private interpretations when they should be letting the Bible (KJV) reveal the mind of God. There is not too much difference in the person who uses an NIV and the person who makes his own private interpretations of the Bible.
 - E. I think (this, then is my personal opinion) there is a reason the New Testament scriptures use the term "fruit of the vine" instead of using the word "wine."
 - 1. God knew there would be a controversy one day concerning fermented wine or grape juice.
 - 2. Romans 14:21, the controversy would develop because of conscience.
 - 3. Romans 14:21 is speaking specifically about eating meat offered to an idol and drinking fermented wine, which was first, offered to an idol, and then served at a regular meal. It is not talking about taking the Lord's Supper, for the Supper is not taken with infidels.

4. God knew that some would be so convinced against drinking fermented wine as a beverage they would go to the extreme of forbidding fermented wine (unleavened) at the Lord's Supper.
 5. Therefore, I believe (and this doesn't mean that God thinks or acts as I do) God accepts their using grape juice because they are either ignorant of the truth, or their conscience is smitten because of the excesses of fermented wine and distilled liquors as a beverage.
 6. I must also state that those that know fermented grape wine is the proper beverage for the liquid element of the Lord's Supper and refuse to submit themselves to the leadership of the Holy Spirit (because of pressure of church, fellowship, family, or whatever) will be judged accordingly.
 - a. In II Chronicles 30:17-19, Hezekiah prayed that the people be accepted when they took the Passover without being cleansed according to the directions of the law.
 - b. They were accepted because their hearts were right.
 - c. Today, people can be accepted because their hearts are right, not necessarily because everything is done perfectly.
 7. It must also be noted that the church covenant (written and supported by almost all Baptist) declares: "...to abstain from the sale and use of intoxicating drinks as a beverage..." not to abstain from fermented wine (unleavened) in the Lord's Supper. (See my article on the church covenant, "abstaining from the sale and use of intoxicating drinks as a beverage") This shows that those Baptists who wrote and accepted the church covenant had no qualms about using fermented wine (unleavened) in the Lord's Supper, but they were opposed to the sale and use of any intoxicating beverage.
- F. Old Testament Scriptures.
1. A very thorough study of the elements of the Passover and Feast of Unleavened Bread is necessary.
 2. This study will show us that Christ used fermented wine (unleavened) in the Passover and the institution of His Supper.
- G. There is a need to distinguish between fermented wine (unleavened) and what some call wine.
1. I have heard some preachers say they believed in wine for the Lord's Supper when they really believed in grape juice.
 2. These preachers are being deceptive in their language.
 3. They are trying to change the definition of wine to mean grape juice, and in some circles are accomplishing this feat.
 4. When the Bible talks about wine, it means fermented wine (unleavened), not grape juice.

Part # 2

Wine and the Christian

- I. Laws against excessive drinking. The over indulgence of wine is always wrong.
 - A. Proverbs 20:1 - *"Wine is a mocker, strong drink is raging: and whosoever*

- is deceived thereby is not wise.”*
1. Wine promises joy, a release from problems and troubles.
 2. Excesses of wine bring sorrow, and more trouble.
 3. Many homes and families have been destroyed because of drunkenness.
 4. Many children have gone hungry because dad spends all his money to get drunk.
 5. There are many cases of wife and child abuse because of drunkenness.
- B. Proverbs 21:17 - *“He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.”*
1. Alcohol must be paid for with the money that should be used for food, clothing, and shelter.
 2. The misuse of alcohol clouds the thinking of a person, so they can't reason enough to take care of physical possessions.
 3. Many drunken people will buy drinks for their “friends” when they will not buy necessities for themselves and their families.
- C. Proverbs 23:29-32 - *“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek mixed wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. 32 At the last it biteth like a serpent, and stingeth like an adder.”*
1. Verse 29-31 gives a warning to stay away from intoxicating wine as a release from present troubles.
 2. Verse 33 states that drunkenness causes excessive sensual feelings for the opposite sex, which leads to adulteries.
 3. Verse 34 states that the drunk will lay down anywhere, but even though he is laying down, it will seem that everything around him is moving every which way.
 4. Verse 35 states that alcohol “takes hold” of an individual.
 - a. Getting drunk makes the drunkard miserable.
 - b. The chemical change in the body drives the drinker to return again and again, in spite of the fact that he gets more and more sick.
 - c. The problem here is the misuse of that which is a symbol of the pure blood of Christ.
 - d. It is this chemical dependency, which draws both the saved and lost alcoholic to the bottle again and again.
- D. Proverbs 31:4,5 - *“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”* It is never good for those in authority to drink wine or strong drink because they will forget what they are doing.
1. This is very true for those in authority.
 2. This is one reason why our nation is going downhill spiritually.
 3. Alcohol does the very same thing to those not in authority.
 4. The mind becomes cloudy and a person cannot reason about anything.
- E. Proverbs 23:20 - *“Be not among winebibbers; among riotous eaters of flesh:”*

1. Winebibbers are compared to cannibals.
 2. A drunk might not literally eat people, but they do consume their lives.
- F. Isaiah 5:11-14 - *“Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! 12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. 13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. 14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.”* The Bible is clear, is it not? Too much drinking leads to hell.
1. The Bible declares that Israel drank too much.
 2. This caused them to forget God and His laws.
 3. They began to suffer the judgment of God.
 4. Some of them went to hell because they loved wine more than their own souls.
 5. I am not saying that alcoholics go to hell.
 - a. Lost people go to hell.
 - b. Some alcoholics are saved and some are lost.
 - c. Only God knows who goes to heaven and who goes to hell.
- G. Galatians 5:21, Drunkenness is a work of the flesh. *“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”* Please notice that there is a difference between drunkenness and using wine properly.
1. Galatians 6:7, *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”*
 2. Ephesians 5:18, *“And be not drunk with wine, wherein is excess; but be filled with the spirit.”*
 3. I Corinthians 5:11 - A drunkard is not supposed to be a member of the Lord's local Church. *“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”*
 4. I Timothy 3:3 - A qualification of a pastor is *“...not given to wine...”*
 5. I Timothy 3:8, A qualification of a deacon is, *“...not given to much wine...”*
 6. I must notice here that if the word “wine” means grape juice, as some believe it does, then the pastor is refrained from drinking grape juice as a beverage, while the deacon can drink a little. That doesn't make much sense does it?

A SALOON BAR

A bar to Heaven, a door to hell;
Whoever named it, named it well.

A bar to manliness and wealth;
A door to want and broken health.

A bar to honor, pride and fame;
A door to sin and grief and shame.

A bar to hope, a bar to prayer;
A door to darkness and despair.

A bar to honored, useful life;
A door to brawling, senseless strife.

A bar to joys that home imparts;
A door to tears and aching hearts.

A bar to all that's true and brave;
A door to every drunkard's grave.

A bar to Heaven, a door to hell;
Whoever named it, named it well.

ALCOHOLICS VICTORIOUS

Positively Negative

I drank for joy and became miserable.

I drank to become social and became argumentative.

I drank to be sophisticated and became obnoxious.

I drank for friendship and made enemies.

I drank for sleep and awakened exhausted.

I drank for strength and felt weak.

I drank to feel exhilarated and ended up depressed.

I drank for "Medicinal Purposes" and got sick

I drank to get calmed down and ended up with the shakes.

I drank for confidence and became afraid.

I drank to make conversation flow more easily and became incoherent.

I drank to diminish my problems and saw them multiply.

I drank to feel heavenly and ended up feeling hellish.

I drank to cope with life and caused death.

- I. In order to assure a proper balance, we must now state that there is nothing necessarily wrong with drinking, for God commanded drink offerings. This wine (which contained no leaven, being fermented, alcoholic wine) will make a person drunk - Genesis 9:20,21.

A. Leaven in the Old Testament sacrifices.

1. Leviticus 7:11-13 speaks of the one (any only) time that leaven was

- allowed in any sacrifice in the Old Testament.
2. Some leavened bread, along with unleavened bread was used in the peace offering, because even when we're thankful to God and at peace with Him, we still have sin.
 3. There is no such thing as sinless perfection.
- B. Unleavened wine in the Old Testament sacrifices.
1. Exodus 29:40 (38-42) - The fourth part of an hin (hin = 1 gal. and 1 qt.) of wine. (Therefore ¼ of 5 quarts.)
 2. Leviticus 23:13 (9-14) - The fourth part of a hin of wine - offering of first fruits of harvest. (The offering of wine in the Passover {in the verse above} does not mention wine, or any beverage.)
 3. Numbers 15:5 (2,3) - Drink offering the fourth part of an hin of wine for various sacrifices.
 4. Numbers 28:4 - Same as Ex. 29:40 - strong wine.
 5. Numbers 28:14,15 - The drink offering.
 6. Deuteronomy 14:26 (22-27) - The "vacation" to the Lord. The person could buy and drink wine or strong drink.
- II. Romans 14:21, (See the comments on this scripture above) Since the temperance movement, drinking in the United States is considered a sin. This is why we do not drink alcohol as a beverage today.
- A. In other parts of the world it wouldn't be considered a sin, but it is considered a sin in the United States.
1. If people see alcohol in your refrigerator, they'll doubt your sincerity as a Christian.
 2. This is not so in other countries of the world.
 3. The problem with fermented wine in the United States is with customs, not scripture.
 4. I have heard that Charles H. Spurgeon was known to go to the local pub, where he would have a glass of ale (a type of low alcoholic beer). He quit this when the pub owner wanted to name an ale after him.
- B. Matthew 11:16-19, some claimed John neither ate nor drank, and Jesus did eat and drink.
1. To drink or not - some people are never satisfied.
 2. To eat or not - some people are never satisfied.
 3. This is the message of this scripture.
- C. The church at Corinth used fermented wine (unleavened) in the Supper.
1. We know they used fermented wine because some of them got drunk.
 2. They received no correction from the apostle Paul for the use of fermented wine.
 3. They also received no correction from Paul for taking the Supper when some of the church members were wrong.
- D. In all of my studies on the use of wine or grape juice in the Supper, the strongest argument of those that advocate grape juice is that getting drunk is a sin.
1. Talking with various people about the use of grape juice in the Lord's

Supper.

- a. ALL of these people have abstained from wine because the excesses of wine bring sorrow.
- b. They have not abstained from sex because the excesses of sex bring sorrow.
- c. They have not abstained from drugs for medicine because the excesses of illegal drugs bring sorrow.
- d. They have not abstained from television because some television shows are not fit to watch.
- e. They have not abstained from cars because some people drive cars too fast.
- f. ALL of these people have said that wine is bad, but God made it, so it is good.
- g. The bad thing about wine (sex, drugs, television, and cars) is its misuse.
- h. There is nothing wrong with wine itself.

2. Laws of Fermentation (Bible Wines or Laws of Fermentation) by William Patton.

- a. The opening chapters of this book tell that Mr. Patton's objection to the use of fermented wine (unleavened) in the Lord's Supper came not from scripture, but from personal observation of the misuse of distilled spirits.
- b. He took his objections concerning the misuse of distilled spirits and arrived at the conclusion that all alcoholic beverages were wrong. Others, for he doesn't say so in his book, took his conclusion concerning alcohol and applied that to the Lord's Supper, erroneously concluding that fermented wine (unleavened) in the Lord's Supper is wrong.
- c. This book, more than any other one thing, convinced me that grape juice contains gluten (sugar), which is leaven, and that it is correct to use fermented wine (unleavened) in the Lord's Supper.
- d. The process of fermentation removes the gluten (sugar), purifying the liquid so that it won't spoil.

E. It should also be noted that there is a difference between fermenting wine and distilled whiskey and beer.

1. Fermenting wine is a natural process, which can be aided by human intervention.
2. Distilling whiskey and brewing beer are completely man made processes.
3. The end result of both processes will make a person drunk.
4. Whiskey and beer are more deadly potions than wine.
5. Smith's Bible Dictionary, page 747 states, "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like syrups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained, even undiluted, but 4 or 5 per cent, of alcohol.

Part # 3

Fermented Wine and the Lord's Supper

- I. The symbolism of the supper demands fermented wine (unleavened).
 - A. Christ used fermented wine (unleavened) in the institution of the supper.
 - B. A very quick check of when the Lord instituted the Supper reveals that He and His apostles were partaking of the Passover.
 - C. Wine, the lamb, and unleavened bread was the food served at Passover.

- II. I recently spoke with a pastor who believes in using grape juice in the Lord's Supper. I questioned him as to what scriptures he uses to prove grape juice is correct. He replied that I Corinthians 11:21 does not mean that these people were drunk, they were full, or filled up. He stated that the Greek word for drunken means to fill up, not to be drunk. I looked up I Corinthians 11:21 in a Bible program, and discovered that the word drunken comes from the Greek word "methuo." The definition of the word "methuo" is: to drink to intoxication, i.e. get drunk: - drink well, make (be) drunk (-en). I am not a Greek scholar, so everything I say here is based on the viewpoint of a novice. I made a study of the times in the New Testament the Greek word "methuo" appears. I found it is used 8 times in six verses.
 1. Matthew 24:49 – *"And shall begin to smite his fellow servants, and to eat and drink with the drunken;"*
 2. John 2:10 – *"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."*
 3. Acts 2:15 – *"For these are not drunken, as ye suppose, seeing it is but the third hour of the day."*
 4. I Corinthians 11:21 – *"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken."*
 5. I Thessalonians 5:7 – *"For they that sleep sleep in the night; and they that be drunken are drunken in the night."*
 6. Revelation 17:6 – *"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."*

It seemed obvious that the word "drunken" in I Corinthians 11:21 does not mean to fill up, but rather to be intoxicated with wine.

I also looked up the meaning of the word "fill" found in John 2:7, *"Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim."* It would seem this "filling" should be the same as the word "drunk" which appears in verse 10, but it is not. Neither is it the same meaning as in Romans 15:13, which states, *"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."*

The word "fill" as it appears in John 2:7 means "to fill entirely: - fill (be) full".

- III. Wine shows Christ and His pureness - wine is a type of the blood of Christ.
- A. Revelation 17:6 - Woman drunk on blood of martyrs and saints - you don't get drunk on grape juice.
 - B. Jeremiah 51:7 - Babylon, which is a type of the woman to come, makes all nations drink of her wine - the blood of martyrs and saints.
 - C. Isaiah 55:1 - Salvation referred to as wine - This is why the whore got drunk, trying to destroy the pureness of God's people.
 - D. Genesis 14:18 - Melchizedek (a type of Christ) brought forth bread and wine.
 - E. John 2:1-11 - Jesus turning water into wine. Christ apparently approved of drinking at the wedding, but never approved of getting drunk.
 - 1. Some say that the wine Jesus made wasn't intoxicating wine.
 - 2. But in verse 10, the governor of the feast asked the bridegroom why he had given the guests the best wine when they were well drunk.
 - 3. Strong's Concordance gives the definition of the word "drunk" as "to drink to intoxication, get drunk, drink well, and make drunk.
 - 4. One dear brother told me the Corinthians weren't getting drunk, they were getting full.
 - 5. The exact same Greek word is used in Rev. 17:2, which speaks of the inhabitants of the earth being drunk with the wine of Pagan Babylon's fornication.
 - 6. Rev. 18:3 also uses exactly the same Greek word to describe the drunkenness of the Pagan Babylon.
 - F. Matthew 11:19 - Jesus called a winebibber - John didn't drink wine, but apparently Christ did, at least people thought he did.
 - 1. It wasn't a sin for Christ to drink wine, I personally believe Christ did drink wine, but He never got drunk.
 - 2. It must be remembered that the enemies of Christ said Christ was a winebibber (drunk).
 - 3. They told a lie and the Bible recorded that lie.
 - 4. This passage was not intended to teach anything about wine, but about the incontinence of men; their being unsatisfied with whatever God did.
- IV. Grape juice is a symbol of lost people's blood.
- A. Revelation 14:17-20 - Grapes of earth are reaped - blood comes out.
 - B. Isaiah 63:1-4 - Christ treading winepress alone - blood on garments.
 - C. Revelation 19:11-14 - Christ comes in a vesture dipped in blood. The saint's garments are not stained at all.
- V. Why grape wine? Grape (along with figs) represents Israel (the people of God).
- A. Blackberry, or any other wine, won't do. I bought some by mistake one time and upon studying the Bible, I found the grape always represents Israel (God's people).
 - B. Isaiah 5:1-7 - Verse 7 - Israel compared to a vineyard of grapes.

- C. Jeremiah 8:13 - Judgment of God - no grapes on vine.
- D. Hosea 9:10 - God found Israel like grapes in the wilderness.
- E. Isaiah 17:6, 24:13 - In a time of chastisement, God compares Israel to the “gleaning of grapes”.

VI. Cup.

- A. Never does the Bible say communion set or several small glasses, one for each person.
- B. It is always “cup”.
 - 1. No commentary I’ve every read says multiple cups. (I must admit that I don’t have ready access to any “modern” commentaries)
 - 2. All older commentaries say one cup.
 - 3. As far as I can find, the communion set came in when grape juice came in.
- C. While I believe one cup is scriptural, I believe it is wrong to make “one cup” a test of fellowship as some have done.
 - 1. It is wrong to divide a church over such a small issue as this.
 - 2. I don’t believe Christ would make this an issue.

VII. Some say we’ll ruin our Christian reputation by going into a package liquor store to buy the wine.

- A. I bought wine for the Lord’s Supper on New Year’s Eve and the Curriculum Director of Jasper County Schools in Illinois (where I was pastoring) saw me and told everybody to tease me about getting drunk.
- B. He also made it very clear to them that he knew I was buying the wine for some kind of church service, but surely wanted to tease me about it.
- C. Now, I don’t make it a habit to buy on a holiday, I try to be discreet.
- D. The whole point is: If our Christian influence is so shallow that people will automatically think we are doing something wrong at the slightest indication, then we need to straighten up our Christian life.
 - 1. At the same time, we need to understand that we should stay away from every indication of evil.
 - 2. People do understand when Godly people in a religious service use wine.
 - 3. People also understand it is wrong to use wine (or any kind of drug) when the result of its use does not honor God.

Closed Communion

I. Definition:

- A. Open communion - the practice whereby anyone who claims to be saved is allowed to observe communion.
 - 1. People who believe this doctrine usually believe in the universal, *invisible* church theory.
 - 2. They primarily believe that everybody that is saved is a member of the universal, invisible church.
 - a. There is really no need of a local church because the saved are able to worship anywhere.
 - b. Some even go so far as to believe that the local church hinders their Christian development, and they are better off without a local church.
 - 3. This is principally a "Protestant" doctrine.
- B. Close communion - the practice whereby anyone who claims to be saved, and a member of the same church denomination is allowed to take the Lord's Supper.
 - 1. In a Baptist church all Baptists would be allowed to take the Supper, but not the members of another denomination.
 - 2. In a Methodist church all Methodists would be allowed to take the Supper, but not the members of another denomination.
 - 3. In a Catholic church all Catholics would be allowed to take the Supper, but not the members of another denomination.
- C. Closed communion - the practice whereby only those who claim to be saved, scripturally baptized and a member of that particular local church are allowed to take the Lord's Supper.
- D. It must be noted that "close" and "open" communion didn't originate with the Bible or with God's people, but with those people who weren't allowed to take the Lord's Supper with local churches.
 - 1. They didn't understand why they couldn't take the Supper, even though they were told.
 - 2. They simply believed local churches were being excessively exclusive.
 - 3. When they saw the local churches wouldn't allow them to take the Supper, they went their own way and started observing the Supper their way.
 - 4. They had already started their own churches, so this wasn't a big step for them.

II. Christ instituted closed communion.

- A. Matt. 26:17-20 - Jesus ate the Passover (gave the Lord's Supper) to disciples (the twelve). He didn't invite his mother, brothers or sisters, or the man who owned the house.
- B. Ex. 12:1-14 - Procedure to taking Passover and application to the Lord's Supper.
 - 1. The unworthiness of the Israelites to survive the plague of death. Our unworthiness to survive eternal death in the lake of fire without the blood of Christ.
 - 2. The belief in the promises of God concerning the blood of Christ. Verse 13 - Putting the blood on the door post is not what saved the people from

destruction, but **belief** in the promises of God. The blood is a token (symbol) that the people believed.

3. Verse 12 and 29 - It was no death angel that passed over that night. It was the Lord Himself. This teaches us that we are not accountable to men or angels, only before God Himself. Lost people certainly need to see that they ought to bow the knee and confess before God their sinfulness and trust Jesus Christ to save them.
- C. Ex. 12:43-49 - The Passover was "closed", so is the Lord's Supper.
 1. This is a most sacred feast. There was no instructions given to the Egyptians for observing the Passover, and there are no instructions for anybody except the Lord's local churches for observing the Lord's Supper.
 2. No stranger (one who has not embraced God **and** the Jewish people as his own) is to partake of this feast until they are circumcised. Today this means that even though someone says they believe in God, we are not to allow them to take the Lord's Supper with us until they join themselves to us through baptism.
 - a. Rom. 4:11 - Circumcision is a sign (not salvation) that a person has believed in God as his Saviour and has also joined himself to the people of God.
 - b. Rom. 6:1-5, I Peter 3:21 - Baptism is also a sign (not salvation) that a person has believed in God as his Saviour and is willing to join himself to the people of God (the local New Testament Baptist Church).
 3. Eat the Passover in your own house. There were many homes that made up the nation of Israel. Each home was to take the Passover together. Today, there are many separate local New Testament Baptist Churches that make up the "eternal" body of Christ. (These local churches will be gathered together **only** in eternity.) Yet each local church is a complete body of Christ in itself. Each separate church is to take the Lord's Supper by itself. Each home took care of itself, and each church takes care of herself.
 - a. The blood wasn't put on one great big door, but on many small (regular size) doors. This means local homes in the entirety of Israel - local churches in the entirety of the church in eternity.
 - b. I Cor. 11:3 - The proper relationship between "head" and "man" and "woman". This does not mean one great big man or one great big woman, but the language means "mankind" and "womankind".
 4. Verse 47 - All the congregation of Israel shall keep it.
 - a. All - every one of.
 - b. Congregation of Israel - a particular people, just like the church of Jesus Christ is a particular people.
 - c. Shall keep it - a command that is to be kept by the grace of God.

III. The scriptural order observed on Pentecost and thereafter leads to closed communion.

- A. Acts 2:41,42 - The order of service is:
 1. Salvation.
 2. Baptism.

3. Added to the church.
4. Apostles doctrine and fellowship.
5. Lord's Supper (breaking of bread).
6. Prayers.

IV. The interests of scriptural church discipline demand the practice of closed communion.

- A. Romans 16:17 directs the churches to put a person out of their midst which cause divisions and offenses contrary to the doctrine they were taught.
 1. If a church excludes such individuals they have done what God commanded them to do.
 2. If a church practices open communion, that same excluded individual could attend church services and partake of the Lord's Supper with them.
- B. I Cor. 5:11 declare that a church should not eat the Lord's Supper with any brother that is called a fornicator, covetous, an idolater, a railer, a drunkard, or an extortioner.
 1. When a church excludes an individual for any of these offenses, they are doing God's will.
 2. If that same church then practices open communion, that excluded individual could come right back into the church services and observe the Lord's Supper with them.
 3. This practice makes a complete mockery of church discipline.

V. The Lord's Supper is an ordinance of the local church, not a Christian ordinance.

- A. There are two church ordinances, baptism and the Lord's Supper.
 1. The true New Testament Baptist does not accept any "baptism".
 2. The only baptism that is accepted is that administered by the proper church, to the proper person, for the proper motive, by the proper authority.
 3. Anybody can "duck" someone under water, but that doesn't constitute baptism.
 4. One local church doesn't baptize a person for another church.
 5. Each church baptizes for herself.
 6. Letters are issued from scriptural church to scriptural church, confirming the baptism of an individual.
- B. The Lord's Supper is an ordinance administered by the local church.
 1. It is not a "Christian" ordinance, which is an ordinance administered by anyone who is saved.
 2. Each church administers the Lord's Supper to its own members.
 3. One church does not administer the Lord's Supper for another church, any more than one church baptizes for another church, any more than the vote of one church binds another church.

VI. Each local church member votes only in their own church.

- A. Each local church takes care of its own business, without interference from other churches.
- B. It is definitely wrong for visitors who are members of a sister church to vote in our

- business meetings, or for me to vote in the business meeting of any sister church.
1. They don't have any business deciding for us what we ought to do.
 2. I don't have any business deciding what any other church ought to do.
 3. The autonomy of the local church demands that each church serve the Lord the way He wants them to serve Him.
- VII. It is impossible to observe the Lord's Supper by open communion, or close communion.
- A. It is possible for the church to eat unleavened bread and drink fermented wine (unleavened) and call it the Lord's Supper.
 - B. God would not call it His Supper, and He is the one that counts.

Further Instructions About the Lord's Supper

I like to read and follow the instruction given in Matthew 26:26-30 as a guide to giving the Lord's Supper. I like to gather the members of the church together at a particular place in the church auditorium, and give them the Supper. In some larger churches, this is impractical, but in smaller congregations it seems to put added emphasis upon the Supper and the fellowship of church members.

I follow the above noted instructions, praying over the bread, breaking it and distributing it to the members. The prayer over the bread is devoted to thanking God for the perfect body of His Son, and the willingness with which He offered Himself for us. It should be noted that even though we live in a very wicked, sinful world, God has still given a symbol of his perfect body in the unleavened bread. When everybody has some unleavened bread, I then give the instructions to eat. Then I pour the wine into the individual communion glasses, and pray over it. This prayer is devoted to thanking God for the pureness of His blood, and the willingness of His offering for us. It should be noted that even though we live in a very wicked, sinful world, God has still given a symbol of his perfect blood in the wine, which will never spoil, or turn to vinegar. I then pass out the wine, and when everybody has their wine, I then give the instruction to drink it. I then take up the empty glasses, and lead the congregation in singing "Amazing Grace."

I have been taught that it is proper for all the church members to leave the church building silently and quickly after taking the Lord's Supper. Why? The pastors that taught me, indicate they desire to keep the attitude of worship in the hearts and minds of their members, advising them to go straight home, study the scriptures, and engage in activities that only promote Christian growth. This is well and good, but why don't these same pastors encourage their members to do the exact thing after *every* service? There is no scripture to indicate that church members should "steal silently away". As a matter of fact, there is scripture, Matt. 26:31, that declares that the apostles stayed together, going with Jesus to the Mount of Olives, immediately after taking the Lord's Supper! I advise the people that there is no better time to enjoy fellowship with one another than after a good worship service. If the Lord's Supper has induced worship, then it ought to induce fellowship. There is no need to "be quiet", as if talking (fellowship) would break the "spell of the Supper". If church members have truly worshipped during the Supper, any fellowship they enjoy afterwards, will enhance that worship, not cause its demise.

Temperance

from

Bible Wines
or the
Laws of Fermentation

By
William Patton
pages 9-11

I have included the opening article of William Patton's book in this series because of its importance. Mr. Patton tells *why* he is against the use of wine as a beverage, and in the Lord's Supper. What he has seen with his eyes (many people drunk on "distilled liquors") has biased his mind, then he searched the scriptures to prove his theology. His "philosophy" is formed, not from the scriptures, but from what he sees. This misguided theology has blinded his mind to the fact (which he records in his book) that grape juice contains leaven (gluten and sugar). He is against wine in the Lord's Supper, not because he was convicted by the Holy Spirit through the use of the scriptures, but because some people (the majority, in his eyes) misused alcohol.

The following "History" is a direct quote from *Bible Wines or the Laws of Fermentation* by William Patton, page 9-11.

History

My interest in the cause of temperance was awakened by the evidence which crowded upon me, as a pastor in the city of New York, of the abounding of intemperance. The use of alcoholic drinks was then universal. Liquor was sold by the glass at almost every corner. It found a conspicuous place at nearly every funeral. It ruled in every workshop. Many merchants kept it in their counting rooms, and offered it to their customers who came from the interior to purchase goods. Men in all the learned professions, as well as merchants, mechanics, and laborers, fell by this destroyer. These and other facts so impressed my mind that I determined to make them the subject of a sermon. Accordingly, on the Sabbath evening of September 17, 1820, I preached on the subject from Romans xii.2: "be not conformed to this world," etc. After a statement of the facts which proved the great prevalence of intemperance, I branded distilled spirits as a poison because of their effects upon the human constitution; I urged that therefore the selling of them should be dropped. The sermon stated that, "whilst the drunkard is a guilty person, the retail seller is more guilty, the wholesale dealer still more guilty, and the distiller who converts the staff of life, the benevolent gift of God, into the arrows of death, is the most guilty." Then followed an appeal to professors of religion engaged in

the traffic to abandon it.

These positions were treated with scorn and derision. A portion of the retail dealers threatened personal violence if I dared again to speak of this subject.

During the week, a merchant who had found one of his clerks in haunts of vice, in a short paragraph in a daily paper, exhorted merchants and master mechanics to look in on Walnut Street, Corlaen's Hook, if they would know where their clerks and apprentices spent Saturday nights. This publication determined me, in company with some dozen resolute Christian men, to explore that sink of iniquity. This we did on Saturday night, September 23, 1820. We walked that short street for two hours from ten to twelve o'clock. On our return to my study, we compared notes, and became satisfied of the following facts. On one side of Walnut Street, there were thirty houses, and each one was a drinking place with an open bar. There were eleven ball rooms, in which the music and dancing were constant. We counted on one side two hundred and ten females, and at the same time on the other side eighty seven, in all, two hundred and ninety seven. Their ages varied from fourteen to forty. The men far outnumbered the women, being a mixture of sailors and landsmen, and of diverse nations. Many of them, both men and women, were fearfully drunk, and all were more or less under the influence of liquor. We were deeply pained at the sight of so many young men, evidently clerks or apprentices. The scenes of that night made a permanent impression on my mind. They confirmed my purpose to do all in my power to save my fellow men from the terrific influences of intoxication drinks. I began promptly, and incorporated in a sermon the above and other alarming statistics of that exploration, which I preached on the evening of Sabbath, September 24, 1820, notice having been given of the subject. The text was Isa lviii, 1: "Cry aloud, and spare not; lift up thy voice like a trumpet," etc. My first topic was the duty of ministers fearlessly to cry out against prevailing evils. The second topic was the sins of the day, particularly Sabbath desecration and drunkenness, with their accessories. After a statement of facts and other arguments, my appeal was made to the Scriptures, which are decided and outspoken against intemperance. The house was crowded with very attentive listeners. No disturbance took place. A fearless honest expression of sentiments, if made in the spirit of love and without exasperating denunciations, will so far propitiate an audience as to induce them to hear the argument or appeal.

I soon found that the concession so generally made, even by ministers, that the Bible sanctions the use of intoxicating drinks, was the most impregnable citadel into which all drinkers, all apologists for drinking, and all venders of the article, fled. This compelled me, thus early, to study the Bible patiently and carefully to know for myself its exact teachings. I collated every passage, and found that they would range under three heads: 1. Where wine was mentioned with nothing to denote its character; 2. Where it was spoken of as the cause of misery, and as the emblem of punishment and of eternal wrath; 3. Where it was mentioned as a blessing, with corn and bread and oil -- as the emblem of spiritual mercies and of eternal happiness. These results deeply impressed me, and forced upon me the question, *Must there not have been two kinds of wine?* So novel to my mind was this thought, and finding no confirmation of it in the commentaries to

which I had access, I did not feel at liberty to give much publicity to it -- I held it therefore in abeyance, hoping for more light. More than thirty-five years since, when revising the study of Hebrew with Professor Seixas, an eminent Hebrew teacher, I submitted to him the collation of texts which I had made, with the request that he would give me his deliberate opinion. He took the manuscript, and, a few days after, returned it with the statement, "Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view." Thus fortified, I hesitated no longer, but, by sermons and addresses, made known my convictions. At that time, I knew not that any other person held this view. There may have been others more competent to state and defend them. I would have sat at their feet with great joy and learned of them. Such was not my privilege. From that day to this, though strong men and true have combated them, I have never wavered in my convictions.

My Comments on Mr. Patton's "History".

1. Please notice that Mr. Patton's objection to the use of wine in the Lord's Supper did not originate from scripture! It originated from the misuse of that which God intended to be good.
2. Please notice that there is a marked difference in the wine used in the Old Testament and the wine and distilled spirits used in Mr. Patton's day. Smith's Bible Dictionary, page 747 states, "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like sirups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained, even undiluted, but 4 or 5 per cent, of alcohol.
3. Notice this quote from the middle of paragraph number three, "They confirmed my purpose to do all in my power to save my fellow-men from the terrific influences of intoxicating drinks." There is certainly nothing wrong with the temperance movement, for it did much to stem the tide of drunkenness in this nation. But to carry over the issue of temperance into the Lord's Supper is stepping beyond the scope of scripture, ***for there is no scripture that forbids the use of intoxicating wine in the Lord's Supper.***
4. When Mr. Patton arrived at the conclusion that there must have been two kinds of wine, there is another conclusion he very obviously overlooked: Could there not have been two different motives, or ways, to use the same wine? Could there not have been two different kinds of people: saved and lost; or at the very least; lustful people, and those trying not to be lustful?
5. Notice the word "novel" in his final paragraph. Mr. Patton used this word to describe the idea that there were two kinds of wine. The word "novel" means new, off-beat, different, odd, original, strange, unique. The fact that Mr. Patton's idea is new is confirmed by him when he states that he found "...no confirmation of it in the commentaries to which I had access." This is very important, for when Mr. Patton first begin to think the Bible spoke of two different kinds of wine, there was no one to join with him in this theory.
6. Mr. Patton next states that after "...thirty-five years..." he submitted his scripture

collation to Professor Seixas, who declared, "Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view." My question is: Were there any Hebrew scholars who would give this opinion thirty five years earlier? The reason I mention this question is because there were Hebrew scholars before this time who had never heard that there were two kinds of wine in the Bible. At least in any of the commentaries Mr. Patton had available to him. It is apparent that Mr. Patton was himself well versed in Hebrew for he declares that he was "...revising (reworking, WWR) the study of Hebrew".

7. Mr. Patton declares that when he began preaching there were two kinds of Bible wine that he "...knew not that any other person held this view". Mr. Patton announces that he is preaching a "new" doctrine. It is at this point that grape juice, instead of wine, becomes the beverage at the Lord's table.

Fermentation Page 14-16

Quote from page 14 of Mr. Patton's book, "These authorities I now use as a sufficient offset to...prove that there are two sides to this question: Were there among the ancients two kinds of wine, the fermented and the unfermented?" I must comment that Mr. Patton does not include any scripture in his list of "authorities". He uses instead the "authorities" of men.

As the following "authorities" are read, remember the fermentation (purification or salvation) is accomplished by the blood of Christ, not our blood. It is impossible for a man to save himself (accomplish the change from an impure blood to a pure blood). The quotes we give from Mr. Patton's book are used by him in an attempt to prove that fermentation is something that a man does. On the contrary, it proves that there must be some kind of power greater than the man. The grape represents man. As these quotes will show, man is unable to change himself. The grape is also unable to change itself. Man can change the grape juice into wine, only because the necessary ingredients are already there. God can save sinners because Jesus took upon Himself the sinfulness of men, yet without sin. He did for us what we could not do for ourselves.

1. Donovan

Donovan, in his work on Domestic Economy (in Lardner's Cyclopaedia), says:

1. There must be saccharine (sugar) matter and gluten (yeast).
2. The temperature should not be below 50° nor above 70° or 75°.
3. The juice must be of a certain consistence. Thick syrup will not undergo vinous fermentation. An excess of sugar is unfavorable to this process; and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient in the necessary quantity of saccharine matter to produce a liquor that will keep, and for want of more spirit the vinous fermentation will almost instantly be followed by the acetous (acetic, or vinegar, WWR).
4. The quantity of gluten or ferment must also be well regulated. Too much or too little

will impede and prevent fermentation." --Anti-Bacchus, p. 162. Dr. Ure, the eminent chemist, fully confirms this statement of Professor Donovan. --Anti-Bacchus, p. 225.

My Comments

This lengthy quote by Mr. Patton only shows what is necessary in order to produce wine or vinegar from grape juice.

2. Count Chaptal

Count Chaptal, the eminent French chemist, says, "Nature never forms spirituous liquors; she rots the grape upon the branch; but it is art which converts the juice into (alcoholic) wine." ---Bible Commentary, page 370.

My Comments

So it is, the natural man can never change himself into the pure blood of the grape. It is **art**, grace revealed in the **greatness** of God's wisdom and love for mankind.

3. Professor Turner

Professor Turner, in his Chemistry, says of alcohol, "It does not exist ready formed in plants, but is a product of the vinous fermentation." ---Bible Commentary, page 370.

My Comments

A perfect picture of the total depravity of man.

4. Adam Fabroni

Adam Fabroni, an Italian writer, born 1732, says, "Grape juice does not ferment in the grape itself." Bible Commentary, p. xxxix.

My Comments

How true that within the sinner himself and by himself there is no hope of salvation.

5. Dr. Pereira

Dr. Pereira (Elements of Materia Medica, p. 1221); speaking of the manufacture of wine, says: "Grape juice does not ferment in the grape itself. This is owing not (solely) as Fabrone supposed, to the gluten being contained in distinct cells to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of

which, Gay Lussac has shown, is (first) necessary to effect some change in the gluten, whereby it is enabled to set up the process of fermentation. The expressed juice of the grape, called must (mustum), readily undergoes vinous fermentation when subjected to the temperature of between 60° and 70° F. It, becomes thick, muddy, and warm, and evolves carbonic acid gas." --Nott, London Ed., F. R. Lees, Appendix B. page 197.

My Comments

It takes air (wind, or the Holy Spirit) to change the gluten (leaven or sin), whereby the process of fermentation (salvation) is effected. Another perfect picture of the salvation of a sinner!!

6. Professor Leibig

Professor Leibig, the eminent chemist, remarks: "It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. The opinion that they take any share in the MORBID process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which during their vital process is not resolved into alcohol and carbonic acid; but after their death, from the moment a change in their color and consistency is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed." "Fermentation, putrefaction, and decay are processes of decomposition." --Bible Commentary, xxxix.

My comments:

1. First sentence. *It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation.* It is well known that a person cannot save themselves.
2. Second sentence. *The opinion that they take any share in the MORBID process must be rejected as an hypothesis destitute of all support.* There is no support to the theory that a person can save themselves. The word "morbidity" - remember that this is written by a man who believes that alcohol is a sin. Today many people reject the truth that salvation is of the Lord.
3. Third sentence. *In all fungi, analysis has detected the presence of sugar, which during their vital process is not resolved into alcohol and carbonic acid; but after their death, from the moment a change in their color and consistency is perceived, the vinous fermentation sets in.* The presence of sugar, or sin in all people. During their vital process, (during their lifetime, or by their works), after their death (or after salvation {dead to sins}), a change in their color or consistency is perceived; (or fruits of their salvation), vinous fermentation sets in, (or the total salvation of spirit, soul, and body).
4. Fourth sentence. *It is the very reverse of the vital process to which this effect must be ascribed.* "If a man shall save his life he shall lose it, if he loses his life for Christ's sake, he shall save it. Matt. 16:25. It may not make sense to the natural man, but

these things are not physical, but spiritual.

5. Final sentence, *Fermentation, putrefaction, and decay are processes of decomposition.* --Bible Commentary, xxxix. It is misleading that fermentation, putrefaction, and decay are included as processes of decomposition because these are three different processes.
 - a. Fermentation is a state of excitement, commotion, unrest which leaves the product in a permanently stable condition. Wine will not go to waste, like Christ's blood will not go to waste.
 - b. Putrefaction is the decomposition of organic matter by bacteria, fungi, and oxidation, resulting in the formation of foul smelling products; a rotting.
 - c. Decay is a gradual decline of health, strength, soundness, prosperity, etc.; tendency toward dissolution or extinction.
 - d. These definitions show that putrefaction and decay are essentially the same process. A reliable thesaurus will show that decay and putrefaction are synonyms, but fermentation is not a synonym to either of these words.
 - e. It is very true that fermentation, putrefaction, and decay are all processes of decomposition. **What** is decomposed and what remains **after** fermentation and decay are very different.

A Personal Note

I trust this short study on the Lord's Supper has been beneficial to you. It has been a great help to me to put into words this precious doctrine.

Many churches today are compromising this great truth in order to be more compatible to the world. This is not pleasing to God. The reason the doctrine of the Lord's Supper is slowly slipping away is because individual church members do not fully understand the implications of failing to use the proper ingredients, failing to restrict the ordinance to the local church, and failing to take the Lord's Supper for the right reason.

Many church members seem to think that if the truth offends a person, the truth should be changed so there will be no offense. Jesus Christ did not want His eternal truth to offend anybody, but he knew it would. True Christians do not want the truth they hold dear to be an offense to anybody, but we know it will. Truth is not ours to change. Truth is not ours to compromise. Truth is truth and will never change. In the judgment of our eternal souls, only truth will reign supreme.

Let us "...hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:6.