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## CHRISTIAN ARCHAEOLOGY.

(Continued.)

### III. PUBLIC WORSHIP.

The pentecostal firstfruits of New Testament Christianity were not gathered in the streets of Jerusalem by a band of Salvationists, but in a meeting of the disciples who *were all with one accord in one place,*<sup>1)</sup> sitting in a house,<sup>2)</sup> probably one of the thirty halls connected with the temple. We know that the 120 who formed the nucleus of this first Christian congregation, men and women, had been accustomed to meet for prayer and supplication.<sup>3)</sup> At this pentecostal meeting, the *wonderful works of God*<sup>4)</sup> were proclaimed, and Peter, standing up with the eleven, lifted up his voice and preached the gospel of Christ crucified and glorified.<sup>5)</sup> There were those who *gladly received his word,*<sup>6)</sup> which could not have been known to the apostles but by a profession of faith, which the new converts made before they *were baptized.*<sup>7)</sup>

Here, then, we have the various acts performed in the first meeting of the first congregation of primitive Christianity: the preaching of the word, the administration of a sacrament, confession of faith and prayer. Nor was this

1) Acts 2, 1.

2) Acts 2, 2.

3) Acts 1, 14.

4) Acts 2, 11.

5) Acts 2, 14 ff.

6) Acts 2, 41.

7) Acts 2, 41.

first assembly the last; the meeting of the congregation was an institution of the primitive church. And as we find the congregations assembled, we find them similarly occupied as was the pentecostal church.

#### a. THE MEETINGS OF THE CONGREGATION.

The very name by which Christ and the apostles chose to designate the church, *ἐκκλησία*, the Hebrew *קָהָל*, was by an *usus loquendi* of the Septuagint the familiar term for the assemblies of God's people for religious purposes.<sup>1)</sup> In this sense it is also employed to denote the meetings of Christian congregations when Paul says, *συνέροχθεσθαί ἐν ἐκκλησίᾳ.*<sup>2)</sup> Regular religious meetings were of traditional standing among the Jews. They were held every Sabbath in the synagogues,<sup>3)</sup> of which there were 480 in Jerusalem alone. And not only there. It was a rule that in every place where there were ten Jews who could meet, a synagogue should be built; and hence *Moses had in every city them that preached him, being read in the synagogues every sabbath day.*<sup>4)</sup> Thus we find Paul in the synagogue, and people gathered about him, at Pisidian Antioch,<sup>5)</sup> at Iconium,<sup>6)</sup> at Ephesus,<sup>7)</sup> and also in Europe, at Thessalonica,<sup>8)</sup> at Corinth.<sup>9)</sup> In these meetings of Jews and proselytes the gospel was preached, and those who believed continued to meet, though they were driven from the synagogue and had to assemble at another meeting place. Thus at Ephesus, Paul separated the disciples and repaired to another place, the *σχολή* of one Tyrannus,<sup>10)</sup> who was either a public teacher who had a lecture room of his own, or the landlord who owned the house and leased it to individuals or societies for *school* purposes, very

1) Cf. Deut. 31, 30. Josh. 8, 35. Acts 7, 38. Hebr. 2, 12.

2) 1 Cor. 11, 18; cf. 1 Cor. 14, 19. 34. 35.

3) Mark 1, 21. Luke 4, 15. 16. 20. 28. 38. 44; 13, 10. Acts 13, 1.

4) Acts 15, 21.

5) Acts 13, 14.

6) Acts 14, 1.

7) Acts 19, 8.

8) Acts 17, 1.

9) Acts 18, 4.

10) Acts 19, 9.

much as halls are rented in our day and many an American congregation has worshiped in a rented hall for years.

At Jerusalem the number of disciples was so great, three thousand,<sup>1)</sup> five thousand,<sup>2)</sup> and more,<sup>3)</sup> that it was impossible for them to assemble in one house for the exercise of public worship. The apostles and the church had a mission to fulfill toward the masses, and they began by daily preaching in the temple,<sup>4)</sup> where they spoke to the multitudes *in Solomon's porch*<sup>5)</sup> and performed many miracles.<sup>6)</sup> These temple meetings were probably discontinued when the dispersion led the apostles to understand that the *beginning* of which the Lord had spoken<sup>7)</sup> had now been accomplished at Jerusalem. But these occasions for casting the net among the multitudes of the great city and its environs and the neighboring towns<sup>8)</sup> were not the only gatherings of the disciples where the word was preached. We read that *daily in the temple and in every house, κατ' οἶκον, they ceased not to teach and preach Jesus Christ.*<sup>9)</sup> We leave it an open question what *κατ' οἶκον* here says, whether it refers to the private ministration of the ministers in the families of the church, or whether these houses were the dwellings of disciples who had thrown open their homes and devoted a room or adjoining rooms to the purpose of common worship for themselves and their Christian neighbors. But we read that Peter and John, when they had been dismissed by the Jewish court, *went to their own company, πρὸς τοὺς ἰδίους,*<sup>10)</sup> who were *assembled together* in a certain *place, τόπος,*<sup>11)</sup> where they prayed and praised the Lord and spake the word with boldness and heard the report of Peter and John.<sup>12)</sup> This was clearly a meeting of disciples among themselves at some house where Peter and John, who had

1) Acts 2, 41.

2) Acts 4, 4.

3) Acts 5, 14; 6, 7.

4) Acts 2, 46; 3, 1. 8; 4, 1. 2; 5, 20. 21. 25. 42.

5) Acts 5, 12; cf. 3, 11.

6) Ibid.

7) Luke 24, 47.

8) Acts 5, 16.

9) Acts 5, 42; cf. Acts 20, 20.

10) Acts 4, 23.

11) Acts 4, 31.

12) Acts 4, 23—31.

been in prison over night, were sure to find them assembled. On another occasion, also coming from prison, Peter went straightway to the house of Mary, *where many were gathered together praying.*<sup>1)</sup> This was certainly an ἐκκλησία in Mary's house, not a gathering of her family. Thus also Paul sends greetings to Aquila and Priscilla at Rome and *the church at their house, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.*<sup>2)</sup> Again, he transmits greetings, as from *the churches of Asia*, so from Aquila and Priscilla *with the church in their house, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.*<sup>3)</sup> In the epistle to Philemon Paul and Timothy greet Philemon, sister Appia, probably Philemon's wife, Archippus, if not a son, probably another inmate of the house, and adds, *καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,*<sup>4)</sup> which clearly refers to persons not already named. In the neighboring Laodicea, about nine miles away, a man, Nymphas, or a woman, Nympha,—the reading is doubtful—is particularly greeted, as distinct from *the brethren*, and with him or her *ἡ κατ' οἶκον αὐτοῦ (αὐτῆς) ἐκκλησία,*<sup>5)</sup> whence it has been surmised that there was a small suburban or rural congregation connected with the church at Laodicea, which met at the house of Nymphas or Nympha. In all these instances, the expression is the same, *ἡ κατ' οἶκόν τινος ἐκκλησία*, indicating that the thing denoted was the same and known as such to the readers, not the family in (ἐν) his house, but, just as we would say in English, *the meeting at his house*. This interpretation abides by a well established meaning of ἐκκλησία and fits well into the circumstances of the primitive churches then and now. Our pioneer and itinerant preachers have laid the foundations of many a congregation in the front room of private houses, and these are not times of persecution as those of primitive Christianity were, when Jews and Gentiles alike forced the disciples to go into hiding, as they who *were gathered together praying in the house of Mary* were assembled behind doors secured against intruders, and

1) Acts 12, 12.

2) Rom. 16, 5.

3) 1 Cor. 16, 19.

4) Philem. 1, 2.

5) Col. 4, 15.

only cautiously opened,<sup>1)</sup> or to follow the Lord's direction, *When they persecute you in this city, flee ye into another.*<sup>2)</sup> At Corinth Paul preached in a private house, the house of one Justus,<sup>3)</sup> after he had abandoned the synagogue, and at Rome he made his *hired house* a meeting house in which he *preached the kingdom of God.*<sup>4)</sup> There is not even a uniform tradition as to the earliest church in Rome. A manuscript of the *Liber Pontificalis* assigns the oldest of the Roman churches, S. Pudentiana, to Pius I, about A. D. 143, and tradition claims that it was erected over the house of the senator Pudens, who is said to have been the host of St. Peter. This would, if it were history and not legend, again lead up to an original *κατ' οἶκον ἐκκλησία*.

While the great upheaval in Jerusalem subsequent to the garnering of the firstfruits lasted, the apostles were before the people daily, *πᾶσαν ἡμέραν.*<sup>5)</sup> Thus, also, Paul disputed daily in the school of Tyrannus for two years.<sup>6)</sup> Where the apostles sought the ear of Jewish hearers, they availed themselves of the opportunities afforded by the custom of the Jews to meet in the synagogues on the Sabbath day.<sup>7)</sup> But where the disciples were assembled among themselves, *the first day of the week*<sup>8)</sup> came to be the regular meeting day. This was the Lord's day,<sup>9)</sup> the day of his resurrection,<sup>10)</sup> the day of the pentecostal firstfruits, the day which had spontaneously recommended itself to the disciples as a day of joyful commemoration.<sup>11)</sup> This was the *status dies* on which, as Pliny reports to his emperor Trajan, the Christians in Bithynia-Pontus were accustomed to meet at the beginning of the second century.<sup>12)</sup> We do not hear that this day was at any time set apart by a decree of any

1) Acts 12, 12 ff.

2) Matt. 10, 23; cf. Acts 8, 1 ff.

3) Acts 18, 7.

4) Acts 28, 30 f.

5) Acts 2, 46; 5, 42.

6) Acts 19, 9 f.

7) Acts 13, 14. 44; 16, 13; 18, 4.

8) Acts 20, 7. 1 Cor. 16, 2.

9) Rev. 1, 10.

10) Matt. 28, 1. Mark 16, 1. Luke 24, 1. John 20, 1. 19.

11) John 20, 26.

12) Plinii epp. X, 97.

church or council of churches or their representatives. It appears that for a time there were those in some of the early churches who considered the observance of certain days and seasons a matter of conscience and duty.<sup>1)</sup> But their notions were not permitted to prevail.<sup>2)</sup> On the other hand, when separatistic or pietistic tendencies led some to withdraw or keep aloof from the meetings of the congregation, they were reprimanded, not because of a disregard of the day, but for neglecting their spiritual wants.<sup>3)</sup> That a Christian should attend public worship was looked upon as a matter of course.<sup>4)</sup> At the same time, the meetings of the congregation were not closed to those who were not yet of the unity of faith, but were open also to unbelievers.<sup>5)</sup> There was no *disciplina arcani* in the primitive church. Also what little we may know concerning the hours of worship cannot establish the assumption of esoteric exercises in the earliest church, at which only those initiated to full discipleship had been permitted to be in attendance. The ninth hour, about three o'clock in the afternoon, was a Jewish hour of prayer, at which Peter and John were sure to find people in and about the temple.<sup>6)</sup> The nightly meeting in the house of Mary<sup>7)</sup> may have been a special gathering during a time of special distress, for the purpose of making intercession for Peter's delivery.<sup>8)</sup> But the occasion on which Paul bade farewell to the brethren at Troas was evidently the regular Sunday evening meeting of the congregation, though exceptionally protracted to a late hour because of the apostle's presence and impending departure.<sup>9)</sup> And Pliny's report speaks of two meetings held on the *status dies*, one *ante lucem*, before daybreak, the other, a second meeting after the disbanding of the first, at an hour which

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1) Gal. 4, 10. Rom. 14, 5.

3) Hebr. 10, 23—25.

5) 1 Cor. 14, 23 f.

7) Acts 12, 12; cf. v. 6.

9) Acts 20, 7—11.

2) Gal. 4, 11. Col. 2, 16.

4) Eph. 4, 11 ff.

6) Acts 3, 1; 4, 3.

8) Acts 12, 5.

is not indicated by the words, *morem sibi discedendi fuisse, rursusque coeundi*,<sup>1)</sup> i. e., "it had been their custom to disband and to meet once more." What was transacted in these meetings will occupy us in the subsequent sections of this chapter.

#### b. THE WORD.

In every Jewish synagogue there was a sacred chest containing a copy of Moses and the Prophets, from which texts were read and expounded before the congregation. Thus Jesus, *as his custom was, went into the synagogue on the Sabbath day, and stood up for to read the customary lesson. And there was delivered to him, from the case in which it was kept, the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me," etc. And when he had read the lesson, he closed the book, and he gave it again to the minister, and sat down.* For the rabbi spoke from his seat, as the Christian bishops did in later days. *And the eyes of all them that were in the synagogue were fastened on him in expectation of his sermon on the text he had read. And he began to say unto them, "This day is this scripture fulfilled in your ears. . . . Ye will surely say unto me this proverb, Physician, heal thyself," etc.*<sup>2)</sup> Here we have a description of a familiar occurrence in the manner of Luke, the "historian" among the holy writers of the New Testament. In like manner Jesus *taught on the Sabbath day in the synagogue at Capernaum,*<sup>3)</sup> and in other synagogues,<sup>4)</sup> and Moses and the prophets were *read every Sabbath day in the synagogues.*<sup>5)</sup> Thus the reading of Scripture lessons and teaching by way of expounding the text read from the book were public religious exercises familiar to the Jews and proselytes the world over. It was,

1) Plinii *ep.* X, 97.

2) Luke 4, 16—27.

3) Luke 4, 31. Mark 1, 21 f.

4) John 18, 20. Luke 13, 10.

5) Acts 15, 21; 13, 27. 2 Cor. 3, 14. 15.

therefore, no innovation that, when the disciples began to meet among themselves, they sought and found edification by way of having the Scriptures read to them and being taught according to the Scriptures. Thus St. Paul preached the gospel to his hearers at Corinth, delivering to them what he also had received, *how that Christ died for our sins according to the scriptures.*<sup>1)</sup> From the very beginning the disciples at Jerusalem *continued stedfastly in the apostles' doctrine,*<sup>2)</sup> and the apostles *ceased not to teach and preach Jesus Christ.*<sup>3)</sup> Paul likewise reminds the elders of Ephesus how he had *taught* publicly and from house to house.<sup>4)</sup> And not only the spoken word of the apostles, but also their written word was heard in the churches of apostolic days. When St. Paul charges the Thessalonians that his *epistle be read unto all the holy brethren,*<sup>5)</sup> ἀναγνώσθαι here, as elsewhere,<sup>6)</sup> means being read aloud to others, *Vorlesen*. Of his epistle to the Colossians he writes that when it should have been read among them, he would have them cause it to be *read also ἐν τῇ Λαοδικέων ἐκκλησίᾳ, in the church of the Laodiceans.*<sup>7)</sup> And when the writer of the Apocalypse says, *Blessed is HE that readeth, and THEY that hear the words of this prophecy,*<sup>8)</sup> he evidently has in mind the public reading of the book in the assemblies of the churches in Asia, where *one* should read and *many* should hear.

The public administration of the *word* was looked upon as an official function of those who were in charge of *the ministry of the word, διακονία τοῦ λόγου.*<sup>9)</sup> The edification of the church was the work of the ministry, ἔργον διακονίας, allotted to the apostles and prophets and evangelists and pastors and teachers.<sup>10)</sup> Not all the disciples, not even all the functionaries of the church, were *teachers.*<sup>11)</sup> The προϊστά-

1) 1 Cor. 15, 1—4.

2) Acts 2, 42.

3) Acts 5, 42.

4) Acts 20, 20.

5) 1 Thess. 5, 27.

6) Luke 4, 16. Acts 13, 27; 15, 21. 2 Cor. 3, 15. Col. 4, 16.

7) Col. 4, 16.

8) Rev. 1, 3.

9) Acts 6, 4; cf. v. 2.

10) Eph. 4, 11 f.

11) 1 Cor. 12, 28 f.



μενοι, who presided over the churches, were also their νοουθετοῦντες, who admonished them.<sup>1)</sup> The ἡγούμενοι,<sup>2)</sup> the leaders, who were at the head of the churches, the bishops or elders, were they who *spoke, ἐλάλησαν, to them the word of God.*<sup>3)</sup>

At Jerusalem, on the day of Pentecost, the wonderful works of God were proclaimed in many tongues, the native languages of the strangers from many lands.<sup>4)</sup> Being filled with the Holy Ghost, the disciples spoke *as the Spirit gave them utterance.*<sup>5)</sup> This miraculous gift was also bestowed upon others. We hear that in the house of Cornelius, *the Holy Ghost fell on all them which heard the word,*<sup>6)</sup> and that, *as the gift of the Holy Ghost was poured out on them, they were heard to speak with tongues and magnify God.*<sup>7)</sup> Of the disciples at Ephesus we learn that *when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.*<sup>8)</sup> Here we have two manifestations of the Spirit, speaking with tongues and prophecy, which are also distinguished, and are placed in a line with other gifts of the Spirit, in Paul's admonition to the church at Corinth concerning the diversities of gifts and operations and their proper uses<sup>9)</sup> for the edification of the church.<sup>10)</sup> The precise nature of some of these gifts may be a matter of dispute in our day, since the gifts themselves are no longer among the manifestations of the Spirit as they were in the primitive church. But what we learn concerning the use of these gifts must not be misconstrued into the unhistorical notion of a general license to teach in the church. Paul expressly and emphatically states that, there being diversities of gifts<sup>11)</sup> and diversities of operations,<sup>12)</sup> not all were teachers, just as not all were apostles or prophets or workers of miracles.<sup>13)</sup> Aptness to teach was

1) 1 Thess. 5, 12.

2) Hebr. 13, 7. 17. 24.

3) Hebr. 13, 7.

4) Acts 2, 4—11.

5) Acts 2, 4.

6) Acts 10, 44.

7) Acts 10, 45. 46.

8) Acts 19, 6.

9) 1 Cor. 12, 4 ff. 10. 28; 14, 4. 5. 22. 39. al.

10) 1 Cor. 14, 12. 26.

11) 1 Cor. 12, 4.

12) 1 Cor. 12, 6.

13) 1 Cor. 12, 29.

among the particular qualifications for the pastoral office,<sup>1)</sup> and when Paul says, *τοὺς δὲ ποιμένας καὶ διδασκάλους,*<sup>2)</sup> he says that *pastors and teachers* were the same persons. Again, the gift of prophecy was also bestowed upon women; the four daughters of Philip the evangelist prophesied;<sup>3)</sup> but women were not permitted to speak, to teach, in the church.<sup>4)</sup> Not that they were considered of inferior intelligence and knowledge of spiritual things; for we hear that there were those among them who prophesied; but it was considered *a shame for women to speak in the church,*<sup>5)</sup> as unbecoming to their station and out of keeping with their proper relation to the men.<sup>6)</sup>

### c. THE SACRAMENTS.

#### *Baptism.*

Of the converts who joined the 120 disciples on the day of Pentecost we learn that they *were baptized*, and when Luke continues, *and the same day there were added unto them about three thousand souls,*<sup>7)</sup> and thus closes the record of that day, we are led to understand that the baptism of the 3000 took place in connection with the events recorded. Baptism was considered a means of grace, giving remission of sins,<sup>8)</sup> and a rite whereby those who received it were formally added to the church of Christ, admitted to acknowledged discipleship.<sup>9)</sup> We are all baptized into one body, *εἰς ἓν σῶμα,* says Paul.<sup>10)</sup> The unity of baptism was to be a token of the unity of faith.<sup>11)</sup> Thus the Ethiopian eunuch,<sup>12)</sup> Saul of Tarsus,<sup>13)</sup> Cornelius and his kinsmen,<sup>14)</sup> Lydia and her household,<sup>15)</sup> the prison keeper of Philippi and all his,<sup>16)</sup> the numerous Corinthian converts,<sup>17)</sup> were baptized immediately upon their conversion to

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|--------------------|---------------------------|-------------------------|----------------|
| 1) 1 Tim. 3, 2.    | 2 Tim. 2, 24.             | Tit. 1, 9.              | 2) Eph. 4, 11. |
| 3) Acts 21, 9.     | 4) 1 Cor. 14, 34.         | 1 Tim. 2, 11 f.         |                |
| 5) 1 Cor. 14, 35.  | 6) Ibid. 1 Tim. 2, 11—14. | 7) Acts 2, 41.          |                |
| 8) Acts 2, 38.     | 9) Acts 2, 41.            | 10) 1 Cor. 12, 13.      |                |
| 11) Eph. 4, 4. 5.  | 12) Acts 8, 36 ff.        | 13) Acts 9, 18; 22, 16. |                |
| 14) Acts 10, 47 f. | 15) Acts 16, 15.          | 16) Acts 16, 33.        |                |
| 17) Acts 18, 8.    |                           |                         |                |

Christ. In all these instances the sacrament was administered in close connection with the preaching of the word and, as a rule, by the same persons who preached the word. When we are told that they who *received the word*,<sup>1)</sup> who *hearing believed*,<sup>2)</sup> were baptized, these statements imply that profession of faith was made before baptism, since faith was then as it is now in the heart and mind of men and must be uttered to be known to others. In the case of the eunuch the narrative explicitly dwells on this point; for we hear that when the eunuch had expressed his desire to be baptized, *Philip said, "If thou believest with all thine heart, thou mayest."* *And he answered and said, "I believe that Jesus Christ is the Son of God."* . . . *And he baptized him.*<sup>3)</sup> Where, as in several of the instances enumerated above, entire families were baptized, we do not hear children excepted; neither where Paul says that he *baptized the household of Stephanas.*<sup>4)</sup>

As to the mode of baptism, the manner of applying the sacramental water, not a single case can be quoted where, in the primitive church, Christian baptism was performed by immersion. When the three thousand were baptized in one day, the day of Pentecost, where was the river or pool in or near Jerusalem in which 3000 persons might have been immersed, even if the magistrates had permitted such use of public reservoirs to these followers of the Nazarene whom they had but lately condemned to death and delivered up to be crucified? When Cornelius and his kinsmen and near friends magnified God, Peter said, *Can any man forbid water, μήτι τὸ ὕδωρ δύναται κωλύσαι τις, that these should not be baptized?*<sup>5)</sup> *Κωλύειν* is to keep away, to prevent from coming near. Peter's question is not, whether any one can keep these people from going near the water, but whether any one can keep the water from being brought near these

1) Acts 2, 41.

2) Acts 18, 8.

3) Acts 8, 37 f.

4) 1 Cor. 1, 16.

5) Acts 10, 47.

people, and the rhetorical question is evidently the more emphatical form of ordering water to be brought without delay, that these Gentiles might be baptized where they were, not by immersion, but by aspersion or affusion. Again, the eunuch was on his way through a desert country, where water was then and is now scanty, the water-courses being few and low in their beds. That Philip and the eunuch went down into the water, κατέβησαν ἀμφοτέρω εἰς τὸ ὕδωρ,<sup>1)</sup> and, after the baptism, came up out of the water, ἀνέβησαν ἐκ τοῦ ὕδατος,<sup>2)</sup> is so far from establishing a case of immersion, that it rather appears the simplest way in which the two might get into position to permit Philip to lift water with his hand from a shallow brook or pool to pour it upon the eunuch's head. This would apply, even if in this case the immersion of a grown person had not, because of the scantiness of water, been impossible, but also if the "water" had been the sea in which Pharaoh was drowned with all his host. Besides, the apostles and evangelists, in speaking of this sacramental act, employ the verb βαπτίζειν, and the nouns βάπτισμα and βαπτισμός. But in all these books written in the days of the primitive church and, primarily, to churches or individuals of earliest Christianity, the verb βαπτίζειν and its derivatives, occurring 122 times, are not in a single instance used in a general sense, so that they might be translated by *immerse*, but always and without a single exception for ritual or religious acts, either Jewish or Christian. The Jewish rites which these words denote were largely performed by sprinkling or pouring, according to the ritual law,<sup>3)</sup> and a word employed to designate these ritual acts, when applied to the New Testament rite, would naturally suggest an act, not of immersion, but of sprinkling or pouring the sacramental water upon the person being baptized.

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1) Acts 8, 38.

2) Acts 8, 39.

3) Hebr. 9, 10. Mark 7, 4. Luke 11, 38 f.; cf. Numb. 19, 14—19; 8, 7.

*The Lord's supper.*

That Jesus intended to institute an ordinance which should remain in the church cannot be reasonably doubted in the face of the words, *This do in remembrance of me*, and, *This do as oft as ye drink it in remembrance of me.*<sup>1)</sup> To remember is to recall to the mind what is no longer present to the senses. Remembrance of things present belongs to the future. So Jesus, being yet present where his disciples could see him, looked forward to the time when he would have departed and they should not see him.<sup>2)</sup> And then they were to remember him, and in remembrance of him they were to do what was now being enacted. It was his will that in future assemblies of his disciples the sacramental bread should be distributed and the cup of blessing should be given in remembrance of him. This was what St. Paul, too, had received of the Lord<sup>3)</sup> to deliver it to the churches, and in accordance therewith the members of the churches ate this bread and drank this cup and in so doing showed the Lord's death.<sup>4)</sup> This was *the Lord's supper*,<sup>5)</sup> at which the guests partook of *the Lord's table*<sup>6)</sup> and of *that one bread*<sup>7)</sup> and of the *cup of the Lord*.<sup>8)</sup> The elements used in the sacrament were *bread*<sup>9)</sup> and the contents of the cup of blessing, the cup of the Lord, which contained *the fruit of the vine*.<sup>10)</sup> This was not unfermented juice of the grape, which was never used at the Passover; and we learn from St. Paul that the wine used in the meetings of the apostolic churches and at the Lord's supper was fermented wine, which, if taken to excess, would intoxicate.<sup>11)</sup> These elements were *consecrated* and *distributed* by the celebrants, as Paul says, *The cup of blessing which we bless, ὃ εὐλογοῦμεν*, and *the bread which we break, ὃν κλάμεν*.<sup>12)</sup> And this

1) 1 Cor. 11, 24. Luke 22, 19.

2) John 16, 16—19.

3) 1 Cor. 11, 23 ff.

4) 1 Cor. 11, 26.

5) 1 Cor. 11, 20.

6) 1 Cor. 10, 21.

7) 1 Cor. 10, 17; 11, 26—28.

8) 1 Cor. 10, 21; 11, 28.

9) 1 Cor. 10, 16. 17; 11, 26—28.

10) Matt. 26, 29. Mark 14, 25. Luke 22, 18.

11) 1 Cor. 11, 21.

12) 1 Cor. 10, 16.

was done in the meetings of the church, *when they came together.*<sup>1)</sup> Of the disciples at Jerusalem St. Luke says, *They continued stedfastly in the apostles' doctrine, and [the] fellowship, and in [the] breaking of [the] bread, and in [the] prayers.* The definite articles in the Greek text, which are neglected in the Authorized Version, should not be disregarded. They indicate that the words before which they stand denote certain definite concepts, familiar to the reader in their definiteness, and *ἡ κλάσις τοῦ ἄρτου* is not breaking of bread in general, but the breaking of the bread which was of a kind with the teaching of the apostles and the prayers in which the disciples continued stedfastly, a religious act of regular occurrence and recurrence in which they joined as a religious community. *The breaking of the bread* would, thus, seem to have been the distribution of the sacramental bread, *ὁ ἄρτος ὃν κλῶμεν,*<sup>2)</sup> the celebration of the Lord's supper in the meetings in which the preaching of the word and the prayers of the saints were concomitant exercises.

The words, *As often as ye eat this bread, and drink this cup,*<sup>3)</sup> were addressed to a Christian church. The communicants at the Lord's table were members of the church. Here no distinction is made between men and women; all were to receive the sacrament, the whole sacrament, not only the bread, but also the cup,<sup>4)</sup> provided that they were able to examine themselves as to their worthiness.<sup>5)</sup> The limit of admission was thus fixed so as to bar from the Lord's table all those who were not yet or no longer members of the orthodox church, and those within the church who were not yet in years of discretion.

In close connection with the celebration of the eucharist we find what became known as the *αγαπαε*. These fraternal feasts of love were included in the *κλάσις τοῦ ἄρτου* which was exercised *κατ' οἶκον* in the primitive church, daily at

1) 1 Cor. 11, 20.

2) 1 Cor. 10, 16.

3) 1 Cor. 11, 26.

4) Cf. 1 Cor. 11, 27—29.

5) 1 Cor. 11, 28.

first<sup>1)</sup> and in the Sunday evening services,<sup>2)</sup> after the sermon,<sup>3)</sup> later on. The *agape* was not an integral part of what the Lord had enjoined upon his disciples, saying, *This do in remembrance of me*, but a free commemoration of the paschal supper at the end of which Jesus had instituted the sacrament. From the meat and drink furnished for the love-feast by the brethren, perhaps the wealthier among them, the bread and wine for the eucharist were probably taken. But we hear that certain abuses attached themselves here and there to this free institution of the early church. What was intended for a simple meal terminating in the eucharist became an occasion of excessive eating and drinking on the part of some, who gorged themselves with the viands they had brought, while their poorer brethren came and went hungry.<sup>4)</sup> Thus what assumed the fair name of *agape*,<sup>5)</sup> *love*, resulted in a painful violation of true love and in damage to the church, so that the members *came together not for the better, but for the worse*.<sup>6)</sup> Besides, as such excesses and offenses immediately preceded the sacred act of communion, there was great danger to many of eating and drinking unworthily.<sup>7)</sup> Similar abuses associated with the *agapae* are mentioned by St. Jude, saying, *These are spots, σπιλίδες, cliffs, in your feasts of charity, when they feast with you, feeding themselves without fear*.<sup>8)</sup> He speaks of certain men who had *crept in unawares*<sup>9)</sup> and, while in the society of the church, and seeking and enjoying the material advantages of such society, walked after their own ungodly lusts<sup>10)</sup> and endangered the faith once delivered unto the saints.<sup>11)</sup> St. Peter, using very much the same language,<sup>12)</sup> appears to have met with similar experiences. The later history of the *agapae*, which does not concern us here, also tells of various abuses. Yet in

1) Acts 2, 46.

2) Acts 20, 7.

3) Acts 20, 11; cf. v. 7.

4) 1 Cor. 11, 21.

5) Jude 12.

6) 1 Cor. 11, 17.

7) 1 Cor. 11, 27. 29.

8) Jude 12.

9) Jude 4.

10) Jude 18.

11) Jude 3.

12) 2 Pet. 2, 13.

the primitive church we hear of no prohibition of the *agapae* themselves. *Abusus non tollit usum*. Even the excesses at Corinth did not prompt the apostle to recommend the discontinuance of the *agapae*. His warning goes only against the abuse, and his admonition, toward the proper use. He concludes: *Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home.*<sup>1)</sup> The proper purpose of the *agape*, he would say, is not to appease your hunger, but to serve as an occasion for the exercise of brotherly love and other Christian graces.

#### d. PRAYER.

Religious worship, public or private, true or false, has never been without prayer or a semblance of prayer. It is, therefore, but natural that the early Christians, as a religious society, should exercise this duty enjoined upon all,<sup>2)</sup> and this religious right, which is a birthright of every Christian, who, being a child of God, is in his right when he cries, *Abba, Father.*<sup>3)</sup> Besides, we are expressly informed that the disciples at Jerusalem continued stedfastly *ἐν ταῖς προσευχαῖς.*<sup>4)</sup> This says more than *in prayers*, as the Authorized Version has it; for the definite article indicates that these prayers were a stated, customary feature in their common religious life. Nor was this feature first introduced among these people when they became disciples of Christ. The Jews had their *hours of prayer,*<sup>5)</sup> not only for private prayer, but for prayer as an act of public worship performed at the place of public worship.<sup>6)</sup> Thus we find the disciples united in common *prayer and supplication*<sup>7)</sup> before the day of Pentecost, and this practice was not discontinued afterwards. In the house of Mary we again find *many together praying.*<sup>8)</sup> And thus, *ἐν παντὶ τόπῳ,*<sup>9)</sup> *in every place*, where

1) 1 Cor. 11, 33 f.

2) 1 Thess. 5, 17.

3) Rom. 8, 14 f.

4) Acts 2, 42.

5) Acts 3, 1.

6) Ibid. Cf. Luke 18, 10.

7) Acts 1, 14.

8) Acts 12, 12.

9) 1 Tim. 2, 8; cf. 1 Cor. 14, 15 ff.



Christians were gathered together to hear the word of God, there also the word to God was heard. *Heard.* For they lifted up their voice to God with one accord<sup>1)</sup> as they prayed, in the same meeting in which they spake the word of God with boldness.<sup>2)</sup> When St. Paul exhorts that *supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority,*<sup>3)</sup> and, having stated his reason for such exhortation, continues, *I will therefore that men pray everywhere,*<sup>4)</sup> he certainly includes the places of public worship when he says ἐν παντί τόπῳ. The churches are admonished to pray with all perseverance and *supplication for all saints,*<sup>5)</sup> and especially for the apostle and his fellow ministers,<sup>6)</sup> and for the success of their labors. Intercessory prayer for all men in general, for the Christian church and all its members, for the ministers of the church and their work, for civil governments and their officials, are thus seen to have been among the religious exercises of the early churches. And not only supplications and prayers, but also giving of thanks.<sup>7)</sup> These sacrifices of the lips also took the form of *psalms and hymns and spiritual songs,*<sup>8)</sup> not only in the Christian home, but also in the assembled congregations.<sup>9)</sup> It appears that the gift of prayer and sacred song was among the special gifts of the Spirit for the edification of the church,<sup>10)</sup> and that the *laymen, ἰδιῶται*, those in the assembly who were not endowed with this peculiar gift, would indicate their participation in such prayer and thanksgiving by saying *Amen.*<sup>11)</sup> Thus was the royal priesthood united in showing forth the praises of him who had called them out of darkness into his marvelous light.<sup>12)</sup> And this too for the edifying of the body of Christ. For as the pentecostal congregation voiced

1) Acts 4, 24. 31.

2) Acts 4, 31.

3) 1 Tim. 2, 1 f.

4) 1 Tim. 2, 8.

5) Eph. 6, 18.

6) Eph. 6, 19. Col. 4, 3 f. 2 Thess. 3, 1 f.

7) 1 Tim. 2, 1. Col. 3, 17; 4, 2.

8) Col. 3, 16. 17. Eph. 5, 19.

9) 1 Cor. 14, 15. 26.

10) Ibid.

11) 1 Cor. 14, 16.

12) 1 Pet. 2, 9.

forth in many tongues the wonderful works of God,<sup>1)</sup> so the themes of sacred song in the primitive church were, like those of the psalms of David's psalter, largely doctrinal and parenetic, and in *psalms and hymns and spiritual songs* the singers would teach and admonish one another while, at the same time, they edified themselves, singing with grace in their hearts to the Lord.<sup>2)</sup> Thus did they *offer the sacrifice of praise to God continually, that is, the fruit of their lips, giving thanks to his name.*<sup>3)</sup>

#### e. THE OFFERTORY.

Besides these sacrifices of the hearts and of the lips, the primitive church knew also of sacrifices of the hands, of which they were reminded by words as these, *To do good and to communicate forget not: for with such sacrifices God is well pleased.*<sup>4)</sup> Τῆς εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, says the original. The word *κοινωνία* is used in the same sense by St. Paul to the Corinthians<sup>5)</sup> and to the Romans,<sup>6)</sup> and the verb *κοινωνεῖν*, *to communicate*,<sup>7)</sup> also signifies the act of *giving*. The word *κοινωνία* also stands for *fellowship*.<sup>8)</sup> But when Luke says, the disciples continued steadfastly τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς, the definite articles must not be disregarded as they are in the Authorized Version; and while the Revised Version has duly considered the articles before κλάσει τοῦ ἄρτου and προσευχαῖς, and translates, *the breaking of bread and the prayers*, it still neglects two articles, that before ἄρτου, which, properly rendered, would make it *the breaking of THE bread*, and that before κοινωνίας, which forbids the translation, *the apostles' doctrine and fellowship*. Even the marginal reading, *in fellowship*, does not do justice to the original. Nor is it probable that *κοινωνία*

1) Acts 2, 11.

2) Col. 3, 16.

3) Hebr. 13, 15.

4) Hebr. 13, 16.

5) 2 Cor. 9, 13; 8, 4.

6) Rom. 15, 26.

7) Gal. 6, 6. Phil. 4, 15.

8) Gal. 2, 9. 2 Cor. 6, 14. 1 John 1, 3, 7.

means *fellowship* here at all. The apostles' teaching, the breaking of the bread, and the prayers, were certain stated acts performed in the meetings of the disciples, and since *ἡ κοινωνία* admits of a sense which fits into the series, that meaning would seem to deserve the preference. That *ἡ κοινωνία*, *the act of giving*, or, as we would say to-day, *the offertory*, or, *the collection*, was one of the acts of public worship in the primitive church may not only be surmised from what we read in the *Acts*, that those who would make contributions toward the charity funds of the congregation *laid them down at the apostles' feet*,<sup>1)</sup> but appears also from the recommendation of St. Paul to the churches of Galatia and of Corinth, to lay by in the treasury (*θησαυρίζων*) their contributions toward "the collection for the saints" *upon the first day of the week*,<sup>2)</sup> the day of public worship,<sup>3)</sup> that there should be no *gatherings* when he should come. This collection was, by the apostle, termed *προσφορά*, *an offering*,<sup>4)</sup> and what the church of Philippi had *communicated*, *ἐκοινωνήσεν*, to him, he received as *a sacrifice acceptable, well-pleasing to God*.<sup>5)</sup> Thus we see that the offertories of the churches were not looked upon merely *as the ministering to the saints*,<sup>6)</sup> as gifts to those who should enjoy them as the beneficiaries for whom they were intended, but as sacrifices offered up in the service of God as by an act of Divine worship. Hence, when Ananias brought his offering with fraud in his mind, he was considered guilty of *lying to the Holy Ghost*,<sup>7)</sup> *not unto men, but unto God*.<sup>8)</sup> The sacrifices of the hands were religious acts, the same in kind, though not in form, as *the sacrifice of praise to God, the fruit of the lips, giving thanks to his name*.<sup>9)</sup>

(To be continued.)

A. G.

1) Acts 4, 34 f.; 5, 2.

4) Acts 24, 17.

7) Acts 5, 3.

2) 1 Cor. 16, 1. 2.

5) Phil. 4, 15. 18.

8) Acts 5, 4.

3) Acts 20, 7.

6) 2 Cor. 9, 1.

9) Hebr. 13, 15. 16.