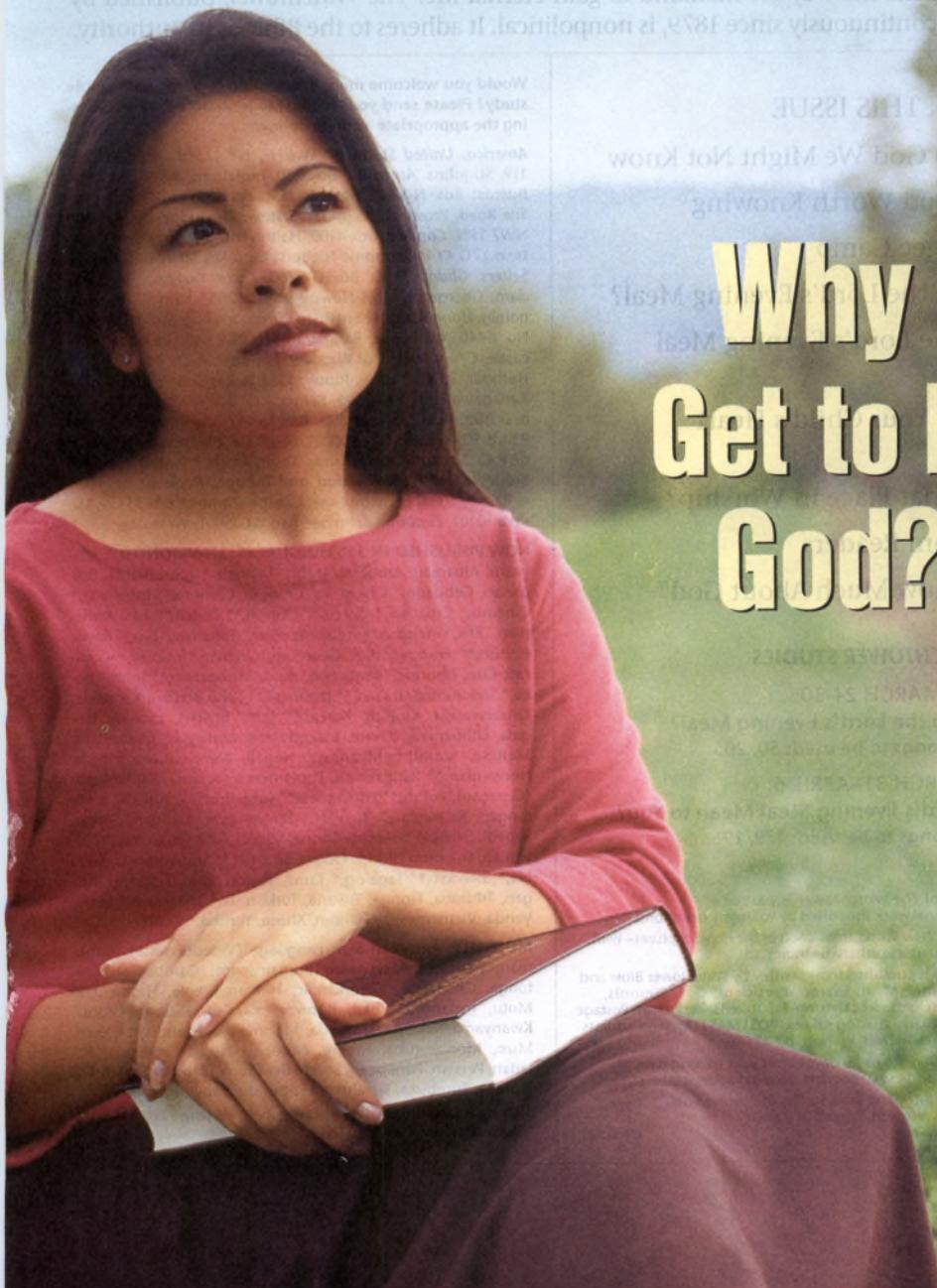


FEBRUARY 15, 2003

# THE WATCHTOWER ANNOUNCING JEHOVAH'S KINGDOM



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# THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

February 15, 2003

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in God's now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. *The Watchtower*, published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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# Believing in a God We Might Not Know

**T**WO out of three people in Germany believe in God. Yet, when over a thousand were asked for a description of the God they believe in, almost everyone gave a different answer. "German people have individual conceptions of God that are just as diverse as the people themselves," reports the news-magazine *FOCUS*. While belief in God is commendable, is it not a pity to believe in him without knowing what he is like?

This uncertainty about the nature or person of God is found beyond the borders of

***There is a world of difference between knowing of someone and knowing him personally***

Germany; it exists elsewhere in Europe. A survey carried out in Austria, Britain, and the Netherlands revealed widespread agreement that God is "a higher power or an undefinable secret." Particularly among young people, even among those who believe in him, is he a mystery.

## Do You Know God Personally?

There is a world of difference between knowing of someone and knowing him *personally*. To know of someone—a remote monarch, a top athlete, a film star—is simply to acknowledge that he exists. To know someone *personally*, however, means much more. It involves being familiar with that person's character, conduct, feelings, likes and dislikes, and plans for the future. To know someone personally opens the way for having a close relationship with him.

Hundreds of thousands of individuals have decided that having only a vague idea about God—or simply knowing of him—is not enough. They have gone much further by getting to know God closely. Have they found it to be worthwhile? A man named Paul, who lives in northern Germany and who once had just a general belief in God, decided to become better acquainted with Him personally. Paul explains: "Getting to know God well takes time and effort, but the dividends are high. Having a close relationship with the Creator makes everyday life much better."

Is it worth the time and effort needed to get to know God closely? Please read the next article.

# Jehovah A God Worth Knowing

COULD it be that you are missing out on something important in life? If you know little about God, then most certainly you are. Why? Because, as millions of people have discovered, getting to know the God of the Bible brings major benefits in life. These benefits start immediately and last into the future.

Jehovah God, the Author of the Bible, wants us to get to know him. The psalmist wrote: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." He recognizes that it is in our own best interests for us to know him. "I, Jehovah, am your God, the One teaching you to benefit yourself." How do we benefit from knowing Jehovah God, the Most High?—Psalm 83:18; Isaiah 48:17.

One real benefit is that we get guidance in the face of everyday problems, a firm hope for the future, and peace of mind. Furthermore, being well-acquainted with Jehovah moves us to develop a different attitude on the most vital issues that face people all over the world today. What are those issues?

## Does Your Life Have Purpose?

Despite mankind's astounding technological progress, individuals today still ask the same fundamental questions: 'Why am I here? Where am I going? What is life all about?' If a person does not get satisfactory answers, his life will lack true purpose. Do many people sense this shortfall? A study carried out in Germany in the late 1990's revealed that half the respondents often or sometimes felt that life seems to have no purpose. Perhaps a similar situation exists where you live.

Without a purpose in life, an individual has little bedrock upon which to build personal goals. Many try to compensate for this deficiency by pursuing a successful career or by accumulating wealth. Still, the emptiness can be haunting. Having no purpose in life even disturbs some to the point that they no longer wish to live. Such was the experience of a beautiful young woman who, according to the *International Herald Tribune*, was raised "amid stunning wealth and unlimited privilege." Although she lived in luxury, she was lonely and felt that her life was aimless. She took sleeping pills and was found dead. You may know of other lonely ones whose lives ended tragically.

Have you, though, heard people claim that science can tell us all about life? German weekly *Die Woche* points out: "As true as science is, it is spiritually weak. Evolution seems crude, and even quantum physics, with all its unpredictable fluctuations, offers anything but comfort and security." Scientif-



ic discoveries have done much to describe life in its various forms and to explain natural cycles and processes that maintain life. Yet, science cannot tell us why we are here and where we are going. If we depend solely on science, our questions about the purpose of life go unanswered. The result is, as the newspaper *Süddeutsche Zeitung* reported, "a widespread need for guidance."

Who is in a better position to give such guidance than the Creator? Since he put humans on the earth in the first place, he must know why they are here. The Bible explains

## ***Individuals still ask the same fundamental questions: 'Why am I here? Where am I going? What is life all about?'***

that Jehovah created humans so that they could populate the earth and care for it, being its stewards. In all their activities, humans were to reflect his qualities, such as justice, wisdom, and love. Once we understand the reason why Jehovah created us, we know why we are here.—Genesis 1:26-28.

### **What Can You Do?**

What if you in the past have found no satisfactory answers to the questions: 'Why am I here? Where am I going? What is life all about?' The Bible recommends that you get to know Jehovah closely. In fact, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." You are also encouraged to develop godly qualities, particularly love, and to make it your personal goal to live under God's incoming Messianic Kingdom. You will then have a purpose in life and a wonderful, se-

cure hope for the future. The fundamental questions that hitherto bothered you will likely be answered.—John 17:3; Ecclesiastes 12:13.

How much of a difference can that make? Hans is a man who should know.\* Years ago he had a vague belief in God, but Hans' faith had no influence on his life. Hans enjoyed drugs, loose women, petty crime, and motorbikes. "But life was empty, not really satisfying," he explains. When in his mid-20's, Hans decided to get to know God personally by carefully reading the Bible. Once he got to know Jehovah closely and understood what life is all about, Hans changed his life-style and got baptized as one of Jehovah's Witnesses. He has been in the full-time ministry for the last ten years. He says frankly: "Serving Jehovah is the best way of life. Nothing else bears comparison. Knowing Jehovah has given me a purpose in life."

Of course, the purpose of life is not the only issue that is of concern to many. As conditions in the world deteriorate, more and more people are troubled by yet another vital issue.

### **Why Did It Happen?**

When adversity strikes, the mind of the victim often focuses on one question: Why did it happen? The ability to cope emotionally with adversity hinges to a large degree upon getting a proper answer to that question. If no satisfactory answer is available, the suffering persists and the victim may become embittered. Take, for example, the experience of Bruni.

"Some years ago my baby girl died," explains Bruni, now a middle-aged mother. "I believed in God, so I sought comfort from the local priest. He told me that God had taken Susanne to heaven, where she was now an

\* Names have been changed.

angel. Not only did the world around me collapse because of her death but I hated God for having taken her." Bruni's pain and suffering continued for several years. "Then one of Jehovah's Witnesses showed me from the Bible that I had no reason to hate God. Jehovah did not take Susanne to heaven, and she is not an angel. Her illness was the result of human imperfection. Susanne is sleeping in death, waiting for Jehovah to resurrect her. I also learned that he made humans to live forever on a paradise earth, and this will soon be realized. Once I began to understand what sort of person Jehovah really is, I drew closer to him, and my pain began to subside."

—Psalm 37:29; Acts 24:15; Romans 5:12.

### ***"Once I began to understand what sort of person Jehovah really is, I drew closer to him"***

Millions of people are affected by adversity in one form or another: personal tragedy, war, famine, or natural disaster. Bruni experienced relief once she saw from the Bible that Jehovah is not to blame for adversity, that he never purposed for mankind to suffer, and that he will soon put an end to evil. The very fact that wickedness is on the increase is a sign that we are currently living in "the last days" of this system of things. The dramatic change for the better that we all long for is near at hand.—2 Timothy 3:1-5; Matthew 24:7, 8.

### **Getting to Know God**

Hans and Bruni used to have a general idea about God. They believed in him without knowing much about him. When they took the time to get to know Jehovah accurately, their efforts paid off. They got suitable an-

swers to the most important questions of our day. This gave them peace of mind and a secure hope for the future. Millions of servants of Jehovah have had a similar experience. 19Y

Getting to know Jehovah starts by taking a careful look at the Bible, which tells us about him and about what he requires of us. That is what was done by some in the first century. The historian and physician Luke reports that members of the Jewish congregation in Beroea, Greece, "received the word [from Paul and Silas] with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." —Acts 17:10, 11.

First-century Christians also gathered together in congregations. (Acts 2:41, 42, 46; 1 Corinthians 1:1, 2; Galatians 1:1, 2; 2 Thessalonians 1:1) The same is true today. Congregations of Jehovah's Witnesses come together for meetings that are specially designed to help individuals to draw closer to Jehovah and to have joy in serving him. Associating with local Witnesses has a further benefit. Since humans gradually become more and more like the God they worship, Jehovah's Witnesses display qualities—albeit in a limited sense—that Jehovah himself manifests. So gathering with Witnesses helps us get to know Jehovah still better.—Hebrews 10:24, 25.

Does that sound like a lot of effort simply to get to know one Person? Effort is certainly required. But is that not true of many things in life that you want to achieve? Think of the effort a top athlete puts into training. For example, France's Olympic skiing gold medalist Jean-Claude Killy says this about what it takes to be a successful international sports competitor: "You have to start 10 years ahead of time and plan it for years and years and think about it every day . . . It's a 365-days-a-year job, mentally and physically." All that

time and effort just to compete in a race that might last ten minutes! How much more—and more lasting—is what is at stake in getting to know Jehovah.

### A Relationship That Grows Ever Closer

Who wants to miss out on something important in life? No one. Hence, if you sense that your life lacks true purpose or if you long for an explanation as to why adversity strikes, then be firmly resolved to get to know Jehovah, the God of the Bible. Learning about him can well change your life for the better, lastingly.

Will we ever stop learning about Jehovah? Those who have been serving him for decades still marvel at what they have learned about him and at the new things they continue to learn about him. Learning such things makes us happy and brings us ever closer to him. May we echo the thoughts of the apostle Paul, who wrote: “O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For ‘who has come to know Jehovah’s mind, or who has become his counselor?’”—Romans 11:33, 34.

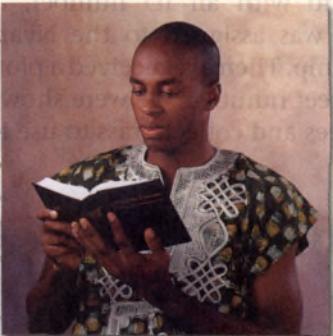
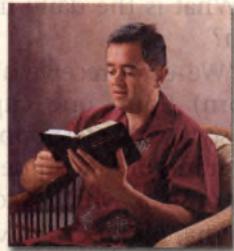
### “Serving Jehovah

**is the best way of life.**

**Nothing else bears comparison.**

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**has given me a purpose in life”**





# Life in a REFUGEE CAMP

**W**HAT comes to your mind when you hear the expression "refugee camp"? Have you ever visited one? What does one even look like?

At the time of writing, 13 different refugee camps had been established in the western part of Tanzania. Displaced by civil wars, about 500,000 refugees from other African lands were being helped by the Tanzanian government in cooperation with the United Nations High Commissioner of Refugees (UNHCR). What is life like in a camp?

## Arriving at the Camp

A teenage girl named Kandida explains what happened when she and her family arrived a few years ago: "They gave us a ration card with an ID number, and our family was assigned to the Nyarugusu refugee camp. There we received a plot number and a street number. We were shown where to cut trees and collect grass to use in building our

own small house. We made mud bricks. The UNHCR gave us a plastic sheet that we put on the roof. It was hard work, but we were happy when our simple home was ready."

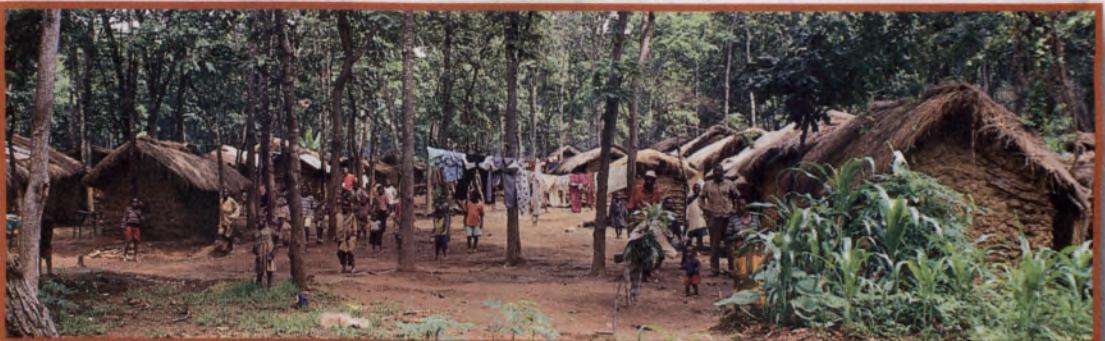
The ration card is used every other Wednesday. "Yes, we line up at the canteen to collect basic food items that are distributed by the UNHCR," continues Kandida.

What is the daily menu like for one person?

"We each receive about 3 cups of maize (corn) flour, one cup of peas, 20 grams of soya, 2 tablespoons of cooking oil, and 10 grams of salt. Sometimes we also receive a bar of soap, which is to last a whole month."

What about clean water? Is it available? A young woman named Riziki says: "Yes, water is pumped from nearby rivers through pipelines to huge reservoirs. The water is treated with chlorine before being pumped to the many water stands in each camp. We still try to boil the water before we drink it to avoid

*Houses in Nduta camp*



becoming ill. We are often busy from morning to evening collecting water and washing our clothes at these water stands. We can only have one and a half buckets of water a day."

If you were to drive through one of the camps, you might notice preschools, primary schools, and secondary schools. There might even be some adult education in the camp. A police post and a government office just outside the camp ensure that the camp is secure and safe. You might see a big market with many small shops where refugees can find vegetables, fruit, fish, chicken, and other basic foods. Some of the local population come to the market to do business. But where do the refugees get money to buy anything? Some cultivate a small vegetable garden and sell the produce at the market. Others might sell part of the flour or the peas they receive, using

that as a way to get some meat or fruit. Yes, the camp might look more like a big village than a camp. It is common to see some at the market laughing and having a good time, just as they would have done in their homeland.

If you stop at the hospital, one of the doctors might tell you that there are a few clinics in the camp where general cases are treated; emergencies and severe cases are referred to the hospital. Understandably, the maternity department and the delivery room at the hospital are important, considering that in



Lukole Kingdom Hall (right)  
Baptism in Lugufu (below)



a camp of 48,000 refugees, there could be about 250 births a month.

### Spiritually Well Fed

Around the globe, Jehovah's Witnesses might wonder about their spiritual brothers who reside in the camps in Tanzania. All in all, there are about 1,200 of them, organized into 14 congregations and 3 groups. How are they doing?

Among the first things these devoted Christians did when they came to the camps was to ask for a plot on which to build a Kingdom Hall. This would enable the refugee population to know where to find the Witnesses and where to attend their weekly meetings. In the Lugufu camp, there are 7 congregations, with a total of 659 active Christians. At their Sunday meetings, the combined attendance of these 7 congregations usually totals about 1,700.

Witnesses in all camps also benefit from larger Christian assemblies and conventions. When the first district convention was held in the Lugufu camp, 2,363 attended. The

### District convention in Lugufu camp

Witnesses had constructed a baptismal pool just outside the convention site. The pool was a hole dug in the ground, with plastic lining it so as to hold the water. By bicycle, the brothers transported water from a river a little over a mile away. At five gallons each trip, that meant many trips. The baptismal candidates, dressed in modest clothes, lined up for the baptism. In all, 56 were baptized by total immersion. One full-time minister interviewed at the convention explained that he conducted Bible studies with 40 different individuals. Four of his students were baptized at that convention.

The branch office of Jehovah's Witnesses has arranged for regular visits by traveling overseers. One of them says: "Our brothers are zealous in the ministry. They have a large field to preach in, and in one congregation each Witness spends about 34 hours a

month in the ministry. Many conduct five or more Bible studies with interested ones. One pioneer [full-time minister] said that she couldn't have a better territory anywhere. People in the camps appreciate our publications very much."

How does Bible literature reach the camps? The branch sends it by train to Kigoma, a town on the eastern shore of Lake Tanganyika. There brothers receive the publications and arrange to transport these to the congregations. Sometimes they rent a pick-up truck and deliver the literature themselves to all the camps. This takes about three or four days over very rough roads.

### Material Assistance

Jehovah's Witnesses in France, Belgium, and Switzerland have been particularly helpful in providing assistance to refugees in these camps. Some have visited the camps in Tanzania, with the approval of the Ministry of Home Affairs and UNHCR. The Witnesses in Europe have collected tons of soy milk, clothes, shoes, schoolbooks, and soap. These items have been donated for distribution to all refugees, in line with the Bible principle: "As long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." —Galatians 6:10.

These humanitarian efforts have produced very good results, with many refugees being assisted. The Refugee Community Committee in one of the camps expressed appreciation in these words: "In behalf of our whole community, we have the honor to address you to thank you for your humanitarian gesture that your organization has rendered three times . . . The clothes have served 12,654 needy men, women, and children, as well as newborn babies . . . The refugee population in Muyovozi refugee camp presently has 37,000 inhabitants. Altogether, 12,654

people were helped, or 34.2 percent of the population."

In another camp, 12,382 refugees were each given three articles of clothing, and another camp received thousands of schoolbooks to be used in secondary and primary schools and in day-care centers. The logistics officer of the UNHCR in one of the regions commented: "We are very grateful for the donation received [meeting] the great needs of the population in the refugee camps. The most recent consignment received was that of 5 containers of books, which our community services have distributed amongst the refugee population. . . . Thank you very much."

Even local newspapers have commented on the aid rendered. A headline in the *Sunday News* of May 20, 2001, said: "Clothes for Refugees in Tanzania Coming." Its edition of February 10, 2002, commented: "The refugee community appreciates the donation because some of the children, who had dropped out of school due to lack of clothes, are now attending classes regularly."

### Cramped but Not Without a Way Out

For most of the refugees, it takes about a year to adapt to the new way of life in the camp. They live simple lives. Jehovah's Witnesses in these camps are using much of their time to share with their refugee neighbors the comforting good news from God's Word, the Bible. They tell about a new world, where all "will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war anymore." Then all "will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it." Clearly, with God's blessing this will be a world without refugee camps.—Micah 4:3, 4; Psalm 46:9.



## WHY OBSERVE THE LORD'S EVENING MEAL?

*"I received from the Lord that which I also handed on to you."*

—1 CORINTHIANS 11:23.

**J**EHOVAH'S only-begotten Son was present. So were 11 men who 'had stuck with him in his trials.' (Luke 22:28) It was Thursday evening, March 31, 33 C.E., and a full moon very likely adorned the skies above Jerusalem. Jesus Christ and his apostles had just concluded the Passover celebration. Traitorous Judas Iscariot had been dismissed, but it was not time for the others to depart. Why? Because Jesus was about to do something of utmost importance. What was it?

<sup>2</sup> Since the Gospel writer Matthew was there, let him tell us. He wrote: "Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also, he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this

means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins.'" (Matthew 26:26-28) Was this to be a onetime event? What was its significance? Has it any meaning for us today?

### "Keep Doing This"

<sup>3</sup> The step that Jesus Christ took on the night of Nisan 14, 33 C.E., was much more than a passing incident in his life. The apostle Paul discussed it when writing to anointed Christians in Corinth, where the pattern was still being followed over 20 years later. Although Paul was not with Jesus and the 11 apostles in 33 C.E., he surely learned from some of the apostles what happened on that occasion. Furthermore, Paul evidently got confirmation of aspects of that event by in-

1, 2. What did Jesus do on Passover night in 33 C.E.?

3. Why was what Jesus did on the night of Nisan 14, 33 C.E., significant?

spired revelation. Said Paul: "I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.'"—1 Corinthians 11:23-25.

<sup>4</sup> The Gospel writer Luke confirms that Jesus commanded: "Keep doing this in remembrance of me." (Luke 22:19) These words have also been rendered: "Do this in memory of me" (*Today's English Version*) and "Do this as a memorial of me." (*The Jerusalem Bible*) In fact, this observance is often referred to as the Memorial of Christ's death. Paul also calls it the Lord's Evening Meal—an appropriate designation, since this was instituted at night. (1 Corinthians 11:20) Christians are commanded to observe the Lord's Evening Meal. But why was this observance instituted?

### Why It Was Instituted

<sup>5</sup> One reason why the Memorial was instituted had to do with one purpose served by Jesus' death. He died as an upholder of his heavenly Father's sovereignty. Christ thus proved Satan the Devil, who had falsely charged that humans serve God only out of selfish motives, to be a liar. (Job 2:1-5) Jesus' death in faithfulness proved this contention false and made Jehovah's heart rejoice.—Proverbs 27:11.

<sup>6</sup> Another reason why the Lord's Evening Meal was instituted was to remind us that by

4. Why should Christians observe the Lord's Evening Meal?

5, 6. (a) What was one reason why Jesus instituted the Memorial? (b) Give another reason why the Lord's Evening Meal was instituted.

means of his death as a perfect, sinless human, Jesus 'gave his soul a ransom in exchange for many.' (Matthew 20:28) When the first man sinned against God, he forfeited perfect human life and all its prospects. Jesus said, however: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) Indeed, "the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Romans 6:23) Observance of the Lord's Evening Meal reminds us of the great love shown by both Jehovah and his Son in connection with Jesus' sacrificial death. How we should appreciate that love!

### Observe It When?

<sup>7</sup> Regarding the Lord's Evening Meal, Paul said: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Corinthians 11:26) Individual anointed Christians would partake of the Memorial emblems until their death. Thus, before Jehovah God and the world, they would repeatedly proclaim their faith in God's provision of Jesus' ransom sacrifice.

<sup>8</sup> How long would the body of anointed Christians observe the Memorial of Christ's death? "Until he arrives," said Paul, evidently meaning that these observances would continue until Jesus' arrival to receive his anointed followers into heaven by a resurrection during his "presence." (1 Thessalonians 4:14-17) This harmonizes with Jesus' words to the 11 loyal apostles: "If I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be."—John 14:3.

7. How is it that anointed Christians partake of the Memorial "often"?

8. How long were the body of anointed ones to observe the Lord's Evening Meal?

<sup>9</sup> When Jesus instituted the Memorial, he referred to the cup of wine and told his faithful apostles: "I shall by no means drink anymore of the product of the vine until that day when I drink it new in the kingdom of God." (Mark 14:25) Since Jesus would not be drinking literal wine in heaven, he obviously had in mind the joy sometimes symbolized by wine. (Psalm 104:15; Ecclesiastes 10:19) Being together in the Kingdom would be a joyous experience that he and his footstep followers yearned for with great anticipation. —Romans 8:23; 2 Corinthians 5:2.

<sup>10</sup> Should Jesus' death be commemorated monthly, weekly, or even daily? No. Jesus instituted the Lord's Evening Meal and was killed on the day of Passover, which was observed "as a memorial" of Israel's deliverance from Egyptian bondage in 1513 B.C.E. (Exodus 12:14) The Passover was held only once a year, on the 14th day of the Jewish month Nisan. (Exodus 12:1-6; Leviticus 23:5) This indicates that Jesus' death should be commemorated only as often as the Passover—annually—not monthly, weekly, or daily.

<sup>11</sup> So, then, it is appropriate to observe the Memorial annually on Nisan 14. Says one reference work: "The Christians of Asia Minor were called Quartodecimans [Fourteeners] from their custom of celebrating the *pascha* [Lord's Evening Meal] invariably on the 14th of Nisan . . . The date might fall on Friday or on any of the other days of the week." —*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Volume IV, page 44.

<sup>12</sup> Commenting concerning the second century C.E. practice, historian J. L. von Mosheim says that the Quartodecimans observed the Memorial on Nisan 14 because "they considered the *example* of Christ as

possessing the force of a law." Another historian states: "The usage of the Quartodeciman churches of Asia was continuous with that of the Jerusalem church. In the 2nd century these churches at their Pascha on the 14th of Nisan commemorated the redemption effected by the death of Christ." —*Studia Patristica*, Volume V, 1962, page 8.

### Significance of the Bread

<sup>13</sup> When Jesus instituted the Memorial, "he took a loaf, said a blessing, broke it and gave it to [the apostles]." (Mark 14:22) The bread available on that occasion was the kind that had just been used at the Passover. (Exodus 13:6-10) Since it was baked without leaven, it was flat and brittle and had to be broken for distribution. When Jesus miraculously multiplied bread for thousands, it too was cracker-like, for he broke it so that it could be distributed. (Matthew 14:19; 15:36) Apparently, then, the breaking of the Memorial bread has no spiritual significance.

<sup>14</sup> Regarding the bread used when instituting the Memorial, Jesus said: "This means my body which is in your behalf." (1 Corinthians 11:24; Mark 14:22) It was fitting that the bread was unleavened. Why? Because leaven can denote badness, wickedness, or sin. (1 Corinthians 5:6-8) The bread represented Jesus' perfect, sinless human body, which fittingly had been offered as a ransom sacrifice. (Hebrews 7:26; 10:5-10) Jehovah's Witnesses keep this in mind and follow the precedent set by Jesus by using unleavened bread at Memorial observances. In some cases, they use unseasoned Jewish matzos having no extra ingredients, such as onions or eggs. Otherwise, unleavened bread can be made with a small amount of whole-grain flour (where

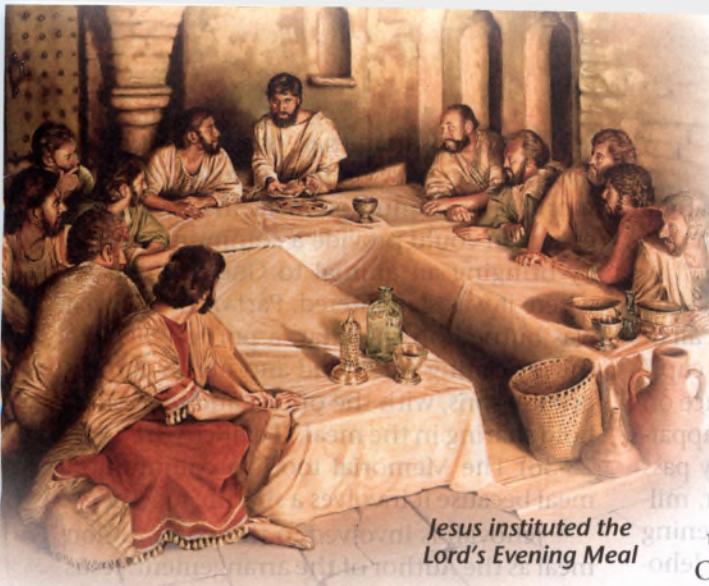
9. What is meant by Jesus' words recorded at Mark 14:25?

10. How often should the Memorial be observed?

11, 12. What does history reveal about early commemorations of the Memorial?

13. What kind of bread did Jesus use when instituting the Lord's Evening Meal?

14. (a) Why is it fitting that the Memorial bread be unleavened? (b) What kind of bread can be obtained or baked for use at the Lord's Evening Meal?



*Jesus instituted the Lord's Evening Meal*

possible, wheat) mixed with a little water. The dough should be rolled thin and can be baked on a slightly oiled cooking sheet until the bread is dry and crisp.

### Significance of the Wine

<sup>15</sup> After passing the unleavened bread, Jesus took a cup, "offered thanks and gave it to [the apostles], and they all drank out of it." Jesus explained: "This means my 'blood of the covenant,' which is to be poured out in behalf of many." (Mark 14:23, 24) What was in the cup? Fermented wine, not unfermented grape juice. When the Scriptures refer to wine, the unfermented juice of the grape is not what is meant. For instance, fermented wine, not grape juice, would burst "old wineskins," as Jesus said. And Christ's enemies charged that he was "given to drinking wine." That would have been a meaningless accusation if the wine were mere grape juice. (Matthew 9:17; 11:19) Wine was drunk during the Passover observance, and Christ used it when instituting the Memorial of his death.

<sup>16</sup> Only red wine is a suitable symbol of

15. What was in the cup used when Christ instituted the Memorial of his death?

16, 17. What kind of wine is suitable for Memorial observances, and why?

what the cup's contents represent, that is, Jesus' shed blood. He himself said: "This means my 'blood of the covenant,' which is to be poured out in behalf of many." And the apostle Peter wrote: "You [anointed Christians] know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers. But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's."—1 Peter 1:18, 19.

<sup>17</sup> Red grape wine undoubtedly was the kind Jesus used when instituting the Memorial. Some present-day red wines, however, are unacceptable because they are fortified with spirits or brandy or have had herbs and spices added to them. Jesus' blood was adequate, not needing anything to be added to it. Hence, such wines as port, sherry, and vermouth would not be suitable. The Memorial cup should contain unsweetened and unfortified red wine. Homemade, unsweetened red grape wine could be used, and so could such wines as red burgundy and claret.

<sup>18</sup> When instituting this meal, Jesus did not perform a miracle, changing the emblems into his literal flesh and blood. Eating human flesh and drinking blood would be cannibalism, a violation of God's law. (Genesis 9:3, 4; Leviticus 17:10) Jesus still had his entire fleshly body and all his blood. His body was offered as a perfect sacrifice, and his blood was poured out the next afternoon of the same Jewish day, Nisan 14. Therefore, the Memorial bread and wine are emblematic in nature, representing Christ's flesh and blood.\*

\* See Volume 2, page 271, of *Insight on the Scriptures*, published by Jehovah's Witnesses.

18. Why did Jesus not perform a miracle involving the Memorial bread and wine?

## The Memorial —A Communion Meal

<sup>19</sup> When Jesus instituted the Memorial, he invited his faithful apostles to drink out of a common cup. Says Matthew's Gospel: "[Jesus] took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you.'" (Matthew 26:27) Using just "a cup," not several cups, posed no problem, since on that occasion only 11 partakers were apparently at a single table and could readily pass the cup from one to another. This year, millions will assemble for the Lord's Evening Meal in over 94,000 congregations of Jehovah's Witnesses worldwide. With so many meeting for this observance on the same night, just one cup cannot possibly be used for all. But the principle is maintained in large congregations by using several cups so that they can be passed through the audience in a reasonable amount of time. Similarly, more than one plate can be used for the bread. Nothing in the Scriptures indicates that the cup or glass itself should be of some specific design. However, it and the plate should reflect the dignity of the event. It is wise to avoid filling a cup to the point that there is a danger of spilling the wine when it is passed.

19. Why may more than one plate and one cup be used in the observance of the Lord's Evening Meal?

### What Are Your Answers?

- Why did Jesus institute the Lord's Evening Meal?
- How often should the Memorial be observed?
- What is the significance of the unleavened Memorial bread?
- What does the Memorial wine represent?

<sup>20</sup> Although more than one plate of bread and one cup of wine may be used, the Memorial is a communion meal. In ancient Israel, a man could provide a communion meal by bringing an animal to God's sanctuary, where it was slaughtered. Part of the animal was burned on the altar, a portion went to the officiating priest and another to Aaron's priestly sons, with the offerer and his household sharing in the meal. (Leviticus 3:1-16; 7:28-36) The Memorial too is a communion meal because it involves a sharing together.

<sup>21</sup> Jehovah is involved in this communion meal as the Author of the arrangement. Jesus is the sacrifice, and anointed Christians partake of the emblems as joint participants. Eating at Jehovah's table signifies that the partakers are at peace with him. Accordingly, Paul wrote: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf."—1 Corinthians 10:16, 17.

<sup>22</sup> The Lord's Evening Meal is the only annual religious observance among Jehovah's Witnesses. This is fitting because Jesus commanded his followers: "Keep doing this in remembrance of me." At the Memorial, we commemorate Jesus' death, a death that upheld Jehovah's sovereignty. As we have noted, at this communion meal, the bread signifies Christ's sacrificed human body and the wine his shed blood. Yet, very few partake of the emblematic bread and wine. Why is this so? Does the Memorial have real meaning for the millions who are not partakers? Indeed, what should the Lord's Evening Meal mean to you?

20, 21. Why can we say that the Memorial is a communion meal?

22. What questions about the Memorial remain for our consideration?



# WHAT DOES THE LORD'S EVENING MEAL MEAN TO YOU?

*"Whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord."*—1 CORINTHIANS 11:27.

THE most important event planned for the year 2003 is to take place after sundown on April 16. Jehovah's Witnesses will then meet to observe the Memorial of Jesus Christ's death. As shown in the preceding article, Jesus instituted this observance, also called the Lord's Evening Meal, after he and his apostles celebrated the Passover on Nisan 14, 33 C.E. The Memorial emblems of unleavened bread and red wine symbolize Christ's sinless body and his shed blood—the only sacrifice that can redeem mankind from inherited sin and death.—Romans 5:12; 6:23.

<sup>2</sup> Those partaking of the Memorial emblems must do so worthily. The apostle Paul made that clear when he wrote to Christians

1. What is the most important event planned for the year 2003, and what was its origin?
2. What warning is recorded at 1 Corinthians 11:27?

in ancient Corinth, where the Lord's Evening Meal was not being observed in a proper way. (1 Corinthians 11:20-22) Paul wrote: "Whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord." (1 Corinthians 11:27) What is the significance of those words?

## Some Observed It Unworthily

<sup>3</sup> Many Corinthian Christians partook of the Memorial unworthily. There were divisions among them, and at least for a time, some brought their supper and ate it before or during the meeting, often eating and drinking excessively. They were neither mentally nor spiritually alert. This made them

3. How were many Corinthian Christians conducting themselves at observances of the Lord's Evening Meal?



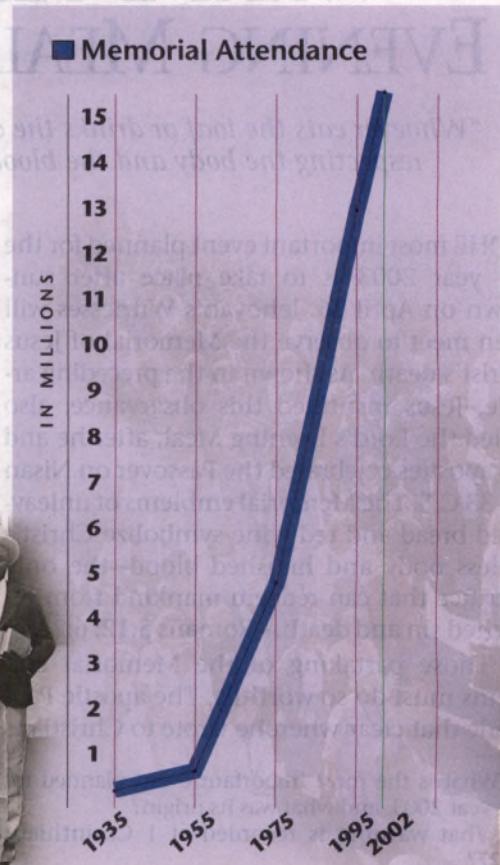
*Will you be present for the Lord's Evening Meal this year?*

"guilty respecting the body and the blood of the Lord." Those who had no supper were hungry and became distracted. Yes, many partook without respect and full realization of the seriousness of the event. No wonder they brought judgment upon themselves!  
—1 Corinthians 11:27-34.

<sup>4</sup> As the Memorial approaches each year, self-scrutiny is essential for those who customarily partake of the emblems. To share in this communion meal properly, they must be in a healthy spiritual condition. Anyone who shows disrespect, even contempt, for Jesus' sacrifice would be in danger of being 'cut off from God's people,' just like an Israelite who partook of a communion meal in an unclean state.—Leviticus 7:20; Hebrews 10:28-31.

<sup>5</sup> Paul compared the Memorial to a communion meal in ancient Israel. He spoke of the partakers sharing together in Christ and then said: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." (1 Corinthians 10:16-21) If a per-

4, 5. Why is self-scrutiny essential for those who customarily partake of the Memorial emblems?



son who usually partakes of the Memorial emblems commits a serious sin, he should confess this to Jehovah and also seek the spiritual assistance of the older men of the congregation. (Proverbs 28:13; James 5:13-16) If he truly repents and produces fruitage befitting repentance, he would not be partaking unworthily.—Luke 3:8.

### Attending as Respectful Observers

<sup>6</sup> Should those now doing good to the remnant of the 144,000 brothers of Christ partake of the Lord's Evening Meal? (Matthew 25:31-40; Revelation 14:1) No. God has reserved that privilege for individuals he has anointed with holy spirit to be "joint heirs with Christ." (Romans 8:14-18; 1 John 2:20) What, then, is the position of those who hope to live forever in a global paradise under Kingdom rule? (Luke 23:43; Revelation 21:3, 4) Since they are not Jesus' joint heirs with a heavenly hope, they attend the Memorial as respectful observers.—Romans 6:3-5.

<sup>7</sup> True Christians in the first century were anointed by holy spirit. Many of them were able to use one or more of the miraculous gifts of the spirit, such as speaking in tongues. Therefore, it would not have been difficult for such individuals to know that they were spirit-anointed and should partake of the Memorial emblems. However, in our time, this can be determined on the basis of such inspired words as these: "All who are led by God's spirit, these are God's sons. For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: 'Abba, Father!'"—Romans 8:14, 15.

<sup>8</sup> Over the centuries, genuine anointed ones grew as "wheat" in a field of "weeds,"

6. For whom has God reserved the privilege of partaking at the Lord's Evening Meal?

7. Why did first-century Christians know that they should partake of the Memorial emblems?

8. Who are represented by "the wheat" and "the weeds" mentioned in Matthew chapter 13?

or false Christians. (Matthew 13:24-30, 36-43) Since the 1870's, the "wheat" became increasingly evident, and some years later anointed Christian overseers were told: "The elders . . . should set before those who assemble themselves [for the Memorial] these terms and conditions,—(1) faith in the blood [of Christ]; and (2) consecration to the Lord and his service, even unto death. They should then invite all who are thus minded and thus consecrated to join in celebrating the Lord's death."—*Studies in the Scriptures*, Series VI, *The New Creation*, page 473.\*

### Searching for "Other Sheep"

<sup>9</sup> In time, Jehovah's organization began to focus attention on others in addition to Christ's anointed followers. A notable development along these lines took place in the mid-1930's. Before then, God's people viewed the "great crowd" of Revelation 7:9 as a secondary spiritual class that would be associated with the 144,000 resurrected anointed ones in heaven—like bridesmaids or companions of the bride of Christ. (Psalm 45:14, 15; Revelation 7:4; 21:2, 9) But on May 31, 1935, in a discourse given at a convention of Jehovah's Witnesses in Washington, D.C., U.S.A., it was Scripturally explained that the "great crowd" ("great multitude," *King James Version*) refers to the "other sheep" who live during the time of the end. (John 10:16) After that convention, some who had previously partaken of the Memorial emblems stopped partaking because they realized that their hope was earthly, not heavenly.

<sup>10</sup> Especially since 1935 has there been a search for those who come to be "other

\* Published by Jehovah's Witnesses but now out of print.

9. How was the identity of the "great crowd" clarified in 1935, and how did this affect some who had been partaking of the Memorial emblems?

10. How would you describe the hope and the responsibilities of the present-day "other sheep"?

sheep," who have faith in the ransom, dedicate themselves to God, and support the anointed "little flock" in Kingdom-preaching activity. (Luke 12:32) These other sheep hope to live on earth forever, but in all other respects, they resemble the present-day remnant of Kingdom heirs. Like ancient Israel's alien residents who worshiped Jehovah and submitted to the Law, today's other sheep accept Christian responsibilities, such as preaching the good news along with the members of spiritual Israel. (Galatians 6:16) Just as no alien resident could become Israel's king or a priest, however, none of these other sheep can as such rule in the heavenly Kingdom or serve as priests.—Deuteronomy 17:15.

<sup>11</sup> By the 1930's, then, it was becoming clear that, in general, the heavenly class had been chosen. For decades now, the search has been for other sheep, whose hope is earthly. If an anointed one proves unfaithful, it is most likely that a person who has long served God faithfully as one of the other sheep would be called to fill the vacancy thus caused in the 144,000.

### Why Mistaken Assumptions

<sup>12</sup> Anointed Christians are absolutely sure that they have the heavenly calling. But what if some individuals who lack this call have been partaking of the Memorial emblems? Now aware that they never had the heavenly hope, surely their conscience will compel them to stop partaking. God would not look with favor upon anyone representing himself as a person called to be a heavenly king and priest when he knew that he really did not have such a calling. (Romans 9:16; Revelation 20:6) Jehovah executed the Levite Korah for

11. Why could the date of a person's dedication have a bearing on his hope?
12. Under what circumstances should a person cease partaking of the Memorial emblems, and why?

presumptuously seeking the Aaronic priesthood. (Exodus 28:1; Numbers 16:4-11, 31-35) If any Christian comes to realize that he has wrongly partaken of the Memorial emblems, he or she should stop partaking and humbly pray for Jehovah's forgiveness.—Psalm 19:13.

<sup>13</sup> Why might some mistakenly assume that they have the heavenly calling? The death of a mate or some other tragedy might cause them to lose interest in life on earth. Or they might desire the same destiny as a close friend who professes to be an anointed Christian. Of course, God has not assigned anyone to recruit others for this privilege. And he does not anoint Kingdom heirs by causing them to hear voices with messages to that effect.

<sup>14</sup> The false religious idea that all good people go to heaven might lead some to think that they have the heavenly calling. Hence, we need to guard against being swayed by past wrong views or other factors. For instance, some might ask themselves: 'Do I use medications that affect my emotions? Am I inclined to have deep emotions that I could misjudge?'

<sup>15</sup> A few might ask themselves: 'Do I want to be prominent? Am I ambitious for authority now or as a future joint heir with Christ?' When Kingdom heirs were called in the first century, not all of them had responsible positions in the congregation. And individuals with the heavenly calling do not seek prominence or boast about being anointed. They display the humility expected of those having "the mind of Christ."—1 Corinthians 2:16.

<sup>16</sup> Some may have concluded that they have the heavenly calling because they have acquired considerable Bible knowledge. But

- 13, 14. Why might some mistakenly assume that they have the heavenly calling?
- 15, 16. Why might a few wrongly conclude that they are anointed ones?

spirit anointing does not bring extraordinary understanding, for Paul had to instruct and counsel certain anointed ones. (1 Corinthians 3:1-3; Hebrews 5:11-14) God has an arrangement for providing spiritual food for all his people. (Matthew 24:45-47) So nobody should think that being an anointed Christian gives him wisdom superior to that of those having the earthly hope. Spirit anointing is not indicated by proficiency in answering Scriptural questions, witnessing, or giving Bible talks. Christians with the earthly hope also do well in these respects.

<sup>17</sup> If a fellow believer asks about the heavenly calling, an elder or other mature Christian can discuss the matter with him. However, one person cannot make this decision for another. A person who truly has this calling does not need to ask others if he has such a hope. Anointed ones "have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God." (1 Peter 1:

17. Spirit anointing depends upon what and upon whom?



23) By his spirit and Word, God implants the "seed" that makes the individual "a new creation," with a heavenly hope. (2 Corinthians 5:17) And Jehovah makes the choice. Anointing "depends, not upon the one wishing nor upon the one running, but upon God." (Romans 9:16) So how can a person be sure that he has the heavenly calling?

### Why They Are Sure

<sup>18</sup> The witness of God's spirit convinces anointed Christians that they have heavenly prospects. "You received a spirit of adoption as sons," wrote Paul, "by which spirit we cry out: 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together." (Romans 8:15-17) Under the holy spirit's influence, the spirit, or dominant attitude, of anointed ones impels them to apply to themselves what the Scriptures say about Jehovah's spiritual children. (1 John 3:2) God's spirit gives them a sense of sonship toward him and engenders

18. How does God's spirit bear witness with the spirit of anointed ones?

*The Memorial season is a fine time for increased Bible reading and participation in the Kingdom-preaching work*



within them a unique hope. (Galatians 4:6, 7) Yes, everlasting earthly life as perfect humans surrounded by family members and friends would be splendid, but that is not their God-given hope. By means of his spirit, God has produced within them such a strong heavenly hope that they are willing to sacrifice all earthly attachments and prospects.—2 Corinthians 5:1-5; 8; 2 Peter 1:13, 14.

<sup>19</sup> Anointed Christians are certain of their heavenly hope, of their having been taken into the new covenant. Jesus mentioned it when he instituted the Memorial and said: “This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.” (Luke 22:20) The parties to the new covenant are God and anointed ones. (Jeremiah 31:31-34; Hebrews 12:22-24) Jesus is the mediator. Made operative by Christ’s shed blood, the new covenant took out not only from the Jews but also from the nations a people for Jehovah’s name and made them part of Abraham’s “seed.” (Galatians 3:26-29; Acts 15:14) This “everlasting covenant” provides for all spiritual Israelites to be resurrected to immortal life in heaven.—Hebrews 13:20.

19. What role does the new covenant play in the life of an anointed Christian?

### What Are Your Answers?

- Who should partake of the Memorial emblems?
- Why do the “other sheep” attend the Lord’s Evening Meal only as respectful observers?
- How do anointed Christians know that they should partake of the bread and wine at the Memorial of Christ’s death?
- The Memorial season is a fine time for what?

<sup>20</sup> The anointed are sure of their hope. They have been taken into an additional covenant, the Kingdom covenant. Concerning their sharing with Christ, Jesus said: “You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom.” (Luke 22:28-30) This covenant between Christ and his associate kings remains forever operative.—Revelation 22:5.

### The Memorial Season—A Blessed Time

<sup>21</sup> Many are the blessings of the Memorial season. We can benefit from the Bible reading scheduled for this period. It is also an especially fine time for prayer, for meditation on Jesus’ earthly life and death, and for participation in the Kingdom-preaching work. (Psalm 77:12; Philippians 4:6, 7) The observance itself reminds us of the love shown by God and Christ in connection with Jesus’ ransom sacrifice. (Matthew 20:28; John 3:16) This provision gives us hope and comfort and should bolster our determination to pursue a Christlike course. (Exodus 34:6; Hebrews 12:3) The Memorial should also strengthen us to fulfill our dedication as God’s servants and to be loyal followers of his dear Son.

<sup>22</sup> What good gifts Jehovah gives us! (James 1:17) We have the guidance of his Word, the help of his spirit, and the hope of eternal life. God’s greatest gift is Jesus’ sacrifice for the sins of anointed ones and for all others who exercise faith. (1 John 2:1, 2) So how much does Jesus’ death mean to you? Will you be among those who show gratitude for it by gathering after sundown on April 16, 2003, to observe the Lord’s Evening Meal?

20. The anointed are taken into what covenant with Christ?

21. How can we derive great benefit from the Memorial season?

22. What is God’s greatest gift to mankind, and what is one way to show appreciation for it?

# Do Not Leave Your Child's Heart to Chance!

**I**N THE hands of a skilled potter, a worthless lump of clay can be transformed into an attractive utensil. Few artisans make so much from so little. For millenniums, society has depended on the potter for cups, plates, cooking pots, storage jars, and decorative vases.

Parents too make an invaluable contribution to society by shaping the character and personality of their children. The Bible compares each one of us to clay, and God has assigned to parents the vital task of molding "the clay" of their children. (Job 33:6; Genesis 18:19) Like creating a beautiful piece of pottery, transforming a child into a responsible and balanced adult is no easy task. Such a transformation does not happen by mere accident.

Many forces are at work molding the hearts of our children. Unfortunately, some of these forces are destructive. So rather than

leaving a child's heart to chance, a wise parent will train up the child "according to the way for him," in the confidence that "when he grows old he will not turn aside from it." —Proverbs 22:6.

During the long, eventful process of rearing a child, wise Christian parents will have to devote time to warding off the negative influences that threaten their child's heart. Their love will be amply tested as they patiently give the child "the instruction, and the correction, which belong to a Christian upbringing." (Ephesians 6:4, *The New English Bible*) The parents' job, of course, will be a lot easier if they make an early start.

## An Early Start

Potters like to work with clay that is sufficiently malleable to mold into shape yet is firm enough to hold the shape once it has been formed. After refining the clay, they prefer to use it within six months. Likewise,





the best time for parents to begin molding their child's heart is when it is most receptive and easily shaped.

Child specialists say that by the age of eight months, the child has already learned to recognize the sounds of his native language, formed a close bond with his parents, developed perceptual skills, and begun to explore the world around him. The ideal time to start molding his heart is when he is still young. What an advantage your child will have if like Timothy, he 'has come to know the holy writings from infancy'!—2 Timothy 3:15.\*

Babies naturally imitate their parents. Beyond mimicking sounds, expressions, and gestures, they learn about love, kindness, and compassion when they see their parents displaying these qualities. If we want to train our child according to Jehovah's laws, God's commandments must first of all prove to be on our hearts. Such heart appreciation will move parents to talk to their children regularly about Jehovah and about his Word. "Speak of them," the Bible exhorts, "when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deuteronomy 6:6, 7) Francisco and Rosa explain how they do this with their two young children.<sup>#</sup>

"Apart from everyday conversations, we try to speak to our children individually for a minimum of 15 minutes each day. When we spot a problem, we spend more time—and we do encounter problems. For example, our five-year-old son recently came home from school and told us that he didn't believe in Jehovah. Apparently, one of his classmates had made fun of him and said that there is no God."

\* Some parents read the Bible to their newborn baby. The soothing voice and this enjoyable experience may stimulate appreciation for reading during the rest of the child's life.

<sup>#</sup> Some names have been changed.

These parents realized that children need to develop faith in their Creator. Such a faith can be built upon their natural fascination with God's creation. How children love to touch an animal, pick wildflowers, or play in the sand on the seashore! Parents can help them make the connection between the creation and the Creator. (Psalm 100:3; 104:24, 25) The awe and respect that they develop for Jehovah's creation can stay with them throughout life. (Psalm 111:2, 10) Along with such appreciation, the child can develop a desire to please God and a fear of displeasing him. This will motivate him 'to turn away from bad.'—Proverbs 16:6.

Although most young children are curious and quick to learn, obedience may not come easily. (Psalm 51:5) They may at times insist on getting their own way or on having everything that they want. Parents need firmness, patience, and discipline to prevent these attitudes from becoming entrenched. (Ephesians 6:4) This has been the experience of Phyllis and Paul, who have successfully raised five children.

Phyllis recalls: "Although the personality of each child was unique, every one of them wanted to get his own way. It was tough, yet



they eventually learned the meaning of the word 'no.' " Paul, her husband, noted: "Often, we gave them reasons for our decisions if they were old enough to understand. Though we always tried to be kind, we taught them to respect our God-given authority."

While a child's formative years may bring him problems, most parents find that the greatest challenge comes during the teenage years when the immature heart faces many new tests.

### Reaching the Heart of a Teenager

The potter must do his work before the clay dries. To give himself extra time, he may add water to keep the clay moist and malleable. Likewise, parents must work hard to prevent their teenager's heart from becoming unyielding. Their principal tool, of course, is the Bible, with which they can 'reprove, set things straight, and equip their child for every good work.'—2 Timothy 3:15-17.

A teenager, however, may not accept parental advice as readily as he did when he was younger. Teenagers may begin to pay more attention to their peers, so open and ready communication with their parents may fal-

ter. It is a time for extra patience and skill, as the roles of parents and children enter a new stage. The teenager has to come to terms with physical and emotional changes. He has to start making decisions and establishing goals that can affect the rest of his life. (2 Timothy 2:22) Throughout this challenging period, he must deal with a force that can have a devastating effect on his heart—peer pressure.

Such pressure rarely comes in one easily identifiable event. Rather, it is usually expressed in a series of weakening comments or occasions. These attack what is for many a weak spot—a deep-seated fear of being rejected by other youths. Struggling with self-consciousness and wanting to be accepted, a youth might start to endorse "the things in the world" that other youths advocate.  
—1 John 2:15-17; Romans 12:2.

To make matters worse, the natural desires of the imperfect heart may reinforce the message of his peers. Such exhortations as "Have fun" and "Do your own thing" may sound very appealing. María recalls her experience: "I listened to fellow teenagers who believed that youths have the right to enjoy themselves to the full, regardless of the consequences. Since I wanted to do what my

school friends did, I almost got into serious trouble." As a parent, you want to help your teenage child overcome such pressure, but how can you do so?

By your words and actions, assure and reassure him that you care. Endeavor to find out how he feels about things, and try to understand his problems, which may well be much more difficult than the problems you faced at school. At this time particularly, your child needs to view you as someone in whom he can confide. (Proverbs 20:5) By his body language or his moods, you may notice his distress or confusion. Respond to his silent cries, and 'comfort his heart.'—Colossians 2:2.

It is important, of course, to exercise firmness for what is right. Many parents have found that they occasionally face a battle of wills, but they cannot give in when their decision is well-founded. On the other hand, make sure that you understand the situation clearly before deciding whether to administer loving discipline and how to do so if it is needed.—Proverbs 18:13.

### Even From Within the Congregation

An earthenware vessel may look finished, but unless it has been fired in the kiln, it may be vulnerable to the very liquids it is designed to hold. The Bible compares trials and difficulties to such a firing process, since they demonstrate what sort of people we really are. Of course, the Bible is speaking particularly of trials of our faith, but in a general way, the point is also valid as to other trials. (James 1:2-4) Surprisingly, some difficult trials young ones face may come from within the congregation.

Although your teenage child appears to be in good spiritual health, inside he may be struggling with a divided heart. (1 Kings 18:21) For instance, Megan faced worldly ideas

stemming from other youths who came to the Kingdom Hall:

"I came under the influence of a group of young ones who saw Christianity as boring and as an obstacle to having fun. They said things like: 'The minute I am 18, I will leave the truth,' or 'I can't wait to get out.' They shunned young ones who said anything to the contrary, calling them holy ones."

It takes only one or two with a bad attitude to egg on the rest. Individuals in a group usually do what the majority does. Foolishness and bravado may trample on wisdom and decency. In many countries, there have been sad cases of Christian youths getting into trouble because they followed the crowd.



Of course, teenagers need a certain amount of enjoyable association. How can you as a parent provide it? Give serious thought to their entertainment, and plan absorbing activities with the family or with a mixture of youths and adults. Get to know your child's friends. Invite them for a meal, or spend an evening with them. (Romans 12:13) Encourage your child to pursue a wholesome activity, such as learning to play a musical instrument or mastering another language or a craft. To a large extent, he may be able to do this within the safe environment of the home.

### Schooling Can Be a Safeguard

A teenager's schooling can also help him to keep entertainment in its place. Loli, an administrator for 20 years in a large school, says: "I have seen lots of young Witnesses go through school. Many were praiseworthy in their conduct, but some were indistinguishable from the other students. The good examples were invariably the ones who took an interest in their studies. I would strongly advise parents to take an active interest in their children's academic progress, to get to know their teachers, and to convince their children that a good report matters. Some will excel, but all can reach satisfactory levels and gain the respect of their teachers."

Such schooling can also help teenagers to progress spiritually. It can teach them good study habits, mental discipline, and a sense of responsibility. Their ability to read well and to grasp ideas will doubtless encourage them to be better students and teachers of God's Word. (Nehemiah 8:8) The requirements of their schoolwork and their spiritual studies can help to put recreation in its proper place.

### A Credit to You and to Jehovah

In ancient Greece many vases bore the signatures of both the potter and the decorator.



Comparably, in the family there are usually two who share in molding the children. Both father and mother share in shaping a child's heart, and figuratively your child bears both "signatures." Like a successful potter, and/or decorator, you can feel proud of your work in shaping a young person of worth and beauty.  
—Proverbs 23:24, 25.

The success of this grand endeavor will largely depend on the extent to which you have molded your child's heart. Hopefully, you will be able to say: "The law of his God is in his heart; his steps will not wobble." (Psalm 37:31) The condition of a child's heart is too important to leave to chance.

### IN OUR NEXT ISSUE

Religious Persecution—Why?

'Be Courageous and Strong!'

Make Good Use of Changing Circumstances

# THE ALTAR WHAT PLACE IN WORSHIP?

DO YOU consider the altar to be a fundamental part of your worship? For many who attend churches of Christendom, the altar may be the center of attention. Have you ever considered what the Bible reveals about the use of altars in worship?

The first altar mentioned in the Bible is the one built by Noah to offer animal sacrifices when he left the ark of preservation after the Deluge.\*—Genesis 8:20.

Following the confusion of the languages at Babel, mankind spread over all the surface of the earth. (Genesis 11:1-9) With their innate sense of the divine, humans sought to draw close to God, with whom they were less and less familiar, ‘groping’ for him blindly. (Acts 17:27; Romans 2:14, 15) Since Noah’s day many peoples have built altars to their deities. Religions and peoples have used altars in false worship. Being alienated from the true God, some have used altars for horrible rites involving human victims, even children. When they left Jehovah, some kings of Israel erected altars to pagan gods, like Baal. (1 Kings 16:29-32) But what about the use of altars in true worship?

## Altars and True Worship in Israel

After Noah, other faithful men built altars to use in their worship of the true God, Jehovah. Abraham built altars at Shechem, at a point near Bethel, at Hebron, and on Mount Moriah, where he sacrificed a ram

\* Earlier, Cain and Abel may have made their offerings to Jehovah using altars.—Genesis 4:3, 4.



provided by God in place of Isaac. Later, Isaac, Jacob, and Moses spontaneously built altars for use in their worship of God.—Genesis 12:6-8; 13:3, 18; 22:9-13; 26:23-25; 33:18-20; 35:1, 3, 7; Exodus 17:15, 16; 24:4-8.

When God gave the people of Israel his Law, he commanded that they erect the tabernacle, a portable tent, also called “the tent of meeting,” as the central feature of the arrangement for approach to him. (Exodus 39:32, 40) The tabernacle, or tent, had two altars. The one for burnt offerings, made of acacia wood and covered with copper, was placed before the entrance and was used to offer up animal sacrifices. (Exodus 27:1-8; 39:39; 40:6, 29) The incense altar, also of acacia wood but covered with gold, was put

inside the tabernacle, before the curtain of the Most Holy. (Exodus 30:1-6; 39:38; 40:5, 26, 27) Special incense was burned upon it twice a day, in the morning and in the evening. (Exodus 30:7-9) The permanent temple built by King Solomon followed the design of the tabernacle, having two altars.

### "The True Tent" and the Symbolic Altar

When Jehovah gave Israel the Law, he provided much more than rules to regulate his people's lives and their approach to him in sacrifice and prayer. Many of its arrangements constituted what the apostle Paul called "a typical representation," "an illustration," or "a shadow of the heavenly things." (Hebrews 8:3-5; 9:9; 10:1; Colossians 2:17) In other words, many aspects of the Law not only guided the Israelites until the coming of the Christ but also constituted a foregleam of God's purposes to be fulfilled through Jesus Christ. (Galatians 3:24) Yes, aspects of the Law had prophetic value. For instance, the Passover lamb, the blood of which was used as a sign of salvation for the Israelites, prefigured Jesus Christ. He is "the Lamb of God that takes away the sin of the world," whose blood was poured out to free us from sin.—John 1:29; Ephesians 1:7.

Many things relating to tabernacle and temple service pictured spiritual realities. (Hebrews 8:5; 9:23) In fact, Paul writes of "the true tent, which Jehovah put up, and not man." He continues: "Christ came as a high priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation." (Hebrews 8:2; 9:11) "The greater and more perfect tent" was Jehovah's great spiritual temple arrangement. The language of the Scriptures indicates that the great spiritual temple is the arrangement by which

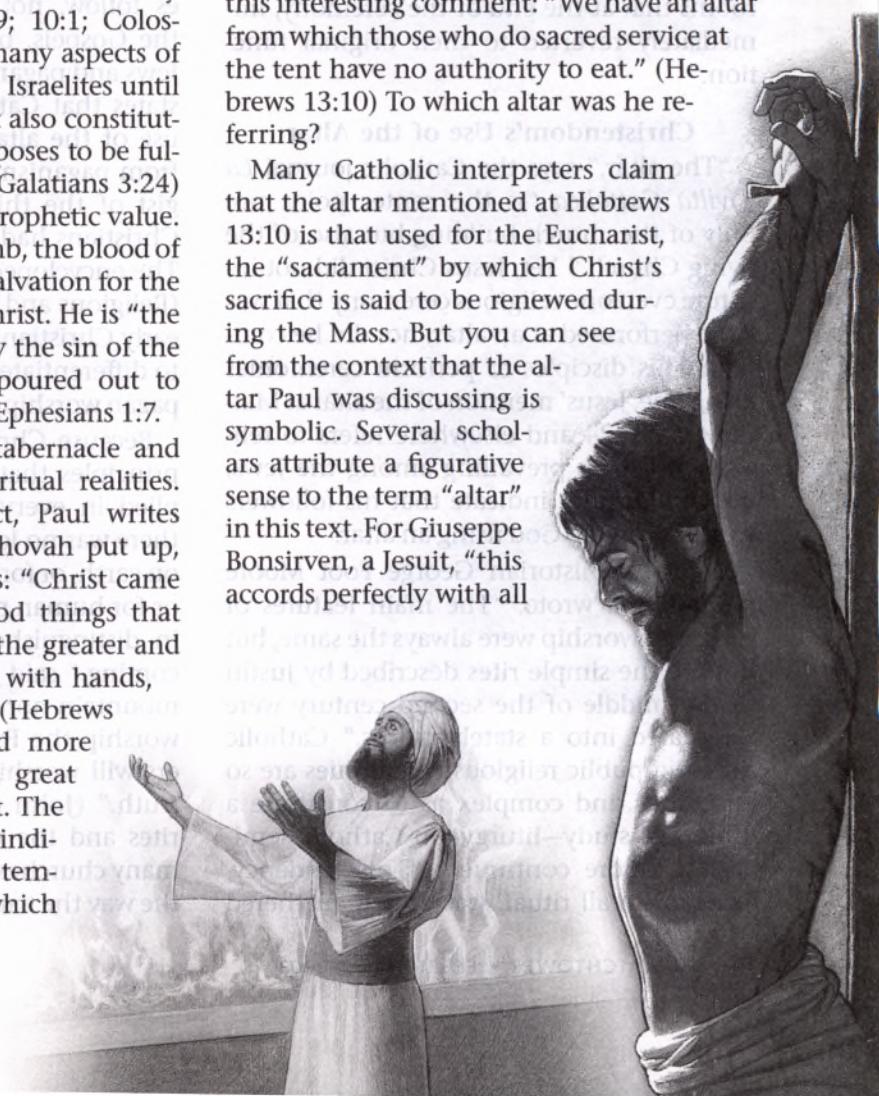
humans can approach Jehovah on the basis of Jesus Christ's propitiatory sacrifice.—Hebrews 9:2-10, 23-28.

Learning from God's Word that some of the Law's provisions and norms picture greater, more meaningful, spiritual realities surely builds faith in the Bible's inspiration. It also heightens appreciation for the divine wisdom uniquely manifest in the Scriptures.—Romans 11:33; 2 Timothy 3:16.

The altar of burnt offering also has prophetic value. It seems to represent God's "will," or his willingness to accept Jesus' perfect human sacrifice.—Hebrews 10:1-10.

Later in the book of Hebrews, Paul makes this interesting comment: "We have an altar from which those who do sacred service at the tent have no authority to eat." (Hebrews 13:10) To which altar was he referring?

Many Catholic interpreters claim that the altar mentioned at Hebrews 13:10 is that used for the Eucharist, the "sacrament" by which Christ's sacrifice is said to be renewed during the Mass. But you can see from the context that the altar Paul was discussing is symbolic. Several scholars attribute a figurative sense to the term "altar" in this text. For Giuseppe Bonsirven, a Jesuit, "this accords perfectly with all



the symbolism of the epistle [to the Hebrews]." He notes: "In Christian language, the word 'altar' is initially used in a spiritual sense and only after Irenaeus, and particularly after Tertullian and St. Cyprian, is it applied to the eucharist and most specifically to the eucharistic table."

As stated by a Catholic magazine, use of the altar spread in the "Constantinian era" with the "construction of basilicas." *Rivista di Archeologia Cristiana* (Christian Archaeology Review) noted: "It is certain that for the first two centuries, one cannot speak of a fixed place of worship but of liturgical gatherings held in rooms in private homes . . . , rooms that at the end of the ceremony, immediately reverted to their original function."

### Christendom's Use of the Altar

"The altar," says the Catholic journal *La Civiltà Cattolica* "is the center point not only of the church building but also of the living Church." Yet, Jesus Christ did not institute even one religious ceremony that was to be performed at an altar; nor did he command his disciples to perform ceremonies using one. Jesus' mention of the altar at Matthew 5:23, 24 and elsewhere refers to religious practices prevailing among the Jews, but he does not indicate that his followers were to worship God using an altar.

American historian George Foot Moore (1851-1931), wrote: "The main features of Christian worship were always the same, but in time the simple rites described by Justin in the middle of the second century were elaborated into a stately cultus." Catholic rites and public religious ceremonies are so numerous and complex as to constitute a subject of study—liturgy—in Catholic seminaries. Moore continued: "This tendency, inherent in all ritual, was greatly furthered

by the influence of the Old Testament when the Christian clergy came to be regarded as succeeding to the place of the priesthood of the former dispensation. The gorgeous raiment of the high priest, the ceremonial vestments of the other priests, the solemn processions, the choirs of Levitical singers intoning psalms, the clouds of incense from swinging censers—all seemed a divine model of religious worship, which warranted the church in rivalling the pomp of the ancient cults."

You might be amazed to learn that many rites, ceremonies, vestments, and other items used in worship by various churches follow, not the Christian teachings of the Gospels, but the customs and rites of Jews and pagans. The *Encyclopedie Cattolica* states that Catholicism "has inherited the use of the altar from Judaism and in part from paganism." Minucius Felix, an apologist of the third century C.E., wrote that Christians had 'neither temples nor altars.' The encyclopedic dictionary *Religioni e Miti* (Religions and Myths) similarly states: "The early Christians rejected the use of the altar to differentiate themselves from Jewish and pagan worship."

Because Christianity above all rested on principles that are to be accepted and applied in everyday life and in every land, there was no longer any need for a holy city on earth, or for a material temple with altars, or for human priests of special rank dressed in distinguished vestments. "The hour is coming," said Jesus, "when neither in this mountain nor in Jerusalem will you people worship the Father. . . . The true worshippers will worship the Father with spirit and truth." (John 4:21, 23) The complexity of rites and the use of altars on the part of many churches ignore what Jesus said about the way the true God is to be worshiped.

## Questions From Readers

**Why does Isaiah 30:21 speak of Jehovah's word as coming from "behind you," since the preceding verse places Jehovah in front by saying, "Your eyes must become eyes seeing your Grand Instructor"?**

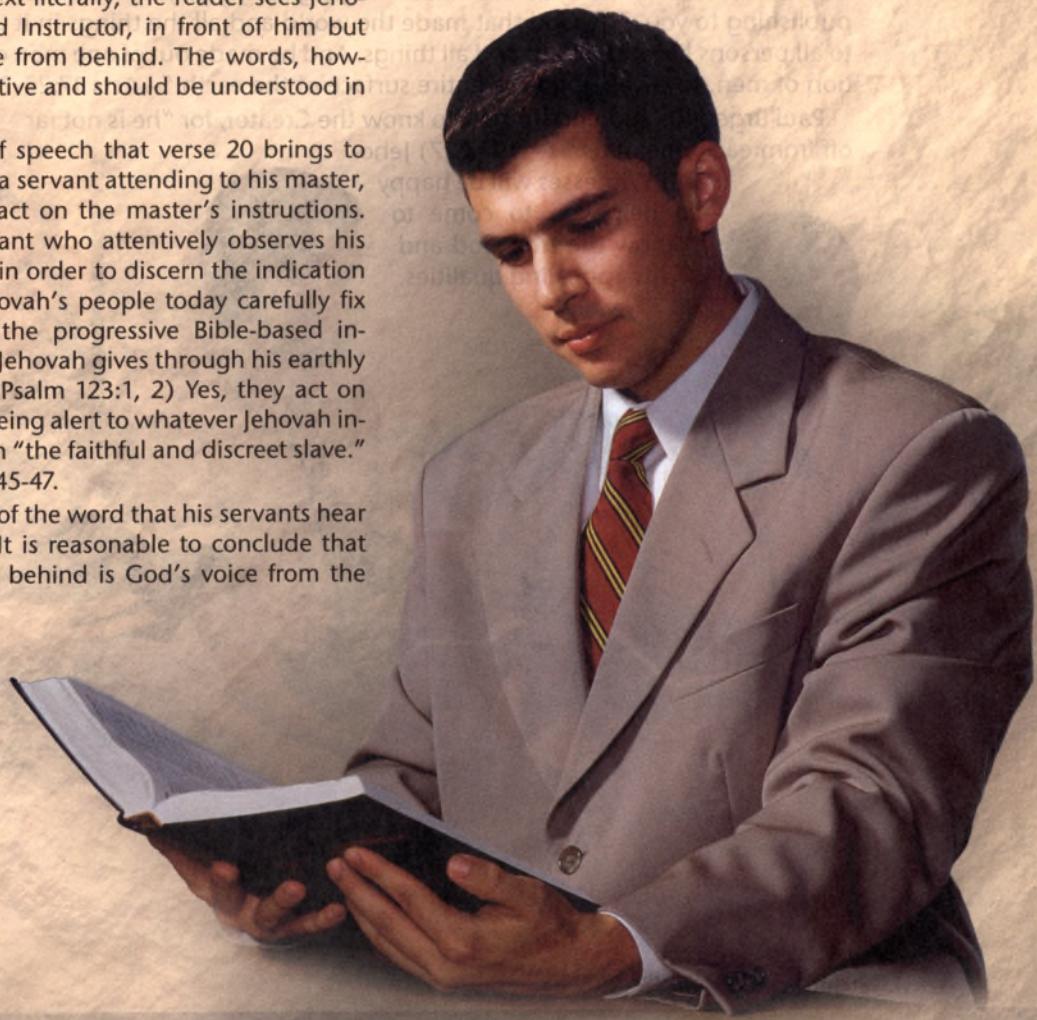
Isaiah 30:20, 21 reads: "Your Grand Instructor will no longer hide himself, and your eyes must become eyes seeing your Grand Instructor. And your own ears will hear a word behind you saying: 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left."

Taking the text literally, the reader sees Jehovah, the Grand Instructor, in front of him but hears His voice from behind. The words, however, are figurative and should be understood in that way.

The figure of speech that verse 20 brings to mind is that of a servant attending to his master, ever ready to act on the master's instructions. Just like a servant who attentively observes his master's hand in order to discern the indication of his will, Jehovah's people today carefully fix their eyes on the progressive Bible-based instructions that Jehovah gives through his earthly organization. (Psalm 123:1, 2) Yes, they act on his direction, being alert to whatever Jehovah indicates through "the faithful and discreet slave." —Matthew 24:45-47.

What, then, of the word that his servants hear from behind? It is reasonable to conclude that the voice from behind is God's voice from the

past, speaking through his written Word as it is made plain through his "faithful steward." (Luke 12:42) God's modern-day servants hear his voice by diligently studying the Bible and by applying its principles in their life with the help of publications prepared by "the faithful and discreet slave," "the faithful steward." By looking to, being alert to, the timely direction that the Grand Instructor provides and by studying the Word of God, written centuries ago, his servants figuratively see him in front of them and hear his voice from behind.—Romans 15:4.



# "I DID NOT KNOW MUCH ABOUT GOD"

"FOR the past year, Jehovah's Witnesses have been visiting me and sharing the wonderful news about God's Kingdom. I was a Catholic for eight years, but I did not know much about God. Just in this one year, I have learned a lot," wrote a man who lives in Kerala, India. "I am very happy to know that *The Watchtower* is published in 139 [now 146] languages," he continued. "It is surprising that people of all language groups are coming to know the message about God."

Although many philosophers claim that it is impossible to know God, the apostle Paul made it clear that this is possible. Addressing a group of Athenians, some of whom were worshiping at an altar dedicated to "an Unknown God," Paul said: "What you are unknowingly giving godly devotion to, this I am publishing to you. The God that made the world and all the things in it . . . gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth."—Acts 17:23-26.

Paul urged his audience to seek to know the Creator, for "he is not far off from each one of us." (Acts 17:27) Jehovah's Witnesses will be happy to help you to come to know the true God and his appealing qualities.

