

The WATCHTOWER

JANUARY 15, 1951

Semimonthly

"THE LORD'S EVENING MEAL"

PARTICIPATION WITH DEMONS
FORBIDDEN

PARTAKING IN A WORTHY MANNER

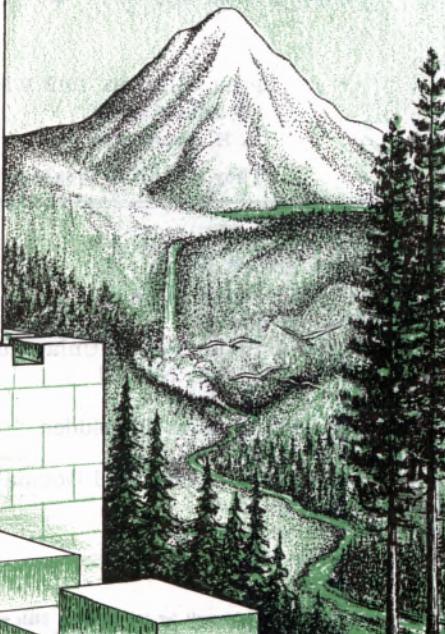
PRODUCING THE YEARBOOK
OF JEHOVAH'S WITNESSES

WHY MOURNING EXCELS MIRTH

MARY'S ASSUMPTION—A SCRIPTURAL
DOGMA?

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Announcing
**JEHOVAH'S
KINGDOM**



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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N. H. KNORR, President GRANT SUITER, Secretary

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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WHY MOURNING EXCELS MIRTH

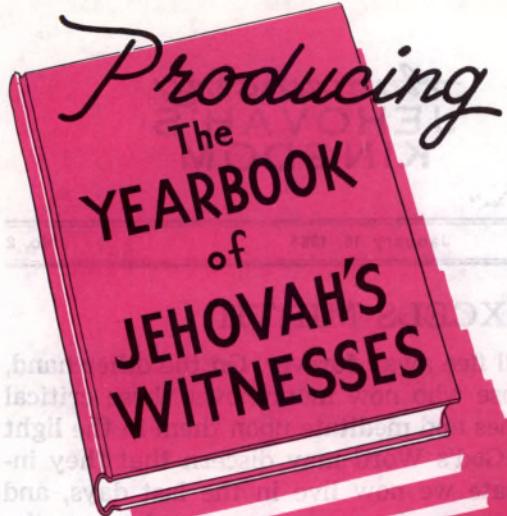
PIETY or wisdom is not measured by the length of the face. Neither is joy of heart announced by the continual cackle of mirth. Solomon commended mirth, but also said there is "a time to weep". (Eccl. 3:4; 8:15) Our times are perilous, the days wicked. The peoples are beset by woes, in the throes of delinquency, threatened by sobering dangers. Only frustration is the result of their attempt to escape these grim realities by a desperate pursuit of pleasure. Even millions claiming to be Christian prove to be "lovers of pleasures rather than lovers of God".—Eph. 5:16; 2 Tim. 3:1-5; 1 Pet. 5:8; Rev. 12:12, NW.

Sensible persons are saddened by such conditions, and seek knowledge of their cause. Foolish ones shrug them off as normal, try to laugh them off in a splurge of riotous living. Actually, the Bible foretells these conditions as a part of the sign that we live in the last days of this old world and may soon enter the first days of an everlasting new world of righteousness. Only the sober-minded will perceive this. Christ Jesus said: "Happy are you who weep now, because you will laugh." And again, "Woe, you who are laughing now, because you will mourn and weep."—Luke 6:21, 25, NW.

Continual revelry and hilarity now, in these crucial times of decision, without any sober consideration of the issues confronting humankind, will lead to future mourning and prevent entrance into Jehovah's new world where sorrow and sighing

will flee away forever. On the other hand, those who now mourn over these critical times and meditate upon them in the light of God's Word may discern that they indicate we now live in the last days, and their weeping eyes are opened to see the time when a new world will come, and in which God "will wipe out every tear from their eyes". (Luke 21:28; Rev. 21:4, NW) It is the contrite heart that God accepts, the mourning mind that he comforts, the sighing and crying one that he marks for salvation, and not the frivolous funster. "Wisdom builds the house of life: frivolity pulls it down."—Prov. 14:1, Mo; Ps. 51:17; Isa. 61:1, 2; Ezek. 9:3-6.

Some mirth now is valuable for relaxation and emotional change of pace, but it does not edify to eternal life. The course that excels now is to soberly face things, make our minds wise to the issues by serious study and meditation, rather than squander the best part of our mental energy in quest of hilarious laughter. Better to listen to wise rebuke and exhortation than to lose ourselves in pursuit of mirth. Hence God's Word advises: "Better is sorrow than laughter, for through a sad face the mind is improved. The mind of the wise is in the house of mourning, but the mind of fools is in the house of mirth. It is better that a man should hear the rebuke of the wise, than that he should hear the song of fools. For like nettles crackling under kettles is the cackle of a fool."—Eccl. 7:3-6, AT and Mo.



YEARBOOKS of Jehovah's witnesses are one year and three months in the making. But how can that be, if one of these reports on the world-wide preaching activities of Jehovah's witnesses is released yearly? Surely the Watchtower Society's president could not spend a year and three months writing and compiling each one of these annual reports, and still prepare a new one for release each year. Clarification of this point lies in the answer to the question, Who produces the yearbooks of Jehovah's witnesses?

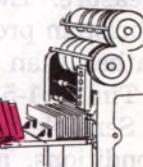
Is it the workers in the book bindery that put it in final form? or the pressmen that print it on the presses? or the plate-makers? or linotype operators? or the typists that copy off the final manuscript that goes to proofreaders and typesetters? They play key roles in the yearbook production line, but they enter the picture in only the closing weeks of work on this publication. Nor is it the Society's president that performs all of the work that has gone before, for he is dependent upon reports sent in from all of the Society's sixty-three branches, and the branch servants in turn rely upon reports from all of the 13,238 companies of Jehovah's witnesses throughout the earth as a basis for their

write-ups to the president's office. Then do the company organizations initiate the work on the yearbook? No, for the company servant reports to branches are compiled from the field service reports turned in by individual Kingdom publishers.

THE PART OF THE INDIVIDUAL PUBLISHER

Hence it is the individual publisher in the field service that is first in the production line for yearbooks of Jehovah's witnesses. It is the Kingdom publisher in the field that writes first, on the fleshly tablets of human hearts. "For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." (2 Cor. 3:3, NW) It is the Kingdom publisher in field service that marks foreheads and inscribes the good news on human minds. "He called to the man in linen, with the writer's ink-horn, and said to him, 'Go through the city of Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being practised here.' " (Ezek. 9:3, 4, Mo) Jehovah God uses the Kingdom publishers to do this work symbolized by writing, and it means a publicizing of his Word and a prosperous ingathering of additional ministers of the gospel. The increase is tangible results proving Jehovah's witnesses to be ministers, recommending them as such.

The extent of his preaching and the results of it the Kingdom publisher writes up on a field service report slip. This, together with any additional remarks or accounts of experiences, goes to the company servant. He compiles the reports from all of the individual publishers in the company, and forwards the total results, along with any unusually interesting experiences, to the branch in charge of that territory. The



branch servant combines all of the company reports and full-time pioneer publisher reports coming to him in one detailed report to the president's office. Only then can the president compile the earth-wide report for the yearbook. So the point summed up is this: the individual Kingdom publisher serves as a minister throughout the year, putting in time preaching, calling back on interested persons, conducting home Bible studies, training new ones in the work, having joyful experiences, enduring cruel persecutions, and all of this he faithfully reports. Thus the individual publishers furnish the raw materials that go into the composition of a yearbook. It is their course of conduct, their preaching, their endurance, their zeal, that determines and dictates the contents of a yearbook. In supplying raw materials for one yearbook they spend a year in Kingdom service.

PUTTING THE REPORT IN FINAL FORM

As these raw materials pass through the company servants and branch servants they undergo refinement, so that by the time they reach the president's office only the best remains. But even so there is still an overabundance of material. So the Society's president weighs the material, eliminates, condenses, summarizes, and compiles it into a coherent, unified whole. He introduces it with a Scriptural discussion that sets the theme, and appends to it a conclusion that rounds it out to completeness. To this is added a yeartext and daily texts with appropriate comments, to systematically supply portions of spiritual food for regular consumption.

This work at the Society's headquarters that puts the manuscript for the yearbook in its final form, and the work that follows at the publishing plant to produce the book,

takes about three months. Hence the individual publishers preach for a year and report their activity to provide raw material, then the president and office and factory workers labor for three additional months to complete the production of a yearbook. The translation of the yearbook into German and the production of it at the Society's branch factory at Berne, Switzerland, extends the time months longer for this foreign-language edition.

When the mass of individual publisher reports and experiences that start the yearbook production line rolling comes off as a finished product in the form of a beautiful bound book, it is returned to the Kingdom publishers in a palatable and digestible form. It is a thrilling report of a spiritual family of brothers and sisters, a family that is unified by God's spirit, undivided by the many nations and tongues from which its members come. The yearbook report shows what this family is doing toward preaching the gospel world-wide, proves its members will endure persecution unto death, highlights the prosperity and increases and blessings that God showers upon its spiritual brothers. It encourages each one of Jehovah's witnesses to praise God yet more and more, for it proves he is with them to prosper them in his service.

EACH ONE COUNTS!

Each publisher reporting service during the year on which the book reports has contributed to that yearbook. It is the individual witness that is important. He may not think so, for example, when he looks into the recently released 1951 Yearbook of Jehovah's Witnesses and sees that the average num-



ber of publishers reporting each month during the 1950 service year was 328,572, or that the peak number reporting was 373,430. What is just one, when there are 373,430 in all? he may modestly reason. But what is 10? Ten ones. What is 1,000? A thousand ones. The 373,430 peak figure is only a mass of ones. If all the ones were dropped as unimportant, there would be no 373,430. The ones are the vital parts that make up the whole. It is the single grains of sand that make up the beautiful beaches, the individual drops of water that accumulate and form mighty oceans whose surfs boom like thunder. Similarly, it is the important and essential individual Kingdom publishers brought together as a multitude whose collective voice is "as a sound of many waters and as a sound of heavy thunders" as it roars out the proclamation: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.

If one publisher who reported during the 1950 service year had failed to report, the 1951 *Yearbook* would be different. The 373,430 would be 373,429. The total hours of service would be less. The figures for literature placement, and back-calls, and Bible studies would be less. Each publisher affects the yearbook, is in its reports, its figures, its charts. Each publisher contributes his bit toward making the yearbook a report of theocratic prosperity.

STIRRING STORIES, BUT NO FICTION

For example, if the individual witnesses in Hungary had not written on minds and hearts and had not reported on paper, we would not have read in the 1951 *Yearbook* about a thrilling 35 per cent increase in publishers in that land behind the "iron curtain". Arrests, court cases, prison terms do not halt the preaching, and even in death the thoughts are for witnessing. To illustrate, one brother was dying of cancer in a hospital located in a city where he was

a stranger. Toward the last he insisted that he be returned home, 240 miles distant, that he might die there. Why? Sentiment? No. In Hungary no public lectures are permitted, but funerals are. The brother reasoned that if his funeral were held in a city where he was unknown, few would come; but if it took place in his home town many would attend and a witness to the truth would be given. So he did return home, and died a few days later; but 500 persons were at his funeral and heard the comforting message of the Kingdom.

In Eastern Germany, where the communists have taken up where the Nazis left off trying to crush Jehovah's witnesses, God's servants continue to write the Kingdom message on minds and hearts and their numbers increase, despite night raids and confiscation of property and long prison terms inflicted upon them by the Soviet Red puppets. The police came to arrest one witness, and he received them in the striped zebra clothing he had worn in the Nazi concentration camp, saying, "Well, I'm all set for a 'democratic' concentration camp!" Terrified and enraged by so much boldness, the officers left him standing in his costume and went off without him.

In Japan this work of writing on minds and hearts is just getting started. Even so, progress was rapid in 1950. Publishers increased from 8 to 106, while 476 attended Memorial services, and on the following Sunday 3,706 attended the different public lectures. More than 4,800 home Bible studies were conducted, some missionaries each handling as many as 37 of these every week. Some studies have been held in schools, with as many as 75 in attendance. Gilead-trained missionaries arrived in Kobe in November 1949. There were no Japanese publishers there. Nine months later, in August 1950, an organized company of 60 publishers was operating. The missionaries working in the Kobe locality

were told by a lawyer with whom they conduct studies that the Japanese people appreciate very much the way the Watchtower missionaries go to the homes of the people. Most foreigners, including the orthodox church missionaries, set themselves on a pedestal and do not mix in with the Japanese people. The missionaries of these orthodox religions of Christendom appear with a fanfare of trumpets at Christmas-time, and then lapse into suspended animation for the rest of the year. Jehovah's witnesses in Japan and elsewhere witness the year round, in season and out of season.

In French Equatorial Africa it is almost unnecessary to go from door to door in witnessing, for the people flock to the publishers to hear the message. Priests and pastors are jittery, and native witnesses confound white leaders of orthodox religions. One of the pastors of Oubangui arranged a meeting to discredit the witnesses, but each charge was ably refuted by publishers present. Finally in a rage the pastor leaped at a witness to make him close the Bible from which he was reading, and when he was met with more Scripture he screamed: "Get out! And those who like to follow the Witnesses go out too!" Thereupon the whole assembly, except the deacons, left with the witnesses.

The Society's literature is banned in Swaziland, Africa, but still the publishers preach. On one occasion the paramount chief, who had all of the Society's literature available, invited a pioneer witness to speak at the royal kraal. When he finished, four orthodox religious ministers present pulled their collars around to properly face front and declared: "We are no more religious ministers but are Jehovah's witnesses!" And in Nigeria attendance figures at public meetings are staggering, with entire towns turning out for the assemblies. At the Obiaruku assembly witnesses numbered 300; the public meeting, 4,626!

The 1951 *Yearbook* shows that increases in Northern Rhodesia are measured a little differently, not so much in number of publishers as in ability to read. Approximately 50 per cent of the publishers can now read, though in the "bush" the percentage is much smaller. Some companies report an almost 100 per cent increase in literates over the past year. The potential number of publishers is amazing. More than 40,000 attend meetings, which means one out of 40 of the total population. Many of these would take part in the work if permitted, but they are given more training before being used as representatives of the Society. In many parts of the country territory for witnessing is scarce, for one out of every 120 of the total population is a witness. One company has an attendance of more than 1,500 at its meetings and has only about 6 homes per publisher for territory. A circuit servant reported of one company: "Only a few villages left where there are one or two people left who do not attend the congregational meetings."

These and many other thrilling experiences in gospel-preaching are related in the 1951 *Yearbook*. But the point to remember is that they could not have been included in that book if the publishers in many lands had not been out preaching, writing on human minds and hearts, enduring faithfully through many trials and tribulations, and then making accurate report of such happenings. The yearbook is not fiction to be fitted to an author's whim, not a tale to be spiced by a vivid imagination. It is an accurate record, based on the factual reports made by individual Kingdom publishers world-wide.

A GOOD REPORT, AND A NEW GOAL

"Jehovah knows those who belong to him." (2 Tim. 2:19, NW) And the 1951 *Yearbook* proves that he is gathering them to his organization. It shows increase, that

the average number of publishers busy each month rose from 127,478 in 1945 to 328,572 in 1950, that the publisher increase from 1949 to 1950 was 18 per cent. During the 1950 service year, witnesses in 115 countries, islands, provinces and different territorial divisions of nations spent 54,707,445 hours preaching, making many millions of return visits on interested persons, conducting hundreds of thousands of weekly Bible studies in the homes of the people, helping them to understand the 15,954,418 books and booklets in many languages that were placed during the year.

The faithful witnesses of Jehovah have compiled a good report by reason of their zeal in preaching. And why strive for a good report? Proverbs 15:30 answers: "A good report maketh the bones fat." But who wants fat bones? Well, it might be viewed in this light. Fat bones would be those having moisture and juicy marrow inside them. It is the healthy marrow in the bones that manufactures millions of red corpuscles every second, and it is there that white corpuscles also originate. Fat bones are necessary for good blood. And "the life of the flesh is in the blood". (Lev. 17:11) So a good report is a boon to the organism, making the bones fat for producing vigorous life.

Likewise in a figurative sense, a good report of Kingdom witnessing compiled by the organized body of Jehovah's people means health. It indicates that the organization is healthy and productive, alive and active. The great volume of works that produces the good report proves that the faith of Jehovah's people is alive, and is not a dead faith without works. So we thank God for a good report for the 1950 service year, and by his undeserved kindness seek an even better one for 1951. Ecclesiastes 3:1 shows that there is "a time to every purpose", and Isaiah chapter 60 proclaims that these days of Christ's presence are

the time for increase, for unprecedented ingathering, for zooming peaks of publishers. Hence it is with sound Scriptural grounds for hope of success that the 1951 *Yearbook* fires all publishers to aim for a 34 per cent increase in peak of publishers during 1951, to jump from 373,430 to 500,396! What a good report that would be to show all men the vigorous life that surges through the organized body of Jehovah's witnesses!

KEEP PLAYING YOUR PART AS A PUBLISHER!

So, with this glowing goal set before us, let all of Jehovah's servants work toward its realization. Let each one remember that by his present witnessing he is storing up raw materials for the 1952 *Yearbook of Jehovah's Witnesses*. How much will you provide during the 1951 service year? How much writing of truth will you do on human minds and fleshly hearts? How faithfully will you turn in written reports of such activity? Will you earnestly strive to assist at least one person of good will to become a Kingdom publisher during the year? In short, how much will you figure into the 1952 *Yearbook*? To what extent will you be in that report, in its tables, in its service charts?

When you write out field service reports now you are contributing to the 1952 *Yearbook*. To you your reports may seem like a mere trickle as they flow in during the year. But the trickle becomes a brook when it is joined by the reports from the other publishers in your company. And when those brooks from many companies meet at branch offices they become strong-flowing creeks, and when 63 such figurative creeks from that many branch offices stream their reports into the president's office they merge there to form a river at flood stage. All because you, and you, and you, the individual publishers overspreading 115 lands, each kept a trickle of reports coming in during the service year.

So you keep writing your reports. Do not run out of ink, but mark with the pen of the man in linen. Do not get writer's cramp, but keep drawing on God's spirit to write on the fleshly tablets of human hearts. Let all of us be cowriters with our brethren

throughout the earth in now heaping up an abundance of raw materials for the 1952 *Yearbook of Jehovah's Witnesses*.

By Jehovah's undeserved kindness, when its production is complete may we read in it a report of a publisher peak of 500,396!

Denial of Church Building Permit Unlawful

WHY discriminate against those who desire to assemble for divine worship? With lawlessness and delinquency rampant can you imagine city officials so unreasonable and arbitrary that they would forbid the construction of a church building? Is it possible that public officials could stoop so low? The denial of a permit to build a meeting place and place of worship is so obviously capricious that it offends any reasonable person.

From earliest times in America the church building has occupied a special status. It has been the desire of the people that the government should protect and extend favors as far as possible to congregations assembled for worship. All of the forty-eight states have provided in their constitutions for the exemption of churches from the payment of taxes. Churches bear burdens that would ordinarily fall directly upon the government. Christian preaching of the gospel enjoins upon the people an obligation to conduct themselves uprightly and to obey all proper law.

Jehovah's witnesses are not surprised nor discouraged when confronted by bigotry, arbitrary denials of fundamental rights or discrimination on the part of public officials. "From ancient times to the present day, the ingenuity of man has known no limits in its ability to forge weapons of oppression for use against those who dare to express or practice unorthodox beliefs." —Mr. Justice Murphy, dissenting, in *Prince v. Massachusetts*, 321 U. S. 158, 175-176.

In Tampa, Florida, it was necessary for a congregation to build a meeting place, since they were unable to lease suitable accommodations. A nonprofit corporation was organized, a lot obtained and a building permit procured. The day after the permit was granted the building inspector stopped work. He subsequently granted a new permit and then withdrew it, resorting to dilatory, delaying tactics. The board of representatives then, while the building inspector had the matter under reconsideration, hurriedly passed an ordinance designed to prohibit building of the church under the pretext of requiring off-street parking facilities for automobiles in the vicinity of places of assembly in residential areas.

Not retreating from their purpose Jehovah's witnesses persisted in their plan to provide themselves



with an appropriate place in which to meet. It was necessary for them to reincorporate and resubmit their application, which complied with the law in all respects and provided adequate off-street parking. The inspector refused to accept or handle it, rejecting and denying the application. He attempted to justify the denial on the absurd ground that the erection of a small church in a residential area would result in traffic congestion and create a hazard. Jehovah's witnesses brought suit for a writ of mandamus to compel the issuance of a permit.

Denied relief in the trial court from this rankling abuse of power they appealed from the adverse decision to the Supreme Court of Florida, requesting the highest court in the state to correct this gross injustice. Their counsel by written briefs and oral argument exposed the unjust action of the officials and urged the court to reprimand them for their illegal conspiracy against the building of the church. Resorting to the extreme measure of prohibiting the construction of the church could have no reasonable relation whatever to the public welfare or safety. "It is better," said counsel, "that the worshipers be required to park their cars on some other private parking lot or leave their cars at home or even travel by taxi or bus than that the right to erect a church be completely denied on the ground that it creates a traffic hazard."

The Supreme Court of Florida on October 6, 1950, unanimously upheld Jehovah's witnesses. Justice Terrell wrote the interesting opinion holding that they had substantially complied with the requirement of off-street parking space and reminding the officials that they had sunk down into the disgraceful depths of legal depravity—flagrant abridgment of freedom of assembly, speech and worship—saying, among other things:

"The contention that people congregating for religious purposes cause such congestion as to create a traffic hazard has very little in substance to support it. . . . Which is the more important to preserve and foster, an attitude of respect or reverence for these institutions or throw it to the discard in order that the careless and unthinking may rip through the streets *ad lib* with no thought of the safety of man or beast? . . . Different species of democracy have existed for more than 2,000 years, but democracy as we know it has never existed among the unchurched. A people unschooled about the sovereignty of God, the ten commandments and the ethics of Jesus, could never have evolved the Bill of Rights, the Declaration of Independence and the Constitution. . . . We therefore conclude that as to appellants the denial of their permit as requested was arbitrary and unreasonable, (1) because the provisions of the ordinance were substantially complied with, and (2) there is no showing that the ordinance had any relation to the public health, morals, safety or welfare."

Again, as in so many other cases, the victory on behalf of Jehovah's witnesses was widely acclaimed by others who will participate in the fruits of their diligent efforts to 'defend and legally establish the good news'. A prominent lawyer of Tampa expressed his appreciation to the Supreme Court of Florida as follows, in part:

"I want you to know that I certainly enjoyed reading the opinion written by you in the case of Jehovah's Witnesses, North Unit, Inc. v. The City of Tampa. . . .

"In many instances the zoning authorities, both city and county, have acted extremely arbitrary and unreasonable. If it wasn't for the small means and lack of finances on the part of the aggrieved property owners, many of these cases would come to the Supreme Court. Thousands of

people appreciated the fact that the Supreme Court of Florida has called a halt on these zoning boards, allowing the operation of a saloon in a community and denying a church being erected there."

Jehovah's witnesses are happy to be able to help in removing oppression by arbitrary officials, as stated by the grateful

attorney, in "the spirit of American democracy as we understand it". They also rejoice that they are able to proceed with the building of their Kingdom Hall where all are invited to worship God in spirit and in truth and take in knowledge which means their everlasting life.—John 17:3, NW.



New Legal Booklet Well Named

SPEAKING on "Defending and Legally Establishing the Good News" at the Theocracy's Increase Assembly in New York city, July 31, 1950, counsel for the Watchtower Society strongly emphasized preparedness for the world-wide persecution certain to come before Armageddon. He said: "I warn you to be ever ready for battle. . . . Hate will rise to a fever pitch against us." He then released the new legal booklet *Defending and Legally Establishing the Good News*.

C Just five weeks later the value of this new instrument, timely provided by Jehovah through his organization, was demonstrated in connection with the circuit assembly held at Decatur, Alabama, September 8-10. Disturbed by the activities of Communist agitators, city officials denied to Jehovah's witnesses the right to preach either publicly upon the streets or from door to door. To justify this denial a local ordinance was cited which forbade the selling or distribution of literature without a permit from the mayor.

C After many of such ministers had been accosted by the police and warned to discontinue their preaching, representatives of Jehovah's witnesses called on the mayor and the chief of police. The mayor said the work must stop. The chief stated, "I'm going to make arrests even if I have to call in all the officers to do so, including those off duty and asleep." Attempts to explain the validity of the preaching work and cite arguments from *Defending and Legally Establishing the Good News* availed nothing. Repeated efforts to locate the city attorney were unsuccessful.

C During Saturday afternoon the police arrested four of Jehovah's witnesses; two were preaching at the doors, one on the sidewalk was distributing invitations to the public

meeting next afternoon, and the fourth was merely walking along the street toward his territory. Charges were filed against all at headquarters and they were released on bond for hearing Monday morning. Late Saturday night, with the police threatening further arrests, the district servant deemed it necessary to make a report and seek counsel and instructions from the Society's Legal Office at Brooklyn. He was informed that he should follow closely the counsel in the legal booklet, and instruct the brothers to continue witnessing as usual. On Sunday the threatened arrests did not materialize.

C Early Monday morning the defendants appeared for trial. The judge quickly informed them that the city attorney had requested an adjournment until four o'clock in the afternoon. Upon their return at that time they received the good news from the city attorney that he was ordering the charges dismissed. They were discharged and all their property was returned to them except one booklet, *Defending and Legally Establishing the Good News*. When asked for this the city attorney requested permission to keep it so that he might study it further, saying that he had a telephone conversation early Sunday morning with 'your New York counsel' who had persuaded him to read the law which it contained. He had obtained a copy from one of the brothers arrested and studied it, which convinced him that the law was invalid and that the charges should be dropped. Speaking highly of the counsel contained therein he concluded, "This would always be able to keep you out of further trouble of this nature. If I could have received it Saturday afternoon perhaps all the trouble could have been averted."



"The Lord's Evening Meal"

"To eat the Lord's evening meal. . . For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11:20-26, NW.

JEHOVAH God has provided a cup and a table for the people upon whom his great name is called. Favored and happy are all men and women who have the privilege of participating in the cup and at the table. These things he provides in order to unify his people as one body, with all members of it at peace with one another, helping and serving one another.

² In the world artificial methods are being tried to attain unity within human society, and yet the steady tendency is toward selfish disunity, with finally 'every man's hand against his neighbor'. But Jehovah's unification work is succeeding. For nineteen centuries he has been calling, gathering and preparing the "little flock" of sheeplike men and women. (Luke 12:32) These faithfully follow the Shepherd Jesus Christ and so are to be united with him in the heavenly kingdom to reign with him for the blessing of all the families of the earth. In recent years, since the end of World War I in 1918, Jehovah has been using his Shepherd to gather other sheep-like ones, a "great crowd" of them, and they are called his "other sheep". (Rev. 7:9-17; John 10:16) There is now only a small remnant of the "little flock" on earth within the Shepherd's fold, but now he provides them with many companions by bringing together a great crowd of other sheep. Thus he brings about the condition which he describes as "one flock, one shepherd". The other sheep find in the Bible that their

destiny is not heavenly, but earthly. They are to inhabit forever the restored paradise on this earth and to be blessed with peace, prosperity, happiness and perfect human health by the heavenly kingdom of Jesus Christ and his little flock. So, in this condition of "one flock, one shepherd", the question arises at Memorial time, What are the privileges of the remnant and of the great crowd respecting Jehovah's cup and table? Difference of destiny should not create disunity among the sheep, and neither should difference of privilege do so. Happily it has been found not to do so. Why not?

³ The cup of Jehovah and the table of Jehovah are spoken of in connection with the Lord's evening meal. Likely you call it "the Lord's supper". (1 Cor. 11:20) This name designates the special meal which the Lord Jesus set up among his loyal followers on the night in which he was betrayed by Judas Iscariot. One of Jesus' followers, the apostle Paul, gives it this name in his letter to the Corinthians. Calling attention to their disorderliness about the matter, he writes: "Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. . . For 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

1. What has Jehovah provided to unify his people as one body?
2. What two classes are now brought together at Memorial, and so what question arises?

3. What name did Paul give to Memorial? How did he describe it?

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.’ For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives.”—1 Cor. 11:20-26, NW; also Moffatt’s translation.

⁴ The Lord Jesus died in the year 33 (A.D.). For nineteen centuries since then his obedient disciples have observed this supper, or evening meal, on the proper day of each year. The celebration of it annually until this year 1951 has meant its celebration more than 1,900 times, which makes it “often” indeed. Contrary to the claims of some religionists, Jesus personally has not had to suffer again that many times, that “often”, because the apostle Paul says not. (Heb. 9:24-26; 10:10-14) In this twentieth century a faithful remnant of his “little flock” continues obediently to observe the Lord’s evening meal, “proclaiming the death of the Lord.” But now a “great crowd” of other sheep in hundreds of thousands are associating with the remnant under the Shepherd Jesus Christ.

Since the “little flock” is limited by the Scriptures to 144,000 members as a whole (Rev. 7:4-8; 14:1, 3), and since the number of copies of *The Watchtower* printed is some 1,235,000 in 36 languages, the majority of our readers must be outside the “little flock” and be destined for the great crowd of other sheep. As we approach another Memorial season there is no question about what the small remnant must do, but the question all these other sheep now entertain is, Shall I participate

⁴. How often has it been celebrated? Who now have questions on it?

in the bread and wine with the remnant? Am I commanded to, and so must I? Is it my privilege also?

DECIDING ON PARTAKING

⁵ By examining the circumstances and features of the first celebration it will help us all in determining the Bible answer to these important questions. Let us take the account of a man who was present and participated and who saw and heard what was done. He is the apostle Matthew. The other writers of accounts, Mark, Luke and Paul, were not participators. Matthew 26: 17-30 reads:

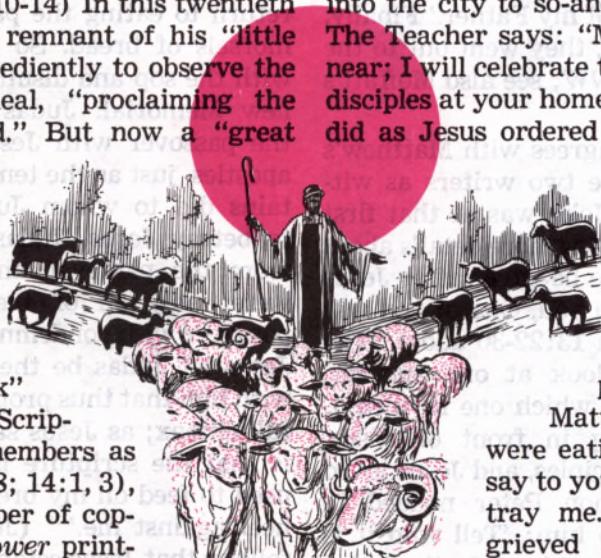
⁶ “On the first day of the unleavened cakes the disciples came up to Jesus, saying: ‘Where do you want us to prepare for you to eat the passover?’ He said: ‘Go into the city to so-and-so and say to him, The Teacher says: ‘My appointed time is near; I will celebrate the passover with my disciples at your home.’’ And the disciples did as Jesus ordered them, and they got things ready for the passover. When, now, it had become evening, he was reclining at the table with the twelve disci-

ples [so including Matthew]. While they

were eating he said: ‘Truly I say to you, One of you will betray me.’ Being very much grieved at this, they commenced each and every one

to say to him: ‘Master, it is not I, is it?’ In reply he said: ‘He that dips his hand with me in the bowl is the one that will betray me. True, the Son of man is going away, just as it is written concerning him, but woe to that man through whom the Son of man is betrayed! It would have been

⁵⁻⁷. What participant recorded the first Memorial? What does he say?



better for him if that man had not been born.' By way of reply, Judas, who was about to betray him, said: 'It is not I, is it, Rabbi?' He said to him: 'That was for you to say.'

⁷ After this exchange between Jesus and Judas, the account goes on to say: "As they continued eating, 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. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.' Finally, after singing praises, they went out to the mount of Olives."—NW; see also Moffatt's translation.

⁸ Mark's account agrees with Matthew's above. Thus we have two writers as witnesses. The apostle John was at that first Memorial and he tells us more details about the identifying of the betrayer after Jesus said: "Truly I say to you, One of you will betray me." So John 13:22-30 adds: "The disciples began to look at one another, being at a loss as to which one he meant. There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. Therefore Simon Peter nodded to this one and said to him: 'Tell who it is about whom he is speaking.' So the latter leaned back upon the breast of Jesus and said to him: 'Master, who is it?' Therefore Jesus answered: 'It is that one to whom I shall give the morsel that I dip.' And so, having dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. And after the morsel then Satan entered into

the latter. Jesus, therefore, said to him: 'What you are doing get done more quickly.' However, none of those reclining at the table knew for what purpose he said this to him. Some, in fact, were imagining, since Judas was holding the money-box, that Jesus was telling him: 'Buy what things we need for the feast,' or that he should give something to the poor. Therefore, after he received the morsel, he went out immediately. And it was night."—NW.

⁹ Thus by the agreement of these three witnesses we have it settled that Judas left the gathering before Jesus introduced the Memorial to the other apostles, the faithful eleven. The bread Jesus served at this Memorial was not dipped in the passover sauce before he gave it to them. Neither after setting up the Memorial did Jesus return to eating the passover and dipping morsels of bread. So Jesus served Judas with the sop and dismissed him before the new Memorial. Judas celebrated merely the passover with Jesus and his faithful apostles, just as the temple priests and captains did to whom Judas had bargained to betray Jesus. Judas was not debarred from the passover any more than they were; only all of them celebrated that passover with condemnation to themselves. Jesus let Judas be there for the passover with him that thus prophecy might have its full climax; as Jesus said: "But the result is that the scripture is fulfilled, 'He that used to feed on my bread has lifted up his heel against me.'" (John 13:18, NW) It follows that Jesus established the Memorial with the eleven loyal apostles, and by this he indicated who were to celebrate it henceforth.

¹⁰ No, those eleven men had not yet been begotten and anointed by God's spirit, "for as yet there was no spirit, because Jesus

8. What does John write on Jesus' identifying of his betrayer?

9. So did Judas celebrate Memorial? What shows whether he did?
10. Why, though not spirit-begotten, could the apostles partake?

had not yet been glorified." (John 7:39, NW) The spirit first came on the day of Pentecost ten days after Jesus had ascended to heavenly glory at his Father's right hand. But Jesus had said to those apostles: "In the re-creation, when the Son of man sits down upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28, NW) He had also called them members of his little flock, saying: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32, NW) To the apostles James and John he had also said: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized." (Mark 10:39, NW) And right after setting up the Memorial Jesus confirmed their being in line for the heavenly kingdom, when he 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, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30, NW) In his closing prayer Jesus prayed to his heavenly Father that they might be with him in his kingdom.—John 17:24.

¹¹ Thus the fact that the eleven apostles were not yet begotten by the spirit cannot be used as an argument that believers who are not begotten of the spirit may partake of the Memorial emblems. Fifty-one days later the holy spirit was poured out upon the apostles and they were brought forth as spiritual sons of God. After that they did celebrate the Memorial as spiritual sons of God. But those who make up the great crowd of other sheep are not in line for the heavenly kingdom and will never be begotten by God's spirit and be resurrected

11. So in what way will the other sheep not qualify as those apostles later did?

to spirit life. So they never become the spiritual Israelites to whom the apostle Peter wrote: "Coming to [Christ] as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. . . . you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:4-9, NW.

NOT AN ANTITYPE OF THE PASSOVER

¹² Someone will say: "The remnant and the other sheep are now 'one flock, one shepherd'. The other sheep are devoted to God the same as the remnant. This devoting of oneself to God was symbolized by the Jewish rite of circumcision, was it not? And were not those strangers who sojourned with the Israelites allowed to partake of the passover, if they got circumcised? And so why should not the remnant and the other sheep or stranger class all partake together in common appreciation of Jesus' ransom sacrifice? Did not those circumcised strangers who partook of the passover make up the mixed multitude which marched out of Egypt with the Israelites, and do they not picture the 'great crowd' of other sheep of today? So why not all partake of Memorial?"—Ex. 12:48, 49, 38; Num. 11:4.

¹³ We answer, These things may be true, but participating in the Jewish passover is no argument for partaking of the Lord's evening meal. Why not? Because the passover is not a type of the Lord's evening meal.

12. What argument is raised for the other sheep to partake of it?

13, 14. Why is this no real argument for them to partake?

¹⁴ In the passover the natural Jews and the circumcised strangers sojourning among them ate of a roast lamb with unleavened bread and bitter herbs. Previous to the supper, the blood of the passover lamb was sprinkled on the doorposts and lintels of the Israelite homes and the celebrators retired indoors under the blood to keep the passover. (Ex. 12:1-27) But when setting up the Memorial Jesus took a loaf of unleavened bread, blessed it, broke it and distributed it, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." Then he used wine to represent blood, but he did not tell his disciples to sprinkle the wine the way the lamb's blood had been sprinkled in Egypt. Instead, he handed them the wine in a cup and told them all to drink it, that is, drink symbolic blood, saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:19, 20, NW) For the passover celebrators to drink the lamb's blood would have been to violate God's covenant with Noah concerning the sanctity of blood. Hence it would have called for the death of the drinkers. But Jesus told his disciples to drink the symbol of blood, the wine. So in a very important respect there is no correspondency between passover and Memorial, and the passover does not typify the Memorial. Celebrating passover does not picture celebrating the Christian Memorial.

¹⁵ For the first four celebrations of the Memorial (A.D. 33-36) those who participated were Jews, proselytes and circumcised Samaritans. They were not the average Israelites who were entitled to partake of the passover. They were the remnant of the Jews who accepted Jesus as the Messiah sent by God and who were baptized. Three and a half years after Jesus institut-

ed the Memorial the apostle Peter was sent to the home of the Italian centurion Cornelius. From then on the uncircumcised non-Jews or Gentiles turned to Jehovah God and accepted Jesus as His Messiah and they were baptized in his name and admitted to the Memorial table and its emblems. Jehovah God the Father begot them as his spiritual sons and anointed them with his spirit to preach the kingdom of God. (Acts 10:1 to 11:18; Daniel 9:24-27) During the past nineteen centuries since then these spiritual children of God, these anointed "ambassadors for Christ", have been the only ones celebrating the true Memorial worthily.

EMBLEMATIC MEANING HELPS DECIDE

¹⁶ What do the emblems which Jesus used in setting up the Memorial mean? This has been a subject of tremendous controversy over centuries. The true Scriptural meaning itself helps in deciding who may rightly partake in harmony with the symbolism. The Memorial being instituted right after eating the passover, only unleavened bread was available to Jesus. Leaven or yeast represents sin; and bread without it is the only proper kind of emblem in the way of bread, to represent something sinless. So what does the loaf of bread mean, and also the wine? Using Moffatt's translation, we quote again Matthew's account for Jesus' words:

¹⁷ "As they were eating, he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, 'Take and eat this, it means my body.' He also took a cup, and after thanking God he gave it to them saying, 'Drink of it, all of you; this means my blood, the new covenant-blood, shed for many, to win the remission of their sins. I tell you, after this I will never drink this produce of the vine, till the day

15. What Israelites first celebrated, and afterward what Gentiles?

16, 17. What does the meaning of the emblems help us decide? What were Jesus' words explaining their meaning?

I drink it new with you in the Realm of my Father.'”—Matt. 26:26-29, Mo.

¹⁸ By this we see that Jesus did not say that the bread and wine had been transubstantiated into his literal body and blood; no more than that the cup had been transformed into the new covenant when he said: “This cup means the new covenant ratified by my blood shed for your sake.” (Luke 22:20, Mo) The bread and wine are merely emblems. They undergo no change by the words pronounced over them, but by such words they are explained to mean something else. What? Jesus said, “my body” and “my blood shed for your sake”.

¹⁹ For commentary on these words we turn to Paul, where he says: “Therefore, my beloved ones, flee from idolatry. I speak as to men with discernment; judge for yourselves what I say. 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 Cor. 10:14-17, NW) For comparison we quote another version of these words, Moffatt's: “Shun idolatry, then, my beloved. I am speaking to sensible people; weigh my words for yourselves. The cup of blessing, which we bless, is that not participating in the blood of Christ? The bread we break, is that not participating in the body of Christ? (for, many as we are, we are one Bread, one Body, since we all partake of the one Bread).” With Moffatt's rendering the American Standard Version agrees; also Rotherham, Darby, Cuthbert Lattey, the New World Translation's margin, etc.*

* Spencer; Verkuyl, Anderson; Torres Amat, D'Almeida; the Portuguese Brazilian Bible; Elberfelder German; Centenary Version; Basic English; Westminster Version; the Latin Vulgate; and Douay Version.

18. Were the bread and wine transubstantiated? So how were they used?

19. What is Paul's commentary on their meaning at 1 Corinthians 10?

²⁰ From this inspired testimony it is evident that at the Memorial the Lord Jesus was referring to the “congregation, which is his body”. It is, as Jesus said, “my body,” because God “subjected all things under his feet, and made him head over all things to the congregation, which is his body, the fullness of him who fills up all things in all”. (Eph. 1:22, 23, NW) In further explanation the apostle Paul writes in his same first letter to the Corinthians, saying: “For just as the body is one thing but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit. But now God has set the members in the body, each one of them, just as he pleased. If they were all one member, where would the body be? . . . the head cannot say to the feet: ‘I have no need of you.’ . . . Now you are Christ's body, and members individually. And God has set the respective ones in the congregation.”—1 Cor. 12:12, 13, 18, 19, 21, 27, 28, NW.

²¹ Hence when a Christian is really devoted to God and eats of the Memorial bread, he is thereby confessing that he is “sharing in the body of the Christ”; he is a member of it. Has he glorified or exalted himself publicly to membership in the spiritual body of Christ? No; but he has met God's requirements and he recognizes that “God has set” him in the body of Christ. This in itself rules out all the “other sheep” from partaking of the Memorial emblems, as they are not members of Christ's body. They cannot partake and say: “Because there is one loaf, we, although many, are one body,” that is, “one body” with the members of Christ's body.

20. To what was Jesus referring by his words “my body”? What scriptures bear this out?

21. So what does partaking of the loaf mean? Whom does this debar?

²² The body of Christ was represented by the "one loaf", and the members of that spiritual body "are all partaking of that one loaf". For that reason there must be complete unity among them, for "we, although many, are one body". (1 Cor. 10:17, NW) Our unity must be not merely with one another, but particularly with the Head Jesus Christ. He is the Principal One. We must remember him. We must keep "holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth which God gives". (Col. 2:19,

22. What must therefore exist between partakers of the loaf? How?

NW) It was because of arguing this vital matter of unity in his first letter to the Corinthians that the apostle suddenly made reference in the tenth chapter to the Lord's evening meal, or the Memorial. He held before them as a warning example the Israelites in the wilderness who fell away from Jehovah God to the worship of idols representing demons, so committing spiritual as well as physical fornication. He then warned his fellow Christians to "flee from idolatry". As an argument for them to do this he told them to consider what he had to say about the Lord's evening meal. The basic thought of that meal was oneness with Christ.

PARTICIPATION WITH DEMONS FORBIDDEN



THE apostle Paul followed up his explanation of the Lord's evening meal saying: "Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf. Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with [or, in] the altar? What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons [to participate in demons, Mo]. 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. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" —1 Cor. 10:17-22, NW.

1. With what argument against demonism does Paul follow up his explanation of the Lord's evening meal?

² In ancient Israel, when they offered peace-offerings and thank-offerings, the offerers as well as the priests ate parts of the sacrifices. The sacrifice to God represented the person offering it, to illustrate that a life must go for his life; and by eating part of the sacrifice he was partaking of the sacrifice with the altar. He was sharing with the altar, 'participating in the altar.' (Mo) The altar got part of the sacrifice, for some parts of it, the fat, etc., were burned upon the altar; and the person offering the sacrifice through the priest got part of the sacrifice. It was offered to Jehovah God; and as the altar was His, the offerer and the Lord God had fellowship together. (Lev. 19:5, 6; 22:29, 30; Deut. 12:17, 18; 27:5-7) So peaceful relations were either renewed or furthered between God and the offerer.

2. How did ancient Israelites share with God's altar?

³ The Gentile nations outside of Israel sacrificed on their altars to their gods and idols. They really sacrificed to demons. When the Israelites turned aside from Jehovah, "they sacrificed to demons, to no-gods." (Deut. 32:17, *Mo*; Ps. 106:37) In that way they had fellowship with the demons, the foes of Jehovah; they 'participated in demons'. (*Mo*) Christians must not be sharers with demons. For that reason they may not engage in idolatry. This means greed, too, for a 'greedy person is an idolater' and 'covetousness is equal to idolatry'. (Eph. 5:5; Col. 3:5) Jesus never worshiped or served demons. When Satan the Devil, "the ruler of the demons," offered Jesus the kingdoms of this world in exchange for Jesus' worship, Jesus replied that he obeyed the divine command to worship only Jehovah God. (Matt. 12:24; 4:8-11, NW) Jesus worshiped no idol, only the living God. In no way did he participate or have fellowship with demons. All through his earthly ministry he expelled demons from possessed persons and he refused to let them testify that he was Christ. Hence if we want to have unity with Christ as members of his body and if we want to partake of Memorial emblems in a worthy manner, we cannot indulge in idolatry of any sort. Especially so now when worldly organizations and heroes are idolized, such as the United Nations and famous world figures. We cannot be "one body" or "one loaf" with Christ Jesus and at the same time be idolaters.

"THE TABLE OF JEHOVAH" AND "THE CUP OF JEHOVAH"

⁴ But if the apostle has reference to the cup which Jesus gave his disciples to drink from and to the loaf of unleavened bread which he broke for them to eat, why does

he speak of the "cup of Jehovah" and the "table of Jehovah"? He says: "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 Cor. 10:21, *NW*) The apostle so speaks because the things symbolized by the Memorial emblems were provisions made by Jehovah in behalf of those belonging to Christ.

⁵ Paul's expression "the table of Jehovah" is understood by textual critics* to be quoted from Malachi 1:7, 12 (Greek *LXX*). The prophet Malachi there says: "Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. But ye profane it [God's name], in that ye say, The table of Jehovah is polluted, and the fruit thereof, even its food, is contemptible." (*AS*) As Malachi uses it, "the table of Jehovah" applies to his altar, to which the animal sacrifices were brought. The body of the victim was laid on the altar. The blood of the victim was never drunk, but was poured at the altar base or taken into the Most Holy of the temple or otherwise disposed of.

⁶ "The table of Jehovah" may have reference to the entire arrangement of the Lord's evening meal. But if it refers to one particular feature of it, then it must be to the unleavened bread, for it is bloodless. The loaf represents the "body of Christ" in which Jesus' little flock of Kingdom joint heirs share. It is God that has arranged for the "body of Christ". He creates it, setting the members of it according to his pleasure, Jesus Christ to be Head of the body and the 144,000 members of the "little flock" to be the body beneath him, each occupying

* Westcott and Hort; D. Eberhard Nestle and D. Erwin Nestle, S.J.

5. From what prophecy was "the table of Jehovah" quoted by Paul, and to what did it there apply?

6. 7. According to the connection Paul gives it, how is it the table of Jehovah?

3. Why cannot partakers of the loaf be also partakers with demons?

4. In connection with Memorial why does Paul speak of Jehovah's cup and table?

an assigned place. So the privilege of being associated with Jesus the Head is a glorious provision which God has made for those of the little flock, and to them alone is this privilege given.

⁸ On this point we read: "Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified."—Rom. 8:28-30, NW.

⁹ So this provision of union with his firstborn Son in one spiritual body was given or worked out by Jehovah God for the "little flock", eleven members of which were with Jesus when he established the Memorial. In order to stay in union with the Head Jesus Christ it is necessary to keep patterned after his image by copying him in his earthly course. That is why we are told: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Bérial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," "and I will take you in." "And

I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty.¹⁰ Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." —2 Cor. 6:14 to 7:1, NW.

¹⁰ So we cannot compromise the "table of Jehovah". We cannot participate in the body of Christ and take a piece of the Memorial loaf and at the same time partake of the "table of demons", worshiping idols, and having unclean connections. If we try to do so, we incite Jehovah, who is stronger than we are, yes, almighty, to jealousy; and that would mean our destruction.—Deut. 32:21-26.

¹¹ Now as to the "cup of Jehovah". Jesus offered the Memorial cup to his disciples with the words: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20, NW) This same cup is the "cup of Jehovah" because the new covenant is the agreement or contract he makes in order to take out of all nations a "people for his name". But it is Christ Jesus who acts as mediator between God and men by providing the sacrificial blood to put that new covenant into force, just as Moses slaughtered animal victims and sprinkled their blood in order to put the ancient Law covenant into force between God and fleshly Israel. (Jer. 31:31-34; Acts 15:14; Ex. 24:1-8; Heb. 9:14-24; 1 Tim. 2:5, 6) The ones taken into this new covenant are the "people for his name", beginning with the faithful Jewish remnant at Pentecost and later taking in the Gentile believers from the centurion Cornelius onward. All these Jehovah God anoints with his spirit, by this making them anointed ones or members of the "body of the Christ". These God gathers to him, saying: "Gather your-

8, 9. To whom is this privilege of being Christ's body-members given? How is unity with it consistently maintained?

10. By its connection with the new covenant, how is the Memorial cup the "cup of Jehovah"?

selves unto me—ye' my men of lovingkindness, who have solemnised my covenant over sacrifice [Christ's sacrifice]." (Ps. 50:5, Ro) This new covenant is an additional fact which shows that the privilege of drinking of the cup at the Memorial celebration is limited to those who are members of Christ's body.

HOW THE CUP IS SHARED

¹¹ These members do not share in providing the blood of the new covenant. Only Jesus does that. By his blood he mediates the new covenant in their behalf. And so the body members could not in that sense be "sharing in the blood of the Christ". How, then, can the apostle's words be true: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ?" (1 Cor. 10:16, NW) Because this cup is the "cup of Jehovah" in still another sense. How so? In that it pictures the portion which Jehovah has poured. Jesus and his little flock of Kingdom joint heirs must drink it in order to prove their integrity to Him and their worthiness of the Kingdom. This is the cup to which Jesus referred when, shortly after introducing the Memorial, he prayed: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." And, again: "My Father, if it is not possible for this to pass away except I drink it, let your will take place." (Matt. 26:39, 42, NW) And when Peter, to defend Jesus, wounded one of the men who came out to arrest him, Jesus said: "Put the sword into its sheath. The cup that the Father has given me, should I not by all means drink it?"—John 18:11, NW.

¹² That "cup of Jehovah" symbolized God's will for the drinker, and drinking it spelled suffering and death on the disgrace-

ful torture stake for Jesus. But God's will for Jesus did not end in his death. It also included the resurrection of Jesus from the dead to immortal life in heaven as a glorified Son of God, and so a saving of him out of death. (Heb. 5:7) It was therefore for him a "cup of salvation" also, salvation for holding fast his integrity to his Father without sin. Here the words of Psalm 116, which applies in particular to Jesus Christ in Gethsemane, are fitting, because Jesus determined to drink the "cup of Jehovah" even to the death: "What shall I render unto Jehovah for all his benefits toward me? I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah, yea, in the presence of all his people. Precious in the sight of Jehovah is the death of his saints."—Ps. 116:12-15, AS.

¹³ But according to God's will the cup which Jesus was given to drink he also shares with his little flock of Kingdom joint heirs. This he made sure when he said to two of his apostles who applied for specific seats in the Kingdom with him: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized. However, this sitting down at my right or at my left is not mine to give, but it belongs to those for whom it has been prepared." (Mark 10:34-40, NW) The cup which Jesus was then drinking and which his heavenly Father had poured and given him was God's will for him. This will was recorded aforetime in the Holy Scriptures and it marked out suffering and a disgraceful death for him as if he were a sinner, a blasphemer and a reproach to Jehovah God. This latter feature was what made it so hard for Jesus to drink, so that he took the matter to his Father three times in prayer and then resigned himself to drink-

11. How did Jesus indicate there is another sense to the cup, making it the "cup of Jehovah" in which his followers might share?

12. How also was it shown to be a "cup of salvation"?

13. What was it Jesus said that made it sure his followers would drink the cup with him? What about it made it hard to drink?

ing this portion of the divine will. This course led to gaining the Kingdom.

¹⁴ Here we see that the Memorial cup represented more than Jesus' dying as a ransom sacrifice, a sacrifice that would validate the new covenant and remove the sins of his disciples who are taken into the covenant. The disciples have no part at all in the ransom sacrifice and in mediating the new covenant, but they themselves need the ransom sacrifice and Jesus' mediation. So now note this: The ransom sacrifice for mankind did not itself require Jesus to suffer reproach and persecution and finally to pass out of this life in disgrace like a condemned criminal, seditious and blasphemer. That part of the potion in the cup was poured in by the Father to test to the limit the integrity of the Son of God and to prove the Devil a liar in his charges against God's Son and to show Jesus' unswerving support of God's universal sovereignty.

¹⁵ This portion of the cup Jesus had to drink in order to prove before all the universe his worthiness to the Kingdom for which God had covenanted with him. He must sell all he had for this "pearl of high value". (Matt. 13:45, 46, NW) And since Jesus took his disciples into the covenant for the Kingdom with him, they also are obliged to drink this cup with him, in order likewise to demonstrate their integrity toward God and to uphold his universal sovereignty and to prove their worthiness to reign with Jesus Christ in heavenly glory. So they drink of the cup with him.

¹⁶ Hence it is written to the "little flock" of footstep followers: "Trustworthy is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also rule together as kings." (2 Tim. 2:11, 12, NW) Those who

are incorporated into the "body of Christ" (symbolized by the Memorial loaf) must be baptized into his death if they wish to be part of his glorified "body" in the heavens. So the apostle asks the members of Christ's body: "Seeing that we died with reference to sin, how shall we keep on living any longer in it? Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection."—Rom. 6:2-5, NW.

¹⁷ This same apostle, when in prison at Rome, wrote that he counted all selfish earthly advantages as a "lot of refuse, that I may gain Christ and be found in union with him, . . . so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to his kind of death, to see if I may by any means attain to the earlier resurrection from the dead." (Phil. 3:8-11, NW) Since the contents of the Memorial cup represented "his kind of death" in vindication of Jehovah's universal sovereignty, Jesus fittingly said that the wine meant "my blood" and he gave it to his disciples to drink.

¹⁸ As the Memorial wine represents shed blood, it spells death to the one whose blood was spilled for the new covenant. According to Jehovah's covenant made with Noah right after the flood, he safeguarded all creature blood as sacred and made the drinking of the blood, and especially human blood, deserving of death to the drinker. (Gen. 9:1-6) Now when the disciples drink

14, 15. What is the purpose of this potion in the cup both as to Jesus and as to his followers?

16. What scriptures does Paul write them showing they must share in Jesus' death and so drink the cup?

17. What does the Memorial wine itself represent, and hence what does drinking it mean?

18, 19. How, then, is it a "cup of blessing" for which we bless God?

the cup of Memorial wine, they are in symbol drinking blood, but drinking under divine command. So it means for them to shed their blood or to die as Jesus Christ did in the cause of his Father's universal sovereignty. They undertake death with him, that they might prove the Devil a lying rebel and prove themselves worthy of life with Jesus in his heavenly kingdom. For this reason the apostle wrote them: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ?"

¹⁹ Yes, it is a "cup of blessing" over which we bless God. It indeed represents death with Jesus Christ, baptism into his death, but to share in that kind of death is a privilege. As the apostle wrote from his prison: "To you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:29, NW) That cup has God's blessing, for it represents God's will for Jesus and his little flock. That cup or the privilege of drinking out of it was given for the little flock that they might display their integrity on earth now to the utmost and might gain an "entrance into the everlasting kingdom of our Lord and Savior Jesus Christ". (2 Pet. 1:11, NW) So with deep appreciation those privileged to drink the cup bless God for it. For it is a privilege to vindicate him by death with Christ and afterward to be resurrected by him to immortal life in Christ's kingdom for the further vindication of His universal sovereignty.

²⁰ Since it is Christ's death that validates the new covenant, and since he set the example in death and his disciples are baptized into his death, they drink the cup in remembrance of him.

²¹ These facts help the great crowd of "other sheep" today to discern that the Memorial cup is not for them to drink.

20. In whose remembrance is it drunk, and why?

21. Why, then, is the Memorial cup not for the "other sheep" to drink?

They are not dying Christ's death, but if any die before the battle of Armageddon, they die like the faithful men and women who were Jehovah's witnesses before Christ. They do not sacrifice the flesh or earthly hopes for the new world, but they are marching forward to life in the paradise earth in the new world. Many will pass through Armageddon and enter that world without dying. So properly they refrain from partaking of the Memorial cup.

EATING AND DRINKING FOR LIFE IN ONESELF

²² But is not the above contradicted by Jesus' words to the Jews about the miraculous manna? Did he not say: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world"? (John 6:51, NW) Note those words "my flesh in behalf of the life of the world". Do they not indicate that all believers in Christ, regardless of whether their hopes for life in the new world are earthly or heavenly, may partake, yes, must partake of the Memorial bread and also of the wine? The answer to this question is No!

²³ At the time Jesus uttered the above words he was discussing the manna which provided miracle bread for the Israelites in their wilderness journey to the Promised Land. The manna bread did not give life eternal to the Israelites and mixed multitude with them. So Jesus said: "I am the bread of life. Your forefathers ate the manna in the wilderness and yet died. This is the bread that comes down from heaven, so that anyone may eat of it and not die." So he explained that the bread he gave for the life of the world was his flesh. (John

22. Does not John 6:51 indicate all believers should partake?

23. What discussion led up to that statement, and how does bread correspond to the flesh Jesus gives for the world's life?

6:48-51, NW) However, those Israelites in the wilderness did not drink blood of any kind, for they were forbidden to do so, not only by the divine covenant with Noah their ancestor but also by the stated terms of the Law covenant through their mediator Moses. The manna from heaven which they ate was bloodless, and in this sense it was like Jesus' flesh. Flesh could not be eaten unless drained of its blood. Hence what obedient mankind of the new world will partake of for everlasting life will be like bloodless flesh, which Jesus provided by coming down from heaven.

²⁴ So Jesus spoke of something more than the manna for the life of the world when he said: "Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in you. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever."

—John 6:53-58, NW.

²⁵ Note that Jesus here said that those drinking his blood as well as eating his

flesh remain in union with him and he in union with them. This means that they are made members of his body, being baptized into Christ and thereby being baptized into his kind of death. Jesus' food was to do his Father's will, and they feed on Jesus' flesh by doing God's will together with Jesus and finishing it as he did. (John 4:34) Unless his disciples take this course, they have no life in them. "Life in you" does not necessarily mean inherent life or immortality in the heavens, but has a meaning similar to that mentioned by Jesus when he said: "The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life." (John 5:25, 26, NW; Knox) So for the members of the body of the Christ to have 'life in themselves' means to share the privilege with Jesus of bestowing the benefits of his sacrificed life upon obedient mankind during the thousand years of his kingdom. They will become his heavenly bride, "the Lamb's wife." As such they will mother the earthly children of the "Everlasting Father, the Prince of Peace", Jesus Christ. (Rev. 19:7-9; 21:9, 10; Isa. 9:6) So the "little flock", the "bride" class, are the exclusive ones that drink the blood of the Son of man as well as feed on his flesh. However, there at John 6:25-58 Jesus was not discussing the Memorial supper with those Jews, many of whom then forsook him.

24. What else did he speak of besides flesh for the world's life?

25. So feeding on his flesh and drinking his blood results in what? And what does "life in you" here mean?



*Look! I say to you: Lift up your eyes and view the fields, "quod ratio
discipulis respondet. Ne sicut agnus caprarius factus est et non debet
intra in agros, sed in pratis et in vallis, quod dicitur: 'qui in agro est,
et non ager est, debet esse in agro'.*

*that they are white for harvesting. Already the reaper is receiving a reward and gathering fruit
for everlasting life.—John 4:35, 36, NW.*

PARTAKING IN A WORTHY MANNER

IN REFERRING to the Memorial or the Lord's evening meal in his first letter to the Corinthians the apostle Paul was discussing, not the question of who should partake of the emblems, but what the emblems meant and how to partake of them worthily or in a worthy manner.

² At the very beginning of his letter he pointed out that there existed sects and religious divisions among them, and he asked, "Does Christ exist divided?" There were jealousy and strife among them, so that they were not spiritual, but fleshly, and were conducting themselves like worldly men. (1 Cor. 1:11-13; 3:1-4, NW) This did not befit those who partake of the Memorial emblems, for the loaf of bread symbolized the unity of the body of Christ. Neither could they idolize religious leaders and say, "I belong to this one, or, to that one," nor could they commit self-idolatry by covetousness nor commit any other kind of idolatry, for that was demonism. So those who thus participated in the "table of demons" could not rightly participate in the "table of Jehovah" at the Lord's evening meal. Also, back there, some were bringing their own suppers or evening meals to the congregation's meeting place. They had a social meal there immediately before the Lord's evening meal, indulging in food to excess and getting in no condition to appreciate properly the meaning of the Lord's evening meal. Besides, they ignored some at their social meal and let them go hungry, so that some might have craved the Lord's evening meal.

1. In 1 Corinthians what does Paul discuss on the Memorial question?
2. How were those Corinthians not celebrating the Memorial consistently, in a worthy manner, and to their own good?

mainly for a bit of food. All this was not making for the celebration of the Memorial in a worthy manner and to their own good.—1 Cor. 11:17-22.

³ So after explaining the instructions he had received from the Lord concerning the Lord's evening meal, Paul went on to say: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives. Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world. Consequently, my brothers, when you come together to eat it, wait for one another. If anyone is hungry, let him eat at home, that you may not come together for judgment."—1 Cor. 11:26-34, NW.

⁴ So whoever partakes of the Memorial emblems while he is in an unworthy condition and partakes in an unworthy manner by a lack of appreciation becomes guilty respecting the body and the blood of the Lord. All partakers must keenly sense their unity with the Head Jesus Christ in doing God's will. We must remember him as the

- 3, 4. How can partakers become guilty respecting the body and blood of the Lord?

MARCH						
SUN	MON	TUE	WED	THU	FRI	SAT
1951						1951
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

vital one with whom to be in union and must not create divisions among ourselves and so destroy the united body. It is Jesus' blood that validates the new covenant, and we must not act toward that blood as if it were a common thing, willfully sinning by sectarianism, idolatry, greed, and works of the flesh. By that covenant we are a people for Jehovah's name, and we should honor that name by our lives. Christ Jesus, who provided his blood for the new covenant, died in vindication of Jehovah's name and universal sovereignty. We should copy him in the kind of death that he died, becoming "united with him in the likeness of his death" that we may also "be united with him in the likeness of his resurrection". So we must keep ourselves free from guilt against these vital things, not playing hypocrites at the Memorial or Lord's evening meal.

⁵ To partake of the emblems worthily we must break away from such guilty practices, since they are out of harmony with our being members of Christ's body and our taking the Memorial bread and wine. We should scrutinize ourselves with respect to these matters, seek God's forgiveness for any misbehavior, and then determine to follow right conduct and approve ourselves by God's measurements before partaking. Otherwise we shall eat and drink divine judgment against ourselves, and that will lead to being disciplined.

⁶ That will happen to a person "if he does not discern the body", says Paul. (1 Cor. 11:29, NW) By this the unified body of the Christ is meant. Moffatt's translation indicates this for us, because here his translation capitalizes the word *Body*, the same as when it says Christians are "baptized into one Body" and are "Christ's Body". Moffatt's reads: "For he who eats and drinks without a proper sense of the Body,

eats and drinks to his own condemnation." (1 Cor. 11:29; 12:13, 27, Mo) Memorial partakers must keep clearly in mind that they are "Christ's body", symbolized by the one loaf, and consequently they must keep unity as "one body". We must have a "proper sense of the Body", sensing our personal unity with the Head Jesus Christ. If we do not, then we will become spiritually "weak and sickly" and even be "sleeping in death", as many of the Corinthians did back there. For this, Jehovah God had to discipline them through his theocratic organization represented by the apostle Paul, that they might not be condemned with the world and be destroyed as it will shortly be. To be spiritually strong, healthy and alive toward God's organization and its work, we must respect, among other things, what the Memorial means.

TIME AND ORDER OF CELEBRATION

⁷ So with due respect for the Lord's evening meal we examine the time and order for its celebration. Copying Jesus as to the time when he set up the Memorial, we celebrate it once a year on the 14th day of Nisan, Nisan being the first month of the calendar for Jehovah's covenant people according to his decree at Exodus 12:1-6. This was passover day, for immediately after observing the Jewish passover as a Jew "under law" Jesus introduced the Memorial to his eleven faithful apostles. By God's decree, passover was celebrated once a year, on the day that was the anniversary of the first passover held by the Jews in Egypt just before they marched out of that "house of bondage". On that passover day Jesus died on the torture stake at Calvary, not alone as the great passover, the "Lamb of God", but also as the Heir of God's kingdom which will vindicate God's sovereignty over all creation. So, to "keep proclaiming

5. How should we seek to partake worthily?

6. To avoid disciplining, what must partakers discern? In what way?

7. On what day of what month do we celebrate Memorial? Why?

the death of the Lord, until he arrives", we properly celebrate it only on its anniversary date, Nisan 14.

⁸ At what time of day should it be observed? After sundown, or after 6 p.m. Standard Time, for among Jehovah's ancient covenant-people each new day began at that time and it extended through midnight and the following daylight period until sundown. Hence Memorial must be observed on the night of Nisan 14. Paul says it was "in the night in which he was going to be handed over" that Jesus took the Memorial emblems and handed them out to his apostles. (1 Cor. 11:23, NW) The very name, the Lord's supper or "the Lord's evening meal", shows it was a celebration at night. Also the fact that Paul says to the Corinthians, "Each one takes his own evening meal beforehand," proves that those first-century Christians celebrated it at night, and not in the morning after each one had taken his breakfast or in the afternoon after taking lunch or the midday meal. (1 Cor. 11:20, 21, NW) Accordingly, the proper time to observe the Lord's evening meal in 1951 is after sunset or after 6 p.m. of Friday, March 23, for at that time Nisan 14 this year begins.

⁹ The bread Jesus broke was unleavened, the only kind permitted at passover, as this unleavened quality pictured sinlessness. Discussing why members of Christ's body should abstain from sin and should not permit gross sinners within their congregational body, the apostle writes the Corinthian Christians: "Clear away the old yeast, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. Consequently, let us keep the feast, not with old yeast, neither with yeast of injuriousness and wickedness, but with un-

fermented cakes of purity and truth. In my letter I wrote you to quit mixing in company with fornicators, . . . quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man."—1 Cor. 5:7-11, NW.

¹⁰ The record shows Jesus used just one loaf; but that was to serve just eleven apostles. Paul's words at 1 Corinthians 10:16 (NW), "The loaf which we break," suggests one loaf to a congregation, but does not specify the size of the congregation or the number of partakers to be served. The wine Jesus served was that which was available at the passover in his day, when four, or sometimes even five cups, were served to passover celebrators. (Luke 22:17, 20) Hence if a number partake from one loaf and from one cup, it would be appropriate to symbolize unity and the sharing in common privileges.

¹¹ After taking the loaf Jesus 'said a blessing', according to Matthew 26:26 and Mark 14:22, or 'gave thanks', according to Luke 22:19. How much of an intermission elapsed between serving the bread first and serving the cup, the combined records do not show, but Mark 14:23-25 (NW) reads: "And taking a cup, he offered thanks and gave it to them, and they all drank out of it. And he said to them: 'This means my "blood of the covenant" which is to be poured out in behalf of many. Truly I say to you, I shall by no means drink any more of the product of the vine until that day when I drink it new in the kingdom of God.' " Matthew 26:27-29 agrees with that, showing that Jesus gave separate thanks over the cup and after an intermission. Paul's words, at 1 Corinthians 10:16, "The

8. At what time of day should it be observed? When this year?

9. What does the unleavened quality of the bread picture? How does 1 Corinthians 5:7-11 show this?

10. Why were one loaf and a common cup used for a group?

11. What does the record show regarding the giving thanks and asking a blessing over the bread and the wine?

cup of blessing which we bless," indicates that a special and separate blessing was said over the cup, for the apostle does not there mention the thanks offered for the bread. But in handing out each emblem Jesus explained the significance of each, showing different features about them.

¹² How much more Jesus said than the brief sentences in the record while he passed out the bread and wine, the writers do not show. In our modern celebrations it is customary for the congregation as well as the chairman to remain very quiet while the emblems are being passed around and some are partaking. Some partakers even bow their heads and offer prayer, as though the prayer the one called upon offered over the emblem partaken of was not enough. But it is possible that Jesus said much more over each emblem as it was served and as the apostles were partaking, for he was not pronouncing some magical formula over each emblem to transubstantiate it. Certainly the accounts of that night do not record all that was said. In the light of this there is no rule against it if some appropriate words are said by the meeting's chairman as each of the emblems is being passed to the partakers.

RECOMMENDATIONS

¹³ Last year, the Brooklyn Bethel family was privileged to celebrate its first Memorial in the Kingdom Hall of the new Bethel home, Saturday night, April 1, 1950. The head of the family, the president of the Watch Tower Bible & Tract Society, presided. After the usual song and opening prayer the president gave the talk of exposition on the Lord's evening meal. He had read the manuscript copy of the *New World Translation of the Christian Greek Scriptures*. With this he had pondered over

this celebration. So, after finishing the talk, he called for a brother of the remnant to offer thanks for the bread. Then while ushers were serving the bread, allowing each one present to partake if judging himself worthy, the president did not let solemn silence dominate, but offered appropriate comments in further appreciation of the "loaf". After this was served, he called for another brother of the remnant to ask the blessing upon the cup of wine. This emblem was then served, giving any and all an opportunity to drink of it; and again, while this was being passed, the president added further comments to help all in appreciating more the meaning of the cup and the partaking of it. These incidental comments during passing of the emblems were enjoyed by all, including those there of the "other sheep" who did not themselves partake but observed those of the remnant of Christ's body partake. It helped to relieve the ceremony of the former heavy atmosphere and somberness which was so depressing to many.

¹⁴ The above procedure is Scriptural, and we recommend it to all units or companies of God's devoted people. The one presiding may choose to offer additional remarks during the passing of the bread and then the passing of the wine. If so, let him be choice and to the point in what he says on each emblem. The occasion is one for spiritual edification to all present, to sharpen their discernment and to deepen their appreciation of all the features of the Lord's evening meal and their privileges in connection with it.

¹⁵ Although the "other sheep" present may not be privileged to eat and drink the emblems, they can rejoice that this does not mean condemnation to themselves. Having a "proper sense of the Body", they

12. Why may additional words be said over the emblems while they are being served?

13. What was the procedure in the Memorial celebration at the Brooklyn Bethel home last year?

14. Hence what is recommended to all units or companies of us?

15. Why can the other sheep present rejoice though not partaking of the emblems?

can rejoice that the new covenant is reaching its culmination in taking out of earth a people for Jehovah's name and that now they are privileged to be associated with the remnant of that people, the last of the "body of Christ". Although not in line to participate in the Memorial emblems, they can rejoice that Christ Jesus is the "Lamb of God that takes away the sin of the world". And just as the circumcised strangers sojourning among the Israelites at the time of the exodus partook of the passover lamb, so too they are now partaking with the spiritual remnant of the antitypical Lamb, exercising faith in Christ's blood and doing God's will as he set the example. (John 1:29; Ex. 12:48, 49) While not drinking his blood, they wash their robes and make them white in the blood of the Lamb. (Rev. 7:14) With the remnant they are marching out of this world, and they can look forward to complete deliverance from it at Armageddon, where the world will be engulfed as when Pharaoh's hosts were destroyed at the Red sea.

¹⁶ When the emblems have been served and partaken of by all the worthy ones, then the Lord's evening meal is finished. The commandment laid upon those of Christ's body to keep it has been obeyed. What follows after that in the course of our being met together is not a part of the Lord's evening meal. So it may be in accord with the usual procedure toward the close of our other meetings, such as making service announcements and arrangements and singing a song and dismissing

16. What features of other meetings are not forbidden to follow the Lord's evening meal, and why not?



*I will by no means drink henceforth any of this product
of the vine until that day when I drink it new
with you in the kingdom.—Matt. 26:29, NW.*

with prayer. Jesus' discoursing and praying with his disciples as recorded at John, chapters 14 to 17, was not part of the Lord's evening meal, but came after it. What he then said to the apostles and offered in prayer was dictated by the urgency of the situation and by the convenience of having them all together for the last time before his betrayal and death. The account also says, "Finally, after singing praises, they went out to the mount of Olives," and this singing of psalms was customary to the passover season. (Mark 14:26, NW) So our having just celebrated the Memorial does not forbid that these features of our other meetings may not follow the Lord's evening meal.

¹⁷ Last year at Memorial celebrations throughout the earth 511,203 attended the meeting, although only 22,723 partook. We have good reason to expect that this year still more than a half million will respect this Memorial celebration with their presence. Seeing that we are nearing our complete exodus from this world into the new world, we suggest that all active Kingdom publishers engage in helping the more than half a million attenders out into the field service this coming week end of March 23, 1951. Thus you will aid them in having part in the final witness before the accomplished end of this old world takes place. What a worthy follow-up that would be to the Lord's evening meal this year in this time of God's patience with us all for our salvation!—2 Pet. 3:15, NW.

17. What follow-up effort worthy of the Memorial this year is recommended with all attenders?

Mary's Assumption—A Scriptural Dogma?

"THE immaculate mother of God, Mary ever Virgin, when the course of her life on earth was finished, was taken up body and soul into heaven." Thus spoke Pope Pius XII on November 1, 1950, when he proclaimed the assumption of Mary to be infallible Roman Catholic dogma.

Christians base their beliefs on the Bible. It is God's Word of truth. (John 17:17) Honest men, regardless of their religious affiliations, want to know the truth. They would rather change their belief to be in agreement with God, than to show stubborn pride by holding to error to save face. In Christ's day the majority of the Jews were too stubbornly proud to change from the old law covenant mediated by Moses to the new covenant brought into effect by Jesus the Messiah. But a minority of the Jews did change and became the first Christians, one of whom was the apostle Paul, who wrote: "Let God be found true, though every man be found a liar." (Rom. 3:4, NW) Hence honest men who seek to serve God will accept his words as true, even though it make every man, including the pope, a liar.

In weighing the worth of the papal pronouncement above quoted, we consider it in parts. First, "the immaculate mother of God." Two errors appear here. "Immaculate conception" means to Catholics that Mary from the first moment of her conception was free from all stain of original sin. Not so, for "through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned". The only Scriptural exception to this is Jesus. (Ps. 14:1; 51:5; Rom. 3:9, 10; 5:12; Heb. 7:26, NW) Nor is she God's mother. God had no mother, no beginning. He made Adam and Eve, from whom Mary descended thousands of years later. Mary became the human mother of God's Son, Jesus.—Ps. 90:2.

"Mary ever Virgin." This is not true. Of Joseph and Mary it is written: "He had no relations with her until she gave birth to a son; and he called his name 'Jesus'." The meaning is clear that they did have sexual relations after the miraculous, virgin birth of Jesus. The Scriptures also abundantly testi-

fy that Mary had sons and daughters, brothers and sisters of Jesus, after Jesus' birth. Of Jesus his hometown acquaintances queried: "Is this not the carpenter's son? Is not his mother called 'Mary', and his brothers 'James and Joseph and Simon and Judas'? And his sisters, are they not all with us?"—Matt. 1:25; 12:46-50; 13:53-56; John 7:3, 5, 10; Acts 1:14; Gal. 1:19, NW.

"When the course of her life on earth was finished, was taken up body and soul into heaven." This is the assumption dogma itself. It is not only unsupported by the Bible, but refuted by it. Paul argues in the fifteenth chapter of 1 Corinthians that no one, not Mary nor even Jesus himself, can take his physical, human body with him to heaven. Flesh-and-blood bodies could not survive in the heavens beyond earth's atmosphere; heaven is the habitation of spirit creatures. Paul states concerning death and resurrection: "It is sown a physical body, it is raised up a spiritual body." "Flesh and blood cannot inherit God's kingdom."—1 Cor. 15:44, 50, NW.

The Roman Catholic Church can point to no Bible text to support the assumption dogma—only traditions manufactured centuries after her death. Actually, the doctrine is only a legend of pagan origin. We conclude this brief article with the following quotation from Hislop's *The Two Babylons*, pages 125, 126, that shows one of these pagan legendary beliefs.

"It is impossible for the priests of Rome to find one shred of countenance for such a doctrine in Scripture. But, in the Babylonian system, the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. This fable spread wherever the Babylonian system spread; and, accordingly, at this day, the Chinese celebrate, as they have done from time immemorial, a festival in honour of a mother, who by her son was rescued from the power of death and the grave. The festival of the assumption in the Romish Church is held on the 15th of August. The Chinese festival . . . is equally celebrated in the month of August."



- What was the "knowledge of good and evil" mentioned at Genesis 2:17, and is it the same as that referred to at Genesis 3:5 and 3:22? —G. G., South Africa.

The "good and evil" in the three texts seems to refer to the one thing. Adam and Eve knew something about evil before eating the fruit from the "tree of the knowledge of good and evil". (Gen. 2:17) They knew it would be wrong for them to eat that fruit, and they knew that death was an evil to be shunned. To "be as gods, knowing good and evil" seems to mean more than just helpful knowledge of what is right and what is wrong. (Gen. 3:5) The word *gods* could mean just Jehovah God, since the Hebrew word here is *Elohim* and can mean either God (Jehovah) or gods. If it means gods, then it could refer to Jehovah God and his co-creator and only-begotten Son, the Logos. It was to that one that Jehovah said, at Genesis 3:22: "Behold, the man is become as one of us, to know good and evil."

To know "good and evil" as Jehovah and his only-begotten Son know it would seem to mean to know good and evil for yourself, that is, you make the decision of what is good and what is evil, you judge what is right and what is wrong. Adam and Eve were no longer theocratic, no longer looked to God as the Universal Sovereign over all creatures, no longer accepted him as the one to determine right and wrong. They were going to determine for themselves what they were going to do on the earth, and not let God be the Supreme Arbiter.

Hence to the more responsible man, the woman's head, Jehovah said in substance: 'All right, Adam, if you want to be non-theocratic you go your own way. Decide for yourself what is good and evil from your viewpoint. You have no place in the garden of Eden. This garden is for theocratic people who are subject to me. Now get out.' This view of the matter harmonizes with the fact that God does not assign the committing of sin as the reason for ousting Adam from Eden, but says it was because "the man is become as one of us, to know good and evil" and therefore should have no opportunity to eat of the tree of life.

- What did Jesus mean by his words, "My God, my God, why hast thou forsaken me?" —F. M., Georgia.

Jesus spoke these words in fulfillment of Psalm 22:1, which was originally written relative to David. Not that David was forsaken for impalement on any torture stake, but he was forsaken to the fury of enemies because of his faithfulness to the Kingdom covenant. In all this David was a prophetic type of Christ. Jesus was forsaken to a disgraceful death, on an accursed tree, in order to test his integrity. By remaining faithful he triumphed in his integrity, as the rest of the Psalm shows. Other verses of Psalm 22 concerning David were fulfilled upon Jesus, further proving it was prophetic of the Greater David, Christ. Compare Psalm 22:1 with Matthew 27:46 and Mark 15:34; Psalm 22:7, 8 with Matthew 27:39, 43; Psalm 22:15 with John 19:28; Psalm 22:16 with Mark 15:25; and Psalm 22:18 with Matthew 27:35.

But the mere utterance of these prophetic words of Psalm 22:1 was not in itself sufficient for fulfillment of them. At the time Jesus uttered them on the torture stake they really had a background against which to be fulfilled. In this case God's forsaking Jesus did not mean that God turned his back upon him as disapproved and condemned, but merely that God released him to the full fury of his enemies, even to the extent of allowing them to kill him. Thus God forsook or released Jesus over to his enemies, to be subject to the enemies to do whatsoever they wanted to do with him, not even shielding him from ignominious death.

PRISON, TORTURE AND DEATH FOR WITNESSES IN SOVIET ZONE

Communist puppets in East Germany push their drive to smash Jehovah's witnesses, and continue to cloak their hatred and persecution in false political charges. Under the headlines "SED Sets Ransom on Jehovah's Witnesses; Terror in the Soviet Zone Is Increasing; Inspector of People's Police Brings Own Wife into the Concentration Camp" the West Berlin paper *Die Neue Zeitung* reported:

"According to the notice of the Berlin office of Jehovah's witnesses on Tuesday, members of this religious group in the Soviet zone are being forcibly persecuted and arrested. By home searches doors and windows were broken, the members of this sect mistreated and robbed. The preacher Erich Boppe from Meissen, who was arrested some days ago, died in

one of the Dresden hospitals due to injuries suffered when arrested. Further, 60 members of Jehovah's witnesses, among them numerous old men, children and women, were brought with serious injuries into the concentration camp Bautzen. As DPA reports supplementarily, a ransom of 50 East marks was set on the ascertainment of each leading preacher of this religious organization." [September 20, 1950]

An AP dispatch from Berlin dated November 26 reported that three of Jehovah's witnesses were given life sentences by an East German court, and 18 others were sentenced to two years or longer. A few days later a UP dispatch said that on November 30 nine of Jehovah's witnesses got prison terms ranging from two years to life. On December 8 the New York *Daily News* carried this report:

"Berlin, Dec. 7 (Reuters).—West Berlin leaders of Jehovah's Witnesses charged today that

East German police imprisoned and tortured 500 members of the sect after it had been banned in the Russian zone last summer. Five died from ill-treatment and others were severely injured by beatings with fists and clubs, they said. But leaders of the sect, largely financed by contributions from the United States, said they would continue activities in East Germany despite persecution. Of 1,200 members arrested since August, when the ban took effect, 611 are still in prison, the statement said. It charged that several had been kept waist-deep in water "for days on end".

Concerning such persecution the Miami *Herald* recently said: "The charges against the Berlin Witnesses of being spies seems preposterous. What probably happened was that the sect refused to break down under Soviet pounding. No faith surpasses the Witnesses in constancy toward its tenets."

"WATCHTOWER" STUDIES

Week of February 18: "The Lord's Evening Meal." | 1:22.

Week of February 25: Participation with Demons Forbidden. ¶ 1-25.

Week of March 4: Partaking in a Worthy Manner. ¶ 1-17.