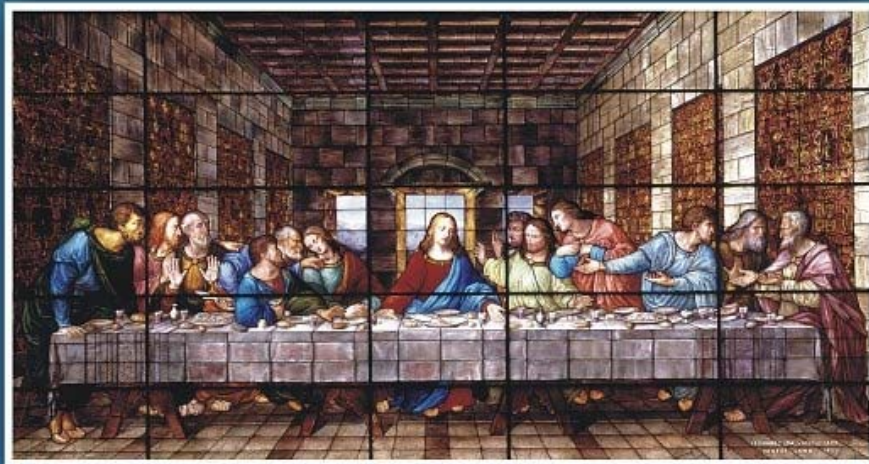


THE HERALD OF CHRIST'S KINGDOM

March / April, 2005 No. 1

March/April 2005

The Herald Of Christ's Kingdom



The Memorial

Our "Passover" Memorial • The Memorial Supper
The Cup of Our Lord • Why Two Emblems? • Drinking the Cup
Christ's Intercessory Prayer • The Olive Press • The Memorial Date

In the Beginning

The Memorial

For almost two thousand years the followers of Jesus Christ have memorialized his death. They eat the bread and drink the cup in remembrance of him (1 Corinthians 11:24,25). What at the beginning was undoubtedly well understood to be an annual event such as the Jewish passover, over time it changed to a “communion” service that took place more frequently and on any day of the week.

For a number of years The Herald’s second issue of the calendar year has dealt with some aspect of the Memorial. This year we look at our basic understanding of what the Lord asked us to do. We begin with the article *Our “Passover” Memorial*. It contrasts the Memorial with the Passover and shows why it is appropriate to celebrate it on the fourteenth day of the Jewish month Nisan. Next is a verse-by-verse study of 1 Corinthians 11. There Paul identified some basic misunderstandings the brethren had about the Memorial and how it should be observed.

The Cup of Our Lord looks at what was poured into that Memorial cup from Jesus’ perspective. *Why Two Emblems?* compares and contrasts the bread and the cup. Both symbols represent Jesus, but each from a different viewpoint. *Drinking the Cup* explores whether wine or grape juice should be used in this service, or if it makes a difference.

Although most end the Memorial service with the singing of a hymn and leaving without a closing prayer (Matthew 26:30), in fact our Lord that night offered a most inspiring prayer. *Christ’s Intercessory Prayer* looks at this prayer as recorded in John 17. *The Olive Press* (the meaning of the word Gethsemane) contrasts the garden where our Lord was seized by his enemies with the original garden of Eden.

We end with *The Memorial Date*, an analysis of how and why we calculate the Memorial date as we do. As a part of this article and reproduced on the last page of this issue is a table of the Memorial dates for the next thirty years.

We hope this issue will be an encouragement to all who seek to do the Lord’s will at this Memorial season. Soon the day will come when we will, if faithful, drink it “new” with him in the kingdom (Matthew 26:29).

Messiah In The Prophecies

Our "Passover" Memorial

Published in *Zion's Watch Tower*, March 15, 1905. Dates have been modified for 2005

The Lamb slain from the foundation of the world.—Revelation 13:8

Every year this celebration of our Redeemer's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfillment in the death of the Lamb of God—"Christ our Passover is sacrificed for us" (1 Corinthians 5:7).

The severe bondage of Israel under Pharaoh, the god or ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation groans," being burdened under the reign of sin and death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses we see the deliverance, the liberation, of all who reverence God and his Laws under the leadership of the greater than Moses, Christ, head and body, during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction, in the Second Death, of Satan and all who follow his course. These antitypical blessings are all the pictured results of the antitypical Passover, of which Christ is the central figure.

The Lamb Slain

The Scripture which refers to our Lord as the Lamb slain from before the foundation of the world indicates to us that all the details of this Passover were clearly in the mind and plan of God, not only since the fall of Adam under the death sentence, but from long before Adam's creation. It thus assures us that although the Justice of God only was manifest for centuries, although divine Love was not "manifested" until the first advent of Jesus, nevertheless love was in God's heart toward his creatures, from the beginning.

As the Passover **deliverance** represented the Millennial blessing, so the Passover **night** represented this Gospel age, in which all who trust in God wait for his salvation; in which the entire "household of faith" feeds on the unleavened bread of truth, mingled with the bitter herbs of trial and testing, waiting for the morning, in which the church "of the first-born," under the protection of "the blood of the Lamb," is **passed over** from condemnation to justification, from death to life. Ah; there it is! For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason, also, we keep the annual Memorial of all this, "For even Christ our Passover is sacrificed for us, therefore let us keep the feast" (1 Corinthians 5:7,8).

It was **this** that our Master enjoined upon all his disciples, saying, "As often as ye do **this**" [as, year by year, ye shall frequently, before my second coming, **do this**], do it in

remembrance of me and no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel.

For centuries the adversary blinded the Lord's people to this simple custom of the early church, persuading them first of all that the Romish Mass was the same thing, and later that the quarterly, monthly, and weekly celebrations of Protestants would do as well. How much we were losing under those delusions we never knew until graciously brought to see the truth respecting "Christ our Passover, sacrificed for us," on whose account we, "first born," celebrate.

We will no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this age are the "church of the first-born," so surely will there be a deliverance later of all of the household under the lead of the first-born (Christ), even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient the apostle clearly shows (Acts 3:23).

"In The Same Night"

How much more impressive and inspiring it is to celebrate an important matter on its anniversary, to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over eighteen centuries ago ended at Calvary. It even strengthens our general faith in divine providence to note that the very day, the very hour, as well as the very year of this tragedy God had predetermined, so that although previously the Jews sought to take him to put him to death, no man laid hands on him because "his hour was not yet come" (John 7:30). The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared "Mine hour is come," and when instituting the bread and wine Memorial of his own death as the antitypical lamb he waited, "and when the hour was come he sat down" with his disciples to eat the Passover Supper, saying, "With desire have I desired to eat this Passover with you before I suffer" (Luke 22:15).

With equal carefulness to that shown by our Lord and his apostles, let us keep the feast, the Memorial of his death, as he directed (not at any time, morning, noon or night, but only as a supper), not any day, but only on its anniversary—if we would "**do this,**" rather than commemorate something else, on some other date.

This year, Saturday, April 23 [2005], will correspond to the day on which our Lord was crucified, from nine a.m. until three p.m. when he died, crying, "It is finished." He was laid in Joseph's new tomb before six p.m., and the next day (beginning at that hour) was the first day of the Feast of Passover celebrated by the Jews, corresponding this year to Sunday, April 24 [2005]. We celebrate nothing in common with our Hebrew friends, but refer to their date by way of making clear the date on which we locate our Lord's death and its Memorial Supper of the preceding evening.

Our Lord instituted the Memorial Supper, which he requested his followers to celebrate, after six o'clock on the evening before he was crucified, "in the same night in which he was betrayed." This, however, as we have previously shown, was on the fourteenth of Nisan, the very same day on which he died—God having provided the Jews a custom for counting their days from six p.m. to six p.m., from sundown to sundown.

... Whether the washing of his disciples' feet by our Lord was after the Passover Supper and before the Memorial Supper or after the latter, we can not be too positive, but apparently it was the latter (Matthew 26:26), and was intended as an example in humility and a lesson to the apostles who seem still to have had a spirit of rivalry for preeminence. In any event the feet washing was not a part of the Memorial, nor do we understand it to have been enjoined as a custom amongst our Lord's disciples, though we have no quarrel with those who think differently and choose to wash each other's feet literally. To our understanding, the lesson was that our Lord's followers were not to shun any service, however menial, that would enable them to assist or comfort one another. Performing this service today is usually far from a convenience to those who practice it, whereas other comforting services are often neglected. ...

“Show Forth The Lord’s Death”

We exhort all the Lord's brethren everywhere to join us in observing the Lord's Memorial on its proper anniversary, as above stated. Gather with as many as profess faith and consecration—urge not others. Let us meet in twos and threes and larger groups as opportunity permits. Take a day or two off if necessary to assemble with brethren nearest you. Do not let monetary considerations decide everything. One spiritual feast with the Lord and those who celebrate his Memorial in sincerity is worth more to us than several meals of natural food. Man shall not live by earthly bread alone, but specially by the bread from heaven.

Even the solitary ones who cannot possibly meet with even one more should celebrate. "Soda biscuits" are unleavened bread and will do very well, though if you live near a Hebrew family they will be pleased to sell you an unleavened loaf (cracker) for a cent or two. As for "fruit of the vine" it is advisable to put away a bottle of grape juice every summer; but if you have none, you can stem raisins and use the juice, which will be "fruit of the vine" as truly as any other.

But do not let us allow **preparations** for the Memorial to so fill our thoughts that the real meaning of the emblems will be forgotten. On the contrary, let us give as much of the preceding and the succeeding days as possible to prayer, and to meditation on the stupendous events memorialized, and feed upon the Living Bread in our hearts with thankful joy.

We again recommend that after the season of communion, while partaking of the symbolic bread and cup, the meetings all close as did the one our Lord conducted as an example: "They sang a hymn and went out." Let us do the same. Omitting our usual greetings, etc., let us keep our thoughts with the Lord in Gethsemane, at the high priest's

court, before Pilate, before Herod, before Pilate again—beaten, condemned to death, carrying his cross, crucified—for our sins. These thoughts are sure to make us appreciate our Lord the more and to hate sin the more, and thus will help us to realize better “what manner of persons ought ye to be in all holy conversation and godliness” (2 Peter 3:11).

A Verse-by-Verse Study in 1 Corinthians 11

The Memorial Supper

This do in remembrance of me.—1 Corinthians 11:24

Carl Hagensick

The book of 1 Corinthians has three main parts with eleven sub-sections. It begins with Paul's observations of the church at Corinth. Then follow these four sections:

- a. Dangers of sectarianism (chapter 1).
- b. Dangers of worldly wisdom (chapters 2-4).
- c. Dangers of not judging sin in the church (chapter 5).
- d. Dangers of brother suing brother (chapter 6).

Paul then answers questions from the Corinthians:

- a. Male-female relations (chapter 7).
- b. Regarding meat offered to idols (chapter 8, 10 to 11:2).
- c. Regarding a paid ministry (chapter 9).
- d. Order in the church (chapter 11).
- e. Women's role in the church (chapter 12).
- f. Regarding spiritual gifts (chapters 13 and 14).
- g. Concerning the resurrection of the dead (chapter 15).

Paul ends with closing admonitions.

The subject of the Passover and Memorial Supper is mentioned in 1 Corinthians 5:7,8; 10:16,17; and 11:20-27. It is always used as an illustration in discussing other subjects. This study examines the one found in 1 Corinthians 11:23-29 by looking at the context of the entire chapter, one that deals with questions concerning various matters of order in the church.

Three matters are brought up for discussion: women's head coverings (verses 3-16); divisions in the church (verses 17-19); and the eating of the Lord's supper (verses 20-27).

Misplaced Verses: 1 Corinthians 11:1,2

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

Translators arbitrarily made the chapter divisions in the Bible. This is one place where that division may be inappropriately made. In the previous chapters the subject is meat offered to idols. The first two verses of chapter 11 complete the theme of the previous chapters.

Paul discusses three specific situations: prohibiting eating meat in temple restaurants (1 Corinthians 8:10-13); permitting meat bought in the open market (1 Corinthians 10:25,26—the word “shambles” found in the King James Version would, in modern English, be translated “market” or “grocery”); and the more delicate situation where one is invited to a meal in the home of a pagan friend (1 Corinthians 10:27 to 11:2). After discussing the pros and cons of the situation, he leaves the decision to the individual by saying, “Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God (1 Corinthians 10:31). He ends by using his own conduct as an example.

Head Coverings: 1 Corinthians 11:3-16

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Verse 3 specifies the hierarchy of both human and divine relationships. The order should be: God, Christ, Man, and Woman.

While this relationship does indicate one of subservience, it does not suggest a dictatorship. Rather it indicates a willing cooperative association. The “us” relationship in the creation (Genesis 1:26) suggests such a mutual union. The same is implied in Christ looking at the church as his brethren. Thus it should also be between man and woman: a consultation bond with the husband serving as chairman and making a decision that tries for a consensus. There is also a hint at a typical function that as Christ relates to God, so should the woman relate to man.

As a mark of this structure, Paul advises the use of a head covering. Yet, the words of verse 15 argues that her long hair is already a covering. Why then, some contend, does she require an additional covering? Apparently it was a Jewish custom based on Numbers 5:18, “The priest shall set the woman before the LORD, and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse.”

Adam Clarke comments: “To take off a woman’s veil, and expose her to the sight of men would be considered a very great degradation in the East.” This custom had fallen in disuse in New Testament times, but was widely practiced by Greek and Roman reputable women. According to the *International Standard Bible Encyclopedia* enforcement of this practice was especially strict in Paul’s hometown of Tarsus. Evidently the apostle recognized it as an appropriate mark of distinction between the modest and respectable women and the courtesans who removed their veils as a mark of independence and rebellion against the customs of their society.

Paul limits his recommendation to those serving in the act of prayer, though it seems logical it would appertain to any religious service in the house of God.

He also addresses the males, saying that for them to have long hair was as shameful as for women to have short hair. Yet, one of the requirements of the Nazarite vow (see Numbers 6) was for a man to let his hair grow. This exception is not inconsistent, for that vow was to show humbleness and subservience in the same way as does long hair on a woman. It was this humility that gave women their glory (1 Corinthians 11:15).

A key verse is 1 Corinthians 11:10 where Paul advances the thought that women ought to wear a head covering “because of the angels.” Of the many interpretations for this verse, three appear reasonable:

1. The angels, or messengers, represent the elders of the church to whom proper respect is to be shown because of their office (*The New Creation*, p. 272).
2. Because women represent the church before a man who pictures Christ, men and women are to “be a spectacle” unto angels (1 Corinthians 4:9).
3. Paul is thinking of Isaiah 6:2 where the angels used one pair of their wings to “cover their faces.”

In the eleventh verse the apostle makes it clear that a man is not to rule over his wife, but that they are to be mutually interdependent. In verse fourteen he says that long hair is even taught by nature. Of the many diverse definitions for the Greek word translated nature, the following from Brown, Driver, and Riggs seems most appropriate: “The sum of innate properties and powers by which one person differs from others.”

Paul concludes his thesis by saying it should not be a matter of contention, for the Christian church at that time had no such ruling. Some take from this that this advice

must therefore apply only to Corinth where the head coverings differentiated the humble housewife from the courtesans and intellectuals who wore short hair. Such a supposition seems unwarranted.

Divisions: 1 Corinthians 11:17-19

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.

Paul now turns aside from questions he was asked, to a report that there were divisions in that church. Although the cause of these schisms is not revealed, we may deduce from what follows that they concerned the celebration of the Lord's supper and a possible failure to differentiate the Memorial from a customary Sunday dinner of the ecclesia.

The word heresy (Greek: *hairesis*) does not necessarily carry a negative connotation. The word simply means to choose, or a choice. It is five times translated sect and four times translated heresy. The word is used to describe the Pharisees, the Sadducees, and the Christians as groups.

The apostle is not saying that such divisions were good, only that they were necessary—unfortunately necessary. Neither is he implying that all of the approved are on one side of the controversy. In the words of Jesus, “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” (Matthew 18:7).

Barnes, in his *Notes on the New Testament*, makes this apt observation: “The effect of these divisions would be to show who they were. So in all divisions, and all splitting into factions, where the great truths of Christianity are held, and where the corruption of the mass does not require separation, such divisions show who are the restless, ambitious, and dissatisfied spirits; who they are that are indisposed to follow the things that make for peace, and the laws of Christ enjoining union; and who they are who are gentle and peaceful, and disposed to pursue the way of truth, and love, and order, without contentions and strifes.”

The Lord's Supper: 1 Corinthians 11:20-34

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew

the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Apparently the Corinthian brethren had fallen into the habit of observing the Lord's supper in parties. This not only heightened the sectarian spirit in this church, but also destroyed the picture of a united church with a common appreciation of the Lord's death and a united determination to share in it.

Verse 21 implies that the situation was so severe that the excesses of some led to outright drunkenness. Others, poorer in this world's goods, were left with little or no food. Their celebration copied the love feast Jesus and his disciples ate that preceded the introduction of the Memorial emblems, rather than a common participation in the bread and wine. After chiding them for their irreverence and lack of understanding, the apostle calls attention to the fact that, rather than an elaborate meal, the Lord introduced two items, the eating of the bread and drinking of the cup, as symbols of his death, and it was this ritual that they were to observe.

Not recognizing the significance of these emblems in their lives was to drink of the cup "unworthily." The word "unworthily" is an adverb rather than an adjective and does not refer to the condition of their lives but to their attitude in participating in these elements.

Thus Paul urges serious self-examination of their motives in keeping this solemn ceremony. The following comment is especially apt: "But he that judges his heart, his motives, his will, his intentions, should always be able to find it true to the Lord, however much his life may come short of his new will" (Reprints, p. 1516).

Insincere participation is equated to being "guilty of the body and blood of the Lord." Counting the elements in such an irreverent manner would classify them with the Jews who said, "His blood be on us, and on our children" (Matthew 27:25). Thus they would be bringing judgment (mistranslated damnation in the King James) upon themselves.

Verse 26 says this ritual was to be continued "till he come." This phrase does not refer to his *parousia*, or presence, at his return but to his coming in glory with all the holy angels (Matthew 25:31).

The problem in this regard was so widespread that Paul writes that it was responsible for a condition where "many are weak and sickly among you, and many sleep." While the

primary meaning here seems to refer to spiritual weakness, sickness, and the lethargy of spiritual sleepiness (Ephesians 5:14), it may have also referred to physical maladies and even death. “This may refer to spiritual lethargy and sickness only; but not improbably also to the physical” (*Reprints*, p. 2008).

The apostle closes this section of his epistle by again advising self-examination so that they would not need to receive their judgment and consequent chastisement from the Lord. This chastisement is not punitive, but corrective: “The object of the Lord in meting out this chastisement is that we shall learn the needed lesson, and be more watchful” (*Reprints*, p. 5428).

Paul concludes by writing that they should have their meals at home and wait in an orderly fashion for all to arrive before commemorating the death of the Lord by using the emblems of the bread and wine.

Such admonitions continue to be appropriate to the church of the present time as we continue not only to appreciate the great sacrifice Christ made for us but also our privilege in dying with him.

Thanking God for All Life's Experiences

The Cup of Our Lord

Reprinted from the *Bible Study Monthly*, March/April 1992

The cup which my Father hath given me, shall I not drink it?—John 18:11

The incident that drew this remark from the Lord's lips is well-remembered. It was at the time of his arrest in the Garden. The little party was leaving Gethsemane, and in so doing approached and met the party of soldiers that was on its way to effect the arrest. Simon Peter, having possession of a sword, and burning with zeal to defend his master, drew it, and struck the high priest's servant. He succeeded only in cutting off his ear, whereupon Jesus commanded him to put up his sword, forbidding him to strike further blow in his defense. "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Thus did he indicate that this cup of which he spoke was an experience which he was called upon to encounter and endure.

The cup is figurative. Quite a few Scriptures refer to it in this way. To drink of this cup, the cup of our Lord, signifies acceptance of, and willingness to endure, certain experiences as a Christian and as one of his followers. Jesus asked the two sons of Zebedee, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Quite confidently they answered him, "We are able," whereupon Jesus rejoined, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (Matthew 20:22,23). In saying that, he was telling them, although they knew it not at the time, that they were to taste of inward affliction and desertion and bear their share of outward affliction with him. That was a typical example of many such little words that Jesus had with his disciples as he tried to prepare their minds for the life of patient endurance that was to be theirs in future days, after he had left them to return to his Father.

It is significant that the shadow of the cross had fallen upon Jesus as he sat with his little company around the table in that upper room. As we read the accounts of the events that led up to this time we can see something of what Jesus endured, as, for instance, his setting his face "steadfastly" to go to Jerusalem, knowing full well what was before him of shame and injustice and suffering and death. There is the human touch of the suggestion that his brethren and family go on before so he could slip into the city unnoticed. Then the public excitement of his later entry in kingly fashion, when riding upon an ass he presented himself in formal fashion to Israel as their king. "Hosanna to the Son of David," they shouted. "Blessed is the King of Israel that cometh in the name of the Lord!" That picture fades, and we have another: the Lord is washing the disciples' feet, a lesson for them and for us. Finally the betrayal, and the arrest, and the denial by Peter, all just as Jesus had foretold it. All these things became part of the cup which our beloved Lord must needs drain to the end.

It was the concern of Jesus to clarify in the minds of his disciples, as much as possible, the things that he must suffer, and so to prepare them for the worst. They were so slow of heart and mind to receive these things in those carefree days before the event. Like Peter, they all wanted to say “this shall not be unto thee” and dismiss the subject. But Jesus continued to turn their minds to these things. Can we not see him now, sitting there in the upper room with his disciples? Can we not see him performing that symbolic act that gathered up the meaning of what he had been doing, and would be doing, in pouring out his soul unto death? He took a cup, and when he had thanked God for it, he gave it to them! He made the fruit of the vine in that cup a symbol, a symbol that would best symbolize what he was giving to them spiritually.

The Vine and Branches

This then is our participation with him in his experiences—his cup! The apostle Paul reminds us of this in 1 Corinthians 10:16, “The cup of blessing which we bless, is it not the communion of the blood of Christ?” In this mystic common-sharing we partake with him of the fruit of the vine. Into that cup which he held had gone all the experiences of the mystic vine in the past—for he is that vine of which we are the branches (John 15:5), and we can truthfully say that the soul or life of the vine was there in the cup. The essence of its fruitage was there in the cup. Many things had worked together to produce that fruitage. There was, first of all, the kind of soil in which the vine grew. Then there was the attention of the husbandman and the oft-times pruning, that it bring forth good fruit. The storms which beat over it, the sunshine and the rain, all had their part to play. Finally there was the crushing of the grapes in the winepress that the rich juice might be extracted and afterward become wine. All these things had gone to determine and enrich the quality of the wine which Jesus now was giving to his disciples. Everything of the past in the growth and development of the vine or the experiences that befell the vine had gone into the cup. Here is a lesson for us! Since we covenanted to be footstep followers of Jesus and branches of the true vine, all the experiences we encounter, whether on the hilltop or in the valley, whether bitter or sweet, are necessary to the triumphant completion of our calling. All are planned to work out some necessary fruitage of character in our hearts and lives.

At the Memorial supper Jesus was putting to their lips an invisible cup of which the material cup was but a symbol. Into that invisible cup all of the past experiences of his life had been gathered. All that Jesus had said, and suffered, and prayed, and done, and was, went into the chalice which he was now putting to their lips. Thus they drank of his life. Thus they accepted him and thus they identified themselves with him in that acceptance. No wonder Jesus said afterwards, as they were walking together to Gethsemane, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John 15:1,2). So he came to the great climax, “Herein is my Father glorified, that ye bear much fruit” (John 15:8).

In the silent years at Nazareth, when Jesus lived in obscurity, maybe working and helping at the carpenter’s bench, his hands rough with toil, we can visualize him dealing with the

commonplace things of every day. He must have known the hardship of poverty, the dull and narrow life of a country village, and perhaps the responsibility of supporting a family of younger brothers and sisters after the death of their father. But with the vision of the future all the time in his heart, unuttered though it was, he conquered the commonplace things and prepared himself a way to take the cup. Many of us, perhaps most of us, have to live out our lives in the same dull obscurity, battling with the business of making a living, toiling in some factory, field, office or home, dealing with the sordid and scarring things. Yet all the time there is a vision of something better and nobler held in the heart unexpressed, the vision of our glorified Lord and our being together with him. We are captivated with his word. He has put the chalice to our lips and we too drink of his victory over the commonplace.

Baptism

Now Jesus lays aside the commonplace things of life and goes out to proclaim his message, and to enter more deeply into the soul of the people. It was in this mood that he came “from Galilee to Jordan unto John, to be baptized of him” (Matthew 3:13). He had been baptized into the world’s toil; he was “in all points tempted like as we are, yet without sin” (Hebrews 4:15). Now he would be baptized into the world’s sin. Isaiah foresaw this: “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted” (Isaiah 53:4-6). John is calling a nation to repentance, his throbbing words smiting the hearts of the people, and they come to his stream, the Jordan, for the baptism of repentance. Now Jesus enters that stream. He, with conscience unstained and character untarnished! He, who needed no repentance! He, the holy, the harmless, the undefiled! He, the sinless, enters that line, that queue, waiting for baptism. She may be a harlot standing ahead of him, and he a publican who is following behind him; the publicans and the harlots believed John. Jesus became as one of them and was baptized into John’s baptism of repentance! The identification is complete! He has taken the sinner’s place! “For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him” (2 Corinthians 5:21). All this was a portion in his cup; especially so is it for us and on our behalf.

There came a reaction to this identification of himself with the sinner. Jesus left men and the habitations of men and continued the struggle in the wilderness. Was this the way to complete, absolute, identification? Yes! This was the poured-out cup that the Father handed to his son. “Jesus, being full of the holy spirit ... was led by the spirit into the wilderness” (Luke 4:1). For forty days he faced the issues, and then came hunger, and with it came the first insidious suggestion: “You need not go back! You are the son of God; that is enough. Stay out here, feed yourself by miracle, and live as the miraculous Son of God.” It was the voice of the Tempter!

The temptation to live apart, to feed oneself on spiritual miracle, is one of the most real temptations of the spiritual life. To hear and receive the approbation of man on account of the things you discover from God is seductive indeed. Jesus brushed the suggestion aside. He would not be content with being the son of God; he would also be the son of man. He would live, not merely by the food the earth brings forth, but by every word that proceeds

out of the mouth of the Father, and that meant, for him, identification with men and the redemption of men at great cost to himself. That was the cup! “The Son of Man came ... to give his life a ransom for many” (Matthew 20:28).

The Tempter suggested another means of proving his authority. If you must go back, why stand down with the people? Why not rise to a pinnacle? Your way is too costly! Why not worship me and take possession now? Says Jesus, “It is written, thou shalt worship the Lord thy God, and him only shalt thou serve” (Luke 4:8). He put this suggestion aside also: he knew that the way he had chosen would drive him into a position that would finally mean crucifixion. He had been baptized between two sinners. This choice meant that he would now be crucified between two thieves. But he held to his resolve to be the son of man and bear all that men bore, and more.

Preaching

From this Jesus went straight to the synagogue at Nazareth and announced his program: “The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; ... to preach the acceptable year of the Lord” (Luke 4:18,19). This is the Son of Man speaking. This announcement of his program brought surprise and delighted wonder from his fellow-townsmen until he went on and revealed to them how wide his message really was. It was as wide as the human race—God cares as much for the Gentile as for the Jew. There were many lepers and widows in Israel but even so the prophet went to others, Gentiles, a widow of Sarepta, and Naaman the Syrian. That changed matters! They arose in anger and led him to the brow of the hill with the intention of casting him headlong over the precipice; but he, passing through the midst of them, and in the majesty of his bearing holding them powerless, went his way.

All this went into the cup. When we too are called and commissioned, and the cold prejudices close in and endeavor to quench our spirits, let us drink of his calm and courage, and so, passing through the midst of them, go our way. Let us fulfill the heavenly vision no matter at what cost to ourselves. Like the apostle, let us “press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:14). “This one thing I do” (verse 13)—that is the keynote.

But after this there came a season during which Jesus was immensely popular. The multitudes hung upon his words, words that fell like dew upon their thirsty souls. The healed ones went everywhere telling of his power and compassion. And the people found in him a new authority, the authority of reality. When they saw him breaking bread to the crowds in the wilderness, they came and tried to make him a king by force. That was how it was that Jesus, perceiving their intention, withdrew himself to the mountains again. He would hold to the high purpose of the Father’s will for him even though it meant crucifixion. The easy way to power was resolutely put away; he would take the long road to his Calvary. All the decisiveness and completion of consecration went into the cup when he rejected a throne for a cross.

When these moments come to us, brethren, when we are offered the easy and dazzling way and we willingly choose the hard way, then we too drink of the chalice into which this trial has gone. Surely it is then that we find we are ready for further trials with Jesus our Lord. Then it is that we can say with the apostle, “I [am] determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Corinthians 2:2).

There was an occasion when Jesus, beholding the city lying in all its splendor and magnificence before him, paused on the side of the mount and wept over the city. Think of the courage of that hour when he bade them “take these things from my Father’s house” and drove them out. All this, too, went into the cup. As with Jesus, so his followers need a stout heart combined with gentility of disposition. “Be not overcome of evil, but overcome evil with good.” One writer has said, “I love the Christ of the searching eye, the blessing hand, the tender, terrible prophet pronouncing woes to the city and then weeping over it. I love the Christ that allowed the returning storm to beat upon himself on the cross so as to complete our redemption.” Let us drink of these qualities and be strong, for we shall need to be bold as a lion albeit as meek as a lamb.

Seated with his disciples in the upper room, and knowing that the Father had given all things into his hands, knowing that he himself had come from God and was returning to God, he rose from supper, laid aside his outer garments, and taking a towel began to wash the disciples’ feet. He was so conscious of greatness that he dared to be humble. Into his cup had gone majesty of soul linked with lowly service. You, my dear brethren, who share the dignity and honor of sonship with him, you have need to learn what constitutes true kingliness. It is “the power to bend and serve.” As James says (4:10), “Humble yourselves in the sight of the Lord, and he shall lift you up.”

Gethsemane

Gethsemane! All the pain, the agony, the spiritual loneliness of that hour go into the cup. Was he afraid to die? Hardly; it was with that intention that he came, to lay down his life. Is it surprising that the redeemer, who in his determination to go on to the end despite what wicked men might do, seemed to be looking in on men at their worst, should ask, “If it be possible, let this cup pass from me”? This is the hardest thing that any reformer or bringer of new ideas has to face; that although his ideal is light to those who can receive it, it is darkness to others who are willingly blind. But there is no other way. This is the cup that is poured. The tragedy and triumph is not in the agony but in the outcome. Calm and collected he stands and says, “Rise, let us be going ... he is at hand that doth betray me.” All that went into the cup! Those of us who meet our lesser Gethsemanes drink from that chalice into which the richness of that hour has gone, and we too can say “Arise, my soul, let us be going to meet our cross.” Having drunk, we meet it with calm.

Standing before Pilate, arrayed in mock royalty, he afforded the Roman soldiers a supreme opportunity to show their contempt for the Jews. Putting a crown of thorns upon his head, a stick in his hand for a scepter, they hailed him as King of the Jews and then spat in his face. They had often wanted to do that to the Jews; now they would do it to their king. The racial contempt that was directed toward the men who were crying for his

blood he bore on their behalf. He was despised and rejected of men, a man of sorrows and acquainted with grief. All of that went into his cup.

He heard his words twisted and distorted to other meanings: “I will destroy this temple that is made with hands and in three days I will build another made without hands.” He was being crucified on misquotation and he was not nervously anxious to explain. He let it go. He could wait. He knew that every lie would break itself on the truth, and he answered not a word. The governor marveled! And this went into the cup. Let us “consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Hebrews 12:3). Those of us who have had our words misquoted, our best actions misunderstood, our best motives misinterpreted, and have suffered, if we drink of this cup into which patient triumph has gone, and share with Jesus this poise of heart and resignation to our Father’s will, we shall say, “Am I not to drink of the cup my Father has handed me, with thankfulness?” He is nailed to the Cross! His good name is taken away; he is a malefactor. His disciples have fled; he is alone in his agony, beaten back, so to speak, into the dark until it seems that God too has gone—for from his lips comes the cry, “My God, my God, why hast thou forsaken me?” Everything seems gone.

But not quite! Two words remain; “My God.” They could not snatch them from his lips and heart. In quiet confidence he says, “Father, into thy hands I commend my spirit.” Nothing more bitter could have gone into the cup!

A tomb held Jesus—but not for long. The most glorious fact of human history was yet to go into the cup. Out of that tomb he arose, laid aside his grave clothes, and came forth triumphant and resplendent. He is risen!

Resurrection

My dear brethren, If into that cup has gone everything that life can possibly mete, its commonplaces; its obscurity; its toil; its temptations; its blind prejudices; its bid for compromise; its lonely determination; its Gethsemanes; its hours before unjust judgment seats; its cross-forsakenness; its death—nevertheless there has also gone into it the most complete triumph that can possibly come: He arose! Nothing else now matters. God’s last word is resurrection.

Let life do its best, or worst, this saving truth will be at the end of each one sharing with Jesus in this cup. The life of Jesus and the cross of Jesus raise every question about life that can be raised and raise them in the most acute form. The word “why” upon the lips of Jesus as he hung upon the cross epitomized all the questions that ever trembled upon the lips of perplexed humanity. Why does God permit evil? Why? If there is a God, why this, and why that? The resurrection answers them all. God’s last word is resurrection. That is the finale of his work for mankind and it is in the cup. Jesus prayed, “Glorify thou me with the glory which I had with thee before the world was.” When he had taken the cup, he thanked God for it. He took it all as from the Father’s hand. He thanked him for it, and lo! everything was transformed. We all have to bear our cross; let us do it thankfully; for only those who have learned triumphantly to thank God for it all, can turn

life from a senseless suffering into a sacrament. Let us each and all decide for ourselves,
“The cup which my Father hath given me, shall I not drink it?”

Bread and Cup

Why Two Emblems?

Jesus took bread ... and he took the cup.—Matthew 26:26,27

George Tabac

What is the distinction Jesus wanted to convey by using two different Memorial emblems? This study based on various types will show the “bread” pictures the ransom merit of Jesus, and the “cup” the sin-offering experiences of “The Christ” head and body.

When the Israelites were in Egyptian slavery, they were a type of the whole world of mankind under the bondage of sin and death. On the fourteenth day of the month Nisan the Israelites slew an unblemished lamb, and sprinkled its blood on the lintel and door posts of their houses, thus protecting the firstborn within each house from death.

Clearly this pictures Jesus, perfect and unblemished, who was put to death on the fourteenth day of Nisan as a ransom sacrifice. The first application of the merit of his sacrifice is used to justify the church of the firstborn, who, because they remain under the blood, are “passed over.” Ultimately, the other Israelites, picturing all mankind, were delivered when they passed safely through the Red Sea while their enemies were destroyed.

The Day of Atonement

On the Day of Atonement the high priest sacrificed an unblemished bullock as the first of two sacrifices required to bring the nation back into a relationship with God (Leviticus 16:11,14). The bullock represented Jesus. The high priest represents Jesus as a new creature making this sacrifice on behalf of himself (the church, his body members) and his “house” (the household of faith, the Great Company).

The next sacrifice was the Lord’s goat, which is a picture of the church: “Then shall he kill the goat of the sin offering, that is **for the people**” (Leviticus 16:15). It might appear that Jesus’ merit was for the church and the church’s merit is for the world, but this is **not** the thought! The church has no redeeming merit of its own. The blood or merit of both the bullock and the Lord’s goat is our Lord’s. Two sacrifices are used to show how the merit of Jesus is applied.

The blood of the bullock (picturing Jesus’ merit), is first sprinkled or deposited in what might be termed the “bank of justice” to be applied at a future time on behalf of Adam and the entire human race. During the Gospel age the value of this merit is “borrowed,” so to speak, so it can be imputed to the church for its justification. When those to whom this merit is imputed have died, this merit is then sprinkled a second time, as shown when the blood of the Lord’s goat was applied on the mercy seat. Thus Jesus’ merit is returned

to the bank of justice to be applied on behalf of Adam, releasing the world of mankind from condemnation.

The sacrifice of the bullock and the Lord's goat are viewed by God as a single sacrifice. The high priest who made both sacrifices pictures the new creature of Jesus making both offerings. We, as members of Christ's body, do not offer ourselves. We present ourselves to our high priest who offers us as a part of his sacrifice, as shown in Hebrews 7:27. "Who [Jesus Christ] needeth not daily [continually], as those [ancient] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up **himself**." The word "himself" refers to the offering of our Lord as "head" at Jordan and his "body members" at Pentecost.

The Law Covenant

The sealing of the Law Covenant also required the blood of two different animals: "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a Covenant is firm over dead victims, since it is never valid when that which ratifies it is alive. Hence not even the first has been instituted without blood. For every commandment in the Law having been spoken by Moses to all the people, taking the blood of bullocks and of goats ... he sprinkled both the book itself, and all the people, saying, 'This is the blood of the covenant which God enjoined on you.'"—Hebrews 9:16-20, Diaglott.

As on the Day of Atonement, the blood of the same two animals ratified the old Law Covenant. (Multiple bullocks and goats were probably needed to get enough blood to sprinkle everyone.) Sealing the old Law Covenant was a picture of the sacrifice of Jesus and his church as sin-offering sacrifices which will seal or ratify the New Covenant. Paul confirms that the type using two different sacrifices pictured "The Christ," head and body, when he says: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:23). The sacrifices (plural) refers to Jesus and his body members, the church.

Sprinkling the book of the law pictures the merit given to God's justice. Sprinkling the people pictures bringing them into conformity with the New Covenant arrangements. Hebrews 9:16,17 states that the New Covenant itself cannot begin until that which "ratifies it has died." The "death" of Jesus and of the church are thus shown as being prerequisite to the institution of the New Covenant.

The Bread

"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matthew 26:26). The bread pictures Christ's ransom merit. It must be accepted or "eaten" by the church now and by all mankind in the kingdom to receive life. The bread of the original Passover meal, as well as the Memorial bread, was unleavened. Leaven is a picture of sin, so unleavened bread

pictures our Lord who was “holy, harmless, undefiled, separate from sinners” (Hebrews 7:26). When Jesus broke the unleavened bread and said, “Take, eat; this is my body,” he was saying the bread was a symbol of his perfect, sinless body which was broken or sacrificed as a ransom, a corresponding price for father Adam.

Jesus himself said, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:51). The words “which I will give for the life of the world,” mean that this ransom merit will at some future time benefit the world. But the church, whose members by partaking of that “bread” now, receive justification and become probationary members of the body of Christ. As we read in 1 Corinthians 10:17, *Diaglott*, “Because there is one loaf, we, the many, are one body; for we all partake of the one loaf.” There is but one unleavened, sinless “bread,” and that “bread” is Jesus. He is the “living bread” which, “if any man shall eat of it, he shall live for ever.”

The King James translation of this verse is incorrect: “For **we being many are one bread**, and one body, for we are all partakers of that one bread.” This in essence says the church is part of the “bread.” This is not the thought of the Greek text. The *New American Standard*, *Rotherham*, *Revised Standard Version* and the *Diaglott* all have the correct thought: “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Corinthians 10:17, RSV). There is but one **unleavened bread**, picturing Jesus’ perfect, sinless body, and it is because we partake of Jesus’ sinless ransom merit, that we can become members of his body.

There is a bread that pictures the church and the Great Company. It was offered on the day of Pentecost fifty days after the Passover (see Leviticus 23:15-17). Two loaves were offered on Pentecost baked **with leaven**. The Passover and Memorial bread were **unleavened** which contrasts the sinless, perfect body of our Lord with the imperfect, sinful nature of the Church and Great Company.

The Cup

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament [Greek: *diatheke*, covenant] which is shed for many for the remission of sins” (Matthew 26:27,28).

The cup pictures sin-offering experiences of Jesus and the church, which together will ratify the New Covenant. It is similar to the blood of bulls and goats which ratified the Law Covenant, and the blood of the bullock and Lord’s goat which jointly reconciled the nation of Israel on the Day of Atonement.

In Matthew 20:22 Jesus asked his disciples, “Are ye able to drink of the cup that I shall drink of? ... They say unto him, We are able.” Thus the Church throughout the age has endured the cup of suffering as part of its sin-offering experiences. Jesus said to Peter, “The cup which my Father hath given me, shall I not drink it?” (John 18:11). Surely he was saying the “cup” represents his sin-offering experiences of suffering and trial.

Thus we conclude that the Memorial cup pictures the sin-offering experiences Jesus endured as a new creature. But it also includes the sin-offering experiences of the church which, together with their Lord, seal or ratify the New Covenant.

Distinctions Between Bread and Cup

“He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it” (Matthew 26,27). Some believe “Drink ye all of it” means “all of you take a drink from this cup”; others believe it means “drink all of it so that none remains.”

It is unlikely Jesus merely meant “all of you drink from this cup” because then he would have said something similar about the bread like “Eat ye all of it.” {Footnote: For a different point of view, see “On the other hand...” which follows this article.} Since he only said “take eat,” there is a clear distinction between the two. Asking them to drink the cup so that “**none remained**” would imply that those disciples, as representatives of the entire church, were offered the exclusive privilege of suffering with him, and to “fill up that which is behind of the afflictions of Christ” (Colossians 1:24), as members of his body.

“Drink ye all of it” (so none remains) shows the privilege of sharing in the sin-offering was limited to only the footstep followers of Christ in this Gospel age. Never again throughout all eternity will anyone be given this opportunity to suffer with him. The world will not share in that cup for it will have been entirely consumed.

Notice how Jesus makes this distinction. In John 6:48-51 he shows the world will eat or partake of the bread, but the privilege of partaking of the cup is limited to only the church (John 6:53-56). “He that eateth my flesh, **and** drinketh my blood, dwelleth in me, and I in him.” Only the church dwell in Jesus and he in them, for only they “eat the bread” **and** “drink” or share in the cup of “The Christ’s” sin-offering sufferings.

Throughout the Scriptures, the church is considered as the body of “The Christ,” being joint sufferers as well as heirs with him. We noted this earlier in the use of the personal pronoun “himself” in Hebrews 7:27 which referred to Jesus and his body members. The same was true in Leviticus 16:11. “And Aaron shall bring the bullock of the sin offering, which is for **himself**.” The personal pronoun “himself” cannot mean for Jesus alone since Jesus did not need a sin-offering. He was perfect. “Himself” includes his body members, the church, because they are the ones who need redemption. Thus, in a similar way, when Jesus said, “This is **my** blood of the new testament [covenant] which is shed for many for the remission of sins” (Matthew 26:28), we believe the pronoun “my” means not Jesus’ blood alone, but in essence he was saying this cup is a symbol of the sin-offering sufferings that we together as head and body of “The Christ” experience, which in turn will seal the New Covenant. This was pictured in both the sealing of the old Law Covenant and the Day of Atonement sacrifices which required the blood of both a bullock and a goat. These two animals picture “The Christ,” head and body.

Communion

As we partake of the Memorial bread and cup, let us reflect on the words, “The bread which we break, is it not the communion of the body of Christ?” (1 Corinthians 10:16). This “communion” is the common participation of the entire church, of eating or appropriating to ourselves what the bread symbolizes, Christ’s ransom merit which brings us justification. All the brethren throughout the world thus share in partaking of the bread of Christ’s ransom merit together.

“The cup of blessing which we bless, is it not the communion of the blood of Christ?” (1 Corinthians 10:16). This “communion” is the privilege we have of sharing together in a common participation of what the cup represents, the privilege of sharing in the suffering experiences of “The Christ,” the anointed class, head and body. It is this commingled blood of Jesus and his body members that will ratify the New Covenant, just as the blood of bulls and goats ratified the old Law Covenant, and will bring mankind into At-one-ment with God.

May each of us appreciate ever more deeply this once-in-eternity privilege of partaking of the “bread,” and sharing in the communion cup of sin-offering experiences, that will result in the “blessing of all the families of the earth.”

On the other hand ...

The words “drink ye all of it” in the KJV of Matthew 26:27 is ambiguous. It could be understood to mean “All ye at this table drink of it” or “Ye shall drink all of it.” But there is no ambiguity in the original text. The Greek word “all” is *pantes* which is plural, not singular. Thus the “all” must refer to the plural “ye” and not to the singular “it.” A literal translation of Jesus’ words is, “All ye drink out of it,” or “Drink out of it, all of you.”

Among the more accurate New Testament translations that read similarly are *Rotherham*, *Kingdom Interlinear Diaglott*, *Wilson Diaglott*, *Wuest*, *Weymouth*, *Stern*, *NASB* and *ESV*. Few if any translations unambiguously support, “Drink ye every bit of it.”

Rendering Matthew 26:27 as a request that they all drink of the cup brings it into conformity with Mark 14:23 which reads, “He took the cup, and when he had given thanks, he gave it to them: **and they all drank of it.**”

It is not incorrect to say that the opportunity to drink of Jesus’ cup is limited to the Gospel age, and that the bread of life alone will be available to the world of mankind during the thousand-year kingdom of Christ. However, Jesus’ words in Matthew 26:27 evidently do not allude to that. To support that conclusion, one should consider other Scriptures, such as “These things saith ... he that openeth, and no man shutteth; and shutteth, and no man openeth,” and “they that were ready went in with him to the marriage: and the door was shut” (Revelation 3:7; Matthew 25:10).

—James Parkinson

Wine or Grape Juice

Drinking the Cup

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.—Romans 14:21

Michael Nekora

“One would think a group so particular about keeping the Memorial on the correct date according to the Jewish calendar would be equally exacting about drinking what the Lord and his disciples drank that night.” So said an observer when he learned our congregation used grape juice, not wine, in the Memorial cup.

What was in the cup when our Lord and his disciples ate that last supper together? It was probably wine. The month Nisan was in the spring of the year, equivalent to our March-April. The grape harvest had occurred six months earlier. Grape juice could not easily be kept without fermenting. One can make wine by doing nothing more than crushing ripe grapes, then waiting. A natural yeast on the grape skins causes the grape sugar to change into alcohol and carbon dioxide. Refrigeration or pasteurization can keep that from happening, but neither was an option in ancient times. Wine was apparently the beverage of choice among ordinary people as coffee is today.

When our Lord says they were to drink his “blood,” it was probably wine they were drinking. Yet many celebrate the Lord’s Memorial using grape juice. Why? Doesn’t this violate what our Lord told his followers to do when they memorialized his death?

In fact the Scriptures, without exception, never say wine must be used: “I say unto you, I will not drink henceforth of this **fruit of the vine**, until that day when I drink it new with you in my Father’s kingdom” (Matthew 26:29). Mark and Luke also describe what happened that night and both also use the ambiguous expression “fruit of the vine” instead of the specific word for wine. If wine and only wine were to be used in the Memorial cup, surely all the gospel writers would say so explicitly. Of course wine is “fruit of the vine,” but so are raisin and grape juice.

The Bible uses this ambiguous phrase to describe the cup because the Memorial is about our Lord’s death, not about the symbols themselves (of course the liquid must be red, not white). Alcoholism is a terrible disease, a scourge afflicting Christians and non-Christians alike. Recovered alcoholics cannot ingest even a small amount of alcohol without risking grave harm to themselves. Would any suggest that when it comes to remembering the Lord’s death, that is a risk one must take? Surely the Lord would never make such a suggestion!

Some Bible Student groups have always used wine in the cup when they come together to remember the Lord’s death. That is appropriate when all agree there is no risk to any of their members. In the United States most use pasteurized grape juice. That conforms to

the phrase “fruit of the vine.” But if some insist that wine be used while others want grape juice, a few drops of wine could be added into the grape juice so the consciences of those who feel it is important will not be compromised. After all the Scriptures never say how much wine must be consumed.

As we partake of the cup, we acknowledge our participation in sacrifice with our master: “The cup of blessing which we bless [or: for which we give thanks], is it not the communion [or: participation] of the blood of Christ?” (1 Corinthians 10:16). Each year those who participate in this solemn ceremony acknowledge that they are willingly sacrificing their hopes, aims, and ambitions to follow the example of Jesus Christ.

Eventually this cup which now represents suffering and sacrifice will be fully consumed. And it will be no more. In its place will be a “new cup,” one filled with joy: “Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God” (Mark 14:25).

May we all be faithful even unto death so we may be accounted worthy to drink that cup.

Christ's Intercessory Prayer

Reprinted from *The Herald of Christ's Kingdom*, February 15, 1925.

*Holy Father, keep through thine own name those whom thou hast given me,
that they may be one, as we are.—John 17:11*

The savior in declaring his love for his followers said that as the good shepherd he was laying down his life for the sheep. This was confirmed by Paul's statement subsequently, "Christ also loved the church and gave himself for it" (Ephesians 5:25).

Likewise the prayer uttered by the master on the eve of his death presents grand testimony as to his heartfelt love for those whom the Father had given him. In fact our Lord's entire life furnishes an illustration of what the apostle commends to all the church in the words, "Pray without ceasing." Our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret, sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples, they were not yet begotten of the holy spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer. Similarly, at times we may find that our dear ones, either of earthly or spiritual relationship, are unable to sympathize with our experiences. But we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

Unselfishness of Jesus' Prayer

The occasion of a prayer has much to do with its substance and spirit, and this prayer was offered at a great critical moment: "The hour is come." His first thought was "Father glorify thy son, that thy son may glorify thee." The term "glory" in general means shining excellence, splendid beauty and power. Its most typical instance is the blazing sun that fills the heavens with its brilliance and is the most glorious object human eyes see. From this physical meaning the word is transferred to mental and moral and spiritual excellence, and stands for worthy and shining gifts of mind and character. Another has said that "the highest and truest glory of Christ is his moral and spiritual excellence, the purity of beauty and splendor of his character, which is the greatest expression of worth and stands as the praise of all the ages."

The Savior's prayer was not a selfish one. His prayer was not that his glory might be revealed for his own sake, but that it might be reflected back upon the Father, "that thy son also may glorify thee." As has been said, "the highest glory never terminates upon the self after the manner of worldly glory, but is altruistic in its object and spirit." Jesus acknowledged his mission that the Father had given him power over all flesh, that is, that he had committed to him the work of the world's redemption; that in achieving this great thing he must ultimately impart the knowledge of God to all in order that they might

know him, that “whosoever will” might be qualified to enter into endless life. The Master could truthfully say, “I have glorified thee on earth by accomplishing the work thou gavest me to do.”—John 17:4, Moffatt translation.

In the first part of his prayer, Jesus prays for himself, in the second part he prays for his immediate disciples, and then, in the third part he moves out into the wider circle of all believers—“for them which thou hast given me”; and for “them also which shall believe on me through their word.”

The Church and The World

The thrice repeated petition that his followers might all be one shows how closely this desire lay to the heart of the master, and how earnestly he prayed that it might be realized. From one point of view it appears that this part of our Lord’s petition has gone astray, as though it were forgotten of God, in that the long centuries since have witnessed multiplied and ever increasing divisions and even strifes amongst the professed followers. But we are to remember that Jesus was not praying for nominal professors merely. His words have to do with his true followers, for he said that he was praying not for the world, but for those that had been given him out of the world. A great loss is sustained by those who have not recognized the sharp line of distinction which Jesus draws between the church and the world. By discerning this difference we are greatly assisted in rightly dividing the word of truth. “God so loved the world.” Jesus “by the grace of God tasted death for every man,” and was a propitiation for the sins of the whole world, yet he is not of the world, and those who become his disciples are not of the world. “Ye are not of the world even as I am not of the world.” Losing the clear line of distinction between the church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the church, and this is called civilization, and thus a large proportion of the world is today mistakenly recognized as part of the church. This is to their disadvantage, for not discerning that those who are of the church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical extremists. The Lord’s people need to remember that, judged from the standpoint of the world and the nominal church, they must be extremists if they would come up to the standards set for them by the Lord and the apostles, standards illustrated in the lives of Jesus and the apostles, in their self-denials even unto death.

The True Oneness of the Christ

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come—would not come until after the selection of the church, the body of Christ. Altogether these who were to become his disciples unto the end of the age would be but a small class. Jesus represents his disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world; not many great, not many wise, not many learned, not many rich, not many noble—chiefly the poor and altogether a “little flock.” The characteristics of the disciples who personally gathered were to be expected in all who should afterward be gathered to him as his true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord “knoweth them that are his”; and in harmony with this prayer he has not during the age physically separated his people from the world, but left them in the world, merely separating them so far as the heart is concerned—“I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted his followers.

However, as respects his true followers, the Lord's prayer, “That they all may be one,” has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is today and so it has always been between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. “By this shall all know that ye are my disciples, in that ye have love one for another.” “We know we have passed from death unto life because we love the brethren.” True, we love all men and seek to serve all as we have opportunity, but, as the apostle explains, “especially the household of faith,” especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him, and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and son and the church, the bride, are all one—in spirit and in truth.

“Kept by the Power of God”

The Master continues and prays that those whom the Father had given him might be kept and sustained in the midst of all of life's perils and difficulties. This also has been fulfilled. They have been kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the holy spirit to newness of life. They will be kept by the power of the truth in their hearts. The truth will sanctify or separate them. Not any truth, not all truth, but The Truth—the truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, “Thy Word is Truth”—the truth which only sanctifies and separates my disciples from the world.

We are aware that “doctrine” has become very unpopular in every quarter of the world—and in the church nominal. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. But The Truth, “Thy Word is Truth,” never becomes stale, never becomes rancid or offensive; it is still the bread from heaven, it is still the word of life; and all who are of the truth, all who have progressed from being merely babes in Christ, and by partaking of the meat of his word, have come to an appreciation of it. All who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the Divine Plan, “It satisfies my longings as nothing else can do.”

The truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the Divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh, and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being reentered by seven devils. Our hearts need not only to be cleansed from sin through justification of life through faith in Christ, but they need also to be filled with the Lord himself. Our Lord, who calls himself The Truth, furnishes to our hearts various truths as food, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling he sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

God's Power in God's Time

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised kingdom can establish righteousness; hence our hearts return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but we shall, if faithful, attain to the power and glory, honor, and immortality in the first resurrection, and then our grandest hopes and ideals will be realized in the kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our master's associates in the heavenly kingdom.

The Olive Press

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. —Matthew 26:36

George Eldridge

If we had been in Jerusalem at night on the fourteenth of Nisan in 33 A.D., we would have seen a full moon flooding the Kidron Valley. That valley lies to the east of Jerusalem at the foot of the Mount of Olives and is three miles long. In Hebrew the name Kidron means “turbid, dark,” referring to the waters that run through that valley during certain times of the year. John calls it the brook Cedron (John 18:1) perhaps thinking of David fleeing Absalom where we are told “the king also himself passed over the brook Kidron” (2 Samuel 15:23). There would usually be little water in it on Nisan 14.

During the last supper our Lord presented the emblems of unleavened bread and the cup containing “fruit of the vine” to his closest disciples. The unleavened bread represented his sinless flesh, leaven being a consistent symbol of sin in the Scriptures. As Jesus himself said, “The bread of God is he which cometh down from heaven, and giveth life unto the world. ... I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:33,35). The bread represented the ransom sacrifice of Jesus Christ.

When he offered them the cup, Jesus “said, Take this, and divide it among yourselves” (Luke 22:17). That cup symbolized his blood, his life. It was not retained for his own benefit but was given freely, sacrificed for the remission of sin. We must all drink of it to be justified by faith, accepting life from this one source. The cup represented the sin offering.

As Jesus and his disciples left the upper room and began walking to the Mount of Olives, they undoubtedly passed the temporary camps of pilgrims who had come from afar to participate in the events of Passover, which would begin on the morrow and last seven days more. The city could hardly hold all those who flocked to it on this occasion, let alone provide shelter for them all.

The word Gethsemane means “oil press,” which is appropriate because the Mount of Olives was a place where olive trees grew in abundance. The oil obtained from crushing olives was an important commodity in the Jewish economy. The Kidron Valley would be dotted with many such olive presses in that day.

The disciples knew this beautiful place well for the Lord came there on many occasions. They did so again this night, not just because it was near the city. Our Lord might have wanted to make it easier for the leaders of Israel to take him. They had tried in the past to lay hold of him, but they feared the common people. So Jesus left the city and came to the place where he would be “pressed” so the holy spirit would be poured out upon his followers in a great sanctifying oil.

Although being in Gethsemane made it easier to seize him, it also provided a convenient way of escape for his disciples. John says this was a place “where [there] was a garden” (John 18:1). The history of the human race also begins in a garden. The contrast between the two is significant:

Eden

All was lovely, filled with light.

Adam sought Satan by his actions.

Adam disobeyed.

The conflict was during the day.

Adam fell before Satan.

Adam took the forbidden fruit from Eve’s hand.

Adam hid.

God sought Adam.

A sword was drawn to keep men out.

Gethsemane

All was foreboding and dark.

The second “Adam” sought God by his actions.

Jesus obeyed.

The conflict was at night.

The soldiers fell before Jesus.

Jesus took the cup from his Father’s hand.

Jesus boldly showed himself.

Jesus sought God.

A sword was sheathed so men could come back in.

On previous occasions Jesus avoided his enemies (John 8:59; John 12:36), but now his hour had come. He went to a place where his enemies could easily take him. Judas knew this place: “Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples” (John 18:2). The next verse reads, “Judas then, having received a **band** of men ...” The word “band” is Strong’s #4686 and is defined by Professor Strong as “a mass of men (a Roman military cohort).” The *American Heritage Dictionary* defines cohort as “one of the ten divisions of a Roman legion, consisting of 300 to 600 men.”

In addition to this band of soldiers there was a “multitude” with Judas (Luke 22:47) including the chief priests, captains of the temple, and elders (Luke 22:52). This diverse group of Jews and Gentiles had come to seize the Light of the World with torches and weapons (John 18:3). Did they think he would hide from them? Little did they know he was ready to be led as a lamb to the slaughter.

Once before when men sought to take him by force, he departed from them (John 6:15). Although he knew he would be crucified, he now advanced boldly to meet them: “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he” (John 18:4,5).

Could it be that none recognized him? When Jesus said “I am he,” John says they went backward and fell to the ground. Clearly they were in awe of his presence, manner, and

his words. In serene dignity and in the same voice they had heard raise the dead and rebuke the money changers, they were appalled and fell backward to the ground.

They had no power over Jesus and he was using none over them. He asked his question a second time, received the same answer, and tells them to take him and let his disciples go. This was so “the saying might be fulfilled ... Of them which thou gavest me have I lost none” (John 18:9). Jesus was about to suffer for those he loved. There was no need that they suffer with him lest their suffering be thought a part of the redemption price, something that could never be.

John Mark

The probability was that they intended to seize them all. In Mark 14:51,52 a certain young man having but a linen cloth over his naked body was seized, but he managed to escape leaving the cloth behind. Who was that “certain young man”? Although we are not told explicitly, there is reason to believe he was John Mark (Acts 12:12). How do you suppose the Master’s agony at the place of the olive press came to be recorded? No one was with the Lord; the disciples were all asleep. Who heard him pray? It could have been this “certain young man.” If he lived on or near the property and heard the commotion, he might wrap a sheet around himself and go investigate. Early Christian tradition held that the garden of Gethsemene belonged to Mark’s family. Mark is the only gospel writer to speak of this young man, and he could have been the one to hear the Lord’s prayer and supplication. Surely it was God’s overruling so we could sympathize with and appreciate our Lord’s sufferings on our behalf.

Simon Peter

“Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus” (John 18:10). This unforeseen action by Peter showed a zeal that was not yet regulated by spiritual understanding, but by a self-confidence and energy of the flesh in its unconsidered haste.

Peter stands out from the eleven through the entire gospel narrative. No other name of a disciple appears as often as his. Jesus spoke to him directly more than to any other. Sometimes it was in praise, sometimes in critical instruction. He was reprovved by Jesus and Peter attempted to reprove his master. No other disciple so boldly confessed and openly acknowledged and encouraged Jesus as Peter did. None of the others ever intruded, interfered, or tempted the Lord as Peter. Jesus even blessed Peter in a way unlike any other man. Jesus knew that Peter could be relied upon, so he called him Peter (Greek: *Petros*, rock) instead of his given name Simon.

Like all of us, Peter had his faults. The saddest time in his life was when he denied the Lord. He had said, “Even if I must die with you, I will not deny you” (Matthew 26:35, RSV) and he meant it. He was not a hypocrite, but when he said it, he did not know of his own weaknesses. “Then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples? He saith, I am not” (John 18:17). As the apostle Paul was to

later write, “Wherefore let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:12).

Although Peter failed and wept bitterly over his failure (Matthew 26:75), he was later commissioned by the Lord to do a great work (John 21:15-19). The closing lines of a poem entitled “Simon Stone” speak of that poignant time on the shore of the Sea of Galilee:

“Oh he swam for life, and he swam for love,
’Till he stood on the shore with the Lord alone.
Who knows but he and the Lord above
How the Lord spake sweet to Simon Stone.

Now tell me if you’ve ever felt like this,
If you’ve ever loved like Simon Stone? ...
That whether you walk or fly or swim,
You must have a word with the Lord alone!”

In some ways we all are of the “Peter” class now. We feel in our hearts that what Jesus did for Peter he will do for us. We too are that same combination of fire and water. Peter shows us how the weak can become strong, how the fearful can become bold. This was demonstrated at Pentecost to Peter and to us when the holy spirit’s influence and power brought the disciples courage and wisdom.

When Peter attempted to defend Jesus in Gethsemane, the Lord replied, “The cup which my Father hath given me, shall I not drink it?” (John 18:11). Our Lord referred to the one offering him this cup as “my Father.” And he is now our Father as well. He loves us as his sons and daughters. How an awareness of this sweetens our cup if we would but receive it from our Father’s hand. When we see God’s hand in all things for us, our hearts will be at rest and in perfect peace!

Pressed out of measure, and pressed to all
length,
Pressed so intently, it seems beyond
strength,
Pressed in the body, and pressed in the soul,
Pressed in the mind ’til the dark surges
roll.
Pressure by foes, and pressure by friends,
Pressure on pressure ’til life nearly ends.
Pressed into knowing no helper but God,
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings,
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured!

The Memorial Date

All therefore whatsoever they [scribes and Pharisees] bid you observe, that observe and do; but do not ye after their works: for they say, and do not.—Matthew 23:3

Charles Redeker

Among Bible Students, there is general agreement that the celebration of the Lord's Supper should be carried out on an annual basis, as a remembrance of the fulfillment of the Paschal sacrifice. The term "Memorial" Supper has been adopted as a reminder that the primary emphasis of the occasion is to commemorate the death of Christ as the atoning sacrifice on behalf of all mankind. There is also general agreement that the proper date for holding this special ceremony is on the fourteenth day of the Hebrew month of Nisan, which occurs in the spring. It was on this date that the Passover lambs were slain in the type, and it was on this day, according to John's gospel, that our Lord Jesus died as the antitypical "Lamb of God, which taketh away the sin of the world" (John 1:29).

Determining the Date

But on which date does Nisan 14 fall in our own era? Differing methods of calculation yield dates which can vary by as much as a month from each other, resulting in Memorial celebrations that are held at different times by various groups instead of upon one uniformly established date.

Three approaches commend themselves in considering how to properly ascertain the dates for Nisan 14:

1. Determine if the Bible itself spells out such a procedure.
2. Discover if there are reliable, non-biblical sources that indicate how the date was established in ancient times.
3. Determine whether the authority for setting such dates should rest in Jewish hands, whereby the standard Jewish calendar settings could be accepted as conclusive.

Pursuing these approaches, we find first that the Bible itself is silent as to the exact procedure used in ancient times to establish the date of Nisan 14. The Bible, of course, highlights the special significance that was attached to the month of Nisan: it was the first month of the religious year and it marked the occurrence of the Passover celebration, the most important of all the annual feasts of the Israelites. Nevertheless, because the Scriptures do not detail how the beginning of the Hebrew year was reckoned, it is necessary to consult other historical sources for this information.

The Ancient Custom

The Hebrew *Mishna* is much concerned with matters of the calendar and its reckoning. It specifies that the earliest custom was to begin the month Nisan with the first appearance of the new moon nearest the spring equinox. This was determined by visual sighting or, in the event of a cloud cover, by calculation. The responsibility for announcing the beginning of Nisan eventually fell upon three members of the Sanhedrin, the seventy-man ruling council of the Jews, in Jerusalem. These three members were the president of the council (who was the high priest) and two others to assist him. Sometimes witnesses were used to confirm the exact time of the sightings.

For most years in the calendar cycle, this method sufficed and would have been simple enough, were it not for one major complication. Starting with the first harvest in the land of Canaan, God instructed the Israelites to offer the firstfruits of the grain in a special wave offering before the Lord. This was to be carried out, according to Leviticus 23:9-11, on the “morrow after the sabbath.” This sabbath day was interpreted by the Pharisees and orthodox Jews to be the one occasioned by the fifteenth day of Nisan, the feast day of the Passover, rather than the regular weekly sabbath. The “morrow after the sabbath” would be the sixteenth day of Nisan. Thus the Passover festival became inseparably linked with the wave offering of the firstfruits, a seasonal agricultural ceremony.

The grain used for this ceremony was barley because it was the first to appear and began to ripen toward the end of March and the early part of April. This was the normal harvesting schedule, which fit in nicely with the requirement that the firstfruits be waved before the Lord on the sixteenth day of Nisan. But occasionally there was a problem if the warm weather of spring was delayed and the Passover season fell before the barley was ripe. In such years, unless an adjustment was made to delay the Passover, there would not be any ripe grain to offer as firstfruits.

To eliminate such a possibility, the Jewish authorities rendered a preliminary judgment regarding the state of the spring season. If necessary, a thirteenth month called V-Adar would be interposed immediately before Nisan, which had the effect of postponing the Passover for a month and ensuring that the grain would be ripe. Without such a ruling body to render this judgment, the smooth functioning of the Passover and related wave offering ceremony could not have been carried out successfully.

In contrast to this, a practice in current use by some is to establish the Nisan 14 date by a straight astronomical calculation based solely on the new moon nearest the spring equinox. This is featured as the “true biblical” method as opposed to the “Jewish” method just enumerated. Since there is no provision for adjusting the date if it falls early in the season, such a practice obviously does not coincide with the ancient custom. Further, it can hardly be considered as the true biblical method because the appearance of the new moon in relation to the spring equinox is nowhere stated in the sacred records, as already mentioned.

On the other hand, the Scriptures do specifically mention the waving of the firstfruits in connection with the Passover ceremony. This tie-in is actually the only direct Scriptural basis for confirming the season of the year because the spring equinox is not referenced. To ignore the tie-in with the first grain harvest would seem to do violence to the original requirement, which becomes significant as a type of Christ's resurrection on Nisan 16 in 33 A.D. Its omission might seem to seriously undermine the Scriptural support for the timing of the Passover celebration.

Value of the Jewish Calendar

Here is where the modern Jewish calendar makes a notable contribution. It is so constructed that on those years in the nineteen-year cycle (third, eighth, eleventh, and nineteenth years) when the Passover would have fallen sufficiently early in the season to necessitate rendering a judgment as to the state of the crops, the festival is automatically delayed by the intercalation of the month of V-Adar. Thus the calendar does away with the need for human judgment on the lateness of the season and standardizes all the dates according to fixed rules.

The Jewish calendar in use today is termed "modern" to distinguish it from the "ancient" calendar, which goes back to early Old Testament times. But the "modern" Jewish calendar was already in use in early centuries of the Christian era. Originally the rules governing its calculation were kept secret to maintain the dependency of scattered tribes upon the ruling hierarchy. But in 359 A.D. the rules were finally published by Rabbi Hillel II and made available to all Jews in the dispersion. This made it possible for the calendar to be calculated centuries in advance, and it eliminated all confusion regarding occurrences of the holy days.

This is precisely why we believe it is still useful for Christians today to base the calculation of the Memorial date upon the Jewish calendar. It comes closest to approximating the ancient Jewish custom. Its use is certainly advantageous in arriving at a uniform date and eliminates the need for independent calculations. And it is universally available. But all this leads to one important question: Is it proper for us as Christians to accept Jewish authority and the Jewish calendar in fixing our Memorial dates?

In seeking guidance in any matter, it is always well to look to the example and teaching of our Lord. In this instance, we believe his words and actions provide a direct answer to our query. Jesus made it quite clear that he was willing to accept the interpretations of those who sat in Moses' seat when such did not conflict with truth or principle. Of the scribes and Pharisees he specifically said, "Whatsoever therefore they bid you observe, that observe and do" (Matthew 23:2,3). His followers were not, however, to follow their example in hypocrisy and religious show.

The arrangements and adjustments of the Jewish calendar, particularly as they governed the religious festivities of the people, properly fell under the jurisdiction of these leaders. Jesus was quite content to accept their rulings on such matters. Hence it would seem reasonable that an acceptance of the dates produced by the Jewish calendar for the

Passover-Memorial service in our day would be expressing an attitude similar to that of our Lord: not one of subservience, but of recognition of the convenience and utility of the arrangement, all under the providences of our God.

The Memorial Date vs. the Jewish Passover Date

Because Bible Students link the celebration of the Memorial to the Passover observance, and use the Jewish calendar to determine the date for the fourteenth of Nisan, it may be surprising to see that our Memorial date is consistently two days before the published Passover date. For example, Sunday, April 24, 2005, is listed as the Passover on Jewish calendars, but our Memorial will be held on Friday evening, April 22.

The term “Passover” is appropriately used to describe the events of either the fourteenth day of Nisan on which the lamb was originally slain, or the fifteenth day of Nisan on which the feast was begun. In modern times, a lamb is no longer slaughtered by the Jews so that less emphasis is placed upon the fourteenth day and the current Jewish calendar does not give it any significance. It is the fifteenth day which is now exclusively emphasized, commemorating the feast and the exodus from the land of Egypt. This explains why the Jewish calendar marks only the fifteenth day of Nisan as the “Passover” (the major portion of the day, but not its actual beginning). The previous day is the fourteenth of Nisan, and it is this day that concerns us as Bible Students.

Further, because the Jewish day commences at six o’clock in the evening, Nisan 14 actually begins on the day marked Nisan 13 on the Jewish calendar. After six p.m. on the day shown as Nisan 13 is the appropriate time for our Memorial celebration. Thus, the Memorial consistently falls two days prior to the published Jewish calendar date for Passover (Nisan 15).

It is interesting to note that the Memorial date never falls on Monday, Wednesday, or Saturday. This is because there are certain regulations which govern the days that the Passover Feast (Nisan 15) may not be held. There is a fixed relationship between the first (or feast) day of Passover (Nisan 15) and the first day of the new year that follows (Tishri 1), amounting to exactly 163 days. This in turn affects the days on which Yom Kippur (Tishri 10) and Hoshana Rabba (Tishri 21) occur: it is required that the first holiday never fall on the day preceding or following a regular Saturday Sabbath (which would result in two consecutive days of complete rest and interfere with meal preparations); and that the second holiday never fall on a Saturday (which would violate the Sabbath because of the physical activity connected with the Hoshana ritual).

To satisfy these special holiday requirements, the calendar is regulated by the Jews so that the feast day of Passover (Nisan 15) never occurs on Wednesday, Friday, or Monday. (See G. Zinberg, *Jewish Calendar Mystery Dispelled*, pp. 41, 42.) This being so, it becomes evident that Nisan 13 cannot fall on Monday, Wednesday, or Saturday. Hence our Memorial service, which is held on the calendar day marked Nisan 13 (and which becomes Nisan 14 after six p.m.), never occurs on these days.

Concluding Thoughts

It seems fitting to remember the Scriptural admonition, “Let every man be persuaded in his own mind.” How desirable and advantageous it would be if all who appreciate the Memorial could agree on a single date for its proper observance. Nevertheless, in those years when it is difficult for consecrated Christians to do so, we believe that the heart attitude of those partaking of the emblems is by far the most important consideration. The oneness of spirit of all the members of the body, their entering into the Memorial season by a thorough searching of their own hearts and evaluating their relationship with the Lord, and the feeding by faith upon the spiritual truths represented in this most solemn ritual, surely supersede the choosing of the date.

Memorial Dates Projected for the next Thirty Years

(based on Nisan 13 of the Jewish calendar)*

2005 April 22 Friday
2006 April 11 Tuesday
2007 April 1 Sunday
2008 April 18 Friday
2009 April 7 Tuesday
2010 March 28 Sunday
2011 April 17 Sunday
2012 April 5 Thursday
2013 March 24 Sunday
2014 April 13 Sunday
2015 April 2 Thursday
2016 April 21 Thursday
2017 April 9 Sunday
2018 March 29 Thursday
2019 April 18 Thursday
2020 April 7 Tuesday
2021 March 26 Friday
2022 April 14 Thursday
2023 April 4 Tuesday
2024 April 21 Sunday
2025 April 11 Friday
2026 March 31 Tuesday
2027 April 20 Tuesday
2028 April 9 Sunday
2029 March 29 Thursday
2030 April 16 Tuesday
2031 April 6 Sunday
2032 March 25 Thursday
2033 April 12 Tuesday
2034 April 2 Sunday

* Nisan 13 is shown because it is the calendar day on which the Memorial is held. At 6:00 p.m. on this calendar day Nisan 14 begins, and shortly after our Memorial service takes place.

Poems and Short Features

The Napkin

If you were a guest at a meal in an ancient Jewish home, you would arrive to find a low table and no chairs (not as Leonardo da Vinci imagined it in the painting on this issue's cover). You would recline on a pillow as you shared the meal with others. There would be a napkin neatly folded at your place and no silverware. You ate with your hands.

If at the end of the meal you felt your host had been gracious and the hospitality warm and inviting, you would lightly crumple your napkin and place it on the table. That meant you had enjoyed the meal, had appreciated the welcome, and looked forward to being there again. But if for some reason you did not expect to return, you folded the napkin and put it in its original place. It was a way of saying, "I will not be back here again."

This may be why we read about a folded napkin off to one side when Peter impulsively rushed into the tomb where Jesus had been buried: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:6-8).

What made this other disciple believe? Was it simply the empty tomb? Or might it have been that napkin, lying separately, neatly folded? He may have seen that napkin and thought to himself, "Jesus is telling us he will never come back to this place [the grave] again."

The apostles were so familiar with Jesus' life, his teachings, and his habits. His death came over them like a pall. But his resurrection had an even greater effect as that dark covering was lifted and their lives became invigorated. His resurrection truly opened a new and living way.

Are our lives similarly affected? Do we have as great an awareness and appreciation for what our master did for us as they had? Have our lives been invigorated by the power of Jesus' resurrection? As we approach the Memorial of his death, let us recommit our lives to him by spending more time with the Scriptures, being more careful in prayer, and looking for daily opportunities to share the truth with those around us.

—Tim Alexander

If We'd Been There

If we had lived in Jesus' day
How faithful we'd have been;
We'd not have slept but vigil kept,
If we'd been with him then.

If we had lived in Jesus' day
His feet we would have washed,
We'd not have waited for another
Upon him to attend.

And in his hour of trial and need
We near to him had been.
When he forsook, we'd have remained
So very near to him.

When on his way to Calvary
We would have volunteered
To aid him with the heavy load;
If we'd been with him there.

We cannot serve so person'ly
For he's no longer flesh,
But risen now to heights divine,
Forever free from pain.

But even since he's glorified
His words do us instruct,
As done to him, things done to his;
So dear to him his own.

To us the priv'lege doth remain
And we may do for him
By waking to the needs of his,
Still in the "Narrow Way."

The feet of him are with us still;
Still weary trav'lers tread,
And these we ever may refresh
By living waters spread.

In helping with another's cross
Our love we show for **Him**,
And thus he **knows** what we'd have done
If we'd been there with him!

Jesus of Nazareth

In the gray twilight of a dreary morn,
A prisoner stood, defenseless and forlorn,
While, to a Roman judge, with boisterous
breath,
His fierce accusers clamored for his death.

It was the Christ, rejected and abused;
The King of kings, his sovereign claim
refused;
The Son of God, abandoned and betrayed,
An outcast, in the world which he had made.

It was his chosen people whose demand
That timid judge was powerless to
withstand;
And, while their baseless charges he denied,
He gave their victim to be crucified.

His chosen people! those he loved and blest;
Whose little ones he folded to his breast;
Who cried more fiercely, as unmoved he
stood,
“On us, and on our children, be his blood!”

Oh, Holy Savior! may thy grace reverse
The dreadful import of that reckless curse;
And, on their children, thy atonement prove
“The blood of sprinkling,” through
Redeeming Love!

—*Francis De Haes Fanvier (Reprints, p.
843)*

The Lonely Olive Mill

*Then cometh Jesus with them into a place
called Gethsemane [oil press].*

—Matthew 26:36

There's a peaceful vale in a sunny land
Where the hills keep guard around,
And the soft breeze stirs the olive trees
And the grass that clothes the ground.

And in the hush and solitude
Where even the birds are still,
There stands untended and alone
An ancient olive mill.

Through the long bright day the mill wheel
turns
And the fruit is crushed by the stone,
And drips in silence the fragrant oil
In silence and alone.

But somewhere out in the circling hills,
Unseen, unheard, unknown,
The Master of the olive mill
Is mindful of his own.

So many hours the wheel must turn,
And stone on stone must grind,
And then he will come to his olive mill,
His need of oil to find.

He knows how heavy the weight must be,
How long to let it lie
Ere he can gather the precious oil
And throw the refuse by.

O child of God, are you being crushed
'Neath trial, pain or woe?
No eye to pity, no ear to hear,
No voice to whisper low?

Alone in your Gethsemane,
Christ watches with you there.
He will not suffer one ounce of weight
More than your strength can bear.

He chasteneth but to purify;
He crusheth but to raise;
In love he worketh his blessed will
To his glory's endless praise.

In our affliction, afflicted still
He leaveth us not alone;
He will not forget, he will not forsake,
He is mindful of his own.

—Annie Johnson Flint, *Songs of the Nightingale*, p. 90

News and Views

Pastoral Bible Institute News

Date of Annual PBI Meeting

The annual meeting of PBI Members and Directors will be held on Friday, July 15, at the University of Pittsburgh, Johnstown, Pennsylvania. The General Convention of Bible Students will begin on Saturday, July 16, at the same location and end the evening of July 21. Those who are interested in the Pastoral Bible Institute, whether members or not, are encouraged to attend this meeting. Contact the Institute's secretary for details concerning accommodations.

World News

Religious

The proportion of Americans who say they have no religious affiliation doubled over the last decade and now stands at 16% of the population, according to a new study on religious identity. Only Catholics (24%) and Baptists (17%) outnumber the so-called "non-identifiers" [self-described as secular, humanist, ethical-culturalist, agnostic or atheist] said the report—"The Decline of Religious Identity in the United States"—by the Institute for Jewish & Community Research in San Francisco.

—Los Angeles Times, 10/30/2004

The top hierarchy of the Roman Catholic Church in the United States decided to join the broadest alliance of Christian churches in the country so far, a new ecumenical group that would bring the church to the same table as conservative evangelicals and liberal Protestants. Christian Churches Together in the U.S.A. has about 23 members, including Eastern Orthodox churches; the Evangelical Lutheran Church in America; evangelical churches; ethnic churches; and religiously oriented groups, like the Salvation Army and World Vision. The National Council of Churches helped create this new group but is not joining, although many of its member churches are.

—New York Times, 11/18/2004

Biblical scholar Robert Alter's major new English translation of the first five books of the Hebrew Bible [attempts] to return the work to its original Hebrew meanings and majestic repetitions. The 1611 King James version, perhaps the most famous book ever written by a committee, may reach poetic heights, but Alter says it is fraught with "embarrassing inaccuracies" and often substitutes Greek or Latin words and Renaissance English tonalities and rhythms for biblical ones. Alter said he used the phrase "God's breath" (in Genesis 1) rather than the "spirit of God" for a simple reason: "The Hebrew word means life's breath, a constant moving of oxygen in and out. The body-soul split of early Christianity is something not imagined in the early Hebrew."

—Reuters, 11/17/2004

Israeli police indicted four antiques dealers and collectors Wednesday on suspicion of running a sophisticated forgery ring that created a trove of fake biblical artifacts. The forged items include an ossuary that reputedly held the bones of Jesus' brother James. According to the indictment, the members of the ring took genuine artifacts and added inscriptions to them, falsely increasing their importance and greatly inflating their value. The work was so sophisticated that it fooled leading antiques experts, and some of the artifacts sold for huge sums, authorities said.

—Los Angeles Times, 12/30/2004

Social

Fifteen-year-olds in the United States rank near the bottom of industrialized countries in math skills according to a new international comparison that economists say is bad news for long-term economic growth. The U.S. ranked 24th among 29 countries that are members of the Organization for Economic Cooperation and Development (OECD), which sponsored the study.

—OECD study, released 12/6/2004

Across southern Africa, AIDS has reduced life expectancy to levels not seen since the 1800s. In six sub-Saharan nations, the United Nations estimates, the average child born today will not live to 40. The adult HIV infection rate in Swaziland, 38.8 percent, [is now] the world's highest. Virtually all the Swazis dying today were infected in the 1990s, when the infection rate was far lower than it is today. Those who are just now infected will not fall gravely ill until about 2012—a tidal wave of illness and death that is still eight years away.

—New York Times, 11/28/2004

Botswana women are no longer the property of their husbands. The parliament passed a law titled Abolition of Marital Power, which nullifies a husband's traditional rights over his wife's body and property. However, advocates say that nothing will change until word gets out to the men who beat their wives and to the women who are most abused. Poor people don't read newspapers or watch TV. They don't even take their troubles to court. Instead they go to a traditional village council, known as a *kgotla* for arbitration. The government will spread the word of the new law village by village, in all local languages, until the entire country knows that women now have rights.

—Mmegi newspaper editorial (Botswana), 12/7/2004

Nearly half of Britons in a poll said they had never heard of Auschwitz, the Nazi death camp in southern Poland that became a symbol of the Holocaust and the attempted genocide of the Jews. The results of the survey conducted by the BBC were released December 2, as Britain's public broadcaster announced it would show a new series in January to mark the 60th anniversary of the concentration camp's liberation.

—Reuters, 12/2/2004

Only 34 people have died in U.S. commercial airline crashes in the past three years, making it one of the safest periods in aviation history even as more Americans than ever travel by air. On October 20, a Corporate Airlines twin-engine turboprop crashed into the woods on approach to the Kirksville Regional Airport in Missouri, killing 13 people. Those were the only fatalities aboard U.S. scheduled airlines for the year. Air travelers are estimated to have boarded planes 685 million times in 2004, a 3 percent increase over 2000, the previous busiest year, according to the Air Transport Association.

—CNN.com, 1/4/2005

The earthquake that created the devastating tsunami off the coast of Sumatra was extremely rare and extremely powerful—at least 23,000 times as strong as the atomic bomb that was dropped on Hiroshima in 1945, according to geophysicists. The 9.0 quake caused a seismic shift so intense, it shook the planet like a bell being rung, wobbling the Earth on its axis and permanently altering the map, moving some islands in the region more than 20 meters. It was the Earth's most powerful quake in 40 years and one of top five of the past century. Tectonic plates slipped against each other six miles below earth's surface, displacing a huge volume of water. It resembled a speed bump as it moved at hundreds of miles per hour below the surface—only to rise as high as 40 feet as it approached land. Experts say it is difficult to predict when an undersea earthquake will spawn a tsunami, and even tougher to say when the next one may occur.

—Fox News, 12/29/2004

Political

Hungary announced that it would withdraw its 300 troops from Iraq. The United States had persuaded 32 countries to provide 22,000 soldiers as part of the multinational force established to stabilize postwar Iraq. A number of countries have withdrawn, some citing the cost but others concerned about security, and many governments face increasing public opposition to the war. Two large contributors to the international force—Britain and Italy—have insisted they will not withdraw. But Poland, the fourth-largest contributor, says it intends to withdraw by the end of next year, and the Netherlands said that the latest rotation of troops would be its last contribution to Iraq.

—International Herald Tribune, 11/4/2004

North Korea may be ready to test-fire a long-range ballistic missile capable of reaching parts of the U.S. with a “nuclear-weapon-sized payload,” the Central Intelligence Agency said in a report. The report, spanning July 1 through December 31 of 2003, identifies a range of countries and proliferation concerns, involving China and Iran. Iran also has worked to improve delivery systems by seeking materials, training and equipment and know-how from entities in Russia, China, North Korea and Europe, it said.

—Bloomberg News, 11/24/2004

Ukraine is home to 16 different ethnic groups, [has] nearly 50 million people, and is the size of Germany and Britain combined. To this day, many Russians deny that a separate Ukrainian nation exists. The Poles saw it as their historical eastern frontier. On December 1, 1991, when the country secured its independence for the first time, the new rulers decreed that “the Ukraine” simply be called Ukraine in English, without the demeaning article. The first currency, the Karbovanets, lost value so fast it was recycled into toilet paper. But something very basic changed in November and December, when the elections produced a revolution over the results that were deemed tainted by Ukrainians and a civic society grew up a lot more quickly than most people realized, ready and able—when the time came, which it did in November—to wake up and say “Pora!” or It’s Time! (the name of the well-organized Ukrainian student protest group).

—Wall Street Journal, 12/13/2004

The mounting body count in Iraq is scaring off military recruits—posing an enormous marketing challenge for the U.S. Army. Nearly a quarter of recruits who signed up to join the Army during the fiscal year ended September 30 didn’t make it to basic training, according to figures from the Army. That rate is 25% higher than during the 2003 period and 90% higher than during the 2002 period. Reasons for the loss range from cold feet to somehow disqualifying for service. The Army has set a recruiting target of 80,000 new soldiers for 2005.

—Advertising Age, 12/6/2004

Financial

The Pension Benefit Guaranty Corp. (PBGC), the federally chartered company that backstops private pension plans, said its long-term deficit expanded to about \$23.3 billion in fiscal 2004, from \$11.2 billion in 2003. The agency takes over defined-benefit pension plans when they become insolvent and by law pays at least a portion of the benefits promised to retirees. “The PBGC is thoroughly bankrupt, no matter how you look at it,” said Douglas Elliott, president of the Center on Federal Financial Institutions, a Washington think tank. Mr. Elliott estimates that the PBGC could run out of cash around 2020.

—Wall Street Journal, 11/16/2004

The wealth held by millionaires world-wide rose to \$28.8 trillion as of the end of 2003, according to a study by Capgemini-Merrill, up 11% from \$26 trillion in 2001. That’s more than the annual gross domestic products of the U.S., Japan, Germany, France, and the United Kingdom combined.

—Wall Street Journal, 12/14/2004

The airborne output of Chinese power plants includes nitrogen oxides, sulfur dioxide and a gaseous form of mercury. Rather than install more sophisticated and costly antipollution equipment, the plant has chosen to pay an annual fee. The option meets Chinese standards but wouldn’t be allowed in the U.S. Just as China’s industrial might is integrating the country into the global economy, its pollution is also becoming a global concern. Among the biggest worries: the impact of China’s vast and growing power industry, mostly fueled by coal, on the buildup of mercury in the world’s water and food supply. Using satellites, airplanes, and computers, scientists are now tracking air pollution with unprecedented precision. Mercury and other pollutants from China’s more than 2,000 coal-fired power plants soar high into the atmosphere and around the globe on what has become a transcontinental conveyor belt of bad air.

—Wall Street Journal, 12/17/2004

Airbus showed off its giant A380, a double-decker behemoth that could revolutionize long-haul flying, at a lavish ceremony Tuesday with European leaders gathered for the first official look at the world's largest passenger plane. [It] cost \$13 billion to develop. Low-cost carriers could operate the A380 with a single economy-class configuration accommodating as many as 800 passengers. Airbus has already taken 149 orders for the \$280 million plane. Singapore Airlines will begin using the plane for services to London and Sydney when it becomes the first carrier to carry commercial passengers aboard the A380 in mid-2006.

—ABC News, 1/18/2005

Hurricanes Ivan and Jeanne in the Caribbean Sea, a record 10 typhoons in the Pacific Ocean and other weather-related disasters will cost the insurance industry at least \$35 billion in 2004, the highest figure in 50 years, according to Munich Re, the world's largest reinsurer. Overall economic losses from natural disasters, which also include earthquakes and volcanoes, increased to \$90 billion for the first 10 months of 2004, up from \$65 billion for the comparable period in 2003.

—Bloomberg News, 12/15/2004

Today, 21 percent of what [U.S.] consumers purchase comes from abroad, and the figure has risen by a percentage point every two years since 1990, according to Commerce Department data. Stephen S. Roach, chief economist for Morgan Stanley, argues that the indebtedness involved in America's obsessive spending will soon disrupt exchange rates, damaging economies. Foreigners are helping to make the indebtedness possible by subsidizing consumer credit through more than \$600 billion a year in loans to the United States. Without that injection of borrowed money, the United States would be hard-pressed to fund both consumer credit and its huge budget deficit. Americans cannot endlessly purchase more than they can pay for, while the producing countries, particularly China, provide endless credit to cover the shortfall.

—New York Times, 12/6/2004

After painful restructuring and despite a host of problems, the Central Europeans are enjoying rapid economic growth. Over the past 15 years, downtown Warsaw has gone from having almost no commercial office space to 1.8 million square meters (19.4 million square feet), 90% of it occupied. From 1991 to 2003, Poland, Hungary, the Czech Republic and Slovakia attracted more than 130 billion Euros of net foreign direct investment.

—Wall Street Journal, 11/9/2004

A Senate committee investigating the United Nations oil-for-food program for Iraq estimates that during 13 years of international sanctions, Saddam Hussein's government made at least \$21.3 billion illicitly—more than double previous government estimates. The United Nations aid program for Iraq ran from 1996 to 2003, easing some of the effects of the sanctions by allowing the country to make monitored sales of oil and use the money to purchase aid like food and medicine.

—New York Times, 11/16/2004

Israel

Millions of locusts swarmed through southern Israel, devouring crops and flowers in the first such invasion since 1959. Residents of Eilat, on the Red Sea, reported clouds of locusts, some as long as 4 inches, eating palm trees bare and wiping out entire gardens. Some Israelis as well as laborers from Thailand, where locusts are a delicacy, made the best of the outbreak by collecting the insects and taking them home for dinner. The locust is the only insect that is considered kosher under Jewish dietary law.

—Los Angeles Times, 11/22/2004

Yad Vashem, Israel's Holocaust memorial, has opened a computer database of the names of three million Jewish victims who were exterminated by the Nazi regime. With the generation of survivors growing older, the Web site was part of a major drive to register all 6 million Jews who perished in the death camps set up by the German Nazi regime during World War II. "It is the attempt to reconstruct the names and life stories of all the Jews who perished in the *Shoah* (Holocaust)," said the museum's web site, calling on people all over the world to submit names via the site. The database, which also carries photographs and biographical details, can be accessed at <http://www.yadvashem.org>.

—Agence Française de Presse, 11/22/2004

The International Monetary Fund in a September 2003 report said that from 1995 to 2000, the Palestinian Authority's assets may have exceeded \$898 million. The report concluded that much of its revenue from taxes was invested in a variety of commercial enterprises that nominally belonged to the authority, but that the "substantial revenue" they generated was being diverted, as was revenue from monopoly contracts for cement and petroleum. The report said the enterprises operated "with no transparency or accountability."

—Wall Street Journal, 11/24/2004

According to National Insurance Institute statistics for 2003, 1.4 million Israeli citizens live below the poverty line, 660,000 of them minors. Thirty percent of all of Israel's youngsters under the age of 18 live in dire economic circumstances. Treasury officials claim Israel's poverty problems stem from low employment participation. More than 60% of families in poverty lack a breadwinner.

—Jerusalem Post, 11/21/2004

Hamas, a popular Palestinian terror group, ruled out any truce with Israel on December 5 and repeated its desire to destroy the Jewish state, rejecting what had appeared to be more conciliatory comments by Hassan Youssef, one of the Islamic militant group's leaders. "There is no talk about a truce now at all," Mahmoud Al-Zahar, a top Hamas leader, told reporters. "Our strategy is to liberate all Palestinian soil," Zahar said, referring to the West Bank (Judea and Samaria), Gaza, and the rest of Israel. Hassan Youssef, the top Hamas official in the West Bank, had said on December 3 the group could accept the creation of a Palestinian state in the West Bank and Gaza and a long-term truce with Israel, signaling a possible new overture to end hostilities. Hamas has killed hundreds of Israelis in suicide bombings and attacks.

—Bridges For Peace, 12/5/2004

Former Israeli Chief Rabbi Meir Lau ... warned that rising anti-Semitism threatens the Jews of Europe, noting that anti-Semitism is on the rise in nearly every European country—expressed, among other ways, via extreme anti-Israel sentiments. Rabbi Lau cited a report that 62% of Germans are tired of hearing about the Holocaust, and that 70% respond with anger when the subject of Nazi crimes is discussed.

—Arutz Sheva, 12/5/2004
