

The Memorial of Jesus' Death

The Governing Body (GB) of Jehovah's Witnesses say that when Jesus gave his apostles bread and wine that he was making a covenant with them for a shared rulership with him in heaven. Therefore they say that only those who will be part of that rulership may partake of the emblems.

[w22.1 p. 16] After the Passover meal, Jesus instituted what has come to be known as the Lord's Evening Meal. He passed the bread and the wine to his 11 faithful apostles and told them to eat and drink. Jesus spoke to them about two covenants, or agreements—the new covenant and the Kingdom covenant. (Luke 22:19, 20, 28-30) These covenants opened up the way for those apostles and a limited number of others to become kings and priests in heaven. (Rev. 5:10; 14:1) Only the anointed remnant, who are in these two covenants, may partake of the bread and the wine at the Memorial.

But there is a major flaw in that GB teaching. Although they acknowledge that there are two separate covenants, the bread and wine have nothing to do with Jesus' covenant for co-rulership. See for yourself what the scriptures say that the bread and wine really represent:

(Matthew 26:26-28) As they continued eating, Jesus took a loaf, and after saying a blessing, he broke it, and giving it to the disciples, he said: "Take, eat. This means my body."²⁷ And taking a cup, he offered thanks and gave it to them, saying: "Drink out of it, all of you,²⁸ for this means my 'blood of the covenant,' which is to be poured out in behalf of many for **forgiveness of sins.**

(Mark 14:22-24) And as they continued eating, he took a loaf, said a blessing, broke it, and gave it to them, saying: "Take it; this means my body."²³ And taking a cup, he offered thanks and gave it to them, and they all drank out of it.²⁴ And he said to them: "This means my 'blood of the covenant,' which is to be poured out in behalf of many.

(Luke 22:19-20) Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: "This means my body, which is to be given in your behalf. Keep doing this in remembrance of me."²⁰ Also, he did the same with the cup after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.

In those verses the "loaf" is merely defined as his "body", but other verses help us identify what his body represents:

(Hebrews 10:10) By this "will" we have been sanctified through the offering of the body of Jesus Christ once for all time.

("once for all time" refers to the permanent forgiveness of sin)

(1 Peter 2:24) He himself bore our sins in his own body on the stake, so that we might die to sins and live to righteousness. And "by his wounds you were healed."

So the "loaf" represents his "body" which means Jesus' life that he **gave** as a sacrifice. (Eph 5:2; He 2:17; 9:26; 10:12; 1 John 2:2; 4:10)

What about the wine? In all three Gospel accounts the "cup" of wine (Mt 26:29; Mr 14:25) is said to represent, **NOT** his blood, but a **covenant of blood**. Luke even calls it a "new covenant". So it's not just a "covenant", but it's a "new covenant".

(1 Corinthians 11:25) He did the same with the cup also, after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood. Keep doing this, whenever you drink it, in remembrance of me."

(Hebrews 9:15) That is why he is a mediator of a new covenant, in order that because a death has occurred for their release by ransom from the transgressions under the former covenant, those who have been called may receive the promise of the everlasting inheritance.

(Hebrews 12:24) and Jesus the mediator of a new covenant, and the sprinkled blood, which speaks in a better way than Abel's blood.

What is this new covenant? Is it the same "new covenant" mentioned at Jeremiah 31:31? No. That is the new covenant that Jehovah "*will make with the house of Israel and with the house of Judah*" at Armageddon. And it is "new" because it will replace the old covenant that He made with A'bram and his descendants through Jacob. (see the article "Replacement Theology")

The "covenant" in the quoted verses above is also "new" because it also replaces an old covenant. What old covenant does it replace? The covenant of death brought to all mankind by Adam.

(Genesis 2:17) But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die.

(Romans 5:12) That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.

Yes, Adam brought sin and death to all mankind, but Jesus' sacrifice replaced that covenant of death (Ge 2:17) with a new covenant of life.

(1 Corinthians 15:22) For just as in Adam all are dying, so also in the Christ all will be made alive.

That old covenant of death was between Jehovah and Adam, and through Adam it was passed on to all mankind. That is why the new replacement covenant is also between God and all mankind.

(Matthew 20:28) Just as the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many."

(Matthew 26:28) for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins.

(John 1:29) The next day he saw Jesus coming toward him, and he said: "See, the Lamb of God who takes away the sin of the world!

(John 3:17) For God did not send his Son into the world for him to judge the world, but for the world to be saved through him.

(John 6:51) I am the living bread that came down from heaven. If anyone eats of this bread he will live forever; and for a fact, the bread that I will give is my flesh in behalf of the life of the world."

(John 12:47) But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world.

(1 John 2:2) And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's.

(1 John 4:14) In addition, we ourselves have seen and are bearing witness that the Father has sent his Son as Savior of the world.

(Romans 8:20, 21) For the creation was subjected to futility, not by its own will, but through the one who subjected it, on the basis of hope ²¹ that the creation itself will also be set free from enslavement to corruption and have the glorious freedom of the children of God.

Yes, Jesus was our sacrificial lamb to remove the condemnation brought on mankind by Adam. That also made Jesus the mediator of this "*new covenant*" between God and mankind.

(1 Timothy 2:5) For there is one God, and one mediator between God and men, a man, Christ Jesus,

(Hebrews 8:6) But now Jesus has obtained a more excellent ministry because he is also the mediator of a correspondingly better covenant, which has been legally established on better promises.

(Hebrews 9:15) That is why he is a mediator of a new covenant, in order that because a death has occurred for their release by ransom from the transgressions under the former covenant, those who have been called may receive the promise of the everlasting inheritance.

(Hebrews 12:24) and Jesus the mediator of a new covenant, and the sprinkled blood, which speaks in a better way than Abel's blood.

THAT is what the bread and wine represent: The new covenant between Jehovah God and all mankind, has Christ as its mediator, and is for the forgiveness of sins for all mankind, including those

that will rule with Christ. (He 9:15) The bread and wine do **NOT** represent a covenant between Christ and his co-rulers. If it did, then yes, only the "anointed" should partake. But it doesn't.

What about the covenant that is only for co-rulership with Christ? (Re 20:6)

(Luke 22:28-30) "However, you are the ones who have stuck with me in my trials; ²⁹ and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, ³⁰ so that you may eat and drink at my table in my Kingdom, and sit on thrones to judge the 12 tribes of Israel.

Jesus made this covenant with his apostles AFTER the bread and wine had been passed around and the "*new covenant*" was discussed. (Lu 22:19-20) This second covenant is never called "*new*" because it does not replace a previous covenant. And this covenant is between Jesus and his co-rulers, therefore it does not have a mediator.

(Galatians 3:20) Now there is no mediator when just one person is involved, but God is only one.

The GB are dead wrong when they claim that the emblems have anything to do with Jesus' covenant for co-rulership in heaven. And if they did, why was Judas still there when the bread and wine were passed? (Lu 22:21) It's just another lie the GB use to try and maintain the authority they have claimed over Christ's sheep. (see the article "The Governing Body")

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So let's get back to the topic of the memorial of Jesus' death and who can partake of the emblems. What is the memorial for? To remember what Jesus did for us all, not just for a select few.

(Luke 22:19) Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: "This means my body, which is to be given in your behalf. Keep doing this in remembrance of me."

(1 Corinthians 11:23-25) For I received from the Lord what I also handed on to you, that the Lord Jesus on the night on which he was going to be betrayed took a loaf, ²⁴ and after giving thanks, he broke it and said: "This means my body, which is in your behalf. Keep doing this in remembrance of me." ²⁵ He did the same with the cup also, after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood. Keep doing this, whenever you drink it, in remembrance of me."

The original Greek word anamnésis, translated as "*remembrance*", means *remembrance, reminder, remember, bring to mind*. Here is how various Bibles translate it:

"in remembrance of me."

"as a way of remembering me!"

'to remember me"

"in memory of me."

"for a commemoration of me."

"as a commemoration of me."

"to commemorate me."

Who did Jesus die for?

As shown in the scriptures above, he died for all of us. So we all should thankfully remember what Jesus did for us. In his letter to the Corinthians note who Paul addressed the letter to:

(1 Corinthians 1:1, 2) Paul, called to be an apostle of Christ Jesus by God's will, and So's the-nes our brother, ² to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, **together with** all those everywhere who are calling on the name of our Lord Jesus Christ, their Lord and ours:

Yes, he addressed the letter to the "*holy ones*" AND to all other Christians. And what instructions does he give them?

(1 Corinthians 11:20-34) When you come together in one place, it is not really to eat the Lord's Evening Meal. ²¹ For when you eat it, each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. ²² Do you not have houses for eating and drinking? Or do you despise the congregation of God and make those who have nothing feel ashamed? What can I say to you? Should I commend you? In this I do not commend you. ²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night on which he was going to be betrayed took a loaf, ²⁴ and after giving thanks, he broke it and said: "This means my body, which is in your behalf. Keep doing this in remembrance of me." ²⁵ He did the same with the cup also, after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood. Keep doing this, whenever you drink it, in remembrance of me." ²⁶ For whenever you eat **this** loaf and drink **this** cup, you keep proclaiming the death of the Lord, until he comes. ²⁷ Therefore, whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. ²⁸ First let a man approve himself after scrutiny, and only then let him eat of the loaf and drink of the cup. ²⁹ For the one who eats and drinks without discerning the body eats and drinks judgment against himself. ³⁰ That is why many among you are weak and sick, and quite a few are sleeping in death. ³¹ But if we would discern what we ourselves are, we would not be judged. ³² However, when we are judged, we are disciplined by Jehovah, so that we may not become condemned with the world. ³³ Consequently, my brothers, when you come together to eat it, wait for one another. ³⁴ If anyone is hungry, let him eat at home, so that when you come together it is not for judgment. But as for the remaining matters, I will put them in order when I get there.

Yes, Paul was giving ALL Christians instructions on how to partake of the emblems, both those called

to be "*holy ones*" and "*all those everywhere who are calling on the name of our Lord Jesus Christ,*" And if you will note, Paul said nothing about being disrespectful to a covenant regarding co-rulership with Christ. If that was what the bread and wine represent, as the GB teach, then surely that would have been the main reason for Paul's criticism. But he didn't mention it at all. Why? Because the bread and the wine have nothing to do with the covenant of co-rulership.

What does "*unworthily*" mean in this verse?

(1 Corinthians 11:27) Therefore, whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord.

The GB would have you believe that "*unworthily*" refers to someone who partakes but is not "anointed", meaning that only the "anointed" are worthy. But is that true?

The original Greek word *anaxiós* translated as "*unworthily*" means *in an unworthy manner*.

In the context of the verse you can easily see that Paul is not talking about who should partake, but he is talking about how one partakes. Are you partaking in a disrespectful way? Are you drunk? Are you eating merely because you are hungry and not as an act of remembrance? Do you jump ahead of others because you don't have enough patience and respect to wait for those who are going to "*eat the Lord's Evening Meal*" with you?

That is what 1 Corinthians 11:27 means. Not whether or not you are a worthy "anointed one", as the GB teach. But whether or not you are partaking in a worthy manner.

JW's will say they do take part in remembering Jesus sacrifice. They do so by passing the bread and the wine without eating or drinking. But is that what Jesus said to do?

When Jesus said "*Keep doing this in remembrance of me*" he was asking for his sacrifice to be remembered by those he sacrificed himself for. Not a sacrifice for a select few, but as Paul put it, for "*all those everywhere who are calling on the name of our Lord Jesus Christ.*" And what does "*doing this*" refer to? It refers to what they were doing, which was eating bread and drinking wine.

So how will you respond to Jesus' words: "*Keep doing this in remembrance of me.*"

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