

## WHY TWO EMBLEMS?

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Each time we consider the Memorial Emblems, we reflect on just what is the distinction between the two emblems.

Just what is the difference Jesus had in mind when he spoke of the Bread saying “This is My Body” and of the Cup saying “This is My Blood.” We pray that our study together today will help to clarify the distinction.

We would like to begin our study by briefly reflecting on the various types, pictures and covenants having to do with the Atonement of mankind. And what we will see in them all, is 2 entities brought to our attention by which deliverance will come – The Ransom and the Sin Offering!

First the Passover Type.

Picture Israel in Bondage of Egypt

We recall how the Israelites were in bondage in Egypt – picturing how the whole world of mankind was in bondage under the reign of Sin and Death.

Picture Sprinkling Blood on Door Posts

On the 14<sup>th</sup> of Nisan Israel was told to slay an unblemished Lamb and sprinkle its blood on the Lintel and Door Posts of each house. The purpose was to protect the Firstborn of each house, who would be in danger of death.

Picture Jesus on the Cross

We see how the unblemished Passover Lamb pictured Jesus as a perfect Man who died on the 14<sup>th</sup> of Nisan as a Ransom Sacrifice.

Picture Eating Passover – Angel of Death

We see the first application of Jesus’ merit on behalf of the Church when the angel of death came through the land at night – the present nighttime of Sin and Death. The only ones in Israel in danger of dying were the firstborn. This shows how only the Church Class are now on trial but because they are in the house under the blood, they are passed over.

So here in the Passover picture we have the two entities of Atonement portrayed.. Jesus the Lamb and the Church of the Firstborn – who after being covered with the blood and passed over.

Picture Crossing the Red Sea

This in turn will ultimately result in the Deliverance of All mankind, as was pictured by Israel’s deliverance from the Red Sea.

Next we want to consider these same two Sin Offering Sacrifices as depicted on the Day of Atonement.

Leviticus 16:11,14 (KJ)

And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Notice now that the first offering for sin was an Unblemished Bullock.

Unblemished Bullock = Jesus

Aaron = New Creature of Jesus

Aaron for Himself = His Body Members

For His House = Household of Faith (Great Company)

Blood sprinkled in form of Cross = Pictures Jesus

The second Sacrifice was the Lord's Goat.

Leviticus 16:15

Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Now the Lord's Goat sacrifice, we realize pictures the Church and we notice it's on behalf of the people.

But notice its blood too is sprinkled in the form of a Cross. We don't want to get the thought that Jesus' Merit was for the Church and the Church's Merit is for the World. No! The Church has no merit of its own.

Chart – Bank – Church – Bank

But rather as in our illustration, we can see all the Merit is our Lords. First it's deposited in the bank of justice to be applied some time in the future on behalf of Adam. Then during the Gospel age this merit is borrowed as it were, so that it can be imputed to the Church for our Justification. When all who received this merit go into death then the merit is returned back to the bank so it can be applied to Adam releasing the entire human race from condemnation.

The Tabernacle is merely showing how the merit is used.

The Merit (Blood) is sprinkled in the form of a Cross in both cases = it's Jesus' Merit in both cases. We'd like to note how the Scriptures refer to these two Atonement Day offerings as constituting in reality but ONE SACRIFICE, that of our High Priest.

We find in the type that both sacrifices were made by the High Priest, Aaron – which pictured the New Creature of Jesus which made both of these offerings.

We do not offer ourselves. No, we present ourselves to our High Priest who offers us as part of his sacrifice.

We have this one sacrifice in two parts brought to our attention in Hebrews 7:27.

Hebrews 7:27 (NAS)

Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.

Daily here should be translated, = Continually.

Notice it's contrasting the two Atonement Day Sacrifices in the type. First for his own sins (Bullock) – and then for the people (Lord's Goat). This he did once for all when he offered up Himself. That is, it is considered one sacrifice but in two parts. Our Lord in reality offered up HIMSELF in two parts – the Head at Jordan and all the members of his body at Pentecost.

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Now we want to go on to see how Paul refers to these two sacrifices of the Bull and Goat as sealing the Law Covenant at the time of the actual making of the Covenant at Sinai.

Hebrews 9:16-20 (Diaglott)

16 For where a Covenant exists, the Death of that which has ratified it is necessary to be produced.

17 Because a Covenant is firm over dead victims, since it is never valid when that which ratifies it is alive.

18 Hence not even the first as been instituted without Blood.

19 For every commandment in the Law having been spoken by Moses to All the people, taking the blood of bullocks and goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself, and all the people.

20 Saying 'This is the blood of the Covenant which God enjoined on you.'

Paul shows us it was the blood of Bulls and Goats (two entities) which sealed or ratified the Old Law Covenant which in turn pictures the sacrifices of Jesus and the Church as Sin offering sacrifices that will seal the New Covenant.

Sprinkling the Book of the Law = Applying the merit to Justice.

Sprinkling the People = Bringing them into conformity with the Covenant.

This explains why the Blood of Bulls and Goats (plural) was necessary. They needed to get enough quantity of blood to sprinkle all the people.

Paul further shows in verses 16 and 17 the fact that this New Covenant proper cannot begin until all the Church members have died, for their death was a necessary aspect of sealing or ratifying the covenant.

Paul continues in verses 21-23 – after speaking of sealing the Law Covenant with the blood of bulls and goats:

Hebrews 9:21-23 (NAS)

And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

And according to the Law, one may almost say, all things are cleansed with blood, and without the shedding of blood there is no forgiveness.

Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

Again it shows us there are two entities to the antitypical Atonement Day Sacrifices.

Note – Sacrifices – Plural = Jesus and the Church.

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Now we would like to notice how the same two Sin Offerings are brought to our attention from a little different standpoint in the same Passover picture we considered earlier.

Jeremiah 31:31-34 (KJ)

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Here we see how God considered the Passover deliverance as the First feature of the Law Covenant even though the Covenant proper was not made till some 50 days later!

Why?

Because the Pascal Lamb and the first application of its blood to cover-protect-justify and deliver the Firstborn is what made the Law Covenant possible.

So in a similar way we could see how the Sin Offerings of Jesus and the Church could really be considered by God from one standpoint as the beginning of the provisions of the New Law Covenant because their blood is what will seal or make the New Covenant possible.

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Picture Last Supper

Now we would like to consider the answer to the question of our main subject – Why Two Emblems?

Throughout our study thus far we have repeatedly seen how the two entities of Jesus and the Church will be involved in man’s Atonement.

We saw it in:

1. The overall philosophy of the Ransom and Sin Offering.
2. Lev. 16 Day of Atonement Sacrifices of the Bullock and the Lord’s Goat.

3. Sealing of the Law Covenant with the blood of Bulls and Goats.
4. We saw these two entities in the Passover Type.
5. Now as we consider the Memorial which a memorial of the Passover antitype, it would only seem natural that these same two entities we have been considering would be somehow depicted in the Memorial Emblems.

Matthew 26:26-28 (KJ)

26 And 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.  
27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;  
28 For this is my blood of the new testament, which is shed for many for the remission of sins.

A few points to Note.

1. The word Testament is the Greek word Diatheke and should always be translated Covenant not Testament or Will.
2. New Covenant = Word "New" here is not found in all the manuscripts. But it is found in the Luke 22:20 account and in 1 Cor. 11:24,25 so the thought is correct. This is My blood of the new Covenant or my blood that will seal the New Covenant.

We see a direct tie in of these emblems with the picture we considered earlier – all of which pertained to Atonement and to the Sealing or Ratification of the Old Law Covenant. These emblems are a picture of what will seal the New Covenant.

Let's go on to see **HOW**. The first emblem we will consider is the **Bread**.

Picture of Scales

The Bread is a picture of the **Ransom Merit**. The corresponding price that is not only partaken of by the Church now, but will also be partaken of by all mankind in the kingdom.

1. First we recall the bread eaten with the Passover meal was to be Unleavened. Leaven we know is a picture of Sin so this Unleavened Bread pictured our Lord – perfect – free from all sin.

So when Jesus broke the Unleavened Bread and said "Take eat, this is my body" – he was saying this symbolizes my sinless perfect body which was broken or sacrificed as a Ransom or corresponding price.

We eat or assimilate this perfect merit NOW which in turn gives us Justification.

The bread picturing the Ransom is also shown in John 6:51

John 6:51

I am that bread of life.  
Your fathers did eat manna in the wilderness, and are dead.  
This is the bread which cometh down from heaven, that a man may eat thereof, and not die.  
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.

What more clear way of expressing that the Unleavened Bread of the Memorial is a picture of our Lord's sinless perfect body being broken or sacrificed as a Ransom.

As Jesus said “which I will give for the life of the world.”

Yes, ultimately this Ransom Merit will be applied on behalf of the world through Adam. But in the meantime, the merit is imputed to the Church. By partaking of the Bread Now we are Justified and become probationary members of the Body of Christ.

Even as it is brought out in 1 Cor. 10:17 – Diaglott

1 Cor. 10:17 (Diaglott)  
Because there is One Loaf, we, the many, are One Body; for we all partake of the one Loaf.

By partaking of this Bread, the Ransom Merit - we are justified and enter the race as members of the Body.

The King James translation of this verse gives an incorrect thought. King James reads: “For we being many are one bread and one Body; for we are all partakers of that one bread.”

It in essence says we are part of the Bread – “For we being many are one bread.” But this is an incorrect translation.

The thought in the Greek is as the Diaglott here shows, and virtually every other translation.

“Because there is One loaf or bread (which is Jesus) we the many are One Body, for we all partake of the One Loaf.”

What it is referring to is Jesus is the Loaf or Bread – “I am the Living Bread, if any man eat of this bread he shall live forever.”

It’s because we eat this bread NOW, or assimilate his perfect Ransom Merit that we can become members OF HIS BODY – for we by partaking of this bread receive justification and become members of HIS BODY.

We want to remember that this Memorial bread is UNLEAVENED picturing Jesus SINLESS PERFECT BODY.

The Church is not UNLEAVENED OR SINLESS.

We recall the picture of Leviticus 23. The bread offered with the Pascal Lamb was Unleavened – picturing Jesus’ Sinless Perfection while the Two Loaves offered at the Feast of Pentecost – 50 days later –(which pictured the Church and the Great Company) were both BAKED with LEAVEN showing our IMPERFECTION as contrasted with Jesus being the perfect UNLEVENED BREAD.

Thus we see how the Memorial Unleavened bread pictures Jesus Perfect Sinless Body being broken or sacrificed for us AS THE RANSOM whose Merit we in turn eat or assimilate to give us Justification and thus become probationary members of His Body.

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What is pictured by the Cup?

The Cup is a picture of the Sin Offering experiences of Jesus and the Church – which together will seal the New Covenant.

A very similar picture as the blood of Bulls and Goats sealing the Law Covenant and the Blood of the Bullock and the Lord’s Goat making Atonement on the Day of Atonement.

Let’s note how the Scriptures refer to the Symbol of the Cup.

Matthew 20:22 (KJ)

But Jesus answered and said, Ye know not what ye ask. 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? They say unto him, We are able.

The Mother of the sons of Zebedee requests her sons to sit on the right or left side of Jesus in the Kingdom.

Jesus was thus saying: Are ye able to endure the CUP of suffering – sorrow – ignominy that I will drink of? They say, yes we are able.

Showing we all partake of this same CUP of SIN OFFERING EXPERIENCES.

In the Garden of Gethsemane Jesus prayed 3 times.

Matthew 26:39 (KJ)

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

Again the CUP picturing a Trial of great anguish.

John 18:11

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

The CUP in all these Scriptures showing it depicts EXPERIENCES! – At present of suffering – trials – ignominy – self-denial.

Thus we believe the Memorial Cup pictures the Sufferings that Jesus endured as he was tried and tested as a New Creature. But in addition, let us go on to see how it includes the Sin Offering Experiences of the Church which together are the two entities which Seal or make operative the New Covenant.

(Don't Read now)

Matthew 26:26-28 (KJ)

26 And 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.  
27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;  
28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Coming back now to our Memorial picture, we want to note a distinction between the Bread and the Cup.

It has to do with the phrase in verse 27 "Drink Ye all of it."

There is a difference of opinion as to what is meant among scholars.

All of you take a drink of it! – OR – Drink all of it (so there's none left.)

We do not think it means merely "All of you take a drink of it!"

For if that is what Jesus meant, just that he wanted them all to take a drink of it – why didn't he say that with the Bread – Eat ye all of it.

Surely he wanted all of them to partake of the bread emblem as well.

But since Jesus didn't make this statement with the bread we believe Jesus was making a distinction between the Two emblems.

When Jesus said "Drink ye all of it" we believe he meant so there would be none left.

The disciples there were representative of the whole Church and what Jesus was saying was "to you my Church, my Body and to you only, I offer the privilege of suffering with me – of filling up the remainder of the afflictions of the Anointed One – to become members of my body.

"Drink ye all of it." This privilege is limited to you only!

Never again throughout all eternity will anyone again be given this opportunity to suffer with me as a member of My Body.

The world will not share or partake of this Cup Emblem! Drink Ye All of it!

We recall again Jesus does not say of the Bread – Eat Ye all of it. The disciples were merely told take, Eat, this is my body!

For we realize the world will eat the bread as well. As we saw in John 6:51.

(Don't read.)

John 6:51 (KJ)

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.

But no where in the Scriptures does it refer to the world of mankind partaking of the Cup. This symbol is always limited to the Church Only.

Notice here in verse 51 the world will partake of the Bread from Heaven – referring to JESUS RANSOM MERIT!

But a few verses later – verse 56 - where the Scripture obviously refers to the Church Class – they will not only partake of the Bread but of the Blood as well, which the Memorial Cup refers to.

John 6:51,56 (KJ)

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.

He that eateth my flesh, **and drinketh my blood**, dwelleth in me, and I in him.

Yes, the world of mankind will partake of the Ransom Bread as in verse 51 but the only ones who will partake of the Bread and the Blood – thereby sharing in it – are those of the Church "who dwell in me and I in him."

They are the only ones who will have the privilege of sharing in the sufferings of Christ.

So to recap the symbols:

Slide – Bread – Scales

Unleavened Bread pictures Ransom Merit of Christ given to ultimately remove the death sentence from Father Adam and all the world of mankind through him in the Mediatorial Reign.



But it's partaken of now in advance of the World by the Church for our Justification to begin our course as a New Creature.

The Cup pictures the Sin Offering of Jesus and His Body members.

First it pictures the sufferings of our Lord as a Sin Offering that developed Him as a New Creature.

Picture – Jesus being Mocked

These sufferings were offered on our behalf to show us the way to eternal Spiritual Life. The Lord is thus being our example, our guide to show us what sufferings and trials will be required of us if we accept his invitation to become part of his Body and walk in his footsteps to become the 2<sup>nd</sup> part of the one sacrifice of our Lord.

The cup thus pictures the sufferings of The Christ, Head and Body.

Picture – Crown of Thorns

It's as if our Lord is inviting us – beckoning to us – “Come my children – suffer with me – for if you do, you will reign with me. I know it will be difficult for I too suffered – I learned how to be a merciful and sympathetic High Priest. So I will understand and be with you, through every pain, every sorrow, every heartache.

But as you become part of my sacrifice and fill up the remainder of the afflictions that my Father graciously provided for those who will be part of my sacrifice as my Body members – then you will be blessed beyond the fondest dreams of your comprehension.”

It appears throughout Scriptures that both from the suffering standpoint and the reward blessing standpoint the Church is dealt with always NOT as a separate group in themselves but always and ever as the Body of Christ – as joint heirs with Christ.

We see it also in the Memorial Cup.

Matthew 26:26-28 (KJ)

And 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.  
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 (Covenant,) which is shed for many for the remission of sins.

Here we are told the church were to “Drink ye all of it” for “this is my blood of the New Covenant or which seals the New Covenant.” “MY” in other words refers to THE Christ, Head and Body.

The use of the word “MY” blood meaning not Jesus alone but referring to His Blood as well as His Body members – it's very similar to how the Lord uses the personal pronoun “Himself” in the Lev. 16 Day of Atonement chapter.

Leviticus 16:11

And Aaron shall bring the bullock of the sin offering, which *is* for **himself**, and shall make an atonement for **himself**, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

In verse 11 we are told “Aaron (who pictures the New Creature of Jesus) shall bring the bullock of the sin offering which is for **HIMSELF!**”

It's obvious the word HIMSELF does not mean Jesus alone for Jesus didn't need a Sin Offering for he was perfect. The pronoun HIMSELF really means for HIS BODY MEMBERS, the Church.

So when it says "this is MY blood" it really means Head and Body which will seal the New Covenant.

In all the previous symbols of blood which sealed the New Covenant we saw how it was always in two parts – blood of Bullocks and Goats.

So here in the Memorial Cup which we are told is the Blood of Christ which seals the New Covenant it too pictures the two elements – Head and Body.

Picture – Bread

Thus as we partake of the Memorial Emblems and reflect on the Scripture "The bread which we break is it not the communion of the body of the Anointed" may we think of how the communion refers to the Common Participation of eating the bread. That all the brethren throughout the world are sharing together, are participating together, the eating or assimilating what the bread symbolizes, which is the Ransom Merit of Christ for our justification.

Thus to emphasize again, the **common participation** is that we all are partaking of what that one bread symbolizes, **THE SINLESS PERFECT RANSOM MERIT OF JESUS GIVEN FOR OUR JUSTIFICATION.**

Picture – Cup

When we partake of the cup, and reflect on 1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of the Anointed one?

May we reflect on how we as members of the Anointed One (the Christ) throughout the world, have the privilege of sharing together in a common participation of **what the Cup symbolizes.**

That is, the privilege of sharing in the cup of suffering, that is, in the suffering experiences of "The Christ" the anointed class head and body. It is this commingled blood of Jesus with his body members that will symbolically **Seal the New Covenant**, just as it was the blood of bulls and goats that sealed the Old Law Covenant.

We trust this will help to understand why the Lord used these two symbols in the memorial supper.

**THE BREAD PICTURES THE RANSOM, THE CUP THE SIN OFFERING OF JESUS AND HIS BODY MEMBERS.**

May each of us inwardly reflect as to HOW FAITHFULLY we are laying down our lives in the great privilege of being a part of this sin offering class.