

Partaking of the Emblems



What was the purpose of the covenant depicted by the wine?

(Luke 22:20) 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.

The Governing Body (GB) of Jehovah's Witnesses say that the wine represents the covenant that Christ made with his "*chosen ones*" for a shared rulership. (Mt 24:31)

The GB are wrong. There are no scriptures that back up their claim.

In my article "Replacement Theology" i point out that there are four covenants:

The **first** covenant (old covenant) is between Jehovah God and the descendants of Jacob. (Ge 17:7)

The **second** covenant is a new (replacement) covenant between Jehovah God and the descendants of Jacob that will replace the first covenant. (Jer 31:31-33)

The **third** covenant is between Christ and his chosen ones for a shared rulership. (Lu 22:28-30) Christ makes this covenant with them after they ate the bread and drank the wine. This covenant is not called "new" because it does not replace a previous covenant. This covenant is directly between Christ and his chosen ones, therefore this covenant has no need of a mediator, which is why it doesn't have one.

The **fourth** covenant is spoken about as Jesus gives them wine. And it is a "*new*" covenant because it replaces the covenant of death brought to us by Adam's sin. (Ge 2:17; He 12:24)

(Matthew 26:27, 28) 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.

(Luke 22:20) 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.

(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."

This fourth covenant is "*for forgiveness of sins*."

(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!"

(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."

(Ephesians 1:7) By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness.

Who needs to have their sins forgiven? Answer: All of mankind.

This fourth covenant is between Jehovah God and all mankind, and has Christ as its mediator.

(1 Timothy 2:5, 6) For there is one God, and one mediator between God and men, a man, Christ Jesus, ⁶ who gave himself a corresponding ransom for all

(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.

So the bread and the wine represent Jesus' body and blood, which was given for all mankind's sins. Those emblems do NOT represent a covenant for shared rulership, as the GB claim.

When

Now, when are the emblems to be partaken of?

(1 Corinthians 11:20, 21) 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.

Was Paul saying that they only came together in one place once a year for a ritual? No, obviously not. He was talking about them coming together for an "*evening meal*", the same evening meal that Jesus had, that is to say, "*the Lord's evening meal*", which consisted of bread and wine.

(1 Corinthians 11:23-26) 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.

The Greek word (hosakis) translated as "*whenever*" means "as often as". That is how that same Greek word is translated in the NWT in Revelation.

(Revelation 11:6) These have the authority to shut up the sky so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them into blood and to strike the earth with every sort of plague as often as they wish.

Paul is not talking about a once-a-year ritual.

In 1 Corinthians Paul talks about "*the Lord's evening meal*" (bread/wine).

(1 Corinthians 11:27-34) 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.

Paul does not talk about it as though it was a yearly event. He even says that if you are too hungry to wait for everyone else to arrive, to eat something beforehand. So this was a meal, not a ritual. A bite of bread and a sip of wine would not satisfy one's hunger.

Note: The word "*unworthily*" is describing **how** one partakes of the emblems. It must be done with the honor and dignity that it is worthy of, not in an unworthy manner such as disrespectfully or with contempt. (He 10:29) This is **not** referring to someone who is themselves somehow unworthy, for we are **all** unworthy.

Matthew 26:26 even says "*As they continued eating*", showing that the bread was part of a meal. And Luke 22:20 refers to it as "*the evening meal*". No, this was not an annual ritual.

Why

Why did Jesus say "*Keep doing this in remembrance of me*"? (Lu 22:19)

Well, think about it. Jesus was about to make the ultimate sacrifice of giving up his life. It's only natural that he wanted people to remember him, and what he did for them. If you gave up your life so others could live, wouldn't you want those people to remember you and what you did for them,

perhaps even make a toast to you with wine whenever they are together? (see my articles "Remember Me" and "Time of Arrival")

Who

Who should partake of the emblems? Well, who did Jesus' sacrifice himself for?

(John 1:29) "See, the Lamb of God who takes away the sin of **the world!**

(1 Timothy 2:6) who gave himself a corresponding ransom **for all**

Right. He died for everyone. He gave his body and blood, represented by the bread and the wine. So in my opinion, anyone who wants to '*remember him*' should do so "*as often as*" they eat bread and drink wine. (see my article "Jesus Died for Who?")

Before we eat we give thanks to Jehovah for the food. Would it not also be nice to remember Jesus for what he did for us?

Holding up a glass of wine for a toast after a meal which included bread: *To Jesus. We are so grateful for what he did for us. We don't deserve it, but we will do our best to earn it.*

GB

Now, the GB want you to believe that it is a yearly event. Why? Because they are in charge of coordinating it and providing the talk that is given. They have the invitations printed and give directions on how they are to be distributed. Every aspect of the memorial allows them to exercise their claimed authority over Christ's sheep. If they told the truth about how and when the bread and wine should be consumed, it would loosen their grip on their followers.

That same understanding can be applied to everything that the GB teaches. They teach many truths, such as stake not cross, no hell fire, no Trinity, and so on. Those truths aren't a threat to their claimed authority. But their teachings about 1914, the anointed, feed my lambs, and many more, are lies that if revealed would break their hold on Christ's sheep. (Jn 11:48)

So any teaching of the GB that supports or promotes their role as spiritual leaders should be highly suspect, because it's probably a lie. (see my article "The Governing Body")

What do you think?

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