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## **The Brit Hadasha Series: Bread and Wine**

In the context of what is commonly called the “Last Supper”, our Messiah utilized specific metaphors, relating bread and wine to Himself.

### **Luke 22:17-20**

And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.

### **Mark 14:22-25**

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.” (also Matthew 26:26-29)

### **1 Corinthians 10:23-26**

For I received from the Lord what I also delivered to you, that the Lord Jesus (Yeshua HaMashiach) on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

John's account of the Last Supper does not include Yeshua's metaphors as bread and wine relating to Himself.

## **WAS THIS A NEW COMMANDMENT?**

The first thing that we must consider is that our Messiah was not adding a commandment to the Word of God.

If he was, that would be considered to be breaking the law of God, which is the definition of sin (1 John 3:4)

**Deuteronomy 4:2**

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord (YHWH) your God that I command you.

Our Messiah upholds the authority of the Torah by quoting the same from it:

**Matthew 4:4**

But he answered, “It is written, ““Man shall not live by bread alone, but by every word that comes from the mouth of God.””

The same instruction is found in Deuteronomy 12:32, which prefaces the context of Deuteronomy 13, clearly defining a false prophet.

According to Deuteronomy 13, a false prophet would be someone who comes with signs and wonders, and teaches commandments differently than what is presented in the Torah. Going after commandments that do not come from YHWH is considered the same as following false gods, because the god that we follow is determined by whose commandments or authority we associate to our faith.

Thus, if our Messiah added or took away from the Torah, He would also be considered a false prophet by the Bible’s own very definition of the phrase.

For more on this, please consider watching our teaching “[\*The Deuteronomy 13 Test.\*](#)”

Bread and wine were staples of a typical Hebraic dinner. Because these were expected to exist at every communal dinner gathering, Yeshua employed metaphors to symbolically relate back to him, and serve as a reminder of the New Covenant and what Yeshua was about to do.

This is illustrated in His phrase offered in Paul’s account:

**1 Corinthians 20:25**

Do this, as often as you drink it, in remembrance of me.”

Our Messiah is casually asking us to remember Him through the metaphorical symbolic nature of typical Hebraic dinner elements, nothing more.

This was not intended to become a new ritual or commandment, but leverage existing tradition to relate back to our Messiah.

Put more simply, Yeshua employed a Hebraic mnemonic device.

Mnemonic devices are techniques a person can use to help them improve their ability to remember something. In other words, it's a memory technique to help your brain better encode and recall important information.

Our messiah leveraged bread and wine to serve as a mnemonic device to assist us in remember the two most important things about Him, His ministry, and His death.

This leads us into defining the symbolic nature of the metaphors used.

Bread and wine were symbolically used to stand for wisdom and insight.

### **Proverbs 9:5-6**

Come, eat of my bread  
and drink of the wine I have mixed.  
Leave your simple ways, and live,  
and walk in the way of insight.

Let's see what wisdom and insight we can gain from Yeshua's application of such metaphors.

### **WHAT DOES IT MEAN THAT THE BREAD IS HIS BODY?**

#### **Luke 22:19**

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

When Yeshua utilized metaphors, He usually used metaphors that would already be familiar.

For example, bread is defined in the Torah as symbolically representing the Torah.

#### **Deuteronomy 8:3**

And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord (YHWH).

The bread is metaphorically related to every word that comes from the mouth of YHWH.

The words that literally came from the mouth of YHWH are those words given to us at Sinai.

The words given to us at Sinai was the Torah.

Thus, the Torah is symbolically associated with the Bread of YHWH.

So, this begs the question, how is the Torah related to our Messiah, who declared Himself to be bread?

#### **John 1:14**

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

The Word came from the Father, and applying that to the metaphor of the Father and Son, the Son follows His Father's instructions. He did not come to change or supersede the Torah. A Son's authority is not higher than the Father.

**John 12:49**

For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment (Torah)—what to say and what to speak.

**Matthew 5:17-19**

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill (*Greek: pleroo -> fully preach*) them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

Because our Messiah only came to speak and practice the Torah of His Father, and His Ministry was centered around “fully preaching” the Torah, He was called the Word in the flesh by John, in chapter 1 verse 14.

Our Messiah is the Torah made flesh.

Because according to the Torah, the Torah itself was already metaphorically related to bread, Yeshua as the Torah in the flesh is also metaphorically related to bread.

Yeshua expounded on this.

Yeshua was asked what works we should be doing.

**John 6:28**

Then they said to him, “What must we do, to be doing the works of God?”

Yeshua responds that the work we should be doing is believing:

**John 6:29**

Jesus (Yeshua) answered them, “This is the work of God, that you believe in him whom he has sent.”

So they wanted this better defined for them. They wanted to know what believing meant, so they ask:

**John 6:30**

What work do you perform?

He was asked what work our Messiah performs so that they should know that He is from God and so that they could do the same work.

This is very important to understand, because He then defines what we should be doing as a result of our belief. He defines what we should do in our belief using the metaphor of bread.

**John 6:33-40**

For the bread of God is he who comes down from heaven and gives life to the world.”

They said to him, “Sir, give us this bread always.”

Jesus (Yeshua) said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

The Jews had a difficult time with this and began to complain with their lack of understanding.

This was a difficult metaphor for them.

In response to their obvious struggle, Yeshua offered them a functional clue about the meaning of Him being the bread:

**John 6:45**

It is written in the Prophets, ‘And they will all be taught by God.’

So the bread metaphorically represents what we are to be taught.

Yeshua then begins to offer them more clues as to how the bread is defined, meaning, what we are to be taught...all stemming from the original question of what should we be doing in our belief.

**John 6:48-52**

I am the bread of life.

Your fathers ate the manna in the wilderness, and they died.

This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?”

The Jews obviously did not understand the metaphorical language, but our Messiah did state what the bread metaphorically represents by bringing something to mind that is already in the Torah.

This is the connection the Jews missed.

Yeshua spoke of the manna in the wilderness, just like Deuteronomy 8:

### **Deuteronomy 8:3**

And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord (YHWH).

Deuteronomy explains that the Torah is the bread that sustains us.

Yeshua referred to His body as the Torah, meaning that He is the Torah exemplified in the flesh for all of us to follow.

That is precisely what it means to believe and follow our Messiah.

It means to believe and follow the Torah. (For more on this, please see our teaching “[Believing](#)”)

So, to summarize Yeshua’s teaching on Himself being the bread in John 6, Yeshua is pointing to the fact that we must believe and trust that the Torah is truth, and that is the work of God our Messiah referred to in our belief.

This does not negate grace because we still require grace when we have failed, and thus salvation is and always will be only possible through grace.

His point is that those in the faith have faith in the Word of God as being true, and thus we will do what we believe to be true.

So, when we eat bread, our Messiah asks us to remember that He is the Torah. It is the Word of God that is to be food for us and sustains us.

That is the first point He is trying to make in the Last Supper, also connecting to the New Covenant.

The Torah is what is to be what is written on our hearts and mind in the New Covenant, so that we will want to do the Torah.

### **Jeremiah 31:33**

For this is the covenant that I will make with the house of Israel after those days, declares the Lord (YHWH): **I will put my law (Torah) within them, and I will write it on their hearts. And I will be their God, and they shall be my people.**

So what does it mean that the Torah will be written on our hearts?

Ezekiel describes the New Covenant as a heart transplant that causes us to want to obey the Torah.

### **Ezekiel 36:26-27**

And I will give you a **new heart, and a new spirit** I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And **I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.**

The new heart and a new spirit are the primary things that are new in the New Covenant. We will want to obey the Torah instead of not wanting to obey it.

There is a New covenant, not a new law.  
New covenant, same Torah.

This leads us to the section on wine.

## WHAT DOES IT MEAN THAT THE WINE IS HIS BLOOD?

### 1 Corinthians 20:25

In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

The first order of importance is for us to deal with the apparent contradiction we find in the Torah.

Anti-missionaries that uphold the authority of the Torah in the faith, but dismiss the validity of Yeshua often struggle with Yeshua metaphorically associated wine with blood, and then drinking it.

Their reasoning for this is simple.

There are no shortage of iterations in the Torah prohibiting the drinking of blood:

### Leviticus 7:26

Moreover, **you shall eat no blood whatever**, whether of fowl or of animal, in any of your dwelling places. Whoever eats any blood, that person shall be cut off from his people.”

### Leviticus 17:10-12

If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set my face against that person who eats blood and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. Therefore I have said to the people of Israel, **No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood.**

### Leviticus 17:13-14

Any one also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with earth. For the life of every creature\* is its blood: its blood is its life. Therefore I have said to the people of Israel, **You shall not eat the blood of any creature, for the life of every creature is its blood.** Whoever eats it shall be cut off.

### Deuteronomy 12:16

**Only you shall not eat the blood;** you shall pour it out on the earth like water. (and Deuteronomy 15:23)

### Deuteronomy 12:23

Only be sure that **you do not eat the blood**, for the blood is the life, and you shall not eat the life with the flesh.

In the New Testament, or Brit Hadasha, James wrote to the converted Gentiles that they should also abstain from drinking blood, thus citing the Torah as an authority for the believer.

### Acts 15:20

but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, **and from blood.**

(For more on Acts 15, see our teaching [Acts 15: Legalism or Obedience](#))

So if Yeshua was metaphorically calling wine to be His blood coupled with the intention of drinking it, this appears to present a problem that the metaphorical usage is inconsistent with the Torah.

However, the reality is that wine is often used symbolically as blood, deriving from the blood (same Hebrew word) of grapes:

### Genesis 49:11

Binding his foal to the vine  
and his donkey's colt to the choice vine,  
he has washed his garments in wine  
and his vesture in the **blood (dâw)** of grapes.

### Deuteronomy 32:14

Curds from the herd, and milk from the flock,  
with fat of lambs,  
rams of Bashan and goats,  
with the very finest of the wheat—  
and you drank foaming wine made from the **blood of the grape.**

The word in Hebrew used for blood of the grape is the same word as the blood for animals.

### Strong's:

*דָּם* *dâm*, *dawm*; from H1826 (compare H119); *blood (as that which when shed causes death) of man or an animal; by analogy, the juice of the grape; figuratively (especially in the plural) bloodshed (i.e. drops of blood);—blood(-y, -guiltiness), (-thirsty), + innocent.*

The Torah discusses the lion drinking blood:

### Numbers 23:23-24

For there is no enchantment against Jacob,  
no divination against Israel;  
now it shall be said of Jacob and Israel,  
'What has God wrought!'  
Behold, a people! As a lioness it rises up  
and as a lion it lifts itself;  
it does not lie down until it has devoured the prey  
and **drunk the blood of the slain.**"

If YHWH Himself uses the drinking of blood metaphorically in the Torah, is not Yeshua permitted to do the same?

Ezekiel also metaphorically used flesh and blood as something YHWH would prepare for us to eat and drink at a future feast, deriving from judgment on the world.

### **Ezekiel 39:17-19**

“As for you, son of man, thus says the Lord GOD (YHWH): Speak to the birds of every sort and to all beasts of the field, ‘Assemble and come, gather from all around **to the sacrificial feast that I am preparing for you**, a great sacrificial feast on the mountains of Israel, **and you shall eat flesh and drink blood**. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. And you shall eat fat till you are filled, **and drink blood till you are drunk**, at the sacrificial feast that I am preparing for you.

Thus, we cannot discard Yeshua’s metaphorical application of wine as blood any more than we can discard YHWH’s own words through the prophet Ezekiel.

For Jewish anti-missionaries to attack Yeshua for using such metaphorical language can only occur through ignorance of the Torah and Prophets, or through intentional deceit in order to attempt to discredit Yeshua. Neither is good.

Such language is also reiterated in Revelation:

### **Revelation 19:17-19**

Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, “Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.” And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army.

### **Revelation 14:20**

And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

The common thread is that wine is a symbol of a crushing of man, like a grape.

### **Isaiah 53:5**

But he was pierced for our transgressions; **he was crushed for our iniquities;**

Our messiah was crushed like a grape, for our sin, yielding an opportunity for the House of Judah and the House of Israel to enter into the New Covenant.

This is precisely why our Messiah said that wine should remind us of the New Covenant, as enabled through Him.

### **1 Corinthians 10:16**

In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

Hebrews 8 discusses the New Covenant, and how Yeshua is our High Priest in the order of Melchizedek.

## **Hebrews 8:1**

Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven...

So, our current High Priest, Yeshua, in the order of Melchizedek brought us bread and wine, as Himself.

It is interesting to note that the very first mention of Melchizedek in the Scriptures has him bringing bread and wine as well.

## **Genesis 14:18**

And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)

In summary on wine, Yeshua was crushed for our sin, creating the wine that stands for enabling us to enter into the New Covenant.

Note that the wine, as the New Covenant, is coupled with bread, the Torah.

You cannot have one without the other, as the Torah is to be written on our hearts and mind so that we may do it.

We have a new covenant, but not a new law.

## **WHAT DOES IT MEAN TO EAT THE BREAD OR DRINK THE CUP IN AN UNWORTHY MANNER?**

### **1 Corinthians 11:27-34**

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers, when you come together to eat, wait for one another— if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

Verses 33-34 are additional evidence that the eating of bread and drinking of wine are already typical practices for a Hebraic dinner. The Corinthians were not born in a Hebraic culture, but they spent a lot of time with Paul who would have taught them such things, teaching them as our Messiah did, that bread and wine represent Him.

As evidenced in verse 33, the Corinthians were not being respectful of one another, placing their own hunger over waiting for all to arrive for a community dinner.

This is selfish behavior, and this selfish behavior likely manifested in all aspects of their daily lives, leading others to be sick, and consequently dying because they were not being cared for properly.

The Torah is all about living a spirit-filled life to our Creator, and being blessed while in covenant with Him. This is the very nature of our Messiah, and His analogy of Him being the bread and wine.

The Corinthians destroyed that analogy with their selfish practices, and Paul corrects their behavior.

The New Covenant is about a heart transplant, causing us to want to walk out the Torah, which at its core, means loving God and loving others, not selfishly serving ourselves.

**Ezekiel 36:26-27 (The New Covenant)**

**And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.**

When we eat bread, and drink wine, we are to be reminded of our Messiah...so that we can practice what He taught as the Torah in the flesh, and take part of His grace in the New Covenant in our faith.

So, let's remember Him as our Messiah asked, and not forget the whole point like the Corinthians.

*We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom!*

*For more on this and other teachings, please visit us at [www.testeverything.net](http://www.testeverything.net)*

**Shalom, and may Yahweh bless you in walking in the whole Word of God.**

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