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GROUP STUDY GUIDE

Brit Hadasha: Bread and Wine

TEACHING SUMMARY

This teaching examines Yeshua's use of bread and wine during what is often called the Last Supper. It asks whether his words introduced a new commandment and whether comparing his blood to wine conflicts with the Torah's prohibitions against drinking blood. The teaching presents bread and wine as metaphors and symbolic reminders.

The teaching argues that Yeshua did not add to or take away from the Torah. Deuteronomy 4:2 prohibits adding to the Word, and the teaching reasons that if Yeshua violated the Torah, he would be a sinner and would meet the Bible's definition of a false prophet. Bread and wine were common elements of Hebraic dinners and the Passover meal, allowing Yeshua to use familiar elements as reminders.

Bread and wine are described as a Hebraic mnemonic device. Proverbs 9:5–6 associates bread and wine with wisdom and insight. The teaching then focuses on bread as a metaphor for the Torah, drawing from Deuteronomy 8:3, where man is said to live by every word from YHWH's mouth. Yeshua is presented as the Torah made flesh and as the fullest expression of the Torah.

The teaching uses John 6 to explain Yeshua's bread metaphor. Yeshua calls himself the bread of life, refers to manna, and points to being taught by God. The teaching concludes that believing in Yeshua means believing and following the Torah according to his authoritative interpretation. Grace remains necessary when people fail, while faith is walked out through obedience to God's Word.

The wine metaphor is examined alongside the Torah's prohibition against drinking blood. The teaching notes that wine is symbolically called the blood of grapes in Genesis 49:11 and Deuteronomy 32:14. It also points to Numbers 23:24, where drinking blood appears in metaphorical language, and Revelation 14:20, where wine and blood are connected. Yeshua's crushing for sin is compared to grapes being crushed.

Finally, the teaching connects the bread and wine with the New Covenant and with Yeshua as High Priest after the order of Melchizedek, who first appears bringing bread and wine. The New Covenant is described as a new heart and spirit that cause people to walk in YHWH's statutes, not as a new law. The Corinthians' selfish behavior at communal meals is presented as an unworthy manner of eating and drinking.

SUMMARY POINTS

- Yeshua's bread and wine language is presented as metaphorical and symbolic.
- The teaching argues that Yeshua did not add a new commandment to the Torah.
- Bread and wine were common elements of Hebraic dinners and the Passover meal.
- Bread and wine functioned as a mnemonic device to remember Yeshua.
- Proverbs 9 connects bread and wine with wisdom and insight.
- Deuteronomy 8:3 connects bread with every word from YHWH's mouth.
- Yeshua is presented as the Torah made flesh and its fullest expression.
- The teaching connects wine with the blood of grapes and with Yeshua's sacrifice.
- The New Covenant is described as a new heart and spirit that cause obedience to Torah.
- The Corinthians were corrected for selfish behavior when eating and drinking together.

FILL-IN-THE-BLANK — BASIC

1. Yeshua used bread and wine as _____ for his body and blood.
2. Deuteronomy 4:2 warns against adding to or taking from the _____.
3. Bread and wine are described as a Hebraic _____ device.
4. Deuteronomy 8:3 says man lives by every word from the mouth of _____.
5. The teaching says Yeshua is the Torah made _____.
6. The New Covenant is described as a new heart and a new _____.

FILL-IN-THE-BLANK — CHALLENGING

1. Proverbs 9:5–6 associates bread and wine with wisdom and _____.
2. The teaching says the bread in John 6 represents the _____.
3. Wine is symbolically called the blood of _____ in Genesis 49:11 and Deuteronomy 32:14.
4. Melchizedek first appears in Genesis 14:18 bringing bread and _____.
5. The New Covenant is described as a new covenant, not a new _____.
6. The Corinthians were acting _____ when they failed to wait for one another at the communal meal.

GROUP DISCUSSION QUESTIONS

1. Why does the teaching argue that Yeshua's words did not add a commandment to the Torah?

2. How does the idea of a mnemonic device explain the use of bread and wine?

3. How does Deuteronomy 8:3 shape the teaching's interpretation of the bread metaphor?

4. How does the teaching address the apparent conflict between wine as blood and the Torah's prohibition against drinking blood?

5. What does the teaching mean by "new covenant, same Torah"?

6. Why does Paul's correction of the Corinthians matter to the meaning of eating the bread and drinking the cup?

ANSWER KEY – GROUP GUIDE

Basic

1. metaphors — Luke 22:17–20; teaching introduction
2. Word of God — Deuteronomy 4:2
3. mnemonic — Teaching explanation of a memory technique
4. YHWH — Deuteronomy 8:3
5. flesh — Teaching explanation of John 6 and Matthew 5:17–19
6. spirit — Ezekiel 36:26–27

Challenging

1. insight — Proverbs 9:5–6
2. Torah — Teaching interpretation of John 6:33–52 and Deuteronomy 8:3
3. grapes — Genesis 49:11; Deuteronomy 32:14
4. wine — Genesis 14:18
5. law — Jeremiah 31:33; teaching explanation
6. selfish — 1 Corinthians 11:33–34; teaching explanation

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The teaching reasons from Deuteronomy 4:2, Deuteronomy 12:32–13:5 and 1 John 3:4 that Yeshua upheld the Torah. It understands his request as using familiar meal elements for remembrance, rather than adding a new Torah command. Keep that interpretive argument distinct from Luke 22:19's actual instruction to remember him.
2. A mnemonic device is a memory aid. The teaching says bread and wine recall Yeshua's ministry and sacrificial death (1 Corinthians 11:25). Ask what the symbols are intended to call to mind. This teaching expressly leaves open whether the Last Supper itself was a Passover meal.
3. Deuteronomy 8:3 ties life to every word from YHWH's mouth. The teaching connects that passage with Yeshua's bread language in John 6:33–52 and his faithful expression of Torah. It also says salvation remains possible only by grace through faith; obedience is how believers walk out that faith.
4. The teaching distinguishes literal consumption of blood, prohibited in Leviticus 17:10–14, from metaphor. Genesis 49:11 and Deuteronomy 32:14 use the blood of grapes; Numbers 23:23–24 uses blood imagery. Ask how recognizing a metaphor prevents an apparent contradiction.
5. Jeremiah 31:33 speaks of God's law written within his people, and Ezekiel 36:26–27 connects a new heart and spirit with obedience. The teaching understands the newness as inner renewal, not replacement of Torah. Invite a practical example of willing obedience rather than mere outward compliance.
6. Read 1 Corinthians 11:27–34, particularly the instruction to wait for one another. The teaching identifies selfish disregard for others as contradicting the meal's meaning. Discuss how remembering Yeshua should shape consideration and generosity at a communal gathering.