

*Is the Correct Memorial Emblem
of the Messiah's Blood*



**Wine or
Grape Juice?**

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Wine or Grape Juice?

Yahshua's Memorial Emblem Explained

by Elder Jacob O. Meyer

What symbol should be used in the Memorial Supper to represent the Master's shed blood? This is an important question and many students of the sacred Scriptures express a diversity of strong opinions regarding whether wine or grape juice is indicated as the proper emblem.

There are many people who have strong opinions about the evils of wine and strong drink. Numerous books have been written concerning the abuses associated with drinking alcoholic beverages. They offer examples of harm and degradation brought on by the excessive use of alcohol.

However, as sincere Bible students, we cannot allow a personal standard of morality to sway our judgment. Our decision must rest **exclusively** with BIBLE TEACHING and the SYMBOLS USED IN SCRIPTURE. We must humbly submit to what the sacred Scriptures teach and faithfully obey what it tells us to do.

At this point we should mention that the Bible does not prohibit the

use of alcoholic beverages. It does not urge anyone to imbibe, but it tolerates a minimal or moderate amount of drinking alcoholic beverages. The sacred Scriptures strongly condemn drunkenness. However, the general use of alcoholic beverages is not the question here. Our subject will concentrate upon the beverage to use for the memorial emblem.

Preservation— The Initial Tests

Those who hold the position that wine should be the proper emblem for the Passover Memorial service usually contend that grape juice cannot be kept from the harvest of the grapes in late summer until the following spring for use at the Passover Memorial. Therefore, a questionnaire was sent to various wine and grape juice manufacturers who were asked the following questions:

1. If grape juice from whole grapes is sealed airtight, would it ever ferment and turn to wine or vinegar through the natural enzymes or

yeast within itself? Approximately how much time would elapse before fermentation would commence?

2. If it is possible to avert fermentation through airtight sealing today, in your opinion would it have been possible to have done so in Palestine 2,000 years ago?

3. It has been suggested that the grape juice could have been preserved in Palestine 2,000 years ago for a period of seven or eight months by placing the freshly squeezed juice in wineskins and sealing them with beeswax. In your opinion, would this have been possible? If not, why?

From the answers received, opinions were equally divided over the preservation of grape juice from the fall harvest season until the spring Passover season. Half responded it could, the other half declared it could not. It was of special interest that one producer stated that the grapes produced 2,000 years ago in Palestine were of a very sweet variety, over 35 Brix, and **so would keep easily**. This letter came from a Jewish source.

Another observation commented

The Sacred Scriptures must make the final decision.

that pollution was not the problem anciently that it is today. At that time the airborne dust and yeast spores were **considerably less**, resulting in minimal contamination when using even their primitive methods of preservation. This reply came from a Jewish company located in Palestine producing both wine and unfermented grape juice. We were also confronted by the fact that the ancient Egyptians did, indeed, preserve a great deal of food, **even in that torrid climate**. Many times tombs of the Pharaohs have been opened to reveal **preserved food still palatable** after thousands of years of storage! Not all ancient people were ignorant of technical expertise. Remember, **Israel came OUT of Egypt, and so could have learned and transmitted this knowledge. Furthermore, as Dr. Cyrus Gordon once commented, intelligent men were always intelligent, but they made use of that intelligence in different ways than we do today.**

No General Agreement

It became apparent that no definitive decision could be made **solely** on the evidence submitted by the modern manufacturers of wine and grape juice, for they themselves offered differing opinions. Bias seemed to reflect from remarks in a few of the letters.

The sacred Scriptures must make the final decision on this question for us. If grape juice could indeed be kept from the grape harvest until the following spring (**which some respondents plainly confirmed**), then it is obvious that we must study the Scriptures with an open mind before we draw any conclusions, proving all things from the inspired

Word alone. We must turn to the sacred Scriptures and allow it to direct our conclusion, not forcing our own inclinations or interpretations upon what it says.

Blood Seals the Covenant

Throughout the Bible it has been the sprinkling of sacrificial blood that has covered the sins of mankind and offered them a way to be reconciled to Yahweh, the Father in Heaven. It is sin that separates between Almighty Yahweh and His human creation (Isaiah 59:2). Sin carries the penalty of death. Romans 5:12, ***“Therefore, as through one man sin entered into the world, and death through sin; and so death passed to all men, for that all sinned.”*** The sacrificial system depicted a substitute sin offering to bear the death penalty for the one who offered the sacrifice.

In the Old Testament the original covenant with Israel directed that each individual participant offer a prescribed animal sacrifice to atone for his sins. Furthermore, an annual special offering of a goat was made for the entire nation, for any sins that had been unintentionally omitted.

Under the New Covenant the sacrifice of Yahshua the Messiah upon the tree at Calvary took the place of all the animal sacrifices that were offered under Israel’s ceremonial law. As a consequence, it becomes vitally important that we do not commit sin after we have accepted the blood of the Messiah, since thereupon we will be rejecting the sacrifice that Yahweh made once and for all to extend grace to the obedient believer.

Blood was shed to cover the sins of Adam and Eve. Almighty Yahweh made coats of skins to cover their nakedness (Genesis 3:21); therefore, animals had to die—a blood sacrifice was made. Noah also sacrificed animals as a thanksgiving to Almighty Yahweh when he emerged from the ark. Noah made a personal commitment to the covenant with the

Most High (Genesis 8:20-22 and 9:1-17), and sealed that covenant with blood. Abraham also entered into a covenant with Yahweh and was directed to sacrifice animals and birds to bind that agreement (Genesis 15).

When Israel ratified the covenant with Yahweh, they were required to sacrifice burnt offerings and peace offerings of oxen. To bind the covenant, Moses sprinkled half of that blood on the altar and the other half on the people (Exodus 24:4-8). The Scriptures plainly show that either man must die for his own sins (and thereafter die eternally) or he must take refuge under the blood of a substitute victim who has died for him. The shed blood accompanying the ratification of the Old Testament covenant granted the humans who entered it an atonement for sin. Under the Old Covenant, animal blood served to atone for sins. Under the New Covenant, the Messiah—Yahweh’s Son—died for the sins of the world. Psalm 53 and Zechariah 12:10.

Here then is the background for the Passover sacrifice and the observance of the Messiah’s New Testament Memorial Supper. The Old Testament Passover lamb fulfilled the need for the animal sacrifice of blood shed to atone for man’s sins. This statement is amply proven from Jeremiah 7:22-24. The Messiah’s blood was shed once and for all and so we need only remember His sacrifice once each year, at the time of the Passover. Yahshua the Messiah instituted the symbol of His shed blood for this purpose, and this doctrine was boldly taught by His Apostles. This is similar to the common Jewish ceremony called Yahrzeit (meaning the remembrance that a year of time has elapsed since an individual’s death).

The cup shared by True Worshipers at the Memorial Supper was intended to represent the symbol to remind us of Yahshua’s shed blood, and our personal commitment to the covenant sealed by this symbol. ***It must therefore be filled with***

a symbol of blood as the Bible has designated it. As we drink the beverage we are reminded of the great sacrifice that Yahshua the Messiah made for us and how such a magnificent sacrifice **necessitates perfection** in the lives of those who constitute a part of the Body of the Messiah, so that we do not cast an adverse reflection on that perfect sacrifice.

The Memorial Supper And their Grammatical Associative Field

The Hebrew word *dawm* is found as #1818 in the Strong's Hebrew Lexicon. The definition given is: "blood (as that which when shed causes death) of man or an animal; **by anal. the juice of the grape**; fig. (espec. in the plur.) bloodshed (i.e. drops of blood):—blood (-y, guiltiness, [-thirsty], "innocent."

The Greek word for blood is *haima*, Strong's #129, and is defined as: "of uncert. der.; blood, lit. (of men or animals), **fig. (the juice of grapes)** or spec. (the atoning blood of [Messiah]); by impl. bloodshed, also kindred:—blood."

Most lexicons clearly show that the juice of grapes is symbolic of blood. The **Holladay Hebrew Lexicon** defines *dawm* as, metoph, blood of grapes, Genesis 49:11." The chiasmic parallelism here confirms that the blood of grapes comes from the vine. Those lexicons which indicate wine is representative of blood cannot stand the test of scriptural scrutiny. Wine is NOT a symbol of shed blood. THE JUICE OF THE GRAPE CONSISTENTLY APPEARS AS THAT SYMBOL.

The word *dawm* is closely related with the Hebrew word for man, *adam*. Both these words trace to the verb *awdam*, #119, which is defined in **Strong's Concordance** as: "to show blood (in the face), i.e. flush or turn rosy:—be (died, made) red (ruddy)." This definition shows again, by the biblical languages, that the beverage in the Memorial cup must **resemble** blood.

One of the difficulties in pinpointing the exact nature of the beverage is that the **Old Testament Passover Memorial did not include a symbol of blood in the Passover ritual described in Exodus 12 and elsewhere.** At the time of the Exodus and throughout the Scriptures, the Passover lamb, unleavened bread, and bitter herbs were the ONLY SYMBOLS CONSUMED IN THE PASSOVER MEMORIAL. There is no instruction given to drink any specific beverage with the Passover meal.

Some sources contend that the cup of wine in the Jewish Passover was instituted as late as the Common Era. Some assumed that the Messiah utilized a Jewish tradition when He instituted the symbols of the New Covenant Memorial Supper, the same night in which He was betrayed. However, the converse could have been the actual case.

Examining All Words for Wine and Grape Juice

Smith's Bible Dictionary tells us that the word "wine" in the **King James Version** is the translation of 10 Hebrew and two Greek words. (Also see Appendix 27 in the **Companion Bible**.) They are as follows:

Chamar—Thick sticky (mixed) syrup (**Young's**); the pure blood of the grape, red wine (**Smith's**).

Chemer—(Hemer)—thick sticky syrup (**Young's**); pure and red wine (**Smith's**); the rabbins regarded *chemer* and *tirosh* as equivalent terms (**McClintock & Strong's**).

'Asis—Anything pressed on, mead (**Young's**); grape juice (**Smith's**); derived from a word signifying "to tread," and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to new wine as being recently trodden out, but not necessarily to unfermented wine (**Unger's**). **Holladay joins the Brown, Driver and Briggs Lexicon** along with the **Gesinius Hebrew Lexicon** and others, to translate **freshly pressed out**

juice or must.

Tirosh—Must, the freshly pressed juice of the grape (**Unger's**); vintage fruit, new wine (**Smith's**); what is possessed, mead, new wine (**Young's**). The possible intoxicating character of this drink is confined to a single passage where it is the climax of engrossing influences in immediate connection with *yayin* (**Unger's**); unfermented juice or must (**Jewish Encyclopedia**). [In Hosea 4:11, we find the only place where *tirosh* could possibly be construed as a fermented beverage. Note it is used there along with *yayin*, but of itself does not mean that *tirosh* blunts the feelings. (See wine, **Unger's Bible Dictionary**.)] Also, *tirosh* is the contribution given for the support of the priests and as the **first fruits** it without doubt meant the fresh juice, since there could be no delay in offering the firstfruits. See *tirosh* (Deuteronomy 18:3-4, 2 Chronicles 31:4-5, Nehemiah 10:37, 39; 13:5, 12, etc.)

Tirosh, should be more properly translated *grape juice*, and *asis*, because it is an onomatopoeic word, would certainly denote freshly pressed or trampled out juice. *Chamar* also denotes a sweet syrup made from grapes and unfermented. It seems, however, that, with the exception of *yayin* and *shekar*, nearly all the words translated wine must be what we would call grape juice or reconstituted grape juice (from syrup) and are not intoxicating or contain little or no alcohol brought about by fermentation.

When we read of wine in the Old Testament, therefore, it is vital that we bear in mind the word that is written in the Hebrew texts. If the intention is to produce wine, then even the initial step, the extraction of the juice, could commonly be called wine.

When we read in a commentary that it was wine that was used and traditionally added to the Passover service after the return of the Jews from Babylonian exile, we must ask what Hebrew word was employed in the text. Certainly, *tirosh*, *asis*,

and even *chemer, chamar shemarim* could have been either fermented or unfermented, **but the first two more likely were unfermented. These definitions are followed by Marcus Jastrow in his dictionary of the Targums, Talmud and Midrashic literature.**

Yayin—Effervescing (**Unger's Bible Dictionary**); what is pressed out (**Young's Analytical Concordance**); that which yields wine (**Smith's Bible Dictionary**); in most of the passages in the Bible where *yayin* is used (83 out of 138), it certainly means fermented grape juice, and in the remainder it may fairly be presumed to do so, but still some passages could relate to the juice from which comes wine if fermented. The intoxicating character of *yayin* is usually plain from Scripture (**Unger's**).

Shemarim—What is preserved, sediment (**Young's**); wine- lees (**Smith's**); to keep, preserve, lay up, occurs five times, always in the plural (**McClintock & Strong's**). **The root is said to be Shamarto watch or guard.**

Sobe—Anything sucked in or up (**Young's**); boiled must, syrup (**Smith's**); potation, occurs only three times...but the verb and participle often—the latter to denote drunk, a drunkard, a toper. Occurs three times and translated wine, drink, drunken (**Unger's**).

Mesek—Mimsach—anything mixed (**Young's**); mixed wine (**Smith's**); mixture, wine mixed with water or aromatics...or mingled with stupefying or exciting drugs so that the wine might produce more powerful effects than was possible otherwise (**Unger's**).

Shekar—What satiates, pleases (**Young's**); an inebriating drink whether wine prepared or distilled from barley, honey, or dates (**Unger's**); strong drink occurs 21 times in the New Testament (**Smith's**); rendered strong wine in Numbers 28:7.

Enab—Ripe, round grape, grape

cake (**Young's**).

New Testament Wine

In the New Testament we find the following Greek words:

Oinos—Comprehending every sort of wine (**Unger's**); wine, grape juice (**Young's**); wine (**Smith's**).

Gleukos—Sweet or new wine (**Young's**); new wine (**Smith's**); must, sweet or new wine (**Unger's**). Used but once, Acts 2:13. **McClintock & Strong's** offers the suggestion that in mockery scoffers asserted that the disciples were drunk on gleukos, grape juice (much as though saying these men were drunk on water). Peter counters that his fellow brethren are not drunk, as the mockers suppose. New wine could mean the best, that which flows before the treading of the Winepress begins.

The Greek word *oinos* can mean either grape juice or strong wine, depending upon the context. Matthew 9:17 clearly implies grape juice when used with the word "new," as does Mark 2:22 and Luke 5:37-38. Other verses show that *oinos* can mean fermented wine as in Ephesians 5:18, 1 Timothy 3:8, among other places.

The Cup of the New Testament

In reading over the description of the Passover emblems that the Messiah instituted, we note in Matthew 26:26-29 that He took the unleavened bread, and then in verse 27 He took the **cup**, the contents symbolizing blood, in verse 28. In verse 29 the content of the cup is referred to as "the fruit of the vine." In Mark 14:22-25 we read that He took the cup, symbolically calling it His blood, and referred to the fact that He would no more drink of the "fruit of the vine" until He drinks it new in the coming Kingdom.

In Luke 22:14-20, we read again that the Messiah said that He desired greatly to eat the Passover with His disciples **before He suffered**. In verse 17 we note that He

took the cup, and in verse 18 we read that it contained the "fruit of the vine." In verse 20 Yahshua said, **"...This cup is the new covenant in my blood, even that which is poured out for you."** We read here that the cup contained a symbol of the **blood** of Messiah. Had the New Testament writers quoted the words, "*oinos*" or "*gleukos*" when the Greek text was produced, the meaning would immediately have been clear to all. But, we must now determine the meaning of the term.

Fruit of the Vine

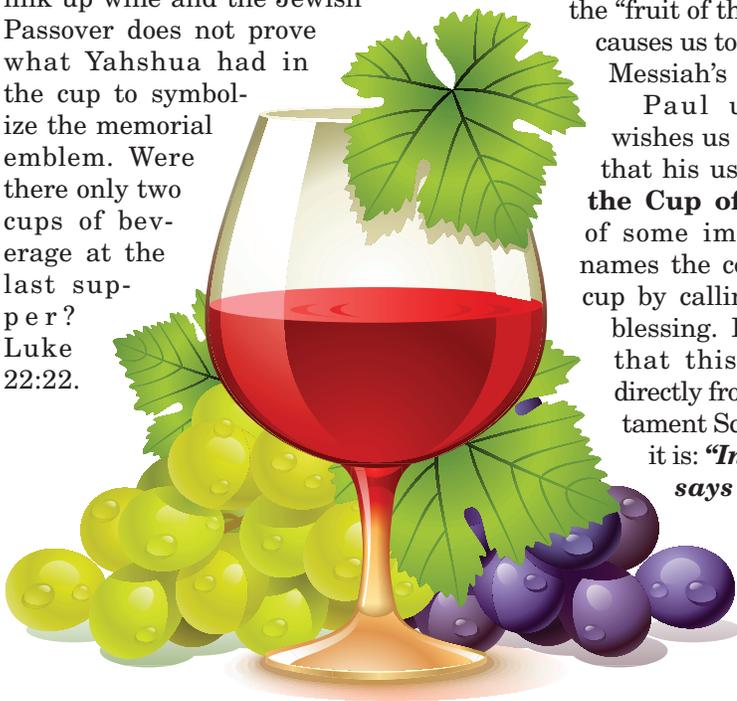
Nowhere in the New Testament do we read that the cup contained **wine, or any alcoholic beverage** produced by the *decomposition* of grape juice. Yahshua referred to the contents as "fruit of the vine." The word "fruit" is translated from the Greek word *gennema* (#1081, **Strong's Exhaustive Concordance**). *Gennema* is also translated "generation" in Luke 3:7, where John said, **"... You offspring [generation] of vipers, who warned you to flee from the wrath to come?"** *Gennema* means "offspring," or by analogy, "produce," but has been translated "fruit" and "generation."

A more literally accurate translation of *gennema* would be **produce of the vine**. Grape juice is the primary product (produce) of the vine. Wine, technically, can be termed a by-product. It is a *secondary* product produced by *alteration* of the principal product through a process of fermentation, as the sugar in the juice is converted into alcohol while it is *decaying* or *decomposing*.

Did not Yahshua say "fruit of the vine"? Is not Yahshua Himself the **firstfruit** of the dead (1 Corinthians 15:20), and the true vine (John 15:1)? Note the symbolism! The function of symbolism is to convey to the mind some hidden relationship between the *visible example* and the *invisible spiritual abstraction*. Grape juice is clearly shown in the Bible to represent blood, as we shall see from the above and also in our subsequent study.

In some Jewish prayers one finds the term *peri haggapen* (pronounced *peri haggaphen*). Some knowledgeable people, when asked for the etymological interpretation of this term, whether it means **fermented wine** or **grape juice**, will usually reply, "It doesn't matter, as long as the beverage is red." For this reason, undoubtedly, the Jewish kosher wine companies also frequently sell UNFERMENTED GRAPE JUICE, (since not everyone sitting at the modern Jewish Passover table can hold 4 cups of an alcoholic beverage). But, is the Bible so unspecific? Could we believe that the Bible creates confusion? Surely the converse is true because 1 Corinthians 14:33 tells us **Yahweh is not the author of confusion**. Obviously, the Word of Yahweh has the accurate answers and if we search diligently for them, we shall find them.

Occasionally someone will try to interpret the term "cup of blessing" mentioned by Paul (1 Corinthians 10:16, below) as being the third cup of wine which is designated to be drunk at the modern Jewish Passover service. But, what about the other three cups? Why select the third one? Why not the second cup, which is called the cup of redemption? Furthermore, simply trying to link up wine and the Jewish Passover does not prove what Yahshua had in the cup to symbolize the memorial emblem. Were there only two cups of beverage at the last supper? Luke 22:22.



Yahshua challenged the religious authorities of His time by saying, "You leave the commandment of Elohim, and hold fast the TRADITION of men." (Mark 7:8) We cannot rely upon the doctrines of men, but we must cling firmly to the Word of Yahweh which contains the answers to all our questions.

Consequently, the preferable interpretation of the term *fruit of the vine*, as the New Testament uses it, should be *juice of the grape*. This fact will harmonize with all the rest of the Bible.

Cup of Blessing

Paul wrote in 1 Corinthians 10:16, "**The cup of blessing which we bless, is it not a communion of the blood of the Messiah?**" Here Paul indicates that as the cup of blessing was shared, so the True Worshipers who have prepared themselves for this spiritual event share in the blood covenantal relationship of Messiah. Hereby we annually reconfirm our covenant relationship with the Savior and with our fellow believers. We have formed an inseparable union with Him. Furthermore, all Assemblies of Yahweh brethren are in fellowship through the Messiah's shed blood.

The cup is symbolic of blood, the "fruit of the vine," which causes us to remember the Messiah's death.

Paul undoubtedly wishes us to understand that his use of the term, **the Cup of Blessing**, is of some importance. He names the contents of the cup by calling it a cup of blessing. Did you know that this term comes directly from the Old Testament Scriptures? Here it is: "**In this manner**

says Yahweh, As the new wine is found in the cluster, and one says, Destroy it

not, for a blessing is in it: so will I do for my servant's sakes, that I may not destroy them all." Isaiah 65:8.

There can be little doubt that Isaiah intends to say that the new wine (Hebrew-Tirosh; must or fresh juice) is found in the cluster of newly picked grapes, and that it relates to sparing the first fruits of the believers, as the first fruits of the winepress were brought to the priest for a blessing. Evidently Paul sees this application directly associated with the believers in Yahshua's Body who annually reconfirm their covenant in the Memorial Service, hoping to be numbered among the firstfruits spared in Yahweh's judgment and blessed with eternal life. See Exodus 23:19 and 34:26, where the first fruits, including the first juice of the grapes harvest, Numbers 18:12-13, were brought to Yahweh's temple for the priests and Levites who labored there. Deuteronomy 18:4.

It is therefore imperative to consider 1 Corinthians 10:16 as quite impossible to mean anything except that the symbol in the cup containing the Messiah Memorial emblem could be anything except the juice of the grape.

Paul again makes reference to the cup in 1 Corinthians 10:21, where he refers to the "cup" of the Master. He says we cannot be partakers of both the Master's table and the table of devils! Paul is clearly making reference to the Passover and the new emblem which Yahshua instituted. Consequently, the cup of the Messiah as well as the cup of devils should be identified.

Also in the 11th chapter of 1 Corinthians, Paul refers to the Master's Supper. Beginning in verse 17 he now makes an unmistakable charge in his letter. The Corinthian assembly has done great evil, and there are divisions among them. False doctrines and heresies have caused sects to arise among them. Factions are a destructive, divisive force against the genuine Body of the Messiah, the True Worshipers.

We must understand his meaning.

Worldly Corinthian Assembly

The Assembly members in Corinth fell short of nearly everything that would identify them as True Worshipers of Yahweh. They lacked the spiritual maturity to do things properly and in decent order. Derived from a pagan, heathen background, they became known for gorging themselves on food at their banquets wherein gluttony was commonly practiced. Instead of merely sipping a drink, to quench thirst, **they guzzled all they could!**

Paul condemned them in verse 20 for their greedy attitude. When we approach the Master's Supper it is not meant as a festive occasion, but one of **seriousness and sobriety**, otherwise we shall be eating and drinking judgment to ourselves. He very forthrightly stated that the place to do their feasting was at home. In the Assembly, at the time we partake of the Memorial of our Savior's death, this observation is quite serious. We cannot be gluttons nor imbibe. We must approach the Master's Supper with a somber attitude. We are remembering Messiah's death. Paul stresses that this is a **solemn occasion and not one for frivolity and giddy merrymaking.**

Feasting Temporally or Spiritually

Throughout these verses in 1 Corinthians 11, Paul does not specify the nature of the beverage to be used at the Memorial, and so some readers of this text impulsively point to verse 21 and contend that this proves a strong drink was used because the word is translated "drunken." This is not at all true, for several reasons.

Etymologically, the Greek word can mean "satiated," or drinking all one can hold. Paul is in this context condemning the pagan practices of the Corinthians, and the selfishness that leads to not considering his brothers and sisters in the faith. To say that this one verse proves a

fermented beverage is the correct contents of the "cup" creates a forced interpretation.

It is merely supposition, therefore. Paul condemns merging or attaching a "fellowship meal" into the Memorial Supper, since the Bible nowhere commands it. It is not necessary, and it detracts from the serious nature of the Memorial. Paul emphasizes that if someone wanted to drink any alcoholic beverage **he should do so at HOME and NOT IN THE ASSEMBLY** (1 Corinthians 11:22). The cup is described as the "New Testament" or "New Covenant" in Yahshua's blood (verse 25). The cup contained a grape juice, definitely symbolic of blood. Those who would use fermented wine are in violation, according to Paul, since he clearly condemned drinking a festive beverage at Yahshua's Memorial Supper. Wine is not to be used at an assembly function, is his meaning.

In the above, we have examined the three evangels as well as the writings of Paul, and in each case we find that the Word shows that produce of a grape vine was in the cup. It was produce of the vine (juice) and not a by product (wine). As Paul condemns drinking alcohol at the Memorial Supper, we certainly should not take his words lightly. He obviously obtained his doctrine from the Old Testament, as we shall shortly learn. We have noted so far in this study that all the references point to the contents of the cup as being symbolic of blood. We must recognize that symbols are used in the Bible to represent something significant. The question before us, then, is: **What in the Bible represents blood? What grape beverage in the Bible symbolizes blood? We shall discover the true interpretation in the sacred Scriptures above.**

Symbols of Blood in Scripture

One of the first places we see a clear symbol of the blood is in Genesis 49:11, where the blessings pronounced upon Judah include that

the grape vines will be so plentiful that foals will be tied to them, even to choice vines. The harvest of grapes will be so plenteous that all the garments and clothing will be stained with the produce that spurts out its juices in abundance, and the stained clothes will be dark in the color of blood. How clear! Take note that this reference (as some people may contend) is not necessarily the blood of the wicked! But, the content of blood of grapes is indeed proven to be **juice** rather than fermented wine. (Please refer to our grammatical discussion of Genesis 49:11 above.)

In Deuteronomy 32:14 we find another example where drinking the pure "blood of the grape" is used. Here the last clause should read, when correctly and literally translated from the Hebrew, **"...of the blood of the grape you drank fermented (wine)." This evidently means that the blood of the grape can be used to produce fermented wine, an obvious reference to the juice.**

In the tithes and offerings given to the priests, pure juice of the grape was given, as we have seen in Deuteronomy 18:3-4. There the word **wine** is translated from the Hebrew *tirosh*—the freshly pressed juice from the winepress. (Incidentally, even the very term winepress does not mean that fermented wine is trampled from the fresh grapes, but juice.) *Tirosh* is also used in the offerings of firstfruits in the following places: 2 Chronicles 31:4-5, Nehemiah 10:37-39; 13:5, 12. *Tirosh* corresponds closely to our grape juice and is often called "new" wine by the translators. The word "new" also has reference to being the best, or the first-fruits.

The new wine (more properly "juice," or must) was that which came from the press merely from the weight of the grapes before the actual treading out began. This, by nature is the sweetest juice. It is important that we understand that the "new wine" or grape juice is that which is freshly-squeezed out of the

grape. This was the “firstfruits,” the special offering that was given to the priests. “Must” is defined as “the juice pressed from grapes or other fruit before it has fermented; new wine.” See **Websters Dictionary of the American Language, Second College Edition.**

The priests were expressly forbidden to do the service of Yahweh after drinking wine or alcoholic drinks (Leviticus 10:11).

The injunction against using wine or strong drink contextually follows the passage where Nadab and Abihu offered strange fire before Yahweh and died. The systematic Bible student will immediately be impressed by the contextual relationship. If these two eldest sons of Aaron had been imbibing before doing the service to Yahweh, and had indiscreetly used strange fire to light the incense on the altar before Yahweh, then Yahweh’s instant judgment was indeed righteous.

To approach Yahweh, one must be filled with awe, fear, and respect. This requires a sound mind, such as is granted upon the reception of the Holy Spirit, 2 Timothy 1:7. Alcoholic beverages dim these senses. **“Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? They that stay long at the wine; they that go to seek out mixed wine. Look not upon the wine when it is red, when it sparkles in the cup, when it goes down smoothly: At the last it bites like a serpent, And stings like an adder. Your eyes shall behold strange things, And your heart shall utter perverse things. Yes, you shall be as he that lies down in the middle of the sea, Or as he that lies upon the top of a mast. They have struck me, you shall say, and I was not hurt; They have beaten me, and I felt it not: When shall I awake? I will seek it yet again.” Proverbs 23:29-35.**

Consequently, we must strongly point out that no one can approach



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Almighty Yahweh in worship while intoxicated, nor can we drink intoxicating beverages while we stand before Him to reconfirm and remember His covenant. That would be an affront to the Most High, as though we offered Him a toast on the anniversary of the death of His Son.

This freshly-squeezed juice is mentioned as blood in places such as Jeremiah 25:30-33. **“Therefore prophesy against them all these words, and say to them, Yahweh will roar from on high, and utter his voice from his holy habitation; he will give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the end of the earth; for Yahweh has a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, says Yahweh.**

“In this manner says Yahweh of hosts, Behold, evil shall go

forth from nation to nation, and a great tempest shall be raised up from the utmost parts of the earth. And the killed of Yahweh shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground.”

Joel 3:13 is speaking of the same time and reads that the (vintage) harvest is ripe and to get down into the **winepress.**

Isaiah is very clear in speaking of this time in chapter 63. The one who treads the grapes is none other than Yahshua! (Note Isaiah 62:11-12, **“...Behold, your salvation comes . . .”** —Yahshua! The meaning of the name is, Yahweh is Salvation.) He that comes from Edom (red) with dyed garments from Bozrah (Hebrew—vintage) in glorious apparel, mighty to save. Isaiah 63:2 asks why He has red apparel and garments **as one who treads the**

winepress. Notice the answer, ***“I have trodden the winepress alone ...and their LIFEBLOOD is sprinkled upon my garments, and I have stained all my raiment.”*** How perfectly plain and clear! Freshly pressed juice is the biblical symbol for **blood**. We find this fact to be consistently supported throughout the Bible.

We know that this is the Messiah, for Revelation 19:11-13 shows that His vesture or garments are dipped or stained in blood, evidently referring back to Isaiah 63. Verse 15 says that, ***“...He treads the winepress of the fierceness of the wrath of Yahweh, the Almighty.”***

Blood From the Winepress

Speaking of this same time, we read that the angel came out of the Temple (Revelation 14:15-20), crying to Yahshua, ***“...Send forth your sickle, and reap;...for the harvest of the earth is ripe.”*** Verse 18 tells of another angel coming out from the altar saying, ***“...Send forth your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”*** Verse 19 reads, ***“And the angel cast his sickle into the earth and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of Elohim.”*** Verse 20 reads, ***“And the winepress was trodden outside the city, and THERE CAME OUT BLOOD FROM THE WINEPRESS, even to the bridles of the horses, as far as a thousand six hundred furlongs.”*** Here again is the indication that blood is likened to the juice flowing directly out of the winepress; freshly pressed juice that is unfermented.

Wine—As a Symbol

From the following verses in Revelation, the word translated **wine** reflects the giddy or euphoric feeling from consuming alcoholic beverage. In the case of the great whore, her disciples are drunk from spiritual

fornication with her. ***“And there came one of the seven angels that had the seven bowls, and spoke with me, saying, Come here, I will show you the judgment of the great harlot that sits on many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the WINE of her fornication,”*** Revelation 17:1-2. See also Revelation 18:3 for a similar passage. ***“For by the WINE of the wrath of her fornication all the nations have fallen; and the kings of the earth committed fornication with her; and the merchants of the earth became rich by the power of her wantonness.”***

Please also see Revelation 14:8, Psalm 60:3.

In the following passage, the sense of wine is that Yahweh's cup holds **judgment** that shall be poured out upon this sinful world. ***“He also shall drink of the wine of the wrath of Yahweh, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb,”*** Revelation 14:10. ***“And out of his mouth proceeds a sharp sword, that with it he should strike the nations: and he shall rule them with a rod of iron; and he treads the winepress of the fierceness of the wrath of Yahweh, the Almighty,”*** Revelation 19:15. ***“Flee out of the middle of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Yahweh's vengeance; he will render to her a recompense. Babylon has been a golden cup in Yahweh's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad.”*** Jeremiah 51:67. Please also read Revelation 16:19.

The effect of wine is also contrasted with the **influence** of the Holy Spirit in Ephesians 5:18. ***“And be not drunken with wine, in***

which is riot, but be filled with the Spirit.” The prohibition against being drunken with wine is unmistakable.

But, ***IN THE TEMPLE AND TABERNACLE SERVICE WINE WAS NEVER DRUNK BY ANYONE.*** Recall Leviticus 10:8-11. Wine therefore in the animal sacrificial system represented the Holy Spirit, not blood. It was always **POURED OUT OVER** the sacrificial blood. Dr. A. Edersheim comments: “Every meat-offering (meal-offering) was accompanied by a drink-offering or wine, which was poured at the base of the altar.” ***The Temple, Its Ministry and Service***, page 110-111. The atoning blood was the animal blood that was shed, Leviticus 17:11. Now, the Messiah's blood has taken its place. Therefore, the sacrificial emblems under the ceremonial law corroborate our findings.

There is, in Revelation 17:6, a verse that has been questioned as not being in complete harmony with the symbol of blood, best represented by grape juice. It reads as follows: ***“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yahshua....”*** The question arises, can blood in this instance be construed as meaning an intoxicant?

Jeremiah 46:10 contains almost the same thought where ***“...the sword shall devour and be satiated, and shall drink its fill of their blood....”*** We have the expression “drunk with power,” wherein is meant the insatiable desire to have more. Alfred Barnes (in ***Barnes Notes***) quotes Professor Stuart, ***“The phraseology is derived from the barbarous custom (still extant among many pagan nations) of drinking the blood of the enemies slain in the way of revenge. The effect of drinking blood is said to exasperate, and to intoxicate with passion and a desire of revenge.”***

The meaning of the reference is that the persecuting power had shed the blood of the saints; and that in its fury, it had, as it were, drunk

the blood of the slain, and become, by drinking that blood, even more intoxicated and infuriated. The saints were killed first, and the martyrs who had refused to yield, in spite of persecution and torture, were also killed, and the saints at the end of the age will follow them, making the pagan woman Babylon even more vicious. Note the actions of the Nazis during the Holocaust, as an example.

Now let us turn to Isaiah 49:26 where we read, **“And I will feed them that oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine. . .”** Here then is the answer! The Hebrew word for “sweet wine” is *asis*, which we have seen always means “juice” that is **unfermented**. Yet it is said to make someone drunken. Compare Acts chapter 2. The Apostles were said to be drunk on gleukos (juice), most likely they were mocked because they used pure juice for the Passover Memorial.

Wine Used in Offerings

When referring to the sacrificial offerings to Yahweh, however, we find another word being employed for the beverage; namely, *yayin*. *Yayin* most frequently means fermented wine, as we have seen. This we determine from such citations as Exodus 29:40; Leviticus 23:13; Numbers 15:5, 7, 10; 28:14; 1 Samuel 1:24; 10:3; Hosea 9:4, where the Hebrew term *yayin* is used. We know that this is intoxicating wine, for that becomes clear in the accounts of Noah (Genesis 9:20-24) and Lot (Genesis 19:32-35), and such places as Proverbs 20:1. *Yayin*, the fermented wine, was used as a drink offering to Yahweh. These offerings were poured out on the altar, according to Exodus 29:38-42; Exodus 30:9; Leviticus 23:13, 18, 37-38; Numbers 6:13-17; Numbers 15:5-24; Numbers 28 and 29. This practice contrasts remarkably with pagan religious customs as in Baal worship and the worship of Bacchus, worshiped in drunken orgy as Zeus

the eternal boy.

Drink Offerings Never Consumed

After settling in Palestine, drink offerings were presented along with most of the other sacrificial offerings (Numbers 15:2-5, 8-10). These were poured out on the altar of burnt offerings, never on the altar of incense. **Drink offerings were not consumed by the priests, for they were strongly forbidden to drink strong drink while officiating in worship services. “Drink no wine nor strong drink, you, or your sons with you, when you go into the tent of meeting, that you die not: it shall be a statute forever throughout your generations: and that you may make a distinction between the holy and the common, and between the unclean and the clean; and that you may teach the children of Israel all the statutes which Yahweh has spoken to them by Moses.”** (Leviticus 10:9-11) Notice the durability of that commandment.

Could we then use wine as the symbol of Messiah’s blood and take it into our bodies at that sacred time each year when we draw near to Yahweh? Wine was part of the sacrificial system of Yahweh. This offering of meal and wine is not symbolic of Yahshua’s blood, but rather these constitute a thank offering for material blessings. We must remember that wine was poured out at the base of the altar over the blood of the animal sacrifices, so the two could not have the same meaning symbolically (Numbers 15:4-12; 28:7).

The Apostle Paul wrote that he was poured out like a drink offering upon the sacrifice in public service to which faith had led them, and he was glad to do this (Philippians 2:17). He also wrote to Timothy shortly before his death that he was ready to be poured out like a drink offering (2 Timothy 4:6). He was willing to sacrifice his whole being, expending his spirit, for the cause of Messiah.

Melchizedek and His Feast

To prove that wine is acceptable at the Memorial Supper, occasionally one hears from misguided people who misinterpret the symbols of the feast prepared by Melchizedek when Abraham returned from the battle of the kings (Genesis 14:17-20). These people feel that the emblems of this feast typified the Memorial Supper of the New Testament era. They wish to show that Abraham did not participate in animal sacrifices, and that the one who was Melchizedek (and who later became Yahshua), gave a type of the Memorial Supper to Abraham rather than offering a sacrifice. But, can such reasoning stand the test of scrutiny?

The Hebrew word for bread in Genesis 14:18 is *lechem* (**Strong’s Concordance #3899**). It is NOT the word *matzah*, plural *matzoth* (**Strong’s Concordance #4682**) that means, **unleavened bread**. Had Almighty Yahweh wished for us to understand that it was the type of the Memorial Supper, He WOULD LOGICALLY HAVE USED THE TERM FOR UNLEAVENED BREAD so that there would have been no mistake. The term *lechem* also represents food of various kinds, and the meaning of the Aramaic term *lechem* is “feast.”

Now let us look at the second item that is noted—**wine**. The Hebrew word is *yayin* (**Strong’s Concordance #3196**) and it generally means **fermented wine from which intoxication results**. This is the beverage of rejoicing, consumed at a joyous occasion. Such was the situation of Genesis 14, when a great victory had been won. Consequently, it now becomes very candid that this feast Melchizedek brought out to Abraham was for the purpose of **celebrating a momentous victory** over a superior-sized enemy army. It was a victory celebration, a **festal occasion**.

There is nothing at all to cause the student to associate this joyous victory celebration with the **solemn**

commemoration of Yahweh's Passover. When we remember the sacrifice of our Redeemer, Yahshua the Messiah, upon the tree of Calvary each year, it must be with the same solemnity enjoined by Leviticus 10:8-11. Wine is the beverage that is drunk during a joyous celebration (such as a wedding, John 2, or the Feast of Tabernacles, Deuteronomy 14:26), but the beverage in the cup at the Messiah's Memorial Supper is meant to symbolize a death, His lifeblood poured out for our sins. It is a most solemn occasion to remember an anniversary of someone's death (a *yahrzeit*, a year gone by). This type bears the same symbolism as the offering of Cain and Abel, Genesis 4.

We see then that the incident of Genesis 14:17-20 in fact proves once again that we must take unfermented grape juice as the symbol of the Messiah's shed blood and not fermented wine, so we can be clear of mind to comprehend the true meaning concerning what the Messiah's death means for us.

Preserving Grape Juice

Several authorities attest to the practicality of keeping grape juice from late summer until the spring Passover season. **McClintock & Strong's** (vol. 10, page 1014) contends the "new wine" of Acts 2:13 to have been applied, just as *mustum* was by the Romans, as juice that had been preserved for about a year in an unfermented state.

Many reliable encyclopedias state that it was possible to preserve grape juice from the late summer until Passover. **The Living Bible Encyclopedia in Story and Pictures**, (vol. 16, page 2089) states: "***Means for preserving grape juice were well known: Cato. DE AGRI CULTURA CXX has this recipe: 'If you wish to have must (grape juice) all gear, put grape juice in an amphora and seal the cork with pitch; sink it in a fishpond. After 30 days take it out. It will be grape juice for a whole year.'***"

If the whitish dust and other pollutants on the grapes are carefully removed by thorough washing, the possibility of fermentation is sharply reduced, for this coating on the fruit contains the natural yeast spores from the atmosphere that will hasten the decomposition of the juice. It is later extracted and becomes the modern commercial product—cream of tartar.

Note the allegory here! Would not baptism—a cleansing—wash the people of Yahweh of leaven? Then they would be preserved from sin and Yahweh's judgment—a blessing indeed!

Wine Continues to Ferment

It should be pointed out that fermented wine is never stable. It will eventually break down even further into a vinegar, so that making grape juice into wine is *no guarantee* that it will be preserved **forever** as a wine. Science and experience tells us that there is a very fine line between wine and vinegar. Eventually all wine will turn to vinegar. Note carefully the following quotes: "The art of wine-making is, compared with the manufacture of beer or spirits, both in principle and in practice a relatively simple operation.

The must, as the expressed juice of the grape is termed, is now exposed to the process of fermentation, which consists essentially in the conversion of the sugar of the must into alcohol and various subsidiary products. The fermenting operations in wine-making differ radically from those obtaining in the case of beer or of spirits in that (if we except certain special cases) no yeast is added from without. Fermentation is induced spontaneously by the yeast cells which are always present in large numbers in the grape itself. The result is that—as compared with beer or spirits—the fermentation at first is relatively slow, but it rapidly increases in intensity and continues until practically the whole of the sugar is converted. In the case of the production of certain

sweet wines (such as the sweet Sauternes, Port and Tokay) the fermentation only proceeds up to a certain extent. It then either stops naturally, owing to the fact that the yeast cells will not work rapidly in a liquid containing more than a certain percentage of alcohol, or it is stopped **artificially** either by the addition of spirit or by other means which will be referred to below. As the character of a wine depends to a considerable extent on the nature of the yeast (see Fermentation), many attempts have been made of late years to improve the character of inferior wines by adding to the unfermented must a pure culture of yeast derived from a superior wine. If pure yeast is added in this manner in relatively large quantities, it will tend to predominate, inasmuch as the number of yeast cells derived from the grapes is at the commencement of fermentation relatively small. In this way, by making pure cultures derived from some of the finest French and German wines it has been possible to lend something of their character to the inferior growths of, for instance, California and Australia.

As the wine matures the most noticeable feature in the first instance is the reduction in the acidity, which is mainly due to a deposition of tartar, and the disappearance of tannin and colouring matter, due to fining and the action of oxygen... For instance, a wine which under favourable conditions would seem full and sound may appear harsh or rough, merely owing to the fact that it contains a small quantity of suspended tartar, the latter musing temporary hyper-acidity and apparent 'greenness.'

The softening effect of age is due to the deposition of a part of the tartar together with a part of the tannin and some of the colouring matter. The mechanism of the development of the secondary bouquet appears to be dependent firstly on purely chemical processes, principally that of oxidation, and secondly **on the life activity of**

certain micro-organisms. L. Pasteur filled glass tubes entirely with new wine and then sealed them up. It was found that wine so treated remained unchanged in taste and flavour for years. On the other hand, he filled some other tubes partly with wine, the remaining space being occupied by air. In this case the wine gradually matured and acquired the properties which were associated with age. Wortmann examined a number of old wines and found that *in all cases in which the wine was still in good condition or of fine character a small number of living organisms* (YEAST CELLS, etc.) WERE STILL PRESENT. He also found that in the case of old wines which had FRANKLY DETERIORATED, THE PRESENCE OF MICRO-ORGANISMS COULD NOT BE DETECTED.

It is frequently assumed that a wine is necessarily good because it is old, and that the quality of a wine increases indefinitely with age. This is, however, a VERY MISTAKEN IDEA. There is a period in the life history of every wine at which it attains its maximum of quality. This period as a rule is short, and it then commences 'to go back' or deteriorate. The age at which a wine is at its best is by no means so great as is popularly supposed." **Encyclopedia Britannica** Eleventh Edition, Volume XXVII, "Wine," pages 718-719.

Therefore, the argument that grape juice had to be made into wine to preserve it from late summer to early spring is untenable, for the wine itself could conceivably become vinegar if no precautions were taken to preserve it.

Water in the Cup?

Therefore, since the beverage in the cup must appear to be identical to blood, it could not be water, or some other beverage, as a few groups believe. It must be a derivative of red grapes. A very small minority

***"In
this manner
says Yahweh,
As the new wine is
found in the cluster,
and one says, Destroy
it not, for a blessing is
in it: so will I do for my
servants' sakes, that
I may not destroy
them all."***

ISAIAH 65:8

in ch-rchianity has mistaken an awkward translation in the **King James** text to indicate that sipping water for the emblem of the Messiah's blood is permissible.

The verse is found in John 4:46. Now go back to the original texts as closely as we can return to them in both Greek and Aramaic (which are supported by modern translations), and the problem evaporates. Water could not be the beverage in the cup because it does not have the appearance of blood. The emblem symbolizes blood, and clear water certainly does not resemble red blood. Nor is there any proof that a miracle such as Yahshua performed in John 2 takes place when water is used in the memorial services. When the water was poured out of the large vessels it had already become wine, proving the miracle. Such proof is not forthcoming among those few "Chr-stian" groups which use water.

Symbolism and Allegory

Whenever we read articles on the subject of using wine or grape juice for the symbol of the Messiah's blood at the Memorial Supper, the article, without fail, sets forth a great deal of allegory to prove a point. Many of

these allegories are merely designed to play upon a person's emotions to persuade the reader to follow a certain line of reasoning. Most of these allegorical inferences are not scriptural but merely the ideas of men.

We must reject these far-fetched allegorical arguments. We also could have here set forth many additional allegories in this article to support reasons why we should use unfermented grape juice, but they would have served no good purpose because they are merely ideas of men.

Furthermore, we have considered the allegorical arguments in favor of wine and usually these same arguments can actually be used to prove that the beverage consumed at the Memorial Supper should be unfermented grape juice. Thus we have focused our presentation strictly to utilize the symbolism of the Bible.

However, it remains an established fact that we are prohibited from using leavened bread for both Yahweh's Passover Memorial and the Feast of Unleavened Bread. But, those who claim that the action of wine making removes the leaven are in error as the accompanying **Encyclopedia Britannica** article proves. Nevertheless, the action of leaven is **also** terminated by the baking process in bread making, although we are **prohibited** from using bread made with leaven.

The true picture of the Passover symbols therefore emerges clearly. Although undoubtedly some yeast spores do cling naturally to the grain and flour, their action is terminated by baking unleavened bread **as soon as the mixture is completed.** Exactly the same is true of grapes. Any yeast spores that attach themselves to the grapes which are washed and prepared to make juice to preserve are **immobilized by heating or cooling.** Therefore, the preservation of grape juice to use for the Passover symbol will yield the pure blood of the grape.

Note that the Laodioeans provided a perfect environment (lukewarm) for leaven to work, Revelation 3:15-16.

So also is the case with the True Worshiper. After his own personal washing (baptism), he must be careful to destroy any leavening agent from the outside by heating with the fire of the Word (Malachi 3:1-6) with a rejection of anything unscriptural. Therefore, the True Worshiper will be preserved unleavened.

The Cup of Blessing

Identified Paul refers to the cup as the “cup of blessing,” 1 Corinthians 10:16. In Isaiah 65:8 we read that the new wine—*tirosh*, the juice—contains a blessing! ***“In this manner says Yahweh, As the new wine is found in the cluster, and one says, Destroy it not, for a blessing is in it: so will I do for my servants’ sakes, that I may not destroy them all.”*** This is never said in the Bible of *yayin*, wine. See Judges 9:13, where the Hebrew term is *Tirosh*. (See the above discussion of this term.) Now relate Isaiah 65:8 and the word “blessing” to 1 Corinthians 10:16. Do you see the relationship? Notice carefully the last part of Isaiah 65:8. Protection is promised to those who drink the juice of blessing, and thereby reconfirm their covenant.

A Very Dogmatic Scripture

According to Leviticus 10:9, a priest was not to use wine (*yayin*) or strong drink (*shekar*) when going to the meeting tent of the congregation. ***“Drink no wine nor strong drink, you, or your sons with***

you, when you go into the tent of meeting, that you die not: it shall be a statute forever throughout your generations.” Yahshua was a leader in the activities in the synagogue (Luke 4:16-21), and was often called Rabbi or Teacher (John 1:38, 49; 3:2, 26; Mark 10:51). He taught that the True Worshipers would not only worship in Jerusalem (John 4:21), but in Spirit and Truth.

When we partake of the Memorial emblems each year, we are standing in the very presence of Yahweh through communion with Him, as did Abraham in Genesis 15. Also, **we are His spiritual Temple**, 1 Corinthians 3:16-17, 1 Peter 2:1-7. When we are engaged in a religious observance such as the Memorial Supper, we are therefore prohibited from using fermented wine or strong drink! **There can be no compromise by the True Worshiper on this significant, important point! Wine was not meant to be drunk in the Temple, the House of Yahweh.**

Summary

The following are some of the main reasons elucidated in this article to explain why the Assemblies of Yahweh finds grape juice to be the biblically acceptable symbol of Yahshua’s blood.

1. A cup or drink was not used in the Old Testament Passover; therefore, fermented wine cannot be proven there.

2. The **drink offering** consisted of *yayin* (alcoholic) and this beverage was never consumed by the priests.

It was poured out over the blood as an offering to Yahweh.

3. Both wine and grape juice need special attention to be preserved. Wine can easily turn to vinegar, which is unacceptable for use as a symbol of the Messiah’s blood.

4. Nowhere in the New Testament do we find the cup to contain wine, or any strong drink.

5. The cup does contain the “fruit of the vine,” which one must concede is grape juice. Wine is a secondary product.

6. The priests were not allowed to drink wine or strong drink when in close communion with Yahweh.

7. Fermented wine is used in the Bible as a symbol of the wrath, judgment and punishment of Almighty Yahweh upon sinful nations.

8. Blood is throughout the Scriptures represented as that which flows directly from the grapes when they are trampled out in the winepress.

9. Grape juice is the symbol of blood rather than wine and is called such throughout the sacred Scriptures.

10. If the bread is unleavened (unfermented), should not the cup be also? The answer must be **yes.** ■