



Do This *in* Remembrance of Me

The Last Supper and the Passover

Disclaimer

Hot Dogs and Fireworks

A Bit About Traditions

Are they bad?

Are they good?

Are they commanded?

What does it mean “Keep the Sabbath Holy”?

Prescriptive vs. Descriptive

Limitations

The curious case of Alfred Edersheim

Sources for the Study

Whose idioms?



Full story or what's important?

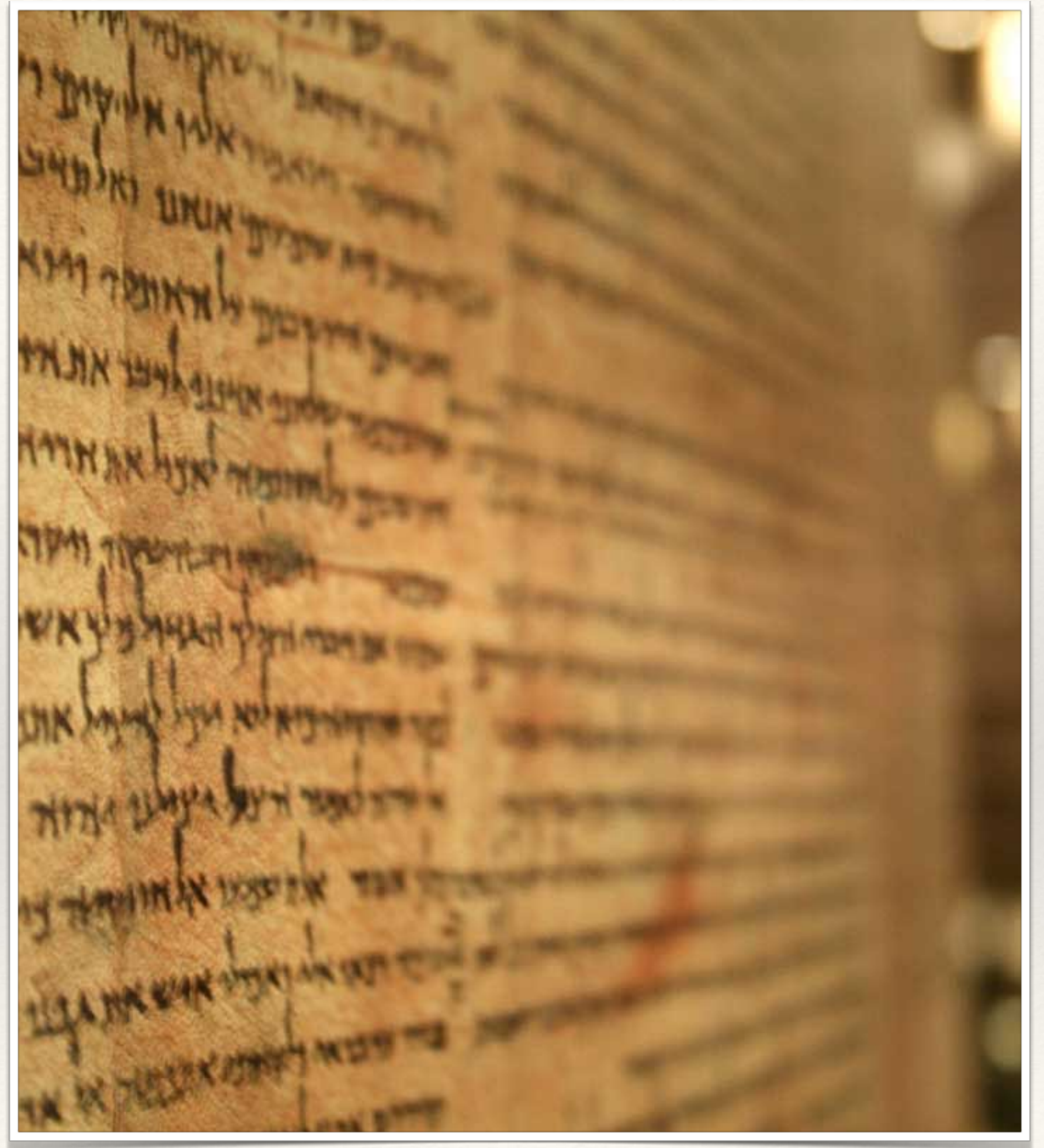
A Bit About Literature

Details are important

Did Yeshua ever use the bathroom?

Was it intentionally excluded?

Being honest: can the text still be inspired if a few of the minor details are in conflict?



“Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. **For Messiah, our *Pascha*, has been sacrificed.** Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

– 1 Cor 5:6-8

Elements of a Sacrifice

- ❖ Animal brought *to the Temple* by the offerer during daylight
- ❖ Reason for offering animal determined
- ❖ Animal's throat cut, blood collected by priest, *manipulated* on the altar
- ❖ Animals meat portioned up: some goes on altar, some goes to priest, some goes to offerer (for certain offerings)
- ❖ **Meat is consumed**, sacrifice is now completed (Lev 10:16-20, cf. Exod 12:8-10)

“Simply killing something doesn’t make it a sacrifice; it is only when that death is made sacred that an animal’s death becomes a sacrifice. Specifically, it is the *reason* for the death, the *disposition* of the blood, and the *consumption* of the meat that makes an animal’s death sacrificial.”

—*me*

Yeshua a Human Sacrifice?

- ❖ God does not allow human sacrifice.
- ❖ Yeshua killed on a cross, not an altar.
- ❖ Blood was not manipulated in the Temple.
- ❖ Yeshua, the Lamb of God, doesn't have hooves or wool.
- ❖ No sacrifices were tortured before being offered.
- ❖ Yeshua was not burned with fire.
- ❖ Nobody ate Yeshua's flesh...

“The **cup of blessing** that we bless, is it not a participation in the blood of Messiah? The **bread that we break**, is it not a participation in the body of Messiah? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: *are not those who eat the sacrifices participants in the altar?*”

– 1 Cor 10:16-18

Paul links the cup of blessing and the breaking of bread to Yeshua being a sacrifice

Why Passover?

The **time is fulfilled**, and the kingdom of God is at hand; repent and believe the Good News!

– *Mark 1:15*

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, **waiting for the consolation of Israel**, and the Holy Spirit was upon him

– *Luke 2:25*

In the first year of [Ahasuerus'] reign, I, Daniel, perceived in the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years...

While I was speaking and praying, **confessing my sin and the sin of my people Israel**, and presenting my plea before the Lord my God for the holy hill of my God, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He made me understand, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding...

Seventy shavua are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

– Daniel 9:2, 20-22,24

Hope of a New Exodus

- ❖ Exiled in the Land
 - ❖ Ending occupation
 - ❖ Return of YHWH (Isa 52:8)
 - ❖ Restoration of the Temple and the Olam haBa
- ❖ The Messianic Hope
 - ❖ Would-be messiah's in the desert
- ❖ Curse of the Law (Dt. 4:26-30, 28:25-68, 29:25-28; Lev 26:15-21)

“Suddenly they saw two men, Moses and Elijah, talking to [Yeshua]. They appeared in glory and **were speaking of his departure, which he was about to accomplish** at Jerusalem.”

—Mount of Transfiguration, Luke 9:30-31

“Suddenly they saw two men, Moses and Elijah, talking to [Yeshua]. They appeared in glory and **were speaking of his ἔξοδος, which he was about to accomplish at Jerusalem.**”

—Mount of Transfiguration, Luke 9:30-31

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you; righteous and having salvation is he,
humble and mounted on a donkey...I will cut off the chariot from Ephraim
and the war horse from Jerusalem; and the battle bow shall be cut off, and he
shall speak peace to the nations; his rule shall be from sea to sea...As for you
also, **because of the blood of my covenant with you, I will set your
prisoners free from the waterless pit**...On that day the Lord their God will
save them, as the flock of his people; for like the jewels of a crown they shall
shine on his land. For how great is his goodness, and how great his beauty!
Grain shall make the young men flourish, and new wine the young women.

– Zech 9:9-11, 16-17

A New Exodus Requires a New Passover

Passover Connection to Reentry to the Land

Joshua 5:10-11 While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain.

Ezra 6:19-22 The exiles observed the Passover on the fourteenth of the first month.... The sons of Israel who returned from exile and all those who had separated themselves from the impurity of the nations of the land to join them, to seek the Lord God of Israel, ate the Passover.

The First Passover

- ❖ What does “Passover” mean?
- ❖ Elements of the Passover
 - ❖ Lamb, blood, hyssop, unleavened bread
- ❖ Making a covenant
- ❖ Connections with Exodus 24:1-11
 - ❖ “They beheld God, and ate and drank”

“[The instructions for keeping the Passover center around the *eating of the Passover lamb* with unleavened bread (Exod 12:8-11, Num 9:11-13)]. **to keep the Passover is to eat the Passover** (with unleavened bread); anyone who fails to do this sins gravely, and is cut off from Israel.

– Pitre, Brant. *Jesus and the Last Supper*, p. 410

“The covenant is sealed with blood; this ritual act makes Israel God’s own family, his own flesh and blood. The act of making a covenant does not end with the death of the sacrificial animals, but with a banquet - a heavenly meal.”

—Brant Pitre, Jesus and the Jewish Roots of the Eucharist

Subsequent Mentions of Passover

Sabbath or a Holy Convocation?

The Sabbath

Lev 23:3 “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work (*melakhah*). It is a Sabbath to the Lord in all your dwelling places.

The Passover

Lev 23:4-8 “These are the appointed feasts of the Lord, the holy convocations (*miqra’ei qodesh*), which you shall proclaim at the time appointed for them. In the first month, on the fourteenth day of the month at twilight, is the Lord’s Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. On the first day you shall have a **holy convocation**; you shall not do any ordinary work (*avodah melakhet*). But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

Subsequent Passovers

- ❖ Deuteronomy 16

- ❖ Offer the *Pesach* to the Lord your God, from the flock or the herd (cf. Num 28:16-19), at the place that the Lord will choose to make his name dwell there...eat it with unleavened bread for seven days

- ❖ 2 Chronicles

- ❖ 30:22 - They ate the food of the festival for seven days, sacrificing peace offerings and giving thanks to the Lord
 - ❖ 35:7-9 - The *Pesachim* were 30,000 from the flock and 3,000 bulls.

Four Passovers

- ❖ Passover / Pesach / Pascha

- ❖ In reference to the lamb slaughtered on Nisan 14 and eaten that night
- ❖ In reference to the day of the Passover slaughter, Nisan 14
- ❖ In reference to the entire festival of Passover and Unleavened Bread (Luke 22:1; Josephus *Antiquities* 14.21, 18.29)
 - ❖ Alternatively, the whole 8 day feast could be called “Unleavened Bread” (Josephus, *Antiquities* 2.317)
- ❖ In reference to the various peace-offerings made during the festival week (Deut 16; 2 Chron 30, 35; m. Pes. 9.5, b. Talmud Rosh Hashannah 5a, b. Talmud Zebachim 99b)

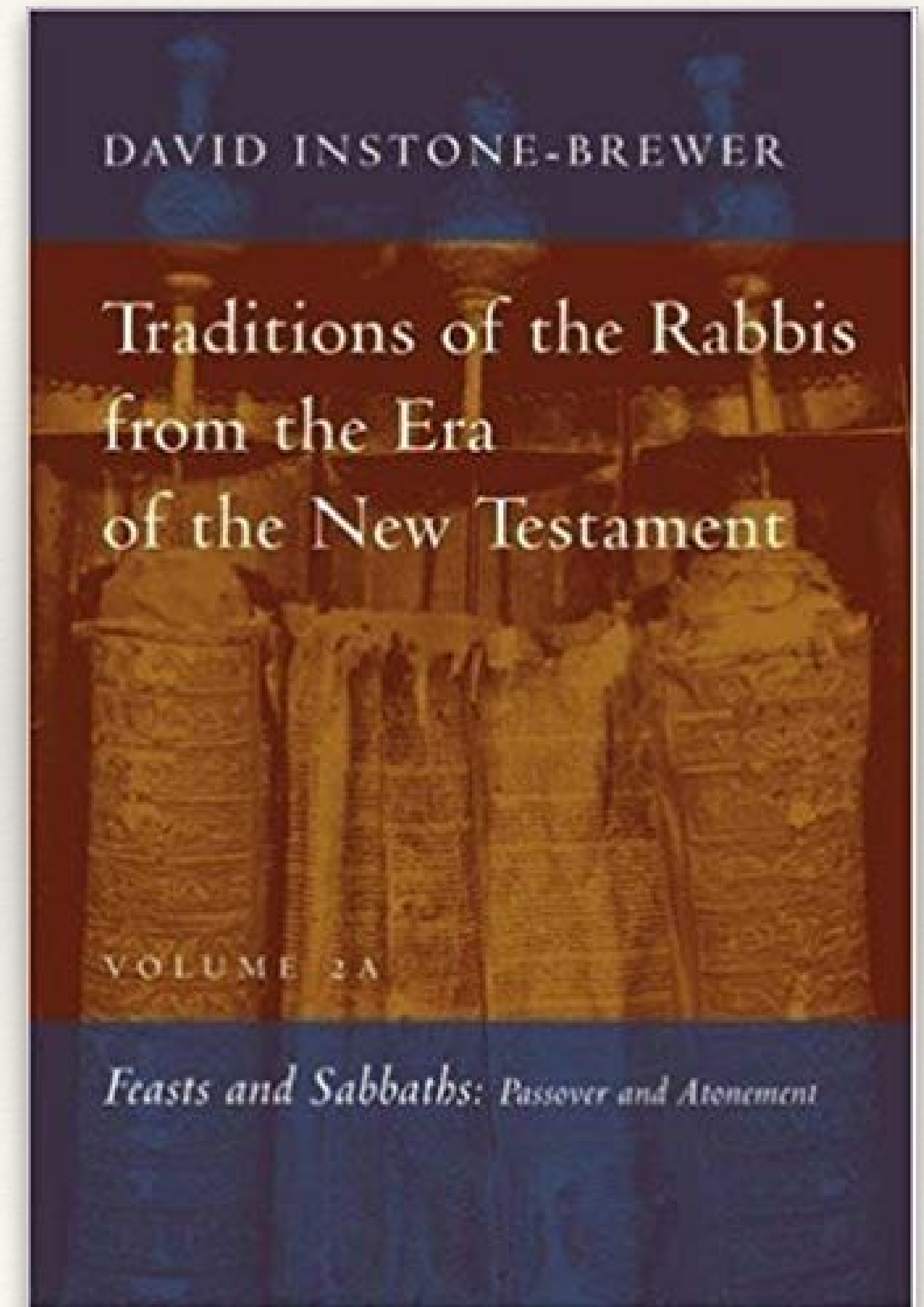
“see, if the Gospel of Luke — written by a Gentile author probably for Gentile readers — could use multiple meanings of “Passover” (pascha) in the same Gospel, then there is no reason to doubt that the Gospel of John could do the same, especially given the latter’s deep familiarity with the Jewish Temple and its feasts.”

—Pitre, Brant. Jesus and the Last Supper, p. 340

Notice how Luke explains to his readers that Unleavened Bread is called Passover. He assumes his readers’ unfamiliarity with Jewish terminology and explains potentially ambiguous terms.

First Century Passover Traditions

- ❖ Leaven disposed of by noon on Nisan 14 (m. Pes. 1.4)
- ❖ The Passover sacrifices were slain after the *tamid*, between 3pm-5pm in the Temple on Nisan 14 (Josephus *Wars* 6.423, m. Pes. 5.1)
 - ❖ If Nisan 14 was a Friday, the slaughter times started at 2pm (m. Pes. 5.1)
- ❖ Each lamb must be eaten by a minimum of 10 men but no more than 20 (Josephus *Wars* 6.423)
- ❖ Passover lamb had to be eaten in a state of ritual purity. However the requirements were slightly relaxed compared to eating the *holy things*. (Torah, Josephus *Wars* 6.423, m. Pes. 8.8)
- ❖ Even the poorest Israelite is to drink at least 4 cups of mixed wine that night, even if provided by public charity (m. Pes 10.1)



So these high priests, upon the coming of their feast which is called the Passover, **when they slay their sacrifices, from the ninth hour till the eleventh**, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy;

—Josephus, Wars of the Jews 6.423-425

“Remember the commandment which the Lord commanded you concerning Passover, that you observe it in its time, **on the fourteenth of the first month, so that you might sacrifice it before it becomes evening and so that you might eat it during the night on the evening of the fifteenth from the time of sunset.** For **on this night there was the beginning of the feast and there was the beginning of joy.**”

–Jubilees 49:1-2a (2nd Century BC)

“So that the children of Israel will be ones who come and observe Passover on its appointed day on the fourteenth of the first month **between the evenings from the third (part) of the day [~2pm] until the third (part) of the night [~6pm]** because two parts of the day are given for light and one third for evening. This is what the Lord commanded you so that you might observe it between the evenings.”

–Jubilees 49:10-11 (2nd Century BC)

“(Ex. 12:6c) Why is the Passover sacrificed at evening?

Perhaps because good things were about to befall at night (and because) it was not the custom to offer a sacrifice in darkness, and for those who were about to experience good things at night **it was not (proper) to prepare it before the ninth hour**. Therefore it was not at random but knowingly that the prophet set a time between the evenings. That is the literal meaning.”

–Philo, Questions and Answers on Exodus 1.11

“And after the feast of the new moon comes the fourth festival, that of the passover, which the Hebrews call *pascha*, on which the whole people offer sacrifice, **beginning at midday and continuing till evening.**”

–*Philo, Special Laws 2.145*

“On the fourteenth day of the first month, at twilight, let them keep the Passover to the Lord. **They shall sacrifice the Passover offering prior to the evening offering.** Every male aged twenty years and up shall prepare it. **Then they are to eat it at night, in the courtyards of the temple.** Afterwards they shall arise early in the morning and return home. On the fifteenth of this month a holy convocation is to take place”

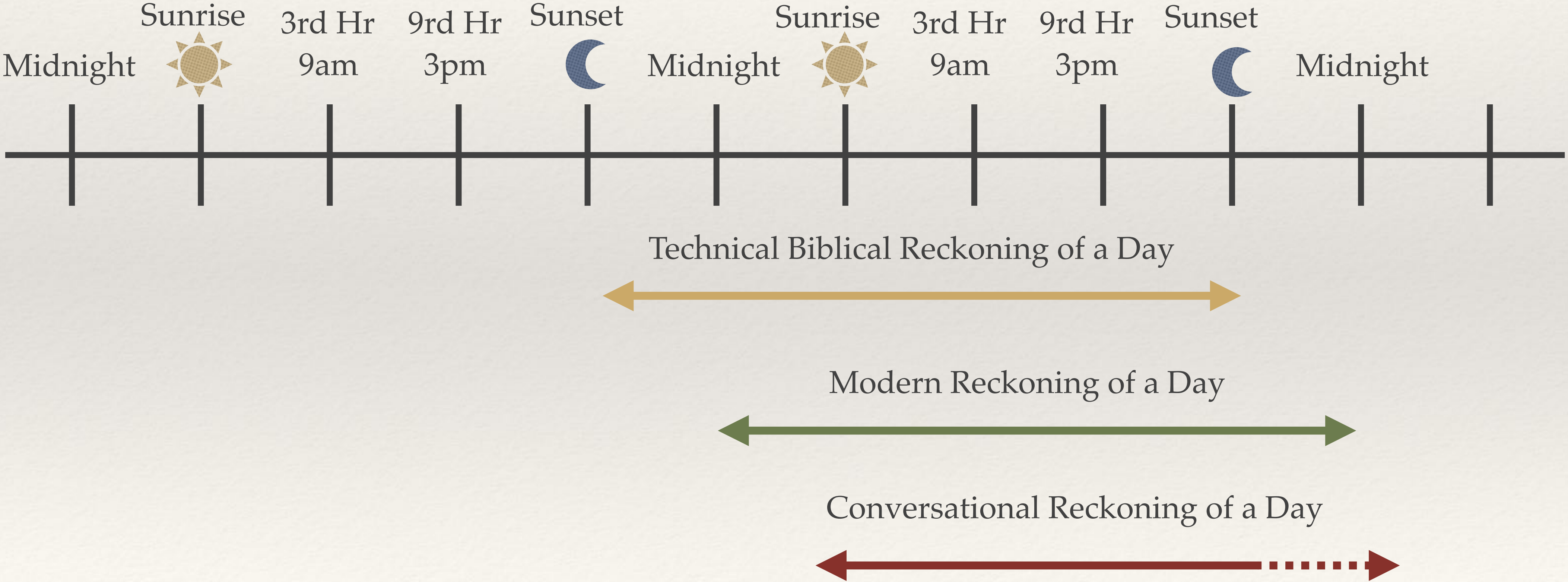
– *11QTemple [11Q19] 17:6-10*

“The daily whole offering [of the afternoon] [generally] was slaughtered at half after the eighth hour [after dawn, about 2:30 P.M.] and offered up at half after the ninth hour [about 3:30 P.M.]. On the eve of Passover, **[the daily whole offering] was slaughtered at half after the seventh hour and offered up at half after the eighth hour.**

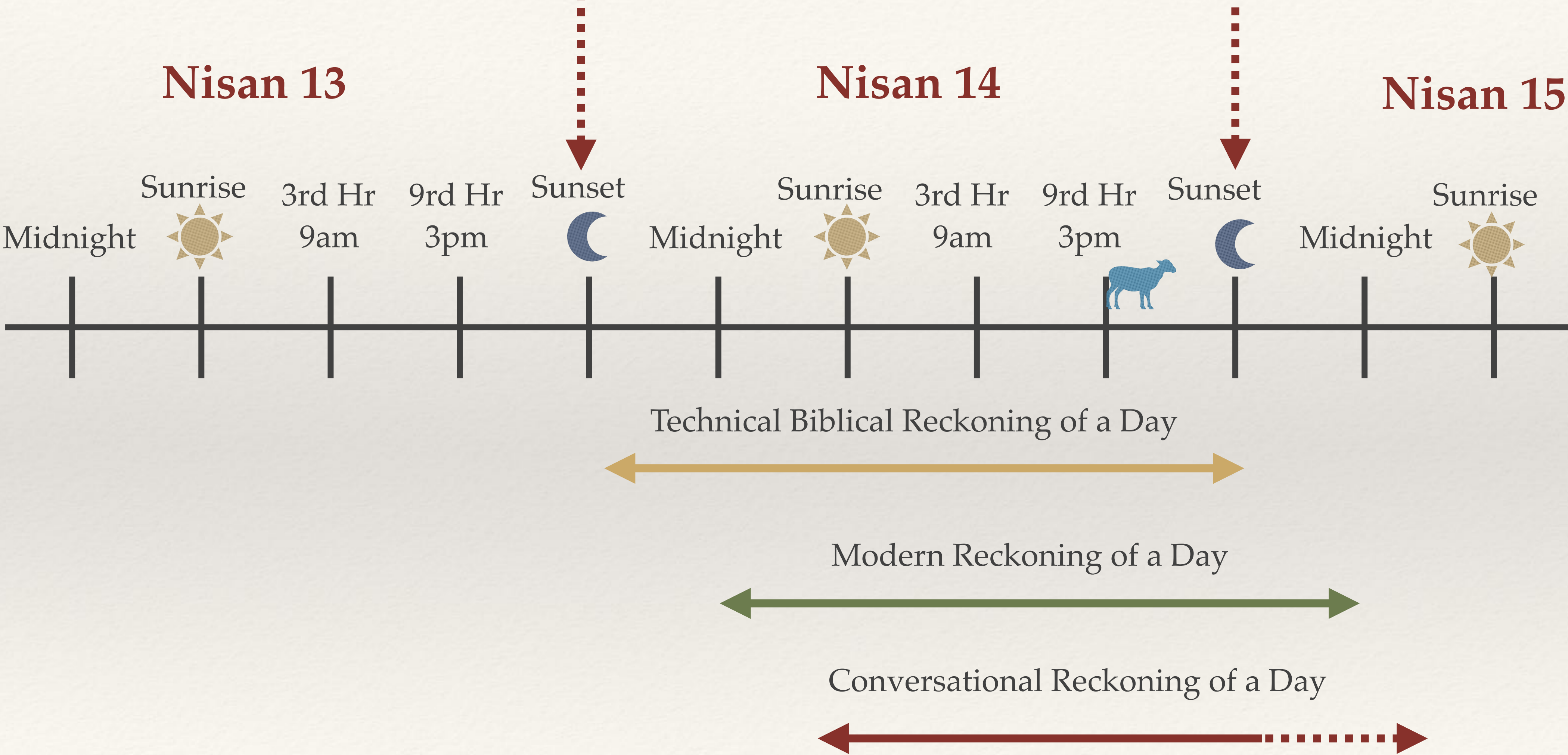
whether on an ordinary day or on the Sabbath.

[If, however,] the eve of Passover coincided with the eve of the Sabbath [Friday], it was slaughtered at half after the sixth hour [12:30 P.M.] and offered up at half after the seventh hour [1:30 P.M.], and [then] the Passover offering [was slaughtered] after it.”

Divisions of a Day



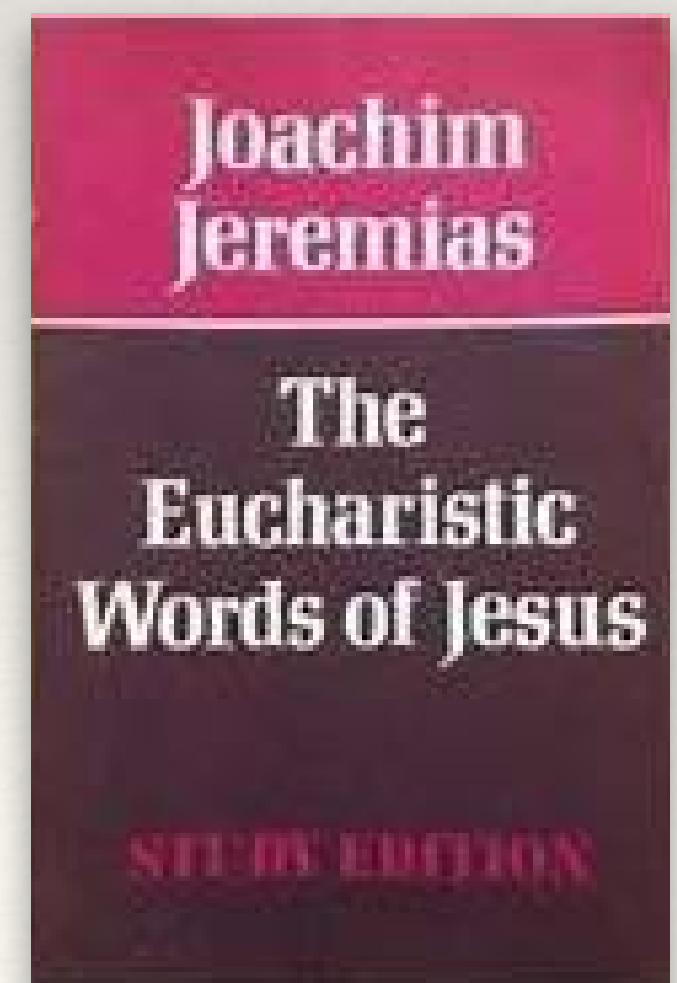
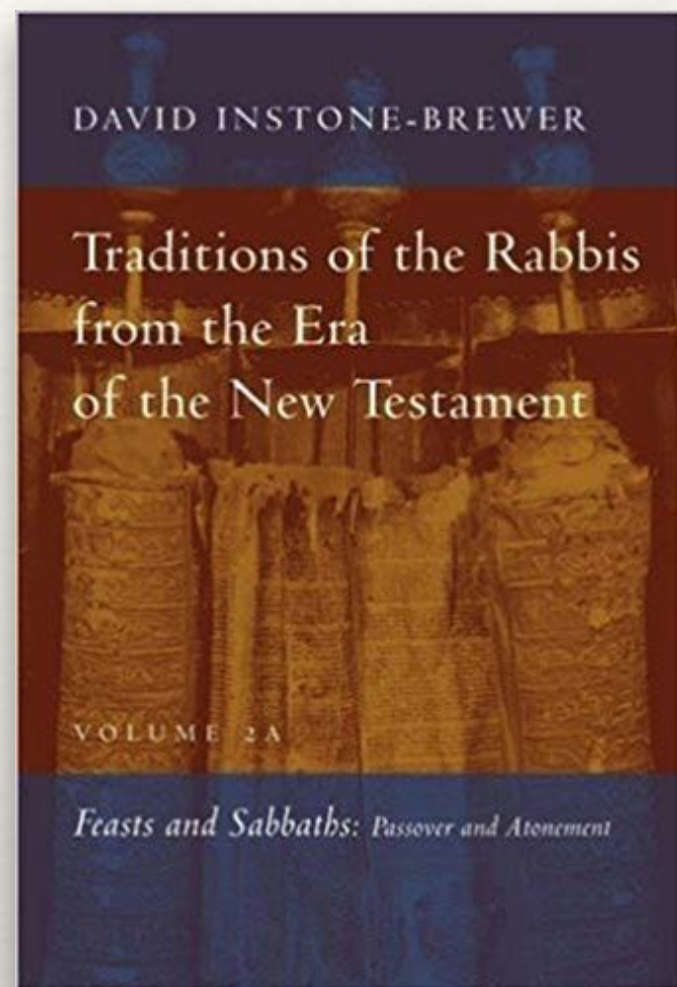
Divisions of a Day



First Century Passover Seder (m. Pes. 10)

❖ Preliminary Course

- ❖ Blessing of the feast day (*kiddush*) and the cup spoken by the *paterfamilias* over the first cup (*kiddush cup*) is mixed (water / wine mix) and drunk.
- ❖ Preliminary dish of unleavened bread, green herbs (lettuce), bitter herbs (parsley), vinegar, and charoset is set out.
- ❖ Meal is served (*pesach* lamb if in Jerusalem pre-70AD) but not yet eaten; the second cup is mixed and put in place, but not yet drunk.
- ❖ Son ritually asks his father why tonight is different, why we eat unleavened bread tonight, why the meat is roasted, and why we dip our food twice on this night (only once on other nights)



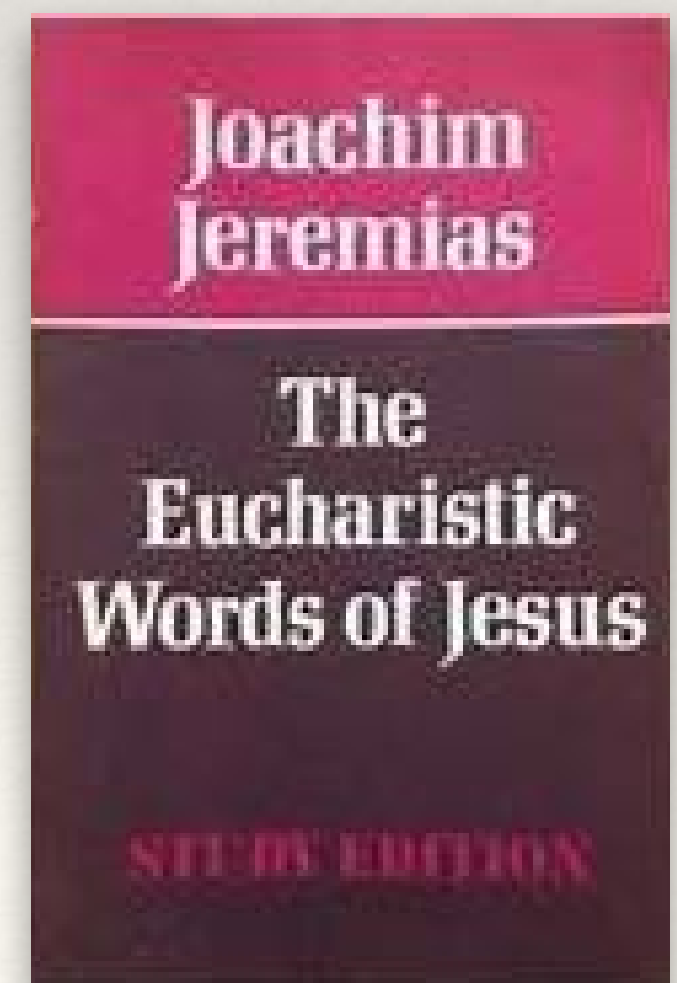
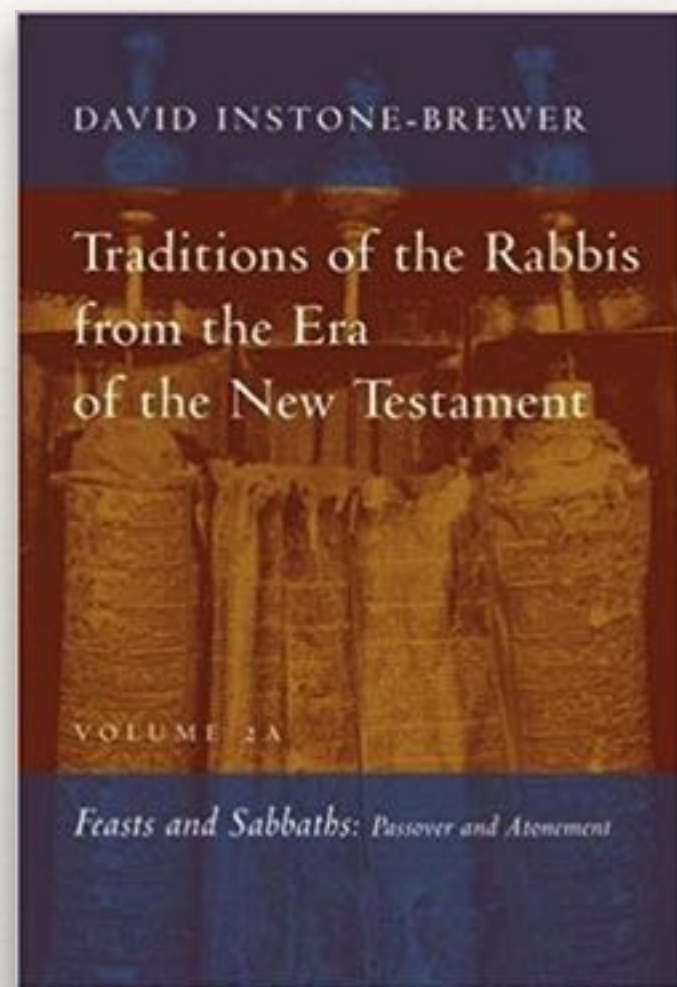
First Century Passover Seder (m. Pes. 10)

❖ Passover Liturgy

- ❖ Passover *haggadah* by the *paterfamilias*
- ❖ First part of the Passover *hallel* psalms sung
- ❖ Drinking of the second cup (*haggadah* cup)

❖ Main Meal

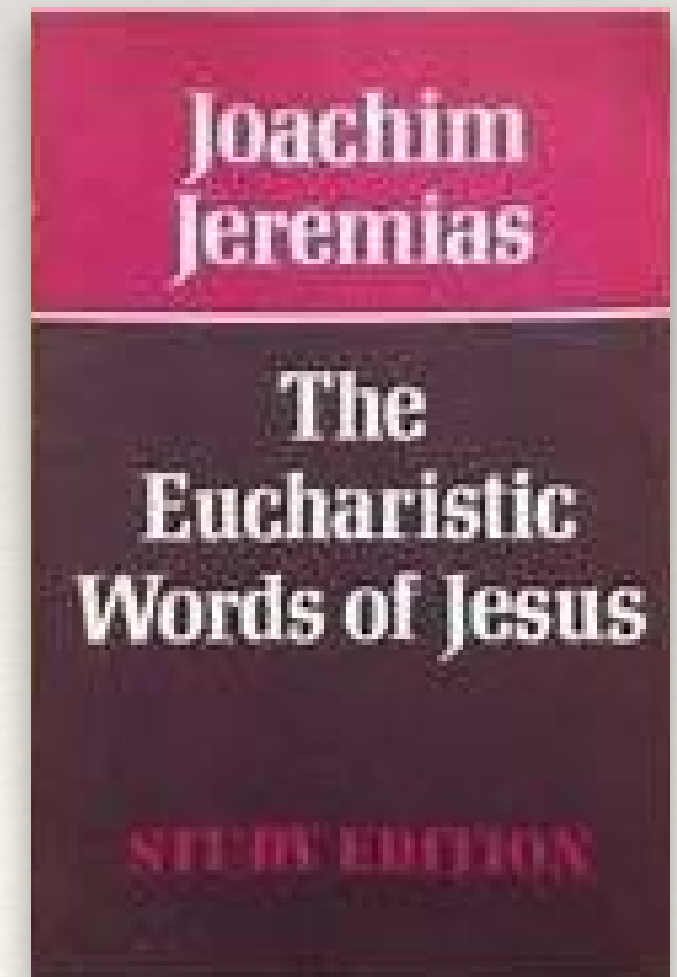
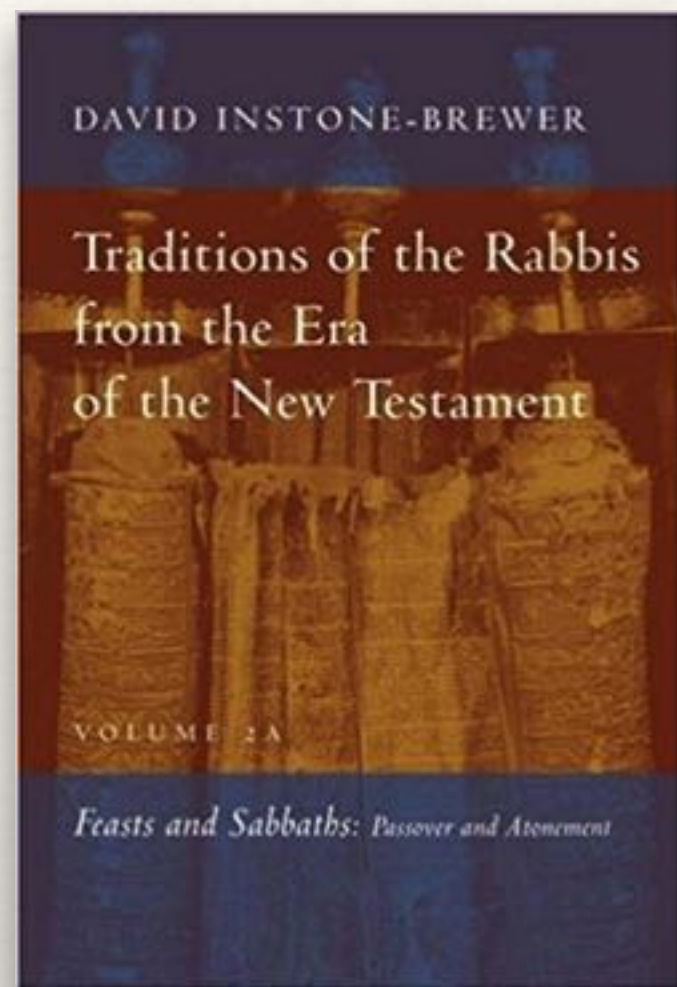
- ❖ Blessing over the unleavened bread spoken by the *paterfamilias*. This action is labeled “the breaking of the bread” in m. Pes 10.3-7
- ❖ Meal is eaten
- ❖ Third cup (*cup of blessing*, cf 1 Cor 10:16) is mixed, blessing said over it, and drunk



First Century Passover Seder (m. Pes. 10)

❖ Conclusion

- ❖ Between the first and third cups, more wine may be drunk, but after the third cup, no one may drink wine until the fourth cup (m. Pes. 10.7)
- ❖ The second part of the *hallel* psalms is sung.
- ❖ Praise said over the fourth cup (*hallel* cup) and it is drunk



Was the Last Supper a Passover Seder?

- ❖ The *Essene Hypothesis* - All four Gospels are correct, Yeshua just celebrated the Passover seder according to Essene calendar and died according to the Sadducean calendar.
- ❖ The *Johannine Hypothesis* - John is right and the Synoptics are wrong. The Last Supper was not a Passover meal and the Synoptics timeline is wrong.
- ❖ The *Synoptic Hypothesis* - the Synoptics are right and John is wrong, the Last Supper was a Passover meal and John's timeline is just wrong.
- ❖ The *Passover Hypothesis* - All four Gospels are right, the misunderstanding comes from misinterpreting Jewish Passover terminology in John's Gospel.

Do this in remembrance of me

Was the Last Supper a Passover Seder?

Reading of the text:

Matthew 26:17-30

Mark 14:12-26

Luke 22:7-22, 39

John 13:1-12, 21-30



“Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people. ”

Then came **the day of Unleavened Bread, on which the Pascha had to be sacrificed**. So Yeshua sent Peter and John, saying, “**Go and prepare the Pascha for us, that we may eat it.**” They said to him, “Where will you have us prepare it?” He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, Where is the guest room, **where I may eat the Pascha with my disciples?**’ And he will show you a large upper room furnished; prepare it there.” And they went and found it just as he had told them, **and they prepared the Pascha.**

And when the hour came, [Yeshua] reclined at table, and the apostles with him. And he said to them, “**I have earnestly desired to eat this Passover** with you before I suffer. For I tell you I will not eat it *again** until it is fulfilled in the kingdom of God.” 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.”

–Luke 22:14-20

“The **cup of blessing** that we bless, is it not a participation in the blood of Messiah? The **bread that we break**, is it not a participation in the body of Messiah? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: *are not those who eat the sacrifices participants in the altar?*”

– 1 Cor 10:16-18

Was the Last Supper a Passover Meal?

- ❖ The Synoptic Gospels identify it as a Passover meal twelve times (Matt 26:17, 18, 19; Mark 14:12 [2x], 14, 16; Luke 22:7, 8, 11, 13, 15).
 - ❖ During the meal, Yeshua specifically refers to the Last Supper as a *pascha* (Luke 22:15)
 - ❖ Mark and Luke explicitly state that the Last Supper took place the evening after the Passover lambs were “sacrificed” (Mark 14:12, Luke 22:7)
- ❖ John does not identify the meal, but does call it a “banquet” (δεῖπνον). This banquet has several markers that specifically indicate it to be a Passover meal. We will discuss later what his statement in John 13:1 actually means.

Was the Last Supper a Passover Meal?

- ❖ No literature from that time period has been found that shows that Galileans or Pharisees celebrated a day earlier, nor that the Sadducees would have allowed Passover lambs to be slaughtered a day early. This is a fabrication of Christian theologians based on their desire to make the meal a non-Passover meal.
- ❖ No evidence has been found that a Passover meal was celebrated without a lamb in Judea (or in Diaspora) during this time. To “eat the Passover” exclusively referred to eating the Passover lamb
- ❖ Not one of the Gospels attempt to make specific time reference to the day of the crucifixion, only the day of the Last Supper. None say “now it was Passover day and Yeshua was crucified”. Only the hour is referenced.

Last Supper as a Passover Seder

- ❖ The three synoptics, especially Mark and Luke, take pain to let us know that the meal was the evening after the sacrificing of the Passover lamb.
- ❖ Yeshua tells the disciples he's going to eat the Passover with them.
- ❖ The Last Supper took place *in Jerusalem* (Mark 14:13, Jn 18:1)
- ❖ The disciples simply ask for a room and it is given to them
 - ❖ Tosefta m. Sh 1.12 - Jerusalem was a national possession and renting rooms to pilgrims was not permissible during the festival.

Last Supper as a Passover Seder

- ❖ The Last Supper took place *at night*.
 - ❖ Matt 14:15 feeding 5,000 occurred in evening “because the time for the meal had passed”
 - ❖ Customarily, two meals a day were eaten: 10-11am and just after 3pm
- ❖ Yeshua limits his meal to only his 12 disciples
 - ❖ Passover lamb to be eaten by min 10, max 20 males (m. Pes. 8.3, Josephus *Wars* 6.423)

Last Supper as a Passover Seder

- ❖ Yeshua and his disciples *reclined* at the table.
 - ❖ This practice was usually only reserved for feasts and banquets. During the Passover meal, it was a ritual duty as a symbol of freedom (J. Pes. 10:37)
- ❖ The Last Supper was eaten in a state of ritual purity (Jn 13:10)
- ❖ Yeshua broke bread during the course of the meal, rather than at the beginning of the meal which was customary (Mark 14:22)

Last Supper as a Passover Seder

- ❖ Yeshua and his disciples drink mixed wine during the Last Supper
 - ❖ Wine was normally only drunk at festive occasions or for medicinal purposes (b. Pes. 109a). Both breakfast and dinners normal included “bread and water”.
 - ❖ On Passover, a minimum of 4 cups was required (m. Pes 10.1)
- ❖ Yeshua and disciples drank *red wine* at the Last Supper
 - ❖ Apparent due to comparison with blood.

Last Supper as a Passover Seder

- ❖ Some disciples assume Judas' leaving with urgency is to buy last minute supplies for Passover (he was the money handler) (John 13:19)
 - ❖ If this was occurring on the 13 / 14 night, why the urgency? He would have all day on the 14th to buy stuff.
 - ❖ Jeremias: "The division between Passover and feast of Unleavened Bread, makes it possible that strict feast-day regulations did not come in effect until morning"
 - ❖ m. Shabbat 23:1 makes allowances for purchases of necessity in cases of emergency on a weekly Shabbat (by leaving something of value with the person as security until they can pay for it the next day).

Last Supper as a Passover Seder

- ❖ Some disciples assumed Judas was leaving to give money to the poor (John 13:19)
 - ❖ It was customary to do something for the poor on Passover night. Even the poorest Israelite had the right to four cups of wine, even if given in charity.
- ❖ The disciples before going out after the meal “singing a hymn”
 - ❖ No such custom for normal meals and never mentioned elsewhere with other meals in Gospel

Last Supper as a Passover Seder

Joachim
Jeremias

The
Eucharistic
Words of Jesus

STUDY EDITION

- ❖ Unlike other nights, Yeshua does not return to Bethany but stays within the confines of Jerusalem on the Mount of Olives (within view of the temple).
- ❖ Yeshua *explains* the meaning of elements of the meal: the bread and wine.
 - ❖ Gamaliel stated that if you don't interpret the parts of the Passover, the obligation is not fulfilled.
- ❖ Yeshua eats many meals with his followers. Only this Last Supper contains these details.

Objections

- ❖ Yeshua and the disciples celebrated the Passover on Nisan 13th or according to a different calendar (Essene, Pharisaic, etc).
 - ❖ This is an invention of Christian scholars, no evidence has been found of a “Galilean Passover” (13th) or that there was a calendar disagreement that was allowed by the Temple authorities.
 - ❖ If there was such a thing as 2 days of sacrifices, this would have been *required* to be explained in the Gospels, especially by Luke since he often adds explanatory notes of Jewish practices and terminology.
 - ❖ If this was a disagreement over interpretation, Yeshua would have been in violation of the Torah which gives the authority of proclamation of holy days to the priests.

Objections

- ❖ Mark speaks of *artos* instead of *azuma*.
 - ❖ see Luke 24:30, Deut 16:3 LXX, Philo, Josephus, etc
- ❖ There is no mention of the lamb...in the English translation
- ❖ Many of the incidents reported could not have taken place on Nisan 15 since it was a Sabbath.
 - ❖ Preparation of a body on a weekly Sabbath was permitted (m. Shabbat 23:5)

A rebellious and incorrigible son, a defiant elder, one who leads people astray to worship idols, one who leads a town to apostasy, *a false prophet*, and perjured witnesses — they do not kill them immediately. But they bring them up to the court in Jerusalem and **keep them until the festival, and then they put them to death on the festival**, as it is said, “And all the peoples shall hear and fear, and no more do presumptuously” (Deut 17:13).

—*Tosefta, Sanhedrin 11:7*

“He came to Bethany six days before the Passover” (John 12:1), and going up from Bethany to Jerusalem, He there ate the Passover, and suffered on the following day.”

– *Irenaeus, Against Heresies 2.22.3 (2nd Century AD)*

John's Gospel

John's Gospel

- ❖ Written later (~90-110AD vs ~60AD)
- ❖ Very different style: focus on discourse rather than events
- ❖ Timelines different
 - ❖ 3 year ministry, cleansing the Temple, spices applied to Yeshua, etc
 - ❖ Explanation of the consumption Yeshua's body and blood
- ❖ Deemphasis on the Last Supper
- ❖ Internal hints that familiarity with Synoptics narrative presupposed

“John may have developed his material as would Jewish haggadists or targumists, or Greco-Roman authors practicing the rhetorical technique of elaboration. In this way he would remain faithful to his tradition while expounding its meaning for his own generation.”

—Craig Keener, The Gospel of John - A Commentary Vol 1&2, pg 54.

Objections

- ❖ John 13:1 says the meal was “before the Feast of the Passover”
- ❖ John 18:28 contradicts the timeline because the priests couldn’t be defiled so as not to be able to eat the *pascha*.
- ❖ John 19:14 “day of preparation for the Passover”
 - ❖ Passover is in the genitive form - possessive - thus not “for the Passover” but “of the Passover” - “it was the *paraskeue* of the Passover [week]”
 - ❖ Aramaic word for “Friday” - ܦܪܫܝܬܐ
 - ❖ Later in John 19:31, it is referred to as the Preparation day for the Shabbat

Objections

- ❖ Yeshua *had to be crucified* at the time of the Passover lamb sacrifice to be the Passover.
 - ❖ Where is this written?
 - ❖ John 19:14 - crucifixion at the 6th hour
 - ❖ Josephus *Wars* states the lambs were slaughtered from the 9th to 11th hour, not the 6th hour

Significance of the Hour

- ❖ The daily *tamid* offering was a “perpetual” offering offered at 9am (3rd hour) and 3pm (9th hour).
 - ❖ Mark 15:25 - Yeshua was crucified on the 3rd hour
 - ❖ Mark 15:33-37 - Yeshua died on the 9th hour (stated 2x)
- ❖ Thus, according to Temple time, Yeshua is connected to the sacrificial *tamid* lamb as the perpetual sacrifice.

Prayers During the Tamid

- ❖ Acts 3:1 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour.
 - ❖ “You Lord, are mighty forever, *you revive the dead, you have the power to save*. You sustain the living with lovingkindness, you revive the dead with great mercy.” (2nd benediction)
 - ❖ “*Forgive us*, our Father, for we have sinned, *pardon us*, our King, for we have transgressed” (6th benediction)
 - ❖ “Look upon our affliction and plead our cause, and *redeem us* speedily for you are a mighty redeemer” (7th benediction)
 - ❖ “Speedily cause the *offspring of your servant David* to flourish, and let him be exalted by your saving power.” (15th benediction)

Conclusion: It was a Passover Meal

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.**”

—Luke 22:17-20

For I received from the Lord what I also delivered to you, that the Lord Yeshua 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.** 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.

–1 Cor 11:23-27

“Jesus does not merely speak of bread and wine as symbols of his body and blood. Rather, he has all of the Twelve (including Judas!) actually partake of the food and drink — *they all participate* in the bread-as-body and blood-as-wine. It is, as it were, a final attempt to bring all of them with him through execution to resurrection, through death to new life.”

—Borg and Crossan, *The Last Week: The Day-by-Day Account of Jesus's Final Week in Jerusalem*, 120

John's Gospel on Flesh and Blood

- ❖ John 6, the feeding of the 5,000, takes place *during Passover* (6:4)
- ❖ After Yeshua feeds the 5000, the people cry "This is indeed the prophet who is to come into the world!" (John 6:14) After experiencing this feeding, the people demanded Yeshua bring down manna from heaven "Lord, give us this bread always." (John 6:30-34)
- ❖ Yeshua then states that *he is the bread of life*, the bread from heaven, the manna and the bread he will give "for the life of the world" is his flesh.

So Yeshua said to them, “Truly, truly, I say to you, **unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.** Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. **Whoever feeds on my flesh and drinks my blood abides in me, and I in him.** As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. **This is the bread that came down from heaven,** not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

—John 6:53-58

<u>The Feeding of the 5,000</u>	<u>The Last Supper</u>
Took place in the evening	Took place in the evening
The people were “reclining”	Yeshua and the disciples were “reclining”
Yeshua took five loaves	Yeshua took bread
Yeshua blessed	Yeshua blessed
Yeshua broke the bread	Yeshua broke the bread
Yeshua “gave thanks” (eucharistesas)	Yeshua “gave thanks” (eucharistesas)
Yeshua gave it to the disciples	Yeshua gave it to the disciples
Yeshua identifies his betrayer	Yeshua identifies his betrayer
(Mark 6:35–44; John 6:11, 70)	(Mark 14:17–25)

New Manna From Heaven

If Yeshua is inaugurating a new exodus, what food would be given for the journey?

4 Qualities of the Manna

- ❖ Exodus 16
 - ❖ The bread is not natural, it is from heaven
 - ❖ God also gave them flesh from heaven
 - ❖ Not only did they eat it, they preserved it in the Holy of Holies
 - ❖ It had the distinct flavor of honey, like the promised land

“manna was one of 10 things created on the eve of the 7th day of creation, along with the staff of Aaron that would bud and the tablets for the 10 commandments.”

- *m. Avot 5.6*

“And the Lord said to Moses, “Behold, I will bring down for you bread from heaven, which has been reserved for you from the beginning.”

- *Targum Pseudo-Jonathan on Exodus 16:4*

When the children of Israel saw (it), they were amazed, and they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that was reserved for you from the beginning in the heavens on high; and now the Lord is giving it to you to eat.

- *Targum Pseudo-Jonathan on Exodus 16:15*

“As the first redeemer caused manna to descend, as it is stated,
‘Because I shall cause to rain bread from heaven for you’ (Exodus
16:4), so will the latter redeemer cause manna to descend”

- *Ecclesiastes Rabbah* 1:9

“the Messiah will begin to be revealed.... And those who are hungry will enjoy themselves and they will, moreover, see marvels every day.... And it will happen at that time that the treasury of manna will come down again from on high, and they will eat of it in those years because these are they who will have arrived at the consummation of time.”

- 2 Baruch 29:3, 6-8

Lord's Prayer and the Supernatural bread

“Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as it is in heaven.
Give us this day our **daily** bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.

–*The Lord’s Prayer (Matt 6:9-13)*

“Manna was not needed in Egypt. Nor would it be needed in the promised land. It is the food of inaugurated eschatology, the food that is needed because the kingdom has already broken in and because it is not yet consummated. The daily provision of manna signals that the Exodus has begun, but also that we are not yet living in the land.”

–NT Wright, Commentary on the Lord's Prayer

Bread of the Presence

Bread of the Presence

You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height...

And you shall make its plates and dishes for incense, and its flagons and bowls with which to pour drink offerings; you shall make them of pure gold. And **you shall set the bread of the Presence on the table** before me *perpetually*

Exodus 25:23, 29-30



“However, out of the common charges, **baked bread was set on the table of shewbread, without leaven**, of twenty-four tenth deals of flour, for so much is spent upon this bread; two heaps of these were baked; they were baked the day before the Sabbath, but were brought into the holy place on the morning of the Sabbath, and set upon the holy table, six on a heap, one loaf still standing over against another;”

–Josephus, Antiquities 3.255

“There are signs that, originally, **there was also a drink-offering on the table** to correspond to the human need for drink. This is clear from the fact that some at least of the table utensils are actually regarded as libatory vessels. Thus, **the function of the jugs, qešāwôt and the jars, menaqqiyyôt, both of which belong specifically to the table, is defined by the words ‘with which to pour libations’ (Exod. 25:29; 37:16); and the qešāwôt are elsewhere specifically called ‘the qešāwôt (in a construct state, qešôt) for drink-offering’ (Num. 4:7).** It is something of a puzzle how a drink-offering could be included in the rites performed inside the temple, since the offering of libations on the incense-altar is forbidden by P (Exod. 30:9), while the outer altar must have had its own libatory vessels. The most probable explanation is that these inner libatory vessels were placed on the table merely to serve as a reminder of drink-offering. While they were presumably assigned to contain a choice libation, i.e. an offering of wine, this wine was not actually poured out on any altar. It was **apparently consumed by male priests in a holy place, just as were the loaves of shewbread. It may also have originally been the custom to change this wine every Sabbath, together with the loaves of shewbread, though there is no longer any reference to this in our texts.**”

–Menachem Haran, Temples and Temple-Service in Ancient Israel, pg 216.

<u>Bread of the Presence</u>	<u>Last Supper</u>
12 Cakes for 12 Tribes	12 Disciples for 12 tribes
Bread and wine of God's presence	Bread and wine of Yeshua's presence
An "everlasting covenant" (<i>diatheke</i>)	A New covenant (<i>diatheke</i>)
As a "Remembrance" (<i>anamnesis</i>)	In "remembrance" (<i>anamnesis</i>)
Offered by High Priest and eaten by priests	Offered by Yeshua and eaten by the disciples
Eaten at the Golden Table (<i>trapeza</i>) in the Temple	Yeshua's "table" (<i>trapeza</i>) in the Kingdom of the Father
Exod. 25:23-30; Lev. 24:5-9	Luke 22:19-20

Bread of the Presence

- ❖ Bread of the Presence only eaten on Shabbat in the Temple (thus holy offering status) and was rumored that a single morsel would make the eater full.
- ❖ On festivals, the priests would bring [only] the table out of the Temple to show the people. This meets the requirement to “see the Lord’s face” 3x a year (Exod 23:17, 34:23)
- ❖ Thus, the bread and wine represented the Divine person!!!

Yeshua Finishes the Meal

- ❖ 1 - Cup of Sanctification (Kiddush)
- ❖ Eating of 4 key dishes - unleavened bread, a dish of bitter herbs, a bowl of sauce known as haroset, and the roasted Passover Lamb.
- ❖ 2 - Cup of Proclamation (Haggadah)
- ❖ The father explains the parts of the Passover meal (m. Pesachim 10:5)
- ❖ Meal is eaten

Yeshua Finishes the Meal

- ❖ 3 - Cup of Blessing (Berakah)
- ❖ Concluding Rites - Singing the Hallel Psalms 115-118 (118:5, 17-22 speaks of a sacrifice of thanksgiving, zebah todah, eucharistia)
- ❖ It is forbidden to drink any wine between the 3rd and 4th cups (m. Pesachim 10:7)
- ❖ 4 - Cup of Praise (Hallel)
- ❖ Notice in Luke 22:14-20 that Yeshua mentions two different cups. The cup after supper would be the 3rd cup (cf. 1 Cor. 11:16)

Yeshua Finishes the Meal

- ❖ Yeshua says he won't have the last cup until in his Father's kingdom.
- ❖ Yeshua is postponing the conclusion of the meal...the meal is still going on after the disciples depart the room.
- ❖ Yeshua at Gethsemane; anxiety over crucifixion, calls the crucifixion a "cup", commits to drinking this cup.

The Gall of It

Matthew 27:33-34

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it.

Psalms 68:22 LXX (69:21 MT)

And they gave gall for my food,
and they gave me sour wine for my drink.

Gall means “something bitter”

The Final Cup

John 19:28-30

After this, Yeshua, knowing that all was now finished, said (to fulfill the Scripture), “**I thirst.**” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. **When Yeshua had received the sour wine, he said, “**It is finished,**” and he bowed his head and gave up his spirit.**

Blood and Water on the Side...

John 19:32-34

So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Yeshua and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and **at once there came out blood and water.**

Yeshua Finishes the Meal

- ❖ Yeshua refuses to drink any wine on the way to the cross.
- ❖ But he DOES drink wine on the cross (Matt 26:48, Mark 15:35, and especially John 19:23-30). After drinking, Yeshua says “It is finished”
 - ❖ Not his mission, not his life, but the 4th cup was drank and the Passover Meal was finally finished.
- ❖ This specifically transforms the cross into a sacrifice by making it part of the Passover seder.

But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened...

“They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and **how he was known to them in the breaking of the bread.**”

—Two Disciples on the Road to Emmaus (Luke 24:21, 33-35)

“Within this wider context, Jesus’ actions with the bread and the cup...must be seen in the same way as the symbolic actions of certain prophets in the Hebrew scriptures. Jeremiah smashes a pot; Ezekiel makes a model of Jerusalem under siege. The actions carry prophetic power, effecting the events (mostly acts of judgment) which are then to occur...Passover looked back to the exodus, and on to the coming of the kingdom. Jesus intended this meal to symbolize the new exodus, the arrival of the kingdom through his own fate. The meal, focused on Jesus’ actions with the bread and the cup, told the Passover story, and Jesus’ own story, and wove these two into one.”

–NT Wright, Jesus and the Victory of God, 559.

Quartodeciman Controversy

[Polycrates to the Bishop of Rome] For the parishes of all Asia, as from an older tradition, held that the fourteenth day of the moon, **on which day the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Saviour's passover...** the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them..."We observe the exact day; neither adding, nor taking away"...Philip...John, who was both a witness and a teacher, who reclined on the bosom of the Lord, and, being a priest, wore the sacerdotal plate... Polycarp... **All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith...** And my relatives always observed the day when the people put away the leaven.

“The fact that in English this Sunday celebration is called “Easter” obscures the fact that Yeshua’s death was connected to Passover and particularly the Passover meal. It obscures that the fact that the earliest church celebrated the death and resurrection of Yeshua on Passover. It disconnects the Church from its roots in Israel’s Scripture and Israel’s festivals, particularly Passover.”



F a i t h o f M e s s i a h . c o m