

“LAST SUPPER” or “PESACH MEAL” ?

There has been much discussion in regards to whether Yahushua ate “the Last Supper” or “the Pesach Meal”, also known today as the Seder Meal or Passover Meal. There are some who insist that Yahushua celebrated the **Passover Meal** one day early with His taught ones starting late evening of Aviv 13 by slaying the Pesach Lamb and then finishing this meal that same night of Aviv 14 (since the Biblical calendar day goes from sunset to sunset). Then there are also some who state that Yahushua prepared the Pesach lamb on Aviv 14, ate it after sunset on the night of Aviv 15 with His taught ones and then, in that same day, He Himself became our Pesach between the evenings on Aviv 15.

We know that Yahushua did not come with a new message other than what Mosheh taught in the Torah. Yahushua is YHWH and, therefore, we know that Yahushua was the one who gave Mosheh the detailed instructions on how to slay the first Pesach on Aviv 14 between the evenings and then eat the Pesach after sunset on Aviv 15. Approximately 1,580 years after Mosheh led Yisrael out in the Mitsrayim Exodus, Yahushua Himself then became this ultimate sacrifice in absolute perfection just as He had instructed Mosheh earlier. The meal Yahushua and His taught ones ate on the night of Aviv 14 was not the "Passover Seder and it was more than just a "last supper" in which He told us how He was to be remembered.

Before we look at some Verses from the Renewed Covenant, let us summarize a few simple facts from the Torah:

- Scriptures say that the Passover lambs were to be kept until Aviv 14; slain between the evenings on the day of Aviv 14; and then to be eaten after sunset on that night which is Aviv 15.
- Yahushua could not have been our Passover Lamb until after He died. This renders the Aviv 14 "Passover Feast that He supposedly ate with His disciples" a moot point. The Passover meal is eaten on Aviv 15.
- Yahushua was our Passover Lamb who, according to the Torah of Mosheh had to die between the evenings on Aviv 14 when the Passover lamb was slain. The Seder Meal was then eaten on that night (as outlined in Exodus 12:5-8 and Numbers 28:16-17).
- It is impossible for The Pesach Lamb to partake of the Passover meal if it were possible. (Can a dead lamb eat the Pesach meal?) NO
- Yahushua could not have partaken of the Passover meal on that particular year because He (the Real Pesach Lamb) was crucified before the **Yahweh-commanded Aviv 15** Passover meal.
- Yahushua NEVER went against His Father's Torah! If He would have violated one aspect of Torah's dates and times, we would not be here today discussing what to call the last meal that he ate.

The Book of John provides much clarity to the above statements. As we go through the next several verses, we will see that Yahushua followed precisely in the steps of Torah regarding His death as the Passover Lamb. He died on Aviv 14 between the evenings (about 3 in the afternoon) as have all the Passover Lambs since instituted in Exodus 12. John Chapter 12 shows us the timing that leads up to this meal:

John 12:1 places us at Aviv 9 as follows:

Joh 12:1 Accordingly יהושע, **six days before the Passover**, came to Bēyth Anyah, where El'azar was, who had died, whom He raised from the dead.

Then in verse John 12:12, we are at Aviv 10 where “the lamb is selected” and Yahushua’s triumphant entry into Yerushalayim takes place:

Joh 12:12-13 On the next day a great crowd who had come to the festival, when they heard that יהושע was coming to Yerushalayim, **13** took the branches of palm trees and went out to meet Him, and were crying out, “Hoshia-na! Blessed is He who is coming in the Name of יהוה,¹ the Sovereign of Yisra’el!” Footnote: ¹ See Ps. 118:26, Mt. 23:39.

Then Jumping to John chapter 13, we are at this “meal in question” that started in late evening (afternoon) of Aviv 13 and goes into the night of Aviv 14:

Joh 13:1-4 And **before the Festival of the Passover**, ידוע knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end. :2 And **supper taking place**, the devil having already put it into the heart of Yehudah from Qerioth, son of Shim'on, to deliver Him up, :3 ידוע, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, :4 **rose from supper** and laid aside His garments, and having taken a towel, He girded Himself.

Note some of the key words in the above verses state that **this meal took place before the Festival of the Passover**. Aviv 14 is often referred to as the Day of Preparation and Aviv 15, which is a High Sabbath, starts the seven day Feast of Unleavened Bread. Also notice the wording in verses 2 and 4 in that this meal was called **supper**. It was not referred to as the Pesach Feast nor did it contain the traditional symbolic steps that were carried out in the Pesach meal.

Later on at the end of the meal, night time had already set in (now into Aviv 14), and Yahushua dipped His bread in the sop and gave it to Yehudah:

Joh 13:29-30 for some were supposing, because Yehudah had the bag, that ידוע **was saying to him**, “**Buy what we need for the festival**,” or that he should give somewhat to the poor. **30** So, having received the piece of bread, he then went out straightaway, and **it was night**.

Notice that the **disciples thought Yehudah was instructed to go buy what was needed**. Therefore, it could NOT have been Aviv 15 which is a High Sabbath day and when all shops would be closed. Conducting business on this day would be considered against Torah. However, if the day was only Aviv 14 (Day of Preparation), buying and selling was still permitted.

In addition, according to Yohanan, when Yehudah took off with the bag, all of the other eleven taught ones thought he was going to buy what was needed for the festival or to give to the poor during the festival. That means that the taught ones were **still expecting to perform the actual Pesach meal one night later on Aviv 15**. Again, this particular meal with Master Yahushua had to take place on the Day of Preparation.

John 18 and 19 tells us that Yahushua was sentenced, tried, convicted and crucified on the "**Preparation Day of Passover week**" in which the Scripture states that it is always on Aviv 14. This lines up perfectly with the Torah of Mosheh.

Joh 19:14 And it was the Preparation Day of the Passover week, and about the sixth hour. And he said to the Yehudim, “See your Sovereign!”

Translation is important as we look at these Renewed Covenant verses, so let us now look at Luke 22:15-16 from the Aramaic English New Testament

Luk 22:15-16 And He said to them, “I have greatly desired that I eat this Paskha with you before I suffer.” **16** I say to you that from now on **I will not eat it** until it is fulfilled in the Kingdom of Elohim. (Verses 17 & 18 is nonexistent in the Peshitta) **19** And He took bread and gave thanks and broke it and gave it to them and said, “This is my body which for your sake is given. **Do this for my memorial.**”

Yahushua told them that he greatly desired to eat the Pesach meal **with them before He Suffered**, fully knowing that He could not eat the Pesach with them on Aviv 15. Despite His strong desire to eat the Passover with His taught ones, Father YHWH had other plans which included Yahushua’s suffering on the torture stake. Keep in mind that at this point in time, His taught ones had no clue that Yahushua himself would now be the actual Pesach Lamb of Elohim until after his resurrection on Aviv 17, the Weekly Sabbath. Upon closer examination, we see Yahushua would NOT eat the Passover meal with them until it was fulfilled in the coming Millennial Kingdom of Elohim. And nowhere do we see that Yahushua held an actual Passover Seder meal which included

any of the traditional symbolic steps. We are told that He reclined with His disciples on the evening of the day He had ordered them to prepare for the Passover and at that time He explained to them the symbolism of the wine and matzo (aspects of a Blood Covenant).

When comparing the various Renewed Covenant writings, these texts must line up with the Torah. And yet, one has to wonder why there are apparent discrepancies in Luke 22, Mark 14, and Matthew 26 regarding the day Yahushua ate with His taught ones before his actual crucifixion. When you examine the verses in these various texts, you will see that the Jews were in the process of preparing for the Passover. We also know with 100% surety that Yahushua was in perfect alignment with the Father and that He knew the dates and times of what must happen to absolute perfection. There could be no error in the day and time that Yahushua was crucified on the torture stake. As a result we have to realize that the terminology used by the translators in several of the verses may have to be re-aligned in our thinking process in order to match Torah.

Let us look at several examples regarding these translations:

Mar 14:12 And on the first day of Unleavened Bread, when they were slaughtering the Passover lamb, His taught ones said to Him, “Where do You wish us to go and prepare, for You to eat the Passover?”

The FIRST day of Unleavened Bread (Aviv 15) is a High Sabbath and the slaughtering of the Passover lamb would have already taken place (Aviv 14). The time span to prepare for the Feast was over. Whatever didn't get done, remains undone. Since the taught ones were still inquiring about the details and schedule for preparing for the Passover, it is impossible that it was Aviv 15. Now that's jump ahead to Mark 15:42:

Mar 15:42-43 And when evening had come, **because it was the Preparation Day (Aviv 14)**, that is, **the day before the Sabbath (Aviv 15)**, **43** Yosëph of Ramathayim, a prominent council member, who was himself waiting for the reign of Elohim, came, boldly went in to Pilate and asked for the body of יהושע.

The above two verses sets the stage for the entire Aviv 14 and 15 event in the Book of Mark. Yahushua has been crucified on Aviv 14 between the evenings. It is now later in the evening on Aviv 14 and Yosëph of Ramathayim is **going boldly** to Pilate to request permission to take the body and place it in the tomb before the quickly approaching High Sabbath. Realizing that the High Sabbath starts that evening, one can go backward to the previous night and realize Yahushua ate this memorable supper with His taught ones on Aviv 14. Going back in time even further, you can see where Yahushua probably made the statement regarding **Mar 14:12** on either Aviv 12 or Aviv 13. There are no contradictions with the verses in Mark when compared to Torah. It is simply a matter of translation.

This same argument is applied to Matthew 26:17-18

Mat 26:17-18 And on the first *day* of Unleavened Bread the taught ones came to יהושע, saying to Him, “Where do You wish us to prepare for You to eat the Passover?” **18** And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to observe the Passover at your house with My taught ones.”’”

Once again, it is impossible for this to be “first *day* of Unleavened Bread”. Yahushua is still alive and is preparing to meet with His taught ones for this memorial supper. Now look further into the text as follows:

Mat 27:57 And **when evening came (Aviv 14)**, there came a rich man from Ramathayim, named Yosëph, who himself had also become a taught one of יהושע. **58** He went to Pilate and asked for the body of יהושע. Then Pilate commanded the body to be given. **59** And having taken the body, Yosëph wrapped it in clean linen, **60** and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away. **61** And Miryam from Maḡdala was there, and the other Miryam, sitting opposite the tomb. **62** On **the next day, which was after the preparation (Aviv 15)**, the chief priests and Pharisees gathered together to Pilate,

Now follow these verses backward and you will see that Yahushua ate the memorial meal with His taught ones on the night of Aviv 14 and that the statement made in **Mat 26:17-18** was done on Aviv 12. As stated previously, there is no contradiction with the

Verses in Matthew and the verses in Torah. It is simply a matter of translation. This same exercise can be carried out in Luke which shows that there is there is no contradiction with Torah as follows:

Luk 22:7-8 And the Day of Unleavened Bread came when the Passover had to be slaughtered. **8** And He sent Kēpha and Yoħanan, saying, “Go and prepare the Passover for us to eat.

Luk 23:50-54 And see, a man named Yosēph, a council member, a good and righteous man – **51** he was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudim, who himself was also waiting for the reign of Elohim, **52** he, going to Pilate, asked for the body of יהושע. **53** And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid. **54** And **it was Preparation day (Aviv 14)**, and the **Sabbath (Aviv 15) was approaching**.

Another consideration is what was kind of bread was eaten at the “Last Supper”. The Torah tells us that we eat unleavened bread for seven days, starting on Aviv 15. In fact, The Torah tells us to start eating unleavened bread at the last part of the day of Aviv 14, for the sake of “safety” so we do not get cut off from the covenant.

Exo 12:18 ‘In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. **19** ‘For **seven days no leaven** is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’el, whether sojourner or native of the land.

Unleavened bread in the Brit Hadasha is referred to as **Azomos (G106)** while leavened bread is referred to as **Artos (G740)**. Let us first confirm the use of unleavened bread with is also implied as uncorrupted.

Reference – Unleavened Bread

Mat 26:17 Now^{G1161} the^{G3588} first^{G4413} day of the^{G3588} feast of **unleavened bread**^{G106} the^{G3588} disciples^{G3101} came^{G4334} to Jesus,^{G2424} saying^{G3004} unto him,^{G846} Where^{G4226} wilt^{G2309} thou that we prepare^{G2090} for thee^{G4671} to eat^{G5315} the^{G3588} passover?^{G3957}

G106 ἄζυμος azomos ad'-zoo-mos

From G1 (as a negative particle) and G2219; **unleavened**, that is, (figuratively) **uncorrupted**; (in the neuter plural) specifically (by implication) the *Passover* week: - **unleavened (bread)**.

Then let us confirm the use of leavened bread aside from a feast date where Yahushua was teaching His taught ones regarding the leaven of the Pharisees and the Sadducees:

Reference – Leavened Bread

Mat 16:12 Then^{G5119} understood^{G4920} they how^{G3754} that he bade^{G2036} them not^{G3756} beware^{G4337} of^{G575} the^{G3588} **leaven**^{G2219} of **bread**,^{G740} but^{G235} of^{G575} the^{G3588} doctrine^{G1322} of the^{G3588} Pharisees^{G5330} and^{G2532} of the Sadducees.^{G4523}

G740 ἄρτος artos ar'-tos

From G142; *bread (as raised)* or a *loaf*: - (shew-) bread, loaf.

Now let us look at key verses in Matthew, Mark, Luke, and John where Yahushua was eating this “last supper” with His taught ones. We will see what type of bread was eaten with this meal:

Mat 26:26 And^{G1161} as they^{G846} were eating,^{G2068} Jesus^{G2424} took^{G2983} **bread**,^{G740} (**artos – raised**) and^{G2532} blessed^{G2127} it, and brake^{G2806} it, and^{G2532} gave^{G1325} it to the^{G3588} disciples,^{G3101} and^{G2532} said,^{G2036} **Take**,^{G2983} eat;^{G5315} **this**^{G5124} **is**^{G2076} **my**^{G3450} body.^{G4983}

Mar 14:22 And^{G2532} as they^{G846} did eat,^{G2068} Jesus^{G2424} took^{G2983} **bread**,^{G740} (**artos – raised**) and blessed,^{G2127} and brake^{G2806} it, and^{G2532} gave^{G1325} to them,^{G846} and^{G2532} said,^{G2036} **Take**,^{G2983} eat;^{G5315} **this**^{G5124} **is**^{G2076} **my**^{G3450} body.^{G4983}

Luk 22:19 And^{G2532} he took^{G2983} **bread**,^{G740} (**artos – raised**) and gave thanks,^{G2168} and brake^{G2806} it, and^{G2532} gave^{G1325} unto them,^{G846} saying,^{G3004} **This**^{G5124} **is**^{G2076} **my**^{G3450} body^{G4983} which is given^{G1325} for^{G5228} you;^{G5216} **this**^{G5124} **do**^{G4160} **in**^{G1519} remembrance^{G364} of me.^{G1699}

Joh 13:18 I speak^{G3004} not^{G3756} of^{G4012} you^{G5216} all:^{G3956} I^{G1473} know^{G1492} whom^{G3739} I have chosen:^{G1586} but^{G235} that^{G2443} the^{G3588} scripture^{G1124} may be fulfilled,^{G4137} He that eateth^{G5176} bread^{G740} (**artos – raised**) with^{G3326} me^{G1700} hath lifted up^{G1869} his^{G848} heel^{G4418} against^{G1909} me.^{G1691}

In every case above, Yahushua ate the raised or leavened bread. This is additional confirmation that the meal was not eaten on late evening (afternoon) of Aviv 14, or during the first part of the night of Aviv 15.

In a closing summary, the Passover events during the time of Yahushua had to perfectly align with the Torah of Mosheh. The Pesach Lamb was

- Selected on Aviv 10. This lined up with Yahushua’s triumphant entry in Yerushalyim on “Palm Shabbat”.
- Examined from Aviv 10 to Aviv 14. Yahushua was examined while in the temple teaching and performing “spring cleaning of His Father’s House by getting the leaven out.
- Yahushua ate this “ memorial meal” with His taught ones on the night of Aviv 14 prior to His arrest in the garden.
- Slain on Aviv 14 between the evenings (at approximately 3 PM). Yahushua, the true Pesach, died at the same time that the temple Pesach lamb was slain.
- The Pesach was eaten on that night (Aviv 15) with unleavened bread. Yahushua did not take part in that meal, but will preside over this meal with His Bride during the millennial Kingdom.

This “memorial meal” was more than just another meal. Yahushua was introducing a Renewed Covenant where He was going to place the Torah of Mosheh into the hearts of all who will follow Him in Spirit and in Truth. The message would not change. It was the same Torah. However, this Torah would now be placed in the heart (Ark) of every person (new temple) who is a part of Yisrael. This was a Covenant Meal that Yahushua was having with His Apostles who would then carry this Renewed Covenant to the four corners of the world. This renewed covenant was prophesied by Yermeyahu as follows:

Jer 31:31-33 “See, the days are coming,” declares יהוה, “when I shall make a renewed covenant with the house of Yisra’el and with the house of Yehudah¹, :32 not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה. :33 “For this is the covenant I shall make with the house of Yisra’el after those days, declares יהוה: **I shall put My Torah in their inward parts, and write it on their hearts.** And I shall be their Elohim, and they shall be My people.

This “last supper” was a Covenant meal that would be memorialized and will be observed through all eternity.

Luk 22:18 for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes.”

Luk 22:19 And taking bread, giving 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.”

Luk 22:20 Likewise the cup also, after supper, saying, “This cup is the **renewed covenant** in My blood which is shed for you.