

If you have **WIFI** available, click in the darkened area on frame #2 to initiate the YouTube clip. Otherwise skip that frame and begin at frame #3.

No part of the following lesson should be sold or mass distributed. This lesson is intended for enrichment of the believers. Be blessed.



This is a YouTube clip depicting the slavery in Egypt, which led to the Passover, which led to **the Lord's Supper.....**



# The Lord's Supper

Dominion Church of God M.P.G.T

A Teaching in our Assembly



**Presented by Bishop Kelvin P. Weatherspoon, Sr.**  
***The Mystery of Godliness Series***

## Study Resources & Credits:

I continually ask God for His wisdom in this presentation, and may the those in attendance remember we teach with Christ in mind.



Websites: <http://www.herealittletherealittle.net/index.cfm>

<http://www.herealittletherealittle.net-thumb.jpg> by Bryan T. Huie  
August 22, 1997 Revised: March 26, 2010

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**SIPPING SAINTS** *by David Wilkerson* ; [www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org) ;

**WINE IN THE BIBLE: A BIBLICAL STUDY ON THE USE OF ALCOHOLIC BEVERAGES** *by Samuele Bacchiocchi, Ph. D., Andrews University*

**JEWISH CALENDARS** *by Galvin Finley*; [gwfinley@cox.net](mailto:gwfinley@cox.net) ;

[dpweary.blogspot.com](http://dpweary.blogspot.com); <http://www.dummies.com/how-to/content/the-symbolic-foods-at-a-passover-seder.html> *luther*: Jewish Seder for Dummies; <http://www.reformjudaism.org/interactive-seder-plate>; YouTube, and *other internet resources*,...

**and the** doctrine of the Church of God M.P.G.T.  
brings us to our following study.

# Passover (Pesach=pizz – ah) /The LORD'S SUPPER (Communion)

We find Christ saying in John 's witness (18:11) "... the cup which my Father hath given me, shall I not drink it?" Christ suffered for my sin, **an died in my place.** In remembering His suffering, I want to have the contents of the sacraments right, what about you? Out of the twelve disciples, we have four gospel witnesses, and a son of perdition.



**Judas Iscariot**



## OPENING STATEMENT:

We will see in this study, when understood correctly, that the Synoptic Gospels (Matthew, Mark and Luke) do not conflict with John's account of the "Last Supper". A careful study of all four Gospels shows that **Yeshua and the disciples did not eat the Passover meal together, the day in which Jesus was crucified**. There was no way they could have, since the time had not yet come to sacrifice the Passover lambs. They simply prepared for the Passover by de-leavening the location they planned to use for the Feast of Passover/Unleavened Bread.

At this **supper** on the eve of Nisan 14, **Yeshua initialized the New Covenant using symbols of unleavened bread, and the cup when HE interrupted their current fellowship.** We now call this the *Lord's Supper*. Immediately following, Judas Iscariot rose and left to betray Jesus to the Jewish authorities.

When approached **with an open mind and conviction that the Scriptures cannot be broken** (*John 10:35*), we will reconcile all these accounts.

On the night of betrayal, and **prior to** the Seder setting, Jesus had a final meal with His disciples (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-23).

In the gospel of **John we have great insight** and evidence to support this meal in terms not specified in the other gospels. (Also see: John 13:1-4, 21-30; 18:28; 19:14, 31, 42).

It is **agreed upon by many scholars** that the twelve did not eat the Passover meal this night with Christ, but in essence **it was** at least **a Passover-like meal**. My position concludes that the Lord used this event, to establish what is called '*The Lord's Supper*'; **therefore, it will aid us in getting a little background on the Feast of Passover.**

It is not my position to provide every detail in which the contents of the Seder meal was taken, nor the purpose behind various traditions added to this meal over past generation.

I will simply point out facts to aid in **giving a good foundation** in why we honor what we observe today.



# Study Outline

## 1 Passover

- a. short history
- b. contents



## 2 Wine - Really?

- a. Study of Wine
- b. The Blood



## 3 Last Supper/Lord's Supper

- a. newly established
- b. contents
- c. foot washing





# I Passover

a. short history

b. contents



PASSOVER pronounced Pe-sach (PAY-sahch, with a "ch" as in the Scottish "loch") or (pizz – ah) in Hebrew, means to pass through/ over, or to spare. God "*passed over*" the houses of the Jews when he was slaying the firstborn of Egypt.

It began on the 14th day of the Jewish month Nissan, and is the first of the three major agricultural festivals; **Shavu'ot** (Feast of Weeks/Pentecost) and **Sukkot** (Tabernacles) are the other two. Agriculturally, it represents the beginning of the harvest season in Israel, The primary observance Passover is related to is the Exodus from Egypt after generations of slavery. This story is told in Exodus, Ch. 1-15. How to observe the Pesach was instituted and prescribed in Chs. 12-15.

Passover is also named for the sacrificial offering (a lamb) that was performed in the Temple on this holy of days. This time is also referred to as Chag ha-Matzot , (the Festival of Matzahs)

Month	Length	Gregorian Equivalent
<b>Nissan</b>	30 days	<b>Marcy – April</b>
Iyar	29 days	April – May
Sivan	30 days	May – June
Tammuz	29 days	June – July
Av	30 days	July – August
Elul	20 days	August – September
Tishri	30 days	September – October
Heshvan	29 or 30 days	November – December
Kislev	30 or 29 days	November – December
Tevet	29 days	December – January
Shevat	30 days	January - February
Adar	29 or 30 days	February – March
<b>*Adar II</b>	<b>29 days</b>	<b>March – April</b>

In leap years, \* [Adar](#) has 30 days. In non-leap years, Adar has 29 days.

**FRIDAY, APRIL 3<sup>rd</sup> – SATURDAY, APRIL 11<sup>th</sup> 2015**

# Seven Appointed Feast of Israel by God

Shavout – Feast of Weeks:

Law given Moses

50

SIVAN

TAMMUZ

Count 49  
days; the  
50<sup>th</sup> is  
Pentecost.

NISSAN

ADAR

PENTECOST

TEVET

KISLEV

TABERNACLES

Our Lord, a  
Conquering King

Fall Feast:

TRUMPETS - 1

ATONEMENTS - 10

**TABERNACLES – 15 21**

ELUL

TISHREI

Three  
Pilgrimage:

PASSOVER  
PENTECOST  
TABERNACLES

**PASSOVER**

Our Lord, a  
Suffering Servant

Spring Feast:  
FIRST FRUITS - 17  
UNLEAVENED BREAD - 15  
**PASSOVER - 14**

**Exodus 12:3-20** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

**And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.**

**Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.**

**And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.**

**In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.**



Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

## Pesach/ Passover

**Karpas:** a green vegetable, usually parsley (though any spring green will do). symbolize the freshness of spring (hope of new birth), dipped in salt water.

**Maror:** bitter herb [DRIED] designed to bring tears to the eyes and recall the bitterness of slavery

**Matzah:** a stack of three pieces of *matzah* (unleavened bread) *Matzot* (that's plural for *matzah*) are typically covered with a cloth. Numerous interpretations for the three pieces: They present the Kohen class (the Jewish priests in ancient times), the Levis (who supported the priests), and the Israelites (the rest of the Jews).

**Roasted Egg or Hard Boiled** (*Beitzah*- baytsah) usually signifying springtime and renewal and the destruction of the second temple, whereby they were unable to offer any type of meat offering.

**Chazeret:** ("khah-ZER-et") is a second bitter herb, most often romaine lettuce; leafy greens of a horseradish or carrot plant.

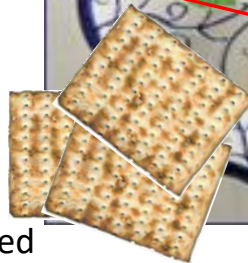
## TRADITIONAL SEDER SETTING

**Roasted Leg of Lamb:** representing the arm of the Lord.

**Charoset:** ("kha-ROH-set"), that sweet chutney paste of apples, nuts, wine, and cinnamon that represented the mortar used by the Hebrew slaves to make bricks.

**Cup of Salt Water:** bitter tears of enslavement

**Wine or Grape Juice cups:** Everyone would have a very small cup of which they drink four cups of wine.



At some point **over time (possibly the return from Babylon)**, there were **four cups introduced into the Seder meal**, thus becoming a Jewish tradition. These cups consisted of the blood of the grape. Within some communities it was preferable to use undiluted wine. However, if needed, the wine was permitted to be diluted with grape juice. (One who couldn't drink wine used grape juice alone.) The participants would drink a small cup of wine **four times** during the Seder, when:

1. At the conclusion of *kiddush*: [ceremonial blessing over the wine]
2. After telling the story of the Exodus from Egypt, before eating the matzah of *Motzi Matzah*.
3. At the conclusion of the Grace After Meals.
4. After reciting the Hallel: [a Jewish prayer reciting Ps 113-118]

It was preferable to drink the entire cup each time. However, it was sufficient to drink only the majority of each cup which held approximately 3 ½ fluid oz. *Here is what they symbolized:.....*

The *four cups* primarily symbolize the four distinct redemptions promised by God to the Hebrews as told in Shemot or Exodus 6:6-7. However, the traditional teaching and instruction vary from school to school of Jewish theological teaching: I have clustered them all together for your consideration:

1. "I will take you out of Egypt", the first cup of wine drunk for kiddush [literally, "sanctification," is a blessing recited over [wine](#) to sanctify the [Shabbat](#) holidays]
2. "I will deliver you from Egyptian slavery", second before the main meal
3. "I will redeem you with a demonstration of my power," third after the "Grace After Meals" ritual
4. "I will acquire you as a nation," fourth after the conclusion of "Hallel" [a [prayer](#) of praise and thanksgiving—a verbatim recitation from [Psalms 113-118](#), recited at end of Passover Seder.

Next . . .

- ❖ One cup was set for **blessing**, one set for **judgment**, one set for **redemption**, one set for **praise**.
- ❖ Then there are those who maintain it is the four letters in the unspeakable name of God.
  
- ❖ A quote from Rabbi Naftali Silberberg, “The four cups symbolize our freedom from our **four exiles**. We were liberated from Pharaoh's four evil decrees:
  - **Slavery.**
  - The ordered **murder of all male progeny** by the Hebrew midwives.
  - **The drowning of all Hebrew boys** in the Nile by Egyptian thugs.
  - The decree ordering the Israelites to **collect their own straw** for use in their brick production.”

The **wine** symbolizes HaShem's (*God's*) four statements of redemption in the Torah: **1.** "I took you out" **2.** "I rescued you" **3.** "I liberated you" **4.** "I took you to Me for a people"

Whereas the wine represented redemption, the color of the red wine reminds them of the blood of the children killed by the Pharaoh.

[http://www.answers.com/Q/Why\\_do\\_Jews\\_drink\\_wine\\_and\\_eat\\_unleavened\\_bread#ixzz3Sv6i6hca](http://www.answers.com/Q/Why_do_Jews_drink_wine_and_eat_unleavened_bread#ixzz3Sv6i6hca)

**So, traditional teaching in reference to the four cups differ from one school of Jewish theology to the next.**

*I have included an excerpt from a discussions found on the webpage of Livelysword:     Quote from: BereanDAD2003 on December 23, 2009, 05:27:14 PM*

*Livelysword:*    “The cups were added to the Passover on the basis of man-made tradition. That is my primary point.

# Original Seder Setting:

**EXODUS 12:3, 8, 11**

**Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, **a lamb** for an house: And **they shall (1) eat the flesh** in that night, roast with fire, and **(2) unleavened bread**; and with **(3) bitter herbs** they shall eat it.**

**And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD's Passover.****



1



2



3





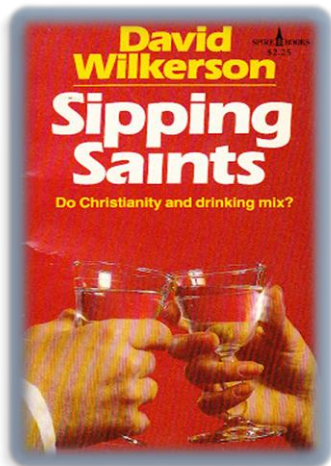
## 2 Wine - Really?



a. Study of Wine

b. The Blood





In his book ***Sipping Saints***, David Wilkerson states: “The word juice does not appear in the New Testament and appears only once in the Old.

***All fruit** of the vine was scribed **wine**, in the English translation, whether it was fermented or not. There are thirteen different words used in the Bible which are interpreted as wine: nine in Hebrew and Chaldee, and four in Greek. The common word in Greek was *oinos*. These Greek words correspond to *yayin* or *yain* in Hebrew, *vinum* in Latin, and *wine* in English (pg 25)* “The Hebrew word for grape juice is translated thirty-three times as the Greek word *oinos*, It is also used to denote other kinds of drinks, such as *lotus* fruit and dates

According to Professor Samuel Lee of Cambridge University, the root of this word in Hebrew is *yain* or wine.

The word does not refer only to intoxicating liquor made by fermentation but more so to a thick, un-intoxicating syrup or jam produced by boiling to make it storable. This thick substance was stored in skin bottles.

The grape syrup was stored in new wineskins to prevent fermentation. It was referred to as new wine. Old wineskins induced fermentation, just as improper canning procedures today can cause decay. (Pg 26)

The **Mishna** (*The Oral Law or legal commentary on the Torah, explaining how its commandments are to be carried out.*) state that the Jews were in habit of using boiled wine”

[Kitto, volume 2 page 477]

. . . prepared by boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they are put into jars or large bottles and preserved for use. ( pg 28)

Also see: **WINE IN THE BIBLE: A BIBLICAL STUDY ON THE USE OF ALCOHOLIC BEVERAGES**, Chapter 4 THE PRESERVATION OF GRAPE JUICE, Samuele Bacchiocchi, Ph. D., Andrews University

[www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org)

# Wine by Definitions

Words translated most frequently for our English word '**wine**' are: Hebrew, **yayin**; Greek; **oinos**; and Latin **vinum**.

These terms refer to the juice of grapes, either fermented or unfermented. For example, a winepress brings forth grape juice, not wine. A cider press brings forth apple juice, not cider; notwithstanding, both wine and cider presses **refer** to the ultimate product where fermentation was sure to take place later.



YAHWEH'S ASSEMBLY N YAHSUA. site:  
<http://www.yaiy.org/literature/GrapeOrWine.html>

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The following are words from the Hebrew and Greek that have been translated in our language as wine, and are as follows under Strong's numbering system:

**YAYIN** is the most common word for wine along with **Shekar** (strong drink). These terms are frequently used together, and they are employed irrespective of whether the writer is commending wine and strong drink as desirable or warning against its dangers. Yayin is used 83 of the 138 times for wine, and is generally presumed to be fermented grape juice and intoxicating.

3196-**Yayin**: To effervesce (Strong's); what is pressed out (Young's Analytical Concordance); that which yields wine; (Smith's Bible Dictionary)

8492-**Tirosh**, must or fresh grape juice; just squeezed out, (new or sweet)

7941-**Shekar**, intensely alcoholic, made from grapes, grain, dates-beer?

3342-**Yekeb**, wine-vat

2562-(Chaldee) **chamar**, corresp. to 2561 wine

1660-**Gath**, wine-press for holding grapes

5435-**Sobeh**, drink, drunken

2561-**Chemmer**, from 2560, wine as fermenting. Chamar, thick sticky (mixed) syrup, **Smith's Bible Dictionary** says the pure blood of the grape, red wine.

6071-**Asis** must, fresh grape-juice, new, sweet wine, that which flows from the vat before treading begins.

6025-**Enab**, to bear fruit. It is readily apparent no clear conclusion can be assumed from the various words translated wine in the Old Testament. *There is no clear agreement on the exact meaning of fermented or unfermented from the Hebrew words.*

*The context and usage of the word in Scripture must be relied upon.* Except for the Hebrew **yayin** and **shekar**, the other words could easily be understood as unfermented or reconstituted grape juice.



## Yayin for Joy and Merriment

*Give strong drink unto him that is ready to perish, and wine (Heb. yayin) unto those that be of heavy hearts. Let them drink and **forget** their poverty, **and remember** their misery **no more**.* (Proverbs 31:6-7)

*And wine (Heb. yayin) that **makes glad the heart** of man, and oil to make his face to shine, and bread which strengthens man's heart.*  
(Psalms 104:15)

*Wine (Heb. yayin) is a mocker, strong drink is enraging; and whosoever is deceived thereby is not wise.* (Proverbs 20:1)

*Now Absalom had commanded his servants, saying, "Mark ye now when Amnon's heart is **merry with wine** (Heb. yayin) (2 Samuel 13:28 )*

*And thou shalt bestow that money for whatsoever thy soul lusteth after: for oxen, or for sheep, or for wine (Heb. yayin), or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before Yahweh thy Elohim, and thou **shalt rejoice**, thou and thine household..* (Deuteronomy 14:26)

The above examples show that wine is a drink which promotes merriment. Hence the question, “**Is Passover a time of joy and merriment**, or is it a solemn gathering?”

Shekar is said to be from either grapes or grains like wheat and barley and probably represents an alcoholic drink such as beer.

Both **tirosh** or **asis** are probably the most likely words equivalent to our English “must.” Must is the fresh juice squeezed from the grape as it first flows from the vat before the treading begins. Chamar could also indicate a sweet syrup made from grapes and unfermented.

When we read in some commentary or history alleging that upon their return from Babylon, the Jews added wine to the observance of Passover, we must wonder what Hebrew word was used for the drink. With the exception of **yayin** and **shekar**, all of the words we have examined could possibly refer to unfermented grape juice.

## Wine, would we call it leavened Grape Juice?

The leavening process in breads depends upon the yeasts working with sugar to produce alcohol and carbon dioxide. The “fizz” of the carbon dioxide is what makes the bread rise.

In the fermentation process of grape juice, the yeast (*sometimes added or come from the skin of the grape*) works with sugar in the grape to produce alcohol and carbon dioxide.

During alcoholic fermentation, the sugars of the grapes are converted to alcohol and carbon dioxide.

In many regions the grapes are in such good condition and contain such an adequate micro flora of their own yeasts, that neither antiseptics nor yeast cultures are added. In the finished product, the carbon dioxide (a gas) escapes, but the alcohol remains. The resulting wine is **leavened** grape juice.

The partaking of wine, fermented or unfermented, is no major issue in some Christian assemblies, nor its consumption in the family dwelling; nevertheless, since there is no mention of a drink, or a cup in the **original Pesach setting**, our main interest isn't with keeping observance of past Jewish traditions, but biblical traditions as set forth by Jesus and His Apostles.

*1 Cor 11:2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.*

There was a unique occurrence established prior to the Passover as Jesus prepared for His death: The Lord's supper was established, and in this supper we have **the cup** being introduced, not **the cups**. Of course this was against many of the Jewish customs of the day, but many of the things **Jesus did and corrected** were against there traditions and customs, especially from the **Mishna** (the Oral Law):

“Ye have heard that it was said of them of old time,. . . **but I say unto you. . .**” Matthew 5:21, 22, 28.

## Two monumental scriptures:

### Exodus 12:13

And the **blood** shall be to **you** for a token upon the houses where ye are: and when I see the **blood**, I **will pass over you**, and the plague shall not be upon **you** to destroy **you**, when I smite the land of Egypt.

### Hebrews 9:22

And almost all things are by the law purged with **blood**; and without **shedding of blood** is no remission.


**BLOOD** is the issue- blood. The exact thing Satan would love for all to be confused about.

# New Testament commentary on the Old Testament

## *Hebrews 9:18-22*


<sup>18</sup> Whereupon neither the first testament was dedicated without blood.

<sup>19</sup> For when Moses had spoken every precept to all the people according to the law, **he took the blood of calves and of goats, with water**, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

<sup>20</sup> Saying, **This is the blood of the testament** which God hath enjoined unto you. 

<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

1 Corinthians 11:25 After the same manner also he took the cup, when he had supped, saying, **this cup is the new testament in my blood**: this do ye,  as oft as ye drink it, in remembrance of me.



Matt 26:28 **For this is my blood of the new testament,** which is shed for many for the remission of sins.



Mark 14:24 And he said unto them, **This is my blood of the new testament,** which is shed for many.



"The cup of blessing which we bless, **is** it not the communion of **the blood** of Messiah?..."



(1 Corinthians 10:16)

Communion means *in agreement, or having fellowship with, spiritual union, or close association.*



Saying, **This is the blood of the testament** which God hath enjoined unto you.

(Hebrews 9:20)

## Consumption of **Blood**:

### Genesis 9:4

But flesh **with the** life **thereof**, which is **the blood thereof**, shall ye not **eat**.

### Leviticus 6:30

And no sin offering, whereof any of **the blood** is brought into **the** tabernacle of **the** congregation to reconcile **withal** in **the** holy place, shall be **eaten**: it shall be burnt in **the** fire.

### Leviticus 10:18

Behold, **the blood** of it was not brought in **within the** holy place: ye should indeed have **eaten** it in **the** holy place, as I commanded.

### Leviticus 17:13

And whatsoever man **there** be of **the** children of Israel, or of **the** strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be **eaten**; he shall even pour out **the blood thereof**, and cover it **with** dust.

### Leviticus 19:26

Ye shall not **eat** any thing **with the blood**: neither shall ye use enchantment, nor observe times.

### Deuteronomy 12:23

Only be sure that thou **eat** not **the blood**: for **the blood** is **the** life; and thou mayest not **eat the life with the flesh**.

## 1 Samuel 14:32

And **the** people flew upon **the** spoil, and took sheep, and oxen, and calves, and slew **them** on **the** ground: and **the** people did **eat them with the blood.**

## 1 Samuel 14:33

**Then they** told Saul, saying, Behold, **the** people sin against **the** LORD, in that **they eat with the blood.**

And he said, Ye have transgressed: roll a great stone unto me this day.

## 1 Samuel 14:34

And Saul said, Disperse yourselves among **the** people, and say unto **them**, Bring me hither every man his ox, and every man his sheep, and slay **them** here, and **eat**; and sin not against **the** LORD in **eating with the blood**. And all **the** people brought every man his ox **with** him that night, and slew **them there**.

## Ezekiel 33:25

Wherefore say unto **them**, Thus saith **the** Lord GOD; Ye **eat with the blood**, and lift up your eyes toward your idols, and shed **blood**: and shall ye possess **the** land?

But then, we find something that  
ONLY seems contradictory in the scripture:

John 6:53-56 Then **Jesus said** unto them, Verily, verily, I say unto you, Except ye **eat the flesh** of the Son of man, and **drink his blood**, ye have no life in you.

<sup>54</sup> Whoso **eateth my flesh**, and **drinketh my blood**, hath eternal life; and I will raise him up at the last day.

<sup>55</sup> For **my flesh is meat** indeed, and **my blood is drink** indeed.

<sup>56</sup> He that **eateth my flesh**, and **drinketh my blood**, dwelleth in me, and I in him.

There were followers of Jesus (**like today**) that neither understood the context nor the concept in which He spoke, and here is the results written in the gospel of John, chapter six:

v. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

v. 66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

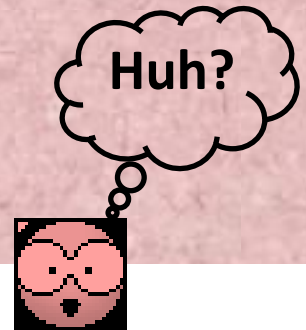
71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.



We provided the list of scriptures in the Old Testament instruction that forbade the Israelites from consuming blood, or consuming flesh with the blood, as the life was in the blood.

Then we gave scripture where Jesus spoke to the mass of disciples (followers), instructing them that it was imperative for them to eat his flesh and drink his blood.

This obviously made an imbalance among many of his followers, as they couldn't conceive consuming blood, ...not to, mention consuming Jesus' own blood.



However, it wasn't until the time of the preparation for the Passover, was it revealed that the drinking of his blood, was that which was in fellowship with his blood being the content of the cup: **Water**.

Just think, the Apostle Paul not being with the original twelve, nor at that *Last Supper*; approximately four and a half years after Jesus' death simply states through revelation: 1 Corinthians 11:23

*"For I have received of the Lord that  
which also I delivered unto you, . . . ."*

**What was revealed unto you Paul?**

<sup>23</sup> “. . . that the Lord Jesus the same night in which he was betrayed took bread:

<sup>24</sup> And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

<sup>25</sup> After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”

“...this is the new testament in my blood.”

Doesn't that have a very familiar ring? Remember Moses, who foreshadowed Jesus, took a vessel (bowl)... we say cup:

Hebrews 9:19-20 For when Moses had spoken every precept to all the people according to the law, **he took** the **blood** of calves and of goats,

**with** **water**, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Saying, **this is the blood of the testament** which God hath enjoined unto you.

So then, what do I believe was the blood? Of course, it was that which was in the cup- not animal blood, not human blood, but that which is in agreement with the blood: **Water!**

1 Cor 10:16 **The cup** of blessing which we bless, is it not **the communion of the blood** of Christ? The bread which we break, is it not the communion of the body of Christ? ref 1 John 5:8



Paul further enlightens us in the opening verses of his epistle to the Corinthians, chapter ten:



**1 Corinthians 10: 1-4** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were **under** the cloud, and all **passed through** the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea;



Baptism



We are baptized unto Jesus.

***<sup>3</sup> And did all  
eat the **same**  
**spiritual meat**;***

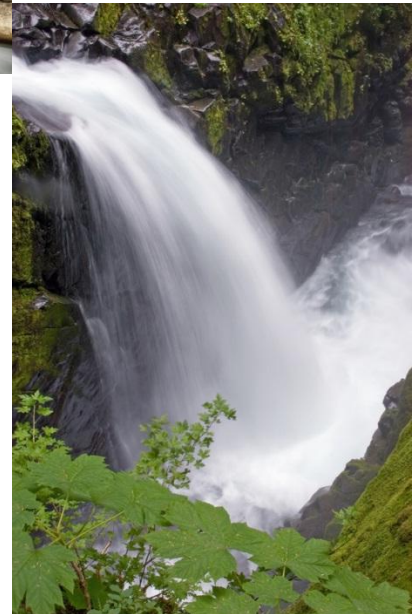


**Manna**  
{ an Unleavened  
Bread }

and

**Water**

***<sup>4</sup> And did all drink the  
**same spiritual drink**: for  
they drank of that spiritual Rock that  
followed them: and that Rock was  
Christ.***



**The spiritual drink that came out  
of the rock, which was Christ was  
WATER!**

No one argues about the unleavened bread. It seems to be a moot point. Why would one want to argue about the cup? Should it not also be an *unleavened* cup?

No one argues against acknowledging the substitution of water for blood in baptism. We don't take a person down in grape juice.

Simply, as God reveals the light of His word, we desire to walk in the light; also, to be safe and holy .

**We do not condemn others for not sharing in that same light, or being at a level of revelation that we claim is God inspired:**



“For **by grace** are ye **saved through faith**; and that not of yourselves: it is the gift of God. Ephesians 2:8

For now we see through a **glass, darkly**; but then face to face: now I know in part; but then shall I know even as also I am known.

1 Corinthians 13:12

“For **by grace** are ye **saved through faith**” Our salvation is not based on the sacraments of communion, and although we see through a glass darkly, some refuse to even take a look through the glass.

**John 19:34** But one of the soldiers with a spear pierced his side, and forthwith **came** there out **blood** and **water**.

Doesn't matter what seminary, school of theology, or forensic society you are apart of; the scripture tells us plainly what came forth from Immanuel's vein.

In the O.T., Moses committed a violation in not honoring God in sight of the new generation of Israelites. Moses struck the rock instead of speaking to the rock. None of his bones could be broken. To hasten the death of the other malefactors, their legs were broken. Jesus had already died at this time, yet the soldier came and pierced him. Why was Jesus pierced? All of this was prophetic:

**Exodus 12:9** [***Eat*** not of ***it*** raw, nor sodden at all with water, but ***roast with fire***; his head with his legs, and with the purtenance thereof.]

**Psalms 34:20** [ None of his bones shall be broken]

**Number 20:10-11** [ Moses struck the rock]

**Zachariah 12:10- John 19:37** [They shall look upon me whom they have pierced/ But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.]

**Zechariah 13:1-6** [there shall be a fountain opened /What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.]

OUR LAST SEGMENTS ARE NEXT.  
DOES ANYONE NEED A  
QUICK RESTROOM/WATER BREAK?



### 3 Last Supper/Lord's Supper

- a. newly established
- b. Contents
- c. foot washing



# What is the relationship of the Passover and the Lord's Supper?

- **The Passover, for the nation of Israel, commemorated their Exodus (deliverance) from Egypt.**
- **The Lord's Supper, for whosoever will, commemorates the death and suffering of Jesus Christ (and deliverance) for all who believe. Of which, the church partakes of until the resurrection.**
- **It is the true image of the blood sprinkled, and manna which fell in the Exodus experience.**
- **Passover points back while the Lord's Supper points forward." They both speak of deliverance.**

# Feast of Passover (*Pesach*) and Unleavened Bread (Chag ha Matzoh /*Mazzot*):

- The barley-harvest festival was transformed to include the commemoration of the original Exodus, when the Hebrews came out of Egypt, ca. 1300 BCE.
- The *Passover* originally celebrated in each family's house; an unblemished lamb slaughtered; eaten; its blood sprinkled on the doorposts with a branch of the hyssop plant (**Exod 12:1-13, 21-28, 43-49**; review John 19:29).
- **The lamb slaughtered on the afternoon Nisan/Abib 14th (called the "Day of Preparation"), and the Passover meal eaten just after sunset (the beginning of the 15th day, in the Jewish calendar).**

## Matthew's witness:

26:17-20 **Now on the first *day of the Feast of the Unleavened Bread* the **disciples** came to Jesus, saying to him, "**Where** do you want 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 at hand; I will keep the Passover at your house with my disciples.'" 19. So the disciples did as Jesus had directed them; and they **prepared the Passover** [hetoimasan to pascha]. 20. When evening had come, he sat down with the twelve. 21. Now as they were eating, he said, "Assuredly, I say to you, one of you will betray me." (**NKJV**)



## Mark's witness:

14:12-17      **Now on the first day of Unleavened Bread, when they killed the Passover lamb**, his **disciples** said to him, "**Where** do you want us to go and **prepare**, that you may eat the Passover?" 13 And he sent out two of his disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. 14 Wherever he goes in, say to the master of the house, 'The Teacher says, "**Where is the guest room** in which I may eat the Passover with my disciples?'" 15 Then he will show you a **large upper room, furnished and prepared; there make ready for us.**" 16 So his disciples went out, and came into the city, and found it just as he had said to them; **and they prepared the Passover** [hetoimasan to pascha]. 17 In the evening he came with the twelve. 18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, **one of you who eats with me will betray me.**" (**NKJV**)

## Luke's witness:

22:7-16 Then came the Day of Unleavened Bread, when the Passover must be killed. 8 And he sent **Peter and John**, saying, "Go and **prepare the Passover** for us, that we may eat." 9 So they said to him, "Where do you want us to prepare?" 10 And he said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11 Then you shall say to the master of the house, 'The Teacher says to you, "**Where is the guest room where I may eat the Passover with My disciples?**"' 12 Then he will show you a large, furnished upper room; **there make ready.**" 13 So they went and found it just as he had said to them, and they **prepared the Passover** [hetoimasan to pascha]. 14 When the hour had come, he sat down, and the twelve apostles with him. 15 Then he said to them, "**With fervent desire I have desired [epithumia epethumesa] to eat this Passover with you before I suffer**; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." (**NKJV**)

Obviously, the day Matthew and Mark call the "first day of Unleavened Bread" is the same day that John calls the "the Preparation Day of the Passover."

***The New Unger's Bible Dictionary*** says that the 14th of Nisan was "called until the evening the preparation for the Passover" (p. 411). As shown above, with one stroke of the witness pen, **all three Synoptic Gospels confirm that Yeshua was crucified on the "Preparation Day," Nisan 14:**

## Note the timing of these events:

Matthew says it was "the first day of Unleavened Bread."

On the surface, this appears to contradict John's account, which plainly states that the "last supper" occurred **before** the Feast of Passover.

However, **Mark and Luke** add an additional detail that helps **clarify the time**:

**Mark** says it was "the first day of Unleavened Bread, when they killed the Passover"; **Luke** states it was "the day of Unleavened Bread when the Passover must be killed."

**Let's review JOHN 19:31-42:** The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. **There laid they Jesus therefore because of the Jews' preparation day;** for the sepulchre was nigh at hand.

In JOHN 19:31-42, the Jews reckoned days from sunset to sunset. As you can see, John points out repeatedly that the “last supper,” the betrayal by Judas, and Yeshua's trial and **crucifixion** all occurred **before** the Passover, on the Preparation Day.

But exactly when was the Preparation Day?

***The New Unger's Bible Dictionary*** says that the Preparation Day for the Passover was from the **evening (end) of (Abib)Nisan 13 [6 pm] until the evening (end) of Nisan 14 [6 p.m.] (p. 411).**

MATTHEW 27:62; MARK 15:42; LUKE 23:54

Matthew and Mark show that the disciples came to Yeshua just **as the Preparation Day (Nisan 14) was beginning**, which would have been at sunset. They asked him **where he wanted them to prepare to eat the Passover meal, which would occur the next night (see John 18:28.)**

Luke records that in response to their question, Yeshua instructed Peter and John how to find the place **where they should prepare** to eat the Passover **on the night of Nisan 15**. He told them the owner of the house would show them a large furnished upper room. Mark and Luke both state that it was there, **in that room**, that they were to prepare for the Passover (Mark 14:15; Luke 22:12).



As you can see from all three accounts: Matt. 26:17; Mark 14:12; Luke 22:7-9, the disciples waited until the **beginning of Nisan 14** to ask Christ **where** to prepare the Passover. If the time between sunset and dark on the 14th was the correct time to slay the Passover lambs, **as some erroneously teach**, why would they have waited so very late to question Christ about preparing for the meal? Or if the Passover meal **would not take place for at least another 24 hours**, why would they prepare for it **that evening**?





In *The Wars of the Jews*, Josephus records that in the 1st century, the Passover lambs were slaughtered "from the ninth hour till the eleventh" (*Wars* 6.9.3), which corresponds to our **3:00-5:00 p.m.**

The Bible tells us in Exodus 12:6 that the Passover lambs were to be killed "between the evenings" on Nisan 14. The Jews have traditionally interpreted "between the evenings" to mean, "**in the afternoon.**"

***The New Unger's Bible Dictionary*** confirms the preparation: On the evening of the 13th Nisan [*as that day ended and Nisan 14 began*], which, until that of the 14th, was called the "*preparation for the Passover*" (John 19:14), every head of a family searched for and collected by the light of a candle all the leaven.

Before beginning the search he pronounced the following benediction:

*"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven."*

After the search he said,

*"Whatever leaven remains in my possession which I cannot see, behold, it is null, and accounted as the dust of the earth."* (p. 411, "Festivals,")

The phrase "prepare the Passover" found in Matthew 26:19, Mark 14:16, and Luke 22:13 comes from the Greek phrase ***hetoimasan to pascha***. According to ***Strong's Concordance***, the Greek verb root ***hetoimazo*** means:

to make ready, prepare; to make the necessary preparations; get everything ready . . . *drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable.*

Clearly, the reason the disciples questioned Yeshua about **where** they were going to eat the Passover meal was **because Jewish custom required that the location be prepared by removing the leaven from it on the night of Nisan 14.**

When the disciples questioned Yeshua about where they were going to eat the Passover meal the next night, they still did not fully understand that **he would be dead then!** The Messiah would not be able to eat the Passover lamb because **he was destined to be sacrificed as **our** Passover** (1 Cor. 5:7).

But instead of explaining to them **then** that he would be in the grave when the time came to eat the Passover lamb, he simply told his disciples **where** to prepare to eat the Passover meal.

After the room had been **de-leavened for the upcoming feast**, **Yeshua used their final meal together** on the night of the 14th to instruct his disciples one last time before his death.

**Luke 22:15** has been used to support the assertion that the Messiah and his disciples ate the Passover meal. In this Scripture, Yeshua says: "With fervent desire I have desired to eat this Passover with you before I suffer." The Greek phrase translated "with fervent desire I have desired" is ***epithumia epethumesa***. It literally means "with desire I desired."

The first word of this phrase, ***epithumia***, is a noun. According to the ***Exegetical Dictionary of the New Testament***, usually this word has the ambivalent sense, *desire, strive for, long to have / do / be something*. It can also be "used for (forbidden) desire" (p. 27, vol. 2). Yeshua uses ***epithumia*** in this sense in Luke 22:15.

In the article "The Lord's Supper," the ***New Bible Dictionary*** says that "... **Lk. 22:15 may be read as an unfulfilled wish**" (p. 707).

Christ truly longed to eat that coming Passover with his disciples, but his desire could not be realized! It was forbidden because it would have destroyed the plan of God, since Christ was destined to be sacrificed as our Passover lamb on the afternoon **before** the Passover meal.

***In his Bible translation, Ferrar Fenton accurately captures the meaning of Yeshua's words in these verses:***

**Ferrar Fenton** – a British Israelite, (1832-1920) was a London businessman who provided a complete translation of the bible first published in 1903, though parts were published as separate volumes during the preceding 11 years. Fenton spent approximately fifty years working on his translation, with his sole goal 'to study the Bible absolutely in its original languages, to ascertain what its writers actually said and thought'.

He acquired a great learning and understanding of ancient Sanskrit, Greek, Hebrew and Latin through being a distinguished member of the [Royal Asiatic Society](#). As a tradesman he also had access to numerous ancient Septuagint and Masoretic manuscripts to aid in his translation, and he also used [Brian Walton](#)'s Polygot Bible (1657) for minimal referencing. [Wikipedia]:

LUKE 22:15 "And he said to them: 'I have longingly desired [epithumia epethumesa] to eat this Passover with you before my suffering; 16 however, I tell you that I shall not eat of it, until it can be administered in the Kingdom of God.'" (*The Holy Bible in Modern English*)

The last meal that Yeshua and the disciples ate together was **obviously some type of preparatory meal**, not the Passover meal itself. Jewish scholar David H. Stern writes of this meals:

Joseph Shulam has suggested that it may not have been the *Seder* but a *se'udat-mitzvah*, the celebratory banquet accompanying performance of a commandment such as a wedding or *b'rit-milah*.



These scholars obviously have a revelation that is **inescapable- there were two different meals!**

Hopefully, you see where I am going with this teaching. In the beginning, we seen that there was no cup on the seder table, and gave mention of what was on the seder table.

Then we seen how easy it was to rule out the use of intoxicated beverage as a common beverage chosen to be used among the saintly community.

Now we are investigating the impossibility of the supper Jesus ate being the Pesach. I will introduce to you what was introduced to the disciples the night in which Jesus was betrayed: '*the cup*' - the content of the cup!

***The Companion Bible*** comment on Luke 22:15, Bullinger states that the last supper Yeshua and his disciples ate was "not the eating of the Lamb, but the *Chagigah* or feast which preceded it . . ." (p. 1500). He goes on to explain that "it follows, therefore, that the Lord beings taken away on 'the preparation day' could not have eaten of the Passover lamb with his disciples, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). . . . It is clear that no 'Passover lamb' could have been eaten at the 'last supper' on the previous evening" (p. 180, Appendix 156).

Incidentally, none of the four Gospels mention a lamb being eaten at the "last supper." The time had not yet come to slay the Passover when the Messiah and his disciples ate their last meal together.

Raymond F. McNair of the Global Church of God writes in his article:

"When Should the True Passover Be Observed? that Christ's disciples certainly could not have gone into the Temple at the beginning of the 14th of Abib to have the priests and Levites assist them in the sacrifice of their Passover lambs. Why not? Simply because the Jews (who then controlled the Temple ritual) **would not have permitted anyone to kill their Passover lambs approximately 21 hours before they allowed**, and supervised, the killing of Passover lambs in the court of the Temple!" (p. 11, *Global Church News*, March-April 1996).

**Yeshua and his disciples obviously could not have eaten a Passover lamb with their meal that night. The Scriptures clearly state that Messiah was our Passover (1 Cor. 5:7).**

**Matthew, Mark, and Luke all record that Yeshua died at the ninth hour (3:00 p.m.). This is the same time Josephus records that the slaughter of the Passover lambs **commenced**. Christ fulfilled the symbolism of the Passover **lambs exactly, by giving his life** just as the unblemished Passover lambs began to be slain on the 14th of Nisan!**

The Apostle John refers to at least three Passovers during the ministry of Yeshua (John 2:13; 6:4; 19:14).

**JOHN 13:1 -5** begins our account of John's gospel. Let's read it together.

John shows that **the last Supper** took place on the same night Judas Iscariot betrayed Jeshua (John 13:21-30). The first verse plainly states that this was "**before the feast of the Passover**," which lasts for seven days (from Nisan 15 through Nisan 21: out March/April). John is **obviously** referring to *the same night* described by the other three Gospel writers (Matt. 26; Mark 14; Luke 22).

John goes on to reiterate several times that these events took place **before** Passover.

Clearly, the Passover meal traditionally eaten on the evening of Nisan 15 had not yet been observed.

**Now examine vs 27 -29:**

. . . . Then said Jesus unto him, That thou doest, do quickly. Now no one at the table knew for what reason he said this to him. 29 For some thought, because Judas had the money box, that Jesus had said to him, "**Buy those things we need for the Feast**," or that he should give something to the poor.

Please, let's examine the following events  
according to John's gospel:

JOHN 18:28 - Then led they Jesus from Caiaphas  
unto the hall of judgment: and it was early; and  
they themselves **went not** into the judgment  
hall, lest they should be defiled; **but that they**  
**might eat the Passover.**

JOHN 19:14 And it was the preparation of the  
Passover, and about the sixth hour [*12 noon*]:  
and he saith unto the Jews, **Behold your King!**

This clearly establishes the fact that Jesus **did not** eat **Passover** with his disciples.

Whatever may have been apart of the **traditional Seder meal at this time** was not eaten by Jesus, as it was not time yet; however, what was shared and eaten between the Lord and his disciples prior to his death, was what he established as the **Lord's Supper**.





**Bread** unleavened, and . . .

. . . **water** as an unleavened cup,  
represent the body and blood of our Lord  
and Savior Jesus Christ, our Passover Lamb.



‘new with you in the Kingdom’ . . .

Matthew 26:29 But I say unto you, I will not **drink henceforth** of this fruit of the vine, until that day when I **drink** it new with you in my Father's kingdom.

Luke 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

All Jesus is saying is that his time has come. He will not, as others, partake of a Passover on this earth, till after His passion. The kingdom came over 2000 years ago:

But if it is by the finger of God that I cast out the demons, then **the kingdom of God has come** to you.  
Luke 11:20

But if I cast out devils by the Spirit of God, then **the kingdom of God is come** unto you.  
Matthew 12:28

Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them '**The kingdom of God has come** near to you.'  
Luke 10:8-9

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

1 Corinthians 15:24

Jesus would never act or speak contrary to his word. They sarcastically called him a winebibber, and a friend of publicans and sinners. Nevertheless, His word says look not upon the wine when it is red, when it gives its color in the cup. **Proverbs 23:31-35**

So, the content of the Seder cup shouldn't have been intoxicating- "He wanted them to remember, not to forget." Alcohol makes one **forget.**

Notwithstanding, Jesus interrupted their current meal, and instituted a new thing. He further informed his disciples that he would participate with them when he would partake of the Seder new in the kingdom.

The '*fruit of the vine*' is certainly an idiomatic phrase whereof Jesus references himself in this symbolism. We have seen that the Hebrew nation added the cup to the Seder table. This cup without doubt was present during **past observances** with his disciples. However, Jesus stated that there would be a fresh experience when they sat down to observe Passover in the kingdom, after his passion. The entire details were not revealed.







# TIME & FREQUENCY



How often should we partake?

In the text we have a *relative adverb* being used, and in the original Greek it is '*hosakis*.' This term means "*as often as*." Scholars note that it is used with the perception of an *indefinite* repetition. [note in Revelation 11:6 as the only other place.] - (*These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.* ) So, we do not regulate the observance of the Lord's Supper with respect to time or frequency.

Scholars comment on the Greek term used for 'u n w o r t h i l y', being *anaxios* [*an-ax'-ee-os*], and is an adverb.

This adverb is describing ***the way the fellowship was conducted*** by the mass, and not the individual.

Judgment was being placed **on the fellowship**, and seen or manifested by the growing absence of members that fell asleep, or became ill.

What should have been a brotherly gathering in common unity was disturbed by an abusive conduct of divisions. Some no doubt ate before others arrived. Some no doubt benefited from their absence, taking extra liberties, and leaving scarce amounts for those unfortunate, or not in a class of similar to theirs, while not upholding the unity for which the head (who is Christ) died for the body.

## Paul's Corinthian Letter

In rehearsing the importance of the Passover observance, Paul does not say what was in the cup except that it was the symbol of Yahshua's blood: *In the same manner also He took the cup when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Master's death until He come.*

(1 Corinthians 11:25-26 KJ21)

The fallacy behind such reasoning is to say the Greek word **methuo** means only "to be drunk." This word is used comparing fullness of drink to fullness of food.



The sense is better fitted to mean satiated, rather than drunken. The overfilled man is compared to the under filled man.

**Adam Clarke** points out in his commentary: “The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. One was hungry, and the other was drunken, *methuei*, was filled to the full; this is the sense of the word in many places of Scripture.”

Commentators have pointed out that Paul is very careful about **not stating** wine was in the cup in his dissertation from 1 Corinthians 11:18-34. Not once in 16 verses does he mention wine was in the cup.



FOOT WASHING

## **John 13: 1-20**

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

<sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

<sup>4</sup> He rose from supper, and laid aside his garments; and took a towel, and girded himself.

<sup>5</sup> After that he pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

<sup>6</sup> Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

<sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

<sup>8</sup> Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.



<sup>9</sup> Simon Peter said unto him, Lord, not my feet only, but also my hands and my head.

<sup>10</sup> Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

<sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean.

<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

<sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am.

<sup>14</sup> If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

<sup>15</sup> For I have given you an example, that ye should do as I have done to you.

<sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

<sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

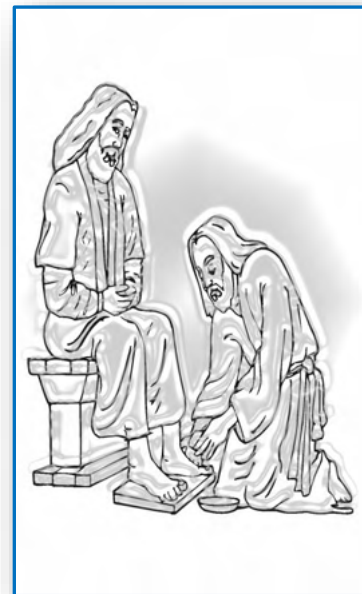
<sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

<sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

- ❖ **Verse 1:** A precursor to laying down of his life prior to the cross.
- ❖ **Verse 2 -4:** Provides prophetic symbolism of his garment. *took off (tithemi)* used instead of (*apotithemi*); and taking up his garments vs 12 (*lambano*,)
- ❖ **Verse 5 -9:** Peter becomes a representative of the all.
- ❖ **Verse 10 – 11:** Display of Jesus' foreknowledge of Satan's plans.
- ❖ **Verse 12 – 15:** Jesus reveals the motive for why he washed the disciples feet.
- ❖ **Verse 16 – 20:** Mission given to all.



Supper being ended and all disciples present, Jesus began to wash their feet; once more, demonstrating he came not to be served, but to serve.



What Jesus did was in direct contrast to the disciples bickering about who would be the greatest among them. Being humble and washing one another feet never would have occurred to them. Peter not wanting the Lord to wash his feet was given special. Jesus' performance on their feet went deeper than just a service application.

This object lesson Jesus gives his disciples is one prior to his completed passion on the cross. Horizontally, we see humility being portrayed here, this lesson also highlights the ***second of the greatest command: loving our neighbor as ourselves.*** Vertically, we see it indicate that no one has any real communion with him, that has not been cleansed by him.

Furthermore, this cleansing seems to refer to what spiritually occurs when one ***receives and accepts the light*** of revelation. God's word does that! So, Jesus asked if they understood what he had done.

Contrary to the world's teaching, Jesus portrays his heart and selfless love apart from the crucifixion. It is a model of true servant hood, absent of all pride.



Jesus took the role of  
*servant, which is  
'doulos' and translated  
more accurately '**slave**'.*

*Those who have been called followers of this slave, who  
was their master, should expect to portray the same.*

We understand in eastern practices that foot washing is something wives husbands, children and disciples for

When Peter Christ' humiliation, stated, "*Unless I have no part with* word for *part* used of one's inheritance. This greatest desire he



wash '*not just his feet but his hands and his head as well!*

did for their  
for their parents,  
their teachers.  
wanted to reject  
Jesus firmly  
*wash you, you  
me*" (v. 8). The  
(*meros*) can be  
share in an  
being Peter's  
ask the Lord to

*Washing of the feet was all that was needed in illustrating the most menial of services , and we must accept the service of others, or it can also be an indicator of the pride we yet have embedded within.*

*When one accepts the messenger, he also accepts the sender. Jesus stated that the messenger is not greater than the one who sent him, is also helping us to understand that there is a mission: the Father sent the Son, now the Son sends the disciples to act accordingly in love: "So send I you."*

Jesus knows his disciples are not yet entirely clean, from Peter to Judas. He says, “*Now that I, your Lord and Master, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.*” The emphasis being all disciples should serve one another in lowliness of mind.

For foot washing, no measure or amount of time was placed on this service like that of Communion; however, when performed, it demonstrates an outward practice of brotherly love.



Foot washing is a ceremonial practice we hold in the church from time to time to outwardly show we understand what Jesus did this night. It is entirely left up to the Pastors when, and how often its scheduled. It doesn't have to be done the same time Communion is held, but may be a good rule of thumb. It is, however, a practice that should never be left out.



I do hope that this has helped you in some way to believe and prosper spiritually.

I also have a great appreciation for those authors who have endeavored to provide information on this topic, whose information I have included in this study.

May God Bless  
each and everyone of you.

THE END OF THE COMMUNION SERIES



I WILL TAKE TIME  
FOR QUESTIONS



# FURTHER DETAILS

**High Sabbath:** Every so often an extra month occurred keeping the festivities in line with the time of the Barley harvest. Some might wonder why the synoptic gospels did not emphasize that it was a high day. Matthew, Mark and Luke wrote soon after the event when the readers would be familiar with this Hebrew custom. John was written much later when explanation would be needed for folk less familiar with Hebrew custom. Below is an extract from the article on the Simple Christianity CD entitled “The Lord’s Passion and His Resurrection.”

The Jews wanted the bodies removed from crosses because after sunset it would be a Sabbath. They would want that to be done before any Sabbath or for one of the several Hebrew festival “convocations” which would occur on different days of the week each year. On these days no servile work was allowed.

These Sabbaths were known as High Days, alternatively translated Great days. (John 7:37). There was always a High Day on the 15<sup>th</sup> day.

John explains that the Sabbath following the Lord's crucifixion was a "High Day". There would be no need for his explanation if that year the 15<sup>th</sup> day was on a Saturday, that is on a regular weekly Sabbath. However it would make sense for John to stress that it was a High Day Sabbath if it fell on a Friday. In which case the Lord would have been crucified on a Thursday.

If the Lord was crucified on a Thursday afternoon then there are 3 days counting part of Thursday and the whole of Friday and of Saturday. Also there are three nights counting Thursday Night, Friday night and part of Saturday night.

**High Sabbath** [With Leviticus 23:1-4 in mind, these however, are NOT the only Sabbaths. Besides the weekly Sabbaths there are the High Sabbaths related to the Hebrew Feasts ( or Festivals), described in Leviticus 23:4-44

Please note, the Passover **is not** a High Sabbath day, this important fact is often overlooked. You can tell because the usual command for a Sabbath of “an holy convocation and no servile work is to be done,” is not given for Passover. So while Passover is a feast day, it is not a Sabbath day. “Why is that important?” you ask. It was on this day Jesus did the work of redemption. Servile work would have been unlawful on a Sabbath day, so God ordained for this day to be a festival, remembering the lamb’s blood that caused the angel to “Passover” the Israelites in Egypt and pointing to the lamb who would shed His blood for all mankind. First Fruits **isn’t** a high day – Jesus’ resurrection.] <https://www.blueletterbible.org/faq/crux.cfm>



# Messianic Jews' Beliefs

<http://christianity.about.com/od/messianicjewishmovement/a/Messianic-Jews-Beliefs-And-Practices.htm>

- **Communion** - The Messianic worship service does not include Communion / the Lord's Supper.
- **Circumcision** - Messianic Jews hold that male believers must be circumcised, since it is a part of keeping the Covenant
- **Holidays** - Holy days observed include those recognized by Judaism: Passover, Sukkot, Yom Kippur, and Rosh Hashanah.
- **Jesus Christ** - Messianic Jews refer to Jesus by his Hebrew name, Yeshua. They accept him as the Messiah promised in the Old Testament, and believe he died an atoning death for the sins of humanity, was raised from the dead and is alive today.
- **Sabbath** - Like traditional Jews, Messianic Jews observe the Sabbath starting at sundown on Friday until sundown on Saturday.

## Messianic Jews' Beliefs continued. . . .

- **Bible** - Messianic Jews use the Hebrew Bible, the Tanakh, in their services, but also use the New Covenant, or B'rit Hadasha. They believe both are the inerrant, inspired Word of God.
- **Sin** - Sin is a transgression against the Torah and is cleansed by the shed blood of Yeshua
- **Trinity** - Messianic Jews vary in their beliefs about the Triune God: Father (HaShem); Son (HaMeshiach); and the Holy Spirit (Ruach HaKodesh). Some accept the Trinity while others say God is not (or cannot be) a man (Jesus).
- **Baptism** - Baptism is done by immersion, of people who are old enough to understand and accept Yeshua as Messiah, or Savior.