

# LAST SUPPER/COMMUNION/FOOT WASHING

## PASSOVER/UNLEAVENED BREAD/LAST SUPPER

### The cursing of the fig tree

Before we get into the last supper meal and the seder service I would like to point out something that happened immediately before they came to Jerusalem for the celebration. Let's have a look at what the book says.

**Mark 11:12-14** *Yeshua entered Jerusalem and came into the temple; and after looking around at everything, He left for Bethany with the twelve, since it was already late. 12 On the next day, when they had left Bethany, He became hungry. 13 Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 He said to it, "May no one ever eat fruit from you again!" And His disciples were listening".* This was on the sabbath.

As we see in the scroll of Mark it was the next morning that the fig tree was confirmed as dead. **Mark 11:20-21** *As they were passing by in the morning, they saw the fig tree withered from the roots up. 21 Being reminded, Peter \*said to Him, "Rabbi, look, the fig tree which You cursed has withered."* This is now the first day of the week.

Yeshua had arrived in Jerusalem as the lamb of Yah at the same time the High priest was bringing in the chosen lamb for the Passover sacrifice. He went to the temple, and then stayed overnight in Bethany (very close to Jerusalem). He then went back to Jerusalem the next morning on shabbat.

On His way from Bethany to Jerusalem He stopped by a fig tree that bore no fruit. Yeshua cursed the fig tree because it had no fruit. This makes no sense because the fig tree was not supposed to have fruit that early in the season. Let's have a look at two ideas in this regard.

**Why did He do that?** This was prophetic. We see that the next morning Yeshua and His disciples walked back to Jerusalem and on the way noticed the fig tree that Yeshua cursed was already withered from the roots up.

### **Why did it die from the roots up?**

1) Normally when a tree dies the leaves at the top wilt because they are not getting enough water. The continued lack of water (life) causes the leaves to wither more and more from the top down and then the roots dry out. Yeshua said He was the water of life. Those who heard His voice and heeded it, had an eternal supply of life giving water for total nourishment. Because of that nourishment they could produce an abundance of fruit in season. The Lost Sheep of the House of Israel had rejected Yeshua's teaching and their life supply was cut off. They rejected Him so He turned to the Gentiles and offered them life giving torah water from the top of Mt. Sinai.

When the root is separated from the branches, the tree dies. Yeshua was about to die at Calvary and the root was being severed from the branches and leaves, Israel, those who rejected Him. Yeshua is the root and we are the branches (Rom. 11:11-25).

This is probably one of the strangest things recorded that Yeshua ever did. In verse twenty we see the fig tree died from the "roots up" which is the opposite way that most trees die. He did so prophetically because He represented the root of the tree (torah) and Israel who had rejected Him, represented the leaves of the tree.

The leaves of the fig tree were developed (the lost sheep), but no fruit was under them yet. They were not properly sharing the torah as the oracles should have. It was too early in the season, the fruit (goyim) were not being taught the truth yet. Yeshua had been cut off from His lost sheep, they had chosen to follow the leaven of the Pharisees.

2) We must realize that in the mid-east fig trees have two harvest seasons. The spring harvest of figs (at the time of Passover), is called the "poor man's harvest" because they were small figs. These figs are small but very tasty. The main fig harvest, of huge luscious figs, is in the fall around October, and that is called the "rich man's harvest". Yeshua cursed the fig tree because it never had any figs on it, not even enough for the poor man. The message was that the nation of Israel was not providing for their own. Because they were not helping each other, providing for the poor, or loving their

neighbor as themselves. The trees that were supposed to be left for the traveler and the poor men to eat from, had already been stripped. He said this was worthy of judgement.

The wood of the fig tree was used as the fuel for the altar. A poor man's offering usually included the person bringing some dead branches from a fig tree. Because the fig tree wood was part of the altar, it was in fact part of the judgement of what was offered up on the altar. Remember the tree was completely dead and dry the next day, that was because it was to be used as wood for the altar for the poor man's sacrifice. **Who was about to be given up as the sacrifice for the poor man?**

**The man with the pitcher.**

**Luke 22:7-12** *"Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 And Yeshua sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." 9 They said to Him, "Where do You want us to prepare it?" 10 And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. 11 "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"' 12 "And he will show you a large, furnished upper room; prepare it there."* Notice Yeshua specifically said a man will meet you carrying a pitcher of water.

**Have you ever wondered how Peter and John would be able to distinguish who to follow when they entered the city?** It was a huge city and people were everywhere carrying pitchers. There would have been perhaps hundreds of people doing so.

**How would they know which person to talk to about preparing the Passover meal?**

In those days only women carried pitchers. That is how they knew what man to go too. The man they were looking for would have stood out like a sore thumb.



## FOOT WASHING

Before we get into the actual Feast of Passover, we must first look at an incredible blessing that Yeshua pointed us to if we are true servants of Yah. Yeshua and His disciples participated in a foot washing ceremony immediately before the Last Supper". Yeshua used His washing of the disciples feet as an example of what true servants do when they represent the King Of Kings. Yeshua made it clear that when you do Yah's work **"you are blessed"**, (John 13:17). He was referring to the serving of one another, and as an example, He washed the disciples feet prior to taking part in the supper. The blessing doesn't come from the physical washing of ones feet, it comes from the servanthood of Yah. The foot washing is symbolic, it reminds all of us we are to be servants, not rulers and dictators.

It was customary in those days to provide a basin of water for people to wash their feet in, upon entering a house. On special occasion's one of the family members would wash your feet for you upon entry. It was usually the job of the youngest member of the family. It was rare or even unheard of for the master of the house to wash ones feet upon entering.

## In the Book of John we see the Master Yeshua Himself washing the feet of His disciples, why?

The Seder (seder meaning “order” in Hebrew), service is divided into four parts. This separates the Passover meal from all other meals during the year. These four parts are:

- 1) **sanctification**
- 2) **deliverance**
- 3) **redemption**
- 4) **salvation**

The four cups of wine used during the Seder meal are divided into these four categories. Foot washing is part of the first cup of sanctification process associated with the Seder meal. In order to properly understand exactly what Yeshua did when He washed the feet of His talmidim we need to understand a little more about exactly what the leader of the Seder did. The leader of the Passover Seder traditionally wears a white garment called a kittel. Yeshua was the leader of the Passover Seder, and He removed His garment of honor, then began to wash the disciples feet. This was a major statement made in the presence of all assembled, in regards to being humble before Adonai. When He did this He made a very clear statement without having to use words. Servanthood is the key to being a child of the Most High. Anyone who has ever participated in a foot washing experience at Passover knows just how humbling it really is. It's one of those things in life you must experience to appreciate.

This simple but powerful idea is not normally taught or even talked about in Christendom. It is simply another one of many things Christians have no understanding of. The following scriptures explain exactly what Yeshua did with His disciples on the evening of the Last supper. All those who do likewise are blessed for doing so. It is a very humbling experience I can assure you.

Yeshua and His disciples probably enjoyed their last meal and maybe even seder service together at a **Triclinium table**. This was a special U-shaped table used for special occasions.

This head table was talked about in the gospels and by Josephus. Assembling together around this table was done in a specific manner. They sat around the table in a special pecking order you might say. The most important person would sit a couple seats in on the left hand side, and his closest friend would sit next to him on his right side, the outside. It was set up this way so that if someone entered the room to attack the honoured guest (let's say it was a Rabbi), the person next to him, his best and most trusted friend, would take his sword and protect him. Around the table, to the far right end, the people sat in order of their importance. The person on the farthest right was the one who washed the feet of those at the table when they came in to sit and eat. This person often had a sword at his side also. In the case of Yeshua's last supper we know that John sat next to Him. Peter sat at the far end of the table and was supposed to wash everyone's feet. He also brandished a sword.

## Breaking Bread together



Bread represented life. Breaking bread always represented forgiveness, restitution, and reconciliation. So when someone said they wanted to break bread with you, it meant they loved you

and wanted to reconcile with you. They wanted to restore their relationship with you.

It was tradition for the person at the table to take the bread of the meal, break it and pass it on to the person to their left.

**Yeshua probably ate the Last Supper just before the sun went down and had the Seder service immediately afterwards.** If He ate the seder service with them He would not have drank from the cup of redemption. He said He will only do so when He returns for the wedding supper of the lamb.

In first century times you never ate with your left hand. It was considered your dirty hand. You always ate using your right hand. There was only one exception to that tradition and that was when you ate bread. You would hold the bread with both hands. This was done because bread represented the torah, it was the bread of life and was always treated with great respect. When Yeshua said “*you shall not live on bread alone*’ in Matt. 4:4, it would have been a very strange statement, considering that most of the people ate bread and vegetables alone. Yeshua was pointing them to the torah, which is the bread of life. Deut. 8:3 “*He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of Adonai.*

These people could rarely afford meat, that’s why they called bread the bread of life, symbolic of the torah. Yeshua was connecting the torah with the bread of life. Very few of those poor people ever had the opportunity to eat meat. That is why Yeshua specifically said you will eat of the lamb on this occasion. He was putting emphasis on this celebration by insisting they eat meat during the celebration, just like the rich. They were considered His Priests and were commanded to eat meat at the time of the Passover assembly.

#### **JOHN 13:1-20**

1 *Now before the Feast of the Passover, Yeshua knowing that His hour had come that He should depart out of this world to the father, having loved His own who were in the world, He loved them to the end.*

2 *And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,*

3 *Yeshua, knowing that the Father had given all things into His hands, and that He had come forth from Elohim, and was going back to Elohim,*

4 *rose from the supper, and laid aside His garments; and taking a towel, He girded Himself about.*

5 **Then He poured water into a basin, and began to wash the disciples feet, and to wipe them with the towel with which He was girded.**

6 *And so He came to Simon Peter. He said to Him, “Messiah, do You wash my feet?”*

7 *Yeshua answered and said to him, “What I do you do not realize now, but you shall understand hereafter.”*

8 *Peter said to Him, “Never shall You wash my feet!” Yeshua answered him, “If I do not wash you, you have no part with Me.”*

9 *Simon Peter said to Him, “Yeshua, not my feet only, but also my hands and my head.”*

10 *Yeshua said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.”*

11 *For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.”*

12 *And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, “Do you know what I have done to you?”*

13 *You call Me Teacher and Master; and you are right, for so I am.*

14 *If I then, the Messiah and the Teacher, washed your feet, you also ought to wash one another’s feet.*

15 **For I gave you an example that you also should do as I did to you.**

16 *Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him.*

17 **If you know these things, you are blessed if you do them.**

18 *I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, "He who eats My bread has lifted up his heel against Me."*

19 *From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.*

20 *Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Him who sent Me"*

Those who truly want to do as Yeshua did, should be aware that this includes serving one another, which is symbolically washing the feet of those brothers and sisters in the body of Believers.

### **Consecration of the Levites**

It took seven days of purification and consecration to become a fully qualified Levite priest in biblical times (Exod. 29:31-37). The reason Passover lasts seven days is because it took seven days for the Levites to be consecrated as priests. In the same way it is a symbolic time for us to become part of His priesthood. We don't eat yeast (sin) for seven days because we are being consecrated.

## **THE LAST SUPPER/COMMUNION**

What is commonly called the Last Supper or Seder was actually a multi-teared event that can be looked at from a multitude of various perspectives. In the following I will be including three separate and distinct ideas.

- 1) First and foremost, it was a symbolic event of Yeshua becoming the prophetic final lamb sacrifice of Yahveh.
- 2) Secondly, it was an event whereas Yeshua represented the groom partaking of the Hebrew Betrothal ceremony originally given out on Mt. Sinai as the wedding ketubah.
- 3) Thirdly, it was a communal supper (breaking of bread), commemorating the celebration and graduation of Yeshua's disciples who had been following His Yoke for three years. Let's have a look at the details of what I just described.

### **YESHUA THE FINAL LAMB SACRIFICE**

The details of Yeshua as the lamb sacrifice will be explained in detail in the following pages, so I will not be expanding on this idea here. Very briefly, the main focus of Pesach (Passover) is of course the fact that Yeshua came as the final lamb sacrifice required for the redemption of the sins of the people of the world. All the events prior to that in regards to the Temple sacrifices, ceremonies, and Levitical Priesthood, led up to this event. Yahveh had established a Temple on earth where He resided with His people, as promised to King David, but the people did not pursue his torah in the way it was intended. The Temple had become no longer Holy. Yahveh tried to live among His people in this manor but it just didn't work. He decided that the temple should be established within each of His "born again" Believers who obeyed His Living Word. Yeshua came to represent the final sacrifice of Pesach as the Lamb of Yah, the Unleavened Bread, and First Fruit. Prophetically speaking, Yeshua was bringing to an end (upholding), the prophetic requirements of the first three of the seven Feasts of Yahveh which symbolically represented the seven steps of the salvation process. Because of Yeshua's sacrifice as the Lamb of Yah, no more sacrifices would be required. "It is finished" (John 19:30).

### **YESHUA REPRESENTING THE MT. SINAI MARRIAGE KETUBAH**

When we study what occurred at the Last Supper we will discover that it was also symbolic of an ancient Hebrew Betrothal ceremony? In the following very brief explanation I will take a moment and compare the ancient Hebrew Betrothal (Jewish Wedding), to what transpired between Messiah Yeshua and His disciples at the Last Supper.

**The first step to a Jewish wedding is the betrothal period called the shiddukhin**, or shitre Erusin. This initial first step was the arrangements made before the betrothal. The groom was then invited to the home of the bride where she would be alone. The bride would prepare a BETROTHAL meal if she wanted to marry him. The groom would appear at the GATE (door) of the house and knock. If the potential bride was ready, the door would open slightly, it meant he could come in. He could not come in unless she opened the door slightly.

**Rev. 3:20 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.**

**Luke 11:9-10** *“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. “For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.*

Next, a **ketubah (wedding contract)** was written explaining the conditions and provisions proposed for the marriage. The ketubah has five sections to it, mirroring the five books of the torah. Once both parties agreed to the contract it was time for the betrothal ceremony. To prepare for the betrothal ceremony, it was common for the bride and groom to separately take a ritual immersion in water (mikveh). After the mikveh the couple met publicly under a huppah to declare their engagement. The huppah, or chuppah, was a canopy like structure made out of the grooms tallit (prayer shawl). Located on the corners of the tallit are the tzitzit (fringes, Num.15:37-41). When the woman placed herself under the huppah, she was placing herself under the care of her future husband, her spiritual authority. It was also symbolic of being under the blood of the lamb, for marriage is a blood covenant.

Then there was an elaborate ritual/ceremony that was conducted publicly among the family and friends of the prospective bride and groom. A Feast for the couple would be conducted publicly before the community at large. The attendees of this feast, while enjoying the festivities, also served as the required witnesses for the Betrothal.

During the feast the groom to be, as part of the ceremony, would fill a cup called a "Kiddush Cup" with wine. Then he would stand up and get the crowd's attention. When all eyes were focused upon him, the groom would hold the cup of wine up before the crowd and publicly declare, "This is the blood of the Covenant" (meaning the marriage covenant).

Now do you remember what Yeshua did during the Last Supper? **Mark 14:23-25** *Also He took a cup of wine, made the b'rakhah, (blessing..benediction) and gave it to them; and they all drank. 24 He said to them, “This is my blood, which ratifies the Re-Newed Covenant, my blood shed on behalf of many people. 25 Yes! I tell you, I will not drink this ‘fruit of the vine’ again until the day I drink new wine in the Kingdom of Yah.”* (CJB)

During the Jewish wedding ceremony, the groom would NOT drink from the Betrothal cup, but rather he would pass the cup to the prospective bride to be ...and if she accepted the cup from his hand AND DRANK FROM THE CUP...this was the equivalent of her acceptance of the groom's wedding proposal! In other-wards it was the equivalent today of a man saying to his wife "Will you marry me?"

In the same manner the acceptance of the cup and the drinking of the wine (the "blood of the Covenant") by the bride, was the equivalent of the bride saying, "Yes, I will marry you."

During a Hebrew betrothal ceremony ONLY THE PROSPECTIVE BRIDE would drink from the Betrothal cup. The groom did NOT drink of it.

When we look at the Last supper, Messiah Yeshua DID NOT DRINK FROM THE CUP HIMSELF but offered the cup to His disciples only! *“Also He took a cup of wine, made the b'rakhah, and gave it to them; and they all drank”.*

The groom would offer a PRICE (mohar) for the bride, but his Father paid that price. Does that sound familiar? If the bride, and the mother and father of the groom agreed on the PRICE, and all the other things spoken in the contract, they would give their approval. **Gen. 34:12** *“Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage.”*

Let's now have a look at what normally happens immediately after a Hebrew betrothal takes place. There was typically a long period of separation between the future bride and groom leading up to the actual wedding itself. Traditionally this separation period was around one year, though it could be longer. During this separation period between the Betrothal ceremony and the actual wedding ceremony, the bride and the groom went their separate ways. While they were apart they had certain duties to perform in preparation for the upcoming wedding.

The Hebrew groom would prepare a future home for the coming bride. Typically, the new home would be in the form of a structure attached to the home of the father of the groom.

Do you recall what Yeshua said He was going away to do? **John 14:2-3** *In my Father's house*

are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you. **3** Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also."

The wedding chamber Yah prepared for His bride was symbolically the Sabbath. This was a special day every week when the bride would spend time with her groom. She would put aside all her cares and spend the day in intimate fellowship with her husband Yahveh. She was to "remember the sabbath day and keep it holy". While the groom was preparing a wedding chamber, the bride had many responsibilities. After the engagement ceremony the bride returned to her parents home and prepared for her wedding by making her wedding garments.

After the betrothal meal the groom would always leave GIFTS with his bride to be. They were not allowed to see each other again until the appointed time of the wedding ceremony. The reason he gave her gifts was because he was to be gone away for a long time (perhaps one to two years) until their home was prepared. These gifts were a constant reminder to her of him. The gifts were to keep the bride focused on the groom in his absence. She was to use the gifts the groom left her to prepare and look after herself till the groom came to get her. She saved all her money and she would bring it to the groom when they got together. Without this dowry, they could not get married. The groom would give her money towards her dowry and she would not dare lose it (Luke 15:8-10). Traditionally it included ten pieces of silver.

**Acts 2:38** Peter [said] to them, "Repent, and each of you be baptized in the name of Yeshua Hamashiach for the forgiveness of your sins; and **you will receive the gift of the Holy Spirit.** Every time the bride would look at or use these gifts she would be reminded of her groom.

During the period between Betrothal and the actual wedding, while the groom was preparing a future home for His bride...the bride had the responsibility to learn the likes and dislikes of her future husband so as to be fully prepared to be the best wife possible after the wedding. She would gather as much information about her future husband as possible in order to meet his expectations after marriage. She would figure out what made her husband happy, and what would help to make him love her.

**John 14:15** (written in red) "If you love Me, you will keep my commandments."

Then, after the Betrothal ceremony, when the bridal chamber/future home is properly prepared for the bride.. it is the FATHER OF THE GROOM that has the authority to declare that the work of the preparation of the home for the bride is complete, and to allow the groom to return for his bride and proceed to the actual wedding ceremony.

Neither the bride NOR the groom have any say in determining the date of the wedding...THIS WAS DETERMINED ENTIRELY BY THE FATHER OF THE GROOM.

**Mark 13:32** However, when that day and hour will come, no one knows not the angels in heaven, not the Son, **just the Father**"

Then, the father of the groom overlooks the preparation of the future bridal chamber his son has prepared for the bride, declares it completed, and GRANTS THE SON PERMISSION TO RETURN FOR HIS BRIDE AND PROCEED WITH THE WEDDING CEREMONY. The groom then goes forth to marry his bride. When the groom returns for the bride following the period of separation between the Betrothal and the wedding...ANOTHER community feast (Wedding feast) is held similar to the former Betrothal ceremony held earlier.

During this wedding feast the ceremonial cup of wine is once again filled by the groom using the Kiddush Cup. Then the cup is lifted up before the eyes of the wedding guests (witnesses) by the groom.

However, unlike at the Betrothal ceremony where ONLY THE FUTURE BRIDE drank of the cup as signifying her acceptance of the wedding proposal...at the actual WEDDING ceremony BOTH the bride AND the groom drink of the ceremonial cup of wine TOGETHER... signalling the acceptance and commitment of both parties entering into Covenant with one another.

Now, remember Messiah Yeshua did NOT drink of the cup during the Last Supper...but rather He passed the cup to His disciples and they drank of it. Now, knowing that BOTH the bride AND the groom drink of the cup at the WEDDING ceremony, let's have a look at what Yeshua said at the Last

Supper. **Matt. 26:29** *I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in my Father's Kingdom."*

You see, the Last Supper (Seder) served as a Hebrew Betrothal ceremony between Messiah Yeshua (the groom) and His people Israel (represented by His disciples). In true Hebrew Betrothal tradition, the groom (Messiah) filled the cup...held it up and declared it to be the "blood of the Covenant" then passed the cup to His future bride (Israel... represented by His disciples) who accepted the proposal of marriage from the groom by drinking of the "blood of the Covenant", the wine.

At Mt. Sinai Moses offered the wedding betrothal contract (torah), summarized as the Ten Commandments, to the people Israel (bride), and they accepted it overwhelmingly.

Then Yeshua assigned the weekly Sabbath as the wedding chamber, and left to prepare a place for His bride. He assigned the Ruach HaKodesh (gift) to comfort and guide her as she waits for the return of her groom for the Wedding Supper of the Lamb in the Last Days.

Prophetically speaking in these last days, we are now in the separation period wherein the groom is preparing the dwelling place for His future bride (John 14:2) in Heaven and the New Jerusalem (Rev. 21:2) while the future bride studies Torah to learn the likes and dislikes of her husband to be.

At some future point in time ONLY KNOWN TO THE FATHER OF THE GROOM (Matt. 13:32) Yahveh Elohim will give His Son Yeshua the Messiah permission to return to Earth and marry His betrothed bride ISRAEL! The Trumpet of the Feast of Yom Tru'ah will sound and the wedding will be finalized.

This will be what is known in Scripture as the "Marriage Supper of the Lamb" (Rev. 19:7,9). At this time Messiah Yeshua will finally drink of the ceremonial Kiddush Cup of wine with His bride (Matt. 26:29) and establish His Father's Kingdom.

So, in other-wards, you might say that Yeshua celebrated His wedding betrothal with His first brides (disciples) during the Last Supper. He was the groom, they were accepted as His bride, and they were all celebrating the wedding engagement.

### **YESHUA THE RABBI CELEBRATING HIS TALMIDIM BECOMING RABBI'S**

It was a tradition that the students of a Rabbi followed him everywhere for three years. They listened to his yoke (his understanding of torah and tenakh), and practically replicated his every move. There was a cliché in Hebrew (idiom) that said; **"they ate the dust of their Rabbi"**. This idiom meant that the talmidim of the Rabbi listened so close and followed so close to the teaching of their Rabbis that they ate the dust stirred up by his feet as he taught. They were so anxious to learn that they hardly even gave him space to walk in front of them. During the Last Supper I believe Rabbi Yeshua also celebrated His disciples (talmidim) personal graduation as His students. I believe they were breaking bread together as the culmination of their three years with Yeshua coming to a end. The night before Passover, I believe they became full fledged Rabbis while celebrating the last supper. Then Yeshua used His disciples as the first example of His bride to come, while celebrating the Wedding Betrothal with them.

Now let us move forward. The Last supper is not Passover. The last supper was the evening before Passover. **John 13:1** *Now before the Feast of the Passover, Yeshua knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end."* Yeshua celebrated the last supper with His disciples **on the eve of the preparation day**. Yeshua had to get Judas (the leaven), out of the house because all leaven had to be removed before Passover, which was drawing near (John 13:26-28). Yeshua would have also celebrated the Seder after the Last Supper. Most Messianic Jews celebrate the Seder meal with the Passover meal so they can see and connect all the symbolism involved. The meal that Yeshua had the day prior to the official seder meal is called "Machiachs meal".

The Pharisees are the ones who always had the seder meal on the 15th of Nissan. The Sadducees have always done it on the 14th.

### **PARTAKING OF THE BODY AND THE BLOOD**

Yeshua partook of the Last Supper the day before Passover because He knew He would be killed at Passover, just as the lambs He was replacing had been sacrificed for thousands of years



previous. He probably kept the Last Supper just before sundown and then the Seder immediately after sundown on the eve of the 14th.

There are three basic ways people partake of the body and the blood of Yeshua in regards to what is commonly called communion. They are as follows.

- 1) If one keeps communion as Yeshua did, it is kept the evening before Passover and it is kept with red wine and regular type challah bread.
- 2) Many claim communion may also be kept at Passover with unleavened bread (matzah) and red wine.
- 3) As explained above, the two occasions can also be taken together with sundown in-between as Yeshua most likely did. One with challah bread and one with un-leaven bread.



There is something I believe is worth bringing to attention here, it is in regards to the loaf of challah bread. Yeshua is the Bread Of Life, born in the bread basket, Bethlehem. When we partake of the bread, He represents the loaf as a whole and we are also represented in the bread as in unity (echad) with Him. I believe when taking communion we should pass around the challah and each pinch off a tiny piece of Yeshua our Bread of life. When we all participate in such a manner, we are part of the whole (body..loaf), in unity with each other and our Messiah Yeshua. Challah bread, which should be used, is symbolic of the bumps, hills of the land of Israel and the faces of the people. It also represents the folded arms of those who rest on shabbat.

In many churches you will see people passing around wafers of sort that are not part of the whole. In my opinion this is improper.

**1Cor. 10:17** *“Since there is one bread, we who are many are one body; for we all partake of the one bread.”*

**1Cor. 12:12** *“For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Messiah. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”* As we who are born again all have various gifts, we are all part of the body of Yeshua, the Bread of Life (1Cor. 1:4-31).

The common verses read prior to most people taking communion are as follows.

**1Cor. 11:21-24** *Therefore when you meet together, it is not to eat Yahveh’s Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you. 23 For I received from Yahveh that which I also delivered to you, that the Messiah Yeshua in the night in which He was betrayed took bread; 24 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.**” 25 In the same way He took the cup also, after supper, saying, “This cup is the **renewed covenant in My blood; do this, as often as you drink it, in remembrance of Me.**”* One of the key parts I believe many miss when hearing or reading these verses is the part about **“do this in remembrance of me”**. Many people feel they need to work themselves up for communion, or get prepared. The key is not preparation, the key is doing it in remembrance of our Messiah Yeshua. If one is truly set-apart, he should never have a problem participating in communion as often as he wishes.

A point that should be made here is that in the original Hebrew the word “hadash” is used.

Hadash means “re-newed”, not new. This is the same word used in regard to the sliver of the new moon. It is in reference of course to Jer. 31:27-40. There is no new covenant, the Mt. Sinai covenant was simply re-newed.

**Luke 22:13-15** *“And they left and found [everything] just as He had told them; and they prepared the Passover. **When the hour had come**, He reclined [at the table], and the apostles with Him. And He said to them, “I have earnestly desired to eat this Passover with you before I suffer;”* This supper (Last Supper), took place on the preparation day. **“When the hour had come”**, is referring to the hour Yeshua spent specifically reclining at the triclinium table with His disciples having the supper. This is not referring to a Passover hour as many believe. This was just another meal during the time they were preparing for Passover. Yeshua was participating in the Passover meal the day before with His disciples for the last time. He participated, but did not complete the supper. **Luke 22:17-19** *“And when He had taken a cup [and] given thanks, He said, “Take this and share it among yourselves; for I say to you, **I will not drink of the fruit of the vine from now on until the kingdom of Yah comes.**” Yeshua was saying “this cup represents the renewed covenant in my blood”. And when He had taken some bread and 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.”* He was telling them that what they had been rehearsing for hundreds of years in the seder meal, was now taking place. **For hundreds of years the Jewish people had been rehearsing this Feast in remembrance of the Exodus from Egypt. Now He was instructing them to do it in remembrance of Him. They were no longer slaves, but set free in the blood of Yeshua.**

The same was done with the challah bread, twisted and beaten, representing His body (1Cor. 11:22-30). The Greek word used here for bread is “artos” (Strong's #740), **bread with yeast**. The Greek word for “unleavened bread is “azumos” (Strong's #106).

**NOTE:** Some say whoever translated the original Hebrew into Greek made an error here because he did not understand anything about Passover. They say that the translator simply made an error and both meanings of bread should be the same. They assume that because it's all about Passover, both words used for bread should be “azumos”. This has caused division between many fellowships as to exactly how unleavened bread and leavened bread were used at and prior to Passover, and in exactly which order.

The 14th of Nissan, which is commonly referred to as the night of the “Last Supper”, is considered part of Passover, but it is literally not. It is not a high sabbath (Mark 14:12). Unleavened Bread and Passover are actually the same (Luke 22:1). In common usage, even back then, the Feast of Unleavened Bread, which is a seven day Feast, is also called Passover.

**Luke 22:1** *Now the Feast of Unleavened Bread, which is called the Passover, was approaching.”*

**Luke 22:7-8** *Then came **the [first] day of Unleavened Bread** on which the Passover [lamb] had to be sacrificed.”* 8 *“And Yeshua sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.”* (NAS) **Matt. 26:17** *Now on the **first [day] of Unleavened Bread** the disciples came to Yeshua and asked, “Where do You want us to prepare for You to eat the Passover?”*(KJV) We see here an error made in almost all translations. In most bibles this is misdirected. Notice in the KJV the “day” is in brackets and in the NAS the “first” is in brackets. It was not there in the original. It should read; **“first of Unleavened Bread”**. You will find that the translators did not understand the Feasts, that’s why there are so many errors in regards to them. It would take several days for them to go and prepare for the Feast. This is actually the time the lambs were being selected.

Let us go through the following explanation in detail so we understand exactly when the Last Supper took place and how it all fits together. I think it’s also very important that we understand that what is commonly referred to as “communion,” or “Eucharist”, in the Christian churches derives from either the Last Supper or the Seder meal, depending on how one looks at it. Many so-called christian organizations pull the wine and bread out of the Seder meal and call it communion. It seems strange that they openly reject anything and everything that looks the least bit Jewish and yet in this case somehow pull communion out of a very Jewish Seder tradition. What I will also reveal here is that communion (so-called) can involve bread with yeast, or unleavened bread, depending on which

occasion one is actually celebrating. Communion also includes WINE, not grape juice, not milk, and no other type of drink. I believe that when taking communion we should do so as Yeshua did or we may not receive the blessing from communion.



**Matt. 26:26** *While they were eating, Yeshua took [some] bread, and after a blessing, He broke [it] and gave [it] to the disciples, and said, "Take, eat; this is My body."* "Some" is referring to normal challah bread. The word "bread" here is "ar'tos" (Greek Strong's #740), "lechem" (Hebrew Strong's #3899) which means leavened bread. There is another point I would like to make here. Yeshua did not bless the bread (Yah had provided it, it was already blessed), Yeshua spoke the blessing that the Jews spoke over their meals for centuries. Yeshua spoke: **"Blessed are you, Yah, our Elohim, King Of The Universe who brings forth bread from the earth"**. This is the same blessing Melchizedek spoke when he blessed Abraham many years before. **Yeshua blessed Yah, not the bread.**

In **Luke 22:36** Yeshua tells the disciples to go out and buy a sword. And He said to them, *"But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one."* If it were Passover, how would anyone be able to buy anything, never mind a sword. There is nothing done on holy days, certainly not the purchasing of any merchandise. People didn't dare wear swords on a sabbath, never mind a high sabbath. When Yeshua and His disciples were in the Garden Of Gethsemane, Peter had a sword (Matt. 26:36, Mark 14:32). Proof again that this was preparation day, not Passover. **Luke 23:54** *It was the preparation day, and the Sabbath was about to begin.* The sabbath was ABOUT TO BEGIN. The High sabbath is being spoken of here. The high sabbath of Passover.

**Mark 14:1-2** *"Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill [Him]; for they were saying, "Not during the festival, otherwise there might be a riot of the people."*

**Mark 14:12** *"On the first day of Unleavened Bread, when the Passover [lamb] was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?"* The scroll of Mark has an obvious translation error. They were preparing for the Passover meal so it couldn't possibly be the first day of Unleavened Bread. They were saying this prior to Passover. The original Hebrew says *"by the first day of Unleavened Bread"*. It says that we are to remove the leaven from our house before we eat our Passover meal. The evening of the fourteenth is Passover which is the first day of Unleavened Bread. We see the same thing expressed in:

**Exod. 12:15** *'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel'.* "On the first day" is a Hebrew idiom meaning "by the time this

day comes”.

**Mark 14:16** “The disciples went out and came to the city, and found [it] just as He had told them; **and they prepared the Passover.**” **Mark 14:17-18** “ When it was evening He came with the twelve. **As they were reclining [at the table] and eating,** Yeshua said, “Truly I say to you that one of you will betray Me one who is eating with Me.” We see this as a prophetic event spoken of by King David in the Psalms many years prior to Yeshua’s birth. **Ps. 41:9 Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me”**

This was just a regular meal. **Mark 14:22** “**While they were eating,** He took [some] bread, (artos...Strong’s #740) and after a blessing He broke [it], and gave [it] to them, and said, “Take [it]; this is My body.” **Mark 14:32** “They came to a place named Gethsemane; and He said to His disciples, “Sit here until I have prayed.” We are talking about the same thing as recorded in Matthew. They had the “Last Supper” on Preparation Day, and then went to Gethsemane where Yeshua was taken into custody.

**Mark 15:42** “When evening had already come, because **it was the preparation day, that is, the day before the Sabbath,**” It was indeed the day before Passover that the Lamb Of Yah was crucified, slaughtered, just like the people had been rehearsing for hundreds of years.

We see here it’s insinuating that the preparation day is part of Unleavened Bread, which in fact is not. It is traditionally accepted as part of the Feast, but is literally not. Not in a strict sense. The passover lamb cannot be, and is never killed on one of the days of Unleavened Bread. It is killed on the final day (the 14th of Nissan), in preparation for the Feast. Because the lamb is selected, washed, groomed, and observed for four days prior to the Feast, that time period is commonly referred to as part of Passover as well as the Feast proper, by Dad’s people.

Another interesting thing we see here that is seldom noted is the fact that after the last meal, Yeshua and His disciples start singing hallels (Matt. 26:30), (songs..Ps. 115-118), just as the Jews have done after the seder meal for thousands of years. **Ps. 118:24 This is the day which Yahveh has made; Let us rejoice and be glad in it”.** **Mark 14:26** “**After singing a hymn, they went out to the Mount of Olives.**”

**NOTE.....Some interesting verses worth looking at closely:**

We see another shadow of things to come in **Gen. 14:18** “**And Melchizedek King of Salem brought out bread and wine; now he was a priest of Yah Most High.**”

**Lev. 17:11** ‘**For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.**’

**Mark 10:45** “**For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.**”

**1Cor. 5:7** **Clean out the old leaven so that you may be a new lump, just as you are [in fact] unleavened. For Messiah our Passover also has been sacrificed.**”

**Matt. 21:12-13** **And Yeshua entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. 13 And He \*said to them, “It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS’ DEN.”** Do you recall when Yeshua chased the money-changers out of the temple on the tenth day. **He did this because all sin was to be removed from the house, Temple of El Shaddai prior to Passover.** Yeshua threw the money changers (leaven) out of the Temple on the tenth of Nissan.

Each time we take communion, we are symbolically eating the betrothal feast with our groom, just like the grooms of the Jewish people have been doing for thousands of years (Rev. 3:20). This is how the Last Supper, the Jewish wedding Tradition, and the Feast of Trumpets are connected. This is explained in detail in the Feast of Trumpets and Jewish Wedding Tradition teaching.

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