

The Last Supper

in the Gospel Account

What kind of bread?



YAH'S

Approx. Date:
Abib in Year of
the Crucifixion

COVENANT

Calendar

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“The” Last Supper

Part 1

The Controversy
Over the “date”

Abib 13th

NOT

Abib 14th

“The Last Supper” was
not the Passover Meal!

Part 2

The Controversy
Over the Bread



OR



Which bread represents
Yahusha's Body?

Was the bread at The Last Supper Table ...



1. Leavened?



2. Unleavened?

3. Or ... Both?

There Will Be 3 Witnesses

#2 John

2nd Supper
Table

#3 Patterns

“type” &
“antitype”

#1 Luke

Emmaus
Account



First: A Thorough Examination of the Greek word for “bread.”

What is the Controversy?

Part 2



Question: Can the type of “bread” used at the Last Supper be the item that will settle the controversy of whether or not the Last Supper was on Abib 13, or if indeed the Last Supper was eaten on Passover - Abib 14?

Arguments:

1. If the “**bread**” was **leavened**, then the meal cannot qualify for the **Passover meal** eaten on Abib 14 where it is commanded to eat unleavened bread.
2. If the “**bread**” is **leavened** then the last possible date for the Last Supper would have to be Abib 13.

**What if there is another option to be considered that we don't really know about?
That's what we are going to explore in this study.**

“bread” in Hebrew & Greek

The Hebrew word for “bread” is <lechem>.

- *Strong’s* – **bread** H3899 lechem; from H3898; **food** (for man or beast), **especially bread**, or grain (for making it): KJV - ([shew-]) bread, eat, food, fruit, **loaf**, meat, victuals. See also H1036.



The Greek word for “bread” is <artos>.

- *Strong’s* -- **bread** G740 artos; from G142; **bread (as raised)** or a **loaf**: KJV - (shew-) bread, loaf.

The Greek word for “unleavened” is <azumos>.

- *Strong’s* – **unleavened** G106 azumos; from G1 (as a negative particle) and G2219; **unleavened**, i.e. (figuratively) **uncorrupted**; (in the neutral plural) **specially** (by implication) the Passover week: KJV - **unleavened (bread)**.



Note: In the Greek text, <azumos> is never used in conjunction with “bread” but **only when identifying the Festival of Unleavened Bread**.

The Hebrew portion of this study is important, because the New Testament was translated from Hebrew into Greek for the Gentiles that could not read the Hebrew text.

Types of Unleavened Bread in the Scriptures

Three different types of
unleavened grain products:



Unleavened Bread

This study addresses only
the Unleavened Bread.



Unleavened Wafers



Unleavened Cakes

Different Qualities Between Leavened & Unleavened Bread

The account given through Matthew,
Mark and Luke says ...

Yahusha “broke bread.”

This detail should not be overlooked.



1. **Leavened bread** is NOT broken. It must be torn to share with others, if you're not cutting with a bread knife!
2. **Unleavened bread** (matzah) CANNOT be torn. It is broken.
3. For these three gospel passages, the context alone declares that Yahusha “broke” unleavened matzah bread to serve all twelve disciples.

What About Breaking Bread?

Matthew, Mark and Luke all record
Yahusha “broke bread.”

John **does not** mention this detail.

He talks about “**dipping sop**” – a deliberate action to include only Judas who was sitting next to Him.

Was this a cultural courtesy?

C. Tenney in the *Expositor's Bible Commentary*, page 140:

* “For the host [such as Yahusha] to select such a tidbit from the main dish and give it to a guest would be **a mark of courtesy and esteem**. **The disciples, seeing this, would conclude only that Jesus [Yahusha] regarded Judas as a friend he had confidence in.**”



What About Dipping Bread?



The qualities of **unleavened bread** and **leavened bread** differ when it comes to “dipping,” and further to that (John records) this bread was – “dipped good until sopping wet.”

- 1) When **unleavened bread** is totally immersed in the unleavened drink, oil or a sauce it does not soak up, or absorb, too much of the “dip.”
- 2) When **leavened bread** is totally immersed in the unleavened drink, oil, or a sauce, it absorbs the dip very quickly and becomes “sopping wet” as we would say.



What Do We Know For Sure About This Night?



Matthew, Mark and Luke have clarity on 2 facts:

- 1) **Yahusha** “broke bread” at the table of the Last Supper.
- 2) There was a betrayer amidst the group.



➤ Question: **How is the betrayer identified?**

There is more information that is of utmost importance for this study. We will:

- A. Gather ALL of the information;
- B. Assemble the information in the correct order;
- C. Form the conclusion.



Leavened versus Unleavened

In an attempt to determine whether the Last Supper was a Passover meal or not, many evangelicals today focus on the issue of whether the bread of the Last Supper was **leavened** or **unleavened**.

Some say:

- 1) If the **bread was unleavened**, then the Last Supper qualifies for the Passover meal.

However, the opposite is also true:

- 2) If the **bread was leavened**, then the Last Supper could not have been the Passover meal.

Most equate the “bread” with the “meal.”

What about equating the “bread” with Yahusha?



Reviewing the Strong's Definitions for Bread

Bread in Hebrew: **lechem**

- * bread H3899 lechem; from H3898; food (for man or beast), especially bread, or grain (for making it): KJV - ([shew-]) bread, eat, food, fruit, loaf, meat, victuals. See also H1036.

Bread in Greek: **artos**

- * bread G740 artos; from G142; bread (as raised) or a loaf: KJV - (shew-) bread, loaf.

Note: Nothing in either of these definitions indicates that the “bread” is always unleavened. In fact, both definitions lean towards the “leavened” type of bread.

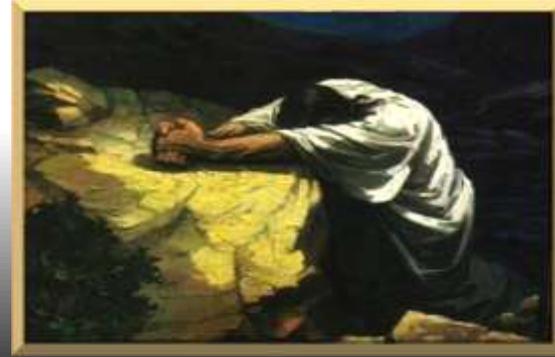
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Hebrew (lechem) **Greek (artos)**

A Serious Question



Because leaven = sin most often -



**how can leavened bread
represent our sinless Yahusha?**

Things to Remember for Study

Because the Greek and Hebrew definitions may seem vague, there cannot be absolute clarity through that single option.

A deeper study of Scripture is necessary to determine the answer for our question.

It is also necessary to:

1. Remember grammatical context of passages.
2. Remember Scriptural patterns for the terms “**leavened**” and “**unleavened**” and how these terms would link to “**type**” [shadow picture] and “**antitype**” [true] patterns, such as:
 - i. “Leaven” in the Scriptures most often representing sin.
 - ii. “Leaven” also representing the change and growth necessary to be fit for the kingdom of heaven.
 - iii. “Unleavening” as representing the ridding oneself of sin.

Next: An examination of 5 different sections applying the Scriptural definitions; the grammatical content/context; and the patterns.

Introduction: Study Topics

This part of the study will compare the Hebrew and Greek definitions for the English word “bread” in an attempt to determine whether the “bread” is **leavened** or **unleavened** (**or both**) for the following categories:

1. The Manna [18-22]
2. The Sanctuary Shewbread [23-28]
3. The Consecration Bread for the Aaronic priesthood [29-33]
4. The Loaves of Pentecost [34-39]
5. The “breaking of bread” in the account of the Emmaus walk on that Wave Sheaf day. [41-51]

This search should provide a foundation for the type of bread used at the Last Supper. Then we’re ready to examine:

6. **Gospel Account: Bread used for the Last Supper.** [52-97]

1. Manna: Bread from Heaven

- i. The following information is based on the reasonable assessment that the manna given in the wilderness for 40 years was not leavened.
- ii. This bread represented the Messiah that was to come.
- iii. His life would not be leavened with any sin of His own.
- iv. All are to partake of His perfect life.
- v. Therefore, it seems reasonable to assume the manna was completely unleavened.
- vi. But, can this assessment be really that final?



Manna as Bread in the Old Testament



Exo 16:4 Then said **Yahuah** unto Moses, Behold, I will rain bread [H3899: lechem] from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Exo 16:15 And when the children of Israel saw it, they said one to another, It is manna [H4478: <man> for “what is it?”]: for they wist not what it was. And Moses said unto them, This is the bread [H3899: lechem] which Yahuah has given you to eat.

* manna H4478 mawn; from OT:4100; literally, a whatness (so to speak), i.e. manna (so called from the question about it): KJV - manna.

The Hebrew definitions for (1) H3899 “**bread**” and (2) H4478 for “**manna**” do not specify if the **manna** is **leavened** or **unleavened**. However, we know ordinary bread is leavened.

Hebrew Manna Summary

- i. The Hebrew **does not give** absolute clarity if the manna was unleavened.
- ii. Scriptural patterns may give clarity using “type” and “antitype” comparisons.

The manna [type] represents **Yahusha** [antitype] as the “Bread of Life” – having no sin of His own.

Therefore, the Scriptural pattern for both “type and antitype” links to the “unleaven” concept.

- iii. **This pattern allows for the reasonable assessment that the manna was unleavened.**



Manna as Bread in the New Testament



John 6:31 Our fathers did eat manna [G3131: <man>] in the desert; as it is written, He gave them bread [G740: artos] from heaven to eat.

* manna **G3131** manna; of Hebrew origin [H4478]; manna (i.e. man), an edible gum: KJV - manna.

* In **John 6** the Greek word for bread (**artos**) is used when referring to **manna** from Heaven as the '**lechem bread.**'

* Here the **manna** is definitely compared to a leavened type of bread using the Greek. The comparison of **manna** to **H3899** (lechem) was not that specific as the Greek word "**artos**" was for **leavened bread.**

Remember: There is no Greek term for "unleavened bread" – only "Feast of Unleavened Bread."

Greek Manna Summary

- * The Greek appears to give absolute clarity that the manna was leavened.
- * **Would the Scriptural patterns for “type” and “antitype” in the New Testament be different than the Old Testament? The concept of “leavened manna” seems to break down here.**
- * **It appears the pattern has been severely disrupted.**

Under this premise, is it safe to assume the manna was leavened, saying the New Testament Greek definitions take precedence over the “type” and “antitype” comparisons?

(**Note:** The New Testament is a translation of the Hebrew into Greek. In many cases the Greek translation fails to give the full Hebrew concept.)



2. The Shewbread

The twelve loaves [H3899 lechem] of shewbread in the Holy Place of the sanctuary also represent the Messiah as “the Bread of Life” (continuously in the presence of the Father).

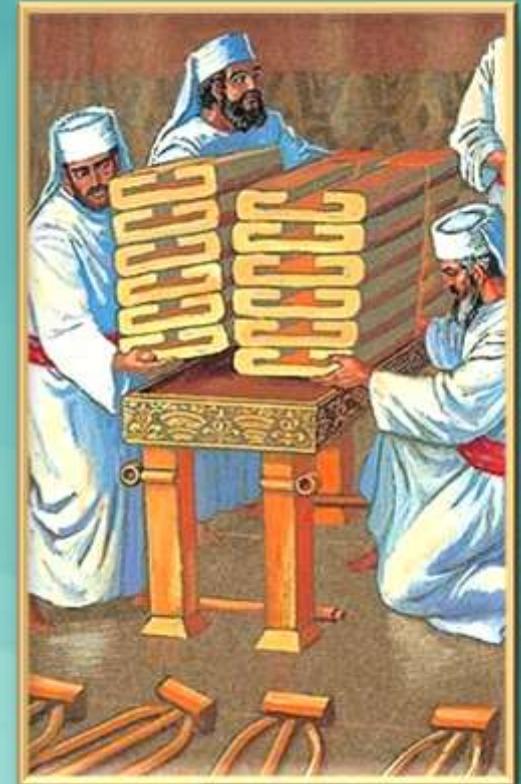
The week old bread was replaced on Sabbath with freshly baked loaves.

To us, it seems the shewbread would have to be **unleavened** – or spoil before it was eaten a week later by the priests in a holy place.

However, the presence of the Father can easily preserve leavened bread in the Holy Place, just as the pot of manna was preserved for decades inside the Ark of the Covenant.

Do the Scriptures clarify the status of the shewbread?

(Shewbread is a combination of two words. There will be two Hebrew definitions.)



Did the shewbread look like this, or was it 12 flat matstah to provide food for the full course of priests each week?

Shewbread in the Old Testament



Exo 35:13 The table, and his staves, and all his vessels, and the shewbread [H6440: presence]; [H3899: lechem] ...

* shewbread H6440 **paniyim**; plural (but always as singular) of an unused noun [paneh (paw-neh)]; from H6437; the face (as the part that turns).

* shewbread H3899 **lechem**; from H3898; food (for man or beast), especially bread, or grain (for making it): KJV - ([shew-]) bread, eat, food, fruit, loaf, meat, victuals.

* Example: The shewbread “faces the presence” of the Holy One in the Sanctuary – also known as “Bread of the Presence.”

As with the manna, the shewbread links back to the same Hebrew word H3899 (lechem) which can indicate either leavened or unleavened bread.

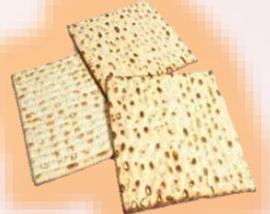
* Soon it will be shown that “lechem” (as a general term for any kind of bread) has to be qualified with the specific term unleavened [H4682; matstsa] to actually be unleavened bread.

Hebrew Shewbread Summary

- i. The Hebrew **does not give** absolute clarity that the shewbread had to be unleavened.
- ii. Scriptural patterns may give clarity using “type” and “antitype” comparisons.

As with the manna, the shewbread [type] represents **Yahusha** [antitype] as the “Bread of Life” – having no sin of His own, but being continuously in the presence of the Father.

Therefore, the Scriptural pattern for both “type and antitype” seems to link strongly to the concept of **unleavened shewbread**.



- iii. This pattern can allow for a reasonable assessment that the shewbread was **unleavened even though** the definition for “lechem” leans towards **leavened bread**.
(We’ll see if this assessment holds up or not.)

Shewbread in the New Testament



Hebrews speaks of the sanctuary shewbread as seen in **Exodus**. As with the manna, the shewbread also links to **G740 (artos)** indicating either **leavened** or **unleavened** bread.

Even though “**artos**” can be **leavened** bread, this does not mean the Sanctuary shewbread had to be **leavened** bread. (There will be two Greek definitions.)

Heb 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread [**G4286**: prothesis and **G740**: **artos**]; which is called the sanctuary.

* shewbread **G4286 prothesis**; from G4388; a setting forth, i.e. (figuratively) proposal (intention); specifically, the show-bread (in the Temple) as exposed before Yahuah: KJV - purpose, shew [-bread].

* shewbread **G740 artos**; from G142; bread (as raised) or a loaf: KJV - (shew-) bread, loaf.

Shewbread in the New Testament (con't)

- * Just as leaven can represent either the “**leaven of sin**” or “**leaven for the kingdom of heaven**” so too the shewbread could have represented the varied spiritual conditions of Israel.
- * **Many times in the Old Testament Israel was in rebellion, completely leavened by the ways of the surrounding pagan nations.**
- * **Any bread/meal offerings that attended the blood sacrifices on the Altar of Burnt Offering had to be unleavened. However, the shewbread was never offered on the Altar of Burnt Offering, but always eaten by the priests in a holy place.**
- * **Beware of comparisons that use the example of “unleavened grain offerings upon the Altar of Burnt Offering” as the dictated rule that shewbread has to always be unleavened.**
- * This would be an acceptable rule if shewbread was offered on the Altar of Burnt Offering. **Note:** the grain offerings were always in the courtyard; the shewbread was always contained in the Holy Place.
- * **Question to Ponder: Could this Shewbread also represent two different mandates of Yahusha, not just Israel?**

Greek Shewbread Summary

The Greek **appears to give** absolute clarity of leavened shewbread (just like the manna).

- i. Again ... would the Scriptural patterns for “type” and “antitype” in the New Testament be different than the Old Testament?

The concept of “leavened shewbread” seems to break down here, **if** we hold to the idea that the shewbread was always **unleavened** because it represents the sinless life of **Yahusha**.

- ii. **It appears the pattern has been severely disrupted. Under this premise, is it safe to assume the shewbread was leavened, saying the New Testament Greek definitions take precedence over the Hebrew definitions, following the same pattern as the manna?**

- iii. So far, **there does not seem to be** a specific scriptural guideline for the shewbread. It is quite possible and logical the shewbread was **either leavened or unleavened** as can be understood from a further study.



3. Consecration Bread for Priesthood

In **Exodus 29** (and Leviticus 8) Moses was divinely directed to transfer his priestly duties to Aaron and his sons under the Aaronic Priesthood.

Part of the ceremony included the use of three different types of **unleavened “bread”** called: unleavened bread; unleavened cakes; unleavened wafers.

Anything to do with being “unleavened” is “matstsah.”

- * **Exo 29:2** **And unleavened [H4682: matstsah] bread [H3899: lechem], and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.**
- * **Exo 29:23** **And one loaf of bread [H3899: lechem], and one cake of oiled bread, and one wafer out of the basket of the unleavened bread [H4682: matstsah] that is before Yahuah:**
- * **Exo 29:24** **And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before Yahuah.**
- * **Exo 29:25** **And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before Yahuah ...**

Consecration Bread in the Old Testament (only)

(Consecration bread is mentioned only in the Old Testament. It is ALWAYS **Unleavened Bread** every single time.)

- * **unleavened H4682** matstzah; from OT:4711 in the sense of greedily devouring for sweetness; properly, sweetness; concretely, sweet (i.e. not soured or bittered with yeast); specifically, an **unfermented cake** or **loaf**, or (elliptically) the festival of Passover (because no leaven was then used): KJV - unleavened (**bread**, cake), without leaven.
- * **bread H3899** lechem; from H3898; food (for man or beast), especially bread, or grain (for making it): KJV - ([shew-]) bread, eat, food, fruit, loaf, meat, victuals. See also H1036.

Note on Consecration Bread

All of the following were unleavened – or –
(H4682: *matstah*) and all three types of unleavened
product were in the one **basket of unleavened bread.**

* bread H3899 *lechem*; especially bread;

* cakes H2471 *challah*; a cake;

* wafers H7550 *raqiyq*; a thin cake
[wafer].



Note on Consecration Bread

- * All three grain products for the consecration of the priests are noted again as “H3899 lechem.”
- * The Hebrew definition seems to indicate none of the grain items are unleavened unless qualified by the term unleavened [H4682 matstsah].
- * Subsequently, every reference to manna, bread, cakes, wafers, or shewbread, **cannot be understood as unleavened if “H4682 matstsah” is absent.**
- * **There is no New Testament counterpart for the use of unleavened bread, cakes and wafers for the consecration of priests to an earthly Sanctuary priesthood.**
- * **Yahusha is now our High Priest of the Melki-tzedek order. His sinless life links directly to, and fulfills, any unleavened item, be it grain or drink offerings.**

Hebrew Summary for Consecration Bread

- * The Hebrew gives absolute clarity that the consecration bread, cakes and wafers were **unleavened**, taken from the basket of unleavened bread.
- * These unleavened grain items were waved heavenward before being laid on the Altar of Burnt Offering.
Leaven of any sort was never placed on this altar. [Exo 23:18]
- * Scriptural patterns do give clarity using “type” and “antitype” comparisons. As with the manna and shewbread, the unleavened consecration breads [type] once again represent Yahusha [antitype] as the “Bread of Life.”
- * Having no sin of His own, His perfect life was laid on the altar at that stake as an offering of a sweet savor to the Father. Definitely, the Scriptural pattern for both “type and antitype” links strongly to the concept of unleavened consecrated breads.
- * **There is no doubt** regarding the leavening aspect, as the clarity is completely verified through the use of “unleavened H4682 matstzah.” **No assumptions are necessary.**



4. The Loaves of Pentecost



Notice: the Hebrew word for “loaves” is also H3899 (lechem) as with the manna, sanctuary shewbread and consecration bread.

However this time the “lechem” is leavened bread, qualified with the word “leaven.”

*** Lev 23:17** You shall bring out of your habitations **two wave loaves [H3899: lechem]** of two tenth deals: they shall be of fine flour; they shall be baken with leaven [H2557: chamets]; **they are the firstfruits unto Yahuah.**

* [review] bread H3899 lechem; from H3898; food (for man or beast), especially bread, or grain (for making it): KJV - ([shew-]) bread, eat, food, fruit, loaf, meat, victuals. See also H1036.

* leaven H2557 chamets; from H2556; ferment, (figuratively) extortion: -leaven, leavened (bread).

Hebrew Summary for Pentecost Loaves

- * As with the consecration bread, the Hebrew again gives absolute clarity that the Pentecost loaves were leavened.
- * The two loaves of leavened bread were required and presented as a thank-offering being waved heavenward.
- * The firstfruit sheaves of wheat had been consecrated in its natural state. The Pentecost loaves were from the new harvest of wheat – reaped, threshed, ground to flour, leavened and salted; kneaded and baked ... all by human hands.
- * Scriptural patterns do give clarity using “type” and “antitype” comparisons. The “leaven type” represents Yahusha as the great Teacher. His life, mixed with the life of individuals represents truth and spirit-filled people preaching the gospel for the kingdom of heaven. Only Yahusha’s spirit-filled leaven can change the sinner to reflect Him.
- * As with the consecration bread, there is no doubt regarding the leavening aspect, as the clarity is completely verified through the use of “leaven H2557 chamets.” No assumptions are necessary.



Hebrew Summary for Pentecost Loaves (con't)

1. So far the Hebrew has shown H3899 (lechem) bread can be either leavened, or unleavened.
2. If the “lechem” is not qualified with the term(s):
 - a) H4682 **matstzah** for **unleavened bread**, or,
 - b) H2557 **chamets** for **leavened bread**, it cannot be said with exact certainty what type the “lechem” (bread) would be.
3. **At that point, one would have to carefully consider the Scriptural patterns** [type & antitype] – and/or – the context of a passage, which is exactly what has to be done in the next section.

But, first let's go back to the Shewbread to consider some other options.

Back to the Shewbread Question

Review:

1. The consecrated loaves for the Aaronic priests were “unleavened” being **qualified** by the term H4682 <matstsa>.
2. The Pentecost loaves were “leavened” being **qualified** by the term H2557 <chamets>.

The twelve loaves [H3899] of shewbread in the Holy Place of the sanctuary represent the Messiah as “the Bread of Life” [without sin] but His life was also given for the “leaven of the kingdom of heaven.” He stands continuously in the presence of the Father for this purpose.

Do the Scriptures clarify the status of the shewbread? **NO!**

There is no “**qualifier**” for this bread to be either “leavened” or “unleavened.”



How would 12 flat matstsa provide food for the full course of the priesthood for a complete week?

Baking the Showbread



<https://www.templeinstitute.org/baking-the-showbread.htm> (Feb 2020)

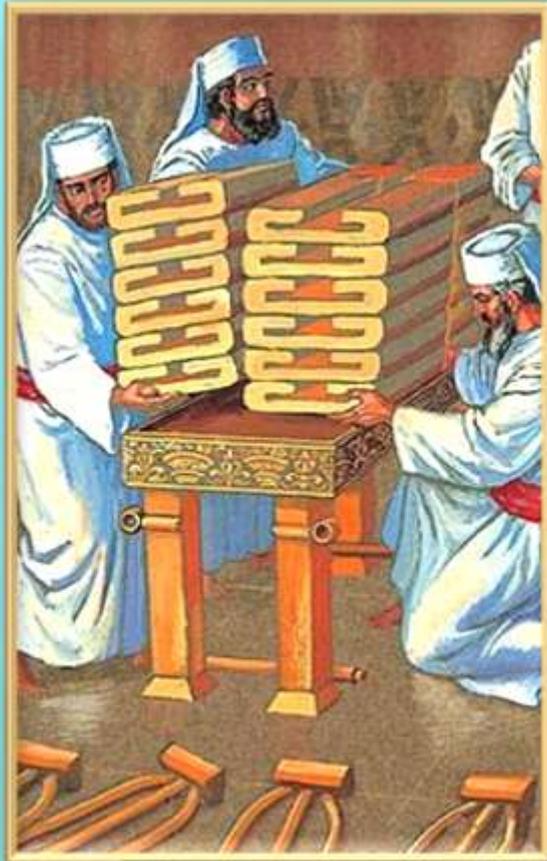
“It was also discovered that each time the Hebrew word "*sollet*" is used in Torah, it signified the method with which the flour was ground [specifically as fine flour]. Since Torah forbids the use of yeast in the Holy Temple, [Notice what the article goes on to say!] other leavening agents were necessary. Forty minutes is required for the kneading process. [Does unleavened bread need this much kneading?]

“The bread is baked in large ovens, forty centimeters by eighty centimeters, with eight centimeter thick walls. *Gemara* relates that a recurring miracle guaranteed that the show bread remained fresh for one week from the day it was baked, without the need for closed storage or refrigeration. [ULB doesn't spoil like this.]

Professor Amar's recipe has succeeded in maintaining freshness for the duration of one week.

“The shape of the bread is achieved by using baking forms, as it was done in the Holy Temple. Two different shapes have been produced by Professor Amar, the "*konos*" shape, as depicted on ancient Chashmonean coins, (from the era of the Maccabis), and the shape known as "*tava prutza*," the shape of an inverted Hebrew letter *chet*.” [Question: Any requirements during the Feast of Unleavened Bread?]

Conclusions for Shewbread?



*Raised bread?
Matstzah? Or:
Provision for both?*

The research that has been completed thus far:

1. The Sanctuary Shewbread could have been “unleavened” or ...
2. The Sanctuary Shewbread could have been “leavened.”



Depending on Yahusha’s purpose, “leavened” or “unleavened” bread would be determined by the context.

If that is so,
do ponder this question?

What kind of “bread” would be placed in the Holy Place during the 7 days of the Unleavened Bread festival which will usually include some cycles of two weeks?



1st Witness for <artos> Bread Study

Luke's Gospel Emmaus Account (Luke 24)



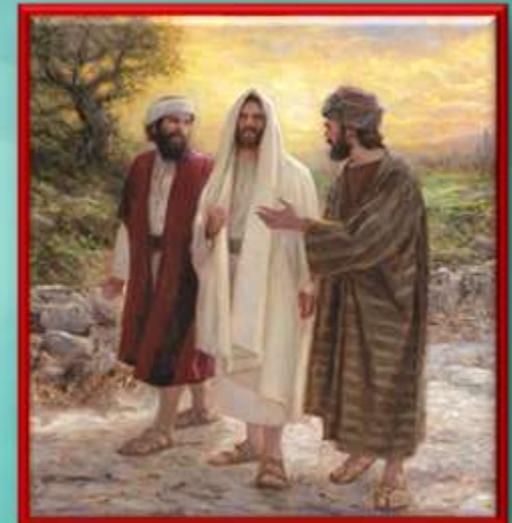
5. Bread in the Emmaus Account

Up to this point, there is no doubt that **the Greek word for “bread”** [G740 artos] **can be used to describe either leavened, or unleavened bread.**

In the account from Luke, **CONTEXT will be the determining factor** for either **leavened, or unleavened bread.**

* **Two followers of Yahusha decided to return to Emmaus the same day they heard their Master had risen.**

* **The events of this account occurred during the Passover festival.**
Let's read the main verses before charting the events.



Luke 24 Gospel Account



- 1** Now upon the first day of the week [Abib 18], very early in the morning, they [the women with spices] came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
- 2** And they found the stone rolled away from the sepulchre.
- 3** And they entered in, and found not the body of Yahusha.
- 6** He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
- 7** Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
- 8** And they remembered his words,
- 9** And returned from the sepulchre, and told all these things [that He was risen] unto the eleven, and to all the rest.

Luke 24 Gospel Account



- 13** And, behold, two of them [followers included in the verse 9 group] went that same day [Abib 18] to a village called Emmaus, which was from Jerusalem about threescore furlongs. [This 7 mile walk from Jerusalem would take about two hours.]
- 14** And they talked together of all these things which had happened.
- 15** And it came to pass, that, while they communed together and reasoned, **Yahusha** himself drew near, and went with them.
- 30** And it came to pass, as he sat at meat with them, he took bread, [**G740 artos**] and blessed it, and brake, and gave to them.
- 31** And their eyes were opened, and they knew him; and he vanished out of their sight ...
- 35** And they told what things were done in the way, and how he was known of them in breaking of bread [**G740 artos**].

**Are you wondering about the use of
<artos> as leavened bread here?**

The 1st Five Days of Passover

4th Day (Wed) Midst of the Week Passover/Crucifixion Abib 14 (Day #1 of 8)	5th Day (Thurs) Feast of Unleavened Bread Sabbath Abib 15 (Day #2 of 8)	6th Day (Fri) Preparation for weekly Sabbath Abib 16 (Day #3 of 8)	7th Day (Sabbath) Weekly Sabbath Resurrection Day Abib 17 (Day #4 of 8)	1st Day (Sun) 1 First Fruits Festival & Ascension 2 Yahusha Joins the Two Travellers Abib 18 (Day #5 of 8)
These are the first 5 days of the 8 day Passover Festival.				

Facts for the Passover Spring Festival of the Emmaus Account:

1. Abib 14 to Abib 21 represents the eight inclusive days for this festival. (Only the first five days are charted.)
2. Abib **15** to Abib **21** represent the seven days of the **Feast of Unleavened Bread**. **ONLY** unleavened bread, cake or wafers are eaten during these days. **This includes Abib 18, the 1st cycle of the week as Wave Sheaf.**
3. The women, the disciples, and others, discover their Master is not in the tomb on Abib 18.
4. Later on the same day in the evening, **Yahusha** meets up with the two disciples walking to Emmaus. **Yahusha** accepts their invitation to dine with them for the evening meal.

The 1st Five Days of Passover

4th Day (Wed) Midst of the Week Passover/Crucifixion Abib 14 (Day #1 of 8)	5th Day (Thurs) Feast of Unleavened Bread Sabbath Abib 15 (Day #2 of 8)	6th Day (Fri) Preparation for weekly Sabbath Abib 16 (Day #3 of 8)	7th Day (Sabbath) Weekly Sabbath Resurrection Day Abib 17 (Day #4 of 8)	1st Day (Sun) 1 First Fruits Festival & Ascension 2 Yahusha Joins the Two Travellers Abib 18 (Day #5 of 8)
These are the first 5 days of the 8 day Passover Festival.				

Facts for the Passover Spring Festival of the Emmaus Account (con't):

5. When **Yahusha** broke the **bread**, [**G740 artos**] they recognized Him.
6. This [**G740 artos**] **bread** was **definitely NOT leavened bread**, as **Abib 18** is exactly the “midst” of the week of **Unleavened Bread**. **Any Torah keeper and follower of Yahusha would not be serving leavened bread to their guests during the week of Unleavened Bread.**

However, the Greek word “artos” for “bread” in the New Testament is defined as leavened bread. What happened?!

The 1st Five Days of Passover

4th Day (Wed) Midst of the Week Passover/Crucifixion Abib 14 (Day #1 of 8)	5th Day (Thurs) Feast of Unleavened Bread Sabbath Abib 15 (Day #2 of 8)	6th Day (Fri) Preparation for weekly Sabbath Abib 16 (Day #3 of 8)	7th Day (Sabbath) Weekly Sabbath Resurrection Day Abib 17 (Day #4 of 8)	1st Day (Sun) 1 First Fruits Festival & Ascension 2 Yahusha Joins the Two Travellers Abib 18 (Day #5 of 8)
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These are the first 5 days of the 8 day Passover Festival.

Did these 2 disciples of Yahusha REALLY serve Him leavened bread during the Week of Unleavened Bread?

7. We have already seen in previous examples that **artos can have the dual meaning** of leavened and/or **unleavened bread**.



8. In the Emmaus account, the **artos was absolutely unleavened!**



Summary for Luke's Emmaus Account



The Greek word for unleavened is:

- **G106** – azumos; from G1 (as a negative particle) and G2219; unleavened, i.e. (figuratively) **uncorrupted**; (in the neutral plural) specially (by implication) the Passover week: KJV - unleavened (bread).
- * **I'm sure many wonder why Luke's account for the unleavened bread eaten on Abib 18 was not linked to G106.**
- **The New Testament uses the word <G106 azumos> for "unleavened" more in connection with the "Festival" than with the "type of bread."**
- **There is a reason for this to be examined next.**
- **Let's return to the 4th day of the Feast of Unleavened Bread.**



What is “koine” Greek?



The Greek word for unleavened is **G106** - azumos - matzah [Hebrew].

1. On the 4th day of the Feast of Unleavened Bread, the bread being broken by Yahusha is azumon.
2. There is very likely no leavened bread <artos> in the land of Israel for the entire seven day Feast of Unleavened Bread [asumon {Gk}; matzah {Heb}].
3. In Luke's account, the surviving Greek texts read <artos> which is the common word for normal **leavened bread**.
4. This appears to be a simple oversight by those who copied or translated the original text.
5. There are many variations of the New Testament writings where the “best” Greek word was replaced with a very “similar” Greek word that was more in accord with the local language when the manuscript was copied.
6. The Greek dialect aimed at the common people is called *koine*. When there seems to be a conflict (as in this account with Luke), then the full and proper understanding must be taken back to the Torah and Hebrew definitions.
7. These variations in the Greek text do not always degrade the text but rather help us to understand why it is important to choose the definition that fits the context and content of each verse when there seems to be a discrepancy.

Summary for Luke's Emmaus Account (concluded)

Even though the Greek word for "bread/artos" holds the definition of leavened bread, the CONTEXT of this passage OVERRULES that definition.

Context is always "king"!

Any follower of Yahusha would not be serving leavened bread on a day in the midst of the seven day Feast of Unleavened Bread.

We can be thankful for Luke recording this event on the road to Emmaus.

This ONE testimony is the "RED FLAG" that sets everything straight.

Otherwise it would be so easy to say the leavened bread represented Yahusha's flesh with our sins. Remember, our sins do not make His flesh sinful.



Conclusions Regarding “Bread” in Both Hebrew & Greek

The Hebrew word for bread (**lechem**) is used for **both leavened** and **unleavened** bread.

The Greek word for bread (**artos**), also refers to **both leavened** and **unleavened** bread.

Therefore to understand if “bread” is **leavened** or **unleavened**:

1. Hebrew and Greek **definitions** cannot always stand alone;
2. **Context** must be given serious consideration;
3. Scriptural patterns of “**type** and “**antitype**” must be in full alignment.

All three steps are important to find the true definition of a passage.



General Summary for this Section



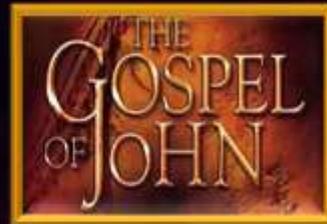
- * We have seen several times where the Greek word for bread (**artos**) is used to identify both **leavened** and **unleavened** bread. This very same word (**artos**) is mentioned in the account of the Last Supper.
- * So far it has been shown the Hebrew definition of the word “lechem” is not strictly **unleavened bread** unless it uses a “**qualifier**” combined with **H4682 <matstah>**.
- * Likewise, “lechem” is not strictly **leavened bread** unless combined with **H2557 <chamets>**.
- * In Greek, ‘**azumos**’ is the best word to indicate unleavened bread IF the text would not use “koine” Greek.

We will consider the verifying factor of “type” and “antitype” patterns after taking a careful look at **The Last Supper** in the four Gospels.

2nd Witness for <artos> Bread Study

John's Gospel 2nd Sitting at the Supper Table

HOLY
BIBLE
CONCORDANCE





Connecting the Emmaus Testimony to the Last Supper

In Luke's **Emmaus Account** the Hebrew word for bread was not translated into the Greek as **G106 'azumos'** to indicate **unleavened bread**.

The Greek used the word **G740 'artos'** that can take on **either definition** of **leavened** or **unleavened bread**.

- * There was bread present at **The Last Supper** ... but as to **leavened** or **unleavened**, this is not to be determined by observing only the Greek definitions used for bread.
- * With a careful look at the account given in John, perhaps this questionable area will reveal another clear answer by again considering the **"context"** and **"Scriptural patterns."**



Things to Watch For in the Gospels

- * Matthew, Mark and Luke record **Yahusha** “breaking and blessing” **G740 “artos bread”** which **appears** to be **“leavened bread.”**
- **John does not** record **Yahusha** breaking or blessing **G740 “artos bread.”**
- * In fact John doesn’t record anything about the supper table where the “bread and drink” emblems were offered by **Yahusha** in remembrance of Him.
- * **It is extremely important to note this stark omission by John!**

John Has Other Information

1. **Reminder:** John records nothing about the event where “bread and drink” were given to the disciples.
2. After supper was ended, **Yahusha** washed the feet of all 12 disciples.
3. THEN, He returned to His place at the [supper] table and sat down again.
4. ONLY THEN does John record **G740** “artos bread” in **connection** with giving it **to Judas**, who accepts.
5. This **G740** “artos bread” **was NOT** blessed and broken by **Yahusha!**
6. John does not record that **Yahusha** ate any of it, but merely the fact that Judas was going to accept this **G740** “artos bread” in His presence.
7. A few verses later, John connects the **G740** “artos bread” with the **SOP that was dipped in an interesting way.**

Questions to Ponder First

Here are some questions to think about “before, during and after” reading the four gospel accounts:

1. In Matthew, Mark and Luke – the **G740** “artos bread” that **Yahusha** blessed and broke, and **gave to all representing His broken, perfect body** ~ **was this really leavened bread** (as the Greek definition suggests), **or was it unleavened bread** (according to Scriptural patterns)?
2. Did Judas eat of this bread at The Last Supper ordinance?
3. **We will compare the synoptic gospels to John.** He shows, the **G740** “artos bread” (also described as a “sop” – or just a morsel of bread; a small bite or mouthful) was “dipped” by **Yahusha** until soaking wet, then given to Judas (without being blessed). **Was this leavened bread** (as the Greek definition suggests), **or was it unleavened bread** (& where are the Scriptural patterns for context)?
4. Why didn't the other disciples get any of this “dipped” bread?

Questions to Ponder First (con't)

5. After the foot-washing, which disciples in the group were spiritually clean, or spiritually unclean according to **Yahusha's** words?
 6. In other words, which disciples would be considered “unleavened **from** sin” or “leavened **with** sin” even though they had all taken part of the bread and drink emblems?
 7. Remember the Scriptural “types and antitypes” when **Yahusha** compares the bread and drink emblems to Himself. What kind of bread would He have used for this divine comparison?
- * Remember, when it comes to the use of the Greek word **G740** “artos bread” – **CONTEXT MUST BE KING!**

We are now ready to examine the 4 Gospels.

Matt 26:20-25 (11 vss)



20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Master, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then **Judas**, which betrayed him, answered and **said**, Master, **is it I?** He said unto him, **Thou hast said**.

20 **Yahusha** sits down with 12 disciples.

21 **“One of you will betray me.”**

22 **Everyone asked “is it I?”**

23 **“He who dips in the dish is the betrayer.”**

25 **Judas asked if he was the betrayer. The answer is “yes.” (Question: Did Yahusha answer in such a way as to expose Judas to the whole group?)**

Matt 26:26-30 (11 vss)



26 And as they were eating, **Yahusha** took bread (G740), and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.**

27 And he took the cup, and gave thanks, and gave it to them, saying, **Drink ye all of it;**

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

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.**

30 And when they had sung an hymn, they went out into the mount of Olives.

26 Question: Would **Yahusha** really use leavened bread to represent His body that had absolutely no leaven of sin?

27-29 Comment: Most understand that the grape juice in “the cup” was unfermented, or unleavened to represent the blood of our sinless Messiah.

No record of the foot washing.

Mark 14:17-21 (10 vss)



17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, **Yahusha** said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, **It is one of the twelve, that dippeth with me in the dish.**

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

17 **Yahusha** sits down with 12 disciples.

18 **“One of you will betray me.”**

19 Everyone asked “is it I?”

20 **“He who dips in the dish is the betrayer.”**

Mark 14:22-26 (10 vss)



22 And as they did eat, **Yahusha** took bread (G740), and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

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

25 Verily I say unto you, **I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of Yahuah.**

26 And when they had sung an hymn, they went out into the mount of Olives.

22 Questions: What kind of bread would really represent the unleavened, sinless body of **Yahusha**?

23-25 What kind of drink in the cup would represent the unleavened blood of **Yahusha's** body? Leavened, or unleavened?

No record of the foot washing.

Luke 22:14-18 (10 vss)



14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, **I will not any more eat thereof, until it be fulfilled in the kingdom of Yahuah.**

17 And he took **the cup**, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, **I will not drink of the fruit of the vine, until the kingdom of Elohim shall come.**

14 **Yahusha** sits down with 12 disciples.

15 {"With desire I have desired" was examined in Part 1.}

17-18 Luke records "the drink of the cup" is divided in preparation for drinking later [vs 20].

Luke 22:19-23 (10 vss)



19 And he took **bread (G740)**, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood,** which is shed for you.

21 But, behold, **the hand of him that betrayeth me is with me on the table.**

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

19 ... first the bread is taken.

Same Questions APPLY as before for the bread and the drink.
Would only the fruit of the vine be unleavened to represent the sinless Saviour, and not the bread?

20 ... next the drink is taken.

21 **“One of you will betray me.”**

23 Everyone begins to inquire as to who the **betray**er is.

No record of the foot washing.

John 13:1-5 (31 vss)



1 Now **before** the feast of the passover, when **Yahusha** 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.

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

3 **Yahusha** knowing that the Father had given all things into his hands, and that he was come from **Elohim**, and went to **Elohim**;

4 He **riseth from supper**, and laid **aside his garments**; and took a towel, and girded himself.

5 After that he poureth water into a bason, and **began to wash the disciples' feet**, and to wipe them with the towel wherewith he was girded.

Comment: John does not specifically mention the bread and drink at the first sitting of the supper table. He begins when The Last Supper event has ended!

It was "the supper" where the **unleavened** bread and drink emblems were given to the disciples!

2 Judas is specifically mentioned at the very beginning of this account when "The Last Supper" event was ended.

4 **Yahusha rises from the supper table to wash ALL the disciple's feet.** Remember, Judas is there.

5 **Yahusha** will wash the feet of 12 disciples.

Only John records the foot washing!

John 13:6-10 (31 vss)



6 Then cometh he to Simon Peter: and Peter saith unto him, Master, dost thou wash my feet?

7 **Yahusha** answered and said unto him, **What I do thou knowest not now; but thou shalt know hereafter.**

8 Peter saith unto him, Thou shalt never wash my feet. **Yahusha** answered him, **If I wash thee not, thou hast no part with me.**

9 Simon Peter saith unto him, Master, not my feet only, but also my hands and my head.

10 **Yahusha** saith to him [Peter], **He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.**

6-10 **Yahusha washes Peter's feet.**

10 **1st Clue there is a betrayer in the group.**

John 13:11-15 (31 vss)



11 For he knew who should betray him; therefore said he, Ye [Judas] are not all clean.

12 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?**

13 Ye call me Teacher and Master: and ye say well; for so I am.

14 If I then, your Teacher and Master, have washed your feet; ye also ought to wash one another's feet.

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

11 **[Clue of betrayer.]**

12 **Second time Yahusha is at the table. Note:** This is likely a round table, according to how the following events are recorded. Notice what happens.

14-15 **Instructions for ordinance of foot-washing.**

John 13:16-20 (31 vss)



16 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.

17 If ye know these things,
happy are ye if ye do them.

18 I speak not of you all: I know
whom I have chosen: but that the
scripture may be fulfilled, he
[Judas] that eateth bread (G740)
with me hath lifted up his heel
against me.

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

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

18 (The eating of this bread
was at the first supper
table.)

18 **2nd Clue there is a
betrayal in the group.**

John 13:21-26 (31 vss)



21 When **Yahusha** had thus said, he was troubled in spirit, and testified, and said, **Verily, verily, I say unto you, that one of you [Judas] shall betray me.**

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Yahusha's bosom one of his disciples [**John**], whom **Yahusha** loved.

24 Simon Peter therefore beckoned to him [**John**], that he should ask who it should be of whom he spake.

25 He [**John**] then lying on **Yahusha's** breast saith unto him, Master, who is it?

26 **Yahusha** answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when he had **dipped the sop**, he **gave it to Judas Iscariot**, the son of Simon.

21 **3rd Clue** there is a betrayer in the group.

22 No other gospel writer reports that the disciples did not know who the betrayer was.

23 **Note:** John's position with Yahusha.

24 **Note:** Peter urges John to find out who the betrayer is, since he's the closest in position. Peter must have been across from the table to make eye contact with John.

25 John silently asks this question, as will be noted shortly.

26 **Yahusha** answers John quietly to not expose the betrayer by name. The dipped 'sop' is involved. Judas must have been sitting on the other side of Yahusha.

John 13:27-31 (31 vss)



- 27** And after the sop Satan entered into him. Then said **Yahusha** unto him, **That thou doest, do quickly.**
- 28** Now **no man at the table knew** for what intent he spake this unto him.
- 29** For **some of them thought,** because Judas had the bag, that **Yahusha** had said unto him, **Buy those things that we have need of against the feast;** or, that he should give something to the poor.
- 30** **He then having received the sop went immediately out: and it was night.**
- 31** Therefore, when he was gone out, **Yahusha** said, Now is the Son of man glorified, and **Elohim** is glorified in him.

- 27 **4th Clue there is a betrayer in the group.**
- 28 **John is the only one that records that none of the other disciples know why Judas leaves!**
- 29 **Yahusha still does not expose Judas for who he really is, but only tells him to act quickly.**
- 30 **5th Clue there is a betrayer in the group. Judas leaves.**

Let's take our study
back to the "bread."

Luke 22:19 “bread” is <artos>



*And he took bread (G740 artos), and gave thanks, and brake it, and gave unto them, saying, **This is my body ...***

There are several issues that should be taken note of right here:

- a) The definition of the Greek word ‘**artos**’ does not indicate only leavened bread, because we already know this word is also used for unleavened bread.
- b) There is a Greek word that could have been used for “unleavened bread” – **G106** ‘azumos.’
The translators did not make this choice.
- c) Part 1 of this study determined that the Last Supper was the day before the Passover festival.
At this point in time, everyone is still allowed to eat leavened bread, if they want to.



Luke 22:19 “bread” is <artos>



- d) However, with that being said, the Jews that were preparing for the Passover festival, (arriving about 6 days early [John 11:55-12:1]), likely still had a good supply of leavened products in their dwelling places on Abib 13, including unleavened bread, cakes and wafers that would have been prepared or purchased for the Spring Festival.
- e) A study on “leaven” most often represents the “leaven of sin” ... however, “leaven” can also represent “leaven for the kingdom of heaven” (Matt 13:33).



Not ALL are Clean

f) There were two groups of people after the foot-washing – most in a “clean condition” [unleavened]; one in a “filthy condition” [leavened with sin].

❖ John 13:10-11 **Yahusha saith 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.**

11 For he knew who should betray him; therefore said he, **Ye are not all clean.** *KJV*

- Even though all twelve disciples had their feet washed by **Yahusha**, the “betrayed” was still leavened with sin.

John Will Be Different



John's account of the Last Supper is a bit different than Matthew, Mark or Luke. In John's account of the Last Supper there is ONLY one verse that uses the word "bread" (**G740**: *artos*).

John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread (G740**: *artos*) with me hath lifted up his heel against me.**

- * There is no written account that **Yahusha** "ate or drank anything that evening." However, one of the disciples that was "with Him" "accepted this bread" and ate it. (Further documentation is forthcoming.)
- * It is interesting that John has not given a detailed account of the actual "bread" that **Yahusha** gave to ALL of His disciples. In verse 18 He mentions the bread from the 2nd sitting at the supper table in connection with "the betrayer."
- * **Matthew, Mark and Luke do not mention the "bread" given to the betrayer.** However all three of them mention the bread that was eaten "in remembrance" of their Master [at the 1st sitting].



Time to Remember:

The Greek word **artos** attempts to describe the unleavened bread of Torah.

In the synoptic gospels it **appears artos** is used to describe **Yahusha's** body which was given/broken for us—which we know was without *sin*—without *leaven*.



Note: Just because it **appears** the synoptic gospels are talking about leavened bread, do we dare question if this **is really bread with leaven?**

Gospel Comparisons



1. Matthew, Mark and Luke write about **Yahusha** sitting at the supper table just one time.
 2. Matthew, Mark and Luke do not record the foot-washing ceremony.
 3. In Matthew, Mark and Luke, **Yahusha** gives only one clue of who the betrayer is.
1. John records sitting at the supper table two distinct times.
 2. John records that **Yahusha** washes all of the disciples' feet, including Judas.
 3. In John, five clues are given of the betrayer.



Gospel Comparisons (con't)



4. Matthew, Mark and Luke all record bread being broken at the supper table. None of them record the sop being dipped.

5. Matthew, Mark and Luke seem to indicate that all the disciples knew that Judas was the betrayer.

4. John does not record bread being broken at the first supper table, but: he does mention the betrayer ate “bread” in His presence at the first supper table.

John does talk about the sop being dipped with the betrayer at the second sitting of the supper table after the foot-washing ceremony.

5. **John** makes it clear that Yahusha did not expose, or embarrass, Judas to the whole group, but rather gave Judas every opportunity to confess and repent of his planned deed.



A Closer Look at John



Now, let's consider the details in John a little more closely and see if there is another option to this controversy over the "bread."

John 13:26 Yahusha answered, He it is, to whom I shall give a sop [G5596], when I have DIPPED [G911] it. And when he had DIPPED [G1686] the sop, he gave it to Judas Iscariot, the son of Simon.

* **sop** G5596 psomion; diminutive from a derivative of the base of G5597; a crumb or morsel (as if rubbed off), i.e. a mouthful: KJV – sop.



* **dipped** G911 bapto; a primary verb; to overwhelm, i.e. cover wholly with a fluid; in the N. T. only in a qualified or specially, sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye): KJV – dip.

* **dipped** G1686 embapto; from G1722 and G911; to whelm on, i.e. wet (a part of the person, etc.) by contact with a fluid: KJV – dip.

[**Note**: In other words, to dip long enough for the item to be soaking wet, not just moistened!]

Semi-Final Conclusions



1. In Part 1 of this Study we found this Last Supper did indeed take place on Abib 13.
2. The disciples were asked to prepare for the Passover.
3. They would have purchased some unleavened bread for the Passover meal they were planning to eat on Abib 14.
4. The local homes could still be cleaned of leaven on Abib 14 before the Passover meal that night.
5. There was no command to rid unleaven products on Abib 13.
6. Therefore, having leavened bread at the “table” that was used by **Yahusha** to “dip the sop” for Judas was not an issue.
7. However, **Yahusha** would NOT, and did NOT, use leavened bread to represent His body at the first sitting of this table.
8. According to the definition for the sop that was “dipped” - it would have been a leavened morsel of bread that soaked up a lot of the “dip.” Only Judas received this sop, indicating he was indeed totally leavened with sin.

John Has the Final Word



1. John's Gospel was written around 90-100 AD, long after the synoptic Gospels.
2. John's focus was to take the message of the Messiah to the Gentile world, under Roman rule.
3. His work would have been translated into Greek, as the majority [if not all] of the Gentile world did not read Hebrew.
4. The "koine" Greek was used to translate the Hebrew, often not supplying the words or terms for full and proper understanding. This is very evident through the use of <artos> to define both leavened and unleavened bread. While this may seem like a small detail, there are huge differences in final meanings.
5. **John is very careful in his record of how he uses the word "bread."** By the time he compiled his gospel, he must have realized the problem in the synoptic writings. John uses terminology for the Last Supper that removes any trace of linking leavened <artos> bread to his **Master Yahusha**.
6. **John is the only one that records that not one of the rest of the disciples knew exactly who the betrayer was except himself.**
This is the sweet way of **Yahusha** ... to gently give every opportunity to the erring one for repentance, and should that not happen, to not deliberately expose and embarrass the individual to a whole host of others.

Two Supper Tables ~ Summary

Synoptic Gospels

1st Supper Table



John's Account - The 2nd sitting at the Supper Table



Foot Washing Service
Connects the
Events of the
Two Separate
Supper
Tables

1st Supper Table

Synoptic Gospels 1st Supper Table

Matthew, Mark & Luke Record



1. Breaking of <artos> bread
2. Receiving the drink
3. One mention of a betrayer in the group
4. An appearance that all know who the betrayer is
5. No mention of leaving the supper table for the foot-washing



Each
use an
average
of 10
verses to
record
the
events of
the 1st
supper
table.

2nd Sitting at the Supper Table

John uses 31 verses to record the events of the 2nd supper table.



John's Record is Very Different

1. Records this event is before the Passover.
2. Only records the [1st] supper of emblems is ended – no mention of the “breaking of the bread” or “receiving the drink.”
3. Mentions Judas specifically when the 1st supper is ended.
4. Only John records the foot-washing after the 1st supper with emblems.
5. THEN John records Yahusha sat at the supper table again – the 2nd time.

John's Account - The 2nd sitting at the Supper Table



2nd Supper Table

John's Gospel 2nd Supper Table



John's Gospel uses 31 Verses to Record the 2nd Table Sitting

6. Five statements declare there is a betrayer in the group.
7. No one knows who the betrayer is except John.
8. The disciples felt Judas had special regard as only "he" received the dipped sop.
9. The only time John uses the term <artos> [leavened] bread is after the foot-washing at the 2nd supper table.
10. This <artos> [leavened] sop was thoroughly dipped and given to ONLY Judas.
11. Only John records Judas removed himself from the group, leaving 11.
12. And remember, most thought Judas was preparing something for the feast yet to come (vs 29)!

Why is John's Gospel so Different?



The following are just some thoughts and questions for further consideration around the controversial “bread” in this study on The Last Supper.

- 1. Fact:** The synoptic gospels (and Acts) were written well in advance of John - varying from 40-69 AD.
 - Matthew, Mark and Luke were trying to reach the unconverted Jews with the gospel of the true Messiah.
 - Paul was the apostle chosen to take the gospel of the true Messiah to the Gentiles.
- 2. Fact:** John's gospel was written between 90-100 AD – over 20-50 years later.
 - Of the disciples and apostles, John was the longest living eye-witness.
 - By the time he wrote his gospel, he was focusing on the Roman and Gentile community. We know this, as he used Roman Reckoning of time for only the passion account.
 - John was obviously determined his **True Messiah** was not to be confused with any other counterfeit messiah.

Could it be ...?

3. John deliberately did NOT write about the events at the 1st supper table because: the "koine" Greek word <artos> could not properly describe the unleavened bread **Yahusha** used at the 1st sitting of the supper table. *Why?*

- a) <artos> is first understood as leavened bread by definition and by the Greek/Roman mindset;
- b) <artos> leavened bread does not rightly represent the flesh of John's perfect and true Messiah;
- c) <azumos> is the best word to absolutely verify "bread" would be unleavened - but likely not the best word for the Greeks to understand the whole concept - as this was not a "common word."

Could these be THE reasons John deliberately chose to avoid recording the events around the unleavened bread & drink?



3rd Witness for <artos> Bread Study

#3 Patterns

“type” & “antitype”

“type” = the shadow of the true

“antitype” = final true fulfillment

HOLY
BIBLE
CONCORDANCE

Leavened Bread Conflicts



There are some that feel leavened bread could also represent Yahusha's body, as the drink represents His blood.

Yahusha said we are to partake of the bread as a representation of His body, and the drink as a representation of His blood.

Some feel the bread can (or must) be leavened because the Greek word <artos> is defined as leavened bread.

Does that mean the drink can also be leavened?

Or, is one leavened, and one unleavened?

Matthew's Hebrew translation used the word <lechem> for bread.

In Hebrew this <lechem> can also have dual definitions.

Is this likely the reason the Greek translation used <artos> rather than <azumos>?

In this study we have discovered that both <lechem> and <artos> easily can take on both meanings of either leavened or unleavened.

How can this conflict be settled?



Patterns: “type” and “antitype”

Would not the “type” and “antitype” have the last Word on the final answer to this “bread” controversy?

Let’s dig a little deeper to find how the “**type**” must link to the “**antitype**” for complete fulfillment in **Yahusha**, the true Messiah.

Type [Shadow]

Lamb as Passover Sacrifice
(accompanied by)

Grain Offering
Drink Offering

The sacrifices were always accompanied with the:
Grain Offering and
Drink Offering on the
Altar of Burnt Offerings.

Antitype [True]

Yahusha as the Lamb for Passover
(represented as)

Bread as Grain Offering (eg: His body)
Grape Juice as Drink Offering (eg: His blood)

- ✓ His pierced and striped flesh represents the **Grain Offering**.
- ✓ His spilled blood represents the **Drink Offering**.
- ✓ **Yahusha’s stake was His** 
Altar of Burnt Offering.

Exo 34:25 Book of the Law



Instructions for “leaven”

Note: In Exo 32, the people had just violated the Covenant with the Golden Calf offense. Exo 34:25 is a very short, stern reminder (after Moses' last trip down Mt Sinai) of what “not to do” regarding leaven.

Idol worship links to paganism and sin. **So does offering leaven with blood sacrifices.** Therefore this command was given before the sanctuary was set up.

Ex 34:25 **"You shall not offer the blood of My sacrifice with leaven,** nor shall the sacrifice of the Feast of the Passover be left until morning. NKJV

This command is for all blood sacrifices on any altar, not just the Altar of Burnt Offerings.

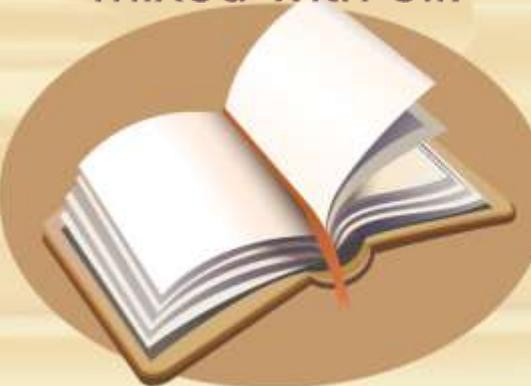


More Details in Lev 2 from the Book of the Law!

Scriptural Requirements for

Grain Offerings – Lev 2

- 1 'When anyone offers a grain offering to **Yahuah**, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. [Salt is also a requirement.]
- 2 He shall bring it to Aaron's sons, the priests ... And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to **Yahuah**.
- 3 ... It is most holy of the offerings to **Yahuah** made by fire.
- 4 [Baked in oven] ... it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.
- 5 [Baked in a pan] ... it shall be of fine flour, unleavened, mixed with oil.



The unleavened grain offering is:
a “type” to be fulfilled in Messiah.

Scriptural Requirements for Grain Offerings – Lev 2 (con't)

- 6 You shall break it in pieces and pour oil on it; it is a grain offering.
- 7 [Baked in a covered pan] ... it shall be made of fine flour with oil.
- 8 You shall bring the grain offering ... to the priest, he shall bring it to the altar.
- 9 Then the priest shall take from the grain offering a memorial portion, and burn it on the altar. ...
- 10 And what is left of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to **Yahuah** made by fire.



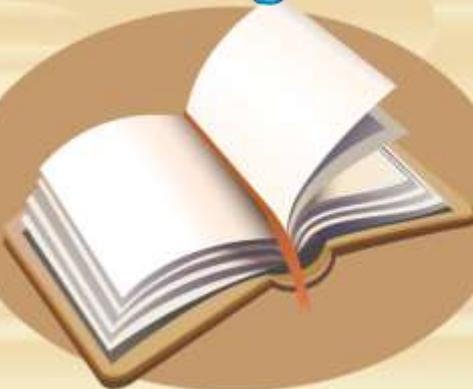
The unleavened grain offering is offered with the blood sacrifice.

Scriptural Requirements for Grain Offerings – Lev 2:11



- 11 'No grain offering which you bring to Yahuah shall be made with leaven, for you shall burn no leaven nor any honey in any offering to Yahuah made by fire.' NKJV

These detailed instructions are found in the Book of the Law. However, they were first given in the Book of the Covenant.



Let's examine Exo 23:18.

Exo 23:18 – Book of the Covenant Instructions For Leaven:

Exo 23:18 "You shall not offer
the blood of My sacrifice with
leavened bread; nor shall the fat of
My sacrifice remain until morning.

What About the Law of Peace Offerings? Lev 7:11-14

Thanksgiving Offering / Heave Offering / Peace Offering

Lev 7:11-14 This is the law of the sacrifice of peace offerings which he shall offer to **Yahuah**:

12 If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, **unleavened cakes** mixed with oil, **unleavened wafers** anointed with oil, **or cakes** of blended flour mixed with oil.

13 Besides the cakes, as his offering **he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering.**

14 And from it he shall offer one cake from each offering as a **heave offering to Yahuah. It shall belong to the priest** who sprinkles the blood of the peace offering. *NKJV*



The leavened bread offering belonged to the priest.

Unique Peace Offerings

Thanksgiving Offering / Heave Offering / Peace Offering

This sacrifice was offered in times of: 1) Thankfulness 2) Peace 3) Joy 4) a Promise or Vow 5) Health 6) Safety 7) Redemption, etc.

- * A portion of the sacrifice was given to the priest along with several varieties of **unleavened breads & cakes**; the rest of the offering was for the offerer, his family, neighbors, guests, and the poor.
- * **It was to be eaten within 2 days enjoying the feast and fellowship, nothing lacking. Anything left over beyond the specified time was to be burnt.**
- * **“Being eaten” meant the majority of this sacrifice was NOT offered upon the altar.**
- * However, besides the **unleavened requirements**, the offerer was also to bring leavened bread (which is peculiar to only this offering), but never was this leavened bread offered upon the altar, for **that was forbidden in Lev 2:11** (Book of the Law command).
- * The leavened bread was to be eaten with the flesh of the sacrifice so the meal would be most pleasant for all. Why? ... Because leavened bread was more desirable.





Strict Requirement for Grain Offerings on the Altar of Burnt Offering

Let's be sure that we realize the leaven requirement attached to the Peace Offering is unique, and that this "leaven" was never offered on the Altar of Burnt Offering according to:

Lev 2:11

No grain offering which you bring to **Yahuah** **shall be made with leaven**, for **you shall burn no leaven nor any honey** **in any offering to Yahuah made by fire.** NKJV



These detailed instructions are found in the Book of the Law. However, they were first given in the Book of the Covenant.

Exo 23:18 – Book of the Covenant



Instructions For Leaven:



Exo 23:18 "You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.

Let us never assume that
Yahusha would ever describe
His flesh as being
"likened to" leavened bread.

Final Conclusions

Leavened Bread should never be used when celebrating the ordinances of The Last Supper. Three witnesses testify to this:

1) **Luke 24:30 [Emmaus]** ... the bread in this verse was definitely “unleavened” despite the fact the Greek term **<artos>** was used – representing leavened bread.
Context was king!

2) **John 13:18** ... the bread in this verse used the Greek term **<artos>** as well, but this is correct, as the context is in connection with the **<artos>** sop given to the “leavened” Judas.

3) Patterns of “type” and “antitype” -
From both the **Book of the Covenant**, and **Book of the Law**, there are explicit instructions that no leaven is ever placed on the altar with the blood sacrifice to mar the identity of our true Messiah.

Choose ye this day!



Luke

John

antitype

type

The End of Part 2

Questions &
Comments
can be sent to:



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Thank you & Shalom!

