

# Did Yahshua Eat the Passover Before He was Sacrificed?

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This teaching is not meant to be an exhaustive study concerning the date of the Passover and why it falls between the evenings of Abib 14 and 15. That would require a whole book of several hundred pages. This study contains just a FEW of the Scriptures that prove Yahshua did not eat the Passover on the night He was betrayed, but rather He was sacrificed at the time the Passover lambs were being slaughtered in the Temple.

Many people believe and teach incorrectly that Yahshua held a Passover Meal the night He was betrayed. Many incorrectly teach that the Passover lambs were killed between the evening of the 13<sup>th</sup> of Abib and the 14<sup>th</sup> of Abib; the night that began the 14<sup>th</sup> of Abib. There are Scriptures that have been mistranslated and twisted in order to make you embrace this “doctrine”. It is a subtle way of trying to convince you that Yahshua instituted a new practice called “communion” to replace the Scriptural observance of Passover. When one builds upon a faulty foundation, then the house will fall due to a lack of structural support.

Many commentaries (and many of Messianic rabbis) say that either: (a) Yahshua held his Passover Seder early or (b) there were multiple calendars and Yahshua followed a different calendar than the priests at the temple. Many who hold this view suggest that Yahshua followed the Essene (Qumran) calendar, which was a solar calendar. This is unlikely as Yahshua and the Essenes were miles apart in doctrine and practice. Why would he follow the Essene calendar? The Essenes practiced a radical separation, even abstaining from the temple worship. It is incredibly unlikely that someone like Yahshua would ignore the custom of his people and have Passover on an alternate schedule. It is equally unlikely that the priests would consecrate a Passover lamb slaughtered at the wrong time. To combat this problem, many of the two-calendar proponents say that no lamb was eaten at Yahshua’s Seder. This would mean Yahshua violated the Torah and was making up his own practices. There is absolutely no reason to propose two calendars at all or any kind of theory of Yahshua celebrating Passover early.

## Not Greek to Me

First, we have to realize that the common language of the people in the Second Temple period was Aramaic (a form of Hebrew developed during the Babylonian exile) not Greek. *The Companion Bible, Appendix 94, pp.135* states:

- *“There were four languages in use in Palestine, and their mixture formed the “Yiddish” of those days. There was Hebrew, spoken by Hebrews; There was Greek, which was spoken in Palestine by the educated classes generally; There was Latin, the language of the Romans, who then held possession of the land; and there was Aramaic, the language of the people.”*
- *“All the Dead Sea Scrolls were written before the destruction of the Second Temple; with the exception of small Greek fragments, they are all in Hebrew and Aramaic.” **Encyclopedia Britannica***
- *“With the rise of Islam, Arabic rapidly supplanted Aramaic as vernacular in South Asia.” **Encyclopedia Britannica***

We know the Renewed Covenant Scriptures are preserved for us in Greek. But Greek was NEVER the lingua franca of the Middle East. The fact is that it was always Aramaic, until it was replaced by Arabic. Greek was spoken in Judea, but Aramaic was the main vernacular. Despite the conquests of Alexander, the whole Semitic world spoke Aramaic. This ignores the victory of the Maccabees over the Greeks and its fight against Hellenism. Flavius Josephus clearly points out that that Greek was not as widespread in Judea as the Western scholars believe. But, the most convincing proof is the words of our Master. Even in the Greek copies of the Renewed Covenant, some of Yahshua’s Aramaic sayings are preserved.

However, the speech, sayings and idioms found in the *Brit Chadasha* prove to be a translation out of Aramaic-not Greek. Our Master was a Yehudite and a teacher of Torah, so naturally He would use Hebraic idioms<sup>1</sup> and sayings to His Yisraelite followers. They must be studied in the language and culture in which He lived. It is also an acknowledged fact that the earliest manuscripts of the Greek, as well as the Coptic, are inconsistent with our modern translations as we know them today.<sup>2</sup>

The Greek Renewed Covenant is full of errors, contradictions, variants, and bad grammar. It lacks numerous word plays, true meanings of the idioms and poetry of the Peshitta<sup>3</sup>. The Greek actually dilutes the original message, as did the Septuagint. The Greek *Brit* reads a lot like the Septuagint, with all its bad grammar and Koine Greek. Remember, the Septuagint is a Greek translation of a Semitic original. No one can prove beyond a shadow of a doubt that Greek is the original language of the Renewed *Brit*. Most people just take it for granted because that is what they have been taught. Many people do not even know that the translators of the **KJV** did not use the Peshitta text from Aramaic or the Scriptures used in the East. Moreover, these translators knew very little about Semitic culture, traditions, customs, and manners. The Bible is a Semitic book written by Semitic people for Semitic people.

- “We find then, that, broadly speaking, sayings and discourse material prove to be that which displays the most unambiguous signs of translation out of the Aramaic...In these sections a number of ambiguities have been resolved by recourse to the syntax and style of Aramaic.” **New Bible Dictionary, 1982, pps. 678-680**
- “The answer is that the original gospel that formed the basis for the Synoptic Gospels was first communicated, not in Greek, but in the Hebrew language. That means we are reading English translations of a text which is itself a translation. Since the Synoptic Gospels are derived from an original Hebrew text, we are constantly “bumping into” Hebrew expressions or idioms which are often meaningless in Greek or in translations from the Greek...the most important tool for understanding the Bible-both the Old and New Testaments-is Hebrew and that Hebrew is the key to understanding the words of Jesus..the entire New Testament can only be understood from a Hebraic perspective...The writers are Hebrew, the culture is Hebrew, the religion is Hebrew, the traditions are Hebrew, and the concepts are Hebrew.” **Understanding the Difficult Words of Jesus, David Biven & Roy Blizzard, pp. 1-4**
- “It is probable that Jesus’ ordinary conversation was in Aramaic, although there are some scholars who think that he normally spoke Hebrew.” **The Anchor Bible, John I-XII, Vol. 29**
- “Yahshua and His disciples spoke the Galilean dialect of Aramaic, the language the early Galileans had brought from the other side of the river Euphrates.” **Was the New Testament Really Written in Greek by Christopher Lancaster**
- “If one is fluent in both Greek and Hebrew, many Hebraisms become readily apparent...Many Hebraisms such as ‘life up your eyes and see’ are part of the evidence which leads scholars of the Jerusalem School of Synoptic Research to conclude that the story of Jesus as found in the synoptic gospels is based upon a Hebrew document. If the Greek of the synoptic gospels was originally translated from Hebrew or perhaps Aramaic, and English translator’s task is first to put the Greek back into the Hebrew, understand the Hebrew idiom, and then translate the Hebrew-not the Greek- to English. If the translator does not recognize Hebraisms for what they are, his translation is likely to create confusion.” **David Biven, Jerusalem Perspective, Sept.-Oct. 1989, pp. 77**

You have to be aware that the Book of Mattityahu was originally written in Hebrew not Greek. **The Anchor Bible, Vol. 29, John I-XII, PP. cxxix (introduction)** says:

- “Papias reports that Matthew composed the words (of the Lord) in the Hebrew dialect, that is, presumably ARAMAIC. A Gospel According to the Hebrews or “written in the Hebrew letters” was known as late as Jerome’s time.”

<sup>1</sup> Idioms cannot be understood by the regular rules of Hebrew or Greek grammar because idioms do not follow ideal grammatical forms. We must interpret idioms as idioms. An idiom is an expression which has a meaning all its own, a meaning you cannot get at by the normal processes. You cannot construct a meaning of an idiom by syntactically and lexically analyzing its parts.

<sup>2</sup> The earliest fragment of the Gospels dates from about 125 C.E. and that there are frequent changes in subsequent versions, since each was hand copied. Versions began to stabilize around 400 C.E.

<sup>3</sup> Both the Peshitta and the Syriac are older than any Greek manuscript and date as early as 170 C.E.

- *Matthew also issued a written Gospel among the Hebrews in their own dialect.... **Irenaeus, Against Heresies, Book III, Chapter I (This Quote is also found in Eusebius, Ecclesiastical History, Book V, Chapter VIII)***
- *But with regard to Matthew he (Papias) has made the following statements]: Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could.... **Fragments of Papias, Fragment VI, (Quoted by Eusebius)***
- *6. For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue.... **Eusebius, Ecclesiastical History, Book III, Chapter XXIV, § 6***
- *3 Pantaenus ... is said to have gone to India. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew, which had anticipated his own arrival. For Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time. **Eusebius, Ecclesiastical History, Book V, Chapter X, § 3***
- *4 "Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language. **Eusebius, Ecclesiastical History, Book VI, Chapter XXV, § 4 (quoting Origen)***
- *The first evangelist is Matthew, the publican, who was surnamed Levi. He published his Gospel in Judaea in the Hebrew language, chiefly for the sake of Jewish believers in Christ, who adhered in vain to the shadow of the law, although the substance of the Gospel had come.... **Jerome, The Commentaries, Matthew***

### “Proof Texts”

The first Scripture the translators use to form their “doctrine” is found in **Mattityahu 26:18**:

- <sup>18</sup>*And he said, Go into the city to such a man, and say unto him, the Rabbi saith, My time is at hand; I will keep the Passover at thy house with my disciples. **RNKJV***

**The New International Version Interlinear Greek-English NT by Alfred Marshall, 1976, pp.118**, shows a word for word Greek translation of this verse.

- 18. ...with thee I make the Passover with the disciples of me.

The first word translated “with” in this verse is **#4314** in **Strong’s**, a strengthened form of **#4253**:

- *pros-* *pros* a strengthened form of 4253; a preposition of direction; forward to, i.e. toward (with the genitive case, the side of, i.e. pertaining to; with the dative case, by the side of, i.e. near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):--about, according to, against, among, at, because of, before, between, (where-)by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), X together, to (you) -ward, unto, with(-in). In the comparative case, it denotes essentially the same applications, namely, motion towards, accession to, or nearness at. see **GREEK** for 4253
- *Pro pro* a primary preposition; "fore", i.e. in front of, **prior** (figuratively, superior) to:--above, ago, **before**, or ever. In the comparative, it retains the same significations

The Greek word “*pros*”, translated “with” in the **RNKJV/KJV**, should have been translated “BEFORE”. The Greek word “*seh*”, is translated “thee/you” and is correctly translated. The Greek word “*poieo*”, translated “I keep” in the KJV and “I make” in the Interlinear, is **#4160** and means “to keep-observe-perform”.

- *poieo* *poy-eh'-o* apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct):--abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing),

execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare 4238. see GREEK for 4238

Since Mattityahu was written in Hebrew then the definitions of the words of our Master Yahshua would be Hebrew not Greek definitions. Thayer's Greek-English Lexicon of NT Words, 1977, tells us that the Hebrew word that Yahshua used –

- In imitation of the Hebrew **עָשָׂה** (cf. Winer [*'s Simonis* (4<sup>th</sup> Ed. 1828), *Lex. Hebr. et Chald.*, p.754; Gesenius, *Thes. ii*, p. 1074 sq.) absol. Of men, to labor, to do work,

This Hebrew word “*asah*” is #6213 and means:

- ‘*asah* aw-saw’ a primitive root; to do or make, in the broadest sense and widest application (as follows):-- accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), X indeed, + be industrious, + journey, keep, labor, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practice, prepare, procure, provide, put, requite, X sacrifice, serve, set, show, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be (warr-)ior, work(-man), yield, use.

In this instance the definition of the word “*asah*” is to: keep-observe-perform a SACRIFICE. According to the Torah, there had to be a lamb sacrificed BEFORE the Passover meal was observed, and in Mattityahu 26:18 Yahshua said that: his time sear at hand BEFORE the Passover was SACRIFICED.

The Hebrew word “*asah*” is the same word translated “keep” and “kept” in Bemidbar 9:1-14, and refers to the Passover SACRIFICE in each instance. Therefore the Hebrew word in Mattityahu 26:18 would mean to: keep-observe-perform the Passover sacrifice. A lamb had to be slain before the Passover meal could be eaten. Moshiah was referring to the fact that His time was near at hand before the Passover was sacrificed between the evenings of the 14<sup>th</sup> and 15<sup>th</sup> of Abib. A lamb had to be sacrificed before the Feast of Unleavened Bread in order to prepare for the Feast.

The second word translated “with” in this Scripture according to A Critical Lexicon & Concordance to the English & Greek NT, by E.W. Bullinger states the Greek word “*meta*”:

- *META*-with, in association with, in proximity with. Here, with Gen., with, together with, in company with.
- *meta* met-ah’ a primary preposition (often used adverbially); properly, denoting accompaniment; “amid” (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862):--after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. see GREEK for 4314 see GREEK for 575 see GREEK for 1537 see GREEK for 1519 see GREEK for 1722 see GREEK for 4862 –Strong’s

The literal word for word translation of Mattityahu 26:18 is:

- The time of Me near is before you sacrifice the Passover in company with the disciples of Me. Greek
- My time has arrived it with you will perform I the Paskha among my disciples. Peshitta /Aramaic/English Interlinear NT by Paul Younan

Also, the words “at your house”, have been ADDED to this verse by the KJV translators-they are not written in the Greek text! Thus, the reader assumes that Yahshua actually ate the Passover meal with His *talmidim*.

- *The time of me near is; with thee I make the Passover with the disciples of me.*
- <sup>18</sup>*And He said, Go into the city to a certain one and say to him, the Teacher says, My time is near; to you I will prepare the Passover with My disciples. **LITV***
- <sup>18</sup>*He and said: Go you into the city to the certain one, and say to him: The teacher says: The season of me nigh is; to thee I will make the Passover with the disciples of me. **Greek Diaglott***
- <sup>18</sup>*And Rebbe, Melech HaMoshiach said, "Go into the city to such-and-such person and say to him, `Our Rebbe says, my time is at hand. With you I am observing Pesach with my talmidim. **OJB***
- <sup>18</sup>*And he said to them: Go ye into the city, to such a man, and say to him: Our Rabbi saith, My time approaches: with thee will I keep the Passover with my disciples. **Murdock***
- *Thus says the teacher, my time is near; with you (I will observe) the Passover with my disciples. **Hebrew Gospel of Matthew by George Howard***
- *The teacher said, my time is at hand, and with you will I celebrate the Pesach with my talmidim. **HRV***

Even Yisraelite and Messianic translation like **The Restoration Scriptures, YATI Publishing, 2<sup>nd</sup> Edition** and **The Complete Jewish Bible by Dr. David Stern** mistranslates and adds to this verse following the errors of the **KJV** translators.

- *18 And he said, Go into the city to a man who will be a volunteer for the task, and say to him, The Master said, My time is at hand; I will keep the Pesach at your bayit with My talmidim. **RSTNE***
- *He replied,"and tell him that the Rabbi says, 'My time is near, my talmidim and I are celebrating the Pesach at your house.'"*

Remember our thoughts in the footnotes concerning idioms. **Mattityahu 26:18** is an idiom. What does with you I make the Passover mean? What does toward you I make the Passover mean? What does "with" you "I make" mean? It means nothing unless you know that this is a Hebraism and has been mistranslated.

With the understanding that you know have that Yahshua DID NOT SAY in **Mattityahu 26:18** that "He –I-would make or keep the Passover that year in which He was the sacrifice. Now, we do we assume that **Mark 14:14** and **Luke 22:11** would say that He "ate" it?

Now we will examine the two other "proof" texts: **Mark 14:14** and **Luke 22:11**. Let us read these from the **KJV** translation.

- <sup>14</sup>*And wheresoever he shall go in, say ye to the Goodman of the house, the Rabbi saith, Where is the guest chamber, where I shall eat the Passover with my disciples?*
- <sup>11</sup>*And ye shall say unto the Goodman of the house, the Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples?*

At first glance it appears that according to these two verses, Yahshua did eat the Passover with His *talmidim*. However, let us read these verses as they appear in the Greek.

- *14. and wherever he enters tell the housemaster, the teacher says: were is the guestroom of me, where the Passover with the disciples of me I may eat? **Greek English Interlinear-Marshall***
- <sup>14</sup>*and wherever he may enter, say to the householder: That the teacher says: Where is the guest-chamber, where the Passover with the disciples of me I may eat? **Greek Diaglott***
- <sup>11</sup>*And ye shall say unto the master of the house—the teacher saith unto thee, where is the lodging, where, the Passover, with my disciples, I may eat? **LITV***
- <sup>11</sup>*Says to thee the teacher: Where is the great-chamber, where the Passover with the disciples of me I may eat? **Greek Diaglott***
- *11. And ye will say to the housemaster of the house: says to thee the teacher: Where is the guest room where the Passover with the disciples of me I may eat? **Greek English Interlinear-Marshall***

**Luke 22:11** literally says:

- *And you will say to the housemaster of the house: Says the teacher: Where is the guestroom where the Passover with the disciples of me "I may eat"?*

According to the book "*Do it Yourself Hebrew and Greek*" by Goodrick, a Greek sentence structure, the main verb is usually the nucleus of the sentence. In the following example of a "hypotactic" Greek sentence, we are shown that there may be 100 words in a Greek thought, but only one main verb (underlined).

- "*Already having noticed the handsome young man, and wondering who he was and if he had noticed her, and having had her plans to sign up for Greek in order to sit near him foiled by his signing up for Hebrew and although she thought her chances were finished with him because he embarrassed her by catching her in her curlers on Saturday morning, she was surprised when he stopped her to ask if he could escort her to the Freshman Mixer, the start of something which she hoped would last until death do them part.*"

Since the main verb is the nucleus to the sentence, the main subject would also be linked to the action of that same verb. The main subject is "SHE"- as in "SHE WAS SURPRISED".

Applying this rule to *Luke 22:11*, let us notice the main thought, the main clause, of this Greek sentence is formed in a question-which is: WHERE IS THE GUESTROOM?

- *And ye will say to the house-master of the house: Says to thee the teacher: WHERE IS THE GUESTROOM where the Passover with the disciples of me I may eat?*

This is a complete sentence (a question), with the word "IS" as the main verb-which is the nucleus of the sentence. The main subject of this main verb is "the guestroom". The remained of the sentence is a subordinate clause.

- *Subordinate clause in a complex sentence, a clause that cannot function syntactically as a complete sentence by itself; dependent clause distinguished from the main clause (ex. She will visit us if she can.)Webster's New World Dictionary, 2<sup>nd</sup> College Edition, pp.1419*

Therefore the subordinate clause to the main clause in *Luke 22:11* is: "WHERE THE PASSOVER WITH THE DISCIPLES OF ME"

Now, if Yahshua did eat the Passover on the night of His betrayal, then He was guilty of violating the Torah .If He violated Torah, then He was a sinner and could not be the perfect sacrifice. We know that that contradicts Scripture.

- *OUR REBBE, MELECH HAMOSHIACH KOHEN GADOL AFTER THE ORDER OF MELCHI-TZEDEK DOES NOT HAVE THE INBORN AND IMMEMORIAL YETZER HARA (EVIL INCLINATION) OF THE HUMAN CONDITION: LO CHAMAS ASAH V'LO MIRMAMH BEFIV ("NO VIOLENCE HE DID NOR DECEIT WAS IN HIS MOUTH" YESHAYAH 53:9); THEREFORE HE IS QUALIFIED TO BE NOT ONLY OUR KOHEN GADOL BUT OUR SHELIACH TZIBUR, OUR EMISSARY TO PLEAD BEFORE ELOHIM ON OUR BEHALF, HAVING INSCRIBED OUR NAMES IN THE SEFER HACHAYYIM <sup>15</sup>For we do not have a Kohen Gadol who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without [inborn and immemorial yetzer hara evil inclination] and chet. Ivrim 4:15 OJB*

The only conclusion is that this verse has been mistranslated in the Greek. We also then realize that *Luke 22:11* is a Hebraic idiom and as such does not follow the rules of Greek grammar. An idiom is a word or group of words in common use in a language which express a meaning different from the literal word for word translation.

The word for eat in this verse is the Greek word "phago" #5315 in *Strong's*.

- *Phago fag'-o a primary verb (used as an alternate of 2068 in certain tenses); to eat (literally or figuratively):--eat, meat. see GREEK for 2068*

PHAGO when spelled exactly as written in a regular Greek sentence is, 1st person singular; [I], Aorist 2 [an action simply done], subjective mood, which is that form of a verb which expresses an unreal, but possible, action. The subjective mood expresses possibility or probability. It is almost like the indicative in the future time with a "maybe" or "possibly" or even "probably" attached to it. Therefore we are dealing with a Greek phrase which

would yield to the application of the laws of the Greek Grammar-then and only then ,would this phrase say: “I MAY EAT”, “I might possibly eat,” (it could be true).

But, we are dealing with a Hebraic idiom, which words would be based upon Hebrew definitions and Hebrew grammatical laws. So, in order to find the Hebrew word used for the Greek word “phago”, we can look in Thayer’s Greek-English Lexicon of the NT, pp.647: see #2068: ESTHIO.

- #2068; *esthio*- The original Hebrew word “AKAL” is what the Greek translators chose to replace with the Greek word “phago”; Sept. for אכל [fr.Hom.down]; to eat; Thayer’s, pp.252

The Hebrew word “akal” is #398 in Strong’s, which is a primary root and means the same as the Greek word “phago” : to eat.

- **00398**: 398 ‘akal aw-kal’ a primitive root; to eat (literally or figuratively):--X at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, X freely, X in...wise (-deed, plenty), (lay) meat, X quite.

When “akal” is written in Hebrew with “ba”, “la”, or “min”, it absolutely means “to eat”, emphatically. But, “akal” can mean to eat without these prefixes to the word. “LaAkal” is written in Mark 14:14 and Luke 22:11 in the Hebrew text from The NT in Hebrew and English published by the Holy Scriptures to the Jews, Great Britain. According to The Analytical Hebrew and Chaldean Lexicon by Davidson, the spelling of these words in Hebrew ( אכל ), are written in the infinitive form. Infinitive form according to Webster’s New World Dictionary, 2nd College Edition, pp.721 defines infinitive as:

- *INFINTIVE*: lit., unlimited (mood): so named because it is not limited to any person, number, or tense...n. Grammar: the form of the verb which expresses existence or action without reference to person, number, or tense and can also function as a noun: in English it is usually the form of the first person singular present preceded by the marker to [to go, to think] or by another verb form [can he go, make him try].

The book, Do it Yourself Hebrew and Greek, pp.Glos.5 m, tells us that an infinitive is a verb which has been changed to a noun. This same reference book then tells us on pp.3:7 that infinitives are singular in number and neuter in gender. This meaning can be applied to both Hebrew and Greek.

- *Infinitive*: A noun which by inflectional change has been converted from a verb, such as, “to swim is fun.” It has case, voice, and aspect.

We are faced with a supposed contradiction in Scripture. The Scriptures seem to indicate that Yahshua actually ate the Passover with His *talmidim*, but then again, if He did, then He violated Torah by eating the Passover before the lamb was sacrificed. It is a Scriptural fact that Yahshua was sacrificed before the Passover was eaten. Therefore, we must continue to search for the truth.

The truth is that Yahshua’s *talmidim* were to eat the Passover together on the night following Yahshua’s death-not on the night He was betrayed.

Once again, Luke 22:11 in the Greek interlinear reads:

- ..The Passover with the disciples of me I may eat?

The word that has been translated “with” is # 3326 .However, Thayer’s Greek-English Lexicon of the NT, pp.402, gives us the Hebrew word which was used in this Hebrew idiom.

- # 3326-...I. with the genitive (Sept.for אִתּוֹ, אִתּוֹ, etc.), among with, [cf.W.376 (352) sq.];

The underlined word in Hebrew is “EEM” # 5973 in Strong’s:

- 'Im eem from 6004; adverb or preposition, with (i.e. in conjunction with), in varied applications; specifically, equally with; often with prepositional prefix (and then usually unrepresented in English):-- accompanying, against, and, as (X long as), before, beside, by (reason of), for all, from (among, between), in, like, more than, of, (un-)to, with (-al). see HEBREW for 06004

According to The Gesenius' Hebrew-Chaldean Lexicon to the OT, pp.635, we see that emphatic meaning of the word used in Luke 22:11, which is: "TOGETHER"- "at the same time".

- **וְ** *prop. Conjunction, communion; from the root וָמַם; always used as a particle. It is- (A) adv. Together, moreover, at the same time; Gr. μετὰ*

The correct literal translation of Luke 22:11 should read:

- *And you will say to the owner of the house: Says to you the Teacher: Where is the guestroom, where together the disciples of Me to eat there, namely the Passover.*

What is does the Hebrew idiom "to eat the Passover", actually mean? According to Thayer's Greek-English Lexicon of the NT, pp.263, the word # 2068 means:

- "... To eat the paschal lamb, celebrate the paschal supper, Mt.xxvi.17; Mk.xiv.12, 14; Lk.xxii.8, 11, 15, 16...

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

The guest room was secured by Yahshua for His *talmidim*: in order for them (the disciples) to eat the Paschal Lamb together at the set time specified by YHWH in the Torah, between the evenings of Abib 14<sup>th</sup> and 15<sup>th</sup>. The Passover was observed AFTER the night the Messiah was betrayed, AFTER Yahshua was sacrificed for us as the Passover Lamb.

- **PESAHIM 1:3** A. R. Judah says, "They seek out [leaven] (1) on the night of the fourteenth, (2) on the fourteenth in the morning, and (3) at the time of removal." B. and sages say, "[If] one did not seek out [leaven] on the night of the fourteenth, he may seek it out (1) on the fourteenth. C. "If he did not seek it out on the fourteenth, let him seek it out (2) at the appointed time [11 a.m. to 12 noon on the fourteenth]. D. "[If] he did not seek it out at the appointed time, let him seek it out (3) after the appointed time [to nightfall]." (p. 230, The Mishnah: A New Translation)

### More Scriptures

- <sup>1</sup>Now it was two days before the Pesach, the Chag HaMatzot. And the Rashei Hakohanim and the Sofrim were seeking how they might by *ormah* (cunning) do away with Rebbe, Melech HaMoshiach. <sup>2</sup>For they were saying, "Not at the Chag, for fear that a riot break out among the am ha'aretz." **OJB Mark 14:1-2**
- <sup>1</sup>And it was the Passover, and the Feast of Unleavened Bread after two days. And the chief priests and the scribes were seeking how they might get hold of Him by guile, to kill Him. <sup>2</sup>But they said, Not during the Feast, lest there will be a tumult of the people. **LITV**

These Scriptures state that two days before Passover AND the Feast of Unleavened Bread! They were the same event-they were to begin at the same time-only two days later. They are considered one Feast.

- <sup>1</sup>And the Chag HaMatzot was approaching, the feast called Pesach. **Luke 22:1**
- <sup>1</sup>And the Feast of Unleavened Bread, being called Passover, drew near. **LITV**



**Mattityahu 26:2** has caused much confusion concerning these two verses.

- <sup>2</sup>*Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.*  
**RNKJV**

Unfortunately, the mistranslation of this verse has caused people to believe that Passover was the same night that Yahshua was betrayed. It appears to contradict **Mark 14:1** and **Luke 22:1**. There has been an error in translation and the error is **Mattityahu 26:2**. To find the error we need to study the exact Greek word use to translate the original Hebrew Mattityahu.

- <sup>2</sup>*Ye know that, after two days, the Passover, taketh place,—and, the Son of Man, is to be delivered up, to be crucified.* This word “takes place” is the third person singular present indicative form of *ginomai*.
- Takes place-occurs-is becoming- Greek : *ginomai*1096 *ginomai ghin'-om-ahee a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.):--arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + Elohim forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.*

In **The Analytical Greek Lexicon of the NT, pp.79**, we find that the Passover is to be kept as a FEAST.

- *To be kept, celebrated, solemnized, as festivals, Matt.26:2, etal;*

**Mattityahu 26:2** correctly says that after two days, the Passover is celebrated as a Feast with the Feast of Unleavened Bread<sup>4</sup> which agrees totally with **Mark 14:1** and **Luke 22:1**.

- **2Ch 35:1-14 JPS** *And Josiah kept a Passover unto YHWH in Jerusalem; and they killed the Passover lamb on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of YHWH. And he said unto the Levites that taught all Israel, that were holy unto YHWH: 'Put the holy ark in the house which Solomon the son of David king of Israel did build; there shall no more be a burden upon your shoulders; now serve YHWH your Elohim, and His people Israel. And prepare ye after your fathers' houses by your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place according to the divisions of the fathers' houses of your brethren the children of the people, and let there be for each a portion of a father's house of the Levites. And kill the Passover lamb, and sanctify yourselves, and prepare for your brethren, to do according to the word of YHWH by the hand of Moses.' And Josiah gave to the children of the people, of the flock, lambs and kids, all of them for the Passover-offerings, unto all that were present, to the number of thirty thousand, and three thousand bullocks; these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites. Hilkiah and Zechariah and Jehiel, the rulers of the house of Elohim, gave unto the priests for the Passover-offerings two thousand and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethanel, his brethren, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave unto the Levites for the Passover-offerings five thousand small cattle, and five hundred oxen. So the service was prepared, and the priests stood in their place and the Levites by their courses, according to the king's commandment. And they killed the Passover lamb, and the priests dashed the blood, which they received of their hand, and the Levites flayed them. And they removed the portions that were to be burnt, that they might give them to the divisions of the fathers' houses of the children of the people, to present unto YHWH, as it is written in the book of Moses. And so did they with the oxen. And they roasted the Passover with fire according to the ordinance; and the holy offerings sod they in pots, and in caldrons, and in pans, and carried them quickly to all the children of the people. And afterward they prepared for themselves, and for the priests; because the priests the sons of*

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<sup>4</sup> The Torah calls Pesach by the name of “the Festival of Unleavened Bread” (Chag HaMatzot)- **To Be A Jew , Rabbi Hayim Halevy Donin , pp.218**

Aaron were busied in offering the portions that were to be burnt and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

Jewish scholars generally define the phrase *beyn ha'arbayim* to mean "the afternoon," as shown below:

- At twilight Hebrew *ben ha-'arbayim* literally means "between the two settings." Rabbinic sources take this to mean "from noon on." According to Radak, the first "setting" occurs when the sun passes its zenith just after noon and the shadows begin to lengthen, and the second "setting" is the actual sunset. **p. 55, vol. 2, The Jewish Publication Society Torah Commentary, "Exodus"**
- At dusk from six hours (after noon) and upward it is called *ביבּרעה יב*, when the sun declines towards the place of its setting to become darkened. And the expression *ביבּרעה יב* appears in my sight (to refer to) those hours between the "evening" of day and the "evening" of night; the "evening" of day is at the beginning of the seventh hour, from (the time that) "the shadows of evening are stretched out" (Jer. 7.6), and the "evening" of night is at the beginning of night. **p. 102, vol. II, The Pentateuch and Rashi's Commentary-A Linear Translation Into English**
- At dusk. Better, towards even (M. Friedlander); lit. 'Between the two evenings'. According to the Talmud, the 'first evening' is the time in the afternoon when the heat of the sun begins to decrease, about 3 o'clock; and the 'second evening' commences with sunset. p. 254, **The Pentateuch and Haftorahs, ed. Dr. Joseph H. Hertz**

They did not start killing the lambs at night- after sunset of the 13<sup>th</sup> of Abib, which was the beginning of the 14<sup>th</sup> day of Abib. They began to slaughter the lambs at the first even – the 9<sup>th</sup> hour or around 3pm, and worked until night. They were killed on the preparation day for the Feast of Unleavened bread. All leavening had to be removed before the lamb could be slaughtered.

- ***115-Slaughtering the Passover offering while leavened bread remains in our possession***<sup>5</sup>: By this prohibition we are forbidden to slaughter the Paschal lamb while leavened bread [remains in our possession]...Note: The expression "at dusk" means after the 6<sup>th</sup> hour of the day. Accordingly, the Passover offering was slaughtered on the 14<sup>th</sup> day of Nisan in the afternoon, while the leaven had to be removed earlier on the day. **The Commandments, negative, Vol.2, Dr Charles B. Chavel, Soncino Press, pp.107-108**

**The New Unger's Bible Dictionary** confirms how the Jews prepared for the observance of the Passover:

- On the evening of the 13th Nisan [as that day ended and Nisan 14 began], which, until that of the 14th, was called the "preparation for the Passover" (John 19:14), every head of a family searched for and collected by the light of a candle all the leaven. Before beginning the search he pronounced the following benediction: "Blessed art thou, O YHWH our Elohim, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven.' After the search he said, 'Whatever leaven remains in my possession which I cannot see, behold, it is null, and accounted as the dust of the earth'." (p. 411, "Festivals,")

**The Book of Jubilees** contains valuable information on how the Jews kept the Passover two hundred years before Yahshua.

- Remember the commandment which YHWH commanded thee concerning the Passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it **before it is evening**, and that they should eat it by night on the **evening of the fifteenth** from the time of the setting of the sun. For on this night - the beginning of the festival and the beginning of the joy - ye were eating the Passover in Egypt . . . Let the children of Israel come and observe the Passover on the day of its fixed time, on the fourteenth day of the first month, **between the evenings**, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. This is that

<sup>5</sup> Ex.12:15

which YHWH commanded thee that thou shouldst observe it **between the evenings**. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire . . . **The Apocrypha and Pseudepigrapha of the Old Testament, Jubilees 49:1-2, 10-13, R.H. Charles**

### Yahshua Did Not Eat the Passover

But what about **Luke 22:15-16**? Doesn't Yahshua say that He will not eat again of the Passover until the Kingdom of Elohim comes in its fullness?

- <sup>15</sup>And he said unto them, With desire I have desired to eat this Passover with you before I suffer: <sup>16</sup>For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Elohim.

**The Concordant Version of the Sacred Scriptures** based upon ancient manuscripts of the Codex Sinaiticus and Codex Alexandrinus reads:

- And He said to them, "With yearning I yearn to eat this Passover with you before My suffering. For I am saying to you that I may under no circumstances be eating of it till it may be fulfilled in the kingdom of Elohim.

An article in **Biblical Archeological review, 1982, pp.59**,"What Does the Bible Say?" by Dewey M. Beegle states the **KJV** is full errors and **The American Standard Version** is more accurate.

- "Another difficulty with the KJV is that the Greek text used by the translators was compiled from manuscripts dating largely from the 13<sup>th</sup> to 15<sup>th</sup> centuries. Older manuscripts discovered during the last 150 years and recent philological research have revealed a number of errors in the KJV...The American Standard Version (1901) claimed to be more accurate than the KJV but was so literal and wooden in style that it did not appeal to most people."
- And he said to them, With desire I have desired to eat this Passover with you before I suffer; for I say to you, I shall not eat it, until it be fulfilled in the kingdom of Elohim. **ASV**
- <sup>15</sup>And He said to them, With desire I desired to eat this Passover with you before My suffering. <sup>16</sup>For I say to you that never in any way I will eat of it until it is fulfilled in the kingdom of Elohim.**Luke 22:15-16 LITV**
- <sup>15</sup>And He said to them, "I desired with desire [fig., I earnestly desired] to eat this Passover with you\* before I suffer. <sup>16</sup>"For I say to you\*, no longer by any means shall I eat of it until which [time] it shall be fulfilled in the kingdom of Elohim."**ALT**
- <sup>15</sup>And he said unto them—I have greatly desired, to eat, this Passover, with you before I suffer; <sup>16</sup>For, I say unto you—In nowise shall I eat it, until it have been fulfilled in the kingdom of Elohim. **Rotherham**
- <sup>15</sup>And Rebbe, Melech HaMoshiach said to them, "With great tshuka (deep and sincere desire) I have desired to eat this Pesach with you before I suffer. <sup>16</sup>"For I say to you that I may by no means eat it until it is fulfilled in the Malchut Hashem." **OJB**
- <sup>15</sup>And he said to them: With desire I have desired this the Passover to eat with you, before the me to suffer. <sup>16</sup>I say for to you, that no more not not I may eat it, till it may be fulfilled in the kingdom of the Elohim. **Diaglott**

Yahshua did not say that He would no more eat of the Passover, as though He had just eaten the Passover and no more eat of it until the Kingdom. What Yahshua said to His disciples is that He desired, longed to, or coveted to observe the Passover with them BEFORE He suffered; however, He would not eat of the *Pesach* meal until the coming of the Kingdom of Elohim as it was forbidden by the Torah to partake of the Passover before the lamb had been sacrificed. Therefore He would not be able to celebrate *Pesach* with them until the Messianic Kingdom. There is nothing in these verses to indicate that He actually observed the Passover with them that night.

- 1939-**desire**- epithumia ep-ee-thoo-mee'-ah from 1937; a longing (especially for what is forbidden):--concupiscence, desire, lust (after). See GREEK for 1937
- 1937-**I have desired**- epithumeo ep-ee-thoo-meh'-o from 1909 and 2372; to set the heart upon, i.e. long for (rightfully or otherwise):--covet, desire, would fain, lust (after). See GREEK for 1909 see GREEK for 2372
- 5315- **To eat**- phago fag'-o a primary verb (used as an alternate of 2068 in certain tenses); to eat (literally or figuratively):--eat, meat. See GREEK for 2068
- 4137- **be fulfilled**- pleroo play-ro'-o from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:--accomplish, X after, (be) complete, end, expire, fill (up), fulfill, (be, make) full (come), fully preach, perfect, supply. See GREEK for 4134

A New Commentary on Holy Scripture by Gore, Goudge, and Guilliame, 1928, pp.xxii says about the last meal:

- “The last supper was thus a farewell meal of fellowship with paschal character, because it was compulsorily celebrated in anticipation of the morrow- but was converted by our Master into an anticipation of the sacrifice of Himself and of the feast upon that sacrifice. IT WAS NOT THE PASCHAL MEAL PROPER, BUT A SUPPER OBSERVED AS A FAREWELL SUPPER WITH HIS DISCIPLES...but of the Passover, He had said He had hoped to eat it, but was not to do so.”

Within the context of Yochanan 13:1, we see that Yahshua was eating a normal *seudah* (meal) before the Passover. Right after the meal, He laid aside His garments and washed the feet of His *talmidim*. No where in the account Scripture is the lamb, bitter herbs, or the *matzah* mentioned. The word for bread is *lechim* not *matzah*.

- <sup>1</sup>Now before the Chag (Feast) of the Pesach, Rebbe, Melech HaMoshiach, having da'as that his sha'ah (hour, time) had come, his sha'ah when he should pass from the Olam Hazeh to HaAv, having had ahavah for his own in the Olam Hazeh, he had ahavah for them to haKetZ. <sup>2</sup>And *seudah* taking place... Yochanan 13:1
- <sup>1</sup>Now before the feast of the Passover, when Yahshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup>And supper being... RNKJV

Yochanan 13:29 is proof that the supper on the last night was not a Passover.

- <sup>29</sup>For some were thinking vi-bahlt (since) Yehudah from K'riot had the aron otzaram (chest of treasury), that Rebbe, Melech HaMoshiach says to him "Buy the things which we need for the Chag (Feast)" or that he should give ma'ot chittim ("money for wheat" financial contributions) for haAniyim (the poor). Yochanan 13:29
- <sup>29</sup>For some of them thought, because Judas had the bag, that Yahshua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. RNKJV
- 1519 for-of against eis ice a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:--(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).
- Eis-Into: before the presence of, against, until, for the use or service of... The Analytical Greek Lexicon of the NT, pp.119

Yahshua's *talmidim* thought Yahshua had instructed Yehudah to purchase something they had need of in regard to or for the service of the Passover. However, IF this was Passover night then it would be a High Shabbat, and the Torah forbids any buying or selling on the Shabbat (that is what preparation day is for). This HAD to be BEFORE the High Shabbat of Passover/ Unleavened Bread.

- <sup>5</sup>In the fourteenth day of the first month at even is **יהוה's Passover**. <sup>6</sup>And on the fifteenth day of the same month is the feast of unleavened bread unto **יהוה**: seven days ye must eat unleavened bread. <sup>7</sup>In the first day ye shall have a holy convocation: ye shall do no servile work therein. <sup>8</sup>But ye shall offer an offering made by fire unto **יהוה** seven days: in the seventh day is a holy convocation: ye shall do no servile work therein. **RNKJV**
- **The New Unger's Bible Dictionary** says that the Preparation Day for the Passover was from the evening (end) of Nisan 13 until the evening (end) of Nisan 14 (p. 411). E.W. Bullinger, in Appendix 156 to **The Companion Bible**, states: "Wednesday, Nisan 14th (commencing on Tuesday at sunset), was 'the preparation day', on which the crucifixion took place" (p. 180).
- **The Companion Bible** Luke 22:15, Bullinger states that the last supper was "not the eating of the Lamb, but the Chagigah or feast which preceded it. . ." (p. 1500). He goes on to explain that "it follows, therefore, that the Master being crucified on 'the preparation day' could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). . . . Thus it is clear, that. . . no 'Passover lamb' could have been eaten at the 'last supper' on the previous evening" (p. 180, Appendix 156).

Another Scripture to prove that the last meal was not Passover is **Yochanan 18:28**.

- <sup>28</sup>Therefore, they led Rebbe, Melech HaMoshiach from Caiapha to the Praetorium. And it was early. They themselves did not enter into the Praetorium so as not to become *tema'im* (unclean) and so as to be able to eat the Pesach. **OJB**

The Temple hierarchy would not enter the judgment hall so they would not become defiled by the Romans. They knew if they were *tema'im* (unclean) then they could not eat the Passover. Please note that they wanted to eat of the upcoming Passover meal, therefore the Feast had not yet begun. Yahshua was in the Praetorium on the preparation day for *Pesach*.

- <sup>14</sup>Now it was Erev Pesach, the *sha'ah* (hour, time) it was about the *shishit* (sixth, the sixth hour, about noon), and Pilate says to those of Yehudah, "Hinei, your Melech!" **Yochanan 19:14**
- <sup>14</sup>And it was the Preparation of the Passover, and about the sixth hour. And he said to the Jews, Behold, your king! **LITV**

It was still Passover when Yahshua died upon the stake. He was our Passover sacrifice on the preparation day for Passover. It was the preparation day when Yahshua died and was buried in the tomb. Yahshua was sacrificed on the same day and at the same hour as the slaying of the Passover lamb.

- <sup>45</sup>Now, from the sixth hour (12 pm), *choshech* fell upon all the land until the ninth hour (about 3pm)<sup>6</sup>. <sup>46</sup>And about the ninth hour, Rebbe, Melech HaMoshiach cried out with a *kol gadol*, saying "Eli, Eli, lema sabachthani!" **Matt.27:45-46 OJB**
- <sup>31</sup>Therefore, those of Yehudah, *vi-bahlt* (since) it was *Erev Pesach* and they did not want the *geviyot* (bodies) to be left on the *Aitz* (Tree) [Shemot 12:16; Devarim 21:22-23; Yehoshua 8:29; 10:26-27] during *Shabbos*, for it was *Shabbat haGadol* [Vayikra 23:11], requested Pilate to have the legs broken and the *geviyot* taken away. **Yochanan 19:31 OJB**
- <sup>50</sup>And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: <sup>51</sup>(The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of **יהוה**. <sup>52</sup>This man went unto Pilate, and begged the body of Yahshua. <sup>53</sup>And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup>And that day was the preparation, and the Sabbath drew on. **Luke 23:50-54 RNKJV**

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<sup>6</sup> According to the Jewish historian Josephus, that time was somewhere between approximately 12 noon and 2pm ("The Wars of the Jews," Book 6, Chap 9, Sec 3). The hours of 12pm to 3pm were the darkest hours of Messiah's agony (Mt 27:45). Thus, "between the evenings" means between these two periods, or about 3:00 p.m. This was the time midway between the beginning of the sun's descent into the west (about noon) and its setting (about 6:00 p.m.). So the Passover lamb was killed at about 3:00 p.m. on Aviv 14.

What were the Passover preparations that the *talmidim* were to make ready according to Scripture? Were the disciples killing and cooking the Passover lamb? What word is used for prepare in this verse?

- <sup>8</sup>And He sent Peter and John, saying, Going, prepare [#2090] for us the Passover, that we may eat.<sup>12</sup> And that one will show you a large upper room which he has spread. Prepare there. <sup>13</sup>And going, they found as He had told them, and they prepared the Passover. **Luke 22:8,12-13**
- **# 2090-hetoimazo** het-oy-mad'-zo from 2092; to prepare:--prepare, provide, make ready. Compare 2680. See GREEK for 2092 see GREEK for 2680.
- **#2092-hetoimos** het-oy'-mos from an old noun heteos (fitness); adjusted, i.e. ready:--prepared, (made) ready (-iness, to our hand).
- **#2680 - kataskeuwazo** kat-ask-yoo-ad'-zo from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create:--build, make, ordain, prepare. See GREEK for 2596 see GREEK for 4632 see GREEK for 2090.

The Greek word #2090 –*hetoimazo*- literally means an internal fitness or an internal preparation! The word means to prepare one's self by putting out all the leaven of sin in one's life, so one may keep the Passover in accordance to the instructions we find in **1 Corinthians 5:7**.

Thayer's Greek –English Lexicon on pp.225 tells us that the Hebrew word used here is כוּבַּ and הִכִּי; to make ready, prepare. These words are the *pilel* and *hiphel* forms of #3559 in Strong's. But, we find in the Gesenius Hebrew-Chaldean Lexicon to the OT that this same number in these Hebrew forms refer to: to turn one's mind to- to apply one's mind.

- #3559: kuwn-כּוּבַּ : a prim.root; prop. To be erect, hence (causat.) to set up, in a variety of applications, whether literal or fig. certain, confirm, faithfulness, fashion, fasten, firm, be fitted, frame, be met, ordain, order, perfect, make preparation, prepare self, provide, make ready, right, set aright, be stable ,stand, tarry. Pilel:to turn one's mind to anything, to have in one's mind; Hiphil: to direct, to aim, to set the face, to apply one's mind to do something, to purpose seriously, to take in hand...to apply the mind...to direct the heart to YHWH.

The disciples were not making ready the Passover by killing a lamb and roasting it with fire, making *matzah*, and gathering the bitter herbs. They knew the Passover required one to prepared for both physically and spiritually. This is exactly what Rav Shaul taught in **1 Corinthians 5:7**.

- **MOSHIACH OUR KORBAN PESACH (THE OFFERING OF THE SEH [LAMB, YESHAYAH 53:7] FOR THE PESACH SEDER) HAS BEEN SACRIFICED; YOU ARE MATZAH SHEMURAH (UNLEAVENED BREAD) IN MOSHIACH** <sup>7</sup>Purge out the old chometz (leavened bread), that you may be issa chadasha (new dough), as you are indeed like matzot (unleavened bread). More than that, our Korban Pesach was sacrificed, Rebbe, Melech HaMoshiach. [Shemot 12:3-6, 21] <sup>8</sup>So let us celebrate Pesach, not with old se'or, nor with the se'or of kavvanah ra'ah (malice) and wickedness, but with matzot of kenut (sincerity) and emes. [Shemot 12:14,15; Devarim 16:3]**OJB 1Cor.5:7**
- <sup>7</sup>Purge out from you the old leaven, that ye may be a new mass, as ye are unleavened. For our Passover is the Messiah, who was slain for us. <sup>8</sup>Therefore let us celebrate the festival, not with the old leaven, nor with the leaven of wickedness and bitterness, but with the leaven of purity and sanctity. **Murdock**
- **Cor. 11:27 -32 ALT.** So then, whoever eats this bread or drinks the cup of the Master unworthily [or, in a careless manner], he will be guilty of the body of the Master and blood of the Master. But let a person be examining himself, and in this manner let him be eating of the bread and let him be drinking of the cup. For the one eating and drinking unworthily [or, in a careless manner], eats and drinks judgment to himself, not discerning [or, correctly judging] the body of the Master. For this reason, many among you\* [are] sick [or, weak] and infirm [or, ill], and many are fallen asleep [fig., have died]. For if we had discerned [or, correctly judged] ourselves, we would not have been judged. But being judged by the Master, we are disciplined [or, chastened], so that we shall not be condemned with the world.

- **Heb 9:14 YLT** how much more shall the blood of the Messiah (who through the age-during Spirit did offer himself unblemished to Elohim) purify (purge, cleanse) your conscience from dead works to serve the living Elohim?
- **2Tim. 2:21** If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work.

### An Interesting Parallel

We find this amazing parallel between the *seudah* of Yahshua and a modern practice of the Hasidim. Let me quote from **The Encyclopedia of Hasidim** under the entry on ***Seudah Shlishit***, pp.438-439:

- *“The Hasidim gather at the table (der tish) of the tzaddik in an environment of hushed excitement and expectation in order to recreate and renew their interdependence and their communal solidarity. The meal begins with the tzaddik making motzi (blessing over the challah). After a few bites the tzaddik passes the rest of his portion among his followers, who eagerly compete for the remains, called shirayim. The same procedure regarding shirayim is then followed through the remaining courses, usually including a fish dish of (1) good luck (against the evil eye); (2) the messianic age, which, according to tradition (Baba Batra 74b-75a), will be ushered in by the feast of the great fish leviathan; and (3) the special blessings of Elohim. The reason the remains (shirayim) were so eagerly sought after was the belief that the tzaddik had in kabbalistic terms, raised the hidden sparks (nitzotot) present in the food, thereby elevating it to a special sacramental status. Either between courses or after the meal the tzaddik gives his divrei Torah (Torah teaching) for the week. That teaching usually consists of reflections on the Torah portion for the week, though the theme and emphasis vary... It is also customary for the Hasidim to recite Psalm 23 and for the Rebbe to chant Psalm 21 responsively with his Hasidim, after which the Rebbe makes havdalah... And the Hasidim, drawing on early kabbalistic tradition (see Zohar, Ex.88), see in this meal a symbol of the complete harmonious perfection of the upper worlds, from which all the six days that are to come will receive blessing.”*
- *The Last Supper is considered by most scholars to have been a Passover meal or Seder. Many Pesach themes are deepened, reinforced and given new levels of meaning by events in the life of Yahshua the Messiah and by his words on this night. However, Joseph Shulam has suggested that it may not have been the Seder but a se'udat-mitzvah, the celebratory banquet accompanying performance of a commandment such as a wedding or b'rit-milah. Here is the background for his argument. When a rabbi and his students finish studying a tractate of the Talmud, they celebrate with a se'udat-mitzvah (also called a se'udat-siyum, 'banquet of completion,' i.e., graduation). The Fast of the Firstborn, expressing gratitude for the saving of Israel's firstborn sons from the tenth plague, has been prescribed for the day before Pesach, Nisan 14, at least since Mishnaic times. When it is necessary to eat a se'udat-mitzvah, this takes precedence over a fast. With a modicum of foresight a rabbi can plan to complete a tractate on Nisan 14 and thus avoid having to fast; doing so is not construed as cheating, and in fact it has become the custom. The tradition of the Fast of the Firstborn dates at least from Mishnaic times. But, Shulam reasons, if it goes back a couple of centuries more to the time of Yahshua, and if the si'udat-siyum custom applied in the first century to the completing of any course of study, then Yahshua might have arranged to have himself and his talmidim finish reading a book of the Tanakh on Nisan 14. Or, since Yahshua knew he was going to die, he may have regarded it as appropriate to complete his disciples' earthly "course of study" with a banquet. This solution would also resolve the perceived conflict between Yochanan [John] and the Synoptic Gospels over the timing of the Last Supper. (p. 77, **Jewish New Testament Commentary**)*

**These studies are by no means a total presentation of Scriptural and historical accounts of the last night when Yahshua and His talmidim ate their last meal together. I encourage the reader / student to continue to study the Scriptures in order to come to their own conclusion and be convinced in their own mind of the truth .**