
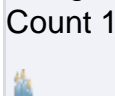
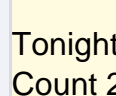
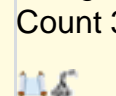



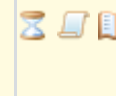


# Is Passover on the First Day of Unleavened Bread?

Wednesday	Thursday	Friday	Saturday
<a href="#">14 Nissan</a>	<a href="#">15 Nissan</a>	<a href="#">16 Nissan</a>	<a href="#">17 Nissan</a>
Began Tuesday @ 6pm	Began Wed. @ 6pm	Began Thurs. @ 6pm	Began Friday @ 6pm
<a href="#">8</a>	<a href="#">9</a>	<a href="#">10</a>	<a href="#">11</a>
Erev Pesach - First Seder tonight	Passover- 2nd Seder tonight	Passover Omer: Day One	Passover Omer: Day Two
Tonight Count 1	Tonight Count 1	Tonight Count 2	Tonight Count 3
			
			

Matthew, Mark, and Luke, together called the Synoptic Gospels because of their similarities, each contain language that appears to put Jesus and the disciples' Passover preparations and observance on the first day of the Feast of Unleavened Bread. Before examining each of these accounts, it is helpful to understand the religious environment of the first century and what led up to it. In so doing, we will have taken a long step toward answering this seeming contradiction. **Isagogics, [introductory study; esp., the study of the literary history of the Bible, considered as introductory to the study of Bible interpretation] is extremely important in understanding Luke 22:7-20.**

**First**, the original instructions clearly stipulate that Passover is a single day—Abib 14—followed by the seven-day Feast of Unleavened Bread, beginning on Abib 15 (Exodus 12:6-20; Leviticus 23:5-8; Numbers 9:2-5). ***These original instructions also direct the Israelites to keep the Passover in individual homes rather than at the Tabernacle or Temple—to catch the blood of the lamb in a basin and smear it on the doorposts and lintel of the house*** (Exodus 12:22).

Over time, though, the children of Israel moved farther from God and His instructions. During the reigns of the kings, Israel and Judah, now separate nations, adopted many practices from the pagan cultures surrounding them, with the kings often leading the way. However, a few kings of Judah, such as Hezekiah and Josiah, stand out for their dedication to God. *Under these zealous monarchs, various religious reforms were instituted to try to bring Judah back to God's way. Among other reforms, they reinstated the commanded observance of the Passover, which the people were not keeping to any significant degree, if at all.*

However, these well-meaning reforms also contained a subtle change: Under both Hezekiah and Josiah—at the king's command rather than God's—the people observed the Passover *at the Temple rather than in individual homes (II Chronicles 30 and 35)*. The kings may have done this to ensure that the people actually kept the Passover *and did so without mixing in the Baalism that was so prevalent in the land*. These kings' examples introduced a second way of observing the Passover. Now the Jews had both God's original Passover instructions as well as the kings' reforms to draw on when determining how to observe the festival.

While God intended the Passover and Feast of Unleavened Bread to be separate (though adjacent) observances, the Jews ended up combining the two during the Babylonian exile, as the *Encyclopaedia Judaica* confirms: "***The feast of Passover consists of two parts: The Passover ceremony and the Feast of Unleavened Bread. Originally, both parts existed separately; but at the beginning of the [Babylonian] exile they were combined***" (vol. 13, p. 169). *This careless and unscriptural merging of festivals resulted in the Jews observing Passover late on Abib 14, just hours before the Feast of Unleavened Bread began.* **THUS, A THIRD VARIATION OF PASSOVER OBSERVANCE WAS ADDED TO THE MIX.**

At the time of Jesus Christ, this mixture was on full display. Philo of Alexandria, in *De Vita Mosis*, notes that in the early first century, the Passover was not strictly a Temple-kept event, but one in which people also killed their own lambs without help from the priests. In his *Wars of the Jews*, Flavius Josephus records that in 4 BC over 250,000 lambs were sacrificed for Passover. However, given the limited space of the Temple environs and the fact that *Jewish tradition* (not the Word of God) held that the lambs were to be slain within a two-hour time slot (from the ninth to the eleventh hour, or 3:00-5:00 pm), it is readily apparent that not all of those lambs could have been sacrificed at the Temple. In fact, Joachim Jeremias, in *Jerusalem in the Times of Jesus*, calculates that the three courses of priests on duty could slay only 18,000 lambs during those two hours. Josephus records that the rest of the lambs—a far greater number—were slain by individuals at their own homes.

Another critical point is that, despite Passover and the Feast of Unleavened Bread being distinct festivals, they were commonly grouped together and simply called "Passover." Thus, when the gospel writers mention "Passover," it can sometimes refer to the Passover sacrifice itself (Matthew 26:17; Mark 14:12), the day when the sacrifice was made (Mark 14:1), or the whole eight-day period of Abib 14-21 (Passover plus Unleavened Bread; Luke 22:1).

**In actuality, then, there were really TWO Passover observances happening at the time of Jesus: ONE led by the priests at the Temple and the OTHER OBSERVED BY THE PEOPLE IN THEIR HOMES [the upper room].** These separate observances were also at different times: The Temple-kept Passover was observed late in the afternoon of Abib 14, while the home-kept Passover was kept at the beginning of Abib 14. As the gospels show, Jesus and His disciples ate the Passover in a home rather than at the Temple, observing it the evening before the priests did at the Temple. In other words, Jesus kept it as Abib 14 began in a home **[as required by His Father], while the priests kept it as Abib 14 ended.**

**With this background in place, it is easier to understand the seemingly contradictory language of the time-markers given in the gospels.** Matthew 26:17 reads, "Now on the first day of the Feast

of the Unleavened Bread the disciples came to Jesus, saying to Him, 'Where do You want us to prepare for You to eat the Passover?'" (italics in original). This translation introduces an impossibility due to the fact that God's instructions to Israel plainly state that Passover is the day *before* the Feast of Unleavened Bread—and we can be sure that Christ and the disciples were not late! That the disciples inquired about making preparations—and later that night assumed Judas would be purchasing something "for the feast" (**John 13:29**)—shows that the time in question could not have been the first day of the Feast of Unleavened Bread. **Why? That day is a holy convocation on which no customary work is to be done (Leviticus 23:7)**, if God's instructions are to remain unbroken.

As we have seen, by the lifetime of Jesus Christ, the Jews had two competing ways to determine when to observe the Passover. **One of them was observed by the people in their homes in the evening as Abib 14 began** [as required by Moses], and **THE OTHER**, led by the priests at the Temple, **was kept in the late afternoon of Abib 14 just before Abid 15 began**. **In the Gospels, Jesus and His disciples are shown observing the Passover in a private home at the beginning of Abib 14, a meal that tradition calls "the Last Supper."**

However, the Gospel writers penned a few verses that seem to contradict God's instructions to Israel about keeping the Passover at that time. For instance, Matthew 26:17 reads, "*Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, 'Where do You want us to prepare for You to eat the Passover?'"* (italics in original). As we noted, this could not be the first day of Unleavened Bread because God says no customary work is to be done on it. If it were, the disciples would not use it to prepare for the Passover.

So how are we to understand this verse? **FIRST**, notice that the words "**day of the Feast of**" are italicized, showing that the translators added them to the text. The Greek literally reads, "*And on the first unleavened. . .*" The word translated as "first," *protos*, typically signifies a thing that is first in a sequence or first in prominence. However, it can also indicate an order of events, as well as whether an event occurs before or concurrently with another.

For example, in John 1:15 John the Baptist acknowledges Christ's pre-existence, saying, "**He who comes after me is preferred before [above] me, for He was ..... [protos] me**" (see also verse 30). Matthew 26:17, then, can more accurately be translated, "Now before [the Feast of] Unleavened Bread the disciples came to Jesus, saying to Him, 'Where do You want us to prepare for You to eat the Passover?'" In other words, this incident happened before the Feast of Unleavened Bread had begun. **Since they were inquiring about preparing the Passover, this could have taken place either late in the day on Abib 13 or possibly just after sunset on Abib 14 (since the Passover lamb was to be killed between sunset and dark as the 14<sup>th</sup> began).**

Mark 14:12 contains another time marker that seems to contradict the Passover instructions: "Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, 'Where do You want us to go and prepare, that You may eat the Passover?'" As we have seen, the word *first* can also mean "before" or "the beginning." The word translated as "day," *heeméra*, can refer to a literal 24-hour period of time, but it can also indicate a general period of time or a season (see Luke 9:51; 17:24; 19:42; 23:7; John 8:56; Acts 2:20; 8:1; 17:31; Romans 2:5; I Corinthians 3:13; II Corinthians 6:2; Ephesians 6:13; Hebrews 3:8). So the first part of Mark 14:12 could also be translated,

"Now *at the beginning of the season* of Unleavened Bread . . ." or "Now *at the beginning of the time* of Unleavened Bread . . ." Nothing dictates that in this case *heeméra* designates a specific 24-hour period, and much argues against it.

We have already seen from Matthew 26:17 that the disciples asked this question before the Feast of Unleavened Bread and before they had kept the Passover. But how are we to understand the explanation, "when they killed the Passover lamb"? In the Greek, the word translated as "killed" is *éthuon*. It can indeed refer to the singular act of slaying an animal (Acts 11:7), but also to a religious sacrifice (Acts 14:13) or to the entire occasion of which a slaughtered animal was paramount, such as the fatted calf being killed for the prodigal son (Luke 15:23, 27, 30). In addition, in the sentence in question, **the verb tense indicates an action in progress but not yet completed.**

In other words, the sacrificing of the Passover lamb—or preparations for doing so—was taking place at the time the disciples asked their question! **Remember, most of the people did not observe a Temple-kept Passover; in Mark 14:12, the common people were sacrificing lambs throughout the city, not the priests.** The priests would not slay the Temple Passover lambs until the following afternoon. But as Abib 14 was drawing near, the disciples observed people around them on the outskirts of Jerusalem in the process of sacrificing—at least engaging in the necessary preparations, even if they did not perform the sacrifice itself until after sunset—prompting them to ask Jesus where He wanted them to likewise prepare for Passover.

**Luke 22:7-8** contains this same occasion, but with a slightly different emphasis: "Then came the Day of Unleavened Bread, when the Passover must be killed. And He sent Peter and John, saying, 'Go and prepare the Passover for us, that we may eat.'" As we have seen, God instructs Israel to kill the Passover on Abib 14, not on the first day of Unleavened Bread, which falls on Abib 15. Yet here we have something called "the Day of Unleavened Bread, when the Passover *must* be killed," and it is taking place even before the Passover!

This is easily resolved when we remember that "day" in Greek, *heeméra*, does not have to refer to a specific span of 24 hours, but may indicate a general period of time or a season. The Passover sacrifice was certainly made within the time or season of unleavened bread—not the specific feast but the food itself. **IN FACT, Abib 13—the day before Passover—was the day that the Jews disposed of all leavening, and they prepared unleavened bread for the Passover meal.**

According to the Mishna, on Abib 13 the Jews would burn the leaven by 10:00 am, and they were not allowed to eat anything leavened after 11:00 am. **The unleavened bread was baked and ready for the Passover by 3:00 pm. Abib 13 was the beginning of the time of unleavened bread,** and the Passover was sacrificed during this time, even though the Feast of Unleavened Bread did not begin until Abib 15.

**THUS, Mark 14:12 and Luke 22:7 are about, not the holy day that begins the weeklong Feast, but the season of unleavened bread, which begins on Abib 13.** As that day was ending, the disciples asked Jesus about their own preparations for the Passover, which would begin just after sunset, at the beginning of Abib 14. **With these alleged contradictions answered, we see that the Gospels do not support the idea that Passover falls on the first day of Unleavened Bread.**

Jesus is about to substitute the new Passover for the old and according to the original institution, every father was required himself to slay the Paschal lamb in his dwelling. **AND AS**

**WE HAVE SEEN**, according to the Mishna, on Abib 13 the Jews would burn the leaven by 10:00 am, and they were not allowed to eat anything leavened after 11:00 am. **The unleavened bread was baked and ready for the Passover by 3:00 pm. Abib 13 was the beginning of the time of unleavened bread**, and the Passover was sacrificed during this time, even though the Feast of Unleavened Bread did not begin until Abib 15. He knew when He was to be betrayed, and He knew the decision of the Sanhedrim to put Him to death *before* the feast (Matt. 26:5), leaves Him no choice. This entire state of things agrees with the expression which John uses: δείπνου γενομένου, *a supper having taken place* (13:2).

**The Supper: vers. 14–23.**—*There are three elements* which form the material of this narrative in the three Syn.: **1st. The expression of the personal feelings of Jesus.** With this Luke begins, and Matthew and Mark close. **2d. The institution of the Holy Supper.** It forms the centre of the narrative in the three Syn. **3d. The disclosure of the betrayal, and the indication of the traitor.** **With this Luke ends, and Matthew and Mark begin.** It is easy to see how deeply the facts themselves were impressed on the memory of the witnesses, but how secondary the interest was which tradition attached to chronological order. The myth, on the contrary, would have created the whole of a piece, and the result would be wholly different. Luke's order appears preferable. It is natural for Jesus to begin by giving utterance to His personal impressions, vers. 15–18. With the painful feeling of approaching separation there is connected, by an easily understood bond, the institution of the Holy Supper, that sign which is in a way to perpetuate Christ's visible presence in the midst of His own after His departure, vers. 19, 20. Finally, the view of the close communion contracted by this solemn act between the disciples, causes the feeling of the contrast between them and Judas, so agonizing to Him, to break forth into expression. Such is the connection of the third part. It is far from probable, as it seems to us, that Jesus *began* by speaking of this last subject (Matthew and Mark). John omits the first two elements. The first was not essential to his narrative. The second, the institution of the Holy Supper, was sufficiently well known from tradition. We have, in our *Commentaire sur l'évangile de Jean*, placed this latter event at the time indicated by 13:2 that Gospel (δείπνου γενομένου). The feet-washing which followed necessarily coincides with the indication of the traitor in Luke, and with the subsequent conversation, ver. 24 et seq.; and the two accounts thus meet in the common point, the prediction of Peter's denial (Luke, ver. 31; John, ver. 38).

As in what follows there are repeated allusions to the rites of the Paschal Supper, we must rapidly trace the outlines of that Supper as it was celebrated in our Saviour's time. First step: After prayer, the father of the house sent round a cup full of wine (according to others, each one had his cup), with this invocation: "Blessed be Thou, O Lord our God, King of the world, who hast created the fruit of the vine!" Next there were passed from one to another the bitter herbs (a sort of salad), which recalled to mind the sufferings of the Egyptian bondage. These were eaten after being dipped in a reddish sweet sauce (*Charoseth*), made of almonds, nuts, figs, and other fruits; commemorating, it is said, by its colour the hard labour of brick-making imposed on the Israelites, and by its taste, the divine alleviations which Jehovah mingles with the miseries of His people.—Second step: The father circulates a second cup, and then explains, probably in a more or less fixed liturgical form, the meaning of the feast, and of the rites by which it is distinguished.—Third step: The father takes two unleavened loaves (cakes), breaks



one of them, and places the pieces of it on the other. Then, uttering a thanks-giving, he takes one of the pieces, dips it in the sauce, and eats it, taking with it a piece of the Paschal lamb, along with bitter herbs. Each one follows his example. This is the feast properly so called. The lamb forms the principal dish. The conversation is free. It closes with the distribution of a third cup, called the *cup of blessing*, because it was accompanied with the giving of thanks by the father of the house.—Fourth step: The father distributes a fourth cup; then the *Hallel* is sung (Ps. 113–118). Sometimes the father added a fifth cup, which was accompanied with the singing of the *great Hallel* (Ps. 120–127; according to others, 135–137; according to Delitzsch, Ps. 136).

Must it be held, with Langen, that Jesus began by celebrating the entire Jewish ceremony, in order to *connect* with it thereafter the Christian Holy Supper; or did He *transform*, as He went along, the Jewish Supper in such a way as to convert it into the sacred Supper of the N.T.? This second view seems to us the only tenable one. For, 1. It was *during* the course of the feast, ἐσθιόντων αὐτῶν (Matthew and Mark), and not *after* the feast (as Luke says in speaking of the only cup), that the bread of the Holy Supper must have been distributed. 2. The singing of the hymn spoken of by Mark and Matthew can only be that of the Hallel, and it *followed* the institution of the Holy Supper.

1st. Vers. 14–18. Jesus opens the feast by communicating to the disciples His present impressions. This first step corresponds to the first of the Paschal feast. *The hour* (ver. 14) is that which He had indicated to His disciples, and which probably coincided with the usual hour of the sacred feast. According to the law (Ex. 12:11), the Passover should have been eaten standing. But custom had introduced a change in this particular. Some Rabbins pretend to justify this deviation, by saying that to stand is the posture of a slave; that, once restored to liberty by the going forth from Egypt, Israel was called to eat sitting. The explanation is ingenious but devised after the fact. The real reason was, that the feast had gradually taken larger proportions.—There is in the first saying of Jesus, which Luke alone has preserved (ver. 15), a mixture of profound joy and sorrow. ***Jesus is glad that He can celebrate this holy feast once more, which He has determined by His own instrumentality to transform into a permanent memorial of His person and work***; but on the other hand, it is His last Passover here below.

**16 Given its full meaning**, Greek *plêrôσαι*, sometimes translated figuratively as “**fulfilled**”; but see Mt 5:17N. Jesus at this meal, the “Last Supper,” added considerably to the familiar symbolism of *Pesach* (vv. 17–20&NN). **The final and fullest meaning for *Pesach* will be revealed after the return of Jesus the Messiah to rule in glory.**

**17a A cup of wine.** Luke is the only one of the four writers describing the establishing of the New Covenant (*B.rit Chadashah*) who mentions both a cup of wine before the meal (here) and another after (v. 20); compare Mt 26:26–29, Mk 14:22–25, Sha’ul at 1C 11:23–25, and see also Yn 6:51–58, 13:1–20. **The Seder requires four cups of wine, two before the meal and two after. Each is identified with one of God’s promises in Exodus 6:6–7:**

“Therefore say to the children of Israel: ‘I am *Adonai*, and **(1) I will bring you out from under the burdens of Egypt; (2) I will deliver you out of their bondage; (3) I will redeem you with an outstretched arm and great judgments; and (4) I will take you to me for a people, and I will be to you a God.**’ ”

The cup of this verse must have been the first or second one, since the breaking of bread (v. 19) comes just after the second cup. The third cup is mentioned in v. 20&N. **divide it among**, &c.—that is, It is to be *your* last as well as Mine, “**until the Kingdom of God come**,” or as it is beautifully given in Mt 26:29, “**until that day when I shall drink it new with you in my Father’s kingdom.**” It was *the point of*

*transition between two economies and their two great festivals*, the one about to close for ever, the other immediately to open and run its majestic career until from earth it be transferred to heaven.

Ἐπιθυμία ἐπεθύμησα, a frequent form in the LXX., corresponding to the Hebrew construction of the inf. absolute with the finite verb. It is a sort of reduplication of the verbal idea. Jesus, no doubt, alludes to all the measures which He has required to take to secure the joy of those quiet hours despite the treachery of His disciple.—Could the expression *this Passover* possibly denote a feast at which the Paschal lamb was wanting, and which was only distinguished from ordinary suppers by unleavened bread? Such is the view of Caspari and Andreæ, and the view which I myself maintained (*Comment. sur Jean*, t. ii. p. 634). Indeed, the number of lambs or kids might turn out to be insufficient, and strangers find themselves in the dilemma either of celebrating the feast without a lamb, or not celebrating the Passover at all. Thus in *Mischnah Pesachim* 10 there is express mention of a Paschal Supper *without a lamb*, and at which the unleavened bread is alone indispensable. Nevertheless, there is nothing to prevent us from holding that, as we have said, the two disciples prepared the lamb in a strictly private manner. It would be difficult to explain Luke's expression, *to eat this Passover*, without the smallest reference to the lamb at this feast.—By the future Passover in the kingdom of God (ver. 16) might be understood the Holy Supper as it is celebrated in the Church. But the expression, "*I will not any more eat thereof until ...*," and the parall. ver. 18, do not admit of this spiritualistic interpretation. Jesus means to speak of a new banquet which shall take place after the consummation of all things. The Holy Supper is the bond of union between the Israelitish and typical Passover, which was reaching its goal, and the heavenly and divine feast which was yet in the distant future. Does not the *spiritual* salvation, of which the Supper is the memorial, form in reality the transition from the *external* deliverance of Israel to that salvation at once *spiritual* and *external* which awaits the glorified Church?

After this simple and touching introduction, Jesus, in conformity with the received custom, passed the first cup (ver. 17), accompanying it with a thanksgiving, in which He no doubt paraphrased freely the invocation uttered at the opening of the feast by the father of the house, and which we have quoted above.—Δεξάμενος, *receiving*, seems to indicate that He took the cup from the hands of one of the attendants who held it out to Him (after having filled it). The distribution (διαμερίσατε) may have taken place in two ways, either by each drinking from the common cup, or by their all emptying the wine of that cup into their own. The Greek term would suit better this second view. **The expression *fruit of the vine*, ver. 18, was an echo of the terms of the ritual Paschal prayer. In the mouth of Jesus, it expressed the feeling of contrast between the present terrestrial system, and the glorified creation which was to spring from the *palingenesia* (Matt. 19:28; comp. Rom. 8:31 et seq.).** The phrase, *I will not drink*, corresponds to the *I will not any more eat* of ver. 16. But there is a gradation. **Ver 16 means, This is my last Passover, the last year of my life; ver. 18, This is my last Supper, my last day. These words are the text from which Paul has taken the commentary, till He come (1 Cor. 11:26).** They are probably also the ground into which was wrought the famous tradition of Papias regarding the fabulous vines of the millennial reign. In this example, the difference becomes palpable between the sobriety of the tradition preserved in our Gospels, and the legendary exuberance of that of the times which followed. Ver. 29 of Matthew and 25 of Mark reproduce Luke's saying in a somewhat different form, and one which lends itself still better to the amplification which we find in Papias.

2d. Vers. 19, 20. The time when the Holy Supper was instituted seems to us to correspond to the second and third steps of the Paschal feast taken together. With the explanation which the head of the house gave of the meaning of the ceremony, Jesus connected that which He had to give regarding the substitution of His person for the Paschal lamb as the means of salvation, and regarding the difference between the two deliverances. And when the time came at which the father took the unleavened cakes and consecrated them by thanksgiving, to make them, along with the lamb, the memorial of the deliverance from Egypt, Jesus also took the bread, and by a similar consecration, made it the memorial of that salvation which He was about to procure for us. In the expression, *This is my body*, the supposed relation between the body and the bread should not be sought in their *substance*. The appendix: *given for you*, in Luke; *broken for you*, in Paul (1 Cor. 11:24), indicates the true point of correspondence. No doubt, in Paul, this participle might be a gloss. But an interpolation would have been taken from Luke; they would not have invented this *Hapax-legomenon* κλώμενον. Are we not accustomed to the arbitrary or purely negligent omissions of the Alex. text? I think, therefore, that this participle of Paul, as well as the *given* of Luke, are in the Greek text the necessary paraphrase of the literal Aramaic form, *This is my body for you*, a form which the Greek ear could as little bear as ours. The idea of this κλώμενον is, in any case, taken from the preceding ἔκλασε, and determines the meaning of the formula, *This is my body*. As to the word *is*, which has been so much insisted on, it was not uttered by Jesus, who must have said in Aramaic, *Haggouschmi*, "*This here [behold] my body!*" The exact meaning of the notion of *being*, which logically connects this subject with this attribute, can only be determined by the context. Is the point in question an identity of substance, physical or spiritual, or a relation purely symbolical? From the exegetical point of view, if what we have said above about the real point of comparison is well founded, it would be difficult to avoid the latter conclusion. It is confirmed by the meaning of the τοῦτο which follows: "Do *this* in remembrance of me." This pron. can denote nothing but *the act* of breaking, and thus precisely the point which appeared to us the natural link of connection between the bread and the body.—The last words, which contain the institution properly so called of a permanent rite, are wanting in Matthew and Mark. But the certified fact of the regular celebration of the Holy Supper as a feast commemorating the death of Jesus from the most primitive times of the Church, supposes a command of Jesus to this effect, and fully confirms the formula of Paul and Luke. Jesus meant to preserve the Passover, but by renewing its meaning. Matthew and Mark preserved of the words of institution only that which referred to the new *meaning* given to the ceremony. As to the *command* of Jesus, it had not been preserved in the liturgical formula, because it was implied in the very act of celebrating the rite.

A certain interval must have separated the second act of the institution from the first; for Luke says: *After they had supped* (ver. 20), exactly as Paul. Jesus, according to custom, let conversation take free course for some time. After this free interval, He resumed the solemn attitude which He had taken in breaking the bread. So we explain the ὡσαύτως, *likewise*.—The word τὸ ποτήριον, *the cup*, is the object of the two verbs λαβών ... ἔδωκεν at the beginning of ver. 19. The art. τό is here added, because the cup is already known (ver. 17). This cup certainly corresponded to the third of the Paschal Feast, which bore the name of *cup of blessing*. So St. Paul calls it (1 Cor. 10:16): *the cup of blessing* (εὐλογίας) *which we bless*. In this expression of the apostle the word *bless* is repeated, because it is taken in two different senses. In the first instance, it refers to God, whom the Church, **Like the Israelitish family of old, blesses and adores; in the second, to the cup which the Church consecrates, and which by this religious act becomes to the conscience of believers the memorial of the blood of Jesus Christ.** *What this cup represents, according to the terms of Paul and Luke, is the new covenant between God and man, founded on the shedding of Jesus' blood.* In Matthew and Mark, it is the *blood* itself. Jesus can hardly have placed the two forms in juxtaposition, as Langen supposes, who thinks



that He said: "Drink ye all of this cup; for it is the cup which contains my blood, the blood of the new covenant." Such a periphrasis is incompatible with the style proper to the institution of a rite, which has always something concise and monumental. There is thus room to choose between the form of Matthew and Mark and that of Paul and Luke. Now, is it not probable that oral tradition and ecclesiastical custom would tend to make the second formula, relative to the wine, uniform with the first, which refers to the bread, rather than to diversify them? Hence it follows, that the greatest historical probability is in favour of the form in which the two sayings of Jesus least resemble one another, that is to say, in favour of that of Paul and Luke. **YET, SINCE "all scripture is given by inspiration of God"** it must be concluded that the formula of Paul and Luke is in actuality a fact which is **God Designed to institute the Lords Supper.**

Every covenant among the ancients was sealed by some symbolic act. The new covenant, which on God's side rests on the free *gift* of salvation, and on man's side on its acceptance by faith, has henceforth, as its permanent symbol in the Church, **this cup which Jesus holds out to His own, and which each of them freely takes and brings to his lips.** The O. T. had also been founded on blood (**Gen. 15:8-18**). It had been renewed in Egypt by the same means (Ex 12:22, 23, 24:8). The participle understood between διαθήκη and ἐν τῷ αἵματι is the verbal idea taken from the subst. διαθήκη (διατιθεμένη): *the covenant* [covenanted] *in my blood*. Baur, Volkmar, and Keim think that it is Paul who has here introduced the idea of the *new covenant*. For it would never have entered into the thought of Judeo-Christianity thus to repudiate the old covenant, and proclaim a new one. Mark, even while copying Paul, designedly weakened this expression, they say, by rejecting the too offensive epithet *new*. Luke, a bolder Paulinist, restored it, thus reproducing Paul's complete formula. And how, we must ask, did Jesus express Himself? Was He incapable, He also, of rising to the idea of a *new covenant* thenceforth substituted for the old? He, incapable of doing what had already been done so grandly six centuries before by a simple prophet (Jer. 31:31 et seq.)! And when we think of it, is not Mark's formula (which is probably also the text in Matthew) far from being weaker than that of Paul—is it not even more forcible? If the expression of Mark is translated: "*This is my blood, that of the covenant,*" is not the very name covenant thereby refused to the old? And if it is translated: "*This is the blood of my covenant,*" does not this saying contrast the two covenants with one another as profoundly as is done by the epithet *new* in Paul and Luke?