

It was only after the Pharisees gained control that these twelve breads were to be made unleavened, as this was not an original command from God. This Pharisaic change to unleavened therefore has no bearing on this argument.⁵⁹

New Ritual or Spiritual Truth in Parables?

It might be a surprise to some that until around the 9th to the 11th centuries, both Western and Eastern churches kept their Communion ritual with regular leavened bread. Those who imagine that the Last Supper was the Passover—at which *matzah* was eaten—must ask themselves, “How did all those early churches get it so wrong by eating regular leavened bread at their ritual?” and “Why did no historian ever record a single shred of the controversy this would have caused?”

If the Jewish apostles all taught the importance of keeping a ritual with unleavened bread, how could both Eastern and Western churches maintain their ritual with regular leavened bread for 900 years—without a single word of the controversy this shocking mistake would have caused? The reason is that the disciples never taught such a ritual, whether unleavened or leavened, for they understood it as spiritual truth in figurative language—something the Messiah was clearly known for.

Sometime after the ninth century, history shows that Rome established the doctrine of “transubstantiation.” This is probably why Rome made this late change, and insisted on using *unleavened* bread in their Communion ritual. In this Roman Catholic belief, the ritual bread actually turns into Christ’s sinless, human flesh—hence, the need for *unleavened*.

At that time, the Eastern churches derided those in the West for making this change in the ritual by calling them “Azymites” (Greek for “unleavened ones”). To this day, many Eastern churches still use regular *leavened* bread. When the Protestants left the Catholic Church, they accidentally took along the unleavened bread ritual in a slightly altered form, believing it was what the Lord wanted.⁶⁰

Last Supper Prophecy, Betrayed with Bread

In case anyone would like more proof that what Jesus shared at the Last Supper was regular leavened bread, consider the following: The betrayal of the Messiah was prophesied in the Hebrew scriptures to take place with **bread** (*lechem*), not *matzah*.

59 The history of the twelve breads being changed from leavened to unleavened will be covered in Course 7.

60 This history and the beginnings of the ritual are covered in more detail in the chapter “The Ritual—Why Didn’t the Jewish Disciples Teach It?”

It was prophesied in the Psalms that the one eating bread (*lechem*) with the Messiah would betray him. God, knowing that this betrayal would occur the evening before the Passover sacrifice, said it would be bread—regular leavened bread—that the betrayer would be eating. Otherwise, if God by His foreknowledge had known the betrayal would occur while eating the Passover, the scripture would say the “one eating my *matzah*,” not the “one eating my bread”:

^{YLT} Psalm 41:9 Even mine ally, in whom I trusted, One eating my **bread**, made great the heel against me

The present participle (“eating”) used in the Septuagint shows it is the one *presently eating* my **bread**, and at the Last Supper just before the betrayal, Jesus says that this scripture has been written of him:

^{NAS} John 13:18 “I do not speak of all of you. I know the ones I have chosen; but *it is that the Scripture may be fulfilled*, ‘He who eats My **bread** has lifted up his heel against Me.’”

Young’s Literal Translation brings out the present-tense aspect of the Messiah’s words in the Greek in this scripture:

^{YLT} John 13:18 not concerning you all do I speak; I have known whom I chose for myself; but that the Writing may be fulfilled: He who is **eating the bread** with me, did lift up against me his heel.

^{DBY} John 13:19 I tell you *it* now before it happens, that when it happens, ye may believe that I am *he*.

To paraphrase: “I tell you now, before it happens, so that you will know that this was written of me. I am he of whom this Psalm was written. I am he who will be betrayed by one ‘eating my bread,’ for just as soon as I give Judas this morsel/piece of my bread he will go out to betray me.”

^{NAS} John 13:21 When Jesus had said this, He became troubled in spirit, and testified, and said, “Truly, truly, I say to you, that one of you will betray Me.”

^{NAS} John 13:26 Jesus therefore answered, “That is the one for whom I shall dip the **morsel** and give it to him.” So when He had dipped the **morsel**, He took and gave it to Judas, *the son of Simon Iscariot*.

^{GNT} John 13:26 ἀποκρίνεται [ὁ] Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάρψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάρψας οὖν τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου.

Obviously Jesus is referring to a morsel of *bread*, as it was indeed a morsel (or “sop”) of the bread that he gave to Judas; remember the betrayal was prophesied to happen with bread (not *matzah*). This same Greek word for “morsel” (*psomion*) is used several times in the Septuagint, where it came from the Hebrew scriptures that always denoted a morsel of bread, and never a morsel of *matzah*.

In the following excerpts from the Greek lexicons, consensus exists that the Greek word *psomion* itself means a piece/morsel of bread:

UBS: ψωμίον, ου n: piece of bread⁶¹

BDAG: ψωμίον: (small) piece/bit of bread⁶²

Louw-Nida: ψωμίον, ου n: a small piece or bit of bread – ‘a piece of bread, a bit of bread.’⁶³

Here we see it used in the scripture:

^{NAS} John 13:27 And after the **morsel**, Satan then entered into him. Jesus therefore said to him, “What you do, do quickly.”

^{GNT} John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς ποίησον τάχιον.

When Hebrew scholars translated the following scriptures into the Greek Septuagint, they used the Greek word *arton* for regular leavened bread in every occurrence where this morsel is used:

^{LXE} Ruth 2:14 And Booz⁶⁴ said to her, Now *it is* time to eat; come hither, and thou shalt eat of **the bread**, and thou shalt **dip thy morsel** in the vinegar: and Ruth sat by the side of the reapers: and Booz handed her meal, and she ate, and was satisfied, and left.

61 *UBS Greek-English Dictionary*, p. 201.

62 Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature (BDAG)*, 3rd ed., p. 1100.

63 Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 1, p. 49.

64 Most translations use the spelling “Boaz.”

^{LXT} Ruth 2:14 καὶ εἶπεν αὐτῇ Βοορ ἤδη ὥρα τοῦ φαγεῖν πρόσελθε ὠδε καὶ φάγεσαι τῶν ἄρτων καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὄξει καὶ ἐκάθισεν Ρουθ ἐκ πλαγίων τῶν θεριζόντων καὶ ἐβούνησεν αὐτῇ Βοορ ἄλφιτον καὶ ἔφαγεν καὶ ἐνεπλήσθη καὶ κατέλιπεν

^{LXE} 1 Samuel 28:22 And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a **morsel of bread**, and eat, and thou shalt be strengthened, for thou wilt be going on thy way.

^{LXT} 1 Samuel 28:22 καὶ νῦν ἄκουσον δὴ φωνῆς τῆς δούλης σου καὶ παραθήσω ἐνώπιόν σου ψωμόν ἄρτου καὶ φάγε καὶ ἔσται ἐν σοὶ ἰσχὺς ὅτι πορεύση ἐν ὁδῷ

^{LXE} 1 Kings 17:11 And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, **a morsel of the bread** that is in thy hand.

^{LXT} 1 Kings 17:11 καὶ ἐπορεύθη λαβεῖν καὶ ἐβόησεν ὀπίσω αὐτῆς Ηλίου καὶ εἶπεν λήμψη δὴ μοι ψωμόν ἄρτου ἐν τῇ χειρὶ σου

^{LXE} Proverbs 28:21 He that reverences not the persons of the just is not good: such a one will sell a man for a **morsel of bread**.

^{LXT} Proverbs 28:21 ὃς οὐκ αἰσχύνεται πρόσωπα δικαίων οὐκ ἀγαθός ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα

In the original Hebrew scriptures it's never called a "morsel of matzah." As we saw earlier in Psalm 41:9, it is clearly stated that Jesus would be betrayed by one eating his bread (*lechem*), and this is what happened:

^{YLT} John 13:18 not concerning you all do I speak; I have known whom I chose for myself; but **that the Writing may be fulfilled:** He who is **eating the bread** with me, did lift up against me his heel.

God knew that His Son would not be present to eat that Passover but would instead die at the legal time and day as the Passovers were to be sacrificed, soon after having been betrayed by one eating his *bread*. If Jesus had been about to eat the Passover, no bread would have been at that table.

The fact is that Jesus and the apostles did eat bread on this night of the Last Supper, just as the scriptures all say, but it was not a sin before God since this was not the night of eating the Passover. Instead, Jesus would die the following day, on which the Jews would always offer up their lambs, being the very time God's foreknowledge had ordained through Moses for them to sacrifice the Passover:

^{NAS} Acts 2:23 this *Man*, delivered up by the **predetermined plan** and **foreknowledge of God**, you nailed to a cross by the hands of godless men and put *Him* to death.

After all, how could Jesus have had a Passover lamb slain one day at the legal time, eat it that night with his disciples at the Last Supper, and then die—with he himself fulfilling the Passover sacrifice—the following day?

To summarize, the Fourteenthers witnessed the Roman Church joining the Passover with the Last Supper. However, the earliest historical evidence shows that the Last Supper was not a Passover, and the scriptures confirm this by stating that Jesus held and broke bread at this supper. So we see that something is not right in the theology that places Jesus eating the Passover with *matzah* at the Last Supper, or with his instituting a new ritual using unleavened bread.