

What *KIND* of Bread Did Jesus use at the Last Supper?

by Peter Salemi

Many have argued that Jesus did not keep the Passover, and that the bread he broke as symbols of his suffering for the sins of the world was not unleavened bread, but leavened bread. This article answers those questions.

Was it a Passover?

It is called the "Lord's supper" (1 Corinth 11:20) which it was, but what *kind* of supper was it? The Greek word for "supper" is *dipnon*. Strong's says in its entry 1173, "From the same as G1160; *dinner*, that is, *the chief meal* (usually in the evening): - feast, supper." (emphasis added).

The verb form is *dipneo*. In every case, this refers to a festive meal, not a small quantity of bread and a little of the fruit of the vine, but a large *bountiful* meal. *Dipnon* is translated "feast" in Matthew 23:6, Mark 12:39, Luke 20:46. Examine Mark 6:21 (Herod's supper), Luke 14:12-24 (the great supper), John 12:2 (Lazarus, Mary and Martha's supper for Jesus), and Luke 17:7-8 (the supper of meat) and you will find in all these passages that *dipnon* refers to a filling "meat and potatoes" meal, never to a small quantity of bread and a little wine.

Even 1 Corinthians 11:21 proves that "supper" means a festive meal. Certainly the references to the last supper Jesus had with his disciples proves that "supper" is a physical feast, (see Luke 22:20; 1 Corinthians 11:25; John 13:2,4, 21:20). In Revelation 19 we see the use of *dipnon* to describe the marriage supper of the Lamb, in which the saints will feast with the Lamb of God, and the fowls will feast on the flesh of kings, mighty men, and horses. No lack of food here!

"Supper" always means a festive large meal, therefore it would be ludicrous to refer to the taking of the bread and wine as a "supper." What was it then? The "Lord's Passover," Leviticus 23:5?

What do the scriptures say?

Matthew 26:17-19, The disciples come to Jesus saying: "...Where will you that we PREPARE for you to eat THE PASSOVER."

Jesus tells them to tell the man of the house that He will "keep THE PASSOVER at your house."

The disciples did as Jesus had appointed them and "they MADE READY THE PASSOVER." Pretty plain easy to understand words - Jesus and His disciples were observing THE PASSOVER!

Mark 14:12-16 gives us PASSOVER in verse 12, and in verse 14, and once more in verse 16.

Luke 22:8-13 they prepared the Passover, they were going to observe in the guest-chamber “the Passover” and they made ready “the Passover.”

Notice verse 15, “And He said unto them, With desire I have desired to eat THIS PASSOVER with you before I suffer.” The Bible is beating us over the heads with this, Jesus and the disciples ate the Passover!

Just because the lamb is not specifically mentioned by name really does not prove anything as to the idea that this was the last Passover meal. *In fact, these elements were so common at Passover meals that to mention them was tantamount to *stating the obvious*. This was apparently the case in *m. Pesah*. 10:3, where the author refers to the eating of the paschal lamb only in passing.

*Jeremias concludes from *m. Pesah*. 10:3 that we have here “precisely *the same combination of historical report and cultic ritual* as [found] in the texts describing the Last Supper, and in both cases we can observe the same thing happening: [The] cultic ritual overshadows the historical facts and concentrates attention upon the continuing rites” (*Words*, 67; emphasis original).

Looking at the verses already given in Matthew, Mark and Luke, we can see the word EAT used over and over again.

In Luke 22:15 Jesus says, “...With desire I have desired to EAT THIS PASSOVER with you....”

The whole ceremony observance, and keeping of the Passover under Moses, as given in the books of Moses, was fundamentally bound up and founded upon the main element of the observance (besides the slaying of the lamb) and that was the EATING of the lamb. The Passover was not completely and fully observed WITHOUT the EATING of the lamb.

The Passover meal would not have been a meal or supper WITHOUT the EATING of the lamb. This last Passover was called a supper by the writers of the Gospels. It was very much a SUPPER MEAL, and Jesus desired to EAT this Passover with His disciples before He suffered and was killed on the cross. This was a regular true Passover observance, with everything the Passover was to have for a supper meal - unleavened bread, bitter herbs, and the roasted lamb.

Other POSITIVE indications in the synoptic SUBSTANTIATE that the Last Supper was a PASSOVER MEAL. In his commentary on THE GOSPEL OF MARK, William L. LANE offers a concise summary of such indications:

“The return to Jerusalem in the evening for the meal (Mark 14: 17; cf. Matt.26: 18; Luke 22: 10) is SIGNIFICANT, for the PASCHAL meal had to be eaten within the city walls (M. Pesachim V11. 9). An ORDINARY meal was taken in the late AFTERNOON, but a meal which began in the EVENING and CONTINUED into the NIGHT reflects PASSOVER practice (Ex.12: 8; Jubilees 49: 12). The reference to RECLINING (Mark 14: 18) satisfies a REQUIREMENT of the Passover feast in the FIRST century when custom demanded that even the poorest man RECLINE for the festive meal (M. Pesachim X.1). While a NORMAL meal BEGAN with the BREAKING OF BREAD, on THIS occasion Jesus BROKE the bread DURING the meal and FOLLOWING the serving of a dish (Mark 14: 18-20, 22). The Passover meal was the one

occasion when the serving of the dish PRECEDED the breaking of the bread. The use of WINE was generally reserved for festive occasions and was characteristic of the Passover (M. Pesachim X.1). FINALLY, the interpretation of the ELEMENTS of the meal CONFORM to Passover CUSTOM where the haggadah (or interpretation) is an INTEGRAL part of the meal. The CUMULATIVE EVIDENCE supports the claim made in verses 12, 14, and 16 (of Mark 14) that the disciples PREPARED a PASSOVER meal and that the EXTERNAL FORMS of the Passover were observed at the meal itself.” (pp.497-498)

Now in the Gospel of John chapter 13 it says, “Now before the feast of the Passover, when Jesus 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.”

Norval Geldenhuys argues that this translation, followed largely by the A. V. and N. I. V. among others, is *misleading because it completely detaches the Last Supper from Passover*. He suggests that the expression “before the feast” should be connected with the verb “knowing” (*eidōs*). Thus the translation would read: “Knowing (already) before Passover that His hour had come to depart out of this world unto his Father, Jesus, he who loved his own in this world, loved them unto the end (or ‘to the uttermost’).” (Commentary on the Gospel of Luke, p.657).

According to this translation (which is followed by Weymouth, Knox, Moffatt and others), John *does not wish to detach the events* of the Last Supper from the Passover. Rather he gives a reason for their occurrence, namely, *Jesus knew in advance of His impending death at Passover*. John often attributes to Christ’s foreknowledge the reason for His actions (see John 12:7, 23; 13:3, 11, 18; 18:4; 19:28). So this scripture does not contradict the timing of other scriptures in the synoptic Gospels at all. It simply says Jesus *knew* before hand that this was the Passover that he would die for the sins of the world. And that the last supper as the Passover meal.

In the Gospel of John only FEW details of the Last Supper are given, because, as Geldenhuys explains, “He assumes that his readers are quite aware of the fact that this meal was the PASCHAL repast which the Lord celebrated with His disciples on the EVENING before His crucifixion, and that He then instituted the Holy Communion. For this reason he MERELY refers to it by the single word DEIPNON (supper) WITHOUT stating expressly what precise meal it was. He knew that the FIRST THREE Gospels and also the Epistles of Paul gave a FULL ACCOUNT of the celebration of the paschal repast and the institution of the Holy Communion. Consequently he does NOT REPEAT the same facts, but mentions a few SUPPLEMENTARY OCCURRENCES that took place DURING that meal, as they made a great impression on him and had NOT been described in the OTHER Gospels.” (note 5, pp.659-660)

This author writes, “Though John does not explicitly designate the Last supper as a Passover meal for the reasons just mentioned (see above), there are indications that he ALSO regarded the meal shared by Christ with His disciples as a PASCHAL MEAL...John, like the synoptic writers, regarded the Last Supper that Jesus shared with His disciples as a PASSOVER MEAL.” (*Dr. Samuele Bacchiocchi God’s Festivals in Scripture and History, p.61, emphasis added*). So definitely Jesus Christ and the disciples were observing the Passover that takes place on the 14th of Nisan.

Other Rituals

Some people argue that there are three elements in the Synoptics' description of the Last Supper that are inconsistent with the Passover ritual:

(1) Mark portrays Jesus as saying the blessing before breaking the bread, while at the Passover this is reversed;*

(2) the Synoptics portray Jesus and His disciples as using a single cup, while the use of individual cups was the norm during Passover meals; and *

(3) at a Passover meal, each person was to have his or her own dish, but at the Last Supper Jesus and His disciples apparently ate from one common dish (Matt 26:23; Mark 14:20).

*Jeremias points out, the opposite scenario is actually true for the Jewish Passover: The bread was broken first, followed by a blessing, which is how the events are described in the Synoptics.

*Marshall further observes that those who suggest otherwise erroneously base their arguments on late Jewish sources.

Second, given the lack of first-century data on the order of the Passover service, Marshall rightly suggests that “it seems impossible to conclude with any certainty what the practice in the first century was.”

*That said, Jeremias detects one clue that may shed light on this issue: later protests against the drinking from multiple cups (t. Ber. 5.9; 12:9) suggest that the practice of drinking from a single cup had occurred earlier on.

*Third, this argument may hold true for Passover observance subsequent to AD 70 when the city of Jerusalem was not as crowded during the celebration. Prior to the year 70, however, having one's own table was unlikely in light of the overcrowding of the city. In such cramped conditions, it is unlikely that everyone had his or her own table and individual dishes.

*Jeremias, *Words*, 67–71. For a chronological description of the events at a Jewish Passover meal, see W. Barclay, *The Lord's Supper* (Philadelphia: Westminster, 1967), 22–25.

*Jeremias, *Words*, 68–69.

*I. H. Marshall, *Last Supper and Lord's Supper* (Grand Rapids: Eerdmans, 1980), 62.

*Ibid., 63. If Jesus did indeed break the normal custom, Marshall contends, it “is possible that Jesus deliberately adopted a special way of distributing the wine in order to draw an unusual lesson from it” (ibid.).

*Jeremias, *Words*, 69. Heinz Schürmann argues that Jesus and His disciples indeed shared a common cup and adopted a new way to distribute the elements in order to deliberately break the normal custom (*Der Paschamahlbericht* [Münster: Aschendorffsche Verlagsbuchhandlung, 1953], 60–61).

*Jeremias, *Words*, 70–71.

What is the "day of Unleavened"?

So what kind of bread did Jesus use for the Passover Meal?

Many argue that two words are used for "bread" in the New Testament. The first is "azumos" (Strong's #106). The other is "artos" (Strong's #740).

In every case where bread is mentioned in the gospel account of this meal, the word is translated from the Greek word "*artos*."

The letter to the Corinthians, when Paul talks about what Jesus ate at the Last Supper, he uses *arton*. Not once does he say it was unleavened (*azumos*). (see 1 Corinthians 11:23, 26-28; 1 Corinth 10:16-17).

The word "sop" in John 13:26, 27 and 30 is translated from the Greek word "*psomion*" and means "morsel or crumb." Why did Christ use bread (*artos*) without prefacing it with the word for unleavened "*azumos*"?

The definition of Strong's #106 for "azumos" is " the paschal festival itself is called" (Thayer's Unabridged).

Strong's says, "...*unleavened*, that is, (figuratively) *uncorrupted*; (in the neuter plural) specifically (by implication) the *Passover* week: - unleavened (bread)" (entry #106). It has to do more with the *season*, *the time* or the *week* of the *festival* of unleavened bread than the *bread itself* depending on *the context*. This word is referring to a period of *time* known as the "**unleavened**" —not a specific piece or loaf of physical bread.

There is only one place in the Bible where it is used of bread in 1 Corinthians the 5th chapter We will examine this later in the article. All the other places it refers to a particular period of time!

In the King James you find "Now the first *day* of the *feast of* unleavened bread (*azumos*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (Matthew 26:17).

"And the first day of unleavened bread, (*azumos*) when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mark 14:12)

"Then came the day of unleavened bread, (*azumos*) when the passover must be killed" (Luke 22:7).

Here is how the Greek reads as translated into English from the Textus Receptus in the Greek/English Interlinear by George Ricker Berry Ph.D. and the Apostolic Polyglot.

"And on the first *day* of the unleavened *bread*s" (Matthew 26:17)

And on the first day of the unleavened *bread*s” (Mark 14:12)

“And came the day of the unleavened *bread*s” (Luke 22:7)

Italics is supplied and added in. The original in the Greek is:

“Now on *the first of unleavened* came the disciples to Jesus, saying to Him, Where will you we should prepare for you to eat the passover.”

“And on the *first day of unleavened*, when the passover they killed, say to Him His disciples, Where desirest you going we should prepare that you mayest eat the passover.”

“And came *the day of unleavened* in which was needful to be killed the passover. And He sent Peter and John saying, Having gone prepare for us the passover, that we may eat.”

Notice the word “bread” is not in the Greek! Of course by implication bread is meant, for “unleavened” was to do with BREAD. But MORE IMPORTANT THAN THAT is to notice the fact that the word “feast” is NOT USED!!

Here are two more scriptures that prove that azumos has to do more of the season, the time element, the Passover week, a title. This word is always referring to a period of time known as the “**unleavened**” —*not a specific piece or loaf of physical bread*, “And when he saw that it pleased the Jews, he proceeded to take Peter also. (Now those were *the days of unleavened (azumos) bread*” (Acts 12:3).

“But we sailed away from Philippi after the **Days of Unleavened (azumos) Bread**, and in five days we came to them at Troas, where we stayed *for seven days*” (Acts 20:6).

So what was the “day of Unleavened” in the Gospels? What does this mean? Does it mean the whole season? Not in these scriptures. In these scriptures it gets specific of what *day* during this Passover week this event of the Last supper took place. *You will notice it says on the "first day" of the unleavened when the "lambs were killed."*

Notice what Richard A. Parker, University of Chicago wrote concerning Nisan 14. “But on what authority should Hebrew translators, as Salkinson and Delitzch, introduce the word [the Hebrew word for feast, *chag* or *chagag*, or the Greek word for feast], into these texts, when the corresponding Greek phrase has no word [in it] for ‘feast,’ and only speaks of the ‘first of the unleavened bread’— **a common expression for the Jewish 14th with practically all first century writers**. Furthermore, why attempt to change Luke’s account of an actual passover meal (22:15) to agree with a common meal...” (*Journal of Biblical Literature*, Volume LXII 1944, “Ancient Jewish Calendation: A Criticism”, emphasis added). This is clear historical documentation that the Passover day itself; Nisan 14, was commonly called *the first of the unleavens*, or the *first day of the unleaveneds* by all first century writers.

None of the accounts in Matthew, Mark, and Luke, use the word “feast” with the word “unleavened.” John used it in a number of times in his Gospel (i.e. chapter 13:1; 7:2). They did

not use it in the verses above to be specific. Luke used the word feast in chapter 22:1, that it “drew near.” He and the others *did not* use it when they were referring to THE DAY they killed the Passover lambs. And on which day the disciples came to Jesus to ask Him where they should prepare the Passover meal for them to eat? The 14th of Nisan!

They had VERY GOOD REASON why they DID NOT use it. They did not want *you* to believe this was the 15th day of the month, the first Sabbath day, the holy convocation day, of the seven day FEAST of Unleavened Bread.

Oh, it was indeed THE FIRST OF UNLEAVENED, but what does that mean? If you have not yet called to mind the instructions of Exodus 12-from Jewish CUSTOM and TRADITIONS that this 14th day was a day, the first official day in their religious traditions, *to be unleavened, to prepare for the Passover!*

“even the first day ye shall put away leaven out of your houses:” (Ex 12:15). This cannot mean the first day of unleavened bread because on that day of the 15th, “And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; *no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

“And ye shall observe *the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt:* therefore shall ye observe this day in your generations by an ordinance for ever. (vv.16-17). The 15th was a Sabbath, no work was to be done, certainly not taking leaven out of the houses. It was also a day when Israel was set free. So this “first day” was not the 15th but the 14th when all the arrangements and preparations were made for the 15th which was a Sabbath.

The 14th day was a day when the Lambs were killed (Ex 12:6), and the blood was spread on the door posts. The Meal was eaten “that night” on the 15th with “unleavened bread” (v.8). So the leavened had to be out of the houses by 15th. This can only be done on the 14th. So the “first day” was not the 15th but the 14th it was the first day of preparation for the Passover Meal to be eaten “that night.”

Notice in the New Testament, the same events are taking place on the preparation of the Passover. “And the first day of unleavened bread, ***when they killed the passover***, his disciples said unto him, Where wilt thou that we go ***and prepare that thou mayest eat the passover?***” (Mark 14:12). Like Exodus 12, the 14th day of Nisan was the day when the lambs were slain, and the houses were clean out, taken all the leavened away. They were to “prepare” so they can eat the Passover (see also verses 15 and 16). This was the beginning of the 14th of Nisan. 2 Chronicles 30; Ezra 6 all explicitly say the same, it was the day when the lambs were killed on the 14th day of Nisan.

Luke 22:7-8 same events are taking place, “Then came the day of unleavened bread, when the *passover must be killed.*

“And he sent Peter and John, saying, Go and *prepare us the passover*, that we may eat.”

Again Matthew 26:17, 19: “Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we *prepare for thee to eat the passover?*... And the disciples did as Jesus had appointed them; and they made *ready the passover.*”

The Apostle John agrees with the synoptics, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)... There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand." (John 19:31, 42). This sabbath was a "high day" or "great Sabbath" meaning the first day of Unleavened Bread and a Sabbath (not weekly but annual).

The NIV renders the two Greek words ‘megale hemera’ as ‘special.’ The KJV and many other translations render ‘megale hemera’ as ‘high day.’ The Greek words ‘megale hemera’ literally means ‘great day.’

In another place in his Gospel, again he shows the difference. The Greek word translated “high” or “great” is found also in John 7:37 as well as John 19:31 both of which refer to the more important days of the Hebrew feasts. For example the last day of a feast would be designated a “great day.”

John 7:37 “In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [The word in italics ["*day*"] is added by the translators to complete the sense in English].

The word “great” in the Greek text is *megalh* [*megalay*] which is from *megaV* [*megas*] which means “great” be it either in size or in *importance*. This last “great day” was the eighth and final day of the Feast and a Sabbath “Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: *it is* a solemn assembly; *and* ye shall do no servile work *therein*... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: *on the first day shall be a sabbath, and on the eighth day shall be a sabbath.*” (Lev 23:36, 39).

John 19:31 “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (because that Sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.” The phrase “a high day” is *megalh h hmera* which is better translated “the great day” because *h* [*hay*] is the definite article – “the.” Putting the two scriptures together it shows this great day was a Sabbath and it had to have been a great day of a feast! That was the first day of Unleavened Bread. It was a great day, God told Israel, “*It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed* of all the children of Israel in their generations.” (Ex 12:42). This first day of unleavened bread was also a Sabbath, “In the first day ye shall have an holy convocation: ye shall do no servile work therein.” (In the first day ye shall have an holy convocation: ye shall do no servile work therein.” (Lev 23:7).

Even the ancients knew that this high day Sabbath was the first day of Unleavened Bread. Claudius Apolinarius (Apollinaris), bishop of Hierapolis, in Phrygia, called it, "the great day of unleavened bread" (Scaff, History of the Christian Church vol.2, p.203).

This day was the day when Passover was prepared, the leaven was out of the houses, and the Passover lambs were killed, this was the beginning of the 14th of Nisan.

So the day of "unleavened" was the day when all the leaven was cleaned out of the houses and the houses were prepared and the lambs were killed, so the meal can be eaten "that night" on the first day of unleavened bread.

So Exodus 12 we can understand what it is saying, "Seven days shall ye eat unleavened bread; even the first day [of preparation] ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day [of the feast of unleavened bread] until the seventh day, that soul shall be cut off from Israel.

"Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

"Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." (vv.15, 19-20).

The Passover is really 8 days including the preparation day, "Josephus, on one occasion, even describes it as 'a feast for eight days.' " (The Preacher's Complete Homiletical Commentary). So when the Bible speaks of the "days of Unleavened bread" (azumos) (Acts 20:6), it meant as Strong's and Thayer's points out the Passover season that consisted of 8 days. But when it comes to the Gospels it gets very *specific* and it is speaking of the "first day" of the unleavens, (the Passover week) when the "lambs were killed" meaning the 14th of Nisan.

What Kind of Bread was Eaten on the 14th?

Now was eating *leavened* bread allowed on the 14th day of Nisan on the preparation day of the Passover?

Notice what this source says about the time period and what it was called, Dr. Edersheim says: "Properly speaking, these two' [the 'Passover' and 'Feast of unleavened bread'] 'are quite distinct, the 'Passover' taking place on the 14th of Nisan, and the 'Feast of unleavened bread' commencing on the 15th, and lasting for seven days, to the 21st of the month. But from their close connection they are generally treated as one, both in the Old and in the New Testament; and Josephus, on one occasion, even describes it as 'a feast for eight days.' " (The Preacher's Complete Homiletical Commentary). Whether the week or the day of the 14th *both* are called Passover *or* the "days of unleavened bread." Both names are used synonymously.

The Jewish writers of the Talmud describe the penalty of a high priest being whipped (referred to as "stripes") for eating anything leavened at the *Passover*, just as if he had consumed blood or unclean meat. This is made clear in the following passage:

'MISHNA I.: To the following stripes 52 apply:

... **A high-priest** who was unclean and partook of things belonging to the sanctuary or entered the sanctuary while unclean; and he who consumed illegal fat, blood, or meat left overnight from the sacrifice, or piggul, or unclean meat, and also of such which was slaughtered and brought outside of the Temple; **he who ate leaven on Passover**, ate or labored on the Day of Atonement; who compounded oil similar to that of the Temple, or compounded the frankincense of the Temple, or anointed himself with the oil used in the Temple; who ate carcasses or animals preyed by beasts, or reptiles—to all of them stripes apply. (piggul—I. e., meat of a sacrifice illegally slaughtered.) (Babylonian Talmud, Book 9, Tract Maccoth, ch. 3, p. 35,). Whether the week or the day is meant, it really does not make a difference because from the 14th of Nisan to the last day of Unleavened Bread *no leavened was to be eaten during that time*. So if the Jewish authorities would whip even their own high priest for eating regular leavened bread at the Passover, certainly the disciples of Christ would also be soundly punished for leavened was not allowed to be eaten on the 14th and throughout the week.

Also, if the disciples and Jesus had not observed this practice, the Gospel writers would not have called the Passover day 'the first day of the unleavened.' They would have referred to it as just the Passover day with no reference to its 'unleavenedness.' So obviously the disciples and Jesus on the 14th of Nisan would not have eaten leavened bread.

So what of the word "artos"? Is it leavened or unleavened?

The Greek word used to identify the bread distributed by Christ at the Last Supper (Matthew 26:26; Mark 14:22; Luke 22:19; 1 Corinthians 11:24), is the general word for *any kind of bread* (Arndt and Gingrich, 1967, p. 110). The use of this word does *not* exclude the possibility that it was unleavened bread, since *the Septuagint translators used the word artos to refer to unleavened bread (Leviticus 8:2,26)*. Therefore, from the word used to describe the bread eaten by Jesus at the Last Supper, we can deduce only that it could have been either leavened or unleavened. *The only way to prove from the Bible that the bread was unleavened is to verify that Jesus ate the Last Supper on the 14th of Nisan—the actual Passover, which we have proved he did!*

Also, how can Jesus eat leavened bread when clearly it was the day when leavened was to be cleaned out of the houses? In Fact, it was the common practice in Judea, during Jesus' day, to collect all the leaven on the 13th of Nisan and destroy it. It says, "Searching for leaven on the night preceding the fourteenth" (Mishnah Pesahim 1:1) (*The Talmud of the Land of Israel, Volume 13: Yerushalmi Pesahim, p.xix*). In view of this practice, it is *unlikely* that Jesus and the disciples ate any leavened bread during the Passover day of the 14th. Nor is there any account that they did so. While the Gospels do not specifically tell us, it is reasonable to conclude that Jesus and the disciples observed the entirety of Nisan 14 as an unleavened day. Such a practice would be in accord with the first Passover observance in Egypt.

Think of this example. If you were a church of God member that observes the festivals of God, and you are at the dinner table in *July*, and someone says "pass the bread." Automatically you would know leavened, or regular bread is meant.

But if you were at the same house during the days of unleavened bread and someone says "pass the bread," what bread are they speaking of? The answer is obvious, you *knowing* what time of year it is. The gospels used "artos" a general name for bread, and since it was Passover, one can understand that UNLEAVENED BREAD WAS MEANT!

What of 1 Corinthians the 5th and 11th chapters?

In 1 Corinthians 5, says, "Therefore, purge out the old leaven (*zume*), so that you may become a new lump, *even* as you are **unleavened** (*azumos*). For Christ our Passover was sacrificed for us. "this reason, let us **keep the feast**, not with old leaven (*zume*), nor with *the* leaven (*zume*) of malice and wickedness, but with *the unleavened* (*azumos*) bread of sincerity and truth" (1 Corinthians 5:7-8). Clearly he is speaking of bread, as "ye are unleavened" physically eating unleavened bread or "food" it could mean both (see Young's Literal Translation). Paul writes of the Last Supper, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread [artos]." (1 Corinth 11:23; see also vv.26-28). So artos and azumos is used in these two passages. The time period called the Passover week is *not* meant in 1 Corinthians the 5th chapter. Does this contradict what we have established above since these two passages shows unleavened bread and leavened bread. Does this really show two distinct breads?

Throughout their lexicographical history, *artos* and *azuma* were used interchangeably for both leavened (*artos*) and unleavened bread (*azuma*; Exod 29:2 [cf. MT and LXX]; LXX: Lev 2:4; 8:26; Num 6:15,19; Judg 6:20; Philo, *Spec.* 2.158). Moreover, the showbread (i.e., the "bread of the Presence" kept on the table in the Holy Place; Exod 25:30; Lev 24:5-9; Num 4:7; 2 Chr 2:3), although unleavened (Philo, *Spec.* 2.161; *Congr.* 168; *Contempl.* 81; Josephus, *Ant.* 3.6.6 §142; 3.10.7 §255), is always simply called "bread" (*artos*) in the OT, Mishnah, Targums, and the LXX. Thus the use of *artos* and *azuma* proves as we have proven above, that one must understand the context of the situation to know what *kind* of bread was used. The general term "artos" is used and can mean both and since it is Passover it means unleavened and becomes clear in 1 Corinthians the 5th chapter that unleavened bread is meant. The Apostle Paul and the disciples were most likely aware of the synonymous uses of these terms.

So did Jesus used unleavened bread at the Last Supper, YES INDEED!