|  |  |  |
| --- | --- | --- |
| ✥ |  | *The Eucharist* |
| *and the* |
| *Old Testament* |
| Dr Paul Hahn  Theology Department  University of St Thomas  Houston TX 77006  © 2021 |

TABLE OF CONTENTS

[INTRODUCTION 1](#_Toc63568670)

[“Eucharist” 1](#_Toc63568671)

[accounts of the Institution of the Eucharist 3](#_Toc63568672)

[Comments on the Institution Accounts 4](#_Toc63568673)

[EUCHARIST AS MEAL 5](#_Toc63568674)

[The Meal as a Universal Natural Symbol 6](#_Toc63568675)

[Passover 7](#_Toc63568676)

[Manna, Quail, and Water in the Desert 12](#_Toc63568677)

[Elijah and Elisha’s Food Miracles 20](#_Toc63568678)

[The Messianic Banquet 23](#_Toc63568679)

[THE EUCHARIST AS SACRIFICE 25](#_Toc63568680)

[Old-Testament Sacrifices 26](#_Toc63568681)

[The Eucharist as Passover Meal 33](#_Toc63568682)

[The Eucharist Is a Sacrifice: 38](#_Toc63568683)

[Proofs from Jesus as the Paschal Lamb 38](#_Toc63568684)

[Proofs from the Institution Narratives 40](#_Toc63568685)

[Biblical Texts on the New Covenant 41](#_Toc63568686)

[Proofs from Jesus as Servant of Yahweh 43](#_Toc63568687)

[Melchizedek 45](#_Toc63568688)

[CONCLUSION 49](#_Toc63568689)

[BIBLIOGRAPHY 50](#_Toc63568690)

Scripture quotations, unless quotations from others, are from the New Revised Standard Version,

unless indicated otherwise.

# INTRODUCTION

## “EUCHARIST”

1. “**eucharist**”
   1. thanksgiving
      1. usual Greek meaning: gratitude, = the source of thanksgiving
      2. thus too in LXX and NT
         1. Acts 24:3, (the Jewish lawyer Tertullus referring to the governor Felix’s reforms:) “We welcome this in every way and everywhere with utmost gratitude.”
         2. Rom 16:4, Prisca and Aquila “risked their necks for my life, to whom . . . I give thanks . . .”
      3. thanksgiving to God usually = prayer
         1. 1 Thess 5:17-18, “pray without ceasing, 18give thanks in all circumstances . . .”
         2. Col 3:17, “do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”
         3. see Paul’s thanksgivings

1 Thess 1:2, “We always give thanks to God for all of you and mention you in our prayers . . .”

* 1. blessing
     1. thanksgiving naturally unites with a blessing that praises God’s “wonders”
        1. wonders prompt the praise of thankfulness
        2. “remembrance” of the wonders prompts thanksgiving
     2. Jewish meals: blessings both praise and thank God for his benefices
  2. Jesus uses “give thanks” and “bless”
     1. first multiplication (5000)

Jesus “blesses” (synoptics)

or: Jesus “gives thanks” (John)

* + - 1. Mark 6:41 (//Matt 14:19, Luke 9:16), “Taking the five loaves and the two fish, he looked up to heaven, and *blessed* and broke the loaves . . .; and he divided the two fish”
      2. John 6:11, “Jesus took the loaves, and when he had *given thanks*, he distributed them . . .; so also the fish . . .”
    1. second multiplication (4000):

Jesus “gives thanks” over bread and “blesses” the fish (Mark)

or: Jesus “gives thanks” over bread and fish (Matt)

(4000 ≠ Luke, John)

* + - 1. Matt 15:36, after giving thanks he broke them [loaves and fish] . . .”
      2. Mark 8:6-7, “he took the seven loaves, and after giving thanks he broke them and gave them . . . 7and after blessing them [the fish], he ordered that these too should be distributed.”
    1. So thanksgiving = blessing: we shouldn’t distinguish
    2. at last supper:
       1. Mark 14:22-23 (//Matt 26:26-27), “*blessing*” the loaf; “*giving thanks*” over the cup
       2. Luke 22:19, ““*giving thanks*” over the bread; “he did the same with the cup”
       3. Luke 24:30 (Emmaus), he “*blessed* and broke it”
       4. 1 Cor 11:24-25, “when he had *given thanks*, he broke it . . . 25In the same way he took the cup”
       5. 1 Cor 10:16, “The cup of blessing that we *bless*, is it not a sharing in the blood of Christ?”
    3. Paul speaks in this sense of eating with “thanksgiving.”
       1. Rom 14:6 (some observe feast days, others do not:) “those who eat, eat in honor of the Lord, since they *give thanks* to God; while those who abstain, abstain in honor of the Lord and *give thanks* to God.”
       2. 1 Cor 10:30 (meat offered to idols:) “If I partake with *thankfulness*, why should I be denounced because of that for which I give thanks?”
       3. 1 Tim 4:3-4, “They forbid marriage and demand abstinence from foods, which God created to be received with *thanksgiving* by those who believe and know the truth. 4For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving . . .”
  1. Christian “eucharist” expresses

praise for the wonders of God

thanks for the good drawn from them

## ACCOUNTS OF THE INSTITUTION OF THE EUCHARIST

(nrsv)

|  |  |  |  |
| --- | --- | --- | --- |
| *Matt 26:26-29*  While they were eating,  Jesus took a loaf of bread,  and after blessing it  he broke it, gave it to the disciples, and said,  “Take, eat;  this is my body.”  27Then he took a cup, and after giving thanks he gave it to them,  saying, “Drink from it, all of you; 28for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.  29I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” | *Mark 14:22-25*  While they were eating,  he took a loaf of bread,  and after blessing it  he broke it, gave it to them, and said,  “Take;  this is my body.”  23Then he took a cup, and after giving thanks he gave it to them,  and all of them drank from it.  24He said to them, “This is my blood of the covenant, which is poured out for many.  25Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” | *Luke 22:15-20*  He said to them, “I have eagerly desired to eat this Passover with you before I suffer; 16for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”  17Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; 18for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”  19Then he took a loaf of bread,  and when he had given thanks,  he broke it and gave it to them, saying,  “This is my body, which is given for you.  Do this in remembrance of me.”  20And he did the same with the cup after supper,  saying, “This cup that is poured out for you is the new covenant in my blood.” | *1 Cor 11:23-25*  For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed  took a loaf of bread,  24and when he had given thanks, he broke it and said,  “This is my body that is for you.  Do this in remembrance of me.”  25In the same way he took the cup also, after supper,  saying, “This cup is the new covenant in my blood.  Do this, as often as you drink it, in remembrance of me.” |

## COMMENTS ON THE INSTITUTION ACCOUNTS

1. **Both traditions** (**synoptics and Paul**) **are from the liturgy**.
   1. Note the synoptics’ “pithy conciseness” (Benoit).
   2. Paul “received” his tradition.
      1. 1 Cor 11:23, “For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread . . .”
2. **There are only 2 major differences**.
   1. Luke 22:15-18 is not in Matthew, Mark, or 1 Corinthians.
      1. Luke 22:15-18, “He said to them, “I have eagerly desired to eat this Passover with you before I suffer; 16 for I tell you, I will not eat it until it is fulfilled in the kingdom of God.” 17 Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; 18 for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”
      2. But Luke created 2:15-18 from Mark 14:25.
         1. Mark 14:25, “Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”
   2. Matthew and Mark lack Jesus’ command to repeat the eucharist (“Do this in remembrance of me”).
      1. But its inclusion in Luke (Luke 22:19) and 1 Corinthians (11:24) suggests that it’s primitive.
      2. And “internal probability” (Benoit) suggests that it’s primitive.

# EUCHARIST AS MEAL

Luke 22:15, “I have eagerly desired to *eat* this [meal] with you”

## THE MEAL AS A UNIVERSAL NATURAL SYMBOL

1. **characteristics that make a meal is a universal natural symbol**
   1. Eating in common establishes ties between participants.
   2. Food sustains life, thanks to God’s bounty.
      1. “Bread, water, wine, fruits, etc. are all goods for which one blesses God.” (Benoit)
2. **example OT meals**
   1. Gen 18:1-8, “2[Abraham] looked up and saw three men standing near him. . . . he ran from the tent entrance . . . and bowed down to the ground. 3He said, “My lord, if I find favor with you, do not pass by your servant. . . . 5Let me bring a little bread, that you may refresh yourselves, and after that you may pass on . . . So they said, “Do as you have said.” 6Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” 7Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. 8Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.”
   2. Tob 7:9-13, [Tobias, with his friend Raphael, visits Tobias’ relative Raguel, to ask for the hand of Raguel’s daughter Sarah:] “Raguel slaughtered a ram from the flock and received them very warmly. When they had bathed and washed themselves and had reclined to dine, Tobias said to Raphael, “. . . ask Raguel to give me my kinswoman Sarah.” 10. . . Raguel overheard it and said to the lad, “Eat and drink, and be merry tonight.” . . . 11But Tobias said, “I will neither eat nor drink anything until you settle the things that pertain to me.” . . . 13[So] he wrote out a copy of a marriage contract . . . 14Then they began to eat and drink.”
   3. Luke 15:22-24 (prodigal son parable), “the father said to his slaves, . . . 23‘get the fatted calf and kill it, and let us eat and celebrate; 24for this son of mine was dead and is alive again . . .”

## PASSOVER

Jeremias, Joachim. *Jerusalem in the Time of Jesus*: *An Investigation into Economic and Social Conditions during the New Testament Period*. Trans. F.H. and C.H. Cave. Philadelphia: Fortress, 1969. (German: *Jerusalem zur Zeit Jesu*. 1923. 3rd ed. Göttingen: Vandenhoeck und Ruprecht, 1962.)

1. **Was the last supper a passover meal**?
   1. In the synoptic gospels, the last supper is a passover meal.
      1. Mark 14:12-16, “On *the first day of Unleavened Bread*, when the *Passover* lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the *Passover*?” 13So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, 14and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the *Passover* with my disciples?’ 15He will show you a large room upstairs, furnished and ready. Make preparations for us there.” 16So the disciples set out and went to the city, and found everything as he had told them; and they prepared the *Passover* meal.”
      2. Luke 22:18, He said to them, “I have eagerly desired to eat this *Passover* with you . . .”
   2. In John, the crucifixion is in the daytime prior to the passover after sunset.
      1. John 18:28, “they [18:3, “police from the chief priests and the Pharisees”] took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and *to be able to eat the Passover*.”
      2. John 19:14, “Now it was *the day of Preparation for the Passover*; and it was about noon. He [Pilate] said to the Jews, “Here is your King!””
      3. So the last supper is the day before passover.
   3. Did John put it back a day so Jesus would die at the time that paschal lambs were sacrificed? Because Jesus is the paschal lamb?
      1. John 19:36, “These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.””
   4. Perhaps Jesus, knowing he would die at the time of paschal sacrifice, deliberately celebrated passover a day early. The last supper “called to mind the paschal rite sufficiently for him to graft upon it His own new rite . . .” Benoit prefers this explanation. (Benoit)
2. **Exod 12**:**1-14**, **passover**
   1. “The Lord said to Moses and Aaron in the land of Egypt: 2 This month shall mark for you the beginning of months; it shall be the first month of the year for you. 3 Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family . . . 5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. 6 You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. 7 They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. 8 They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. . . . 10 You shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11 This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. 12 For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. 13 The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. 14 This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.”
3. **Exod 12**:**15-20**, **unleavened bread**
   1. “15 Seven days you shall eat unleavened bread . . . 16 . . . no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. 17 You shall observe the festival of unleavened bread . . . 18 In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread.”
4. **Exod 12**:**21-36**, **people commanded**
   1. Exod 12:21-36 parallels the instructions in 12:21-28.
   2. “Then Moses called all the elders of Israel and said to them, “Go, select lambs for your families, and slaughter the passover lamb. 22Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood in the basin. None of you shall go outside the door of your house until morning. 23For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door and will not allow the destroyer to enter your houses to strike you down. 24You shall observe this rite as a perpetual ordinance for you and your children. 25When you come to the land that the Lord will give you, as he has promised, you shall keep this observance. 26And when your children ask you, ‘What do you mean by this observance?’ 27you shall say, ‘It is the passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses.’” And the people bowed down and worshiped.”
5. **Exod 12**:**29-42**, **death of the firstborn**, **and escape**
6. **Exod 12**:**43-49**, **further passover stipulations**
   1. all Jews must eat it
   2. no foreigners or servants can eat it
   3. slaves can eat it if circumcised
   4. do not break the lamb’s bones
   5. do not take any outside the house
7. **The etymology of *pesaḥ* is uncertain**.
   1. Some say it is from Akkadian *pašâhu*, “to appease.”
   2. Some say it is rom an Egyptian word.
      1. But the Hebrews were unlikely to use an Egyptian name for a Semitic-origin custom.
   3. In popular etymology, *pesaḥ* is from the Hebrew verb *psḥ*, “limp,” “jump.”
      1. In plague 10, Yahweh “jumped over” the Israelites’ houses.
      2. Exod 12:13, “The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you . . .”
8. **historical development**
   1. feast of passover
      1. Passover is very ancient; it existed long before the exodus.
      2. At first, it was a nomadic or seminomadic spring rite in which the priest and altar were unimportant but the use of blood was very important.
         1. It insured the fecundity of the flock.
         2. Blood was smeared on tentpoles to ward off evil powers.
   2. feast of unleavened bread (Hebrew *maṣṣôt*, Greek *azymes*)
      1. An offering of the first fruits of the barley harvest was an ancient agricultural feast, borrowed from Canaanites.
      2. An offering of the first fruits of the barley harvest was combined with a seven-day feast of unleavened bread.
   3. The feasts of passover and unleavened bread were originally separate feasts.
      1. Exod 23:14-17, “Three times in the year you shall hold a festival for me. 15 You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. No one shall appear before me empty-handed. 16 You shall observe the festival of harvest, of the first fruits of your labor, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labor. 17 Three times in the year all your males shall appear before the Lord God [i.e., in the temple].”
      2. In Exod 23:14-17, Passover, pentecost, and tabernacles are agricultural feasts.
      3. There is no mention of a passover sacrifice.
      4. Why unleavened bread? So that bread from the first grain is eaten in its pristine state.
   4. Why were the feasts of passover and unleavened bread combined?
      1. Exod 23:18, “You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.”
      2. Probably unleavened bread was required because leaven changed the bread from its original condition.
         1. Similarly, in Exod 20:25, hewn stones—whose original character is changed—were not allowed in an altar.
         2. Exod 20:25, “But if you make for me an altar of stone, do not build it of hewn stones; for if you use a chisel upon it you profane it.”
      3. The fat was the most precious part.
         1. If retained overnight, it might spoil.
   5. The two feasts were “historicized.”

passover in Jesus’ day

1. **population of Jerusalem**
   1. Jerusalem had about 25-30,000 inhabitants.
   2. Passover added about 125,000 pilgrims.
2. **Who was obliged to participate**?
   1. males
      1. Males at distance were only obliged if 13 or older (Talmud).
         1. Luke 2:42, “And when he was twelve years old, they went up as usual for the festival.”
         2. 12-year-old males were brought early to get them used to it.
   2. Poor people and those at a great distance could go at passover and skip pentecost and tabernacles.
      1. Joseph and Mary were poor but not destitute.
         1. Luke 2:24, “and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.””
         2. Lev 5:7, 11, “But if you cannot afford a sheep, you shall bring to the Lord . . . two turtledoves or two pigeons . . . 11 But if you cannot afford two turtledoves or two pigeons, you shall bring . . . one-tenth of an ephah of choice flour . . .”
         3. Compare Jesus’ presentation.
            1. Luke 2:21-24, “After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb. 22 When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord 23(as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord” ), 24 and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.””
            2. Lev 12:2-4, “If a woman conceives and bears a male child, she shall be ceremonially unclean seven days; as at the time of her menstruation, she shall be unclean. 3 On the eighth day the flesh of his foreskin shall be circumcised. 4 Her time of blood purification shall be thirty-three days . . . 6 When the days of her purification are completed, . . . 8 If she cannot afford a sheep, she shall take two turtledoves or two pigeons . . .”
      2. Women did not have to go (M. Hag. i.1)
         * 1. But Mary went (Luke 2:41).
           2. Luke 2:41, “Now every year his parents went to Jerusalem for the festival of the Passover.”
3. **the trip**
   1. The trip from Babylonia was more than 375 miles.
   2. Most came by caravan, for safety.
   3. Most came on foot—a few on donkeys, or rarely in a chariot.
4. **lodging**
   1. Some found lodging in the city.
   2. Some found lodging in the suburbs.
      1. Jesus lodged nightly at Bethany.
         1. Matt 21:17, Jesus “went out of the city to Bethany, and spent the night there.” (Cf. Mark 11:11-12.)
   3. Most used tents surrounding the city. (It was very cold at night; one could not sleep in the open.)
   4. But passover night (on 14-15 Nisan) had to be spent in Jerusalem.
      1. So the boundaries of Jerusalem were extended, even to Bethphage (M. Men. xi.2).
      2. This explains why, on passover night, Jesus was on the Mount of Olives.
         1. Luke 22:39, “He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.”
         2. Undoubtedly he was in the Garden of Gethsemane (Jeremias).
         3. Bethany was outside the boundaries of greater Jerusalem.
         4. Gethsemane was inside extended limits.
5. **What would 125**,**000 pilgrims eat**?
   1. They brought “fruits of the second tithe” (⅒ of all agricultural produce and perhaps also of cattle). Those had to be consumed in Jerusalem: they were usually converted to money for easy transport, but the money had to be spent in Jerusalem (M. M. Sh. i.5f.).
   2. Since the second tithe had to be spent in Jerusalem,
      1. many deposited money with a restaurant owner-keeper
      2. and ate ready-cooked food from there (kind of like our convenience store).
6. **passover meal contents**
   1. vegetables and spices (“bitter herbs”)
      1. Lettuce is required (M. Pes. x.3).
      2. Allowed are chicory, pepperwort, snakeroot and dandelion (M. Pes. ii.6).
      3. *Ḥarōset* is a fruit purée: crushed fruits are mixed with spices, wine, and wine vinegar (M. Pes. x.3).
   2. Wine is drunk. Even the poorest had to drink at least four cups (M. Pes. x.1).
7. Daily offerings were made in the temple during passover (*Ant*. 3.249).
   * 1. holocausts (whole burnt offerings): 2 bulls, 1 ram, 7 lambs for burnt-offering
     2. sin offering: 1 kid
8. **the seder service**
   1. “The words which the father of the family pronounced on this occasion [the rite of the paschal meal] over the different foods, most especially over the bread and the third cup, bestowed on them a power of recalling the past and stirring up hope for the future such that by receiving them the guests really relived [124] the trials of the exodus and lived by anticipation the Messianic promises.” (Benoit 124-25)
   2. “In His turn Jesus makes use of this creative power which the Semitic mind recognized in the word, and He added still more to it by His sovereign authority. In giving to the bread and wine their new meaning, he does not explain them; He transforms them. He does not interpret; He determines, He decrees: this is my body (i.e. it will be that from now on).” (Benoit 125)
9. **frequency**
   1. Though the Passover was annual, the eucharist became “perhaps weekly . . .” (Benoit)
   2. Acts 20:7, “On the first day of the week, when we met to break bread, Paul was holding a discussion with them . . .”

## MANNA, QUAIL, AND WATER IN THE DESERT

de Margerie, Bertrand, SJ. *An Introduction to the History of Exegesis.* Vol. 1: *The Greek Fathers.* Trans. Leonard Maluf. Petersham, MA: Saint Bede’s Publications, 1993.

Huesman, John E., SJ. “Exodus.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 1.47-66.

Lampe, Geoffrey W.H., and K.J. Woollcombe. “The Biblical Origins and Patristic Development of Typology.” *Essays on Typology*. Studies in Biblical Theology 22. London: SCM, 1957.

Moriarty, Frederic L., SJ. “Numbers.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 1.86-100.

Slayton, Joel C. “Manna.” *The Anchor Bible Dictionary*. Ed. David Noel Freedman. New York: Doubleday, 1992, 1997.

1. “**typology**”
   1. definition
      1. Woollcombe: “linkages between events, persons, or things within the historical framework of revelation . . .” (Woollcombe 40)
      2. de Margerie: “a symbol, inscribed within the fabric of sacred history, announcing eschatological realities.” (de Margerie 8)
      3. Typology is not allegory. Woollcombe: allegory is “the search for a secondary and hidden meaning underlying the primary and obvious meaning . . .”
   2. Lutherans: Michaelis, c 1750
   3. typology in Paul
      1. Rom 5:14, “Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type [*typos*] of the one who was to come.” (See 1 Cor 15:45-49)
      2. 1 Cor 10:1-11, “our ancestors were all under the cloud, and all passed through the sea, 2and all were baptized into Moses in the cloud and in the sea, 3and all ate the same spiritual food, 4and all drank the same spiritual drink. . . . 11These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come.”
         1. de Margerie (8): “The personalities and the events of earlier times (Moses, the passing through the Red Sea, the manna, the water from the rock . . .) possessed a signfication in relation to the eschatological future, to the last times into which we have entered (10:11), that is to say, in relation to the mystery of Christ and to the sacraments of the New Covenant.”
      3. Though Paul explicitly mentions typology only in Rom 5 and 1 Cor 10, the principle is “the presupposition of the *allegory* (Gal 4:22-30) built on the two wives and the two sons of Abraham who [represent] the two covenants . . .” (de Margerie)
   4. 1 Pet 3:21 mentions “antitypes.”
      1. 1 Pet 3:21, “And baptism, which [Noah’s ark] prefigured [ἀντίτυπος], now saves you . . .”
   5. Hebrews
      1. Hebrews uses “type” and “antitype” “in a diametrically opposite sense” from Paul.
         1. In Hebrews, the *typos*—model or archetype—is Christ, and OT worship is its imitation.
      2. In Hebrews, “antitype” is *hypodeigma* (“copy,” 9:23) or *antitypos* (9:24).

manna

(Exod 16, manna and quail)

(Num 11, quail only [they already have manna])

ot texts

1. **Exod 16** (**manna and quail**)
   1. Exod 16:1-36, “The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. 2The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. 3The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.” 4Then the Lord said to Moses, “I am going to rain *bread from heaven* for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. 5On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” 6So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, 7and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” 8And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.” 9Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” 10And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. 11The Lord spoke to Moses and said, 12“I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’” 13In the evening *quails* came up and covered the camp; and in the morning there was a layer of dew around the camp. 14When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. 15When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat. 16This is what the Lord has commanded: ‘Gather as much of it as each of you needs, an omer to a person according to the number of persons, all providing for those in their own tents.’” 17The Israelites did so, some gathering more, some less. 18But when they measured it with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed. 19And Moses said to them, “Let no one leave any of it over until morning.” 20But they did not listen to Moses; some left part of it until morning, and it bred worms and became foul. And Moses was angry with them. 21Morning by morning they gathered it, as much as each needed; but when the sun grew hot, it melted. 22On the sixth day they gathered twice as much food, two omers apiece. When all the leaders of the congregation came and told Moses, 23he said to them, “This is what the Lord has commanded: ‘Tomorrow is a day of solemn rest, a holy sabbath to the Lord; bake what you want to bake and boil what you want to boil, and all that is left over put aside to be kept until morning.’” 24So they put it aside until morning, as Moses commanded them; and it did not become foul, and there were no worms in it. 25Moses said, “Eat it today, for today is a sabbath to the Lord; today you will not find it in the field. 26Six days you shall gather it; but on the seventh day, which is a sabbath, there will be none.” 27On the seventh day some of the people went out to gather, and they found none. 28The Lord said to Moses, “How long will you refuse to keep my commandments and instructions? 29See! The Lord has given you the sabbath, therefore on the sixth day he gives you food for two days; each of you stay where you are; do not leave your place on the seventh day.” 30So the people rested on the seventh day. 31The house of Israel *called it manna*; it was like coriander seed, white, and the taste of it was like wafers made with honey. 32Moses said, “This is what the Lord has commanded: ‘Let an omer of it be kept throughout your generations, in order that they may see the food with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” 33And Moses said to Aaron, “Take a jar, and put an omer of manna in it, and place it before the Lord, to be kept throughout your generations.” 34As the Lord commanded Moses, so Aaron placed it before the covenant, for safekeeping. 35The Israelites ate manna forty years, until they came to a habitable land; they ate manna, until they came to the border of the land of Canaan. 36An omer is a tenth of an ephah.”
   2. popular etymology of “manna”
      1. Exod 16:15a, “When the Israelites saw it, they said to one another, “What is it?””
      2. The Israelites ask, “What is this?”
         1. The Hebrew text has מָן (*mān*), but in Hebrew the interrogative is *māh*. The interrogative in Aramaic is *mān*, but some think *mān* is Hebrew but not an interrogative.
         2. Some think *mān* is an Egyptian word that described manna. In that case, “the Israelite reaction would have been: It is man.” (Huesman 1.55)
   3. manna in general
      1. Slayton: since Yahweh provided manna every day, it was “the daily bread given by God to the Israelites during their forty years of wilderness wandering.”
      2. Slayton: “Manna could be prepared in a variety of ways: ground into a meal, boiled in pots, or made into cakes.”
      3. natural explanations
         1. Huesman (1.55): “The manna is a honeydew excretion produced by two species of scale insect that infest the tamarisk thickets of the area [Sinai Peninsula], which, in fact, have gained the technical name *tamarix mannifera*. From the leaves of the thicket the substance drops to the ground where it becomes somewhat firm in the cool night air of the desert. It has, however, a low melting point (70º F) and hence, must be gathered by 8:30 a.m. before the sun causes it to melt. To the Bedouins who still roam the area, it remains a delicacy because of its sweet taste.”
         2. Moriarity (1.90): “The *manna* was probably that sweet and sticky substance excreted by insects sucking the sap from tamarisk bushes. This kind of edible material is still found in the central valleys of Sinai, especially in June and July. The Arabs spread it on bread.”
   4. quail in general
      1. Huesman (1.55): “The quail fly S annually from their northern European and Scandinavian quarters in September and October to winter in African warmth. Then in May and June they take up their homeward journey. Their long flights over water cause them to land exhausted on the Sinai Peninsula, where they may be captured easily.”
   5. In 16:16-22, an omer (or *gomor*) per person was approximately 4 bushels (double on the sabbath eve).
   6. Huesman (1.55): in 16:32-34, “There is a memorial aspect to the manna. One omer was to be set aside in a special urn to remind subsequent generations of God’s provident care for his people.”
2. **Num 11** (quails [already receiving manna])
   1. Num 11:4-34, “The rabble among them had a strong craving; and the Israelites also wept again, and said, “If only we had meat to eat! 5We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; 6but now our strength is dried up, and there is nothing at all but this manna to look at.” 7Now the manna was like coriander seed, and its color was like the color of gum resin. 8The people went around and gathered it, ground it in mills or beat it in mortars, then boiled it in pots and made cakes of it; and the taste of it was like the taste of cakes baked with oil. 9When the dew fell on the camp in the night, the manna would fall with it. 10Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the Lord became very angry, and Moses was displeased. 11So Moses said to the Lord, . . . 13“Where am I to get meat to give to all this people? For they come weeping to me and say, ‘Give us meat to eat!’ 14 I am not able to carry all this people alone, for they are too heavy for me. . . .” 16So the Lord said to Moses, “Gather for me seventy of the elders . . . 17. . . and I will take some of the spirit that is on you and put it on them . . . 18And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the Lord, saying, ‘If only we had meat to eat! Surely it was better for us in Egypt.’ Therefore the Lord will give you meat, and you shall eat. 19 You shall eat not only one day, or two days, or five days, or ten days, or twenty days, 20 but for a whole month—until it comes out of your nostrils and becomes loathsome to you—because you have rejected the Lord who is among you, and have wailed before him, saying, ‘Why did we ever leave Egypt?’” 21But Moses said, “The people I am with number six hundred thousand on foot; and you say, ‘I will give them meat, that they may eat for a whole month’! 22Are there enough flocks and herds to slaughter for them? Are there enough fish in the sea to catch for them?” 23The Lord said to Moses, “Is the Lord’s power limited? Now you shall see whether my word will come true for you or not.” 24So Moses went out and told the people the words of the Lord . . . [11:24-30, consecration of the 70 elders.] 31Then a wind went out from the Lord, and it brought **quails** from the sea and let them fall beside the camp, about a day’s journey on this side and a day’s journey on the other side, all around the camp, about two cubits deep on the ground. 32So the people worked all that day and night and all the next day, gathering the quails; the least anyone gathered was ten homers; and they spread them out for themselves all around the camp. 33But while the meat was still between their teeth, before it was consumed, the anger of the Lord was kindled against the people, and the Lord struck the people with a very great plague. 34So that place was called Kibroth-hattaavah, because there they buried the people who had the craving.”
   2. notes on Num 11, complaints in the wilderness
      1. 11:6-7, “manna”: English “manna” is “from the *manna* of the LXX editor in Nm 11:6-7.” (Huesman 1.55)
      2. 11:8, “grind it between millstones”: “In Palestine, flour was prepared from grain either by grinding or pounding. The miller used an upper and lower millstone for grinding, and the grain was worked until it became a powder that could be kneaded. Pounding meant the use of mortar and pestle . . . usually made of black basalt.” (Moriarty 1.90)
      3. 11:12, “was it I who conceived all this people?”: “The pronoun “I” is strongly emphasized by the syntax of the sentence. It was God who had brought about the Exodus, and his was the responsibility of caring for the people. The image of the *foster father* carrying the child is an especially tender one. Both BJ and RSV translate “our foster father” (’ōmēn´) as “nurse.”” (Moriarty 1.90)
      4. 11:21-23: God provides quail only because the people are dissatisfied with the manna. Probably the quail narrative is older, and P reworked it to emphasize the manna. (Huesman 55)

providing water

(Exod 15, Marah [stick in water])

(Exod 17, water from rock, at Massah [testing] aka Meribah [quarreling])

(Num 20:2-13, Meribah [taps twice])

1. **Exod 15**:**22-27** (stick in water cures bitterness at Marah [bitterness])
   1. Exod 15:22-27, “Then Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. 23When they came to Marah, they could not drink the water of Marah because it was bitter. That is why it was called Marah. 24And the people complained against Moses, saying, “What shall we drink?” 25He cried out to the Lord; and the Lord showed him a piece of wood; he threw it into the water, and the water became sweet. There the Lord made for them a statute and an ordinance and there he put them to the test. 26He said, “If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who heals you.” 27Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they camped there by the water.”
2. **Exod 17**:**1-7** (water from rock, at Massah [testing] aka Meribah [quarreling])
   1. Exod 17:1-7, “From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim [*prob. 8 mi. NW of Jebel Musa*], but there was no water for the people to drink. 2The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” 3But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” 4So Moses cried out to the Lord, “What shall I do with this people? They are almost ready to stone me.” 5The Lord said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. 6I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. 7He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, “Is the Lord among us or not?””
   2. “Massah and Meribah”
      1. Exod 17:2, “murmuring”: Heb *rîb* (“quarrel”) prepares “for the later designation of the place as “Meribah.” A later source introduces Massah [“a testing”] into the story.” (Huesman 55)
   3. nature of the rebellion
      1. Deut 33:8-11: God tested Levites.
         1. Deut 33:1, 8-11, “This is the blessing with which Moses, the man of God, blessed the Israelites before his death. . . . 8of Levi he said: Give to Levi your Thummim, and your Urim to your loyal one, whom you tested at Massah, with whom you contended at the waters of Meribah; 9who said of his father and mother, “I regard them not”; he ignored his kin, and did not acknowledge his children. For they observed your word, and kept your covenant. 10They teach Jacob your ordinances, and Israel your law; they place incense before you, and whole burnt offerings on your altar. 11 Bless, O Lord, his substance, and accept the work of his hands; crush the loins of his adversaries, of those that hate him, so that they do not rise again.”
         2. Deut 33:8-11 is “somewhat garbled in the MT . . .”
         3. Deut 33:8-11 says “the Levites were tested and striven against at Massah and Meribah . . . Their test involved renunciation of kin.” (Propp)
      2. Ps 81:7-12: God tested Israel.
         1. Ps 81:7, “In distress you called, and I rescued you; I answered you in the secret place of thunder; I tested you at the waters of Meribah. 8Hear, O my people, while I admonish you; O Israel, if you would but listen to me! 9There shall be no strange god among you; you shall not bow down to a foreign god. 10I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide and I will fill it. 11But my people did not listen to my voice; Israel would not submit to me. 12So I gave them over to their stubborn hearts, to follow their own counsels.”
         2. 81:7 “implies that all Israel was tested by the waters of Meribah. The trial [was] of their fidelity to Yahweh, the reward for which would have been sustenance . . .” (Propp)
            1. 81:10, “open your mouth wide, and I will fill it . . .”
            2. 81:16, “I would feed you with the finest of the wheat, and with honey from the rock I would satisfy you.”
         3. But 81:9 and 11 say the Israelites failed the test by committing apostasy.
      3. Ps 95:8-11: Israel tested God.
         1. Ps 95:8-11, “Do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness, 9when your ancestors tested me, and put me to the proof, though they had seen my work. 10 For forty years I loathed that generation and said, “They are a people whose hearts go astray, and they do not regard my ways.” 11Therefore in my anger I swore, “They shall not enter my rest.”
         2. Here Israel tested Yahweh at Meribah, but no details are given; the punishment was 40 years of wilderness wandering. (Propp)
   4. 17:6, Moses is to strike the mountain (*ṣûr*, often translated “rock”)
   5. 17:7, “Massah and Meribah”
      1. “Massah and Meribah”: literally “Testing and Strife.”
         1. In 17:7, “The spring is named “Testing and Strife” because the Israelites strove with Moses and tested Yahweh, doubting his presence.” (Propp)
         2. Springs “were often the sites of contention or lawsuits (Gen 14:7; 21:25-32; 26:14-33; Exod 2:17).” (Propp)
         3. “Massah” and “Meribah” may come from separate traditions, “but more likely they arose in poetic parallelism as in Deut 33:8.” (Propp) Deut 33:8, “And of Levi he said: Give to Levi your Thummim, and your Urim to your loyal one, whom you tested at Massah, with whom you contended at the waters of Meribah . . .”
      2. location
         1. Exod 17:7 puts the spring at Mt. Sinai, near Rephidim

Num 33:14-15 puts it at Rephidim, near Mt. Sinai

Mt. Sinai and Rephidim are unknown locations.

* + - 1. Num 20:1-3 and Ezek puts it at Kadesh in the Sinai
      2. Num 20 puts Meribah at Kadesh;

Num 33:14 puts it at Rephidim.

So rabbis concluded the smitten rock followed the Israelites from Kadesh to Rephidim.

* + - 1. “Possibly the place is imaginary.” (Propp)
  1. Paul “interpreted this Exodus event and the rabbinical accretions as a type of Christ . . .” (JBC Exod § 40) 1 Cor 10:4, “all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.

1. Num 20:2-13 (Meribah, taps twice)
   1. Num 20:2-13, “Now there was no water for the congregation; so they gathered together against Moses and against Aaron. 3The people quarreled with Moses and said, “Would that we had died when our kindred died before the Lord! 4Why have you brought the assembly of the Lord into this wilderness for us and our livestock to die here? . . . 7The Lord spoke to Moses, saying: 8Take the staff, and assemble the congregation, you and your brother Aaron, and command the rock before their eyes to yield its water. Thus you shall bring water out of the rock for them; thus you shall provide drink for the congregation and their livestock. 9 So Moses took the staff . . . 10gathered the assembly together before the rock, and . . . 11lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank. 12 But the Lord said to Moses and Aaron, “Because you did not trust in me, to show my holiness before the eyes of the Israelites, therefore you shall not bring this assembly into the land that I have given them.” 13 These are the waters of Meribah, where the people of Israel quarreled with the Lord, and by which he showed his holiness.”

20:8, “command the rock”

20:11, Moses “struck the rock twice”

1. **the 3 water-providing narratives**
   1. Are the 3 narratives variants of a single incident? We can’t know, but Deut 33:8 favors different sites.
   2. Deut 33:8, Levi was “tested at Massah [and was contended with] at the waters of Meribah . . .”
2. **other OT texts**
   1. Deut 8:2-16, “Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. 3He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord. 4The clothes on your back did not wear out and your feet did not swell these forty years. . . . 15[The Lord] led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, 16and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good.”
   2. Josh 5:12, “The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.”
   3. Neh 9:20, “You gave your good spirit to instruct them, and did not withhold your manna from their mouths, and gave them water for their thirst.”
   4. Ps 78:15-31, “He split rocks open in the wilderness, and gave them drink abundantly as from the deep. 16He made streams come out of the rock, and caused waters to flow down like rivers. 17Yet they sinned still more against him, rebelling against the Most High in the desert. 18They tested God in their heart by demanding the food they craved. 19They spoke against God, saying, “Can God spread a table in the wilderness? 20Even though he struck the rock so that water gushed out and torrents overflowed, can he also give bread, or provide meat for his people?” 21Therefore, when the Lord heard, he was full of rage; a fire was kindled against Jacob, his anger mounted against Israel, 22because they had no faith in God, and did not trust his saving power. 23Yet he commanded the skies above, and opened the doors of heaven; 24he rained down on them manna to eat, and gave them *the grain of heaven*. 25Mortals ate of *the bread of angels*; he sent them food in abundance. 26He caused the east wind to blow in the heavens, and by his power he led out the south wind; 27he rained flesh upon them like dust, winged *birds* like the sand of the seas; 28he let them fall within their camp, all around their dwellings. 29And they ate and were well filled, for he gave them what they craved.”
   5. Ps 105:40-41, “They asked, and he brought quails, and gave them food from heaven in abundance. 41He opened the rock, and water gushed out; it flowed through the desert like a river.”
   6. Psa 106:13-15, 32-33, “But they soon forgot his works; they did not wait for his counsel. 14But they had a wanton craving in the wilderness, and put God to the test in the desert; 15he gave them what they asked, but sent a wasting disease among them. . . . 32They angered the Lord at the waters of Meribah, and it went ill with Moses on their account; 33for they made his spirit bitter, and he spoke words that were rash.”
   7. Ps 114:7-8, “Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, 8who turns the rock into a pool of water, the flint into a spring of water.”
   8. Wis 16:20-29, “you gave your people food of angels, and without their toil you supplied them from heaven with bread ready to eat, providing every pleasure and suited to every taste. 21For your sustenance manifested your sweetness toward your children; and the bread, ministering to the desire of the one who took it, was changed to suit everyone’s liking. 22Snow and ice withstood fire without melting, so that they might know that the crops of their enemies were being destroyed by the fire that blazed in the hail and flashed in the showers of rain; 23whereas the fire, in order that the righteous might be fed, even forgot its native power. 24For creation, serving you who made it, exerts itself to punish the unrighteous, and in kindness relaxes on behalf of those who trust in you. 25Therefore at that time also, changed into all forms, it served your all-nourishing bounty, according to the desire of those who had need, 26so that your children, whom you loved, O Lord, might learn that it is not the production of crops that feeds humankind but that your word sustains those who trust in you. 27For what was not destroyed by fire was melted when simply warmed by a fleeting ray of the sun, 28to make it known that one must rise before the sun to give you thanks, and must pray to you at the dawning of the light; 29for the hope of an ungrateful person will melt like wintry frost, and flow away like waste water.”
   9. See 2 Esdras 1:19-20, “I pitied your groanings and gave you manna for food; you ate the bread of angels. 20When you were thirsty, did I not split the rock so that waters flowed in abundance? Because of the heat I clothed you with the leaves of trees.”

nt texts

1. **Manna**, **quail**, **and water prefigure the true gift**, **the Word**.
   1. Matt 4:4 (//Luke 4:4quoting Deut 8:3), “It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’”
   2. 1 Cor 10:3-6: “all ate the same spiritual food, 4and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. 6Now these things occurred as examples for us, so that we might not desire evil as they did.”
   3. John 6
      1. John 6:26-51a, Jesus says to the crowd, “you are looking for me . . . because you ate your fill of the loaves. 27Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” 28Then they said to him, “What must we do to perform the works of God?” 29Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” 30So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? 31Our ancestors ate the *manna* in the wilderness; as it **is** written, ‘He gave them *bread from heaven* to eat.’” 32Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33For the bread of God is that which comes down from heaven and gives life to the world.” 34They said to him, “Sir, give us this bread always.” 35Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.” . . . 41Then the Jews began to complain about him because he said, “*I am the bread that came down from heaven*.” 42They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” 43Jesus answered . . . 48“I am the bread of life. 49Your ancestors ate the manna in the wilderness, and they died. 50This is the bread that comes down from heaven, so that one may eat of it and not die. 51I am the *living* bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” 52The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; 55for my flesh is true food and my blood is true drink. 56Those who eat my flesh and drink my blood abide in me, and I in them. 57Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. 58This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.””
      2. First Jesus miraculously feeds the 5000 in the desert (John 6:1-15).
      3. Then (after walking on water, 6:16-25) he contrasts manna to eucharist in the course of promising the eucharist (6:31-58).
      4. In this way he links the eucharist to the wonders of the exodus.
   4. Heb 9:4, “In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant . . .”
   5. Rev 2:17, “To everyone who conquers I will give some of the hidden manna . . .”

## ELIJAH AND ELISHA’S FOOD MIRACLES

summary

1 Kgs 17:2-9 ravens feed Elijah bread and meat

1 Kgs 17:10-16 Elijah multiplies bread and oil

2 Kgs 2:19-22 Elisha’s secondary food miracles: poisoned pot cured by throwing in salt

2 Kgs 4:1-7 Elisha multiplies oil

2 Kgs 4:38-42 Elisha’s secondary food miracles: poisoned pot cured by salt or flour

2 Kgs 4:42-44 Elisha multiplies loaves

1. **ravens feed Elijah bread and meat**
   1. 1 Kgs 17:2-9, “The word of the Lord came to him, saying, 3“Go from here and turn eastward, and hide yourself by the Wadi Cherith, which is east of the Jordan. 4You shall drink from the wadi, and I have commanded the ravens to feed you there.” 5So he went and did according to the word of the Lord; he went and lived by the Wadi Cherith, which is east of the Jordan. 6The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the wadi. 7But after a while the wadi dried up, because there was no rain in the land. 8Then the word of the Lord came to him, saying, 9“Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.””
2. **Elijah multiplies bread and oil**
   1. 1 Kgs 17:10-16, “So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” 11As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” 12But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” 13Elijah said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. 14For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” 15She went and did as Elijah said, so that she as well as he and her household ate for many days. 16The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.”
3. **Elisha multiplies oil**
   1. 2 Kgs 4:1-7, “Now the wife of a member of the company of prophets cried to Elisha, “Your servant my husband is dead; and you know that your servant feared the Lord, but a creditor has come to take my two children as slaves.” 2Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” She answered, “Your servant has nothing in the house, except a jar of oil.” 3He said, “Go outside, borrow vessels from all your neighbors, empty vessels and not just a few. 4Then go in, and shut the door behind you and your children, and start pouring into all these vessels; when each is full, set it aside.” 5So she left him and shut the door behind her and her children; they kept bringing vessels to her, and she kept pouring. 6When the vessels were full, she said to her son, “Bring me another vessel.” But he said to her, “There are no more.” Then the oil stopped flowing. 7She came and told the man of God, and he said, “Go sell the oil and pay your debts, and you and your children can live on the rest.””
4. **Elisha**’**s secondary food miracles**
   1. poisoned well cured by throwing in salt
      1. 2 Kgs 2:19-22, “Now the people of the city said to Elisha, “The location of this city is good, as my lord sees; but the water is bad, and the land is unfruitful.” 20He said, “Bring me a new bowl, and put salt in it.” So they brought it to him. 21Then he went to the spring of water and threw the salt into it, and said, “Thus says the Lord, I have made this water wholesome; from now on neither death nor miscarriage shall come from it.” 22So the water has been wholesome to this day, according to the word that Elisha spoke.”
   2. poisoned pot cured by throwing in flour
      1. 2 Kgs 4:38-42, “As the company of prophets was sitting before him, he said to his servant, “Put the large pot on, and make some stew for the company of prophets.” 39One of them went out into the field to gather herbs; he found a wild vine and gathered from it a lapful of wild gourds, and came and cut them up into the pot of stew, not knowing what they were. 40They served some for the men to eat. But while they were eating the stew, they cried out, “O man of God, there is death in the pot!” They could not eat it. 41He said, “Then bring some flour.” He threw it into the pot, and said, “Serve the people and let them eat.” And there was nothing harmful in the pot.”
5. **Elisha multiplies loaves**
   1. 2 Kgs 4:42-44, “A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, “Give it to the people and let them eat.” 43But his servant said, “How can I set this before a hundred people?” So he repeated, “Give it to the people and let them eat, for thus says the Lord, ‘They shall eat and have some left.’” 44He set it before them, they ate, and had some left, according to the word of the Lord.”

similarities in the gospels to the OT food miracles

1. **See feeding the 5000** in the synoptics: Matt 14, Mark 6, Luke 9.
2. **See feeding the 4000** in the synoptics: Matt 15, Mark 8 (it is not in Luke).
3. **Cana**: **water into wine**
   1. John 2:3, 9-10, “When the wine gave out, the mother of Jesus said to him, “They have no wine.” . . . 9 When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom 10 and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.”
   2. See John 4:46, “Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum.”
4. **John 6**: **Jesus**’ **eucharistic discouse**
   1. First Jesus miraculously feeds the 5000 in the desert (John 6:1-15).
   2. Then he contrasts the eucharist to the manna (John 6:31-32, 49-50).
   3. Then he promises the eucharist (John 6:51b-58).
   4. In this way he links up the eucharist with the wonders of the exodus.
   5. John 6:1-15, “4Now the Passover, the festival of the Jews, was near. 5When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” . . . 7Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” 8[Andrew] said to him, 9“There is a boy here who has five barley loaves and two fish. But what are they among so many people?” 10Jesus said, “Make the people sit down.” [There were] about five thousand in all. 11Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” 13So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. 14When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.” 15When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.
   6. [John 6:16-25 = walking on water] 6:24-25, “the crowd . . . got into the boats and went to Capernaum looking for Jesus. 25When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?””
   7. John 6:26-51a, “you are looking for me, not because you saw signs, but because you ate your fill of the loaves. 27Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” 28Then they said to him, “What must we do to perform the works of God?” 29Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” 30So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? 31Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” 32Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33For the bread of God is that which comes down from heaven and gives life to the world.” 34They said to him, “Sir, give us this bread always.” 35Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. 36But I said to you that you have seen me and yet do not believe. 37Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; 38for I have come down from heaven, not to do my own will, but the will of him who sent me. 39And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.” 41Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.” 42They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” 43Jesus answered them, “Do not complain among yourselves. 44No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. 45It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. 46Not that anyone has seen the Father except the one who is from God; he has seen the Father. 47Very truly, I tell you, whoever believes has eternal life. 48I am the bread of life. 49Your ancestors ate the manna in the wilderness, and they died. 50This is the bread that comes down from heaven, so that one may eat of it and not die. 51I am the living bread that came down from heaven.””
   8. John 6:51b-58, “Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” 52The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; 55for my flesh is true food and my blood is true drink. 56Those who eat my flesh and drink my blood abide in me, and I in them. 57Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. 58This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.””
   9. John 6:59-71, “He said these things while he was teaching in the synagogue at Capernaum. 60When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” 61But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? 62Then what if you were to see the Son of Man ascending to where he was before? 63It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. 64But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. 65And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.” 66Because of this many of his disciples turned back and no longer went about with him. 67So Jesus asked the twelve, “Do you also wish to go away?” 68Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. 69We have come to believe and know that you are the Holy One of God.” 70Jesus answered them, “Did I not choose you, the twelve? Yet one of you is a devil.” 71He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.”

## THE MESSIANIC BANQUET

1. **images in the OT describing the messianic age**

|  |  |
| --- | --- |
| a saved remnant  an ingathering of dispersed Israelites  a new exodus  a new covenant  an eternal covenant  a covenant of peace  a new heart  a circumcized heart  a new spirit  paradise  fertile soil | mountains and valleys leveled for a highway  healings  good news to the downtrodden  a new Jerusalem  the elevation of Mount Zion  a holy mountain  a city of jewels  a new temple and a new land  a banquet on Mount Zion |

1. **texts**
   1. Isa 25:6, “On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear.”
   2. Matt 8:11, “I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .”
   3. Matt 22:1-13, marriage feast // Luke 14:1-24, great supper
      1. Matt 22:2-14, “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. . . . 5they made light of it and went away, one to his farm, another to his business, 6while the rest seized his slaves, mistreated them, and killed them. . . . 8Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. 9Go therefore into the main streets, and invite everyone you find to the wedding banquet.’”
      2. Luke 14:1-24, “On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. . . . 7When he noticed how the guests chose the places of honor, he told them a parable. [*sit in a lower place*:] 8 “When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host . . . [*invite the needy*:] 12He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. 13But when you give a banquet, invite the poor, the crippled, the lame, and the blind. 14And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.” [*messianic banquet*:] 15One of the dinner guests, on hearing this, said to him, “Blessed is anyone who will eat bread in the kingdom of God!” 16Then Jesus said to him, [*great supper*:] “Someone gave a great dinner and invited many. 17At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ 18But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ 19Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ 20Another said, ‘I have just been married, and therefore I cannot come.’ 21So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.’ 22And the slave said, ‘Sir, what you ordered has been done, and there is still room.” 23Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. 24For I tell you, none of those who were invited will taste my dinner.’””
   4. Rev 3:20, “Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.”
   5. Rev 19:9, “And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.””

# THE EUCHARIST AS SACRIFICE

## OLD-TESTAMENT SACRIFICES

Castelot, John J. “Religious Institutions of Israel.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 2.703-35.

1. **introduction**
   1. Sacrifice was the central act of Israelite worship.
   2. origin of Israelite sacrifice
      1. probable development
         1. seminomadic period (pre-1220 bc)
            1. no burning (whole or part)
            2. blood important; meat shared

i.e., something similar to the passover ritual

* + - * 1. nomads in ancient Arabia practiced this type of sacrifice
      1. agricultural period (post-1220 bc)
         1. Israel adopts Canaanite burnt offerings
         2. condemnations of Canaanite sacrifices aren’t because of form

but because offered to idols

* + 1. Mesopotamia ≠ source: blood unimportant, lacked holocausts & communion sacrifices
    2. Arabia ≠ source: yes, blood libations, animals were slaughtered and eaten, incense common;

but burning unimp. (animal just slaughtered and eaten in Arabia)

* + 1. Canaan = source: burning essential; had holocausts, communion sacrifices, cereal offerings, incense offerings; cognate ritual terms (Ras Shamra Ugaritic texts, 1300s bc)
       1. Elijah and prophets of Baal prepare the same way (1 Kgs 18)
       2. Naaman the Syrian offers holocausts and communion sacrifices (2 Kgs 5:17)
  1. two basic forms: holocaust, communion sacrifice

others: sin offering, sacrifice of reparation, cereal offering, incense offering

* 1. burning the victim (in whole or part) was essential to Israelite sacrifice

1. **holocaust**
   1. the most solemn: completely burned
      1. Hebr `*ōlâ* (LXX *holokauston*): `*ōlâ*’s root is “go up”: smoke “goes up” to God

Gen 8:20-21, “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21And when the Lord smelled the pleasing odor, the Lord said in his heart, “I will never again curse the ground because of humankind . . .””

* 1. victim
     1. unblemished male animal or 2 birds. If birds:
        1. “two turtledoves or two pigeons” (Lev 5:7, 12:8)
        2. poor’s offering: can’t afford animals
        3. Luke 2:22-24, “When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord 23(as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), 24and they [Mary and Joseph] offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.””
     2. late development: accompanying gift is flour mixed with oil, and wine (*more later*)
  2. ritual
     1. offerer puts hand on victim’s head
        1. it’s offered in his name, for his benefit
        2. *not* that the victim was a substitute, or that sins transferred
     2. offerer slits throat
     3. priest pours blood around altar
        1. blood is seat of life (= soul), belongs to God in special way
        2. Gen 9:4 , “you shall not eat flesh with its life, that is, its blood.”
        3. Lev 17:11, “For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.”
        4. Heb 9:22, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”
     4. animal skinned and quartered, pieces washed and burned on altar

1. **communion sacrifice** (Lev 3)
   1. introduction
      1. a thanksgiving to unite offerer and friends with God
      2. common in Israel since earliest days

in early days, most popular sacrifice

* + 1. *zebaḥ* *šelāmîm*: “a slaughtering” + “gift to establish peace” (cf. *shālôm*)

(so: external rite + intention)

* + 1. three types (Lev 7:12-30)
       1. sacrifice of praise (*tôdâ*)
       2. freewill sacrifice (*nedābâ*), from pure devotion, not fulfilling a precept or vow
       3. votive sacrifice (*neder*), fulfilling a vow
  1. victim (Lev 22:23)
     1. animal: no birds (unlike holocaust)
     2. male or female animal (unlike holocaust)
     3. if freewill: may be slightly blemished (unlike holocaust)
     4. must include: unleavened cakes and wafers, & leavened loaves
        1. one cake is offered to Yahweh, becomes priest’s share
  2. ritual is same as holocaust:
     1. offerer puts hand on victim’s head
     2. offerer slits throat
     3. priest pours blood around altar
  3. victim is shared: portions to God, to priest, to offerer
     1. Yahweh
        1. kidneys, liver, fat around intestines, fat of sheep’s tail
        2. fat, like blood, is life-giving (Lev 3:16-17; 7:22-24)
        3. all is burned on altar
     2. priest gets breast and right leg (Lev 7:28-34; 10:14-15)
     3. offerer gets the rest, shares it with family and guests
        1. must be eaten same day offered (Lev 7:15)
           1. any left: burned (Lev 7:16-17)
           2. (freewill (devotion) or votive (vow) can be eaten next day)
  4. ritual varied till after exile

1. **expiation sacrifices**
   1. less frequent than holocausts or communion sacrifices
   2. two types: sin offering (*ḥaṭṭā’t*), guilt offering (*’ašām smooth breathing*)

(only diff’s: guilt offering = only private persons, & victim is ram; ritual’s the same)

* 1. sin offering
     1. victim
        1. high priest: bull
        2. whole people (collective sin): bull
        3. prince: he-goat
        4. private person: she-goat or sheep
        5. poor: two turtledoves or pigeons

(or: some flour)

* + 1. ritual:

priest gathers blood

(if high priest or whole people:) goes in sanctuary, sprinkles blood 7 times on veil before Holy of Holies

rubs blood on horns of the altar of incense

pours rest fo blood at base of altar of holocausts

meat not eaten: burned on ash heap outside camp (Lev 4:12)

1. **grain offering** (*minḥâ*)
   1. called simply a “gift” (*minḥâ*)
   2. types (Lev 2)
      1. by ingredients
         1. fine wheat flour mixed with oil, raw
            1. accompanied by frankincense
            2. handful of flour-oil and all frankincense burned on altar, priests get the rest
         2. fine wheat flour mixed with oil, baked
            1. no leaven; salt required
            2. part of loaf burned on altar, priests get the rest
      2. by occasion
         1. offering of “first fruits” of grain harvests (Lev 2:14-16)
            1. cf. offering of firstborn: “In returning a part of God’s property to him, man symbolically acknowledged God’s right to it all; and thereby man acquired a right to use the rest of it, under God, for his own purposes. This was the idea behind the offering of the first fruits and the first-born.” (Castelot 725)
            2. roasted grain ears or baked bread, with oil and incense
            3. burn part of grain and oil, and all incense
         2. “sacrifice for jealousy”: only flour (Num 5:15)
         3. gift accompanying holocaust: flour mixed with oil, and wine (Exod 29:40; Lev 23:13; Num 15:1-12)
            1. a late development (post-exilic?)
            2. priest burns flour, pours wine at base of altar
            3. Lev 23:18: flour and wine required only during Feast of Weeks
            4. Exod 29:38-42: required at daily holocaust
            5. Num 15: all holocausts
   3. offerers

high priest: only cereal (no oil or incense), but all is burned (Lev 6:13-16)

poor person (as sin offering): only flour (Lev 5:11-13)

* 1. showbread (Lev 24:5-9; 1 Sam 21:3-7)
     1. *leḥem happānîm*, “the bread of the face” (of God) or “the bread of the presence”

*leḥem hamma`areket*, “the showbread”

* + 1. ritual
       1. each sabbath, priests set out twelve cakes of fine wheat flour

in two rows on a table before the Holy of Holies

each row has incense beside it

priests burn last week’s incense on the altar of incense

priests put out new incense

priests eat the old the cakes

* + 1. purpose: reminder or pledge of the twelve tribes’ covenant with Yahweh
    2. presence of incense gave the loaves somewhat the character of a sacrifice
    3. David eats showbread
       1. 1 Sam 21:1-6, *David eats the bread of the Presence*
       2. Matt 12:1-4// Luke 6:1-5, *Jesus on David’s eating the bread of the Presence*

1. **incense offerings**
   1. incense has big part in sacrificial system
   2. history
      1. ANE nations commonly used incense in liturgies
      2. Solomon’s temple had altar of incense
      3. pre-exilic: frrankincense proper (*lebōnâ*) is used in the *minḥâ* [Lev 2:1-2], w first fruits of grain [Lev 2:15], and w showbread

post-exilic: four-part mixture is used: frankincense + 3 spices (stacte, onycha, galbanum) in four equal parts (Exod 30:34-38)

* 1. ritual
     1. every morning and evening (Exod 30:7-8)
        1. priest scoops live coals from altar of holocausts with a small shovel, sprinkles incense mixture on the coals
        2. he puts shovel’s coals on altar of incense
     2. on day of atonement
        1. shovel contents are carried into the Holy of Holies and burned before the ark (Lev 16:12-13)
  2. censers and altar
     1. At first priests prob. used censers to burn incense (Lev 10:1-7; Num 16).
     2. Later they used the stationary altar of incense (see descript. of Solomon’s temple)

1. **meaning of Israelite sacrifice**
   1. not appeasement, gift appeasing a cruel deity; no evidence
   2. not *quid pro quo* (man gives gift, ∴ God grants rewrd)

Israel hoped sacrifices would obtain God’s blessing,

But God didn’t need humans’ gift (some ancient religions believed this):

he’s master of universe

* 1. not sacrifice = meal for a hungry God (thus Mesopotamia and Canaan)
     1. args. for this theory
        1. communion sacrifices suggest a shared meal with Yahweh
        2. grain, oil, and wine offerings may have meant this in Canaan, Israel’s source
        3. the altar is called “God’s table,” the showbread is “God’s loaves”
        4. the sacrifice is a full-course meal, with cakes, wine, and salt for seasoning
     2. arg.s against
        1. supporting texts are metaphorical
           1. Gen 8:20-21

Gen 8:20-21, “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21And when the Lord smelled the pleasing odor, the Lord said in his heart, “I will never again curse the ground because of humankind . . .””

“In later texts this same expression is used in a figurative, quasi-technical sense to indicate God’s favorable acceptance of a sacrifice.” (Castelot 724)

The flood narrative “was largely taken over from a Babylonian epic . . . the phrase is simply part of the borrowed terminology and does not reflect Israelite concepts.” (Castelot 724)

* + - * 1. Abraham’s meal for the three heavenly guests (Gen 18:8) is hospitality, not sacrifice
        2. Jotham’s parable (Judg 9:9, 13): in it,

olive tree says: “Shall I stop producing my rich oil by which gods and mortals are honored?”

vine says: “Shall I stop producing my wine that cheers gods and mortals?”

but this is a fable

prob. the fable was borrowed and the polytheistic ring not deleted

Ps 104:15, “an obvious echo of the passage in Jgs, deletes the references to the “gods.”” (Castelot 724)

* + - 1. and other texts refute
         1. Gideon and Manoah (Jgs 6:18-22; Jgs 13:15-20)

invite the angel of Yahweh to share their food

the invitation is declined

they’re commanded to offer it as holocaust

* 1. meaning of Israelite sacrifice
     1. Israel’s God is unique, transcendent, all-powerful, supremely self-suffici­ent, personal. Because personal, he calls for a response.

Sacrifice is the external expression of man’s personal response to a personal God.

not a mechanical, magic gesture unrelated to interior dispositions

* + 1. for Israel, sacrifice is simultaneously
       1. *gift* (unneeded by God but acknowledging his dominion)
          1. 1 Chr 29:14, “But who am I, and what is my people, that we should be able to make this freewill offering? For all things come from you, and of your own have we given you.”
          2. Ps 24:1, “The earth is the Lord’s and all that is in it, the world, and those who live in it . . .”
          3. Ps 50:9-14, “I will not accept a bull from your house, or goats from your folds. 10For every wild animal of the forest is mine, the cattle on a thousand hills. 11I know all the birds of the air, and all that moves in the field is mine. 12If I were hungry, I would not tell you, for the world and all that is in it is mine. 13Do I eat the flesh of bulls, or drink the blood of goats?” 14Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High.”
       2. *means of effecting union*
          1. as gift, sacrifice expresses dependence on God
          2. also indicates desire for union (= harmony) with God
          3. communion sacrifice: same victim offered to God and eaten by worshipers brings the two into spiritual communion, reaffirms their covenant. a joyful occasion: in early days, communion sacrifice was most popular ritual
       3. *act of expiation*
          1. the offerings are foods (meat and grain) necessary to the offerer: by sacrificing them, the offerer symbolically offers himself, all that he has.

(Not a *quid pro quo*: God has no need of the gift.)

* + - * 1. why destroy the victim?

The essence of the sacrifice wasn’t destruction: slaughter of the animal was a preparatory rite, performed by the offerer not the priest.

destruction makes the gift irrevocable, withdraww it from ordinary use

destruction renders the victim invisible, symbolically sends it to God

burned victim rises heavenward as smoke

Hebr “make an offering” (hiphil of *qrb* and of *‘lh*) = “to bring near” and “to make to rise”

* + - * 1. every sacrifice implies expiation

an offering entails self-denial

re-establishing harmony implies relations were disturbed

blood gives all animal sacrifices an expiatory connotation

Lev 17:11, “[I have given] the blood . . . to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.”

1. **blood**
   1. The altar symbolizes God: blood, the most sacred element, is brought into contact with it.
   2. In all sacrifices, the blood is poured at the base of the altar.
   3. In expiatory sacrifices, it is also rubbed on the horns of the altar.
      1. In sin offerings for the high priest or the entire community, it is also sprinkled on the veil that conceals God’s special presence in the Holy of Holies.
   4. On the Day of Atonement, it is taken inside the Holy of Holies and sprinkled on the propitiatory, God’s throne.
2. **condemnations of sacrifice**
   1. Harsh condemnations of sacrifice prove that sacrifice was held in high esteem, and was not just a magical rite.
   2. pre-exilic prophets are especially vehement
      1. 1 Sam 15:22, “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Surely, to obey is better than sacrifice, and to heed than the fat of rams.”
      2. Isa 1:11-17, “What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. 12When you come to appear before me, who asked this from your hand? Trample my courts no more; 13bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation—I cannot endure solemn assemblies with iniquity. 14Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. 15When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. 16Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, 17learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.”
      3. Jer 6:20, “Of what use to me is frankincense that comes from Sheba, or sweet cane from a distant land? Your burnt offerings are not acceptable, nor are your sacrifices pleasing to me.”
      4. Jer 7:21-22, “Add your burnt offerings to your sacrifices, and eat the flesh. 22For in the day that I brought your ancestors out of the land of Egypt, I did not speak to them or command them concerning burnt offerings and sacrifices.”
      5. Hos 6:6, “I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”
      6. Amos 5:21-27, “I hate, I despise your festivals, and I take no delight in your solemn assemblies. 22Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. 23Take away from me the noise of your songs; I will not listen to the melody of your harps. 24But let justice roll down like waters, and righteousness like an everflowing stream. 25Did you bring to me sacrifices and offerings the forty years in the wilderness, O house of Israel? 26You shall take up Sakkuth your king, and Kaiwan your star-god, your images, which you made for yourselves; 27therefore I will take you into exile beyond Damascus, says the Lord, whose name is the God of hosts.”
      7. Mic 6:6-8, ““With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? 7Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” 8He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”
      8. The unconditional language has been interpreted as condemnation of sacrifice itself.
         1. But “in Hebrew an absolute statement [is used] where we would use a comparison.” (Castelot 725)
            1. The parallelism in Hos 6:6 (“I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings”) proves that the first half must be comparative, as the second explicitly is.
         2. The prophets condemned mere external worship without proper dispositions.

## THE EUCHARIST AS PASSOVER MEAL

Jeremias, Joachim. *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period*. Trans. F.H. and C.H. Cave. Philadelphia: Fortress, 1969. (German: *Jerusalem zur Zeit Jesu*. 1923. 3rd ed. Göttingen: Vandenhoeck & Ruprecht, 1962.)

Sigal, Phillip. *Judaism: The Evolution of a Faith.* Rev. and ed. by Lillian Sigal. Grand Rapids: Eerdmans, 1988.

passover

1. **Exod 12**: **the passover account**
   1. Exod 12:1-14, passover commanded
      1. Exod 12:1-14, “The Lord said to Moses and Aaron in the land of Egypt: 2 This month shall mark for you the beginning of months; it shall be the first month of the year for you. 3 Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. 4 If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. 5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. 6 You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. 7 They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. 8 They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. 9 Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. 10 You shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11 This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. 12 For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. 13 The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. 14 This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.
   2. Exod 12:15-20, unleavened bread commanded
      1. Exod 12:15-20, “Seven days you shall eat unleavened bread . . . 16 . . . no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. 17 You shall observe the festival of unleavened bread . . . 18 . . . from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. 19 For seven days no leaven shall be found in your houses . . .”
   3. Exod 12:21-36, people commanded (parallels 12:21-28)
   4. Exod 12:29-42, death of firstborn, and escape
   5. Exod 12:43-49, further passover stipulations
      * 1. all Jews must eat it
        2. no foreigners or servants can eat it
        3. slaves can eat it if circumcised
        4. do not break the lamb’s bones
        5. do not take any of the passover meal outside the house
2. **The etymology of *pesaḥ* is uncertain**.
   1. some say from Akkadian *pašâhu*, “to appease,” or an Egyptian word
      1. (unlikely Hebrews would use Egyptian name for Semitic-origin custom)
   2. Exod 12:13 provides a popular etymology.
      1. Exod 12:13, “when I see the blood, I will *pass over* you . . .”
      2. The Hebrew verb here, *psḥ*, means “limp” or “jump”: in plague 10 Yahweh will “jump over” the Israelites’ houses.
3. **historical development of passover**
   1. Passover and unleavened bread are combined feasts in Exodus.
      1. Exod 23:5-6, “In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the Lord, 6 and on the fifteenth day of the same month is the festival of unleavened bread to the Lord; seven days you shall eat unleavened bread.”
   2. But probably passover and unleavened bread were originally separate feasts.
      1. Exod 23:14-17, “Three times in the year you shall hold a festival for me. 15You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. No one shall appear before me empty-handed. 16You shall observe the festival of harvest, of the first fruits of your labor, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labor. 17Three times in the year all your males shall appear before the Lord God [i.e., in the temple].”
      2. Passover-unleavened bread, pentecost, and tabernacles are here agricultural feasts.
      3. There is no mention of a passover sacrifice.
   3. feast of passover
      1. Passover is a very ancient feast; it was being held long before the exodus.
      2. At first, it was a nomadic or seminomadic spring rite in which priest and altar were unimportant but the use of blood was very important.
         1. Probably the rite insured fecundity of the flock.
         2. Probably the blood smeared on tentpoles warded off evil powers.
   4. feast of unleavened bread (Hebrew מַצָּה, *maṣṣôt*, Greek ἄζυμος, *azymos*)
      1. Probably this was an ancient agricultural feast, borrowed from the Canaanites.
      2. The feast required an offering of the first fruits of the barley harvest, plus eating only unleavened bread for seven days.
   5. why passover and unleavened bread were combined
      1. The blood of the passover victim must be eaten with unleavened bread (Exod 23:18).
         1. Exod 23:18, “You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.”
      2. Probably unleavened bread was commanded so that the bread from the first grain would be eaten in a pristine state. Leaven changed the bread from its original condition.
         1. Similarly, in Exod 20:25, hewn stones—original character changed—are not allowed in an altar.
         2. Exod 20:25, “But if you make for me an altar of stone, do not build it of hewn stones; for if you use a chisel upon it you profane it.”
         3. Unleavened bread would have kept the passover sacrifice pristine, and perhaps that is why the two feasts were combined.
      3. Exod 23:18 specifies that the fat of passover victim must be eaten before morning.
         1. The fat was the most precious part.
         2. If retained overnight, it might spoil.
   6. Later on, the double feast was “historicized” to become a celebration of the exodus.
4. **passover in Jesus**’ **day**
   1. population of Jerusalem
      1. Jerusalem ordinarily had about 25,000-30,000 inhabitants.
      2. Passover added about 125,000 pilgrims.
   2. those obliged to participate in the feast
      1. males
         1. Males at a considerable distance only had to participate if 13 or older (Talmud).
            1. But 12-year-old males were brought early to get them used to it.
            2. Luke 2:42, “when he was twelve years old, they went up as usual for the festival.”
         2. Poor people and those at a great distance could go to passover and skip pentecost and tabernacles.
            1. Joseph and Mary are poor.

Lev 5:6-7, “And you shall bring to the Lord . . . a female from the flock, a sheep or a goat . . . 7 But if you cannot afford a sheep, you shall bring . . . two turtledoves or two pigeons . . .”

Luke 2:24, “and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.””

* + - * 1. Perhaps Joseph and Mary skipped pentecost and tabernacles.

Luke 2:41, “Now every year his parents went to Jerusalem for the festival of the Passover.”

* + - 1. females
         1. women did not have to attend passover. (M. Hag. i.1)
         2. But Mary attended (Mary in Luke 2:41).
  1. the trip
     1. The trip from Babylonia to Jerusalem was over 375 miles.
     2. Most came by caravan, for safety.
     3. Most came on foot; a few rode donkeys, or (rarely) rode a chariot.
  2. lodging
     1. Some found lodging in the city.
     2. some found lodging in the suburbs.
        1. Jesus’ lodged nightly at Bethany.
           1. Matt 21:17, Jesus “went out of the city to Bethany, and spent the night there.”
           2. Mark 11:11, “Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”
     3. Most stayed in tents surrounding the city. (It was very cold at night; one could not sleep in open.)
     4. But passover night itself (14-15 Nisan, roughly our March-April) had to be spent in Jerusalem.
        1. So the boundaries of Jerusalem were extended, even to Bethphage (M. Men. xi.2).
        2. This explains why, on passover night, Jesus could be on the Mount of Olives.
           1. Luke 22:39, “He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.”
           2. No doubt he was in the Garden of Gethsemane (Jeremias).
           3. Bethany was outside the boundaries of greater Jerusalem.
           4. But Gethsemane was inside the extended limits.
  3. what 125,000 pilgrims ate
     1. They brought with them the “fruits of the second tithe” (⅒ of all agricultural produce and perhaps also of cattle). It had to be consumed in Jerusalem; usually it was converted to money for easy transport, but the money had to be spent in Jerusalem. (M. M. Sh. i.5f.)
     2. Since the second tithe had to be spent in Jerusalem,
        1. many deposited money with a restaurant owner keeper
        2. and ate ready-cooked food from there (somewhat like our convenience store).
  4. the passover meal’s contents
     1. vegetables and spices (“bitter herbs”)
        1. Lettuce is required (M. Pes. x.3).
        2. Allowed are chicory, pepperwort, snakeroot and dandelion (M. Pes. ii.6).
        3. A fruit purée (*ḥarōset*) consisted of crushed fruits mixed with spices, wine, and wine vinegar (M. Pes. x.3).
     2. Wine was drunk: even the poorest had to drink at least four cups (M. Pes. x.1).
  5. Daily offerings for everyone were made in the temple during passover (*Ant*. 3.249).
     + 1. holocausts (whole burnt offerings): 2 bulls, 1 ram, 7 lambs
       2. sin offering: 1 kid

1. **the seder service**
   1. “The words which the father of the family pronounced on this occasion [the rite of the paschal meal] over the different foods, most especially over the bread and the third cup, bestowed on them a power of recalling the past and stirring up hope for the future such that by receiving them the guests really relived [124] the trials of the exodus and lived by anticipation the Messianic promises. In His turn Jesus makes use of this creative power which the Semitic mind recognized in the word, and He added still more to it by His sovereign authority. In giving to the bread and wine their new meaning, he does not explain them; He transforms them. He does not interpret; He determines, He decrees: this is my body (i.e. it will be that from now on).” (Benoit 124-25)

eucharist and passover

1. **evidence from the last-supper accounts**
   1. synoptics
      1. In the synoptics, the last supper is a passover meal.
      2. Mark 14:12-16, “On *the first day of Unleavened Bread*, when the *Passover* lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the *Passover*?” 13So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, 14and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the *Passover* with my disciples?’ 15He will show you a large room upstairs, furnished and ready. Make preparations for us there.” 16So the disciples set out and went to the city, and found everything as he had told them; and they prepared the *Passover* meal.”
      3. Luke 22:18, He said to them, “I have eagerly desired to eat this *Passover* with you . . .”
   2. John
      1. In John, the crucifixion is the daytime prior to the passover after sunset.
      2. John 18:28, “they [18:3, “police from the chief priests and the Pharisees”] took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and *to be able to eat the Passover*.”
      3. John 19:14, “Now it was *the day of Preparation for the Passover*; and it was about noon. He [Pilate] said to the Jews, “Here is your King!”
      4. So in John, the last supper is on the day before passover.
      5. Did John put it back a day so that Jesus would die at time the paschal lambs were being sacrificed? To show that Jesus is the paschal lamb?
         1. John 19:36, “These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.””
      6. In John, there is no narrative of the institution of the eucharist. Jesus begins speaking in John 13 and does not conclude until John 17.
   3. Perhaps Jesus, knowing he would die at time of paschal sacrifice, anticipated passover by a day. The last supper “called to mind the paschal rite sufficiently for him to graft upon it His own new rite . . .” (Benoit) Benoit considers this the best explanation.
2. **the eucharist is the passover fulfilled**
   1. Luke 22:15-16, “I have eagerly desired to eat this Passover with you before I suffer; 16for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”
   2. Mark 14:25 (=Matt 26:29), “I will never again drink of the fruit of the vine until that day when I drink it new [Matt inserts: “with you”] in the kingdom of God.”
   3. wine at the crucifixion
      1. Mark 15:23, “And they offered him wine mixed with myrrh; but he did not take it.”
      2. Mark 15:36, “And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.””
      3. John 19:29-30, “A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.”
   4. The last supper is memorial and promise, “an ultimate preparation for the Messianic banquet . . .” The “fulfilled passover” (Luke 22:15-16) and the “new wine” (Mark 14:25//Matt 26:29) “which he will taste with them in the kingdom of God, He prepares for them at the last supper when He makes the bread and wine signify the new reality of His body and His blood.” (Benoit)
3. **weekly eucharist**
   1. Though the Passover was annual, the eucharist became “perhaps weekly . . .” (Benoit)
   2. Acts 20:7, “On the first day of the week, when we met to break bread, Paul was holding a discussion with them . . .”

## THE EUCHARIST IS A SACRIFICE:

### PROOFS FROM JESUS AS THE PASCHAL LAMB

1. **Jesus as the paschal lamb**
   1. John 19:36, “These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.””
   2. Jews in J’s day considered the paschal lamb a sacrifice.
      1. 1 Cor 5:7, “Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed.”
2. **sacrifice of passover lambs**
   1. After 621 bc (Josiah’s reform), passover lambs had to be slain in Jerusalem, not in private houses.
      1. This was because lambs are sacrifices, and blood must be used ceremonially (Exod 12:27; 34:25; Num 9:7, 13; Mark 14:12; Luke 22:7; 1 Cor 5:7).
   2. On 14 Nisan, lambs were slaughtered in three groups. The first group entered until the temple court was full; then they were slaughtered. Then the second group entered and was slaughtered; then the third. (M. Pes. v.5, 7)
   3. One lamb was used for each table fellowship (φρατρία [*phratria*], *ḥabūrāh*) (M. Pes. vii.3).
      1. The average number present was 10. (Josephus [*BJ* 6.423], Talmud [b. Pes. 64b], midrash [Lam. R. 1.2 on 1.1, Son. 71], M. Pes. ix.10-11 [5-12 per table])
      2. There wer 13 at the last supper.
   4. So in Jesus’ day, about 18,000 lambs were sacrified each passover. (Consider the noise pollution!)
3. **Jesus as lamb in the NT**
   1. John
      1. John 1:29, “Here is the Lamb of God who takes away the sin of the world!”
      2. John 1:36, “Look, here is the Lamb of God!”
   2. 1 Corinthians
      1. 1 Cor 5:7, “our paschal lamb, Christ, has been sacrificed.”
   3. 1 Peter
      1. 1 Pet 1:19, “the precious blood of Christ [is] like that of a lamb without defect or blemish.”
   4. Hebrews
      1. Heb 9:11-14, “But when Christ came as a high priest . . ., 12he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. 13For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, 14how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!”
   5. Revelation: 28 times! Examples:
      1. Rev 5:6, “I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered . . .”
      2. Rev 5:12-13, “Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might . . .”
      3. Rev 7:9-10, “a great multitude . . . 10cried out . . ., “Salvation belongs to our God who is seated on the throne, and to the Lamb!””
      4. Rev 7:14, “they have washed their robes and made them white in the blood of the Lamb.”
      5. Rev 7:17, “for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.”

THE EUCHARIST IS A SACRIFICE:

### PROOFS FROM THE INSTITUTION NARRATIVES

1. **separation**
   1. That the bread and wine lie separate on the table points to the violent separation of Jesus’ body and blood.
2. **bread**
   1. Jesus “broke it.” (this is all four accounts of the institution: Matthew, Mark, Luke, and 1 Corinthians).
   2. “This is *my body*” (in all four).
   3. “This is my body, which is *for you*” (1 Cor), “which is *given for you*” (Luke).
3. **wine**
   1. “This cup . . . is *poured out* [AND] for *you*” (Luke 22:20).
      1. (Matt 26:28, “*poured out* [AND] *for many* [AND] *for the forgiveness of sins*.”)
   2. This is “*my blood*” (in all four).
   3. “This cup . . . is the *new covenant* in my blood.” (Luke 22:20, 1 Cor 11:25)
      1. Jer 31:31-34, “The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. 34No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.”
   4. “This cup . . . is the new covenant in *my blood*.” (Luke 22:20, 1 Cor 11:25)
      1. The use of blood here is comparable to blood that sealed the first covenant, at Sinai.
      2. Exod 24:5-8, “He sent young men of the people of Israel, who offered burnt offerings and sacrificed oxen as offerings of well-being to the Lord. 6Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar. 7Then he took the book of the covenant, and read it in the hearing of the people; and they said, “All that the Lord has spoken we will do, and we will be obedient.” 8Moses took the blood and dashed it on the people, and said, “See the blood of the covenant that the Lord has made with you in accordance with all these words.””

### BIBLICAL TEXTS ON THE NEW COVENANT

1. **Exod 24**
   1. Exod 24:4-8, “Moses wrote down all the words of the Lord. He rose early in the morning, and built an altar at the foot of the mountain, and set up twelve pillars, corresponding to the twelve tribes of Israel. 5He sent young men of the people of Israel, who offered burnt offerings and sacrificed oxen as offerings of well-being to the Lord. 6Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar. 7Then he took the book of the covenant, and read it in the hearing of the people; and they said, “All that the Lord has spoken we will do, and we will be obedient.” 8Moses took the blood and dashed it on the people, and said, “See the blood of the covenant that the Lord has made with you in accordance with all these words.””
2. **Jer 31:31-33**
   1. Jer 31:31-33: “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers . . . [But] I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people.”
3. **Jesus**
   1. Matt 26:27-28, “Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; 28for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.””
   2. Mark 14:23-24, “Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24He said to them, “This is my blood of the covenant, which is poured out for many.””
   3. Luke 22:20, he took “the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.””
   4. 1 Cor 11:25, “he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.””
4. **Paul**
   1. 2 Cor 3:6, Paul is minister of “a new covenant, not in a written code but in the spirit . . .”
   2. 2 Cor 3:14, “to this very day, when they [“the people of Israel,” 3:13] hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside.”
   3. Gal 3:15-17, “once a person’s will has been ratified, no one adds to it or annuls it. 16Now the promises were made to Abraham and to his offspring; it does not say, “And to offsprings,” as of many; but it says, “And to your offspring,” that is, to one person, who is Christ. 17My point is this: the law, which came four hundred thirty years later, does not annul *a covenant previously ratified* by God, so as to nullify the promise.”
   4. Gal 4:22-28, “Abraham had two sons, one by a slave woman and the other by a free woman. 23One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. 24Now this is an allegory: these *women are two covenants*. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. 25Now *Hagar is Mount Sinai* in Arabia and corresponds to *the present Jerusalem*, for she is in slavery with her children. 26But *the other woman corresponds to the Jerusalem above*; she is free, and she is *our mother*. . . . 28you, my friends, are children of the promise, like Isaac.”
5. **Hebrews**
   1. new covenant
      1. Heb 9:15-16, Jesus is “the mediator of a new covenant, so that those who are called may receive the pro­mised eternal inheri­tance, since a death has oc­curred which redeems them from the trans­gressions under the first covenant . . .”
      2. Heb 4:17, “Jesus [is] the surety of a better covenant . . .”
      3. Heb 8:6-13, “Jesus . . . is the mediator of a better covenant, which has been enacted through better promises. 7For if that first covenant had been faultless, there would have been no need to look for a second one. 8God finds fault with them when he says [Jer 31:31-34]: “*The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; 9not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord. 10This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. 11And they shall not teach one another or say to each other, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest. 12For I will be merciful toward their iniquities, and I will remember their sins no more.*” 13In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear.”
      4. Heb 9:1-26, “the first covenant had regulations for worship and an earthly sanctuary. 2For a tent was constructed, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. . . . 6the priests go continually into the first tent to carry out their ritual duties . . . 9[At] the present time, . . . gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10but deal only with food and drink . . . 11But when Christ came as a high priest of the good things that have come, then . . . 12he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. 13For if the blood of goats and bulls . . . sanctifies those who have been defiled so that their flesh is purified, 14how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! . . . 26he has appeared once for all at the end of the age to remove sin by the sacrifice of himself.”
   2. Christ as high priest
      1. Heb 2:17, Christ is “a merciful and faithful *high priest* in the service of God, to make a sacrifice of atonement for the sins of the people.”
      2. Heb 5:9-6:28, Christ was “designated by God a high priest . . . 6:20Jesus, a forerunner on our behalf, has entered [behind the temple curtain], having become a high priest . . . 22Jesus has also become the guarantee of a better covenant. . . . 23the former priests were many in number, because they were prevented by death from continuing in office; 24but he holds his priesthood permanently, because he continues forever. 25Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. 26For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. 27Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself [= cross *and* eucharist].”
      3. Heb 8:1-2, “we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, 2a minister in the sanctuary and the true tent that the Lord, and not any mortal, has set up.”

THE EUCHARIST IS A SACRIFICE:

### PROOFS FROM JESUS AS SERVANT OF YAHWEH

1. **the servant songs**
   1. Isa 42:1-4. Isa 42:3, “a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.”
   2. Isa 49:1-6. Isa 42:6, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations . . .”
      1. (But see 49:3, “And he said to me, “You are my servant, Israel, in whom I will be glorified.””)
   3. Isa 50:4-9. Isa 50:6-7, “I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. 7 The Lord God helps me; . . . therefore I have set my face like flint . . .”)
   4. Isa 52:13-53:12.
      1. Isa 53:3, “He was despised and rejected by others; a man of suffering . . .”
      2. Isa 53:7-8, “He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. 8 By a perversion of justice he was taken away.”
      3. Isa 53:10, “Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days . . .”
2. **before the institution of the eucharist**
   1. Jesus attributed the role of Servant to himself.
      1. Luke 4:17-21, “the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 18”The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19to proclaim the year of the Lord’s favor.” 20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he began to say to them, “Today this scripture has been fulfilled in your hearing.””
   2. Jesus claimed a mission similar to the Servant’s, that of giving his life “as a ransom for many.” (Mark 10:45//; see Isa 53].” (Benoit)
      1. Mark 10:45 (= Matt 20:28), “For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”
      2. Isa 53:4-, “Surely he has borne our infirmities and carried our diseases . . . 5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. 6 . . . the Lord has laid on him the iniquity of us all. 7 . . . like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. 8 . . . [He was] stricken for the transgression of my people. . . . 10 . . . you make his life an offering for sin . . . 11 The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. 12 he poured out himself to death, and was numbered with the transgres­sors; yet he bore the sin of many, and made intercession for the transgressors.”
3. **at the institution of the eucharist**
   1. The blood of the “new covenant” alludes to the Servant.
      1. Isa 42:6, (God says to Servant), “I have given you as a *covenant* to the people, a light to the nations . . .”
      2. Isa 49:8, “I have kept you and given you as a *covenant* to the people, to establish the land . . .”
   2. That the blood was “*poured out*” alludes to the Servant.
      1. Isa 53:12, “he *poured out* himself to death, and was numbered with the transgressors; yet he bore the sin of *many* . . .”
   3. That the blood was poured out and was “*for many*” alludes to the Servant.
      1. Isa 53:4-6, “he has borne *our* infirmities and carried *our* diseases . . . 5 he was wounded for *our* transgressions, crushed for *our* iniquities; upon him was the punishment that made us whole, and by his bruises **we** are healed. . . . 6 the Lord has laid on him the iniquity of us *all*.”
      2. Isa 53:8, “he was cut off from the land of the living, stricken for the transgression of my *people*.”
      3. Isa 53:11, “The righteous one, my servant, shall make *many* righteous, and he shall *bear their iniquities*.”
   4. Jesus is the paschal lamb.
      1. Isa 53:7-8, “like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. 8By a perversion of justice he was taken away.”
   5. so Jesus is in effect saying, “My death will replace old-covenant sacrifices and will free people from sin.”
4. **after the institution of the eucharist**
   1. Acts 8:32, “the passage of the scripture that he [the Ethiopian eunuch] was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth.””

THE EUCHARIST IS A SACRIFICE:

### MELCHIZEDEK

Astour, Michael C. “Melchizedek.” In Freedman, David Noel, ed. *The Anchor Bible Dictionary*. New York: Doubleday, 1992. Rpt. as *The Anchor Yale Bible Dictionary*. 6 vols. New Haven: Yale UP, 2008.

Horton, Fred L. “Melchizedek.” In Sakenfeld, Katherine, gen. ed. *The New Interpreter*’*s Dictionary of the Bible*. Nashville: Abingdon, 2006-09. 5 vols. 4.30.

1. **etymology of** “**Melchizedek**”
   1. Hebrew מַלְכִּי־צֶדֶק *malki-tsedheq*. Greek Μελχισέδεκ, *Melchisedek*.
   2. Melchizedek can be translated “Zedek’s king” (Horton).
   3. But since *zedek* is Hebrew for “righteousness,” Melchizedek can also be translated “King of Righteousness” (Astour).
   4. It is stressed as a title, not a name: its two parts are joined by a *maqqēp* (both in Gen 14:18-20 and in Ps 110:4) (Astour).
2. **Gen 14**:**18-20**
   1. Melchizedek is “the first priest mentioned in Scripture.” (Astour)
   2. Gen 14:18-20, “And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. 19 He blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; 20 and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him one tenth of everything.”
   3. Melchizedek met Abraham as he returned from his victory over Chedorlaomer and his allies.
   4. Chedorlaomer was overlord of the country between Dan and Elath. By defeaing him, Abraham inherited the right to it. (Astour)
   5. Gen 14:18-20 is “the climax of the chapter . . .” (Astour)
   6. Melchizedek is king of Salem and “priest of God Most High.”
   7. We do not know if the author of Gen 14 (Persian period) created Melchizedek, or if Melchizedek already existed in certain Jewish circles.
   8. purposes of the passage
      1. Melchizedek proved that the priesthood existed in Jerusalem, not just since Solomon, but before Abraham.
      2. “. . . the priest of God Most High was at the same time the king of the city . . .” (Astour)
      3. Abraham “paid a tithe to Melchizedek, thus acknowledging his superiority.” (Astour)
      4. All this “legitimizes the aspirations of the high priests of Jerusalem, who in the Persian period strove to be on a par with the secular governors of Judea, proclaimed the ideal of theocracy in the Priestly Code, and finally achieved secular power in the Hellenistic age.” (Astour)
   9. “God Most High” “does not necessarily point to the pre-Israelite, Canaanite character of both the priest and his cultus . . .” (As in Speiser’s *Genesis* in *IDB*.) (Astour)
      1. True, early non-Israelite documents refer to *El* and *Elyon*.
         1. “. . . in the late Phoenician theogony by Philo Herennius of Byblos the deity *Eliun* (explained in Greek as *Hypsistos*, “most high”) appears as the oldest god, grandfather of Elos and his brothers . . .” (Astour)
         2. In the Aramaic treaty from Sfire (*sic*: Sifre?) (c. 750 bc), stele I:A:11, “one finds ** [“** and **”] among the divine witnesses of the treaty.” (Astour)

“But in both cases, El and Elyon are two distinct entities.” (Astour)

* + 1. occurrences of the combined divine name, **
       1. in the OT
          1. Gen 14:18-20 (each verse)
          2. Gen 14:22, “21 the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” 22 But Abram said to the king of Sodom, “I have sworn to the Lord, God Most High, maker of heaven and earth, 23 that I would not take a thread or a sandal-thong or anything that is yours . . .”
          3. Ps 78:35, “They [Israelites in wilderness] remembered that God was their rock, the Most High God their redeemer.”
          4. See Ps 78:56, “Yet they tested the Most High God [אֱלֹהִ֣ים עֶלְי֑וֹן, *Elohim elyon*] . . .”
       2. In all these verses, “God Most High” is a synonym of “Yahweh.”
       3. The shorter epithet “Most High” (עֶלְי֑וֹן, *elyon*) is more common, especially in Psalms. It too is a synonym of “Yahweh.”

1. **Ps 110**:**4** (a “Hasmonean enthronement hymn”)
   1. Ps 110:4, “The Lord has sworn and will not change his mind, “You are a priest forever according to the order of Melchizedek.””
   2. This is the only other mention of Melchizedek in the OT.
   3. “The psalm celebrates the elevation of a man to the dignity of priest, ruler, and warlord . . .” (Astour)
      1. The acrostic formed by Yahweh’s speech in 110:1-4 shows that he is Simeon. (Astour)
      2. “The warlike atmosphere of the psalm points to Simon Maccabeus, who became high priest, general, and ruler of the Jews in 141 b.c.” (Astour)
   4. 110:3
      1. Ps 110:3, “Your people will offer themselves willingly on the day you lead your forces on the holy mountains. From the womb of the morning, like dew, your youth will come to you.”
      2. Astour’s translation: “With thee is the dignity in the day of thy power. / In the holy mountains, from the womb of Dawn, / like the Day Star I have begotten thee.”
      3. The rsv “is a paraphrase rather than a translation . . .” (Astour)
      4. “Thus Melchizedek is here not only the human archetype of the ideal priest-king of Jerusalem, but the eternal priest of Yahweh, a supernatural being engendered by Yahweh and comparable to the mythological figure of “Day Star, son of Dawn” . . . in Isa 14:12.” (Astour)
         1. Isa 14:12, “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!”
      5. “Upon taking over the high priesthood and becoming a successor of Melchizedek, Simon Maccabeus is symbolically identified with him.” (Astour)
         1. Ps 2:7: “You are my son, today I have begotten you.”
2. **mainstream Judaism**
   1. For Philo (*Leg All* 3.25-26.79-82) Josephus (*Ant* 1.10.2.180), and the Pharisees, Melchizedek was righteous and worthy, but only a man.
   2. But in the rabbinic literature, there are 2 instances of Melchizedek with supernatural status.
      1. *b. Sukk*. 52b
         1. Zech 1:18-21, “And I looked up and saw four horns. 19I asked the angel who talked with me, “What are these?” And he answered me, “These are the horns that have scattered Judah, Israel, and Jerusalem.” 20Then the Lord showed me four blacksmiths. 21And I asked, “What are they coming to do?” He answered, . . . “these have come . . . to strike down the horns of the nations . . .””
         2. *b. Sukk*. 52b interprets the “four craftsmen” of Zech 1:20 (Heb 2:3) to be the Messiah son of David, the Messiah son of Joseph, Elijah, and Melchizedek.
         3. This implies that Melchizedek was translated to heaven like Elijah and will reappear at the messianic age.
      2. *b. Ned*. 32b
         1. *b. Ned*. 32b says that Melchizedek is Noah’s son Shem: God gave Shem-Melchizedek the priesthood, but because he gave precedence in his blessing to Abraham over God (Gen 14:19-20), God transferred the priesthood to the Levites.
3. **Qumran literature**
   1. “Not only the official Hasmonean establishment, but also their bitter opponents, the Es­senes of the Qumran community, gave Melchizedek a very high place . . .” (Astour)
   2. 11QMelch
      1. He is one of two supreme spirits created by God, the spirit of light and the spirit of darkness.
         1. In “The Vision of Amram” (4Q`Amram), the spirit of darkness is called “King of Iniquity,” an antithesis of “Melchi-zedek.” (Astour)
      2. Melchizedek is the central character at the last judgment.
      3. He will judge both the saints and the wicked spirits of Belial, and will destroy Belial.
      4. It’s odd that 11QMelch has no hint of Melchizedek’s priesthood.
         1. But surely the Essenes saw Melchizedek as the eternal priest (see Ps 110:4; Heb 7).
4. **Letter to the Hebrews**
   1. Hebrews “was addressed to a group of Judeo-Christians of Essene background and aimed at overcoming their lingering attachment to the idea of an exclusively levitical priesthood. It exhorted them to recognize that Jesus was a priest despite his non-levitical ancestry. It used as a precedent the image of Melchizedek, which it supposed was familiar to its audience.” (Astour)
   2. Twice Hebrews proleptically cites Ps 110:4 (“You are a priest forever, according to the order of Melchizedek”) before Heb 7 (the main discussion of Melchizedek).
      1. Heb 5:6, “5So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have begotten you”; 6as he says also in another place, “You are a priest forever, according to the order of Melchizedek.””
      2. Heb 6:20, “19We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, 20where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.”
      3. See also Heb 7:17, “For it is attested of him, “You are a priest forever, according to the order of Melchizedek.””
   3. Heb 7 (1-28) cites Gen 14:19-20

Heb 7:1, (*citation*) “This “King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him . . .”

Heb 7:2a, (*tithes*) “and to him Abraham apportioned “one-tenth of everything.”

Heb 7:2b-3 (*etymology and circumstances*) “His name, in the first place, means “king of righteousness”; next he is also king of Salem, that is, “king of peace.” 3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.”

Heb 7:4-10, (*tithes and blessing*) “See how great he is! Even Abraham the patriarch gave him a tenth of the spoils. 5 And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes from the people, that is, from their kindred, though these also are descended from Abraham. 6 But this man, who does not belong to their ancestry, collected tithes from Abraham [*blessing*: and blessed him who had received the promises. 7 It is beyond dispute that the inferior is blessed by the superior.] 8 In the one case, tithes are received by those who are mortal; in the other, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him.”

Heb 7:11-12, (*Melchizedek*’*s lineage is superior to Levi*’*s*) “Now if perfection had been attainable through the levitical priesthood—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well.”

Heb 7:13-19, (*Melchizedek* = *Jesus*) “Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. 15 It is even more obvious when another priest arises, resembling Melchizedek, 16 one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an indestructible life. 17 For it is attested of him, “You are a priest forever, according to the order of Melchizedek.” 18 There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual 19 (for the law made nothing perfect); there is, on the other hand, the introduction of a better hope, through which we approach God.”

Heb 7:20- (*oath* [*in Ps 110:4*]): “This was confirmed with an oath; for others who became priests took their office without an oath, 21 but this one became a priest with an oath, because of the one who said to him, “The Lord has sworn and will not change his mind, ‘You are a priest forever’”—22 accordingly Jesus has also become the guarantee of a better covenant.”

Heb 7:23-28, “Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; 24 but he holds his priesthood permanently, because he continues forever. 25 Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. 26 For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. 27 Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. 28 For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.”

1. **later Christianity**
   1. The Letter to the Hebrews’ “notion of Melchizedek as a primeval, immortal being, coeternal with the Son of God, gave rise to . . . a sect of [Xn] Melchizedekians who regarded Melchizedek as equal or superior to Christ; but by the 5th century a.d. the Church stopped such speculations . . .” (Astour)

# CONCLUSION

1. **We have surveyed many OT passages relevant to the eucharist**.
   1. various meals
      1. meals as natural symbols
      2. passover
      3. manna
      4. Elisha’s multiplications
      5. the messianic banquet
   2. various sacrifices
      1. holocaust
      2. communion sacrifice
      3. sin offering
      4. guilt offering
      5. grain offering
      6. incense offering
2. **We have surveyed the eucharist in relation to the OT witnesses**.
   1. Jesus as paschal lamb
   2. Jesus as Servant of Yahweh
   3. Jesus prefigured by Melchizedek
   4. the old covenant replaced by the new covenant
3. **Hebrews**
   1. Similarly, the author of the Letter to the Hebrews surveyed all the many persons in the OT with a faith like ours.
   2. And one can say of all the prefigurements of the eucharist in the OT that we have surveyed what the author of Hebrews said of the OT persons who shared our faith:
   3. Heb 12:1-2, “Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, 2 looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.”

# BIBLIOGRAPHY

Astour, Michael C. “Melchizedek.” In Freedman, David Noel, ed. *The Anchor Bible Dictionary*. New York: Doubleday, 1992. Rpt. as *The Anchor Yale Bible Dictionary*. 6 vols. New Haven: Yale UP, 2008.

Benoit, Pierre. “Eucharist.” In Léon-Dufour, Xavier, SJ, ed. *Dictionary of Biblical Theology*. Trans. P. Joseph Cahill, SJ, et al. New York: Desclée, n.d. (imprimatur, 1967). 122-26. (*Vocabulaire de Théologie biblique*. Paris: Éditions du Cerf, 1962.)

Castelot, John J. “Religious Institutions of Israel.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 2.703-35.

de Margerie, Bertrand, SJ. *An Introduction to the History of Exegesis.* Vol. 1: *The Greek Fathers.* Trans. Leonard Maluf. Petersham, MA: Saint Bede’s Publications, 1993.

Horton, Fred L. “Melchizedek.” In Sakenfeld, Katherine, gen. ed. *The New Interpreter*’*s Dictionary of the Bible*. Nashville: Abingdon, 2006-09. 5 vols. 4.30.

Huesman, John E., SJ. “Exodus.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 1.47-66.

Jeremias, Joachim. *Jerusalem in the Time of Jesus*: *An Investigation into Economic and Social Conditions during the New Testament Period*. Trans. F.H. and C.H. Cave. Philadelphia: Fortress, 1969. (German: *Jerusalem zur Zeit Jesu*. 1923. 3rd ed. Göttingen: Vandenhoeck und Ruprecht, 1962.)

Lampe, Geoffrey W.H., and K.J. Woollcombe. “The Biblical Origins and Patristic Development of Typology.” *Essays on Typology*. Studies in Biblical Theology 22. London: SCM, 1957.

Moriarty, Frederic L., SJ. “Numbers.” *Jerome Biblical Commentary*. Ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in 1. Englewood Cliffs: Prentice-Hall, 1968. 1.86-100.

Sigal, Phillip. *Judaism: The Evolution of a Faith.* Rev. and ed. by Lillian Sigal. Grand Rapids: Eerdmans, 1988.

Slayton, Joel C. “Manna.” *The Anchor Bible Dictionary*. Ed. David Noel Freedman. New York: Doubleday, 1992, 1997.