

## **Abstract**

Based on the strict historical and Jewish context (Jesus as a Torah-observant Jew who rejected human sacrifice/vicarious atonement), the Last Supper was a **Farewell Fellowship Meal** (Seudah Mapseket or Chavurah), not a ritual of self-sacrifice.

The traditional "Body and Blood" liturgy is almost certainly a later **theological overlay**—likely originating from Paul's Hellenistic revelations or post-resurrection processing—rather than a transcript of what the historical Jesus said that night.

## **The Historical Reconstruction**

### **The Likely Reality: A Meal of Unity, Not Sacrifice**

If we strip away the later theology of atonement, the event was likely a standard Jewish fellowship meal where Jesus, acting as the host (Baal Habayit), utilized the bread and wine to teach a final lesson on **Solidarity** and **Eschatology** (the coming Kingdom).

#### **1. The "Bread" (The Afikomen)**

Traditional View: "This is my physical body, broken for you to eat."

Jewish Reality: Jesus likely held up the Matzah (specifically the "Bread of Affliction" or Ha Lachma Anya from the Seder liturgy).

Likely Words: "This represents me." In Aramaic (Gufa), "body" can simply mean "self." He was likely saying, "Just as this bread is broken and shared to sustain us, I am being broken to sustain this movement." It was a call to solidarity in suffering, not a command to eat his flesh.

#### **2. The "Cup" (The Kiddush)**

- **Traditional View:** "This is my blood... drink it."
- **Jewish Reality: Impossible.** For a 1st Century Jew, the command to drink blood (even symbolically) would be repulsive and a violation of Leviticus 17:14 ("You shall not eat the blood of any creature"). It would have caused the disciples to vomit or flee, not say "Amen".
- **Likely Words:** He likely cited the **4th Cup of Passover** or a standard Kiddush blessing, linking it to the **Kingdom of God**.

- **The Real Quote?** "I will not drink of the fruit of the vine again until I drink it new in the Kingdom of God" (Mark 14:25). This authentic Jewish vow emphasizes **anticipation** of the Messianic age, not the mechanics of atonement.

### The Evidence for Fabrication / Addition

#### The Didache

The Didache (Teaching of the Twelve Apostles) is one of the earliest Christian documents (c. 50–100 CE), preserving the traditions of Jewish believers. It contains a full Eucharistic prayer that **completely omits** the "Body and Blood" sacrifice theology.



#### The Didache Prayer (Chapter 9)

**"We thank thee, our Father, for the Holy Vine of David Thy servant... and for the Life and Knowledge which Thou didst make known to us through Jesus Thy servant."**

## **The Silence of John**

The Gospel of John (the latest Gospel) completely **omits the Institution Narrative**.

- **The Scene:** In John 13, during the supper, Jesus does not pass bread and wine saying "This is my body." Instead, he **washes their feet**.
- **The Meaning:** If the "Blood Rite" was the central, saving act of the new religion, John's omission is inexplicable. However, if the meal was simply a fellowship gathering where Jesus taught service (foot washing) and unity, John's account preserves the memory that the "ritual" was secondary to the "lesson