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GROUP STUDY GUIDE

Was the Last Supper a Passover Meal?

TEACHING SUMMARY

The teaching concludes that the Last Supper was not the Passover meal. In its reconstruction, the supper occurred as the 13th ended and the 14th began; Yeshua died on the afternoon of the 14th, before the Passover lamb was eaten on the 15th.

Leviticus 23 and Exodus 12 frame the argument. The teaching distinguishes choosing the lamb on the 10th, slaughter on the 14th, and the meal after sundown as the 15th begins. It uses a night-then-day calendar and distinguishes the festival rest day from the weekly Sabbath.

John provides its main narrative support: the supper is before the feast, some disciples think Judas is buying feast supplies, and Yeshua's death and burial occur on Preparation Day before a high Sabbath. The source also notes that lamb and bitter herbs are not mentioned and that artos does not establish whether the bread was leavened.

The teaching acknowledges that Matthew, Mark, and Luke appear to describe a Passover meal. It proposes reading *protos* as "before" and Luke's desire expression as a wish Yeshua would not fulfill that year. These are the teaching's interpretive proposals for harmonizing the accounts.

Its timeline places death on Wednesday afternoon, a festival rest day on the 15th, spice preparation on the 16th, the weekly Sabbath on the 17th, and resurrection as the 18th begins. It connects the three days and nights with Matthew 12:40 and the resurrection with Firstfruits.

The central argument is that Yeshua died as the Passover lamb before the meal was eaten, rather than celebrating it at the Last Supper. The teaching asks readers to test its chronology across the Torah and Gospel accounts; distinguish quoted passages from the deductions and translation proposals used to connect them.

SUMMARY POINTS

- The teaching answers no: the Last Supper preceded the Passover meal.
- It places the supper at the transition from the 13th to the 14th.
- The Passover lamb is slaughtered on the 14th in its calendar.
- The meal follows after sundown as the 15th begins.
- John's before-the-feast and Preparation-Day language supports its argument.
- The disciples' assumption about Judas buying supplies is another supporting point.
- The source proposes alternative readings of difficult Synoptic wording.
- It distinguishes the festival rest day from the weekly Sabbath.
- Its chronology connects three days and nights with resurrection at Firstfruits.
- The main emphasis is Yeshua as Passover lamb, with the chronology tested in context.

FILL-IN-THE-BLANK

Basic

1. The Torah dates the Passover sacrifice to the _____ day.
2. The teaching places the Passover meal on the _____ day.
3. The teaching concludes that the Last Supper was _____ the Passover meal.
4. Its chronology places Yeshua's death on the _____ day of the first month.
5. John calls the day of Yeshua's death the Day of _____.
6. First Corinthians 15:20 calls the risen Messiah the _____ of those asleep.

Challenging

1. Some disciples thought Judas was buying supplies for the _____.
2. The teaching reconciles the spice accounts by distinguishing _____ Sabbaths.
3. For protos in Matthew and Mark, the teaching proposes the reading _____.
4. The teaching interprets Luke 22:15 as saying Yeshua had strongly _____ to eat that Passover.
5. Its resurrection timeline seeks to account for _____ days and nights.
6. The source notes that the meal accounts do not mention lamb or _____ herbs.

GROUP DISCUSSION QUESTIONS

1. How does the Torah's calendar frame the question about the Last Supper?

2. What distinction does the teaching make between Passover and Unleavened Bread?

3. How do the Gospel accounts contribute to the chronology?

4. How does Yeshua's death relate to the Passover sacrifice?

5. Why does the teaching examine preparation-day language carefully?

6. What prophetic meaning is clarified by the timing of the meal and death?

ANSWER KEY – GROUP GUIDE

Basic

1. fourteenth — Leviticus 23:5; Exodus 12:6
2. fifteenth — Leviticus 23:6; teaching's meal chronology
3. before — Teaching conclusion; John 13:1-2
4. fourteenth — Teaching's chronology, closing summary
5. Preparation — John 19:14,31,42
6. firstfruits — 1 Corinthians 15:20; teaching's Firstfruits interpretation

Challenging

1. feast — John 13:29
2. two — Mark 16:1; Luke 23:54-56; teaching's harmonization
3. before — Teaching's proposed translation of protos; Matthew 26:17; Mark 14:12
4. desired — Luke 22:15; teaching's interpretation of the desire expression
5. three — Teaching's closing timeline; Matthew 12:40
6. bitter — Exodus 12:8; teaching's argument from the meal descriptions

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. Start with Leviticus 23:5–8 and Exodus 12:6–18. The source distinguishes slaughter on the 14th from the meal after sundown on the 15th. Its calendar model has night first, then daylight; separate these explicit dates from its additional chronological deductions.
2. The teaching identifies Passover principally with the lamb and the meal with the first night of Unleavened Bread. Gospel and customary usage can group the festival period together. Read the immediate context each time rather than assigning every use of Passover an identical narrow meaning.
3. The source argues from John 13:1,29 and 19:14,31,42, then proposes before for protos in Matthew/Mark and an unfulfilled desire reading of Luke 22:15. These are its interpretive proposals, not undisputed translations. Ask participants to compare the printed wording with the proposed reading.
4. Its central argument is that Yeshua, as Passover lamb, died on the 14th before the meal on the 15th. In its reconstruction the Last Supper begins the 14th, before his death that afternoon. Explain this conclusion directly; the source does not leave the title question unanswered.
5. The proposed chronology distinguishes the festival rest day from the weekly Sabbath, with spice purchase/preparation between them. It places death on Wednesday afternoon and resurrection at the close of Saturday, as the 18th begins. Compare Mark 16:1, Luke 23:54–56 and 24:1; identify which steps are deductions.
6. The teaching links Messiah with the Passover lamb and Firstfruits, emphasizing his death and resurrection. Its closing timeline is: 10th entry, 13th/14th supper, 14th death, 15th feast rest, 16th spices, 17th weekly Sabbath, 17th/18th resurrection. Discuss how the argument fits together while keeping textual observations distinct from disputed linguistic claims.