



The ROOT and VINE Newsletter

Resources for Hebraic Understanding of Scriptures

Nisan, 5780 (March-April 2020)

We believe in Yeshua as Mashiach (Messiah) and Son of the Living God and are passionate about sharing our faith and sharing our understanding of the Hebraic roots of our faith. We are grafted into the tree of Abraham, wild olive branches that wish to provide the resources to others that have helped us on this journey. We observe the Seventh day Shabbat and the Feasts of the Lord.

The Upper Room Passover Meal



Pesach is one of the most sacred times of the year for believers in Yeshua. We understand that the meal most call the “Last Supper” was a pivotal moment in the ministry of our Savior. I want to focus on one specific item, the breaking of bread.

Many of us believe that this was a seder meal though many dispute this idea. This is disputed primarily due to likelihood from the timing shown in the Gospels that this meal occurred the evening prior to the traditional Pesach meal. We are told in Matthew’s Gospel (26:17-18) that Yeshua tells the disciples,

¹⁷ Now on the first day of matzah, the disciples came to Yeshua, saying, “Where do You want us to prepare for You to eat the Passover?”

¹⁸ He said, “Go into the city to a certain man, and tell him, ‘The Teacher says, “My time is near; at your house I am to keep the Passover with My disciples.”’” ¹⁹ The disciples did as Yeshua had ordered them, and they prepared the Passover.

Part of the issue here is that sometimes this is called Unleavened bread, or haMatzot, and others it is called

Pesach. This is a typical issue as the names were often interchanged. Again in Luke 22:7-8, 11-13,

⁷ Then came the day of *matzah* when the Passover lamb had to be sacrificed. ⁸ Now Yeshua sent Peter and John, saying, “Go and prepare the Passover for us, so we may eat.”

¹¹ And say to the owner of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with My disciples?”’ ¹² And with that, he will show you a large upper room, fully furnished. Make preparations there.” ¹³ So they left and found just what Yeshua had told them, and they prepared the Passover.

Then In verse 15

¹⁵ And He said to them, “I have eagerly desired to eat this Passover with you before I suffer.

These verses by themselves would seem to point to this being the Pesach Seder when taken by themselves. However, John 18 is the cause of dissent. In John 18:28, the interview of Yeshua by Caiaphas is concluded and Yeshua is led to the Praetorium, the governor’s residence in Jerusalem. This takes place after the dinner and after his arrest,

²⁸ Then they led Yeshua from Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so they would not become unclean but might eat the Passover. ²⁹ Therefore Pilate came out to them and said, “What charge do you bring against this man?”

It is clear here that in Mark 14:12 that they were seeking the upper room at the time when the Passover lamb was slaughtered in the household, the practice

that was to then be roasted and eaten for the Passover dinner according to scripture. As I read it, this is the day prior to when most of Israel was eating the Passover meal. Yeshua, according to the scriptures, was killed at the time the Passover sacrifice was taking place, so that is not questioned.

The problem arises with the practice of the Pharisees. This practice is mirrored today in the modern Jewish practice to slaughter the lamb on the 14th, but they mistake one key aspect of scripture. Numbers (BaMidbar) 9:11 states,

¹¹They are to celebrate it at twilight on the fourteenth day of the second month. With matzot and bitter herbs they are to eat it."

"Twilight" is the correct word here and is defined as the time between sunset and dusk, after the sun has gone down. So Passover, biblically, should start and the lamb slaughtered, cooked, and eaten at the start of Nisan 14. The modern Jewish practice is to slaughter on the 14th before sunset, cook, then eat it the night of the 15th. In actuality, the lamb should be slaughtered immediately after start of the 14th just after sunset.

Yeshua, knowing the scriptures since He is the Living Word of God, would have performed the correct practice and eaten the lamb; having the Pesach Seder the night of the 14th. The Jews make the mistake partly because the Seder is eaten with matzah, unleavened bread. Since the feast of Unleavened Bread begins at sunset the 15th, they make the leap that the scriptures require dinner to be eaten on the 15th after sunset. However, even though the Feast of Unleavened Bread begins the next night, it is still used for the Pesach meal the night prior.

The argument stems from a misunderstanding of what the Word of God says and assuming that Jewish practices correctly followed the Word of God. The modern Jewish practices, in my opinion, make the same mistake.

Some scholars try to show from the statements of Yeshua in Matthew 26:29 and Mark 14:25 that Yeshua states he did not drink from the cup of wine, using this to prove that this was not a Seder. However, they misunderstand the seder, of which I believe this meeting to have been. The cup of joy is the cup that he

passed and all drank from. These scholars point to the Matthew passage which states,

²⁹But I say to you, I will never drink of this fruit of the vine from now on, until that day when I drink it anew with you in My Father's kingdom.

The language is unclear as to whether Yeshua drank as well. However, Mark 14 is less ambiguous.

²³ And He took a cup; and after giving thanks, He gave to them and they all drank from it. ²⁴ And He said to them, "This is My blood of the covenant, which is poured out for many. ²⁵ Amen, I tell you, I will never again drink of the fruit of the vine, until that day when I drink it anew in the kingdom of God."

Scripture states **ALL** drank. The word used here is "pantes" which means all or every and is used to be all inclusive. Then Yeshua states that he will not drink of this cup again. The Greek word used here is "arti" and means a transition point, a point at which something either stops or starts, henceforth, from this point on, hereafter. Some versions state He "will not drink of this again", which would be an accurate representation of the passage.

One item most "scholars" miss is and the reason stated earlier for this article stating that it was the "cup of **joy**" that they all drank from is this: Matthew 26:

³⁰ After singing the *Hallel*, they went out to the Mount of Olives.

The *Hallel* is traditionally sung after the last cup, the Cup of Joy, and is taken from Psalm 115 to 118. This song is sung only on this night at this time and the next day. Afterward it is also sung on Shavuot, all seven days of Sukkot, on Shemini Atzeret and Simchat Torah, and on the eight days of Hanukkah.

The word used in Matthew 26:30 is "hymnesantes" and can mean simply a hymn. However, the timing of the hymn after the cup is typical only of the Hallel, which ends the Seder. This would be why they immediately left as the Passover meal was complete immediately after this is sung. Also, if this had not been recorded, then the Jewish authorities could have come and stated that He had not properly concluded the Seder. This is a little light on facts but it is the only scenario that actually plays out.

Regardless of how this is perceived, they met and had a meal that Yeshua stated was intended to be the Passover meal on the night that scripture tells us to meat and eat it.

Why not all of us have the Seder the evening of the 14th with matzah as our Lord Yeshua did with His Talmidim. That is what the scriptures tell us.



The Breaking of Bread in the Upper Room



This is part of the normal Idioms and Phrases in Scripture section as the event discussed is idiomatic in a spiritual sense. Idioms are passages that point to a larger understanding by referencing Tanach, usually indirectly though sometimes it is directly mentioned.

Matthew 26:26-29 ²⁶Now while they were eating, *Yeshua* took *matzah*; and after He offered the *bracha*, He broke and gave to the disciples and said, “Take, eat; this is My body.” ²⁷And He took a cup; and after giving thanks, He gave 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 removal of sins. ²⁹But I say to you, I will never drink of this fruit of the vine from now on, until that day when I drink it anew with you in My Father’s kingdom.”

Most that read this passage which took place during the Pesach seder on Nisan/Aviv 14 before Yeshua’s arrest will gladly say this is a symbolic gesture. However, I would like to paint a picture using Genesis 15:9-10,17

⁹Then He said to him, “Bring Me a three year old young cow, a three year old she-goat, a three year old ram, a turtle-dove and a young bird.”

¹⁰So he brought all these to Him and cut them in half, and put each piece opposite the other; but he did not cut the birds.

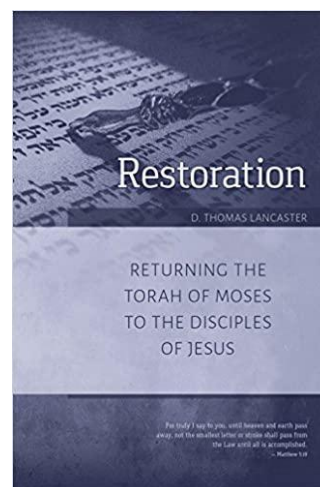
¹⁷When the sun set and it became dark, behold, there was a smoking oven and a fiery torch that passed between these pieces.

Three times more the Tanach mentions passing between two halves of a sacrifice, but this is the only time God performs this act. In doing so, God forms the covenant, one that cannot be broken.

In like fashion, when Yeshua, breaks the matzah and gives it to either side of Him stating “this is My body”, He is placing Himself between the two halves of the matzah. This is symbolic only, a spiritual picture. However, it is certainly important that, just like in Genesis 15, Yeshua is placing God between the two halves of what is representing the sacrifice. The suggestion is that this too would be a covenant that, because God created it, cannot be broken by man, only followed and obeyed by His people. His people, as Paul points out in Romans, are those that are circumcised of the heart, not the body (Romans 2:29). This also predicted by the prophet Jeremiah (Jer 31:31).

Book of the Month

Restoration: Returning the Torah of God to the Disciples of Jesus



“Torah is also for Christians. Christianity as it was originally was a sect of Judaism that believed in Jesus and revered the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the core of her Scriptures.” This book will assist in opening your eyes to the roots of the faith provided background to every word that our Lord and Savior

spoke. “Lancaster answers common theological

objections to the Torah while demonstrating that Christians are already keeping more of God's Law than they realize." Check out this and other resources in the **Books** section of therootandvine.com.

Psalm 22

We have been asked to reprise an article we wrote in 2017 on Psalm 22 and expand upon it.

Matthew 27:46 "About the ninth hour Yeshua cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, My God, why have You forsaken Me?". Many don't know that even in His last words on the cross, Yeshua spoke a reference to the Psalms, Psalm 22 specifically. Although the statement is from verse 2, it is obvious he was referencing the entire Psalm as the text of the Psalm applies so well to His crucifixion. This is the Psalm that the Jewish people traditionally use to refer to the Messiah as the "suffering servant".

⁸All who see me mock me. They curl their lips, shaking their heads: ⁹"Rely on ADONAI! Let Him deliver him! Let Him rescue him—since he delights in Him!" - AND -

¹⁶My strength is dried up like a clay pot, my tongue clings to my jaws. You lay me in the dust of death. ¹⁷For dogs have surrounded me. A band of evildoers has closed in on me. They pierced my hands and my feet."

Verse 28 and 32 in this Psalm are two of the most joyous, however:

²⁸All the ends of the earth will remember and turn to ADONAI. All the families of the nations will bow down before You.

³²They will come and declare His righteousness to a people yet to be born—because He has done it!

Through this action, Yeshua was referencing the entire Psalm and showing that through this action which was prophesied to occur, that He was the suffering servant, the "ben Yosef" or Son of Joseph. He also was stating that all people will one day declare the Lord's righteousness and bow before Him.

This should be, in my opinion, one of the most known idiomatic expressions in scripture. Yet, today many

pulpits speak Matthew 27:46 and discuss that the Lord's face was turned away from the Son at the moment that our Lord spoke these words (vs 2-3 of the Psalm shows this anguish). This Psalm shows, however, in verse 25:

For He has not despised or disdained the suffering of the lowly one. Nor has He hidden His face from him, but when he cried to Him, He heard.

This shows that even Messiah's cry on the cross was fulfillment of Prophecy. Maybe this Psalm should be studied a little more often. Every word uttered by Yeshua had meaning, and likely more meaning than we can comprehend. Is it too difficult to comprehend that even in the anguish of the cross, that Yeshua was quoting the Word of God.

The Father certainly did not turn His face away but "when he cried to Him, He heard."

Torah Living - Sanctification

Each issue contains a section on living out our faith. This is meant to assist the believer in their daily walk and offer practical understanding along the pathway.



If we are in Messiah, scripture tells us that we are to be in a process of sanctification. 1 Thess 5:23 - Now may the God of *shalom* Himself make you completely holy (sanctify you - hagiasai); and may your whole spirit and soul and body be kept complete, blameless at the coming of our Lord *Yeshua* the Messiah.

What is this process and how do we live it? Leviticus 20:8 tells us, "You are to keep My statutes, and do them. I am **Adonai** who **sanctifies** you." In fact, the Old Testament tells us at least 8 times that it is God alone that sanctifies us.

Who does the sanctifying if God never changes? Adonai! God Himself is the one that sanctifies us.

What does the word “sanctify” mean? Sanctify in Hebrew comes from the root Qadash. Qadash is spelled Kuf Dalet Shin in Hebrew. The letters that make up a word in Hebrew often provide a connotation to the definition. The letters themselves have meaning as follows:

Kuf– Back of head – last or least

Dalet – Doorway, where change can take place, decision

Shin –consume, destroy or press – God uses this letter to identify Himself as well

So “Sanctify” can carry the connotation of the *head pressed to the door and a decision. If the entire meaning of Shin is considered then the decision would involve Adonai Himself!* What should come to mind here? Exodus 21:5-6

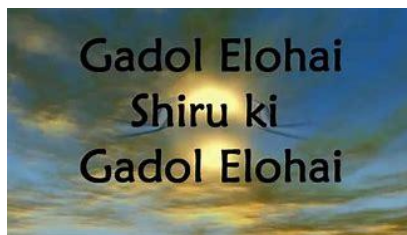
⁵“But if the servant plainly states, ‘I love my master, my wife and my children, and I will not go out free,’ ⁶then his master is to bring him to God (Elohim), then take him to a door or to a doorpost. His master is to pierce his ear through with an awl, and he will serve him forever.

Doesn’t this sound almost exactly like what was just stated in the definitions of the letter themselves?

So, for the believer to be in a process of sanctification, we are to be reminded of this concept: stating we love the Master, being brought to God, then having the Master’s mark applied to our head and becoming His servant, *forever*.

That seems pretty radical, doesn’t it? It does. That seems like a pretty permanent status doesn’t it? It does. This seems like a lifelong process of living doesn’t it? It does. This is true Torah Living as it teaches us to live a life following our Master’s instructions.

Songs



We felt that adding an occasional section on worship music would be helpful in our readers’ daily walk.

This issue’s song is *Gadol Elohei | How Great is Our God* by Joshua Aaron and can be found in the *Music* section of therootandvine.com.

This song has touched us and our entire congregation and we simply desire to share it with our readers.

Root and Vine Update

We have added sections under “Torah Living”, new videos, new worship music, articles, and new resources. Also, we will be adding new blog posts this coming month. Please check out the posts on Root and Vine’s Facebook page as well.



We will be adding to and changing existing “Kids” pages over the next six weeks so stay connected to check these out. Check them out for some interesting information that is appropriate for kids.

If you have suggestions, please feel free to email us at rootvine@outlook.com

Shalom!