Jewish Roots of the Eucharist
After all Jesus had done and performed, the Disciples grumbled and withdrew. Why??
Jewish roots

Read Exodus Chapter 11 to 12:34
Read John 6:22-25
This is why they were stirred up!
THEMES

Jesus says:
I am the New Moses
I am the New Manna
I am Food for the Journey
I am the Lamb of God
I am the Way, the Truth and the Life.
<table>
<thead>
<tr>
<th>First Exodus</th>
<th>New Exodus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Deliverer: Moses</td>
<td>1. New Deliverer: Messiah</td>
</tr>
<tr>
<td>2. Israel: Released from Egypt</td>
<td>2. Israel and Gentiles: Released from sin, exile and death</td>
</tr>
</tbody>
</table>
A New Exodus Requires a New Passover

Exodus Chapter 12

Father as priest, unblemished lamb, blood into a bowl, dip hyssop branch in blood, spread blood on door post, eat the lamb
Later Jewish Custom (Seder)

Child asks “why is this night different?”, “why unleavened bread”? 
The New Passover Instituted at the Last Supper

Mark 14:12-31
Jesus is the lamb, Jesus pours out his blood, Jesus is the priest

1 Corinthians 5:7-8 Christ our Passover
Matthew 27:45-56 Finishing the Passover
John 19:31-34 – Blood and water
Food for the Journey: The Old Manna and the New Manna

See Exodus 16:1-15

Israel grumbles for food and wants to withdraw, in the morning bread (“Manna” or “what is it”) in the evening flesh (quail)

See Exodus 16:33-34
Later Jewish tradition: The Messiah will bring back the Manna from Heaven
The Bread of the Presence


Later Jewish Tradition: The Bread of the Presence would be placed on a golden table and elevated for pilgrims to see.
The Bread of the Presence

The New Bread of the Presence: Matthew 12:1-8. The Eucharist is the New Bread of the Presence, Jesus is the new Temple, (John 2:19-22)
Food for the Journey

The New Manna: The Lords Prayer – Give us this day our daily bread.
John 6:48-64
Mark 6:34-44 Loaves and Fishes
Apostle's Perspectives

Abraham & Issac: Prefiguring Crucifixion and combining sacrament and sacrifice. First century Jews got it!

Luke 24:1-35 The Road to Emmaus - The First Mass?

"The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."

-1 Cor. 10:16-17

"For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord."

-1 Cor. 11:23-27
"Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us. They have no regard for charity, none for the widow, the orphan, the oppressed, none for the man in prison, the hungry or the thirsty. They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead."

*St. Ignatius of Antioch "Letter to the Smyrnaeans", paragraph 6. circa 80-110 A.D.*
Sacraments: APOSTLE STYLE!

- The Didache or *Teaching of the Twelve Apostles* defined common practices while the original Apostles were still alive.

- On Baptism: But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize {in the name of the Father and of the Son and of the Holy Spirit} in living (running) water.

- On Eucharist: But as touching the eucharistic thanksgiving give ye thanks thus.First, as regards the cup: We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Then as regards the broken bread: We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever and ever. But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the Lord.
Eucharist: Rooted in the Old Testament; Fully Revealed in the New Testament

- Eucharist recalls how Abraham had Isaac carry the wood for the sacrifice and the lamb’s blood at Passover. Isaiah prophesized about a suffering servant.

- John the Baptist recognized Jesus as the “Lamb of God”.

- Jesus says unless you eat the flesh of the Son of man and drink his blood, you have no life in you (Jn 6:53).
“God brought you out of this nothingness, in order to make you what you are, not because He had any need of you, but solely out of His Goodness.” (St. Francis De Sales)
Sacrament Means “Mystery”

Ephesians 3:7-11 “I became a servant of this gospel by the gift of God’s grace given me through the working of his power. Although I am less than the least of all the Lord’s people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord.”

Ephesians 5:31-32 “For this reason a man shall leave [his] father and [his] mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ and the church.”

“Sacrament” means “mystery” the mystery: What is God’s plan? Answer: God wants all things united in Him. Is this a hard saying? Are you GRUMBLING?
What is a Sacrament?

- An Outward sign instituted by Christ that gives grace.
- Visible signs of invisible things whereby man is made holy.
- Celebration of past, present and future hope. “Christ has died, Christ is risen, Christ will come again!”

Jesus is the giver of all Sacraments!