

# Exodus 12 - The Old Testament Passover\*

By Stanley C. Stein

After being assigned the exegesis of Exodus 12 for this conference, it quickly became evident that a full exegesis of Exodus 12 with a thorough discussion of all of its grammar, vocabulary and ramifications would be impossible to do in a relatively short paper. Also it became evident that one question to be examined by this exegesis, whether the account of the institution of the Passover left room for the use of grape juice instead of wine for the Lord's Supper, was moot as wine was not part of the Passover's institution, rather its use is of ancient tradition, and "strictly enjoined by (that) tradition." (Edersheim, *Temple*, p.235). The use of wine is one of many ancient traditions, such as: various foods, rituals, the singing of psalms of praise and other traditions that came to be incorporated into the basic Passover meal as described in Exodus 12. It is this later meal, and not the Passover of the Exodus 12, that the Mishna describes, and many of its traditions were used by Jesus and the disciples during the Last Supper:

Therefore, in order to cover the text of Exodus 12 and related rabbinic materials I will use the following order: 1) a brief discussion of the text, its grammar and some of its difficulties; 2) aspects of the Passover meal and its meaning; 3) the question concerning wine's use in the Passover meal through a study of rabbinic and other literature; and finally, 4) some conclusions from what has been said.

## Exodus 12, Translation, Selected Notes And Comments

1 And YHWH said to Moses and Aaron in the land of Egypt saying,

2 "This month for you is foremost of months, First is it for you to the months of the year.

3 "Speak (plur) unto all the assembly of Israel saying, 'On the tenth of this month, then (waw) they shall take for themselves each man one of a flock (i.e. a sheep or goat, similarly throughout the chapter), for the house of the fathers one of a flock.

v. 3 'tenth of this month,' cf. parallels to 10th of Tishri which is the day of Atonement and the day of proclaiming the year of Jubilee and liberty, (Cassuto, p. 137.)

v. 3 'house of the fathers' i.e. "every man who is who is the head of a 'fathers' house", (Cassuto, *ibid.*)

4 And if the house(hold) is smaller than (lit. "from to be") one of a flock, then he will take and his neighbor, the near one unto his house, by the computation of souls, each according to (lpi) his eating you (plur) will reckon for (al) one of a flock. 5 One of a flock perfect/entire, a male, a son of a year will be for you, from the lambs or (waw) from the she-goats you will take (it).

6 And it will be for you for a custody until the fourteenth day of (l) this month. And all the congregation of the assembly of Israel will slaughter it between the evenings.

"...the children of Israel are called 'congregation' in v. 3, and here 'assembly of the congregation,' as though to say, even though they dwell in different places, they become integrated into a single assembly by their simultaneous act of worship," (Cassuto, p. 138, cf. vv. 43-50)

7 And they will take from the blood and they will place (natan) (it) upon the two door-posts and upon the lintel upon the houses which they will eat it in them. 8 And they will eat the flesh in this night - roasted with fire, and matzoth together with (al) bitter herbs they will eat it.

9 Do not eat (plur) from it raw or (waw) cooked, i.e. boiled in water; but roasted with fire; its head together with (al) its legs together with (al) its bowels.

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vv. 8 and 9 "It may be conjectured that (the Passover sacrifice) is connected with an ancient custom of offering up sacrifices of sheep at springtime, .... In this respect the Israelite Passover sacrifice marked an innovation, for according to ancient custom the flesh of the spring sacrifice was eaten raw or half-boiled; the intention here was to abolish the idolatrous character of the ancient rite." (Cassuto, pp. 138, 133; cf. de Vaux, II, pp. 488ff.)

10 And you will absolutely not (lo', so translated throughout the rest of the chapter) let (any) remain from it until the morning; and the (meat) remaining from it until morning with fire you will burn. 11 And according to thus you (plur) will eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you will eat it in a hasty flight: the passover/sparing (pesah) it is to YHWH.

12 And I will pass over (br) in the land of Egypt on this night and I will smite all the first-born in the land of Egypt - from man and (even) unto beasts, and on all the gods of Egypt I will perform judgments. I am YHWH.

13 And the blood will be for you (plur) for a sign upon the houses which you are there, so when (waw) I see the blood, then (waw) I will pass/spare (psh) over you, and there will not be in you a plague to destruction when I smite in the land of Egypt.

14 And this day will be for you (plur) for a remembrance and you will celebrate it, a celebration to YHWH to your generations - an eternal celebration you will celebrate.

15a Seven days matzoth you (plur) will eat.

15b Certainly on the first day you (plur) will remove leaven from your homes; for anyone eating leaven, from the first day until the seventh, that soul will be cut off from Israel.

16 And on the first day (will be) a holy convocation, and on the seventh day there will be a holy convocation for you (plur). All work will absolutely not be done by them, but what will be eaten to each soul, it alone will be prepared for you (plur).

20 An leavened thing you will absolutely not eat; in all your dwellings you will eat matzoth," p

v. 14 "It is self-understood, and therefore it is not stated explicitly, that this festival of remembrance will include a re-enactment of the essential elements of the Passover celebration in Egypt...." (emphasis mine, Cassuto p. 140; see also Keil, II, p. 20) Compare Jesus' words "Do this in remembrance of me." The 'Egyptian Passover' occurred only once in Egypt; the following Passover sacrifices were a remembrance of that first sacrifice, not a re-offering of that same sacrifice, compare the 'unbloody sacrifice' of the Roman Mass.

vv. 13, 14. "The preservation from the stroke of the destroyer, from which the feast derived its name, was the commencement of (the Israelites') redemption from the bondage of Egypt, and their elevation into the nation of Jehovah. The blood of the paschal lamb was atoning blood; for the Passover was a sacrifice, which combined in itself the signification of the future sin-offerings and peace offerings; in other words, which shadowed forth both expiation and quickening fellowship with God. The smearing of the houses of the Israelites with the atoning blood of the sacrifice set forth the reconciliation of Israel and its God, through the

17 And you will observe the the matzoth for on this very ('et zem, lit. 'bone') day have I caused your hosts to go out from the land of Egypt. And you will observe this day to your generations, (it is) an eternal statute.

18 On the first (day of the month, that is to say), on the fourteenth of (1) the month in the evening you will eat matzoth, until the twenty-first day of (1) the month in the evening.

19 Seven days leaven will not be found in your houses, for anyone eating leaven, then (waw) that soul will be cut off from the assembly of Israel among the foreigners and among the natives of the land (lit. 'a native tree of the land').

forgiveness and expiation of its sins and in the sacrificial meal which followed, their communion with the Lord, i.e. their adoption as children of God, was typically completed. In the meal the sacrificium became a sacramentum, the flesh of the sacrifice a means of grace, by which the Lord adopted His spared and redeemed people into the fellowship of His house, and gave them food for the refreshing of their souls." (Keil, II, p. 20, emphasis mine)

There is an obvious misprint in the People's Bible stating that the feast of unleaven bread came 'before' Passover, instead of 'after' it, (Wendland, p. 75); cf. vv 18ff.

v. 15 'that soul will be cut off from Israel': "The punishment intended is not death by the civil power { which would be out of the question in many of the cases in which 'cutting off' is prescribed, which is moreover denoted regularly by the formula, 'shall put to death'}, but excommunication {cf. Ezra 10:5ff. "Then Ezra rose and made the leading priests, the Levites, and all Israel, take oath that they would do according to this proposal; so they took the oath. . . 7 And they made a proclamation throughout Judah and Jerusalem to all the exiles, that they should assemble at Jerusalem, 8 And that whoever would not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited and he himself excluded from the assembly of the exiles."}, combined with a threat of divine intervention to root out the evil-doer." Driver p. 94)

v. 19 "natives of the land" is literally, 'a native tree of the land'

Note the parallelism found in vv. 14-19. v. 17//14, 18//15a, and 19//15b. V. 20 serves as a general summation. (Cassuto, pp. 141,142)

21 Then (waw) Moses spoke to all the elders of Israel and said to them, "Proceed (mshk, BDB) and take for yourselves sheep for your families and slaughter the paschal lamb (pesach). 22 And you will take a bundle of hyssop and you will dip (it) in the blood which is in the basin and you will touch to the lintel and the two door-posts from the blood which is in the basin. And you (plur) will absolutely not go out, anyone from the entrance of his house until morning; 23 for YHWH will pass over (br) to strike Egypt, but when (waw) he sees the blood upon the lintel and upon the two door posts, then he will pass over (psh) the entrance (pth) and the destruction he will not allow (natan) to enter your houses to strike.

v. 22 'not go out' This may be pushing the point, but is this not a vivid reminder to and strong encouragement for all believers to not venture outside the door of faith which has been touched with the blood of Christ, lest while out the destroyer come?

24 "And you will observe/keep this matter (dabar), for you(rself) (sing), and for your sons unto eternity. 25 And it will be that (when) you (plur) will enter into the land which YHWH will give you according to which he spoke, then (waw) you (plur) will observe/keep this (sacred) service.

26 "And it will be that your sons will say unto you (plur), 'What is this service to you (plur)?' 27 Then (waw) you (plur) will say, 'It is the paschal sacrifice to YHWH because (asher, BDB, 8c, p. 88) he passed over (psh) the houses of the sons of Israel in Egypt, in his striking Egypt, but (waw) our houses he delivered.'"

And the people bowed down and prostrated themselves. 28 And they went and the sons of Israel did according to what YHWH commanded Moses and Aaron, thus they did. p

vv. 21-28 are a telescoping of what was told earlier. It is not a different account nor are details left out, as many claim, rather the reader is already aware of what is said earlier. This is contracted in some areas, expanded in others. (Cassuto, p. 143)

29 And it came about in the middle of the night that (waw) YHWH smote all the first-born in the land of Egypt from the first-born of pharaoh who was sitting upon his throne to the first-born of the captives who were in the house of the pit/cistern (i.e. prison) and all the first-born of the beasts (large domesticated quadrupeds).

Paschal lamb was to be eaten before midnight, at midnight death came.

30 And pharaoh arose that night and all his servants and all Egypt and there was a great crying out in Egypt for there was not a house which there was not there someone dead. 31 And he (pharaoh) summoned Moses

and Aaron at night and said "Arise, go out from the midst of my people, both you and the sons of Israel, and go and serve YHWH according to your speaking. 32 Both your flocks and your cattle take according to what you spoke, and go, and you will bless also me."

On the night of Passover the Israelites ate the Passover lamb, Pharaoh, on the other hand, choked dawn his own words:

Ex. 10:8 So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the LORD your God! Who are the ones that are going?" 9 And Moses said, "We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the LORD." 10 Then he said to them, "Thus may the LORD be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind. 11 "Not so! Go now, the men {among you,} and serve the LORD, for that is what you desire." So they were driven out from Pharaoh's presence.

Ex. 10:24 Then Pharaoh called to Moses, and said, "Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you." 25 But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice {them} to the LORD our God. 26 Therefore, our livestock, too, will go with us; not a hoof will be left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD." 27 But the LORD hardened Pharaoh's heart, and he was not willing to let them go. 28 Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!"

v. 32. 'Bless me:' Israel came into Egypt and left it blessing Pharaoh: Gen. 47:7 "Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob blessed Pharaoh.... 10 And Jacob blessed Pharaoh, and went out from his presence." Then Pharaoh welcomed Israel to stay, now he says, "Go." (Cassuto, pp. 145, 146)

v. 32 is not the only time Pharaoh asked for a blessing:

Ex. 8:25 And Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God within the land." ...28 And Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make supplication for me."

33 And the Egyptians urged/pressed upon the people to hasten to send them from the land for they said, "All of us are dead ones."

34 And the people took up their dough before it was leavened, their kneading troughs bundled in their garments upon their shoulder. 35 And the sons of Israel did as Moses spoke and they asked from the Egyptians articles of silver and articles of gold, and garments. 36 And YHWH placed the favor of the people in the eyes of the Egyptians, and they (the Israelites) asked them and despoiled the Egyptians. p

v. 34 'kneading troughs' "are shallow wooden bowls, such as are still used for the purpose by the Arabs." (Driver, p. 63)

vv. 35, 36; cf. Ex 3 : 21f. "On that day, when you go forth, you will not leave like foes who have been thrust out..., but you will depart like people taking leave of their friends in peace: 'And I will give this people favour in the sight of the Egyptians,' and there shall be fulfilled in you the promise that was given to Abraham at the 'Covenant between the Pieces' (Gen. xv:14): 'and afterward shall they come out with great substance', ....

"...both the derogatory and the apologetic explanations (of this passage) are superficial and do not fathom the real significance of the passage. The true and objective explanation emerges, . . . , when we compare this verse with what is stated in Deut. xv 13-14 concerning the manumission of the 'Hebrew slave' at the conclusion of his period of service."

[Deut.15:12: "If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. 13 "And when you set him free, you shall not send him away empty-handed. 14 "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you. 15 And you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today."]....

"This law of the Book of Deuteronomy is undoubtedly of ancient origin, and our passage alludes to its substance and phraseology, using similar language. 'The Hebrew slaves' who went forth from Egypt had already served their masters the number of years that Providence had determined 9 Gen. xv 13; Exod. xii 40-41), and consequently they were entitled to liberation, and upon liberation the bounty was also due to them. This was required by law - that is, absolute justice demanded it - and although no earthly court could compel the king of Egypt and his servants to fulfil the obligation, the Heavenly Court saw to it that the requirements of law and justice were carried out, and directed the course of events to this end." (Cassuto, pp. 43, 44)

37 So the sons of Israel departed from Rameses Succoth-wards about six-hundred thousand men (i.e. men aver 20 years old) on foot (ragli) alone (apart) from little children. 38 And also a great mixed company went up with them, and flocks and cattle an exceeding abundant number. 39 And they baked the dough which they brought out from Egypt (into) unleavened cakes for it was not leavened for they were expelled from Egypt and they were not able to delay. And also provisions for a journey (tzedah) they did not prepare for them(selves). 40 So (waw) the time of dwelling (moshab) of the sons of Israel which they dwelt in Egypt was 430 years. 41 So (waw) it was after (miqqatz) 430 years, and it was on this very day they went out, all the host of YHWH, from the land of Egypt. 42 A night of preservation (shimmurim, Keil) is it to YHWH for his causing them to go out from the land of Egypt; this night is (consecrated, Keil) to YHWH a preservation (Keil) for all the sons of Israel to their generations. p

"The night of the exodus from bondage to freedom 'was a night of watching by the Lord' - as the shepherd watches his flock at night...-ordained from the beginning 'to bring them out from the land of Egypt.' (In verses 1-42) in all there are seven references (i.e. uses of the verb shamar and its derivatives), which are intended to emphasize the principal thought that the Lord is the keeper of Israel." (Cassuto, p. 149)

"Jehovah Himself was on the watch that night to protect his people from the destroyer, and to bring them safely out of Egypt:..." (Driver, p. 102)

43 And YHWH said unto Moses and Aaron, "This is the statute of Pesach,:

1.) every son of a foreigner will absolutely not eat of/at (b) it.

44. 2.) And every servant of a man, a possession of silver, and you (sing) will circumcise him, then he may (will) eat of/at (b) it.

45 3.) A stranger and a hireling he will absolutely not eat of/at (b) it.

46 4.) In one house it will be eaten; you (sing) will absolutely not cause to go out from the house from the flesh outside. And a bone you (plur) will absolutely not break in it.

47 5.) The entire assembly of Israel will perform it.

48 6.) And when/if (ki) sojourns with you (sing) a sojourner and he performs Pesach to YHWH, let himself be circumcised every male and then he may draw near to perform it, and he will be as a native,

7.) but every uncircumcised male will absolutely not eat of/at (b) it.

49 One law will be for the native and the sojourner who is sojourning in your midst." 50 And all the sons of Israel did according to what YHWH commanded Moses and Aaron, thus they did.

(Seven 'laws' of vv. 43-49, Cassuto, p. 150.)

"Three regulations designed to emphasize the 'unity' of the company partaking of each passover (cf. vv. 4, 9; I Cor. x 17): one lamb was always to be eaten in one house; no part of the flesh was to be carried out of the house; and [in dressing the Paschal Lamb] no bone in it was to be broken...." (Driver pp. 103, 104); cf. Keil, "Through the unity and integrity of the lamb given them to eat, the participants were to be joined into an undivided unity and fellowship with the Lord, who had provided them with the meal"... (II, p. 15, see also pp. 31ff.)

"...no bone of the lamb was to be broken: it was to be served up entire-none of it was to be left over; and those who gathered around it were to form one family. All this was intended to express that it was a complete and unbroken sacrifice, on the ground of which there was complete and unbroken fellowship with the God who

had passed by the blood-sprinkled doors, and with those who together formed but one family and one body. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.'" (Edersheim, *Temple*, p. 233)

51 And it was on this very day YHWH caused the sons of Israel to go out from the land of Egypt together with their hosts.

Verse 51 serves as a connective between chapters 12 and 13 as it parallels 12:41 ("So it was after 430 years, and it was on this very day they went out, all the host of YHWH, from the land of Egypt.") and 13:3 ("And Moses said to the people, 'Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place....'"), cf. Cassuto, p. 150

Despite the fifty-one verses and the numerous regulations contained in Exodus 12, the Passover meal in itself is brief and simple:

"Rabbi Gamaliel, the teacher of St. Paul, said, 'Whoever does not explain three things in the Passover has not fulfilled the duty incumbent on him. These three things are: The Passover Lamb, the unleaven bread, and the bitter herbs. The Passover lamb means that God passed over the blood-sprinkled place on the houses of our fathers in Egypt; the unleaven bread means that our fathers were delivered out of Egypt (in haste); and the bitter herbs mean that the Egyptians made bitter the lives of our fathers in Egypt.'" (Edersheim, *Temple*, p. 237)

While the meal itself was very simple, it did more than just act as a memorial celebration of a great event in Israel's past history. It acted, first of all, as a meal that bound disparate tribes together as a nation, the people of God, as seen above in Exodus 12's repeated emphasis on unity (cf. vv. 43-50). This idea of community and oneness being founded by a meal is an OT concept.

"Festivals and sacrifices in the OT are often connected with cultic meals and can be described as eating before the LORD and rejoicing (Dt. 12:7)... Table-fellowship binds a man to God and before God (Ex. 18:12, 24:11). A meal often played a part in the conclusion of a secular covenant (Gn. 26:30, Jos. 9:14f.) at which Yahweh is present as an unseen guest (cf. Jacob and Laban in Gn. 31:46, 54; Moses et al in Ex. 18:12, ...) The covenant between Yahweh and Israel on Sinai was concluded with a cultic meal for the elders with Yahweh. Such a fellowship-meal not only made the participants brothers one of another but also of Yahweh .... Table-fellowship meant the granting of forgiveness (II Sm. 9:7, II Kg. 25:27-30, Josephus Ant. 19; 7:1), protection (Jdg. 19:15 ff.), and peace (Gn. 43:25 ff.). The breaking of table-fellowship was the most detestable of crimes (Jer. 41:1f., Ps. 41:9; cf. Mk. 14:18)."

"Table-fellowship. Joining in table-fellowship meant sharing in Yahweh's blessing. This was signified by the prayer at the beginning and the Thanksgiving at the end of the meal. The head of the household took the bread and spoke over it the benediction on behalf of all those present (Ber. 6:1). Then he broke the bread that had been blessed and gave each at the table a piece. In this way every participant in the meal received a share in the benediction. A benediction followed after the meal. The head of the household took a cup of wine, the 'cup of blessing' (cf. I Cor. 10:16), and pronounced the prayer of thanksgiving on behalf of all present (Ber. 7.3, 46a ff.; 50a). Then everyone drank from the cup of blessing in order to receive a part of the benediction pronounced over the wine." (The article then continues by further discussing the course of the Seder) (DNTT v. 2, pp. 521, 522, emphasis mine)

The strong unity and fellowship established by the Passover meal make it something more than a 'friendly religious get-together' after which each goes to his or her own individual way unaffected by the unity with every other member that has come about through this meal. Nor were the Passover deliverance and its meal to be seen as something no more significant than a 'remembrance' of something long ago; unlike the way we Americans in general view the Fourth of July, Memorial Day, Thanksgiving and the like:

"The deliverance of Israel from the bondage of Egypt was at hand; also their adoption as the nation of Jehovah .... But for this a divine consecration was necessary, that their outward severance from the land of Egypt might be accompanied by an inward severance from everything of an Egyptian heathen nature. This

consecration was to be imparted by the Passover - a festival which was to lay the foundation for Israel's birth... into the new life of grace and fellowship with God, and (a festival which was) to renew it perpetually in time to come. (Keil, II, p. 9)

Severance from the old life and birth into the new life of grace and fellowship with God was something every participant in the Passover meal, of whatever time, was to personally experience, feel, participate in and make his or her own. This is seen in part of the present Seder service which reads:

"From generation to generation every man is bound to look upon himself not otherwise than if he had himself come forth out of Egypt. For so it is written, 'And thou shalt show thy son in that day, saying, This is done because of that which Jehovah did unto me when I came forth out of Egypt' (Ex. 13: 8). Therefore,' continues the Mishnah, giving the very words of the prayer used, ... 'let us sing before him: Hallelujah.' Then the first part of the 'Hallel' was sung, comprising Psalms 113 and 114, with this brief thanksgiving at the close, 'Blessed are Thou, Jehovah our God, King of the Universe, who hast redeemed us and redeemed our fathers from Egypt.' Upon this the second cup was drunk." (Edersheim, *Temple*, p. 241)

Mention has already been made several times to the use of wine during the Passover meal. This use is first mentioned in the Book of Jubilees (B. Bokser, p. 19), a pseudepigraphic expansion of Genesis 1:1 through Exodus 12:47, written in Hebrew not long before 100 B.C. (*New Oxford Annotated Bible, Apocrypha*, p. xxi):

"They should eat it (the Passover meal) ...from the time of the setting of the sun .... And all Israel was eating the flesh of the paschal lamb, and drinking wine and praising and blessing and glorifying the LORD the God of their fathers. And they were preparing to depart from the yoke of Egypt and from evil slavery." (Jubilees 49:2b, 6, *The Old Testament Pseudepigrapha*, II, p. 141)

The use of wine is just one example of the traditions which over the course of time came to be incorporated into the basic, yet very meaningful, Passover service or Seder. The earliest complete account of the (Passover) meal is found in the Mishnah (compiled 175-200 C.E., Freely-Harnik, p.?), in the tractate on the Passover. In part it reads:

"On the eve of Passover, when the late afternoon approaches (about 3 p.m.), a man must eat naught until nightfall. Even the poorest in Israel must not eat unless he sits down to table, and then must not give them less than four cups of wine to drink even if it is from the [Pauper's] Dish.

"After they have mixed him (i.e. every participant) his first cup, the School of Shammai say: He says the benediction first over the [holy] day and then the benediction over the wine. And the school of Hillel say: He says the benediction first over the wine and then the benediction over the day." (*The Passover*, p. vii., emphasis mine)

After this there comes 1) the washing of hands, 2) the dipping of greens in salt water, 3) the dividing the middle matzah, 4) the narration of the Haggadah (Exodus account) and the second cup is drunk, 5) the washing of hands, 6) the benediction on the bread, 7) the benediction on unleavened bread, 8) the bitter herbs, 9) the combination of bitter herbs and matzah, 10) the setting of table (for the dinner), 11) the concealed matzah (afikoman) is eaten, 12) the recitation of grace and third cup drunk, 13) the Hallel psalms and the fourth cup is drunk, 14) closing hymns.

"In the course of the centuries, the ritual of the Seder has undergone only one decisive change: the Questions and the Haggadah recital were advanced to a position before the meal. The reason for this change was probably a fear lest the recital of the Haggadah suffer after the meal and the drinking of wine. (*The Passover*, pp. 6, 7)

Before we proceed any further, it is necessary to look briefly at how and when the ancient traditions and oral law of the Jews, which discuss in depth the use of wine in the Passover, among many other things, came to be recorded.

"According to trustworthy (ancient and unanimous) tradition, Rabbi, i.e. Judah Ha-nasi (born 135 C.E.), the great-grandson of Gamaliel I, is held to be the editor of the code of traditional law that has come down to us and is known as the 'Mishna' *par excellence*....

"The purport of Rabbi's Mishna was not to serve as a storehouse of halakic material, but solely, as Maimonides has recognized, to teach the authoritative norm (Halakah). It is held that when an opinion is delivered anonymously, that is the recognized norm. Then again the rule is that "we follow the first authority," but this rule has usually force only when the first opinion is cited anonymously. When it is added: 'But the sages say,' their authority prevails as the rule... " (Strack, pp. 20, 21)

"Halakah, from halak,...: the teaching which one follows, the rule or statute by which one is guided, the categorical religious laws....

"How does anything become Halakah? In the first place, when it has been held in acceptance for a long period. Secondly, when it is possible to have it vouched for by a recognized authority .... Thirdly, when it is supported by an accepted proof from Scripture,... Fourthly and principally, by majority vote." (Strack, pp. 6, 7)

"Gemara.... has come to be the specific term for the so-called 'second constituent part of the Talmud,' i.e. the collection of the discussions relative to the Mishna at the hands of the Amoraim." (Strack, p. 5; Amoraim were rabbis who functioned after the compiling of the Mishna, Bokser, *Wisdom*, p. 71) The final editorial revision of the Gemara was done by Rabina (d. A.D. 500) (Bokser, *Wisdom*, pp. 82, 83; for further discussion, see note 1)

Due to the age and authority of the Mishnah, Gemara, and Halakah, i.e. the oral tradition which is found in the Talmud, these are critical, for gaining an understanding of the use of wine in the Passover meals before and during the time of Christ. As Childs states, "By the time of the Mishnah, if not well before, the major lines of the halachah (i.e. the rules and guidelines for the Passover) had been set." (p. 208) Concerning wine and its use these state: (After each quote the name and any numbers are the Mishnah Tractate chapter and section numbers, page numbers are references to the Soncino Talmud page references, unless otherwise noted.)

"Rab Judah said in Samuel's name: These four cups (for the Seder) must contain sufficient for the mixing of a generous cup (one of sufficient quantity for Grace, viz. a rebi'ith), and Rab Judah said that each one of these four cups must contain enough undiluted wine to make up a rebi'ith of diluted wine. - The usual mixture was one part wine to three parts water. {therefore, in a related note "a rebi'ith of the raw wine, which when diluted will make four rebi'ith of drinkable wine, a rebi'ith (of drinkable wine) for each cup)}... {A hin is equal to 3 kabs. A kab equals 4 logs. A log is equal to .674 gallon. (*New Oxford Annotated Bible*, p. 1546)}

"An objection is raised: These four cups must contain the standard of a rebi'ith, whether neat or diluted, whether new [wine] or old; R. Judah said: It must possess the taste and the appearance of wine....

"R. Judah said: It must possess the taste and the appearance of wine.' Said Raba, What is R. Judah's reason? Because it is written, 'Look not thou upon the wine when it is red' (Prov. 23:31. Thus it does not merit the name wine unless it has its appearance too.)(see note 7)

"Our Rabbis taught: All are bound to [drink] the four cups, men, women, and children ....

"Our Rabbis taught: A man is in duty bound to make his children and household rejoice on a Festival, for it is said, 'And thou shalt rejoice in thy feast, [thou and thy son, and thy daughter, etc.] (Dept 16:14? passage being referred to is unsure)]. Wherewith does he make them rejoice? With wine. (Pesachim, 10.1, pp. 562 and 563, emphases mine)

"Everyone, 'even the poorest man in Israel,' is obliged to partake of four cups of wine during the Seder. Red wine, considered superior to the other varieties, is to be preferred." (*The Passover*, p. 8)

"It is commanded, that he should perform this office (of the four cups) with red wine' (Jerusalem Talmud Pesachin, fol. 37. 2). So the Babylonian (Talmud), 'It is necessary that it should taste, and look like wine.' The gloss (states) 'that it should be red.'" (Lightfoot, v. 2, p. 351)

Over these cups of wine the Seder service, and any other Jewish service that uses wine, the following blessing is invoked, "Blessed are you, O LORD our God, King of the universe, Creator of the fruit of the vine." Here too the Talmud speaks of the practice of the day.

"What blessings are said over fruit? Over fruit of the tree one says, 'Who createst the fruit of the tree', except for wine, over which one says, 'Who createst the fruit of the vine,' ...." (Berakoth, 6, *Mishnah*, p. 6)

Why this exception? "Shall I say that because [the raw material of] it is improved,... therefore the blessing is different?" (Berakoth; 35b, pp. 222, 223) By the way, after a lengthy series of similar questions concerning other things which don't have different blessings, e.g. olives and olive oil, the question is never answered.

This blessing is very specific and its usage is strictly limited as the following show:

"Rab Judah said: Over wine which is sold in a shop (i.e. any sour, or bad wine) the benediction of 'the creator of the fruit of the vine' (This is the benediction enacted for wine in sound condition.) is to be said (though the wine is bad it is still considered wine, and requires the wine benediction). And R. Hisda said: Of what use is wine that is turning sour? (since the wine is spoilt, one must not say over it the benediction enacted for good wine, but that of 'Blessed. . .by whose word everything was made.')" (Baba Bathra 6. 3, p. 398, emphasis mine).

"Our Rabbis taught: You recite kiddush over wine only, and you say a blessing over wine only. Do we then not recite the blessing, 'by whose word all things exist' over beer and water?" -Said Abaye (280 -338/39, Strack, p. 129), This is what he means: You do not say, 'Bring a cup of blessing to say Grace [after meals],' over ought except wine.

"Our Rabbis taught: You do not recite kiddush over beer. On the authority of R. Eleazar son of R. Simeon (130-160, Strack, p. 117) they said: You can recite kiddush [over it]. The tasting of wine [demands] but as small quantity (i.e. He who says a blessing over wine must taste some of it; the smallest quantity suffices.)" (Pesahim, 10.1; p. 557, emphasis mine)

"... R. Nahman stated in the name of Rabbah b. Abbuha (second generation Babylonian Amoraim, [dating to the 200s?], Strack, p. 124), 'the cup of benediction must contain a quarter of a quarter (of a kab. One kab = 4 log), so that when one dilutes it consists of a quarter (of a kab); thus being in agreement with Raba who laid down that 'any wine which cannot stand [an admixture of] three [parts of] water to one [of wine] is no proper wine.'" (Erubim, 29b, pp. 202, 203, emphasis mine) (for more examples see note 3)

While the above leave no doubt that in antiquity wine alone was to be used for the Seder services, it does not always have to be used in modern practice (Edersheim, *Life*, p. 489, see note 2). But if other alcoholic or non-alcoholic beverages are used, so is a different blessing:

"All Talmudic literature praises wine (grape wine) as a symbol of joy and blessing and health and, of course, takes it for granted that grape wine is used for kiddush on Sabbath, holidays, and the four cups for Passover. The first question is, therefore, whether it is possible or permissible to use any other wine but grape wine for the holidays and especially the Seder.

"Actually, they (of Talmudic times) knew and mentioned a large variety of wines, some of which would hardly be called wine. Besides the various fortified and spiced wines, they speak also of raisin wine, which is apparently not fermented but boiled ....

"...There is no question that on Sabbath, substitutes for wine can be used , ....(see notes 4, 5 and 6 on pp. 22, 23)

"However, the law is generally stricter in demanding wine for the four cues of the Seder than it is for Kiddush on Sabbath..."

"So it is clear that if one does not have wine or one may not drink wine or, according to Isserles , if other liquors are the favorite drink of the community, one may use them for the Passover Seder. Of course, one may not recite the blessing "fruit of the vine" over such liquors, but the general blessing, "everything created by His word." (emphasis mine)

"...Which blessing should be recited over (Kosher for Passover blackberry wine)? ...the blackberry in the blackberry wine is actually only a flavoring of the essence of blackberries, but the bulk of the blackberry wine is actually bland grape wine. Therefore this is actually the situation with the various flavored wines mentioned in the Talmudic sources and may be used as a Passover wine, and the blessing over wine invoked." (Freehof, pp. 45, 46)

What is the significance of all of this for us? While the Passover and its 'developed' Seder is 'Old Testament,' and as such is set aside by the "new testament in my Blood" of which Christ spoke, various aspects of the OT Seder enrich our understanding of and participation in the Lord's Supper and help us to treasure and appreciate even more this meal which Christ gave us as he partook of the true Passover meal on the night he was betrayed:

"The record of the Last Supper given in the (synoptic) gospels is undoubtedly a record of the Seder of the first night of Passover. The bread which Jesus ate was unleavened bread and the wine that used by the Jews on the first night of Passover. The hymn sung by Jesus and the apostles after the meal was the Hallel, which is still sung by the Jews on that night." (*The Passover*, p. xii)

First of all: Naham Glatzer editor of *The Passover Haggadah* states concerning the Passover and Exodus experience:

"For thousands of years the people of Israel have not forgotten that their ancestors were slaves in the land of Egypt. The passage from slavery into freedom became the chief event of Israelite history. Classical Hebrew writings lay stress on the fact that the external liberation was not an end in itself but the necessary precondition for the receiving of the Law on Mount Sinai - the sublime climax of Israel's liberation which took place thirty-two centuries ago." (p. 5)

In contrast to seeing the Passover and the Exodus simply as "the necessary precondition for the receiving of the Law on Mount Sinai - the sublime climax of Israel's liberation," - a view not held by all Jews as will be seen below - Christians view it as the necessary precondition for the coming of the Christ, the cross and the resurrection - the most sublime climax of mankind's liberation. This would come about as individual tribes became 'the people' who settled in 'the Land'; the people through whom the Savior would come, and the land in which he would live and die. To accomplish this:

"God instituted the Passover festival in order to carry on his work of setting apart the people of Israel as his very own people. God declared through his prophet Hosea: 'When Israel was a child, I loved him, and out of Egypt I called my son' (Hosea 11:1). God now was about to separate his people from the land of Egypt by delivering them from slavery in that land. He was adopting them as his children. Israel was God's firstborn son." (Wendland, p. 72)

Spiritual Israel, like physical Israel, was redeemed by the death of firstborn. In the latter case an adopted body of people called the firstborn son was redeemed by the deaths of physical firstborn of man and beast. In the former case enemy-orphan were redeemed by the death of the one and only Son, who willingly died that he might become the first of many brothers, who are brothers because through faith they have become adopted sons. (Contrast Christ's attitude toward his redemptive work for enemy-orphan so they might be adopted sons with that of the Prodigal's brother who resented the salvation of a blood relative.)

Secondly: During the Passover wine is drunk and a meal partaken of. These actions are not just the actions of everyday eating, but they have great significance as well for establishing community, what we would call 'close communion' or 'altar fellowship'. As was seen above, a meal does this, so does wine:

"....Wine, so intimately connected in Jewish culture with social gatherings, connotes the erasing of the limits of the individual and the extension of himself to others. After making the Sabbath Kiddush benediction, the father sips the wine and passes it to his wife and children; at the Havdalah ceremony at the end of the Sabbath, all the men sip from the common cup; and the bride and groom share the same wine .... The Seder, the child 'old enough to understand' must drink wine, ....

"As an amorphous form (having no determinate form, shapeless), wine - like water, blood, clouds, and smoke - is used in Judaism to suggest 'interconnectedness' between man and man, and man and God. Wine is considered incapable of absolute division; it retains its connected state even if poured into separate glasses. Therefore, wine can be the medium of social communion within the society, but cannot be used across societal boundaries. The very observant Jew cannot pour wine from his beaker into the glass of a non-Jew, but must serve him from a separate flask." (Fredman, pp. 83, 84, emphasis mine)

From this we see that in our participation in the Lord's supper we are not to see it as detached from the cross and the cross's significance for us. It should not be viewed as a quaint relic which recalls past history. Rather, each time we partake of the Sacrament we should:

- a) remember that by Christ's sacrifice of himself we were freed from bondage to Satan, and by faith in him we were adopted as the nation of Jehovah. This calls for divine consecration; outward and inward severance from everything of heathen nature. The ability to accomplish this consecration is imparted, in part, by the Lord's Supper which gives us grace and fellowship with God, and the ability for the believer to renew these as frequently as he or she partakes of the sacrament.
- b) remember that "from generation to generation every man (be) bound to look upon himself not otherwise than if he had himself come forth out of (the) Egypt" of sin and Satan's bondage through Christ's death and resurrection. Such thinking encourages and enables us to take a personal delight in that deliverance Christ won for us, and in this Supper in which he gives us and feeds us with the very body and blood he gave and shed so we might have life. Then we would be viewing ourselves not otherwise than if 'I myself had personally come forth out of the Egypt of my sin and Satan's bondage through this act of God.'
- c) this should encourage us to use frequently, especially after the sacrament, an adaptation of the prayer so eloquently used in many Passover Seders before the Hallel Psalms:

"We are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him, because He hath wrought for our fathers, and for us all this salvation (originally, 'these miracles'). He brought us forth from bondage into freedom, from sorrow into joy, from mourning into festival, from darkness to a great light, and from slavery to redemption. Therefore let us sing before him: Hallelujah." (original prayer, Edersheim, *Temple*, p. 241)

- d) encourage us to remember that we who are many become one body through the sacrament. Our partaking of the one loaf and the wine during this meal make us members one of another. With this comes the great blessing and the obligation of dealing with each other true brothers and sisters in Christ.

Thirdly: In the rabbinic literature wine is wine (at least when it comes to the Seder). The specific blessing for wine that incorporates the words "Fruit of the Vine" is to be used only to bless wine. The Sages more than strongly indicate that wine is the beverage to be used during the Seder. While a discussion in *Baba Bathra* concerning the use of fresh squeezed grape juice for Kiddush and drink offerings (see note 5) shows how some rabbis felt about such use, it was allowed, 'permitted,' and, as far as I understand, the blessing "fruit of the vine" was used over it, such use seems exceptional, and no such discussion occurs with regard to the use of grape juice in connection with the Seder.

Moreover, the Talmud's discussions over the use of beverages other than grape wine or juice for Kiddush and Passover, and what blessing is to be used for these beverages, show that the use of other beverages, while 'permitted,' are exceptions to the rule. All of these strongly argue that use of other beverages for the Passover Seder, if used at all in rabbinic times, was exceptional. And even if another was used, the blessing, 'fruit of the vine' could and would not be used over it.

Finally:

"Judaism had developed a clear tradition on how the ancient passover rite was to be actuated for every generation of Jews. Indeed the Old Testament itself offered an unequivocal warrant for involving Israel's sons in the great redemption out of Egypt. But for the church this direct, unbroken identification of deliverance was no longer possible. The weight of the tradition had been decisively shifted. What Israel thought was the substance of her freedom was only the foreshadowing of the hope...

"The effect of understanding the Old Testament Passover traditions in the light of the New Testament is to affirm the hope of Israel in so far as it foreshadowed God's true redemption. But without the fullness of God's plan, the Passover rite can lead to distortion. God's redemption is not simply a political liberation from

an Egyptian tyrant, but involves the struggle with sin and evil, and transformation of life. Similarly, the slaughtered lamb becomes a symbol of the cost to God of Israel's redemption, indeed, of the whole world...

"...First (then), the ceremony of the Passover testifies to the redemptive nature of God's dealings with Israel. The New Testament's insistence that divine deliverance is a spiritual transformation does not abrogate the Old Testament witness that the physical is involved.... Again, the Passover ritual serves as a warning against overlooking the collective nature of God's intervention. He redeemed a people. Israel shared a meal in the night of deliverance as families, and went out of the land together. Individuals were destroyed, but a people was redeemed. Liberation was achieved when God overcame the powers of evil in a struggle and invited his people joyfully to share in the event. Finally, the eschatological dimension of redemption already found deeply embedded in the Passover traditions of Judaism, must not be lost through over-concentration on the death of Christ" (Childs, pp. 212-214)

What Childs means by this last statement is seen a bit earlier in his commentary when he states:

"The haggadah service is eloquent testimony to the religious life of the community in striving for continual participation in the redemption of the past and the intense longing for the deliverance in the future: 'This year here, next year in the land of Israel; this year as slaves, next year as free.'" (Childs, p. 208)

Somewhat similarly B. Klappert states:

"The Jewish Passover meal in the time of Jesus recalled the sparing of the houses marked with the blood of the Passover lambs and the redemption out of the slavery in Egypt. At the same time the Passover meal looked forward to the redemption in the future, of which the redemption from Egypt was the pattern.... The messiah comes on Passover night. 'On this night they were redeemed and they will be redeemed,' says an old proverb ...." (DNTT, v. 2, p. 521)

Our participation in the Lord's Supper too is a recalling of a past event, the sacrifice of the Lamb of God, our Passover, for the redemption of all mankind. It is also a participation in that redemption of the past as we eat and drink of the body and blood that was given and shed for us for the forgiveness of sins. Our participation in the Lord's Supper is also a looking forward with "intense longing for the redemption of the future," "of which the redemption from Egypt was the pattern. The messiah comes on Passover night. 'On this night they were redeemed and they will be redeemed.'"

Truly we can say the same, but to a higher degree, for whenever Christ returns that will be the greatest Passover of all. God grant that we are part of that greatest redemption.

## NOTES

1. "Talmud. .... (d) the discussions concerning the Mishna of Rabbi on the part of the Amoraim, the Jewish doctors who were active from the time of the conclusion of the Mishna to about the end of the fifth post-Christian century; (e) Talmud is the comprehensive designation for the Mishna and the discussions (in the Aramaic tongue) which are joined thereto. This is the customary signification of the term in modern times,... In its contents, the Talmud consists both of Halakah and of Haggada." (Strack, pp. 5, 6)

'Contemporary laxity' was seen as the cause of the exile and it also interfered with the hope the exiles had for a return to 'The Land'. Restoration of the land and the temple worship to the Babylonian exiles depended on, "When you search for me (God) with all your heart." How could such be done when the people were in exile and the temple was destroyed? In two ways, 1) by keeping the Sabbath holy and 2) by keeping the Word of God. The second was done by observing the words of the older and written and the newer presently preaching prophets and by (in specific for discussion of the Talmud) keeping God's Word as found in the pentateuchal Law. Attention was given to the Law for two reasons: 1) to find reasons why God's own elect people had the exile brought on them, and 2) to maintain the hope of restoring the cult and political independence. (Strack, p. 8)

The Pentateuchal Law was written and could not be changed, added to - subtracted from - yet the world changes and the Jewish people needed new laws to meet the demands of a changed world, "and same sort of organization must have been in operation from the times of Ezra on to make the Law effective in the life of the community, to preserve it, and widen its scope." (Stack, p. 9) This is somewhat equivalent to what we are doing today in our study of wine in the Passover and the Lord's Supper. God's Word and will are ever the same, as are the institution and use of his sacraments, but how are we to apply them to ever new situations and still remain in the bounds of that Word and will?

How does one do this? by developing over time the oral tradition that was proclaimed by experts in the law. The compilation of this tradition is the Mishna, which is "...the oral lore or the body of ancient Jewish traditional learning ...." (Strack, p. 3)

"It is certain that the Mishna existed in writing in the times of Emperor Justinian (527-565).

"According to trustworthy (ancient and unanimous) tradition, Rabbi, i.e. Judah Ha-nasi (born 135 C.E.), the great-grandson of Gamaliel I, is held to be the editor of the code of traditional law that has come down to us and is known as the 'Mishna' par excellence. ...Certainly in its present compass the Mishna cannot go back to Rabbi. ...In the course of time (it was) enlarged by numerous additions. Such are obviously in particular all those sections in which Rabbi's own opinion is adduced with the explicit mention of his name, or divergent views of his contemporaries, then opinions which do not square with those taught by Rabbi elsewhere...." (Strack, p. 20, 21)

2. Mishnah 6. 3 "If a man sold wine to his fellow... If he had said to him, 'I am selling thee spiced wine', he is answerable for its remaining [good] until Pentecost (i.e. from vintage time {July} until the following May, after which he is not responsible if it spoils during the ensuing hot season). By 'old wine' is meant wine that remains from last year; by 'very old wine' is meant that which remains from the year before last.

"Although sweet wine is preferred at the Seder, a nonalcoholic fruit beverage may be substituted..." (Fredman, p. 83)

Under a section discussing the use of wine at Passover (section 'C') in an article entitled "Fermented wine not required for sacramental purposes," Julius Rappaport cites the following Talmud discussion:

"R. Zutra b. Tobiah (d. 417, Strack, p. 133) said in the name of Rab: The kiddush of the day must be proclaimed on such wine only as is fit to be brought as a drink offering upon the altar. What does this

exclude? If it is suggested that it excludes wine [that comes] from his vat (i.e. too new), [it may be retorted]: Did not R. Hiyya teach, 'One must not bring wine from his vat [as a drink offering], but if already brought, it is permitted [to be used]'; and since [in the case of offerings] it is permitted when brought, it [should be allowed for kiddush] even at the start also (kiddush is not as high in importance as Temple offerings). [Moreover,] Raba said: A man may press out a cluster of grapes (And this certainly is not better than wine from a vat) and proclaim over it the kiddush of the day (Baba Bathra 6; 3. pp. 404, 405)

Rappaport then goes on to state:

"..if,..., one may use unfermented wine for Kiddush (see below),..., he may certainly use unfermented wine for the "Four Cups" of Passover. Such, indeed, is the ruling of good authorities like Amram Gaon ('Gaon' is the title for the head of the Babylonian Talmudic Academies, Amram lived in the 9th century, *The Passover*, p. xxiv) who stated that "if wine is not obtainable, one may press out the juice of grapes or soak raisins and use the juice for the four cups..." (American Reform Response, article 47)

3. "A blessing is not said over wine until water is put in it (to dilute it, otherwise it is too strong to drink). So R. Eliezer. The Sages, however, say that the blessing may be said." (Berakoth, 50a, p. 303)

"...If he drinks pure wine (and not mingled with water), he hath performed his duty;' but commonly they mingled water with it: hence, when there is mention of wine in the rubric of the feasts, they always use the word mazgu 'they mingled him a cup.' Concerning that mingling, both Talmudists dispute in the forecited chapter of the Passover:... 'The Rabbins have a tradition. Over wine which hath not water mingled with it they do not say that blessing, "Blessed be He that created the fruit of the vine;" but, "Blessed be he that created the fruit of the tree."' the Gloss...."Their wine is very strong, (and not fit to be drunk without water)," etc. The Gemarists a little after: 'The wise agree with R. Eleazar (130-160, Strack, p. 117), "That one ought not to bless over the cup of blessing till water be mingled with it." The mingling of water with every cup was requisite for health, and the avoiding of drunkenness." (Lightfoot, v. 2, p. 351)

"...'Beth Hillel rule that one recites the benediction over the wine first and then the benediction of the day', since the wine is the cause of the sanctification being recited (i.e. Without it the sanctification (kiddush) is not said, {a related note in Pesahim states, "Without wine or bread kiddush cannot be said," 10. 2, p. 586, n. 10}). Another reason: the benediction over wine is more common (i.e. It has to be said whenever one drinks wine), and the benediction of the day less common, and that which is more common takes precedence over that which is less common." (Sukkah, 5.7, p. 272)

Rab Judah said: Over wine which is sold in a shop (i.e. any sour, or bad wine) the benediction of 'the creator of the fruit of the vine' (This is the benediction enacted for wine in sound condition.) is to be said (though the wine is bad it is still considered wine, and requires the wine benediction). And R. Hisda said: Of what use is wine that is turning sour? (since the wine is spoilt, one must not say over it the benediction enacted for good wine, but that of 'Blessed...by whose word everything was made.')

4. "The actual process of winemaking began with the grape harvest in August and September.... The grapes were trodden by barefoot men or boys...or weighted down with large stone.... The resulting grape juice was poured into earthenware pots... or wineskins made from the skins of goats or lambs...; within six to twelve hours it would begin to ferment.

"This must ['Must'- Webster's Seventh defines this as "The expressed juice of grapes or other fruit before or during fermentation" (p. 559)], is referred to in the OT as tirosh,... This term includes both fermented must and the alcoholic must that has begun to ferment, which like wine, can 'take away the understanding' (Hos. 4:11). (TDOT, v. 6, pp. 60, 61)

yayin "The LXX almost always translates yayin as oinos (144 times), thus interpreting it as synonymous with tirosh" (33 out of 38 times the LXX uses oinos to translate tirosh, Hatch-Redpath, pp. 983, 984) (In the MT yayin occurs 141 times and tirosh 38, Even-Shoshan, p. 466 and 1230 respectively). (TDOT, v. 6, p.60)

gleukos, the 'new wine' of Acts 2:13, "sweet wine, probably fresh made wine which has not yet been kept long enough and is still fermenting" (*Linguistic Key*, p. 266)

What is considered to be 'new wine'?

"R. Judah b. Baba ("well known as having ordained seven pupils of Akiba [flourished 110-135, pronounced Bar Kokeba 'Messiah', Strack, pp.112, 113] after (Akiba's) death," testified concerning five things:...and about wine forty days old (But under forty days old it is not permitted, cf. B.B. 97a), that is to be used on the altar (it is no longer 'new wine', cf. Berakoth 163, n. 3). (Eduyyoth 6, p. 37)

5. "R. Zutra b. Tobiah (d. 417, Strack, p. 133) said in the name of Rab: The kiddush of the day must be proclaimed on such wine only as is fit to be brought as a drink offering upon the altar. What does this exclude? If it is suggested that it excludes wine [that comes] from his vat (i.e. too new), [it may be retorted]: Did not R. Hiyya teach, 'One must not bring wine from his vat [as a drink offering], but if already brought, it is permitted [to be used]'; and since [in the case of offerings] it is permitted when brought, it [should be allowed for kiddush even at the start also (kiddush is not as high in importance as Temple offerings). [Moreover,] Raba said: A man may press out a cluster of grapes (And this is certainly is not better than wine from a vat) and proclaim over it the kiddush of the day (Baba Bathra 6. 3. pp. 404, 405)
6. "...If grapes were weighed in the cup of a balance, the wine (the sap that escapes from the grapes, {Soncino, p. 492}) [that remains] in the cup does not make anything susceptible (to uncleanness) unless it is emptied into a vessel (only then is it regarded as a liquid in its own right). In this it is like to a basket of olives or grapes when moisture drips from them." (Makshirin 5. 11, Danby p. 765)
7. 'Wine' - The Encyclopaedia Judaica defines this as "fermented grape juice...newly pressed wine, prior to fermentation, was known as yayin mi-gat ("wine from the vat").... Kiddush and Havdalah on Sabbaths should be performed with wine" (Beer may be used in lands where such is the national beverage)... Four cups of wine must be drunk at the Passover seder,..." (vol. 16, pp. 538, 539)

"'Wine,' narrowly defined, means only the fermented juice of the vinefera grape...

"...But a beverage made from any fruit is entitled to the name of wine so long as it has an acceptable alcohol content and is properly aged to give it good flavour and colour." (Anderson, p. 1)

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