

# The Thanksgiving Sacrifice and the Eucharist

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## Jesus and the Ten Lepers

And as he entered a village, he was met by ten lepers, who stood at a distance <sup>13</sup> and lifted up their voices and said, “Jesus, Master, have mercy on us.” <sup>14</sup> When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. <sup>15</sup> Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; <sup>16</sup> and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. <sup>17</sup> Then said Jesus, “Were not ten cleansed? Where are the nine? <sup>18</sup> Was no one found to return and give praise to God except this foreigner?” <sup>19</sup> And he said to him, “Rise and go your way; your faith has made you well.” (Luke 17:12–19)

## Ingratitude and the Descent into Sin

For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; <sup>21</sup> for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles.

<sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen. <sup>26</sup> For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men and receiving in their own persons the due penalty for their error.

<sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. <sup>29</sup> They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God’s decree that those who do such things deserve to die, they not only do them but approve those who practice them. (Romans 1:18–32)

## The Thank Offering (Hb *tôdâ*) (Lev 7:12–14)

1. *tôdâ*: “Thanks” / “Praise”
2. *Only* used for God: A *Liturgical* Term
3. Offered with wine (cf. Num 15:10)
4. Psalm 100: “A Psalm for a Thank Offering”
5. Most of the Peace Offerings in Scripture are *tôdâ* offerings
6. Give “thanks” or “praise” to God for deliverance from death

## Outline of a *tôdâ*

1. Begins in tribulation:

“My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning? <sup>2</sup> O my God, I cry by day, but thou dost not answer; and by night, but find no rest” (Ps 22:1–2).

“Save me, O God! For the waters have come up to my neck. <sup>2</sup> I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. <sup>3</sup> I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God” (Ps 69:1–3).
2. Vow to offer sacrifice; fulfill vows upon deliverance

“From thee comes my praise in the great congregation; my vows I will pay before those who fear him” (Ps 22:25).

“I will pay my vows to the LORD in the presence of all his people” (Ps 116:14).
3. Bring sacrifice to the temple with bread, blessed and taken home and eaten with a meal (Lev 7:15)

“The afflicted shall eat and be satisfied. . .” (Ps 22:26).

“I will lift up the cup of salvation and call on the name of the LORD. . .” (Ps 116:13).

“Offer to God *a sacrifice of thanksgiving*, and pay your vows to the Most High; <sup>15</sup> and call upon me in the day of trouble; I will deliver you, and you shall glorify me.” . . . <sup>23</sup> He who brings *thanksgiving* as his sacrifice honors me; to him who orders his way aright” (Ps 50:14–15, 23).
4. “Remembrance” of what God has done

“These things I *remember*, as I pour out my soul: how I went with the throng, and led them in procession to the house of God, with glad shouts and songs of *thanksgiving* [*tôdâ*], a multitude keeping festival” (Ps 42:4).
5. Bread *consecrated* when animal sacrificed (cf. Mishna *Menahoth* 7.3): Only instance of laity eating such

## Passover and *tôdâ*

1. Passover Closely Linked to *tôdâ* (cf.. *y. Pesah* 27d; *m. Menah* 7:6)
2. No *tôdâ* offerings on Passover
3. Philo: Passover as “A Reminder and Thank-Offering” (*Spec* 2:146)
4. Passover as Israel’s *National tôdâ* (Timothy C. Gray)
  - a. Celebrate deliverance from Egypt
  - b. Celebrate a meal
  - c. “Remembrance” / “memorial” (Exod 12:14)

## King David and the *tôdâ*

1. David and the psalms
2. David Leads Israel in the *tôdâ*

<sup>17</sup> And they brought in the ark of the LORD, and set it in its place, inside the tent *which David had pitched for it*; and *David offered burnt offerings and peace offerings before the LORD*. <sup>18</sup> And when David had finished offering the burnt offerings and the peace offerings, *he blessed the people* in the name of the LORD of hosts <sup>19</sup> and distributed among all the people, the whole multitude of Israel, both men and women, to each a cake of *bread*, a *portion of meat*, and a *measure of wine* [Heb.: *’ashiysbah*]<sup>1</sup> (2 Sam 6:17–19)

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<sup>1</sup> See Isaiah 16:7, where the immediate context describes vineyards and wine [cf. Isa 16:8-10].

## Melchizedek and the *tôdâ*

And Mel-chizedek *king of Salem* brought out *bread and wine*; he was *priest of God Most High*.<sup>19</sup> And he blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; <sup>20</sup> and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything. (Genesis 14:18–20)

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain,<sup>20</sup> where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek. <sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him; <sup>2</sup> and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. <sup>3</sup> He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever. (Hebrews 6:19–20; 7:1–3)

## The *tôdâ* and the Messianic Age

1. The Ingathering of God’s People and the *tôdâ*  
“let them offer *sacrifices of thanksgiving* [*tôdâ*], and tell of his deeds in songs of joy!” (Ps 107:22)
2. The New Covenant, the New Exodus and the *tôdâ*  
“there shall be heard again... <sup>11</sup> . . . voices of those who sing, *as they bring thank offerings* to the house of the Lord: ‘Give thanks to the Lord of hosts, for the Lord is good, for his steadfast love endures for ever!’ For I will restore the fortunes of the land as at first, says the Lord...” (Jeremiah 33:10–11)
3. Greek OT of Leviticus 7:11: *tôdâ* as the sacrifice of “salvation”
4. The Rabbis: The *tôdâ* as the Sacrifice of the Messianic Age  
“In time to come all offerings will come to an end, but the thanksgiving-offering will never come to an end” (*Pesiq. Rab.* 9:12).<sup>2</sup>

## Jesus, the Passover and the Eucharist

1. Hb. *tôdâ* » Grk.: *eucharisteō*
2. Jesus’ thanksgiving  
“And he took bread, and when he had given *thanks* [Grk.: *eucharisteō* ] he broke it and gave it to them, saying, ‘This is my body which is given for you. Do this in *remembrance* of me.’ <sup>20</sup> And likewise the *cup* after supper, saying, “This cup which is poured out for you is the new covenant in my blood” (Luke 22:19–20).
3. The Psalms and the Passion  
“*My God, my God, why hast thou forsaken me?* . . . <sup>16</sup> Yea, dogs are round about me; a company of evildoers encircle me; *they have pierced my hands and feet*—<sup>17</sup> I can count all my bones—they stare and gloat over me; <sup>18</sup> *they divide my garments among them, and for my raiment they cast lots.*” (Ps 22)
4. The Eucharist as a sacrifice of thanksgiving  
“The Eucharist is a sacrifice of *thanksgiving* to the Father . . . Eucharist means first of all ‘thanksgiving.’” (*Catechism of the Catholic Church* 1360).
5. Joseph Cardinal Ratzinger [Pope Benedict]: “The Lord’s Supper is the *tôdâ* of the Risen One.”<sup>3</sup>

For here we have no lasting city, but we seek the city which is to come. <sup>15</sup> Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. (Hebrews 13:14–15)

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<sup>2</sup> Cited from Jacob Neusner, trans., *Pesiqta deRab Kahana: An Analytical Translation* (BJS 122; 2 vols.; Atlanta: Scholars Press, 1987), 1:151. See also *Leviticus Rabbah* 9:7, which, also quoting from Jeremiah 33:11, explains that in the eschatological age “all songs will be annulled except for [the *tôdâ*]” (cited from M. Simon, ed., *Midrash Rabbah, IV: Leviticus* [London/New York: Soncino Press, 1983], 114). See also Gesse, *Zur biblischen Theologie*, 121–22.

<sup>3</sup> *Feast of Faith* (trans. Graham Harrison; San Francisco: Ignatius Press, 1986), 59.