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ESCHATOLOGICAL AND EUCHARISTIC MOTIFS IN LUKE 12:35-40

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by

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INTRODUCTION

The words of our Lord recorded by Luke the evangelist in verses 35 through 40 of the 12th chapter of his gospel contain a number of allusions to the Passover, the Messianic banquet, the Parousia, and the Lord's Supper. In this study we will analyze this passage theologically in light of these concepts. This theological analysis is intended to indicate to what extent each of these concepts is present in this pericope as well as the way in which these concepts are interrelated. Emphasis will also be placed upon the contribution this passage makes in indicating the factor of continuity in salvation-history.

CHAPTER I

ESTABLISHING THE TEXT

There are several text-critical questions in Luke 12:35-40, most of which are rather easy to resolve and none of which affect the meaning of the passage to any significant degree.

In verse 35 the substitution of ἔστω ὑμῶν ἡ ὁσφύς περιεζωσμένη for ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι is to be rejected since the former reading is found in only one manuscript.¹

The first of the two disputed readings in verse 38 is the substitution of καὶ εἰ ἐλθῆ τῇ ἐσπερινῇ φυλακῇ καὶ εὗρησῃ, οὕτως ποιήσῃ, καὶ εἰ ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ for καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῆ καὶ εὗρῃ οὕτως.² The later reading is to be preferred to the former for two reasons. First of all, it has the support of the vast majority of important manuscripts. Secondly, the former reading appears to be a variant of the Western tradition.

Three different endings for verse 38 are attested. The reading οἱ δοῦλοι ἱκεῖνοι is supported by the Koine tradition, the Koridethian manuscript, and the majority of witness not cited. The reading ἱκεῖνοι is supported by papyrus 75, Codex Vaticanus, Codex Bezae Cantabrigiensis, the two major Syriac manuscripts, and a few other manuscripts. The entire reading is omitted in the uncorrected Codex Sinaiticus and in the Old Latin tradition.³ The first of these readings has rather weak manuscript support; furthermore, it may be a

harmonization to the identical reading in verse 37. The third reading also has rather weak manuscript support. The second reading is to be accepted as being the most strongly attested reading.

There are two variant readings in verse 39. The first of these, the omission of $\delta\epsilon\acute{\iota}$, is to be rejected, since it is attested by only one manuscript.⁴ As to the second variant, two readings are attested, οὐκ ἔν and $\text{ἐγρηγόρησεν ἔν καὶ οὐκ}$ ⁵ The editors of the United Bible Societies' version of the Greek New Testament assign a B rating, which is their second best rating, to the former reading.⁶ Bruce Metzger gives the following rationale for preferring this reading:

The original Lukan text seems to have lacked $\text{ἐγρηγόρησεν ἔν καὶ}$. Scribes would have been almost certain to assimilate the shorter reading (preserved in p⁷⁵ B^* al) to the longer reading found in the parallel passage (Mt. 24. 43), whereas there is no good reason that would account for the deletion of the words had they been present originally.⁷

Therefore the former reading is to be accepted.

Verse 40 is omitted by the "Family 1" of minuscules examined by Kirsopp Lake.⁸ Since this is the only attestation to the omission of this verse, verse 40 is to be retained as an original part of Luke's gospel.

Thus an examination of the variant readings of this pericope shows that the Greek text as given in the Nestle-Aland edition⁹ is to be accepted as the most strongly attested. The remainder of this study will be based upon this text.

NOTES TO CHAPTER I

¹Erwin Nestle and Kurt Aland, Novum Testamentum Graece, 25th ed. (Stuttgart, Württembergische Bibelanstalt, 1971), p. 188.

²Ibid.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Kurt Aland et al., The Greek New Testament, 2nd ed. (New York: United Bible Societies, 1968), p. 266.

⁷Bruce M. Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1971), pp. 161-162.

⁸Nestle and Aland, p. 188.

⁹Ibid.

CHAPTER II

PASSOVER MOTIFS

A careful examination of Luke 12:35-40 reveals several motifs taken from the Passover. These Passover motifs indicate that our Lord is describing a "second Exodus" in this passage.

The first and most explicit of these motifs is the opening phrase, "let your loins be girded" (ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι). This recalls the stipulation of the first Passover that the Israelites were to eat the Passover meal with their loins girt (Exodus 12:11--
מִן־לֶחֶם מִן־הַמַּצּוֹת; Luke's rendering is very close to that of the Septuagint, αἱ ὀσφύες ὑμῶν περιεζωσμέναι).

A second Passover concept is found in the next injunction, "and let your lamps be burning." It was forbidden for the Israelites to have anything leavened at the Passover (Ex. 12:14-20). In order to fulfill this Old Testament requirement, a stipulation, preserved in the Mishnah (Pesachim 1:1), arose among the Jews that "on the night of the 14th [of Nisan] the hametz [anything which has fermented or is fermenting] must be searched for by the light of a lamp" [the first bracket is the translator's; the second summarizes his explanatory footnote].¹ Thus having lamps burning is a preparation for eating the Passover, even as girding one's loins is.

A third allusion to the Passover is the watching of the slaves for their Lord (verses 36 and 37). The first Passover was to be "a

night of watching for the Lord for all the sons of Israel throughout their generations" (Ex. 12:42). Both at the first Passover and in this pericope there is watching, the watching is done by slaves, and the slaves are watching for the Lord.

In light of these references to the Passover we can see another Passover overtone in the fact that the Lord has his slaves recline rather than sit at the meal he serves them. (That a meal is to be served is implicit in the verb διακονήσας.²) Joachim Jeremias has demonstrated that "in the time of Jesus at an ordinary meal the diners sat down."³ The Mishnah treatise Berachoth (6:6) clearly indicates that the Jews did not recline at every meal: "If people sit down (to dine), each one says the Blessing for himself. If they sit reclining, one says the Blessing for them all."⁴ On the other hand it was a requirement at the Passover that the diners recline at table.⁵ In the words of the Mishnah (Pesachim 10:1) "even a poor person in Israel may not eat [the Passover] until he reclines."⁶ Exodus 12:11, which certainly implies that the first Passover was eaten while standing, "was regarded as having been a binding rule only on the actual day of the exodus."⁷

That this meal is to be served and eaten at night is one further allusion to the Passover in this pericope. In our Lord's day ordinary meals were eaten during the daylight hours as Jeremias indicates:

It was customary to have two meals a day, a very simple breakfast between 10 and 11 a.m., and the main meal in the late afternoon. That, for instance, was the custom amongst the Essenes: they had their early meal between 10 and 11 a.m., after which they continued working until the afternoon (μέχρι δείλης), when they had their main meal. . . . Only in the case of a special celebration is reference made to a meal lasting into the night, as for instance after a circumcision or at a wedding.⁸

In contrast to this usual practice the meal described in this passage is eaten after dark, as the references to the Lord's return in the second or third watch of the night⁹ and the burning lamps indicate. In view of the other allusions to the Passover in this pericope, this fact also is a reference to the Passover, since that meal had to be eaten at night.¹⁰ It had been a requirement of the first Passover that it be eaten at night (Ex. 12:8-10), and both the pseudepigraphical Book of Jubilees (49:1, 12¹¹) and the Mishnah tractates Pesachim (10:1—"one may not eat the Passover until it becomes dark"¹²) and Zebahim (5:8—"but the Passover-offering could be eaten only during that night"¹³) demonstrate that this requirement was still in force during the life and ministry of Jesus. Thus we have here one further item which justifies associating the meal of this passage with the Passover meal.

These various references to the Passover indicate that Luke intends for us his readers to understand this saying of Jesus as making definite comparisons between the first Passover (the Exodus) and his own coming at the Parousia.

At the first Passover the Lord had come for both judgement and salvation. His judgement fell upon the Egyptians, who had not prepared for his coming, in the killing of all their first-born. On the other hand, the Israelites prepared themselves for the Lord's coming (e.g., by girding their loins) and so were delivered from this judgement. Furthermore, the first Passover was God's great act of salvation for Israel; it was that act by which he had set them free from Egypt. Our Lord here indicates that his coming at the Parousia will have many things in common with the first Passover. Again the

Lord will come for both judgement and salvation. Again judgement will fall upon those who are not prepared. Again those who are prepared (e.g., by having their loins girt) will be delivered. This coming of the Lord will be another mighty act of salvation for his people. Jesus is saying that he is Yahweh, the God of the Old Testament, and that he will act for his people of the New Covenant in the same manner that he acted for Israel, his people of the Old Covenant.

The Jews of our Lord's Day did not regard the Passover/Exodus as a remote occurrence in history. Rather, as the Mishnah (Pesachim 10:5) indicates, every Jew was to consider himself as having been personally liberated from Egypt in the Exodus:

In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written, And thou shalt tell thy son in that day saying, It is because of that which the Lord did for me when I came forth out of Egypt. Therefore are we bound to give thanks, to praise, to glorify, to honour, to exalt, to extol, and to bless him who wrought all these wonders for our fathers and for us. He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a Festival-day, and from darkness to great light, and from servitude to redemption; so let us say before him the Hallelujah.¹⁴

In presenting his coming as a new Passover, Jesus directs his followers to direct their attention to a new event of personal liberation. His final coming will be the fulfillment of the Passover; it will replace the Passover as God's great act of personal freedom for his people.

In this regard, the reclining mentioned in verse 37 takes on special significance. At the Passover the participants were required to recline at table as a symbol of liberty.¹⁵ The Passover was a celebration of liberty for the Israelites, who had once been slaves in Egypt. Even so, Jesus indicates that at his coming he will have his slaves, that is, his disciples (see verses 22 and 41), recline

at table as a symbol of their liberty.

The Passover was also a proclamation of the unity of the participants. As J. B. Segal has said:

The blood rites on the Pesah [i.e., Passover] night proclaimed the unity of each household; the eating of the victim's flesh by the members of the household together was a definite act of communion.¹⁶

So we are justified in seeing the meal of this passage as a proclamation of the unity of those who had watched for the Lord's coming.

This Passover meal served by the Lord on his return also incorporates the characteristics of previous incidents of table fellowship with Jesus. It is, as Jeremias indicates, an assurance of forgiveness:

Every table fellowship is a fellowship of life; table fellowship with Jesus is more. This is evident from that table fellowship which Jesus gave to sinners and outcasts. Orientals, to whom symbolic actions mean more than to us, immediately understood that the admission of the outcasts to table fellowship with Jesus meant an offer of salvation to the guilty sinners, and the assurance of forgiveness.¹⁷

Edward Kilmartin demonstrates that a meal with Jesus indicates that the participants have been reconciled to God:

Some of the banquets attended by Jesus are clearly meant to symbolize the characteristic goal of the Messianic Feast: union with God. It is typical of Jesus to eat with publicans and sinners (Luke 7:33-34; 15:2), which shocked the righteous Pharisees who asked on one occasion: "Why does your master eat with publicans and sinners?" (Matt. 9:11 [Cf. Lk. 5:30]). When Jesus heard this question, He answered: "Those who are well have no need of a physician, but those who are sick. . . . For I came not to call the righteous, but sinners" (vv. 12-13 [Cf. Lk. 5:31-32]). This answer provides the clue to this exceptional practice of Jesus: in accepting the intimate fellowship with sinners, He shows that He has come to destroy the barrier between sinful men and God.¹⁸

Joy is another characteristic of a banquet with our Lord:

Although the Evangelists present Jesus as the master who teaches, He is also shown as one who wishes to unite men around Himself in the social intimacy of a meal which has Messianic significance. The banquets attended by Jesus

display a characteristic Messianic joy. Jesus uses this fact to show the contrast between the period of John the Baptist and His own. The former was a time of waiting and fasting; the latter is one of joy and banqueting (Mark 2: 18-19; Matt. 9:14-15; [Luke 5:33-35] Luke 7:33-34). This joy is a sign that the new era has arrived, the time of the Messiah.¹⁹

Salvation, freedom, forgiveness, unity with God and man, and joy are all implied in the banquet the Lord will serve those who have watched for his coming.

We will return to a number of these Passover motifs. For the moment it is necessary to turn from the Passover to the Parousia.

NOTES TO CHAPTER II

¹Herbert Danby, trans. and ed., The Mishnah (Oxford: Oxford University Press, 1933), p. 136.

²William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 183.

³Joachim Jeremias, The Eucharistic Words of Jesus, 2nd ed., trans. Arnold Ehrhardt (Oxford: Basil Blackwell, 1955), p. 20.

⁴Philip Blackman, trans. and ed., Mishnayoth, 7 vols., 2nd ed. (New York: The Judaica Press, Inc., 1964), 1:59.

⁵Jeremias, Words, p. 26.

⁶Blackman, 2:216.

⁷Jeremias, Words, p. 26, n. 7.

⁸Ibid., pp. 17-18.

⁹Arndt and Gingrich, p. 875.

¹⁰Jeremias, Words, p. 18.

¹¹R. H. Charles, gen. ed., The Apocrypha and Pseudepigrapha of the Old Testament, 2 vols. (Oxford: Clarendon Press, 1913), vol. 2: Pseudepigrapha, pp. 79-80.

¹²Blackman, 2:216.

¹³Danby, p. 475.

¹⁴Ibid., p. 151.

¹⁵Jeremias, Words, p. 26.

¹⁶J. B. Segal, The Hebrew Passover From the Earliest Times to A.D. 70 (London: Oxford University Press, 1963), p. 165.

¹⁷Jeremias, Words, p. 136.

¹⁸Edward J. Kilmartin, The Eucharist in the Primitive Church (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1965), p. 11.

¹⁹Ibid., p. 10.

CHAPTER III

ESCHATOLOGICAL MOTIFS

We have already made some references to the eschatological motifs of Luke 12:35-40 in the previous chapter as we demonstrated how this passage compares the future coming of Jesus at the Parousia to the past coming the Lord at the first Passover. It remains to examine these eschatological motifs in greater detail.

That eschatology is a major motif of this passage is suggested first of all by the context. The twelfth chapter of the Gospel of Luke contains several pericopes which deal with the last things. These include Jesus' words on the revelation of all things (2-3), the parable of the rich fool (16-21), the references to the kingdom of God (31-32), Jesus' discourse on everlasting treasure (33-34), and further teaching of Jesus on the subject of slaves waiting for their Lord to return (41-48).

A more direct indication that this passage deals extensively with eschatological themes are the many references to the future coming of Jesus. After verse 36 every verse contains at least one verb which refers to the coming of Jesus (as the Lord, the thief, or the Son of Man).

The tenses of these verbs help emphasize a point made about the coming of Jesus, a point which is stated explicitly in verse 40, namely, that he is coming at an hour that is not known to those who are

waiting for him. The main verbs in verses 36 through 38 all refer to a future coming (these verbs are in either the future tense or the subjunctive mood) and thus to a coming whose time is unknown to man. The present tense verb ἔρχεται in verse 40 indicates that Jesus is continually on the verge of coming. This use of verb tenses and moods by Luke demonstrates the inability of man to know the time of our Lord's coming.

Another indication of the unexpected nature of Jesus' coming is found in the reference in verse 38 to the second and third watches of the night. Whether this verse refers to the second and third of three or of four watches of the night¹ is immaterial; the possibility that Jesus may come at these late hours of the night bears further witness to the inability of men to know when he is coming. The use of a present general type of conditional sentence² heightens this uncertainty.

Still a third way in which Jesus emphasizes that no one can know when he is coming is his comparison of his own coming with that of a thief (verse 39). Luke's use of a contrary-to-fact construction³ serves to emphasize that no one knows when the thief (i.e., Jesus) is coming.

The Passover motifs which we began examining in the previous chapter add to the eschatological overtones of this pericope. The Mekilta on Exodus 12:42 preserves for us the Jewish expectation of a future redemption on the night of the Passover:

A Night of Watching unto the Lord, etc. In that night were they redeemed and in that night will they be redeemed in the future--these are the words of R. Joshua, as it is said: "This same night is a night of watching unto the Lord."⁴

In light of this kind of expectation our Lord's presentation of his Parousia as being a Second Passover indicates that he will come once again to redeem his people.

Another significant insight into the meaning of this saying of Jesus is obtained from the Messianic expectations associated with the Passover. The Midrash Rabbah on Exodus 18:12 shows that the Messiah was expected to come on the night of the Passover:

Why does He call it A NIGHT OF WATCHING (xii, 42)? Because, on that night, He performed great things for the righteous, just as He had wrought for Israel in Egypt. On that night, He saved Hezekiah, Hananiah and his companions, Daniel from the lions' den, and on that night Messiah and Elijah will be made great [footnote indicates an alternate reading is "will appear"].⁵

The Midrash Rabbah on Exodus 15:1 also testifies to this Messianic expectation associated with the Passover:

Here is another explanation of THIS MONTH SHALL BE UNTO YOU THE BEGINNING OF MONTHS. God is in a way called "first," as it says: I am the first, and I am the last (Isa. XLIV, 6); Zion is called "first," as it says: Thou throne of glory, on high from the first [E.V. "beginning"], Thou place of our sanctuary (Jer. XVII, 12); Esau was called "first," for it says: And the first came forth ruddy (Gen. XXV, 25), and Messiah is called "first," for it says: The first [E.V. "harbringer"] unto Zion will I give: Behold, behold them (Isa. XLI, 27). God who is called "the first" will come and build the Temple which is also called "first," and will exact retribution from Esau, also called "first." Then will Messiah who is called "first" come in the first month, as it is said: THIS MONTH SHALL BE UNTO YOU THE BEGINNING OF MONTHS. [The brackets are original with the translator.]⁶

In light of these Messianic expectations Jesus' words take on new meaning. By representing his coming as occurring on the night of the Passover Jesus is saying that these expectations are to be fulfilled in him. He is, in effect, saying, "I am the Messiah."

This leads us into consideration of the use and meaning of the verb ἔρχομαι, which Jesus uses of himself frequently in this passage.

Among its other uses this verb has a special use in referring to the Messiah, who is known as ὁ ἐρχόμενος, "the coming one."⁷ Its use in this pericope in which Jesus claims to be the Messiah is therefore quite appropriate.

Furthermore, this word is also associated with Jesus' entire life and ministry. In the words of Johannes Schneider:

The statements characterised by ἐρχεσθαι in the figurative sense lead us to the very heart of the early Christian message of salvation. They speak of Jesus the Messiah, of the nature of His appearing, of the position of men in relation Him. . . . The word belongs to the circle of ideas connected with the divine epiphany.

Of particular significance for the Messianic task of Jesus are the sayings in which He speaks of His coming in the first person. . . . In them we see Jesus' certainty of mission. . . . They derive from the Messianic self-awareness of Jesus and are to be explained thereby. In these sayings Jesus gives succinct formulations of His task. He has come to proclaim the kingdom of God (Mk. 1:38 and par.); to call sinners to repentance (Mk. 2:17; Lk. 12:49); to work in such a way that by His message men are divided into two groups (Mt. 10:34ff.; Lk. 12:51ff.).

Along with the statements of Jesus concerning his mission we are to consider the Son of Man sayings introduced by the formula: ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου. As the Messiah, Jesus realises that He is sent to seek and to save that which is lost (Lk. 19:10; . . .). His office is to minister and to give His life a ransom for many (Mk. 10:45; Mt. 20:28). The manner in which He fulfils [sic] His life's work is described by Jesus in Mt. 11:18f.; Lk. 7:33f. as one of openness to the good things of this world as distinct from the asceticism of the Baptist.⁸

This word, which can refer to a divine coming in judgement as well as to a coming which inaugurates the time of salvation,⁹ fits in well in this passage in which Jesus predicts his coming in a Second Passover, a second coming for both judgement and salvation. In light of its meaning as a word designating all of Jesus' work its use here seems to tie together our Lord's second coming with his first coming, that is, with his entire ministry on this earth. The meaning implied by

Luke's use of ἔρχομαι seems to be that he who has come as the Judge and Savior of all will come again at the Parousia to consummate this work.

This leads us to the next object of our consideration, the use in this passage of the title Son of Man and a closely related concept, the Servant of Yahweh.

NOTES TO CHAPTER III

¹Arndt and Gingrich, p. 875.

²H. P. V. Nunn, A Short Syntax of New Testament Greek (Cambridge: Cambridge University Press, 1938), p. 119.

³F[riedrich] Blass and A[lbert] Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, trans. Robert W. Funk (Chicago: The University of Chicago Press, 1961), p. 188.

⁴Jacob Z. Lauterbach, trans. and ed., Melkilta, 3 vols. (Philadelphia: The Jewish Publication Society of America, 1933), 1:115-116.

⁵H. Freedman and Maurice Simon, gen. eds., Midrash Rabbah, 10 vols. (London: The Soncino Press, 1939), vol. 3: Exodus, trans. S. M. Lehrman, p. 227.

⁶Ibid., p. 161.

⁷Arndt and Gingrich, p. 310.

⁸Johannes Schneider, "Ἐρχομαι," in Theological Dictionary of the New Testament, vol. 2, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), pp. 668-669.

⁹Ibid., p. 670.

CHAPTER IV

"THE SON OF MAN IS COMING . . . WHEN HE COMES
. . . HE WILL SERVE THEM" (LUKE 12:40,37)

In the previous chapter we examined some of the ways in Luke 12:35-40 by which Jesus claimed to be the Messiah and also some of the ways in which Luke the evangelist indicates that this passage is to be connected with all of the work of Christ. In this chapter we will examine how these things are also accomplished by the use of the very meaningful term "the Son of Man."

The title Son of Man is first of all a Messianic title. The apocalyptic Book of Enoch identifies the Son of Man with the Messiah.¹ Vincent Taylor indicates that Jesus used this term of himself, because "it embodies His conception of Messiahship, as the more familiar names could not do."² So in this passage, in which he claims to fulfill the Messianic expectations of the Passover, Jesus uses the title Son of Man to refer to himself.

But the term Son of Man is even more important as a term that designates the entire work of Christ. This title, in the words of Oscar Cullmann, "embraces the total work of Jesus as does almost no other idea."³

The title Son of Man is obviously an eschatological title and, as such, is very appropriately used in a passage such as this which speaks of the Parousia:

He is a heavenly being, now hidden, who will appear only at the end of time on the clouds of heaven to judge and to establish the "nation of the saints." We find this exclusively eschatological figure in Daniel, the Book of Enoch, and IV Ezra.⁴

But when Jesus called himself the Son of Man, he also referred to himself as the one who came to bear the sins of the world:

When he utilized this title to designate his person and function, he thought of the Son of Man coming on the clouds of heaven, and at the same time of his first coming in lowliness to suffer and to die the atoning death.⁵

This association of the title Son of Man with suffering and death, that is, with the office of the Isaianic Servant of Yahweh, is already suggested in the Old Testament:

. . . functions first attributed to the Davidic prince in the prophets and in the Psalms reappear in a form transformed or infiltrated with suffering in the person of the Servant and finally are invested with every circumstance of apocalyptic glory and splendour in the figure of the supernatural Son of Man.⁶

This association is made more explicit in the Book of Enoch:

In Biblical and Jewish belief the ideas Son of God, Servant of the Lord, and Son of Man, however separate they may have been in origin, had come to signify only variant phases of the one Messianic idea, and approaches to an actual synthesis of the features of all three had already taken place in 1 Enoch.⁷

Yet it remained for Jesus himself to fully encompass the motif of the Suffering Servant by the title Son of Man:

And yet, even so the Son of Man concept is not wide and rich enough to express what Jesus believes concerning His person and work. That is why He reinterprets the idea in terms of the Suffering Servant, teaches that the Son of Man must suffer, and in this persuasion goes deliberately to Jerusalem to die, convinced that He is fulfilling the purpose of His Father, with which He has completely identified Himself.⁸

That Luke intends for his readers to understand the term Son of Man in this passage as including the Suffering Servant motif is indicated

by the use of this term by Jesus in his predictions of his Passion which Luke has recorded previous to this text (Lk. 9:22,44; see also Lk. 17:24-25; 18:31-33; 22:37; 24:7). The fact that the verb "serve" ($\delta\iota\alpha\kappa\omicron\nu\eta\sigma\epsilon\iota$) is used in this pericope also supports this assertion. Furthermore, the association in this passage of both the title Son of Man and the verb serve with various forms of the verb come (" . . . the Son of Man is coming . . . when he comes . . . he will serve them"--Lk. 12:40,37) is an additional item of support for this view.

The fact that both the title Son of Man and the verb $\epsilon\prime\rho\chi\omicron\mu\alpha\iota$ refer to the entire work of Christ and that both are used in this passage together would indicate that Luke wants his readers to understand Jesus' words in the light of his total work. Thus the message of this saying of Jesus would be that the work he will do as a servant at his second coming will be based upon the work he has done as the Servant in his first coming.

This message that the Son of Man, who will have suffered and died but who will then be risen and exalted, is coming again serves as a warning to those who hear it. As Karl Georg Kuhn has said:

. . . the Christian message was centered in what was new and peculiar to the church, its christology, and the message was the call to repentance, addressed to all in view of the fact that the End was about to come, through the impending return of Jesus, the Son of Man, who was now enthroned on the right hand of God.⁹

This leads us to the topic of the next chapter, being prepared for the coming of the Son of Man.

NOTES TO CHAPTER IV

¹Günther Bornkamm, Jesus of Nazareth, trans. Irene and Fraser McLuskey with James M. Robinson (New York: Harper and Brothers Publishers, 1960), p. 175.

²Vincent Taylor, The Names of Jesus (London: Macmillan and Company Limited, 1962), p. 35.

³Oscar Cullmann, The Christology of the New Testament, rev. ed., trans. Shirley C. Guthrie and Charles A. M. Hall, The New Testament Library (Philadelphia: The Westminster Press, 1963), p. 137.

⁴Ibid., p. 150.

⁵Ibid., p. 163.

⁶William Manson, Jesus the Messiah (London: Hodder and Stoughton Limited, 1943), p. 99.

⁷Ibid., p. 110.

⁸Taylor, p. 35.

⁹Karl Georg Kuhn, "The Lord's Supper and the Communal Meal at Qumran," in The Scrolls and the New Testament, ed. and trans. Krister Stendahl (New York: Harper & Brothers, 1957), pp. 86-87.

CHAPTER V

"AND YOU BE PREPARED" (LUKE 12:40)

Another major theme of Luke 12:35-40 is its repeated exhortations to preparation. In view of the fact that the Son of Man is coming, the slaves/disciples are to be prepared. We have already noted in conjunction with our presentation of Christ's coming as a second Passover that the proper kind of preparation (e.g., girding one's loins) is necessary for one to be delivered from divine judgement. In this chapter we will investigate what constitutes this preparation.

The injunction to be prepared (verse 40) embraces a host of concepts from the remainder of the passage. These concepts include having one's loins girt (verse 35), having lamps burning (verse 35), waiting for the Lord (verse 36), being ready to open the door when the Lord knocks (verse 36), watching (verse 37), and knowing that the hour of the coming of the Son of Man (thief) is unknown (verses 39 and 40).

A noticeable characteristic of this preparation is that it is to be a continuous preparation. Present tense verbs, implying continuous action, are used for the burning of the lamps and for the waiting, watching, and knowing of the slaves/disciples. The verb "open" (ἀνοίξωσιν) in verse 36 is the main verb of a purpose clause which is dependent upon the present tense verb "awaiting" (προσδεχόμενος); this implies that the slaves are to be ready at all times

to open to their Lord.

Of all the concepts of preparation used in this pericope, perhaps the one most rich in meaning is the girding of the loins. As we have seen, girt loins were a necessary preparation for the first Passover. However, this was also a general Old Testament (and New Testament) practice; girding up one's loins at any time means that one is making himself ready for action¹ or for a hasty departure,² since the long garment was worn loose and ungirded about the house.³ Thus this is an apt description of the kind of preparation necessary for the unexpected Parousia, that is, for the Second Passover. The use of the perfect imperative⁴ denotes that the disciples/slaves are to gird their loins and keep them girt; once again the point is made that continual preparation is needed. Other symbolic uses of the girding of one's loins are to be found in Ephesians 6:14, where Paul counsels the Ephesians to withstand the forces of evil by having their loins girt in truth, and in 1 Peter 1:13, where Peter associates the girding of one's loins with putting one's hope in the grace to be given at Christ's revelation. Thus we are justified in interpreting the reference in this passage to girding one's loins as symbolic language for faith and trust in the truth of Jesus Christ.

The figure of burning lamps encompasses several of these same ideas. We have already seen that it is one of the references of this passage to the Passover. It may also be understood as a symbolic reference to living and active faith, as the somewhat parallel Parable of the Ten Virgins (Mt. 25:1-13) indicates. The emphasis on continual preparation implied by the present tense of the verb (καίόμενοι) is strengthened by the verb itself, since "in contrast to ἄπτω, κ[αίω]

lays the emphasis less upon the act of lighting than on keeping a thing burning."⁵ Once again the message of our Lord which Luke intends for his readers to understand is the need for the continuous preparation of faith.

The meaning of "watching" (*γρηγοροῦντας*) in verse 37 may be ascertained from its use elsewhere in the New Testament. It is used in conjunction with standing in the faith in 1 Corinthians 16:13. 1 Thessalonians 5:6-8 associates it with putting on the breastplate of faith and love and the hope of salvation for a helmet. In 1 Peter 5:8-9 watching is paralleled with being firm in the faith. Matthew 26:41 (see also Mark 14:38) indicates the purpose of watching is to avoid entering into temptation. Watching is evidently another symbolic term for faith that is used in this passage.

All of these concepts are included in the injunction "be prepared" in verse 40. Once again a present tense of the verb (*γίνεσθε*) indicates continual preparation. As for the meaning of the word "prepared" (*ἑτοιμοί*) itself, Walter Grundmann offers this observation:

The last requirement [readiness for the return of the Lord] Jesus put to His disciples with particular urgency: . . . Lk. 12:40. It is illustrated in the parable of the Ten Virgins. In virtue of it the life of Christians becomes a life of conscious and vigilant expectation of a goal which brings salvation and of openness to the possibilities of action determined by this goal. This readiness gives the Christian life a distinctive dynamic character.⁶

In these many and varied ways the message is proclaimed again and again: in view of the unexpected coming of the Son of Man, his slaves/disciples are to be prepared for his coming. This preparation is to be a continuous one; the disciples are to be ready at all times for his return. Preparation is to be understood as referring to faith in Jesus Christ. By this preparation of faith the

disciples will be delivered from judgement at the Lord's coming.

NOTES TO CHAPTER V

¹Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1907; reprint ed., 1974), p. 608.

²Albrecht Oepke, "ζώννυμι (ζωννύω), διαζώννυμι, περιζώννυμι (περιζωννύω), ζώνη," in Theological Dictionary of the New Testament, vol. 5, ed. Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), p. 304.

³Arndt and Gingrich, p. 591.

⁴James Hope Moulton, A Grammar of New Testament Greek, vol. 1: Prolegomena, 3rd ed. (Edinburgh: T. & T. Clark, 1908), p. 176.

⁵Arndt and Gingrich, p. 397.

⁶Walter Grundmann, "ἔτοιμος, ἐτοιμάζω, ἐτοιμασία, προετοιμάζω," in Theological Dictionary of the New Testament, vol. 2, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 706.

CHAPTER VI

MESSIANIC BANQUET MOTIFS

Luke 12:35-40 uses the imagery of a banquet in order to portray the blessings which the coming of our Lord will bring to those who have awaited his return with faithful preparation. This figure of the Messianic banquet as an expression of eschatological salvation is one that is used in a number of places in the Scriptures.¹ A comparison of this passage with others in which the Messianic banquet theme occurs will reveal some of the elements of the Messianic banquet present in this passage.

It is not difficult to recognize that this pericope has a number of parallels with the Parable of the Ten Virgins (Mt. 25:1-13). Both of these passages emphasize the importance of being prepared (Lk. 12:40; Mt. 25:10), that is, of keeping one's lamps burning (Lk. 12:35; Mt. 25:3-4,8-9) and of watching (Lk. 12:37; Mt. 25:13) for the Lord's coming (Lk. 12:36-40; Mt. 25:10) at an unknown hour (Lk. 12:39-40; Mt. 25:13) of the night (Lk. 12:38; Mt. 25:6). In both passages those who watched faithfully for the Lord's coming are privileged to partake of the joys of the Messianic banquet (Lk. 12:37; Mt. 25:10).

Revelation 3:20 is another passage in which we can detect parallels to Luke 12:35-40. In each passage Jesus knocks at the door, and someone opens the door to him. Jesus then proceeds to share an

eschatological (Messianic) banquet with those who opened to him.

The significance of the use of the verb "recline" (from ἀνακλίω) in Luke 12:37 is brought out by another passage which refers to the Messianic banquet. We have already noted that reclining at a meal denotes that there is some special character about the meal. In Luke 13:29 (see also Mt. 8:11), an obvious reference to the Messianic banquet,² Jesus indicates that those who will be saved will recline (from ἀνακλίω) in the kingdom of God. Thus we see that reclining at table is a characteristic of the Messianic banquet as well as of the Passover.

In addition to these features which it shares with other passages concerning the Messianic banquet, Luke 12:35-40 has its own unique contributions to make to this concept. We note that the passage is characterized by what we might call "the great reversal." The slaves/disciples were ready to receive their Lord, because, among other things, they had girt their loins (verse 35); on his return it is the Lord who will gird his own loins in preparation for serving his slaves a banquet (verse 37). The Lord had been in attendance at a banquet (verse 36); at his return he will serve a banquet for those who were watching for him (verse 37). Under normal circumstances slaves would serve their Lord at a meal (Lk. 17:7-9), but at this Messianic banquet it is the Lord who serves his slaves. This reversal motif serves to emphasize the undeserved grace which the Messianic banquet represents.

The meaning of this Messianic banquet, particularly as it is associated with the Parousia (as it is in this pericope), is summarized by T. W. Manson in this way:

Parousia and Judgement mark the division between the present age and the age to come. They usher in what is

described as "the Kingdom of God" or as "life." . . .
 . . . Elsewhere the life of the perfected Kingdom is likened to a feast or, more particularly, a wedding feast. This figure, which belongs also to the Jewish picture of the future, is doubtless meant to express the abundant joy and satisfaction which will be the portion of those who are found worthy at the Judgement.³

In view of the fact that this passage contains overtones of both the Passover and the Parousia (including the Messianic banquet), it is significant to note that "eschatological explanations are not lacking in the rabbinical interpretations of the Passover, and the expectation of the Messianic future was indissolubly connected with the Passover."⁴ Jeremias gives the following details of the way in which the Passover was believed to prefigure the Messianic age:

But of special importance is that along with the historical and contemporary interpretation of the unleavened bread there can also be found an eschatological one: "'Go thy way forth to the ends of the flock (of Israel)', Cant. 1.8. . . . R. 'Eli'ezer (ben Hyrkanos, about A.D. 90) said: of the ash-cake (i.e., the unleavened bread) which Israel took out of Egypt, they have eaten thirty-one days (from Nisan the 15th to 'Ijjar the 15th) . . . from this you may learn, what I shall do at last in the end; so Ps. 72.16: 'there shall be plenty of corn in the land'." So already in the first century A.D. we can trace the eschatological interpretation of the unleavened bread on which God had miraculously fed Israel during their journey through the desert, and had thus given a type of the abundance of bread in the Messianic period.⁵

We should take note of another important item of background information in view of the fact that the Lord who serves this banquet to his slaves/disciples identifies himself as the Son of Man. The Book of Enoch, which is so important for understanding Jesus' use of the title Son of Man, gives expression to the expectation that those who would be saved would eat with the Son of Man in the resurrection (Enoch 62:13-14):

And the righteous and elect shall be saved on that day,
 And they shall never thenceforward see the face of sinners
 and unrighteous.

And the Lord of Spirits will abide over them,
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.⁶

Thus our Lord is saying that in him this expectation of salvation will find its fulfillment.

In conclusion we will note the following observations of Jeremias on the significance of the Messianic banquet motif in salvation-history:

The Messianic feast of which Jesus speaks so often and under so many symbols as the wedding feast, as the high festival which awaits the faithful and wise servant, as the final Passover, as the satisfying of all hunger, is none other than the feast upon Mount Zion described in Isa. 25.6f., God's universal feast towards which the nations flow, where the veil that shrouds them, and the covering that blinds their eyes, shall be rent asunder.⁷

We will have occasion to refer to many of these Messianic banquet overtones in our examination of the Eucharistic motifs of this passage.

NOTES TO CHAPTER VI

¹Scott McCormick, Jr., The Lord's Supper: A Biblical Interpretation (Philadelphia: The Westminster Press, 1966), pp. 93-100.

²Arndt and Gingrich, p. 55.

³T. W. Manson, The Teaching of Jesus, 2nd ed. (Cambridge: The Cambridge University Press, 1935), pp. 276-277.

⁴Jeremias, Words, p. 36.

⁵Ibid., p. 35.

⁶Charles, p. 228.

⁷Joachim Jeremias, Jesus' Promise to the Nations, trans. S. H. Hooke (Naperville, Illinois: Alec R. Allenson, Inc., 1958), p. 63.

CHAPTER VII

EUCCHARISTIC MOTIFS

In the light of all the material that we have already examined in this study, a number of concepts which have some association with the Lord's Supper emerge from these words of our Lord. We may organize these concepts around two themes, the Passover and the Messianic banquet.

It is certain that Luke intends for his readers to interpret the Last Supper in light of the Passover, since he records the words of Jesus, "I have desired to eat this Passover" (Lk. 22:15, see also verse 11). Furthermore, several of the component parts of Luke's account of the Lord's Supper are derived from the Passover, and some of these are also found in Luke 12:35-40.

Both the Last Supper and the meal of Luke 12:37 are held at night; this is one indication of their common character as Passover meals, since (as we have already noted) the Passover had to be celebrated at night. The references in Luke 12:35-40 to burning lamps (verse 35) and to the Lord's coming at the second or third watch of the night (verse 38) clearly denote the nocturnal character of that meal. While Luke does not specifically state that the Last Supper was held at night, he does indicate this by several indirect references. These include the statement that the hour had come for eating the Passover (22:13-15), the sleeping of the disciples (22:45-46),

the cryptic reference to darkness (22:53), the notation that Peter was sitting in the light of a fire (22:56), Peter's denial before the crowing of the rooster (22:34, 60-61), and the reference to the coming of daylight (22:66).

A second reference to the Passover that is shared by these two pericopes is reclining at table. That Luke mentions this requirement for the Passover as being followed in both cases (Lk. 12:37; 22:14) indicates that both of these meals are to be understood as a new Passover.

It is notable that each of these passages is to be understood as a recapitulation of the Exodus. We have already seen how Luke presents the events of the pericope from chapter 12 as a Second Exodus. In commenting on the Words of Institution, Delorme points out that the Eucharist also is a new Exodus:

There is an obvious reference to the sacrifice of the Alliance [Covenant] by Moses on Sinai (Exod. 24:1-11) and to the sacrifice of the Servant of Jahweh, who dies for the sins of the many (Is. 53:5-8, 10-12). These two sacrifices were already seen in the Old Testament in the context of the exodus or of a new exodus, which is surely the psychological context of the feast of the Pasch [Passover].

Consequently the "eucharistic" words kept the Christians in the course of the liturgy very much alive to the fact that they had to live in times of the real exodus.¹

Other Eucharistic motifs become apparent in Luke 12:35-40 by way of the Messianic banquet, especially when we realize that Luke associates this passage with the Lord's Supper by means of his account of the words concerning the Messianic banquet spoken by Jesus shortly after the institution of the Eucharist (Lk. 22:27-30). Luke ties together the first and the last of these passages by the use of banquet imagery, especially the idea of reclining at table and the serving by Jesus (Lk. 12:37; 22:27). Luke indicates that verses 27 to

30 of chapter 22 are to be interpreted in light of the Lord's Supper by uniting this passage with the institution of the Eucharist (Lk. 22:14-20) by the concept of reclining (Lk. 22:14,27), the theme of eating and drinking the the kingdom of God (Lk. 22:16,18,30), and the use of the cognates διαθήκη, διαρίθμει, and δίδετο (Lk. 22:20, 29).

One of these motifs which emerge, namely, that a limited number eat with Jesus, is a theme shared by the Passover, the Messianic banquet, and the Lord's Supper. Although Jesus often ate ordinary meals during his ministry with an open and wide audience,² the banquet of Luke 12:37 is attended only by his disciples/slaves who watched for his coming. This harmonizes with the fact that there was a limited number of table companions at a Passover meal³ and furnishes another indication that this banquet is to be interpreted as a Passover meal. But in addition to this we find that a limited number of table companions is also characteristic of the Messianic banquet and the Lord's Supper. Not many recline at the Messianic banquet in the kingdom of God according to Luke 13:29 (cf. 13:24). It is his disciples who remained with him in his trials (Lk. 22:28) who eat and drink the Messianic banquet in Jesus' kingdom (Lk. 22:27-30). It is the apostles who partake of the Lord's Supper (Lk. 22:11,14). All of these meals are characterized by the fact that it is only this limited number--the "remnant" of the Old Israel from which Christ will build his new Israel, the Church--who are permitted to eat and drink the banquet which Jesus serves.

Another Eucharistic motif of Luke 12:35-40 is the eschatological one. Both this meal and the Lord's Supper⁴ are to be seen as an

eschatological Passover banquet. The following words of A. J. B. Higgins describe the Last Supper as looking ahead to the eschatological Passover meal:

It is, therefore, certainly right to lay due emphasis on the joyful aspect of the Eucharist. Jesus looked forward, and would have his disciples look forward to the greater banquet of the Kingdom of God, when all the Passover promises of eschatological joy, of redemption, and of the glorious Messianic age should be fulfilled.⁵

Jeremias offers a similar description:

On a transfigured earth, where the perfect communion with God will have become a reality through corporal transfiguration, Jesus will once more, as at the Last Supper, act as the Paterfamilias: He will break for His own the bread of blessing and give to them the cup of thanksgiving--He Himself once more the giver and the minister, and His own once more the recipients who, through eating and drinking, receive the gift of God's salvation, eternal life.⁶

These are apt descriptions of the banquet of Luke 12:37. Thus we are justified in interpreting this meal as the eschatological fulfillment of the Lord's Supper.

Another Eucharistic element in this passage will become evident when it is recognized that the title Son of Man and the expression kingdom of God are virtual equivalents. "The kingdom of God and Son of Man ideas have a common origin, as Da. 7[:13-14] shows."⁷ This original association of these two terms was elaborated upon in the Book of Enoch:

In the Apocalyptic Literature a marked development of this conception is seen in the Similitudes of 1 Enoch (xxxvii-lxxi), where the Son of Man is a superhuman being, "the Elect One," whose name is at present concealed, but who is destined to be revealed as the Judge of men and the Messianic Ruler in the Kingdom of God.⁸

Higgins gives the following answer to the objection that the two concepts are never specifically equated in the New Testament:

Therefore, while it is true that Jesus does not relate the

coming of the Son of Man to the coming or the presence of the Kingdom of God in so many words, it is difficult to see how he could possibly have kept the two separate, since the theme of his preaching was the Kingdom of God, and the notion of kingdom is central to Dan. 7. It seems, indeed, that Jesus chose the self-designation Son of Man precisely because of the association of the two ideas.⁹

Thus William Manson can state that "it was in the 'Son of Man' form that the Messianic concept was most closely associated with the transcendent kingdom of God which Jesus preached."¹⁰

Because of this intimate connection between the Son of Man and the kingdom of God, we can say that the banquet that the Son of Man will serve when he comes (Lk. 12:37,40) is the meal which his disciples will eat and drink in his kingdom (Lk. 22:30), namely, the Lord's Supper, the new Passover, of which Jesus himself will not eat or drink until the kingdom of God comes (Lk. 22:16,18). The coming of the Son of Man is at the same time the coming of the kingdom of God; Jesus will both serve his disciples and join with them in partaking of the eschatological Passover, the Messianic banquet, the Eucharist of the heavenly kingdom of God. In this we have further evidence that justifies the interpretation of the meal of Luke 12:37 as the eschatological fulfillment of the Lord's Supper. The following remarks of Kuhn indicate the significance this has for salvation-history:

The theological meaning of this daily meal [the daily celebration of the Lord's Supper] was . . . the eschatological expectation of the Parousia, the return of the Lord: the risen Jesus, now enthroned in heaven, would soon return to judge the world and save his church. The faithful will eat and drink with him at his table in a renewed and transfigured world. Therefore, the daily meal of the primitive church is a joyful act, the eschatological exultation, in view of the redemption close at hand.¹¹

Another theme which unites the banquet of Luke 12:37, the meal of Luke 22:27-30, and the Eucharist is the serving by Jesus, the

Servant of Yahweh. We have already examined the use of the Servant theme in the first of these passages and seen that it indicates that Jesus' serving at this meal is founded on his entire work as the Servant of Yahweh, that is, on his suffering, death, and resurrection. Like Luke 12:35-40 so also Luke 22:27-30 uses the verb serve (from *διακονέω*) to describe Jesus' activity. Also in this passage this verb, while referring directly to the serving of an eschatological banquet, also calls to mind the whole of Jesus' work of serving. Furthermore, this latter passage also alerts us to the presence of the Servant of Yahweh theme in the Lord's Supper itself:

. . . in Luke 22:14 the words of Jesus allude to an intimate connection between the Last Supper and the redemptive work: "I have greatly desired to eat this passover with you before I suffer." . . . Luke 22:27 records that Jesus said: "For which is greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves." These words indicate that Jesus as the Servant of Yahweh renders a service at table, but which one? The only service which Jesus performs in the Lukan account [of the Last Supper] is the giving of the eucharistic bread and wine. So, from this viewpoint, it would seem that Jesus' action with respect to the food has Messianic significance: It is an act of the Servant of Yahweh, the Messiah. Since this action involves a "giving" by the Servant of Yahweh, the participants of the Last Supper must be receiving a share in the redemptive work of the Servant. The Messianic implications of the essential action of the Last Supper, consequently, are clear from the context of the Lukan narrative.¹²

In the Eucharist the Servant of Yahweh gives with the bread his body which he is to sacrifice for his disciples and with the wine his blood which he is to shed for them. By this action he gives them the redemption which he wins by his work as the Servant of Yahweh. This indicates that both the Messianic banquet (Lk. 12:37; 22:27-30) and the Lord's Supper are based upon Jesus' redemptive work as the Servant. In light of the fact that the banquet of Luke 12:37 is the

eschatological fulfillment of the Lord's Supper, it also indicates that entrance to this eschatological meal is based upon receiving the benefits of the redemptive work of the Servant by partaking of the Lord's Supper. The service which Jesus renders in the Eucharist is the foundation upon which the service he renders at the Messianic banquet is based. The Lord's Supper is one way of obtaining the preparation of faith necessary for partaking of the meal served by the Son of Man at his second coming.

Eschatological themes are definitely present in the Lord's Supper. It can rightly be said of this meal that "it is the anticipation of the messianic banquet which is to come."¹³ In light of the many themes which it shares with the Lord's Supper, the meal described in Luke 12:37 is correctly interpreted as this Messianic banquet.

It now remains for us to consider in what sense Luke 12:35-40 is predictive of the Lord's Supper. The investigation of this question is the subject of the eighth chapter.

NOTES TO CHAPTER VII

¹J. Delorme, "The Last Supper and the Pasch in the New Testament," in The Eucharist in the New Testament, ed. J. Delorme, trans. E. M. Stewart (Baltimore: Helicon Press, 1964), pp. 31-32.

²Jeremias, Words, pp. 18-19.

³Ibid., p. 19.

⁴Kilmartin, p. 10.

⁵A. J. B. Higgins, The Lord's Supper in the New Testament, Studies in Biblical Theology, no. 6 (Chicago: Henry Regnery Company, 1952), p. 48.

⁶Jeremias, Words, p. 172.

⁷Carsten Colpe, "ὁ υἱὸς τοῦ ἀνθρώπου," in Theological Dictionary of the New Testament, vol. 8, ed. Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1972), p. 440.

⁸Taylor, p. 26.

⁹Higgins, pp. 10-11.

¹⁰William Manson, p. 102.

¹¹Kuhn, p. 87.

¹²Kilmartin, pp. 48-49.

¹³Eduard Schweizer, The Lord's Supper According to the New Testament, trans. James M. Davis, Facet Books--Biblical Series, no. 18 (Philadelphia: Fortress Press, 1967), p. 3.

SUMMARY OF FINDINGS

	Passover Exodus	Judaism	Lk. 13:29	Lk. 22:27-30	Lk. 22:14-20	Lk. 12:35-40
Explicit Reference to Passover	12:11 et. al.				11, 15	
Loins Girt	12:11					35
Lamps Burning		Pes. 1:1				35
Reclining		Pes. 10:1	ἀνακλιθήσονται 29	ἀνακείμενος 27	ἀνέπεσεν 14	ανακλινεῖ 37
Watching	12:42					37
At Night	12:8-10	Pes. 10:1 Zeb. 5:8 Jub. 49:1,12			(see pp. 32-33)	38
Limited Number		(see p. 34)	(see v. 24)	28	14	36-37
Messiah Comes		Mid. Ex. 18:12 Mid. Ex. 15:1				36-40
Exodus/ New Exodus	12:51	Mekilta on Ex. 12:42			(see p. 33)	35-38
Messianic Banquet		Midrash on Cant. 1:8	29	30	16, 18	37
Son of Man/ Kingdom of God			29	29-30	16, 18	40
Coming of Son of Man/ Kingdom of God					18	40
Servant/ Serving				διακονῶν 27	(see p. 37)	διακονήσει 37

CHAPTER VIII

IN WHAT SENSE IS LUKE 12:35-40 PREDICTIVE OF THE LORD'S SUPPER?

We have indicated in this study that the words of Jesus recorded in Luke 12:35-40 and Luke's account of the institution of the Lord's Supper share a number of common motifs. The diagram on page 40, which gives a summary of the findings of this study, identifies the motifs which are common to these two passages. The relatively large number of similarities between these two pericopes raises the question asked by the title of this chapter: In what sense is Luke 12:35-40 predictive of the Lord's Supper?

We have indicated that Luke intends for both of these passages to be understood as a new Passover and a new Exodus. We have noted that both passages describe the same meal, namely, the Messianic banquet. Luke 12:35-40 describes this banquet as it will be served after the Parousia; Luke 22:14-20 indicates that Christ serves the Messianic banquet already here on earth as the Lord's Supper and that this supper looks ahead to the meal of Luke 12:35-40. We have shown the similar roles that the themes of the Servant of Yahweh and the coming of the Son of Man or of the kingdom of God play in each passage. Finally we have seen how each passage is based upon the whole of the redemptive work of Christ.

The fact that these two passages have so many common themes is

certainly no accident. On the contrary, Luke, under the inspiration of the Holy Spirit, has deliberately recorded these two passages in such a way as to indicate the intimate relationship between them. In light of this relationship between these two passages and the many common motifs which they share, we may conclude that Luke the evangelist intends for his readers to understand that when Jesus spoke the words recorded in Luke 12:35-40, he was looking ahead to the institution of the Lord's Supper and to the time when he would serve the Lord's Supper fulfilled in the kingdom of God. In this sense we may rightly regard Luke 12:35-40 as a prediction of the Lord's Supper.

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