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Albert Buelow

Concordia Seminary, St. Louis, ahbuelow@hotmail.com

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THE ESCHIATOLOGICAL ELEMENTS OF THE
LORD'S SUPPER

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Albert H. Buelow

May 1961

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Approved by:

Paul M. Bretcher
Advisor

Frederick W. Danker
Reader

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SHORT TITLE

ESCHIATOLOGY IN THE LORD'S SUPPER

UNIVERSITY MICROFILMS
SERIALS ACQUISITION
300 N ZEEB RD
ANN ARBOR MI 48106

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The subject of the Lord's Supper in the life and doctrine of the church is one of the most central problems confronting the Christian community. It is a problem for the church because the sacrament is a central point of convergence.

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CHAPTER I

INTRODUCTION

The place of the Lord's Supper in the life and doctrine of the church is one of the most central problems confronting the Christian church today. It is a problem for the theologian because the Sacrament is a meeting point on which the issues of theology converge. It is a problem for the liturgical reformer whose responsibility it is to attempt to provide a worthy expression for corporate Christian worship. And it is a problem of the pastor whose concern is with the church's actual life.¹

The fact that the place of the Lord's Supper in the life and doctrine of the church is one of the most central problems confronting the church today can be gathered from the study of, and interest in, the Arnoldshain Theses which were formulated and approved on November 1 and 2, 1957, after discussions which were carried on for ten years.²

The eschatological interpretation of the Sacrament is one of the facets of discussion regarding the Lord's Supper.

¹Yngve Brilioth, Eucharistic Faith and Practice, Evangelical and Catholic, translated by A. G. Hebert (London: SPCK, 1939), p. 1.

²Paul M. Bretscher, "The Arnoldshain Theses on the Lord's Supper," Concordia Theological Monthly, XXX (February, 1959), 83.

One need only read Eduard Schweizer's article, "Das Abendmahl eine Vergegenwärtigung des Todes Jesu oder ein eschatologisches Freudenmahl?"³ or Peter Brunner's book, Grundlegung des Abendmahlsgesprächs,⁴ or Joachim Jeremias' monumental study Die Abendmahlsworte Jesu,⁵ to become aware of the prominence the eschatological interpretation is given in scholarly studies on the Lord's Supper. The eschatological interpretation is stressed also in books written for the layman, such as G. D. Yarnold's book, The Bread Which We Break.⁶ The Arnoldshain Theses themselves contain a reference to the eschatological perspective. Peter Brunner writes in explanation of thesis one:

Die Beziehungen zwischen der Mahlgemeinschaft mit Jesus und der Anteilhabe an dem kommenden Reich Gottes sind in der Lehrtradition unserer Kirchen bisher so nicht ausgesprochen worden. Hier setzen die Arnoldshainer Thesen einen neuen wichtigen Akzent in der Abendmahllehre, der auch in These 6 wahrnehmbar ist.⁷

³Eduard Schweizer, "Das Abendmahl eine Vergegenwärtigung des Todes Jesu oder ein eschatologisches Freudenmahl?" Theologische Zeitschrift, II (March/April, 1946), 89-101.

⁴Peter Brunner, Grundlegung des Abendmahlsgesprächs (Kassel: Johannes Stauda-Verlag, 1954).

⁵Joachim Jeremias, Die Abendmahlsworte Jesu (Third edition; Göttingen: Vandenhoeck & Ruprecht, 1960).

⁶G. D. Yarnold, The Bread Which We Break (London: Oxford University Press, 1960).

⁷Peter Brunner, "Die dogmatische und kirchliche Bedeutung des Ertrages des Abendmahlsgesprächs," Ev.-Luth. Kirchenzeitung, XII (September 15, 1958), 296.

It seems that Peter Brunner is correct when he states that the accent on the eschatological element in the Sacrament, "Anteilhabe an dem kommenden Reich Gottes," has not been previously articulated to the degree that it is in the Arnoldshain Theses. If Francis Pieper's Christian Dogmatics is representative of the Lutheran Church--Missouri Synod's doctrine of the Lord's Supper, then our church has said little concerning the eschatological perspective of this Sacrament. Our church, too, has tended to emphasize, and rightly so, the eating and drinking of the true body and blood of Christ as a seal of the forgiveness of sins.⁸

However, it does not follow that the lack of emphasis on the eschatological perspective in the Eucharist in the Lutheran Church is the result of the stress upon the sacramental presence of the body and blood of Christ in the bread and wine. Reinhold Koch's observations are therefore hardly correct. He writes:

In dem Masse wie die Realpräsenz nach lutherischem Verständnis die Dignität eines heilsgeschichtlichen Faktums intendiert, verblasst die eschatologische Bezogenheit des Abendmahls.⁹

Wo der erhöhte Herr in leibhafter Weise schon gegenwärtig

⁸ Francis Pieper, Christian Dogmatics, translated by Walter W. P. Albrecht (St. Louis, Missouri: Concordia Publishing House, 1953), III, 288-393.

⁹ Reinhold Koch, Erbe und Auftrag: Das Abendmahlsgespräch in der Theologie des 20. Jahrhunderts (München: Chr. Kaiser Verlag, 1957), p. 66.

ist, erwartet man ihn nicht mehr in sehnsüchtiger, himmelstrebender Haltung. Je mehr die Lutheraner in der Realpräsenz die Verheissung bleibender Gemeinschaft in unüberbietbarer Weise erfüllt fanden, desto weniger musste ihnen die Parusie lediglich zu Hoffnungsgut werden.¹⁰

It would rather seem that the stress on the Real Presence would tend to increase the Christian's longing for the end of time since "this presence is itself already the beginning of the end of time" and the body and blood of Christ received in the Lord's Supper are a pledge of what is coming--a foretaste of eternity in time.¹¹

The exact cause of this lack of an eschatological emphasis is difficult to determine. Nor is it the purpose of this thesis to attempt to determine the cause. The purpose of this thesis is to articulate a Scriptural basis for an eschatological interpretation of the Lord's Supper and to determine as precisely as possible the eschatological elements in the Lord's Supper which pertain to its eschatological perspective.

The celebration of the Eucharist in the early church contained a strong emphasis on eschatology. The Lord's Supper which the Quartodecimans celebrated after their fast while the Jews were celebrating the Passover was

¹⁰Ibid., pp. 67-68.

¹¹Julius Schniewind and Ernst Sommerlath, Abendmahlsgespräch (Berlin: Edmund Schlink, 1952), p. 54.

primarily neither a remembrance of the Lord's passion nor of His resurrection, but was celebrated in expectation of the Parousia.¹² Furthermore, Paul's words "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Cor. 11:26, RSV), the Clementine Liturgy of the Apostolic Constitution puts into the first person as if they were spoken by Jesus.¹³ In fact, putting these words into the first person and thus into the mouth of Jesus is a characteristic feature of the syriac-byzantine types of liturgy.¹⁴ These two instances from the worship life of the early church demonstrate that the eschatological perspective had its place in the celebration of the Eucharist in the early centuries of the Christian church.

The early church's interest in eschatology stemmed, perhaps, from the fact that the church was in a hostile and alien world. The Lord's Supper was one means by which these Christians expressed their hope for the coming eschaton. The Lord's Supper was a rite which, by manifesting the true being of the church as consisting of those who are eternally redeemed, momentarily transported the participants in the Sacrament beyond this world into the Kingdom of God and

¹²Jeremias, op. cit., pp. 116-117.

¹³Hans Lietzmann, Messe und Herrenmahl: Eine Studie zur Geschichte Der Liturgie (Bonn: A. Marcus and E. Weber, 1926), p. 25.

¹⁴ibid., p. 35.

the world to come.¹⁵ As soon as the church ceased to be persecuted it seemed to feel at home in the world. The church became "reconciled to time."¹⁶ The result was that the present, not eternity, became the first object of interest. Past and contemporary history began to push into distant horizons eschatological issues.¹⁷ If one were to determine the cause of a deficient eschatological emphasis in the celebration of the Lord's Supper in our day, one could certainly take into account, above all, that also the church of our day is largely secularized and reconciled to the present aeon.

In the early part of the twentieth century, scholars began to take note again of the eschatological implications in the Lord's Supper. Albert Schweitzer attempted to derive the sacramental character of both Baptism and the Lord's Supper entirely from eschatology.¹⁸ In his famous work, Messe und Herrenmahl,¹⁹ Hans Lietzmann distinguishes two different types of Eucharistic liturgies of the early church.

¹⁵Dom Gregory Dix, The Shape of the Liturgy (Westminster: Dacre Press, 1954), p. 305.

¹⁶Ibid.

¹⁷Ibid., p. 369.

¹⁸Albert Schweitzer, The Mysticism of Paul the Apostle, translated from the German by William Montgomery (New York: Henry Holt and Company, 1931), p. 228.

¹⁹Lietzmann, op. cit.

The liturgy of Hippolytus is representative of the one type and the Egyptian liturgy of the other. The liturgy of Hippolytus was derived ultimately, according to Lietzmann, from the Pauline type of Lord's Supper which had a connection with the death of Christ.²⁰ The Egyptian liturgy was derived ultimately, according to Lietzmann, from the early communal type of Eucharist as described in the Didache. This type had no connection with the death of Christ,²¹ but, in Lietzmann's opinion, was a continuation of the daily table fellowship of the disciples with Jesus.²² In both types, however, Lietzmann discovered the eschatological motif of the expectation of the Parousia.²³

About a decade after Hans Lietzmann's book was published, Ernst Lohmeyer, following to a large extent Hans Lietzmann's classification of two types of Eucharistic celebration, made repeated mention of the eschatological element in the Lord's Supper in his article "Vom urchristlichen Abendmahl."²⁴ In the concluding section he states:

²⁰Ibid., pp. 174-186.

²¹Ibid., pp. 186-196.

²²Ibid., pp. 249-250.

²³Ibid., p. 252.

²⁴Ernst Lohmeyer, "Vom urchristlichen Abendmahl," Theologische Rundschau, IX (June, 1937), 168-194; IX (August, 1937), 195-227; IX (November, 1937), 273-312; X (April, 1938), 81-99.

Beide [the feeding of the thousands at the Sea of Galilee and the last meal at Jerusalem] entstammen dem einen Brauch, der eschatologisches Wort und Werk wie schlichte menschliche Gewohnheit ist; und durch diesen Ursprung, der ihren Sinn im Ganzen wie im Einzelnen prägt, bleiben sie verbunden trotz oder auch wegen der Verschiedenheit der Lage und Form, in der sie gehalten werden. Dort, am galiläischen Meer, ist es ein Mahl der Liebe, durch das der Meister, der auch der verborgene Herr ist, die Seinen speist; und in seiner vom Wunder getragenen Gebräuchlichkeit ist das wundersamere Zeichen eines eschatologischen Mahles verborgen und offenbart, das den Herrn und seine Gemeinde vereint. Hier, in Jerusalem, entspricht das Mahl wohl auch dem früher gelübten Brauche; aber es empfängt durch die sog. Einsetzungsworte unter den Zeichen von Brot und Wein die Macht und Bedeutung, dass sein Vollzug nach des Meisters Tode und durch diesen Tod des Herrn Gegenwart und der Seinen Verbundenheit bis zu dem Tage der eschatologischen Vollendung verbürgt.²⁵

Oscar Cullmann espouses a theory somewhat similar to that of Lietzmann.²⁶ But his theory differs from Lietzmann's in that Cullmann sees Jesus' Last Supper as the common origin of both types of celebrations, although only indirectly in the case of the type of celebration described in the Didache and the Egyptian liturgy.²⁷ Cullmann differs from Lietzmann

²⁵Ibid., X (April, 1938), 93-114.

²⁶Oscar Cullmann, "La signification de la Sainte-Cène dans le christianisme primitif," Revue d'histoire et de Philosophie religieuses, XVI (1936), 3. This article is translated by J. G. Davies in Essays on the Lord's Supper, no. 1 in Ecumenical Studies in Worship (Richmond, Virginia: John Knox Press, 1958), pp. 5-23.

²⁷Oscar Cullmann, Early Christian Worship, translated by A. Stewart Todd and James B. Torrance, no. 10 in Studies in Biblical Theology (London: SCM Press Ltd., 1953), p. 17.

also in that he traces the direct origin of this second type "which Lietzmann unsatisfactorily seeks in the daily table fellowship of the historical Jesus with his disciples" to the meal scenes in the period of Christ's post-resurrection appearances.²⁸

L'allégresse qui, selon Actes II, 46, remplissait le cœur des premiers fidèles réunis pour la «fraction du pain», ne saurait avoir été provoquée directement ni par le souvenir du dernier repas du Maître, ni par le souvenir des repas quotidiens pris avec le Seigneur vivant. Ces souvenirs, en effet, étaient plutôt de nature à éveiller des sentiments de nostalgie.²⁹

Cullmann then adds:

Il n'est qu'un seul groupe de repas dont le souvenir pouvait pleinement justifier cette joie débordante : ce sont ceux que les premiers chrétiens avaient pris en commun immédiatement après la mort de Jésus, repas pendant lesquels le Christ ressuscité leur était soudain apparu--*ἔστη ἐν μέσῳ αὐτῶν*--et, sous leurs yeux, avait mangé du poisson avec eux.³⁰

Since it was Paul who connected the "breaking of bread" and the Last Supper, says Cullmann, the Lord's Supper was deprived of the idea of joyful communion between Christ and the communicants. The thought of joyful communion was relegated to the background as a consequence "du rattachement trop exclusif de la présence du Christ aux «éléments» du pain et du vin offerts pour le pardon des péchés."³¹

²⁸Ibid.

²⁹Oscar Cullmann, "La signification de la Sainte-Cène dans le christianisme primitif," p. 4.

³⁰Ibid.

³¹Ibid., p. 21.

It seems tenuous, however, to assert that Paul was the one who connected the Last Supper with the "breaking of bread" and thus changed its character from joy to a remembrance of Christ's death. For we may not overlook the fact that Paul associated with Christians from Jerusalem for several years. It must also be remembered that Jerusalem was the city from which Christianity spread (Acts 1:8). Among the Christians from Jerusalem with whom Paul associated were Barnabas (Acts 9:27; 11:26), Mark (Acts 12:25; 15:38), and Silas (Acts 15:22ff.). Nor may we overlook the fact that three years after his conversion Paul was in Jerusalem at least fourteen days to visit Peter (Gal. 1:8). In addition, we may certainly assume that Paul participated in the celebration of the Lord's Supper in more than one congregation. Therefore, it is much more logical to assume that Paul formulated his account of the Lord's Supper in accord with the doctrine and practice current among the disciples in Jerusalem and other cities, than it is to say that he changed a meal which had reference to the eschatological fulfillment into one which had reference to the death and to the body and blood of Christ.³²

It is true that one of the main reasons for the

³²Eduard Schweizer, "Das Herrenmahl im Neuen Testament: ein Forschungsbericht," Theologische Literaturzeitung, LXXIX (October, 1954), Cols. 585-586.

eschatological joy at the "breaking of bread"³³ was the resurrection of Christ and the belief that He was present, according to His promise, "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20, RSV). However, to regard the resurrection of Christ and His presence in religious rites as the only cause of such joy is to build on too narrow a foundation.³⁴ Indeed, there is nothing incompatible between the gladness of heart of which we read in Acts (2:46) and the memory of the Lord's death. If the phrase "the new covenant in my blood" was really charged with the thought of the coming Kingdom, it would also have provided a reason for celebrating with eschatological joy the death of the Lord because that death was the necessary condition for the advent of the Kingdom.³⁵

That Christ's resurrection and His post-resurrection appearances were very important causes of the eschatological joy of the early Christians is not here denied, for the resurrection of Christ was the cause of a "living hope" (1 Peter 1:3, RSV). However, in contrast to Cullmann who regards

³³Rudolf Bultmann, "ἀγαλλιάσθαι, ἀγαλλίασις," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1933-), I, 18-20.

³⁴Gustaf Aulén, Eucharist and Sacrifice, translated by Eric H. Wahlstrom (Philadelphia: Muhlenberg Press, 1958), p. 130.

³⁵Brilioth, op. cit., p. 12.

Christ's resurrection and His later appearances to be the exclusive cause of the church's eschatological joy, this thesis will approach the subject of the eschatological elements in the Lord's Supper from a different perspective and show that also other factors played an important role in determining the eschatological outlook with which the early Christians celebrated the Lord's Supper.

A brief summary of the basic considerations of this thesis, as they are related to eschatology, follows. The chief premise of this thesis is the belief which, according to Vincent Taylor, lay deepest in the mind of the early church, namely,

that Jesus, as the Christ, the Son and Servant of God, had died and risen again to deliver men from sin and to establish, by the sacrifice of Himself, a new covenant-relationship between them and God³⁶ (Heb. 9:11-15a).

Furthermore, this thesis views eschatology as the fulfillment of the promises of a future deliverance--of "the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant" (Heb. 9:15b, RSV).

The Lord's Supper is brought into relation with both of the above considerations for it is the proclamation of the death of the Kyrios (1 Cor. 11:26) and "a synthesis of the

³⁶Vincent Taylor, The Atonement in New Testament Teaching (Third edition; London: The Epworth Press, 1957), pp. 51-52.

economy of salvation"³⁷ which gives the communicants a share in the salvation. The proclamation which takes place at the celebration of the Lord's Supper, namely, the proclamation of the death of the Kyrios as the effective cause of eternal salvation, is a proclamation which will take place until the goal of all history has been reached and Christ returns (1 Cor. 11:26). Therefore, the Lord's Supper points forward to the goal of Christ's Second Coming.³⁸

The term maranatha contained in the liturgy of the early church (Didache 10:6) is understood in this thesis as a prayer that the Kyrios would soon return and, therefore, is understood also as giving expression to the eschatological perspective in the Lord's Supper.³⁹

The discussion of the judgment theme in the Sacrament of the Altar⁴⁰ presupposes that the complete deliverance from sin, death, and the devil has been won by Christ in our place. These gifts, which become one's own only by the grace of God through faith for Christ's sake, are offered and given also at the Lord's Supper. Repentance and faith, both of which are worked in man's heart only through the operation

³⁷Jacques Dupont, "This is my body--This is my blood," Theology Digest, 1X (Winter, 1961), 51.

³⁸Infra, pp. 23-26.

³⁹Infra, pp. 26-31.

⁴⁰Infra, pp. 31-50.

of the Holy Spirit, are prime requisites for the reception of forgiveness, life, and salvation.⁴¹ To despise and scorn these gifts offered by the Gospel and to show such unbelief by an unholy and unrepentant life results in a sentence of condemnation from the Judge of the World at the Last Day. Those who repent of their sins and believe the Gospel will receive a sentence of life. The gifts of forgiveness of sins, life, and salvation are offered at the Lord's Supper. The proper reception, that is, reception in repentance and faith, results, by the grace of God, in eternal life. Reception in an unworthy manner results in bodily chastenings and may result ultimately in a sentence of condemnation and death.

The Lord's Supper was in all probability instituted at the Jewish Passover. Again, it is the death of Christ as the deliverance from sin which is important. At the Passover the hope of a future deliverance was very prominent because of the remembrance of the deliverance out of Egypt. That the Lord's Supper should be interpreted as being, in a sense, a parallel to the Passover is gathered from the hope expressed by Jesus at the Institution. He hoped to drink new wine with His disciples in the Kingdom of Heaven. The promise of a future meal could be fulfilled only if the

⁴¹Apology, XII, 44, page 187 in The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959).

New Covenant, the Kingdom of God, would be realized. The death of Christ, again, is that event of deliverance which made possible the final, complete deliverance of all men and gave them the hope of an eternal banquet in heaven.⁴²

The approach to the eschatological perspective of the Lord's Supper, as it is outlined above, notes eight eschatological elements contained in the Sacrament of the Altar. Four elements pertain to the future hope and four to the communicant's present situation in view of his hope. The four eschatological elements pertaining to the future are: (1) The Sacrament's orientation to the return of Christ; (2) The prospect of Judgment Day; (3) The hope for the final and complete deliverance; (4) The Lord's Supper as the pre-figuration of the Marriage Supper of the Lamb.

The four eschatological elements which pertain to the communicant's present life are: (1) The Sacrament's proclamation of the deliverance through the Lord's death "until He comes"; (2) Self-examination and self-condemnation as preparation for participation in the Lord's Supper in view of the presence in the Sacrament of the Judge of the World; (3) Faith in the forgiveness of sins and the manifestation of love in one's relationships with fellow-members in the Body of Christ; (4) The Lord's Supper as the cibus viatorum for those who are travelling toward the eternal fellowship.

⁴²Infra, pp. 51-75 for the material on the Passover, and pp. 76-90 for the material on the banquet in the Kingdom of Heaven.

CHAPTER II

UNTIL CHRIST COMES TO JUDGE

A. 1 Corinthians 11:17-26

The eschatological perspective in the accounts of the Sacrament of the Altar has its securest basis in 1 Corinthians 11:26: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (RSV). The clause, "until he comes," is of primary importance for the eschatological perspective of the Lord's Supper because it clearly specifies the terminus ad quem of the Sacrament-- the point at which the Sacrament will cease to be celebrated as it is now. The terminus is the day when the Lord will come in all His glory and splendor to judge the world and to create a new heaven and new earth.

St. Paul's discussion of the Lord's Supper in 1 Corinthians 11 grew out of various disorders at the celebration of the Lord's Supper in the Corinthian church and his attempt to correct them. These disorders Paul exposes in 1 Corinthians 11:17-22.

In the previous section (1 Cor. 11:2-16) Paul commended the Corinthians because they remembered him "in everything and maintained the traditions even as I have delivered them to you" (1 Cor. 11:2, RSV). However, when he begins the section under discussion he is not able to commend them,

because, as he writes, "Your meetings tend to do more harm than good" (1 Cor. 11:17).¹ Instead of the Lord's Supper being an act of edification, it was having a disruptive effect.

First of all, there were divisions among the Corinthians when they assembled as a church (1 Cor. 11:18). These divisions were probably the factions into which the church had been split (1 Cor. 1:10-12), though here they seem to have resulted from the difference in social status existing in the membership of the congregation (1 Cor. 11:22). Paul accepted the inevitability of factions because through them "those who are genuine among you may be recognized" (1 Cor. 11:19, RSV).

In verse twenty Paul came right to the point. The disorders at Corinth were so serious that when the church met to celebrate the Lord's Supper "it is not the Lord's Supper that you eat" (1 Cor. 11:20, RSV). The disorders had given the meal another character with the result that it was no longer the Lord's Supper. The cause is clear. Each one went ahead with his own meal, and one remained hungry and another became drunk (1 Cor. 11:21-22).

At these meals, so it seems, the common practice was for the richer members of the congregation to bring food

¹The New English Bible: New Testament (Oxford and Cambridge: Oxford and Cambridge Universities Presses, 1961), p. 293.

and to share it with other members who were less fortunate. However, at Corinth, contrary to the usual procedure, those who brought food apparently kept it exclusively for themselves (1 Cor. 11:21). The text also seems to indicate that some who had brought food started to eat before others who had nothing had arrived (1 Cor. 11:22,33). The result was that these poor latecomers went hungry. Therefore, it appears that the Corinthians made no serious attempt to observe a common meal, that is, one in which there was real sharing.

This situation did not at all reflect the love demonstrated in Christ's institution of the Lord's Supper as Saint Paul had received it from the Lord and had transmitted it to the Corinthians (1 Cor. 11:23).

Paul begins his account with the statement, "the Lord Jesus on the night when he was betrayed. . ." (1 Cor. 11:23, RSV). By means of these few words Paul dramatically portrays to the Corinthians the significant event which took place while Jesus instituted this feast of love. Jesus instituted this Sacrament at the very time when human lust and hypocrisy were engaged in betraying the Savior into the hands of His enemies. While He was being betrayed, Jesus demonstrated His great love for His followers by instituting the meal in which He gives to the communicants His body and blood to eat and to drink and offers forgiveness of sins, life, and salvation. To show lust and greed at the Lord's meal,

to become satiated and drunk while others were hungry was, according to Paul, to change the Lord's Supper into one's own supper, to betray Christ again, and to become "guilty of profaning the body and blood of the Lord" (1 Cor. 11:27, RSV).

Furthermore, the phrase "on the night when he was betrayed" forms the terminus a quo of the Lord's Supper-- the terminus a quo "which established the eucharistic action and sanctioned the formula handed down by tradition."² Christ's institution of the Lord's Supper gives validity and power to the words of consecration and to the eating and drinking at the Eucharist. The Lord's Supper, so Paul argues, is grounded on an historical fact and obtains its meaning and power from that first institution.

Three items from the words of institution are of importance in this thesis for these items are intimately connected with the eschatological elements of the Lord's Supper. The first of these items concerns the Biblical emphasis on the Real Presence. By stressing the eschatological element in the Lord's Supper, we in no way detract from the Biblical emphasis on the Real Presence of our Lord's body and blood in the Sacrament. Paul says that in the Sacrament we eat the body of the Kyrios and drink His blood. That this is

²Ernst Käsemann, "Anliegen und Eigenart der paulinischen Abendmehlslehre," Exegetische Versuche und Besinnungen (Göttingen: Vandenhoeck & Ruprecht, 1960), p. 22.

the meaning of Paul's words, even a Reformed theologian and exegete like Ernst Käsemann admits when he writes with reference to 1 Corinthians 11:27,28: "Der Ausdruck 'Real-präsenz' trifft also, was immer gegen ihn eingewandt werden mag, genau die von Paulus gemeinte Sache."³

Paul's doctrine of the Real Presence is necessary for a correct understanding of his emphasis on the eschatological perspective of the Sacrament. The doctrine of the Real Presence actually enhances the eschatological perspective for the communicant eats the body and drinks the blood of the one who has purchased and won him from all sin, from death, and from the power of the devil, and who, by His death, has earned for all believers life and eternal salvation. The communicant eats the body and drinks the blood of the one who has gone before him to prepare a place for him and who will come again to receive him into His heavenly home. The gifts of Christ's body and blood are an assurance and a foretaste of the joys of heaven present already in the Sacrament.

The second item from the words of institution which concerns this thesis is the term "new covenant." By using the term "new covenant" (1 Cor. 11:25) Paul, it seems, is referring to the "new covenant" spoken of in Jeremiah 31:31-34. The author of the Epistle to the Hebrews (Hebrews 9:15)

³Ibid., p. 28.

specifically refers to the fact that Christ is the mediator of this "new covenant." Johannes Behm points out that "new covenant" is a term correlative to "Kingdom of God."⁴ Because of the relation of these two concepts with each other, the "new covenant" can be said to be the relationship of Lordship and obedience which God established between Himself and men. The blood of Christ is both the sign of the existence of this covenant and the means by which it is effective.

Διαθήκη is the ordinance of God, the effective manifestation of the sovereign will of God in history, through which He brings about the relationship between Himself and man in conformity with His purpose of salvation. It is the authoritative, divine institution which brings about a corresponding order of things.⁵

God Himself says:

I will put my law into their minds, and write them upon their hearts, and I will be their God, and they shall be my people. And they shall not teach everyone his fellow or everyone his brother, saying, "Know the Lord," for all shall know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more. (Hebrews 8:10-12, RSV)

The mention of the "new covenant" in the words of institution as it relates to the eschatological perspective

⁴Johannes Behm, "Διατίθημι, Διαθήκη," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1933-), II, 137. Hereafter Theologisches Wörterbuch zum Neuen Testament will be referred to as TWNT.

⁵Ibid.

of the Lord's Supper may be expressed in the words of

Hebrews 9:15:

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. (RSV)

The third item from the words of institution which concerns this thesis is the term ἀνάμνησις. By using the term ἀνάμνησις in 1 Corinthians 11:24,25, Paul expresses the very close relationship which exists between the death of Christ and the celebration of the Lord's Supper.

In explanation of the ἀνάμνησις in the Lord's Supper Johannes Behm writes that it is:

Die Vergegenwärtigung des Herrn, des Stifters des Abendmahls, der durch seinen Tod die neue → διαθήκη in Kraft gesetzt hat, durch die nachlebende Gemeinde ist Ziel und Inhalt ihres "Tuns" selbst, mit dem sie wiederholt, was Jesus und die Jünger am Vorabend seines Todes taten.⁶

Remembrance of the Exodus-deliverance was an important part of the Jewish Passover. The implications of the remembrance of the Exodus-deliverance are spelled out in Pesachim 10:5 and are instructive for an understanding of the ἀνάμνησις which takes place at the Lord's Supper.

In every generation a man must so regard himself as if he came forth out of Egypt, for it is written, And thou shalt tell thy son in that day saying, It is because

⁶Johannes Behm, "ἀνάμνησις, ὑπόμνησις," TWNT, I, 351-352.

of that which the Lord did for me when I came forth out of Egypt.⁷

The New Covenant relationship between God and the Christian means that the Christian has the forgiveness of sins, life and salvation. So then, each Christian, as he remembers the suffering and death of Jesus, should regard himself as redeemed from sin and the devil, as indeed he is by virtue of his faith in Christ. The death of Jesus has delivered all men from the bondage of sin and death. When at the Lord's Supper the communicant "remembers" in faith the saving death of the Kyrios, he is "crucified with Christ" (Gal. 2:20), experiences anew the deliverance by Christ, and makes that deliverance his own.

However, inseparably connected to the "remembrance" of the Lord's death is the proclamation of that death.

Do this in remembrance of me. . . . Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup you proclaim the Lord's death until he comes. (1 Cor. 11:24-26, RSV)

Καταγγέλλετε, the verb used by Paul in 1 Corinthians 11:26, is in the present indicative.⁸ It is the exact equivalent of the Hebrew ט'לן⁹ which designates the

⁷The Mishnah, translated by Herbert Danby (Oxford: Oxford University Press, 1958), p. 151.

⁸Joachim Jeremias, Die Abendmahlsworte Jesu (Third edition; Göttingen: Vandenhoeck & Ruprecht, 1960), p. 100.

⁹George Buchanman Gray, Sacrifice in the Old Testament (Oxford: The Clarendon Press, 1925), p. 395.

recitation and explanation of the Exodus-credo (Deut. 26: 5-9).¹⁰ Thus, the recitation of the story of the death of the Lord, the act of redemption as a result of which the Christian church originated and on which it depends, corresponds exactly to the Haggadah at the Jewish Paschal meal, which was the recitation of the act of redemption from Egypt on which the Jewish nation depended.¹¹ In the act of eating the body of Christ and drinking His blood the members of the Christian congregation proclaim to each other the salvation which is theirs by virtue of Christ's death. They experience anew the eschatological ordinance of God, the New Covenant. The proclamation is not just a calling to remembrance of the events of the passion, but a proclamation which depicts and offers to each communicant individually the results of the vicarious death of Jesus and the beginning of the time of salvation.¹²

The vicarious death of Christ for our salvation is the event which enables the Lord's Supper to have an eschatological perspective. For without that event there could be no hope of a future complete deliverance from all sin, devil, and death. Though the Lord's Supper proclaims vividly this past redemption, it proclaims also the future deliverance,

¹⁰Jeremias, op. cit., p. 100.

¹¹Gray, op. cit., p. 395.

¹²Jeremias, op. cit., p. 244.

namely, that the salvation has been fully consummated, and that the final act of deliverance will take place at the Lord's return.

As the Jews at their Paschal meal recalled one act of redemption as the pledge of another and final act of redemption in the future, so the Christian looked back to and recited the story of the Cross as the pledge of the future coming of the Lord and the consummation of their redemption.¹³

Thus the Lord's Supper looks forward toward a goal.¹⁴ That goal, the terminus ad quem of the Sacrament,¹⁵ is the Second Coming of Christ (1 Cor. 11:26). As the terminus ad quem it is the basis of the eschatological expectation of the Lord's Supper.¹⁶ The Lord's Supper thus rests on two pillars--the first, its terminus a quo, namely, the death of Christ; and the second, its terminus ad quem, the Second Coming of Christ.¹⁷ It is a meal "zwischen den Zeiten,"¹⁸

¹³Gray, op. cit., p. 396.

¹⁴Friedrich Blass, Grammatik des neutestamentlichen Griechisch, revised by Albert Debrunner (Tenth edition; Göttingen: Vandenhoeck & Ruprecht, 1959), p. 233 comments on the absence of the $\alpha\upsilon$ in the Greek original. "Ελθῆν is a prospective subjunctive with which, as is shown by the absence of the $\alpha\upsilon$, is found an element of the subjunctive in final clauses. In view of this, it is possible to translate the phrase "until he comes" more adequately, "until the goal has been reached that he is coming." See also Jeremias, op. cit., p. 244.

¹⁵Küsemann, op. cit., p. 23.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Johannes Behm, "κλάω, κλάσις, κλάσμα," TWNT, III, 738.

looking back to the work of Christ here on earth and looking forward to His Parousia.¹⁹ The Lord's Supper, therefore, is a meal limited to the period of the church²⁰ militant and will cease to be celebrated when the church becomes the church triumphant.

The fact that the Lord's Supper is limited to the period of the church on earth and that it proclaims the Lord's death until the goal has been reached that He is coming indicates the temporary character of this blessed meal. The terminus a quo and the terminus ad quem should remind the communicant that he is living in the period between the first and second advent, that he has not yet attained, that there is a goal ahead of him yet to be reached. The Lord's Supper reminds the communicant that he has here no abiding city but that he looks for one to come, whose builder and maker is God (Hebrews 11:10). Into this city he will be received when Christ comes again (Jn. 14:3).

B. Maranatha

Closely related to the phrase "until He comes" is the

¹⁹Eduard Schweizer, "Das Abendmahl eine Vergegenwärtigung des Todes Jesu oder ein eschatologisches Freudenmahl?" Theologische Zeitschrift, II (March/April, 1946), 95. See also Günther Bornkamm, "Herrenmahl und Kirche bei Paulus," Zeitschrift für Theologie und Kirche, LIII (1956), 345.

²⁰Küscmann, op. cit., p. 23.

Aramaic term maranatha (1 Cor. 16:22; Didache 10:6). In fact, it is very probable that "until He comes" is an echo of maranatha.²¹

The occurrence of an Aramaic word without its Greek translation in a Greek manuscript raises the question of its origin. It seems that this phenomenon can be explained only on the grounds that it was a firmly fixed formula which circulated throughout the congregations of the early church. It originated perhaps in the churches of Palestine which spoke Aramaic. Having such an important place in the worship of the early church it acquired a special meaning and stereotyped form. Then this Aramaic term found its way into the liturgy of Greek speaking congregations similar to such Hebrew liturgical terms as יְהוָה שְׁמַיָּךְ or יְהוָה שְׁמַיָּךְ.²²

Maranatha is therefore a very ancient liturgical term used by the early church.²³

The Aramaic form of the word²⁴ allows for three possible meanings. First, it may have been the prayerful cry, "Come, Lord!" a request for the Parousia. Second, it could have

²¹Günther Bornkamm, Das Ende des Gesetzes (München: Chr. Kaiser Verlag, 1952), p. 129.

²²K. G. Kuhn, "מְרַנְנָא," TWNT, IV, 473.

²³Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: The Westminster Press, 1959), p. 208.

²⁴Kuhn, op. cit., pp. 470-473.

been a confession that "our Lord has come," in the sense that He has come into the world in lowliness. Third, the expression may mean "our Lord is now here, He is present," namely, in the worship service, and, above all, at the celebration of the Lord's Supper.²⁵ Since these three possibilities exist, its meaning must be inferred from the context in which the word is used.

In the Didache (10:6) maranatha appears to be used in close connection with the celebration of the Lord's Supper. The context in which it appears in the Didache might be, according to Lietzmann, responses between the liturgist and the congregation preceding the celebration of the Lord's Supper.

Liturgist: Let grace come and let this world pass away.
 Congr.: Hosanna to the God of David.
 Liturgist: If anyone is holy, let him come; if anyone is not, let him repent. Maranatha.
 Congr.: Amen.²⁶

In this context maranatha seems to be an expression underscoring the warning to the unholy to repent, though it may also give the reason for such a warning. If maranatha is used for either of these two reasons, the meaning "our Lord is here" seems very appropriate. Maranatha would then be a warning to the communicants of the presence of the

²⁵Ibid., p. 473.

²⁶Ilans Lietzmann, Messe und Herrenmahl: Eine Studie zur Geschichte der Liturgie (Bonn: A. Marcus and E. Weber, 1926), p. 236.

exalted Christ in the Lord's Supper--a presence which tolerates no unholiness.²⁷

The other occurrence of maranatha in a Greek manuscript is in 1 Corinthians 16:22. There it occurs in a context similar to that in the Didache. St. Paul writes, "εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.. μαράνα θά."²⁸ In this context maranatha may be understood as "our Lord is here." The meaning would be that in the congregation the presence of the exalted Christ is confessed, and this presence excludes the membership of those who do not love Him.²⁹

Maranatha in 1 Corinthians 16:22 may also be translated as a prayer, "Lord, come!" This translation finds strong support in Revelation 22:20. In this passage the congregation responds to the promise of Jesus, "Surely I am coming soon," with "Amen, come, Lord Jesus!" The liturgy of the early church could be the basis for this dialogue.³⁰ If the liturgy of the early church was the basis for this dialogue, "Come, Lord Jesus" (Rev. 22:20, RSV) would seem to be a

²⁷Kuhn, op. cit., p. 474.

²⁸Novum Testamentum Graece, edited by Erwin Nestle and Kurt Aland (Twenty-third edition; Stuttgart: Privileg. Württ. Bibelanstalt, 1957), p. 457.

²⁹Kuhn, op. cit., p. 474.

³⁰E. Lohmeyer, Die Offenbarung des Johannes in Handbuch zum Neuen Testament, edited by Hans Lietzmann and Günther Bornkamm (Second edition; Tübingen: J. C. Mohr, 1953), XVI, 182-183.

precise translation of the Aramaic maranatha. For Cullmann, Revelation 22:20 is decisive evidence that maranatha is a prayer³¹ and therefore "an eschatological petition for the coming of the Lord at the end of time."³² Cullmann suggests, however, that the understanding of maranatha as an eschatological petition, though this may be its primary meaning, does not exhaust its significance because it also includes a fervent expectation of Christ's coming in the immediate present, especially in the Communion service.³³

One could adopt either of these two proposed meanings. Maranatha could be either the confession or assertion of the presence of the exalted Christ or the prayer of the yearning and waiting Church to its Lord to return in glory.³⁴

Perhaps a synthesis of these two meanings gives the fullest and best sense. An examination of the contexts in which maranatha appears in the Didache, in 1 Corinthians, and in its apparent translation in Revelation 22:20 reveals its intimate connection with judgment.³⁵ And in view of the

³¹Cullmann, op. cit., pp. 209-210.

³²Ibid., p. 211.

³³Ibid., p. 212.

³⁴Kuhn, op. cit., p. 475.

³⁵C. F. D. Moule, "A Reconsideration of the Context of Maranatha," New Testament Studies, VI (April, 1960), 308.

expectation of a future final day of judgment found in most New Testament books, maranatha would be directed, primarily at any rate, toward this future expectation of judgment. Thus, understood as a prayer but including the idea of a warning and judgment, maranatha probably meant: "may the Lord soon come in judgment to redress wrong and establish right."³⁶ Its proper function was not to "constitute the eucharistic invocation but to sanction the preliminary 'fencing of the table'."³⁷ The "fencing of the table" would be necessary because of the prospect of judgment inherent in the Sacrament (1 Cor. 11:27-34).

Thus, maranatha, the prayer of the early church, undoubtedly used at the Eucharist as is shown by its use in the Didache and the phrase closely related to it in 1 Corinthians 11:26, "until He comes," expresses both the eschatological expectation of the Lord's return which the early church had at its celebration of the Lord's Supper, and the idea of a future judgment connected with the Lord's Supper as Paul expounds it in 1 Corinthians 11:27-34.

C. The Judgment Theme in the Lord's Supper

Both phrases "until He comes" and maranatha point to

³⁶Ibid., p. 309.

³⁷Ibid.

the fact that in the early church's celebration of the Lord's Supper the expectation of the return of the Lord on the Last Day was always felt. Therefore, both "until He comes" and maranatha also contain an implicit reference to judgment, for the thought of judgment is inseparably connected with the return of Christ.

However, the thought of judgment is not only connected with the return of the Lord. It is also a basic element in the whole Gospel. "The thought of judgment may in no way be removed from the Gospel of the New Testament; it may not even be banished from the center to the periphery."³⁸ The theme of judgment occupies the center of the preaching of Jesus as found in the Synoptists³⁹ and is in a central position in the thought and message of all New Testament books.⁴⁰

The judgment theme, occupying a central position in the Gospel, also occupies a central position in the doctrine of the Lord's Supper. The celebration of the Lord's Supper is the proclamation of the Lord's death. Again the thought of judgment is implied, in view of the fact that Christ's death

³⁸Friedrich Buechsel, "κρίνω, κρίσις, κρίμα, κριτής, κριτήριον, κριτικός, ἀνακρίνω, ἀνάκρισις, ἀποκρίνω, ἀναποκρίνωμαι, ἀπόκριμα, ἀπόκρισις, διακρίνω, διάκρισις, ἀδιάκριτος, ἐγκρίνω, κατακρίνω, κατάκριμα, κατάκρισις, ἀκατάκριτος, αὐτοκατάκριτος, πρόκριμα, συγκρίνω," TWNT, III, 942.

³⁹Ibid., p. 936.

⁴⁰Ibid., pp. 936-942.

is the result of God's judgment upon sin.

The implicit references to judgment found in "until He comes," maranatha, and the proclamation of the Lord's death are made explicit by Paul in the verses immediately following the words of institution. The whole section, 1 Corinthians 11:27-32, is filled with the thought of judgment, and, as Günther Bornkamm indicates, this thought of judgment "leads back once again to the question of the eschatological significance of the Lord's Supper."⁴¹ It is this relationship which must now be considered.

After a careful study of 1 Corinthians 11:27-34, one notes the accumulation of juridical terms or phrases employed by Paul.⁴²

The verb συνέρχεσθαι occurs in chapter eleven of 1 Corinthians, verses 17, 18, 20, 33 and 34. It was a fixed term for the official meeting of the Greek δῆμος. Paul uses the term with reference to the meeting of the Corinthian congregation in its celebration of the Lord's Supper.⁴³

Paul obviously gives prominence in this section to the verb κρίνειν and its derivatives, κρίμα, δικακρίνειν, and κατακρίνειν.

Κρίνειν (1 Cor. 11:31,32) is a rather neutral word.

⁴¹Bornkamm, "Herrenmahl und Kirche bei Paulus," p. 344.

⁴²Käsemann, op. cit., p. 21.

⁴³Ibid.

It describes the action and

function of a judge or arbitrator who discriminates and makes a decision either for or against, although, if the context compels it, it can mean specifically, "to condemn," to deliver an adverse sentence. . . .⁴⁴

Κρίμα (1 Cor. 11:29,34) is the decision of the judge⁴⁵ and usually means a verdict of guilty.⁴⁶

Διακρίνειν "obviously refers more unambiguously to the act of discrimination as such. . . ."⁴⁷ According to Friedrich Buechsel, *διακρίνειν* in 1 Corinthians 11:29 has the meaning "auszeichnen," to distinguish, whereas in 1 Corinthians 11:31 it seems to mean "beurteilen," to evaluate, to criticize.⁴⁸ The difference in meaning may, however, not be as obvious as Buechsel suggests. Arndt-Gingrich translates *διακρίνειν* in 1 Corinthians 11:31 with judge correctly, and in 1 Corinthians 11:29 with recognize.⁴⁹ Walter Bauer translates

⁴⁴C. F. D. Moule, "The Judgment Theme in the Sacraments," The Background of the New Testament and Its Eschatology, edited by W. D. Davies and D. Daube (Cambridge: The University Press, 1956), p. 470.

⁴⁵Buechsel, op. cit., p. 943.

⁴⁶Moule, op. cit., p. 470.

⁴⁷ibid., p. 471.

⁴⁸Buechsel, op. cit., p. 948.

⁴⁹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago, Illinois: The University of Chicago Press, 1957), p. 184.

διακρίνειν in both verses with richtig beurteilen.⁵⁰

κατακρίνειν (1 Cor. 11:33) "indicates unequivocally a sentence of condemnation."⁵¹

δοκιμάζειν (1 Cor. 11:23) "is frequently a monetary metaphor of testing the genuineness of coins. . . ." ⁵² However, it can also carry a more general sense, as in Luke 14:19 of testing cattle for plowing, in Galatians 6:4 of testing one's own work, or in 1 Timothy 3:10 of testing prospective deacons.

ἄναξιως (1 Cor. 11:27) is used in its formal significance of "nicht angemessen,"⁵³ or "unangemessen,"⁵⁴ unsuitably, improperly.

ἔνοχος (1 Cor. 11:27) undoubtedly has a legal meaning here, "liable, answerable, guilty," denoting the person or thing against whom a sin has been committed.⁵⁵ This use is found also in James 2:10, "For whoever keeps the whole law but fails in one point has become guilty of all of it." (RSV)

⁵⁰Walter Bauer, Griechisch-Deutsches Wörterbuch zu dem Neuen Testament und der übrigen urchristlichen Literatur (Fifth revised edition; Berlin: Alfred Töpelmann, 1958), col. 367.

⁵¹Moule, op. cit., p. 471.

⁵²Ibid., p. 470.

⁵³KHsemann, op. cit., p. 21.

⁵⁴Ibid., p. 23.

⁵⁵William F. Arndt and F. Wilbur Gingrich, op. cit., p. 267.

Finally, the antithesis between κυριακὸν δεῖπνον and ἴδιον δεῖπνον is so apparent in this section that one is reminded of the legal use of the adjective κυριακόν.⁵⁶

In view of the accumulation of legal and judicial terms in 1 Corinthians 11:27-34, it seems logical to assume that Paul viewed the preparation for, the participation in, and the effects of the Lord's Supper in terms of judgment. An exegesis of 1 Corinthians 11:27-34 in terms of judgment follows. This exegesis will attempt to demonstrate three propositions: (1) The importance of the judgment theme of the Lord's Supper; (2) The close relationship between the judgment theme and the eschatological elements of the Lord's Supper; (3) The close parallel between the thought of judgment in the Lord's Supper and the eschatological message of Jesus.

In 1 Corinthians 11:27 the apostle utters a threat of judgment in legal terms. "Whoever, therefore, eats the bread and drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord." (RSV) The future ἔσται⁵⁷ seems to have eschatological overtones in view of 1 Corinthians 11:32, and if this is the case, the apostle is formulating a law whose validity the Last Day will reveal.⁵⁷ When a

⁵⁶Käsemann, *op. cit.*, p. 21

⁵⁷Ibid., p. 23

person eats the bread he is also eating the body of Christ) and when he drinks the wine he is also drinking the blood of Christ. The body and blood are present in the bread and wine in a mysterious way which one cannot comprehend and they are given to the communicant through the effective working of the Kyrios. The Eucharist, therefore, involves the Real Presence of the body and blood of the Lord and the presence of the Lord himself. If a communicant behaves ἀναξίως, "unangemessen,"⁵⁸ in an unsuitable and improper manner, he profanes both the body and blood of the Kyrios and the Kyrios himself. C. F. D. Moule says that to "be guilty of profaning the body and blood of the Lord" (1 Cor. 11:27, RSV) is ". . . a culpable failure to recognize, to discern that the life which was surrendered was that of the Lord himself."⁵⁹

Unsuitable and improper conduct at the Lord's Supper, according to 1 Corinthians 11:29, is equivalent to not discerning or distinguishing τὸ σῶμα.

At this point we must make a slight digression to attempt to explain what is meant by τὸ σῶμα. It is difficult to determine whether τὸ σῶμα in 1 Corinthians 11:29 means the Body of Christ, that is, the Church, or whether it means the body of Christ which is eaten in the Sacrament. Among contemporary exegetes, Günther Bornkamm concludes:

⁵⁸Ibid.

⁵⁹Moule, op. cit., p. 472.

Sie [the formula $\mu\acute{\iota}$ $\delta\iota\alpha\kappa\epsilon\iota\upsilon\omega\nu$ $\tau\acute{o}$ $\sigma\acute{\omega}\mu\alpha$ (1 Cor. 11:29)] bedeutet gerade nicht nur: den "sakramentalen" Sinn der Speise überhaupt anerkennen (darin hatten es die Korinther, wie wir sahen, gefährlich weit gebracht), sondern es heisst: den Sinn des Sakramentes richtig erfassen, nämlich den Leib Christi als den für uns hingebenen Leib Christi verstehen, der die Empfangenden zum Leib der Kirche zusammenschliesst und sie damit für einander verantwortlich macht.⁶⁰

Ernst Käsemann, on the other hand, concludes, "I find it impossible to refer $\tau\acute{o}$ $\sigma\acute{\omega}\mu\alpha$ to anything else than the sacramental element."⁶¹

In general we agree with Bornkamm and conclude that by the use of $\tau\acute{o}$ $\sigma\acute{\omega}\mu\alpha$ in 1 Corinthians 11:29 Paul could have wanted to bring before the minds of the Corinthians both concepts--the body of Christ in the Sacrament and the Body of Christ, the Church.

Paul may have wanted to bring both concepts before the minds of the Corinthians. Although both concepts could be meant, the $\sigma\acute{\omega}\mu\alpha$ understood as the Church seems to receive the greater emphasis. There are two items for consideration in support of this thesis. First, throughout Paul's

⁶⁰Bornkamm, Das Ende des Gesetzes, pp. 121-122. "It [the formula $\mu\acute{\iota}$ $\delta\iota\alpha\kappa\epsilon\iota\upsilon\omega\nu$ $\tau\acute{o}$ $\sigma\acute{\omega}\mu\alpha$ (1 Cor. 11:29)] does not mean only to recognize in a general way the 'sacramental' aspect of the food (for in this recognition the Corinthians had, as we have seen, gone dangerously far), but it means, to grasp correctly the meaning of the Sacrament, namely, to understand the body of Christ as the body of Christ given for us, which unites into the Body of the Church those who receive it and therefore makes them responsible for one another."

⁶¹Käsemann, op. cit., p. 27.

First Epistle to the Corinthians $\sigma\omega\mu\alpha$ refers to one specific body whether it be a human, earthly body (5:3; 6:19; 15:40); the Sacramental body of Christ (10:16; 11:27); the Church (10:17; 12:13); or a heavenly, spiritual body (15:40,44). In each case the specific meaning of $\sigma\omega\mu\alpha$ can be determined from its context, its modifiers, or both. This is not the case, however, in 1 Corinthians 11:29 for there $\sigma\omega\mu\alpha$ has no modifiers and the context suggests either the meaning of the Church (1 Cor. 11:22) or of the Sacramental body of Christ (1 Cor. 11:27). Which of these two meanings Paul had in mind may have been clear to the Corinthians, however. In that case the absence of a modifier could be an omission or ellipsis made possible because the writer could be sure that the reader would know what was meant.⁶² G. G. Findlay uses a strong term and calls the omission a "reverent aposiopesis."⁶³ It is debatable, though, whether $\mu\grave{\eta} \delta\iota\alpha\kappa\rho\acute{\iota}\nu\omega\nu \tau\acute{o} \sigma\omega\mu\alpha$ could be called an aposiopesis in the true sense of the word for it does not parallel completely the type of construction usually classified as an aposiopesis.⁶⁴ However, the fact that early in the manuscript tradition scribes felt that $\tau\acute{o} \sigma\omega\mu\alpha$ here

⁶²Friedrich Blass, Grammatik des neutestamentlichen Griechisch, revised by Albert Debrunner (Tenth edition; Göttingen: Vandenhoeck & Ruprecht, 1959), p. 308.

⁶³G. G. Findlay, The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1956), II, 883.

⁶⁴Friedrich Blass, op. cit., p. 309.

needed clarification with τοῦ κυρίου⁶⁵ demonstrates that the absence of a modifier made the meaning somewhat unclear to them. In 1 Corinthians 11:29 σῶμα, standing without modifiers at the end of the sentence, seems to demand that the reader stop and ask the question: "Which σῶμα is meant here?" If, instead of being clear to the Corinthians, the meaning of σῶμα in 1 Corinthians 11:29 was just as ambiguous as it is to us, what would have been Paul's reason for leaving it ambiguous? The answer may be found, it seems, in (1) Paul's repeated command to the Corinthians to "consider" (1:26; 10:18, RSV) and "judge for yourselves" (11:15; 11:13, RSV) and (2) the numerous questions Paul addressed to the Corinthians for them to consider. Paul might have used this somewhat aposiopetic construction in 1 Corinthians 11:29 as another way of telling the Corinthians to think through what he was saying. A careful consideration of what Paul said in 1 Corinthians 11:17-29 no doubt would have included both concepts of σῶμα--as Church and as Sacramental element.

In the second place, we must ask which σῶμα were the Corinthians guilty of μὴ διακρίουσιν at their celebration of the Lord's Supper? Were they guilty of not judging rightly the body of Christ in the Sacrament or the Body of Christ, the Church? The former possibility seems to be ruled out by

⁶⁵Novum Testamentum Graece, edited by Erwin Nestle and Kurt Aland (Twenty-third edition; Stuttgart: Privileg. Württ. Bibelanstalt), p. 445.

the fact that in 1 Corinthians 10:15-17 Paul tells the Corinthians to judge what he is saying and then asks two questions which expect an affirmative answer.

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? (RSV)

It would seem that Paul is here assuming that the Corinthians had a correct understanding of the Sacramental element of the Lord's body in the Eucharist, the Real Presence.

The answer to the question which $\sigma\tilde{\omega}\mu\alpha$ were the Corinthians guilty of $\mu\eta\ \delta\iota\alpha\kappa\rho\iota\sigma\tau\epsilon\iota$ at their celebration of the Lord's Supper seems to be, therefore, that the Corinthians were guilty of not judging rightly the Body of Christ, the Church. This answer is borne out in 1 Corinthians 11:21-22.

For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. (RSV)

It seems, therefore, that the main thrust of $\sigma\tilde{\omega}\mu\alpha$ is toward the meaning of the Body of Christ, the Church. However, by the use of a small rhetorical device, Paul leaves $\sigma\tilde{\omega}\mu\alpha$ somewhat ambiguous so that the Corinthians will judge what he has said and recall that "because there is one loaf, we who are many are one body, for we all partake of the same loaf." (1 Cor. 10:17, RSV)

If $\sigma\tilde{\omega}\mu\alpha$ (1 Cor. 11:29) is understood as we have just explained it, what has been said previously concerning eating

and drinking in an unsuitable and improper manner may be summarized in the following way. To eat and drink at the Lord's Supper in an unsuitable and improper manner involves an unsuitable and improper attitude and conduct toward fellow members of the Body of Christ (1 Cor. 11:17-22, 33, 34). Unsuitable and improper conduct toward fellow members of the Body of Christ ultimately is a profaning of the body and blood of the Kyrios (1 Cor. 11:27) since (1 Cor. 10:17) this body of the Kyrios ". . . die Empfangenden zum Leib der Kirche zusammenschliesst und sie damit für einander verantwortlich macht."⁶⁶

Since one can fail to distinguish τὸ σῶμα by eating and drinking in an improper manner and thus become guilty of the body and blood of Christ (1 Cor. 11:27), it is necessary that the participant, according to Paul, test himself (δοκιμάζειν, 1 Cor. 11:28). There are two areas in which a communicant is to test himself. The communicant must test himself as to his evaluation of the food received in the Sacrament--that he is receiving the body and blood of the Lord. And secondly, he must test himself respecting his relationship to the members of the Body of Christ, the Church, for the communicants are all united into one body by their common sharing in the body of Christ given into death for them and the blood shed for the remission of their sins.

⁶⁶Bornkamm, Das Ende des Gesetzes, p. 122.

(1 Cor. 10:16-17). Therefore, each has a responsibility for the other members. The nature of this responsibility Paul develops especially in 1 Corinthians 12 to 14. Does it not seem significant that "the only explicit reference in the New Testament to preparation for the Lord's Supper is in terms of judgment"⁶⁷

This reference to preparation for the Lord's Supper demands that the communicant have faith. Human reason, though it ponder, cannot fathom the great wonder how Christ gives us His body and blood concealed in bread and wine. That is a matter comprehended only by faith. And if a Christian reflects on his condition in the light of the Ten Commandments, as a father, mother, son, daughter, master, or servant, he must recognize that he has been disobedient, unfaithful, lazy, ill-tempered, quarrelsome, that he has harmed by word and deed, that he has stolen, neglected, wasted something, or done other evil.⁶⁸

Also in connection with man's sin faith is required-- faith in the forgiveness of sin. Christ's body and blood were given and shed for the forgiveness of sins. Martin Luther writes,

⁶⁷Moule, op. cit., p. 469.

⁶⁸The Small Catechism: Confession and Absolution, p. 350 in The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959).

he is truly worthy and well prepared who believes these words: "for you" and "for the forgiveness of sins." On the other hand, he who does not believe these words, or doubts them, is unworthy and unprepared, for the words "for you" require truly believing hearts.⁶⁹

In 1 Corinthians 11:27,29 there is a progression of tenses from future (ἔσται) to present (ἐσθίει, πίνει). Does it not seem that Paul is saying that the judgment which will take place at the Last Day is present already in the Sacrament?⁷⁰

Concrete examples of this judgment taking place at the present time are given in verse thirty. Many of the Corinthians were weak and ill and some had fallen asleep (κοιμῶνται). These acts of judgment Paul attributes to the Corinthians' improper conduct at the Lord's Supper, namely, their failure to distinguish τὸ σῶμα (1 Cor. 11:29,30).

Even though the Lord's Supper is primarily a means of grace, nevertheless, every participant is also put into a "field charged with explosive power" (gefährliches Kraftfeld),⁷¹ for in the Lord's Supper there is an epiphany of the Kyrios. Why, though, does this epiphany involve judgment?

⁶⁹The Small Catechism: The Sacrament of the Altar, p. 352 in The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959).

⁷⁰Käsemann, op. cit., p. 24.

⁷¹Ibid., p. 25.

Because the epiphany of the Kyrios is always also the epiphany of the Judge of the World. The gift given in the meal is the body and blood of the Giver, and disrespect toward that gift results in judgment, for it means ultimately to scorn and despise salvation. Not to be a member of the congregation which extols the death of Jesus means to belong to the world which brings about the death of Jesus. Where the gifts of the Savior are scorned, there the Judge of the World manifests Himself and moves into action. When the communicant does not take this epiphany of the Kyrios in the Sacrament into serious consideration, when he does not rightly evaluate both the sacramental food and the Church, and when he does not behave himself in a suitable and proper manner in view of what both the coelestis materia and the Church are, he invokes the Lord's judging and destroying power. This power the Corinthians had witnessed.⁷²

It thus becomes understandable why Paul employs so many juridical terms in 1 Corinthians 11:27-34a. They are in keeping with his Christology. The sacramental epiphany of the Lord in His body and blood is a most serious matter. When the Lord comes in His Supper and functions in His capacity as the Judge of the World, the communicant is placed into a situation similar to the judgment which will take place on the Last Day. The eucharistic epiphany of the Lord

⁷²Ibid., pp. 25-26.

carries with it the features of the divine judgment which will take place at the end of the world. At the Lord's Supper the communicant receives by faith the assurance of the forgiveness of his sins, life, and salvation. Through unbelief, impenitence, and unholy living the gifts of grace in the Sacrament are despised and scorned. Just as the person who does not believe and has not done good works to Christ through "the least of these my brethren" (Mt. 25:40) receives a sentence of condemnation on the Last Day, so also the communicant who profanes the body and blood of Christ by not discerning τὸ σῶμα "eats and drinks judgment upon himself" (1 Cor. 11:29) from the Judge of the World concealed in bread and wine.

Thus, the epiphany of Christ in His body and blood in the Sacrament calls men to faith and to obedience. It calls men into an attitude of responsibility toward the divine Judge who is present in His congregation and who there acts similar to the way He will act at the end of the world. To the one who heartily repents of his sins and believes the Gospel, the Judge freely gives the forgiveness of sins, life, and salvation. But to the one who is impenitent and unbelieving there is the threat of condemnation. Such a person experiences Christ's rule as a self-incurred, fatal judgment.⁷³

Because every communicant confronts the Judge of the

⁷³Ibid., p. 26.

World at the sacramental meal, he invariably experiences a judgment. This judgment may be of two kinds. The advantageous one is spoken of in verse thirty-one. "But if we judged ourselves truly, we should not be judged" (1 Cor. 11:31, RSV). Each communicant should submit to a self-judgment and self-condemnation because he is in thought, word, and deed a sinner. This personal judgment and condemnation is a necessary preparation for the Lord's Supper. It is a preparation ". . . of self-judgment and fresh acceptance of God's verdict on sin. . . ."74 Such preparation may take "the form of confession and absolution or of a more simple (though not necessarily any less profound) private self-searching and acceptance of God's forgiveness."75

The one who does not condemn himself falls under the second type of judgment. When he does not condemn himself he shows that he has not truly become aware of his sins and need of forgiveness or scorns the Savior who was crucified for his sin and guilt and who is present under bread and wine in His body and blood. The result of such unawareness or scorn is a verdict of "guilty" from the Judge. A verdict of "guilty" results in either chastenings (1 Cor. 11:32, *παίδευόμεθα*) in this life or condemnation with the world (1 Cor. 11:32, *κατακριθῶμεν*).76

74Moule, op. cit., p. 469.

75Ibid.

76Käsemann, op. cit., p. 26.

By using the word *διακρίνειν* in both verses, twenty-nine and thirty-one, St. Paul shows that failure to discern *τὸ σῶμα* for what it really is, is also failure to discern one's self for what one really is in God's sight, a lost and condemned sinner.

It is an all-round moral and spiritual lack of discernment and blindness--blindness to self, blindness to the value of others, and blindness to the Savior; indeed, it is an instance of the fundamental blindness which reached its climax at the trial of Jesus, as it is majestically portrayed in the Fourth Gospel, where the blind pronounce a verdict against the very Light incarnate.⁷⁷

Emphatically, therefore, the Eucharist is an occasion of judgment--either of voluntary self-judgment, in acceptance of God's verdict on fallen man, or else of unwilling liability to God's judgment as it falls upon those who, in the blindness of selfish secularism side against the Lord Jesus.⁷⁸

Just as the Last Day is anticipated in the Lord's Supper, so also the judgment of the Lord. The divine purpose of the Lord's Supper is not condemnation but rather forgiveness, grace, and salvation. The judgments sent by the Lord to those who fail to discern *τὸ σῶμα* and themselves are for their chastening, education, and instruction so that they may realize their sin and repent. God's grace works pedagogically to save from the future judgment and from the final condemnation of the world.

⁷⁷Moule, *op. cit.*, p. 473.

⁷⁸*Ibid.*, p. 472.

One receives grace only from the Judge of the World and the Judge of the World is moreover He who presents Himself in the sacrament as our salvation. In a proper and suitable manner (angemessen) I receive salvation directly out of the hand of the Judge of the World, and therefore as one who must "test" and "condemn" himself, in order not to transform grace into judgment.⁷⁹

The above interpretation of 1 Corinthians 11:27-32, which we called the "judgment theme" of the Lord's Supper, corresponds exactly to the eschatological message of Jesus in the Gospels. W. G. Kümmel summarizes this message in the following quotation:

For we have seen that Jesus linked the present in a quite peculiar way to the future by speaking of his return as judge and by making the attitude of men to the earthly Jesus the criterion for the verdict of Jesus, the eschatological judge.⁸⁰

The same may be said concerning Christ's presence in the Lord's Supper. The attitude which a person has toward τὸ σῶμα both as sacramental food and as Church, determines the sentence he will receive from the Judge when He comes on the Last Day. An attitude of faith and love will result in a sentence of life. An attitude of unbelief and unconcern for the Christian brother will result in a sentence of condemnation.

⁷⁹Küsemann, op. cit., p. 27.

⁸⁰W. G. Kümmel, Promise and Fulfilment, The Eschatological Message of Jesus, translated from the German by Dorothea M. Barton, no. 23 in Studies in Biblical Theology (London: SCM Press Ltd., 1957), p. 153.

Eschatology is thus involved in the Sacrament as a result of the presence in the Sacrament of the Judge who is coming and who will judge men also on the basis of the attitude and actions which they showed toward His epiphany in His Supper.

CHAPTER III

THE LORD'S SUPPER AND THE JEWISH PASSOVER

It has been shown that Paul emphasizes the eschatological perspective of the Lord's Supper with the assertion that in the Sacrament the death of the Lord is proclaimed "until He comes" (1 Cor. 11:26). This perspective is suggested also in the ancient prayer, maranatha (1 Cor. 16:22), and by the fact that in the Lord's Supper one encounters the Judge of the World who at His Second Coming will judge all people on the basis of their attitude to Him. At present, Christ fulfills His function as a judge in the Sacrament by bestowing the forgiveness of sins, life, and salvation to those communicants who repent of their sins and believe, and by chastening those who receive the Sacrament in an unworthy manner so that they may repent and not be condemned on the Last Day (1 Cor. 11:32).

The eschatological perspective of the Lord's Supper was not added by the church. It was basic to the atmosphere and the setting in which the Lord's Supper was instituted, namely, the Jewish Passover meal. The Passover of the Jews at the time of Christ was not only a remembrance of the Exodus deliverance but also, as will be shown, a meal in which the participants were directed to look to the perfect Passover celebration in Messianic times. The Lord's Supper partook

of the spirit which charged the air at the Jewish Passover-- that of expectant longing for the coming of the Messiah and the complete and final deliverance.

The question to which we must now give attention--whether or not the Last Supper of Jesus was a Passover meal--is one to which, in the light of our present knowledge, no conclusive answer can be given. However, the evidence so far accumulated seems to demonstrate that the institution of the Lord's Supper took place at a Passover meal.

The four evangelists are in complete agreement that the day on which Christ died was a Friday (Mk. 15:24; Mt. 27:62; Lk. 23:54; Jn. 19:31,42).¹ This Friday included the passion events in the narrow sense. These events were Jesus' last meal, Gethsemane, the arrest and condemnation, crucifixion, and burial (Mk. 14:17-15:47; Mt. 26:20-27 61; Lk. 22:14-23 56a; Jn. 13:2-19:42). In this matter also the evangelists are in complete agreement.²

But now a difficulty arises for in another matter the evangelists appear to disagree. It is the question whether this Friday or the following Sabbath was the first day of the Passover. To put it another way, was the last meal of Jesus a Passover meal or not?

¹Joachim Jeremias, Die Abendmahlsworte Jesu (Third edition; Göttingen: Vandenhoeck & Ruprecht, 1960), p. 9.

²Ibid., p. 9-10.

The Synoptists are of the opinion that the last meal of Jesus was a Passover and that therefore it took place in the night between the 14th and the 15th of Nisan (Mk. 14:12,14,16; Mt. 26:17,18,19; Lk. 22:7,8,11,13,15).³

John, however, appears to differ from the Synoptists as to the dating. The difficulty arises from the phrase in John 18:28, "and they did not enter into the praetorium, in order that they might not be defiled but that they might eat τὸ πάσχα." At the time of Jesus' trial before Pilate, so it seems according to this verse, the eating of the Paschal lambs had not yet taken place. The crucifixion took place, according to John, on the day of preparation, Nisan the 14th, and the Last Supper was not a Passover meal but took place twenty-four hours earlier.⁴

This classic problem has been answered in three ways. One answer is that John is right and that the Synoptics should be interpreted accordingly. However, there are two difficulties with this harmonization. First, Mark 14:12 and its parallels state specifically that the Last Supper took place "when they sacrificed the passover lamb." (RSV) Secondly, a private anticipation of the Passover celebration

³Ibid., p. 10.

⁴Ibid., p. 13.

was, according to some interpreters, an impossibility.⁵

A second answer is that both John and the Synoptists are right and that there was a celebration of the Passover on two different days in the year Jesus died. Attempts at harmonization which propose two different dates in the same year for the celebration of the Passover are interesting and ingenious but they lack incontestable proof for their validation.⁶

Finally, the third answer is that the Synoptists are right and that John must be interpreted according to them. In this interpretation "to eat τὸ πᾶσχα" (Jn. 18:28) is understood as referring to the whole Passover festival. According to Strack-Billerbeck,⁷ πᾶσχα can mean the whole Passover festival, designating especially the meal on the first day of the paschal celebration (chagigah) which could very well be the meal in question here. However, whether πᾶσχα does actually have this meaning here has been questioned.⁸

⁵Herman Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash (München: C. H. Beck'sche Verlagsbuchhandlung, I 1926, II 1924, III 1926, IV 1928, V 1956), II, 884f., and IV, 49. Hereafter this commentary will be referred to as Strack-Billerbeck.

⁶Jeremias, op. cit., p. 19.

⁷Strack-Billerbeck, II, 837f.

⁸Jeremias, op. cit., p. 15; Strack-Billerbeck, II, 839; Gustaf Dalman, Jesus-Jeschua, translated from the German by Paul P. Levertoff (New York: The Macmillan Company, 1929), pp. 86f.

Since none of the harmonizations are completely convincing, and since none can be proved beyond a doubt, the question should be left open as to whether the Last Supper of Jesus was a Passover meal or not.

On the other hand, the evangelists present us with material concerning the last meal of Jesus which argues strongly for concluding that the meal at which Jesus instituted the Lord's Supper was the Jewish Passover meal.

The most recent, comprehensive, and yet clear and concise study of this material is made by Joachim Jeremias in the third edition of his book, Die Abendmahlsworte Jesu.⁹ Of the sixteen reasons which we submit as evidence that the Last Supper was a Passover meal, fifteen are brief summaries of Jeremias' presentation. It needs to be said here that even though a few of Jeremias' reasons taken by themselves are rather weak, the accumulative effect of the evidence he has gathered strongly supports the thesis that the Last Supper was a Passover meal.

1. According to the united witness of the Synoptists (Mk. 14:13 par.; 14:26 par.) and John (18:1), Jesus ate the last meal in Jerusalem. It would seem that Jesus here complied with the Passover regulations which state that the Passover must be eaten in Jerusalem.¹⁰

⁹Joachim Jeremias, Die Abendmahlsworte Jesu (Third edition; Göttingen: Vandenhoeck & Ruprecht, 1960).

¹⁰Jeremias, op. cit., pp. 36-38.

2. According to Mark 14:13-15, Jesus was immediately granted the room in which to eat the meal. A Baraita mentions a custom according to which Jerusalem was considered to be national property. As such it was not permissible to rent out a room in Jerusalem for money. It was, however, quite customary that the host received the hide of the Passover lamb as compensation. The fact that Jesus was immediately granted the room in which to eat the Passover could be in accord with this custom.¹¹

3. According to 1 Corinthians 11:23 and John 13:30, Jesus' last meal was eaten during the night. Mark 14:17 and Matthew 26:20 agree, affirming that Jesus came with His disciples "when it was evening." (RSV) The usual meal took place in the late afternoon. The fact that this meal took place at night points to the conclusion that it was a Passover meal, because from the beginning the Passover was a meal which was eaten at night.¹²

4. According to Mark 14:17 par. and Matthew 26:20, Jesus had the Twelve with Him at the Last Supper. The small group of Jesus and His disciples would correspond to the Passover Haburah which had to consist of at least ten

¹¹Ibid., p. 38. Dalman, op. cit., p. 107f., states that "It was a charge upon the estates of Jerusalem to keep places for the pilgrims, and so there was nothing extraordinary in the fact that the owner of the house granted the request of the Disciples."

¹²Jeremias, op. cit., pp. 38-40.

persons. Ten was usually the number as it was assumed that a one-year old lamb would be sufficient food for approximately that many persons.¹³

5. Again, the Synoptists (Mk. 14:18; Mt. 26:20; Lk. 22:14) and John (13:12,23:25,28) are agreed that Jesus and His disciples reclined at the table at the Last Supper. At the Passover it was the ritual duty to recline as a sign of freedom. The fact that Jesus and His disciples reclined at this meal also supports the view that the Last Supper was a Passover.¹⁴

6. According to John 13:10, the Last Supper was eaten with attention to levitical purity. Levitical purity was not necessary for ordinary meals, but it was necessary for the eating of the Passover lamb which belonged to the second category of sacred things.¹⁵

7. According to Mark 14:18-21,22 and Matthew 26:21-25,26, Jesus broke the bread in the course of the meal. The ordinary meals began with the breaking of bread. However, the Passover meal required a different custom. At the

¹³Ibid., pp. 40-42.

¹⁴Ibid., pp. 42-43.

¹⁵Ibid., p. 43. Jeremias' sixth reason was included here simply for the sake of completeness. On the basis of Mark 7:1-8 it seems that ". . . even if ceremonial cleanliness was not required of laymen at the time in question, it might none the less have been observed with considerable strictness by pious Jews," writes Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co. Ltd., 1957), p. 338.

Passover the breaking of bread took place during the meal. The reason for the difference was to cause the children to ask: "How is it that on every other evening we dip bread into the dish, but on this evening we simply dip into the dish without bread?" This question shows conclusively that the Passover was the only family meal of the year at which the breaking of bread (Mk. 14:22) was preceded by some other course of food (Mk. 14:20).¹⁶

8. Jesus and His disciples drank wine at the Last Supper (Mk. 14:23,25 par.). At the Passover it was the duty of each one celebrating to drink at least four cups of wine (according to Pes. X, 1) "even if it was from the treasury of the poor."¹⁷

9. Jesus and His disciples drank red wine at the Last Supper. This fact may be ascertained from the comparison made between wine and blood. According to some rabbis, red wine had to be drunk at the Passover.¹⁸

10. According to John 13:20, the disciples thought that Jesus had given Judas, who left the table after the meal (v. 26), the order to make a last minute purchase for the feast. Such a purchase at night would be completely unintelligible if the event took place on the evening before

¹⁶Ibid., p. 44.

¹⁷Ibid., pp. 44-47.

¹⁸Ibid., p. 47. See also Strack-Billerbeck, I, 931.

the 14th of Nisan, for in that case the whole next day, 14th of Nisan, could have provided opportunities for a purchase. But the situation is completely different if the event took place on the evening of the Passover. Then haste was all the more required, because the next day was the 15th of Nisan, a high feast day, and the following day, the 16th of Nisan, the Sabbath. However, it must be said that legal hindrances for a purchase were not absolute. A purchase of essential items could ensue even if the night from 14th to 15th of Nisan was governed by the regulations of the feast.¹⁹

11. According to John 13:29, some disciples thought that Jesus had commanded Judas to give something to the poor. This fact also suggests a Passover celebration for it was customary to assist the poor on the night of the Passover.²⁰

12. The last meal ended, as is mentioned incidentally, with the singing of a hymn (Mk. 14:26; Mt. 26:30). Strack-Billerbeck have shown that hymnein can refer only to the second half of the Passover Hallel.²¹

13. After the meal Jesus did not return to Bethany, although He regularly spent the preceding nights there (Mk. 11:11f.; Mt. 21:17). Instead, he went to the Mount of Olives (Mk. 14:26 par.) into the Garden of Gethsemane.

¹⁹Ibid., pp. 47-48.

²⁰Ibid., pp. 48-49.

²¹Ibid., p. 49. See also Strack-Billerbeck, IV, 76.

Jesus did this because the night of the Passover had to be spent in Jerusalem, whose boundaries were enlarged to include the western slope of the Mount of Olives in order to accommodate the crowd.²²

14. At the Last Supper Jesus announced His impending passion by speaking words of explanation over the bread and wine. The reason for this strange way of announcing His passion was most likely that the interpretation of the several elements at the meal was a fixed part of the Passover ritual.²³

15. According to Luke 22:19 and 1 Corinthians 11:24-25, Jesus gave the command to celebrate the Lord's Supper in His remembrance. The factor of remembrance was an essential part of the Passover celebration (Pesachim 10:5). The fact that the Lord commanded His disciples to celebrate the Lord's Supper in His remembrance corresponds closely to the idea of the Paschal remembrance.

16. According to Mark 14:25; Matthew 26:29, and Luke 22:15-18, Jesus made the statement that He would not eat the Passover or drink wine till He would drink it new with His disciples in the Kingdom of Heaven. This statement parallels closely the hope expressed at the Passover. "The

²²Ibid., pp. 49-50.

²³Ibid., pp. 50-51.

retrospect invites the prospect of the future deliverance."²⁴

The Rabbis connected the past deliverance with the hope for future ones.

BxR 18(80C): Wie Gott (seine Strafgerichte an den Feinden Israels) in dieser Welt durch Mikhael u. Gabriël vollzogen hat, so wird er sie auch in der Zukunft 7⁷ (= Tage des Messias) durch sie vollziehen, wie es heisst: Heraufziehen werden Befreier auf den Berg Cion, zu richten das Gebirge Esaus Obdj 21, das sind Mikhael u. Gabriël.²⁵

That such a thought was also connected with the Passover can be seen from the remark of R. Joshua in the Mekilta to Exodus 12:42:

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."²⁶

Elijah, the herald of the Messiah, was expected to come on Passover day, and in later times there was even a meal and wine ready for him.²⁷

Also, the Messiah was expected to come in that night.

Gott sprach: Dieses Zeichen sei in eurer Hand: an dem Tage, da ich euch (in Agypten) Heil bereitet habe

²⁴George Foot Moore, Judaism in the First Centuries of the Christian Era: The Age of the Tannaim (Cambridge: Harvard University Press, 1927), II, 42.

²⁵Strack-Billerbeck, IV, 868.

²⁶Mekita de-Rabbi Ishmael, translated by Jacob Z. Lauterbach (Philadelphia: The Jewish Publication Society of America, 1933), I, 115.

²⁷Dalman, op. cit., p. 125.

in derselben Nacht sollt ihr wissen, dass ich euch erlösen werde (durch den Messias u. Elias).²⁸

A similar idea is expressed in the Exodus Rabba.

Gott wird kommen, der der "Erste" heisst (Jes. 44,6), und das Heiligtum bauen, das "Erstes" heisst (Jer. 17,12), und die Schuld Esaus einfordern, der "Erster" heisst (Gen. 25,25), und der Messias wird kommen, der "Erster" heisst (Jes. 41,27)--im ersten Monat (Nisan), Ex. 12,2.²⁹

Some of the foods eaten at the Passover were given eschatological interpretations by the Rabbis. For instance, of the wine it was said:

pPes 10, 37^b, 61: Woher (der Schriftbeweis) in bezug auf vier Becher? R. Jochanan (†279) hat im Namen des R. Bannaja (um 220) gesagt: Entsprechend dem vierfachen Ausdruck für Erlösung Ex 6, 6f.: Darum sage den Kindern Israel: Ich bin Jahve, u. ich will euch aus den Lastarbeiten der Ägypter herausführen u. euch aus ihrer Sklavenarbeit herausreissen u. euch erlösen mit ausgestrecktem Arm . . . , u. ich will euch mir zum Volk annehmen usw.: ich will herausführen u. herausreissen u. erlösen u. annehmen. R. Jehoschua b. Levi (um 250) hat gesagt: Entsprechend den vier Bechern des Pharao: "Der Becher des Pharao war in meiner Hand, u. ich nahm die Trauben u. drückte sie in den Becher des Pharao aus u. gab den Becher in die Hand des Pharao . . . ; u. du wirst den Becher des Pharao in seine Hand geben" Gn 40, 11, 13. R. Levi (um 300) hat gesagt: Entsprechend den vier Weltenreichen. Die Rabbinen aber sagten: Entsprechend den vier Strafbechern, die Gott die Völker der Welt wird trinken lassen. So hat Jahve, der Gott Israels, zu mir gesprochen: Nimm diesen Becher des Zornweins aus meiner Hand u. gib ihn zu trinken allen Völkern Jer 25, 15. Ein goldener Becher war Babel in Jahves Hand Jer 51, 7. Ein Becher ist in der Hand Jahves, u. er schäumt von Wein . . . ; seine Hefen müssen schlürfen, austrinken alle Gottlosen der Erde Ps 75, 9; und: Er lasse regnen über die Gottlosen

²⁸Strack-Billerbeck, IV, 55.

²⁹Quoted by Jeremias, op. cit., footnote four on page 198.

Schlingen, Feuer u. Schwefel, u. Glutwind sei ihr Becherteil Ps 11, 6. Was heisst Becherteil? R. Abum (I., um 325; II um 370) hat gesagt: Ein Doppelbecher $\text{כּוּפֵי שְׁתֵּי בָּרִיתִים}$ (lies: $\text{כּוּפֵי שְׁתֵּי בָּרִיתִים} = \text{δύο λουπάκια}$) wie der Doppelbecher nach einem Bade. Und ihnen entsprechend wird Gott die Israeliten vier Becher der Tröstungen trinken lassen.³⁰

Also the unleaven bread was given an eschatological interpretation.

Midr. IL zu 1, 8(89b): Geh nur hinaus bis ans Ende der Schafe (so der Midrash). R. Eliezer (b. Hyrkanos, um 90), R. Akiba (um 135) u. die Rabbanan (aus derselber Zeit). R. Eliezer sagte: Von dem Kuchen, den die Israeliten mit sich aus Ägypten nahmen, haben sie 31 Tage lang gegessen. Daraus erkennst du (nach der Lesart in Matt. Kahunna), was ich ihnen ganz am Ende (= in der messian. Zeit) tun werde; das meint Ps 72, 16: "Weizenbrot wird im Lande sein."³¹

These interpretations are significant because they show that the peculiarities of the Passover meal bound together the view of the "Heilsgeschehen" of the messianic future with the view of the "Heilsgeschichte" of the past.³²

Proceeding farther to show the eschatological perspective of the Passover, we turn to the interpretation which the Rabbis gave to various verses of the Hallel Psalms. The recitation of the Hallel was an integral part of the Passover celebration and of the Passover meal.

Das Hallel wurde rezitiert: 1. bei der Schlachtung der Passahlämmer im Tempel am Nachmittag des 14. Nisan;

³⁰Strack-Billerbeck, IV, 57-58.

³¹Ibid., I, 86.

³²Jeremias, op. cit., p. 53.

2. bei der häuslichen Passahfeier am Abend des 14. Nisan; 3. am 1. Passahtag (15. Nisan), am 1. Pfingsttag, an den acht Tagen des Laubhüttenfestes u. an den acht Tagen des Tempelweihfestes (Chanukka) nach der Darbringung des Morgentamids.³³

Since the Hallel played such an important part in the worship of the Jewish people, it must have been well known to them. The same may be said concerning the interpretation of the Hallel, which, as will be shown, was certainly colored with eschatological thoughts.

Psalm 113:2 is said to refer to the praise of God in the future world.

Midr Ps 113 § 4 (235b): "Der Name Jahve sei gepriesen von nun an bis in Ewigkeit" Ps 113, 2: in dieser Welt יְהוָה לִבְרָכָה לִבְרָכָה לִבְרָכָה לִבְרָכָה לִבְרָכָה lobten sie ihn u. hinter erzürnten sie ihn; aber in der Zukunft יְהוָה לִבְרָכָה nicht also, sondern "von nun an bis in Ewigkeit."³⁴

Psalm 115:1 is said to refer to the suffering of the messianic times and the fight against Gog and Magog in Pes. 113a.

Because it includes a mention of the following five things: . . . the pangs of Messiah: Not unto us, O Lord, not unto us.

R. Johanan also said: "Not unto us, O Lord, not unto us" refers to the servitude to foreign powers. Others state, R. Johanan said: "Not unto us, O Lord, not unto us" refers to the war of Gog and Magog.³⁵

Psalm 110:1 refers to the day of the Messiah.

³³Strack-Billerbeck, I, 845.

³⁴Ibid., IV, 848, 917.

³⁵The Babylonian Talmud, edited by Rabbi I. Epstein (London: The Socino Press, 1938), X, 608.

pBerakh 2, 4d, 52: R. Abin (I., um 325; II., um 370) hat gesagt: Auch das H. ist in (zeitlichen) Reihenfolge gesagt: . . . "Liebe bewegt mich, weil Jahve meine Stimme hört" (Ps 116) auf die Tage des Messias;³⁶

According to Pes. 118b, Psalm 116:1-2 refers to Israel's prayer of deliverance.

Raba lectured, What means, I love that the Lord should hear [my voice and my supplications]? The congregation of Israel said: Sovereign of the Universe! When am I loved by Thee? When Thou hearest the voice of my supplications.³⁷

Psalm 116:4 is said to refer to the salvation of the souls of the pious out of Gehenna, according to Pes. 118a.

R. Naïman b. Isaac said: Hallel is recited because it contains [an allusion to] the deliverance of the souls of the righteous from Gehenna, as it is said, I beseech Thee, O Lord, deliver my soul.³⁸

Psalm 116:6 refers to the eternal salvation, according to Pes. 118b.

I was brought low [dallothi], and He saved me. The congregation of Israel spoke before the Holy One, blessed by He, Sovereign of the Universe! Though I am poor [dallah] in righteous deeds, yet I am Thine, and it is fitting that I should be saved.³⁹

Psalm 116:9 is said to refer to the eschatological meal.

ExR 25(86^d, 23): Dt 8, 7: "Jahve dein Gott wird dich in ein gutes [u. weites] Land bringen", damit man den Tisch sehe, der im Gan Eden zugerichtet ist, wie es heisst Ps 116, 9: Ich werde vor Jahve wandeln in den Landen der Lebendigen.⁴⁰

³⁶Strack-Billerbeck, I, 847.

³⁷The Babylonian Talmud, X, 610-611.

³⁸Ibid., p. 608.

³⁹Ibid., p. 611.

⁴⁰Strack-Billerbeck, IV, 1151.

Psalm 116:13 the rabbis referred to the table blessing of David at the meal in the time of salvation, according to Pes. 119b.

R. Awira lectured, sometimes stating it in R. Ammi's, sometimes in R. Assi's name: What is meant by, And the child grew, and was weaned [wa-yiggamel]? The Holy One, blessed by He, will make a great banquet for the righteous on the day He manifests [yigmol] His love to the seed of Isaac. . . . Then David will be asked: "Take it and say Grace." "I will say Grace, and it is fitting for me to say Grace," he will reply, as it is said, I will lift up the cup of salvation, and call upon the name of the Lord.⁴¹

According to Pes. 118b, Psalm 117:1 refers to the praise of the nations in the messianic times.

R. Kahana said: When R. Ismael son of R. Jose fell sick, Rabbi sent to him: Tell us two or three things which you have said to us in your father's name. He sent back to him, Thus did my father say: What is meant by the verse, O praise the Lord, all ye nations: What business have the nations of the world here? This is the meaning: "O praise the Lord, all ye nations" for the mighty and wondrous deeds which He wrought for them; all the more we, since "His mercy is great toward us."⁴²

Psalm 118:7 refers to the last judgment.

Midr Ps 118 § 10(242^b): Jahve ist mein, mir zu helfen Ps 118, 7. Gleich Menschen, die an der Gerichtsstätte einen Prozess führen wollen. Da sie sich vor dem Richter fürchten, sagt man zu ihnen: Fürchtet euch nicht vor dem Richter, vielmehr machet euer Herz stark.⁴³

⁴¹The Babylonian Talmud, X, 616.

⁴²Ibid., p. 611.

⁴³Strack-Billerbeck, IV, 1105.

Psalm 118:10-12 refers to the battle against Gog and Magog.⁴⁴

Psalm 118:15 refers to the beginning of the messianic time.

R. Levi (um 300) hat im Namen des R. Chama b. Chanina (um 260) gesagt: Dereinst wird eine Himmelsstimme in den Zelten der Gerechten **ב אהל צדיקים** schmetternd rufen: Die Stimme des Jubels u. des Sieges ist in den Zelten der Gerechten: "Die Rechte Jahves wirkt Macht" Ps 118, 15. Hier sind die irdischen Wohnungen der bei Anbruch der messian. Zeit lebenden Frommen gemeint.⁴⁵

Psalm 118:24 is said to refer to the messianic deliverance.

Eine andre Deutung auf die messian. Enderlösung s. Midr Ps 118 §22(244a): "Dies ist der Tag, den Jahve gemacht hat" Ps 118, 24. Alle Erlösungen, die den Israeliten in der Vergangenheit gekommen sind, hatten nach sich (neue) Knechtschaft; aber von jetzt an u. weiter (nach der messian. Enderlösung) folgt keine Knechtschaft mehr, s. Jes 12, 5f.⁴⁶

Psalm 118:25-29 are to be the words of the antiphonal choir at the Parousia.

"Ach Jahve, hilf doch" Ps 118, 25. Die Leute von Jerusalem werden von drinnen sagen: Ach Jahve hilf doch! u. die Leute Judäas werden von draussen sagen: "Ach Jahve, gib doch Gelingen" (das.). Die Leute Jer.s werden von drinnen sagen: "Gesegnet sei, der da kommt, im Namen Jahves!" (Vers 26), u. die Leute Judäas werden von draussen sagen: "Wir segnen euch vom Hause Jahves" (das.). Die Leute Jer.s werden von drinnen sagen: "Jahve ist Gott u. er leuchtete uns" (Vers 27), u. die Leute Judäas werden von draussen

⁴⁴Ibid., IV, 1100-1102.

⁴⁵Ibid., II, 221.

⁴⁶Ibid., I, 850.

sagen: "Bindet das Festopfer mit Seilen bis zu den Hörnern des Altars" (das.). Die Leute Jer.s werden von drinnen sagen: "Mein Gott bist du, ich will dich preisen" (Vers 28), u. die Leute Judhas werden von draussen sagen: "Mein Gott, ich will dich erhöhen" (das.). Die Leute Jer.s u. die Leute Judhas werden ihren Mund auftun u. Gott loben u. sagen: "Danket Jahve, denn er ist gütig, denn auf ewig(wilhrt) seine Gnade!" (Vers 29).⁴⁷

Psalm 118:27 refers to God, the light of the time of salvation.

. . . sondern unser Erlöser ist Jahve Csbaoth, dessen Name ist "der Heilige Israels", u. wir verlangen nicht danach, dass uns fortan Fleisch u. Blut leuchte, sondern dass uns Gott leuchte, wie es heisst Ps 36, 10: "Denn bei dir ist die Quelle des Lebens, in deinem Licht sehen wir Licht"; ferner steht geschrieben Ps 118, 27: "Gott ist Jahve, er wird uns leuchten."⁴⁸

Psalm 118:27 also is said to refer to the day of Gog and Magog.

"Bindet das Festopfer mit Seilen" (Ps 118, 27) auf die Tage Gogs u. Magogs (deren Scharen gemeint sind mit 118, 10).⁴⁹

And Psalm 118:28 refers to the future world.

"Mein Gott bist du u. ich danke dir" (Ps 118, 28) auf die Zukunft (hier = zukünftige Welt, Olam der Vollendung).⁵⁰

The interpretations given to these verses and certainly the thoughts behind the interpretations could well go back to

⁴⁷Ibid.

⁴⁸Ibid., I, 162.

⁴⁹Ibid., I, 847.

⁵⁰Ibid.

the time of Jesus.⁵¹ These interpretations by the Rabbis show that the Passover celebration at the time of Christ was in no way only a meal of remembrance, but was at the same time, "ja primär,"⁵² a representation of the hour of the final deliverance. The exegesis of the verses of the Hallel, especially of Psalm 118, discloses the deepest meaning of the Passover hour--"es ist Vorweggabe der Vollerfüllung."⁵³

Dalman sums it up nicely:

The description of the unique significance of the Passover Eve would lack completeness without the mention of the relationship to the future Messianic redemption which it warrants and proclaims. Every thought of the redemption from Egypt, of which it is a memorial, must have led to a comparison between what had taken place and the present. Everything imperfect in the latter and not quite in tune with that redemption from slavery, must have awakened the hope of a future new redemption. The reality of God's act at the Exodus, in so far as it was believed and perceived as the foundation of the character of Israel as a People of God, was an assurance of the fact that the second Divine act could not but take place, when the success of the former one seemed to have been made void through human sin. The idea that the carrying out of the observance of the memorial feast according to the Law would affect the coming of this redemption, was not remote, and generated the hope that God would again assign the same chosen day for the exhibition of this still greater redemptive act. Thus it came about that the dawn of the future redemption was expected upon this day.⁵⁴

⁵¹Jeremias, op. cit., p. 248.

⁵²Ibid., p. 251.

⁵³Ibid.

⁵⁴Dalman, op. cit., p. 124.

As can be readily seen, the words of Jesus concerning new wine in the Kingdom of God and the thought contained in them parallel rather closely some of the ideas contained in the interpretation of the various parts of the Passover meal and the Hallel. This correspondence lends support to the argument that the Last Supper of Jesus was a Passover meal.⁵⁵

The above observations by Jeremias are concerned not only with the framework of the report of the Last Supper but also with its substance and content. One cannot say, therefore, that later embellishments have turned the Last Supper into a Passover meal. It is rather the case that the Paschal character of the Last Supper is unanimously supported by:

1. The Liturgical formula itself: Nos. 3, 8, 9, 14, 15.
2. The eschatological view: No. 16.
3. The description of the meal: Nos. 3-7, 10-13.
4. The report about the arrangement of the room: Nos. 1, 2, and Mark 14:12,14,16.⁵⁶

Therefore, in view of the evidence gathered thus far, it seems certain that the Last Supper of Jesus was the Jewish Passover.⁵⁷

Having established with some degree of certainty that

⁵⁵Johannes Behm, "κλέω, κλάω, κλάσμα," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1938), III, 733.

⁵⁶Jeremias, op. cit., p. 55.

⁵⁷For a detailed study of the objections to this view see Jeremias, op. cit., pp. 56-78.

the Last Supper of Jesus was a Passover meal and that the Passover meal of the Jews had such a decided eschatological significance, it is not difficult to see that these eschatological motifs would carry over into the Lord's Supper which is the Sacrament of Christ's body given into death once for all to establish the New Covenant between God and man in which God no longer remembers sin, and of His blood shed that man might have the forgiveness of sins and the hope of eternal life in heaven.

In a sense the Lord's Supper is the New Passover⁵⁸ at which is proclaimed the deliverance effected by the death of Christ. The blood of the paschal lamb both saved the Israelites from having their first born son killed by the angel of death and was the means of their deliverance from slavery. The death of Christ is the foundation of the full deliverance of His people. As the bondage of the Israelites ended when their sacrifices were completed, so the efficacy of Christ's death delivers men from spiritual captivity and installs them in the liberty of the children of God, whereby they become a holy nation, a royal priesthood, God's own free people (Jn. 8:36; Heb. 2:14-15; 1 Peter 2:9).⁵⁹

⁵⁸W. D. Davies, Paul and Rabbinic Judaism (London: SPCK, 1958), p. 252.

⁵⁹Elias Newman, The Jewish Passover and the Christian Lord's Supper (Minneapolis, Minnesota: Zion Society for Israel, c.1947), p. 5.

As the Israelites began their journey to the land of promise during the night of the first Passover, so also, as a result of the sacrifice of Christ and the efficacy of His Spirit and divine grace upon their hearts, the spiritual Israelites turn their faces from earth to heaven, from a world that lies in wickedness to an inheritance of the saints in light, and travel toward the heavenly Canaan, which they shall be sure to enter under the guidance and sure protection of the true Joshua. In this heavenly Canaan they shall feed upon milk and honey, the glory and happiness of the heavenly mansions.⁶⁰

As the Jewish Rabbis looked for a greater deliverance to come on the basis of the Exodus deliverance, so the Christian, who has both the ἀρραβών of the Spirit (2 Cor. 1:22), "which is the guarantee of our inheritance until we acquire possession of it" (Eph. 1:14, RSV) and the "first fruits of the Spirit" (Rom. 8:23, RSV), waits for the greater deliverance to come, the adoption as sons, the redemption of his body (Rom. 8:23). As the Jewish people looked for their Messiah to come on Passover day, so early Christians celebrated the Lord's Supper with the expectation of the Parousia.⁶¹ So also the church today celebrates the Lord's Supper uttering

⁶⁰Ibid.

⁶¹Jeremias, op. cit., pp. 116-117. See also Bernhard Lohse, Das Passafest Der Quartalecimaner (Gütersloh: C. Bertelsmann Verlag, 1953), p. 82.

the prayer of the early church, "Come, Lord Jesus," (Rev. 22:20, RSV) "until the goal is reached that He is coming" (1 Cor. 11:26).⁶² As the Rabbis at the Passover thought of eternity when the Israelites would be praising God, so also at the Eucharist the Christian should utter the doxology of Peter (1 Peter 1:3-5) or Paul (Eph. 1:3-14) and think of the time when with all the saints he will sing hymns of praise to "Him who sits upon the throne and to the Lamb" (Rev. 7:9-17, RSV). As the Jews thought of the suffering in the messianic times and the fight against Gog and Magog, so also the Christian should remember at the Lord's Supper that he wrestles not against flesh and blood, but against principalities, against powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places (Eph. 6:12), and that he must endure fiery trials (1 Peter 4:12). But as at the Passover the Jews looked beyond this suffering and war to the deliverance, to the salvation of the soul from Gehenna, to eternal salvation, and to the eschatological meal, so also the Christian, at the Lord's Supper, should look beyond his present sin and weakness to the love of God in Christ Jesus our Lord from which nothing shall separate him (Rom. 8:38-39), through which we are conquerors (Rom. 8:37) and obtain the victory (1 Cor. 15:57). The Christian's faith at the Lord's Supper

⁶²See Chapter I, page 25 for the basis for this translation.

is fastened on the One who raises from the dead (2 Cor. 1:10) and who delivers from the wrath to come (1 Thes. 1:10).

Finally, the believer's thought at the Lord's Supper is also directed to the heavenly banquet which the Lord will eat with His disciples (Mt. 26:29) and which many from the east, west, north, and south will share with the patriarchs (Mt. 8:11).

The representation and proclamation of this deliverance effected by Christ and the eschatological outlook of future deliverance takes place above all in the assemblies for worship, and especially in the celebration of the Lord's Supper. In the Lord's Supper is anticipated what will take place fully only at the Last Day. Christ is present already with the assembled congregation; but one day He will come in a way visible to all. We have seen that maranatha means both "Come to us who are assembled in Thy name," and "Come finally at the end." In the Lord's Supper there is concretized, so to speak, even now, the entire plan of redemptive history. At the Lord's Supper there is a simultaneous and particularly close relation to both the mid-point of history which is the death of Christ, and the end, His Second Coming. In the Lord's Supper there is a pointing back to the Last Supper of Jesus, to His death, and, to some extent, to the Easter suppers which the disciples ate with the risen Christ. However, there is also a decided eschatological hope for the final deliverance and for the Messianic banquet, which

Christ will eat with His people in the Kingdom of God.⁶³

⁶³Oscar Cullmann, Christ and Time, translated from the German by Floyd V. Filson (Philadelphia: The Westminster Press, 1950), pp. 115f.

CHAPTER IV

THE BANQUET IN THE KINGDOM OF HEAVEN

The words, "Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mk. 14:25, RSV), indicate that at the institution of the Lord's Supper Jesus Himself looked to the future royal meal in the Kingdom of God.¹

The statement of Jesus to forgo drinking wine until He drinks it new in the Kingdom of God is recorded in Mark 14:25 and Matthew 26:29. Luke has the same statement (22:17-18) but also records an earlier statement of Jesus, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God" (22:15-16, RSV). Except for the inclusion of Luke 22:15-16, there are only minor variations between the three accounts and their meaning is essentially the same.

Although Christ spoke these words with reference to the eating of Passover and the drinking of wine, they should not be isolated from the other eucharistic sayings.² Mark 14:25, Matthew 26:29, and Luke 22:15-18 are of special

¹Peter Brunner, Grundlegung des Abendmahlsge sprächs (Kassel: Johannes Stauda-Verlag, 1954), p. 71.

²Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Company, Ltd., 1957), p. 547.

importance in a consideration of the eschatological perspective of the Lord's Supper.

One linguistic feature of these verses deserves special consideration. That feature is the use of ἰσχυρῶς with οὐ μή πέρω . 'Ου μή with the aorist subjunctive or the future indicative is the most definite form of negative statement concerning future time.³ Almost ninety percent of all the sentences in which οὐ μή appears in the New Testament are those passages which come from the Old Testament or are sayings of Jesus.⁴ Since this construction is rare in both the papyri and the rest of the New Testament (apart from the two classifications mentioned above), Moulton attributes its prominence to a "feeling that inspired language was fitly rendered by words of a peculiarly decisive tone."⁵

Jeremias, however, goes a step farther.⁶ Of the nine οὐ μή - passages in the Gospel of Mark there are no fewer than five (including Mk. 14:25) which are used with ἀμὴν , the word used in oaths.⁷ 'Ου μή occurs also in the other

³Friedrich Blass, Grammatik des neutestamentlichen Griechisch, revised by Albert Debrunner (Tenth edition; Göttingen: Vandenhoeck & Ruprecht, 1951), p. 221.

⁴James Hope Moulton, A Grammar of New Testament Greek: Prolegomena (Third edition with corrections and additions: Edinburgh: T. & T. Clark, 1908), p. 192.

⁵Ibid.

⁶Joachim Jeremias, Die Abendmahlsworte Jesu (Third edition; Göttingen: Vandenhoeck & Ruprecht, 1960), p. 201.

⁷Ibid.

Gospels with ἀμήν (Mt. 5:18,26; 10:23; 18:3; 24:2; Lk. 18:17; Jn. 8:51; 13:38) or in similar combinations (with λέγω γὰρ [δέ] ὑμῖν in Mt. 5:20; 23:39; 26:29; Lk. 13:25; 22:16,18; with λέγω δὲ ὑμῖν ἀληθῶς in Lk. 9:27; with λέγω σοι in Lk. 12:59; with ἰδοὺ in Lk. 10:19). In the sayings in which someone other than Jesus or an angel of God speaks the οὐ μή, it appears to be always (except Jn. 11:56) in a statement resembling an oath.⁸ 1 Corinthians 8:13 seems to be a hypothetical vow of renunciation. But the rest of the New Testament οὐ μή- passages, with few exceptions, are affirmations, promises, and threats of Jesus or God which resemble an oath.⁹ In Matthew 26:29, Mark 14:25, and Luke 22:18, then, there is recorded a strong statement of Jesus to forgo drinking wine until He drinks it new with His disciples in the Kingdom of Heaven. According to Luke 22:16 Christ also made a similarly strong statement to forgo eating the Passover meal.

Whether or not Jesus actually did eat the Passover meal on the night of His betrayal is a question that is difficult to answer. C. K. Barrett, for example, concludes that the desire expressed in the words, ἐπιθυμία ἐπεθύμησα, was fulfilled and that Jesus did eat the Passover.¹⁰

⁸Ibid., p. 202.

⁹Ibid.

¹⁰C. K. Barrett, "Luke XXII, 15: To Eat the Passover," Journal of Theological Studies, IX (February, 1958), p. 307.

Jeremias is of the other opinion. He argues from the fact that when ἐπιθυμία ἐπεθύμησα is used in other passages (Lk. 15:16; 16:21; 17:22; Mt. 13:17) it expresses an unfulfilled wish and concludes that Jesus, according to Luke 22:16, decided to forgo eating this Passover meal though it lay before Him.¹¹ His translation of Luke 22:15-18 reads as follows:

I would have gladly eaten this passover lamb with you before my death. (But I must deny myself this wish).¹² For I say to you, I will eat of it no more until God fulfils (His promise) in the Kingdom of God. . . . Take this (cup) and divide it among yourselves; for I say to you, I will no more drink of the fruit of the vine, until God establishes His kingly rule.¹³

Besides recording Christ's statement to forgo eating the Passover, which Mark and Matthew do not record, Luke puts both statements before his account of the institution of the Lord's Supper. Matthew and Mark have the eschatological saying following their accounts of the institution. It is very difficult to determine whether the order of Luke or of Matthew and Mark is correct. Perhaps the best that can be done is to try to explain the reason for the particular sequence in each case.

¹¹Jeremias, *op. cit.*, p. 200.

¹²For the basis for such an inclusion consult William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago, Illinois: The University of Chicago Press, 1957), p. 151, *πάρ*, the meaning under letter *ε*.

¹³Jeremias, *op. cit.*, p. 203.

By placing the eschatological saying first, Luke seems to have tried to emphasize the eschatological perspective.¹⁴ By having his account of the institution of the Lord's Supper following the eschatological saying, Luke may be explaining wherein the possibility lay for such a share in glory.¹⁵ Eduard Schweizer, thinking that Mark would not have shortened the double saying of Luke,¹⁶ concludes that Mark records this saying in its true place and form.¹⁷ This eschatological saying then is meant, perhaps, to show the disciples and the whole church the long range of effect of Christ's death. In the eschatological promise is the seal that the sacrificial death of Christ will not be a meaningless catastrophe but an event which has beneficial results.¹⁸

Günther Bornkamm comments on the eschatological saying of Mark 14:25:

Gleichwohl ist das Wort der synoptischen Texte für das urchristliche Verständnis des Herrenmahles fraglos von höchster Wichtigkeit. Denn mit diesem Wort wird das Mahl an die Grenze des $\epsilon\sigma\chi\alpha\tau\omicron\nu$ herangerückt und Jesu Tod und Abschied als Inauguration der anbrechenden $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ bezeichnet. Das Wort scheidet Jesus vom

¹⁴Ibid., p. 154.

¹⁵Eduard Schweizer, "Das Abendmahl eine Vergegenwärtigung des Todes Jesu oder ein eschatologisches Freudenmahl?" Theologische Zeitschrift, II (March/April, 1942), p. 98.

¹⁶Ibid., p. 97.

¹⁷Ibid., pp. 96-97.

¹⁸Ibid., p. 98.

seinen Jüngern ("Ich werde nicht mehr trinken vom Gewächs des Weinstocks. . ."), aber verbindet ihn mit seinen Jüngern in neuer Weise, jetzt schon in der κοινωνία des Sakraments und damit zugleich in Gestalt der Verheissung neuer Gemeinschaft in der Herrschaft Gottes. Das hier auf Erden weitergefeierte Mahl wird damit zu einem Vorgeschmack kommender ewiger Gemeinschaft mit ihm.¹⁹

The basic idea of the βασιλεία τοῦ θεοῦ, which was mentioned in the preceding paragraph, is that of the dignity, power, and rule of God.²⁰ βασιλεία corresponds to the Hebrew מַלְכוּת, "royalty," "royal power," "reign."²¹ However, the idea of a territory or a realm is also included as a second or later meaning,²² and thus in βασιλεία both meanings are present.²³ In its essence, then, the Kingdom of God is the reign of God, that is, a personal relationship between God and the individual. It is a reign which is "independent of temporal and spatial relations."²⁴

¹⁹Günther Bornkamm, "Herrenmahl und Kirche bei Paulus," Zeitschrift für Theologie und Kirche, LIII (1956), 344-345.

²⁰Karl Ludwig Schmidt, "βασιλεία," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1933-), I, 579-580.

²¹Francis Brown, Samuel Rolles Driver, and Charles A. Briggs, editors, A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic, Based on the Lexicon of William Gesenius as Translated by Edward Robinson (Revised edition with corrections; Oxford: The Clarendon Press, 1957), p. 574.

²²Ibid.

²³Schmidt, op. cit., p. 580.

²⁴T. W. Manson, The Teaching of Jesus: Studies of Its Form and Content (Cambridge: Cambridge University Press, 1955), p. 135.

In the preaching of Jesus the βασιλεία is spoken of as future (Mk. 14:25) but it is also present in the person of Jesus and in His ministry (cf. Lk. 7:18-22; 10:23f.; 11:20,31f.).²⁵ Nevertheless, the final consummation, which is described as the Coming, or the Parousia, or the Day of the Son of Man (Mk. 14:62), is conceived of as still in the future.²⁶ Although the Kingdom of God had begun already in the ministry of Christ (Mt. 12:28),²⁷ this first manifestation of the Kingdom is but ". . . a means towards a yet greater manifestation which lies still in the future."²⁸ The coming of the Kingdom is still a future event. However imminent it may be, however proleptically active it was in Christ's ministry, the full and complete manifestation of the Kingdom is nevertheless an event which has not itself taken place but which still lies in the future. This future event is described by Paul in 1 Corinthians 15:24-28.

Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. "For God has put all things in subjection under his feet." But when it says, "All

²⁵Taylor, op. cit., p. 114.

²⁶Manson, op. cit., p. 136.

²⁷W. G. Kümmel, Promise and Fulfilment: The Eschatological Message of Jesus, translated by Dorothea M. Barton, no. 23 in Studies in Biblical Theology (London: SCM Press Ltd., 1957), p. 107.

²⁸Manson, op. cit., p. 134.

things are put in subjection under him," it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one. (RSV)

The final consummation is described in various ways.

One of the most common and the one suggested by the eschatological eucharistic saying of Christ is that of a heavenly banquet (Mt. 3:11; 22:1-14; 25:1-13; Lk. 12:37; 14:14-24; 22:30; Rev. 3:20).

Already in the Old Testament the time of salvation at the coming of the Kingdom of God is pictured as a meal of joy (Is. 25:6-9). In the expectation of Jesus the Kingdom of God included such a blessed meal at the table of God. Whoever belongs to Jesus will have a share in this meal (Mt. 8:11; Lk. 13:28ff.; 14:15-24). This meal is to be Christ's kingly marriage banquet with the Church as His bride (Mt. 22:2-14; 25:10; 2 Cor. 11:2; Rev. 19:7; 21:2,9; 22:17).²⁹

However, this nuptial joy of the Kingdom of God began already in the days of Christ's earthly existence. With His person, His word, and work the Kingdom was already present. Where Jesus is present in person, His own cannot fast and weep but rather must keep the meal with the Lord as people at a marriage feast (Mk. 2:19; Mt. 11:18f.; Jn. 3:29). The

²⁹Brunner, op. cit., p. 71.

fellowship meals of the earthly Lord with His disciples, though in poverty and lowliness, nevertheless, were standing in the light of the coming glorious meal.³⁰ The meals themselves were sermons describing and indicating the nature and coming of the Kingdom of God.

For the Easterner every table fellowship is a granting of peace, trust, and brotherhood. Table fellowship is life fellowship.³¹

However, table fellowship with Jesus is more than table fellowship on a human level. This is clear in view of the table fellowship which Jesus granted to publicans and sinners. For the pious Jew table fellowship was only possible with the righteous. The fact that Jesus had table fellowship with those people who were despised and scorned, signified that He was offering forgiveness and salvation to them (Lk. 15:2; Mk. 2:15-17; Mt. 11:19).³² This fact was all the more evident "especially after the confession of St. Peter changed these common meals into proleptic messianic meals."³³ To the disciples after the confession of Peter these meals

³⁰Ibid.

³¹Jeremias, op. cit., p. 196.

³²Ibid.

³³Joachim Jeremias, "The Last Supper," Expository Times, LXIV (December, 1952), 92.

would have represented the eternal and completed congregation of the saints.³⁴ The request of the sons of Zebedee to be permitted to have the seats of honor at the meal of the end time (Mt. 20:20-21) which they had here on earth (Jn. 13:23) expresses this knowledge clearly.³⁵

Of all the meals which Jesus had with His disciples, the one on Maundy Thursday was certainly an anticipation of the great feast of the Kingdom. This is shown by the foot-washing incident (Jn. 13:3-11). Luke 12:35-38 is the parable of the rewarding of the watchful servants.

Blessed are those servants whom the master finds awake when he comes; truly I say to you, he will gird himself and have them sit at table, and he will come and serve them (Lk. 12:37, RSV).

No earthly master would do such a thing (Lk. 17:7). Nevertheless Jesus has done it (Lk. 22:27; Jn. 13:4-5). And He will do so again on His return. This parable, especially Luke 12:37b, ". . . refers to the Messianic banquet at the Parousia."³⁶ Both the action of Jesus when He washed the feet of His disciples and the eschatological saying of Mark 14:25 par. demonstrate that the Messianic meal was anticipated at the Last Supper.

³⁴Jeremias, Die Abendmahlsworte Jesu, p. 197.

³⁵Ibid.

³⁶Joachim Jeremias, The Parables of Jesus, translated by S. H. Hooke (New York: Charles Scribner's Sons, 1955), p. 43.

Thus the ceaseless discussions as to whether the Supper is a sad memorial of the death of Jesus or a joyful eschatological anticipation of the great heavenly feast--we are at last beginning to realize that we are discussing a false problem--become pointless. The continuity is perfect: the idea of the Son of Man serving on earth by the gift of his life and in his Kingdom at the table of his father obliges us to see the glory and the joy of the Kingdom already mysteriously present and real in the Last Supper.³⁷

The description of a messianic meal is a theme found in the Old Testament, Apocalyptic and Talmudic literature, and in the New Testament. This messianic meal is variously described as the bread of life whose eating stills all hunger (Mt. 5:6; Jn. 6:35,50); as the tree of life whose fruit makes the sick well (Ezekiel 47:12; Ethiopic Enoch 24:4-25:7; Test. of Levi 18:11; Rev. 22:2,14,19); as the water of life (Is. 49:10; Rev. 7:17) which is given for nothing and quenches thirst forever (Jn. 4:13f.; 6:35; 7:37-39; Rev. 21:6; 22:1,13; Strack-Billerbeck, II, 436, 481);³⁸ as the wine of the time of salvation which was preserved for the partakers of the kingdom (Strack-Billerbeck, I, 992); and as the "Heilsmahl der Endzeit" which mediates salvation and life (Is. 25:6-9; 49:12; 65:13f.; Ethiopic Enoch 62:14f.;

³⁷Theo Preiss, Life in Christ, translated by Harold Knight, no. 13 in Studies in Biblical Theology (London: SCM Press Ltd., 1954), p. 93.

³⁸Herman Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash (München: C. H. Beck'sche Verlagsbuchhandlung, I 1926, II 1924, III 1926, IV 1928, V 1956), referred to throughout this chapter as Strack-Billerbeck.

rich material found in Strack-Billerbeck, I, 603, 684, 992; II, 720; III, 22, 33, 823; IV, 840, 1146ff., 1154-1165).³⁹

Taking some of the New Testament pictures of the meal of the Kingdom of Heaven, we find that it is a meal for those who hunger and thirst after righteousness (Mt. 5:6); a meal in which people from the four corners of the earth will sit at table with Abraham, Isaac, and Jacob (Mt. 8:11; Lk. 13:28-29); the marriage feast (Mt. 22:1-14; 25:10) of the Lamb and His bride (Rev. 19:7,9); an eating of bread in the Kingdom of Heaven (Lk. 15:14-24); a Passover (Lk. 22:15-16); drinking new wine (Lk. 22:17; Mk. 14:25; Mt. 26:29); the twelve sitting at table with Christ (Lk. 22:29f.); eating with "the faithful and true witness, the beginning of God's creation" (Rev. 3:14,20, RSV); and the high festival which awaits the faithful and wise servant (Lk. 12:35-38).

This Messianic feast. . . is none other than the feast set upon Mount Zion described in Is. 25.6 f., 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.⁴⁰

The coming of the Kingdom of God in its final great manifestation at the end of time and the great banquet of the Kingdom of God are the two things to which Jesus looked and would have His disciples look. To focus their attention

³⁹Jeremias, Die Abendmahls Worte Jesu, p. 225.

⁴⁰Joachim Jeremias, Jesus' Promise to the Nations, translated by S. H. Hooke, no. 24 in Studies in Biblical Theology (London: SCM Press Ltd., 1958), p. 63.

on that future time Jesus made a twofold statement that He would forgo both eating and drinking till the time would come when He would eat and drink with His disciples in the new heaven and new earth. In that interval He had another cup to drink. It was the bitter cup of death extended to Him by His Father. By drinking that cup Jesus effected an eternal covenant of salvation and assured His followers of their participation in the heavenly marriage feast of the Lamb.

If it is possible to penetrate behind the words of Jesus into His purpose for saying them, it can be said that Jesus, by speaking this "Verzichtklärung," as Jeremias calls it,⁴¹ must have wanted to impress upon the disciples the irrevocability of His decision to obtain salvation for the world by His vicarious suffering and death. He burned all the bridges behind Him, so to speak. He struck festive meals and the use of wine out of His life. He prepared to drink the bitter cup which His Father extended to Him. At the same time Jesus wanted to make it clear to His disciples how completely His life would be dissolved from this present aeon. His life was consecrated to God (Jn. 17:19), and belonged completely to the coming Kingdom of God, to the Passover of fulfillment.⁴²

Following the clue given by the Quartadecimanians who fasted in prayer for the lost Jews while the Jews celebrated

⁴¹Jeremias, Die Abendmahlsworte Jesu, p. 199.

⁴²Ibid., p. 207.

the Passover, and who maintained that they were following the example of Jesus, Jeremias interprets these eschatological eucharistic statements in a similar manner.⁴³ With his interpretation we close this chapter.

The glory of God has come very near. Jesus' passion will be the prelude of the great last hour of temptation on the terrestrial globe (Mk. 14,38), the one which will institute the beginning of the time of salvation (14,58). On the threshold stands the hour in which the yearly repetition of the Passover comes to an end. God permits its place to be filled by the eternal passover of fulfillment (Lk. 22,16 $\pi\lambda\eta\rho\omega\theta\eta$), to which the people who celebrated the Passover longingly looked forward. The next meal of Jesus with His disciples will be the meal of the Messiah on the transfigured earth. It will fulfill the word of the apocalyptist, "The Lord of Spirits will dwell over them, and they will eat with the Son of Man, lying down and rising up until all eternity" (Enoch 62,14). The wine which Jesus will drink will be "new," adds Mark (14,25). "New"-ness is the password of the saved world of the time of salvation, of the transfigured creation. And when Matthew correctly adds, $\mu\epsilon\theta' \acute{\omicron}\mu\omega\nu$ (26,29), he expresses the fact that the Passover of fulfillment signifies the consummation of the fellowship of the saved congregation with its Savior. The full fellowship of God with the transfigured humanity on the transfigured earth will have become a reality. There Jesus will again, as now at the Lord's Supper, rule as house-father and for His own break the blessed bread and extend the cup of thanksgiving--again He will be the Giver and the Server, His own the recipients, who in eating and drinking receive God's gift of salvation, namely, eternal life.

However, the hour of the beginning of the consummation is at the same time the hour of the last judgment in which the guilt of Israel will be revealed. Israel had rejected one messenger of God after another. Israel had loaded on itself the guilt of the blood of one after another from the blood of Abel, the righteous one, to the blood of Zechariah, who was killed in the holy place. Now the tenants of the vineyard have the idea to seize hold of the Son of their Lord. The last generation,

⁴³ibid., pp. 208-209.

with this last rebellion fills to overflowing God's eschatological moderation toward sinners, and this last generation brings the guilt of all upon itself (Lk. 11,49-51 par.; Mt. 23:34-36).

The only thing which Jesus can still do, after Israel had not recognized what would have served its peace (Lk. 19,42), is that He with His intercession step into the breach. With a love which is a complete selfless surrender, Jesus wants to make this intercession for His deluded people as forceful as possible and to lay this intercession on the hearts of the disciples as impressively as possible. Therefore he combined with his intercession the renunciation of celebrating the feast and partaking of wine. He fasted for His persecutors (Ibid. 1,3). Jesus had opened the last Passover meal as the child of God who made intercession for those fallen under judgment (Is. 53,12).⁴⁴

⁴⁴Ibid., pp. 209-210.

CHAPTER V

CONCLUSION

The Lord's Supper is a divine ordinance instituted by our Lord and Savior Jesus Christ on the night of His betrayal. According to all four accounts of the institution of the Lord's Supper, there is a decided eschatological perspective contained in the Sacrament. The eschatological perspective was not added to the Sacrament by the early church because of the Resurrection and post-resurrection appearances of Christ. Rather, the eschatological outlook was included already at the institution of the Sacrament by our Lord.

The ultimate basis of all eschatological hope for the Christian is the death of Jesus as the event which brought into effect the New Covenant of God with His people. Christ has died in our place (Gal. 3:13). His death for us puts us immediately into the new state of salvation, the new existence of believers.¹ According to Jeremiah 31:31-34 this new state of salvation under the New Covenant has three characteristics: (1) everyone shall know God as one knows his friend by personal, loving intercourse; (2) God's law will be written into everyone's heart so that they will be both

¹Günther Bornkamm, "Herrenmahl und Kirche bei Paulus," Zeitschrift für Theologie und Kirche, LIII (1956), 335.

willing and able to live in accordance with it; (3) all shall have the forgiveness of sin.²

This gift of forgiveness in the Sacrament is all important, for, as Luther says in his Small Catechism concerning the benefits of eating and drinking:

By these words "for you" and "for the forgiveness of sin" the forgiveness of sins, life and salvation are given to us in the sacrament, for where there is forgiveness of sins, there is also life and salvation.³

As the death of Jesus brought into effect and mediated the New Covenant, so His death also brought the assurance of our ultimate triumph, namely, deliverance from sin, death, and the devil, plus the gift of eternal life. Jesus speaks of this ultimate triumph in terms of the eschatological hopes of His day, namely, as a great feast (Lk. 14:15-24) with Abraham, Isaac, and Jacob (Mt. 8:11).

The fact that the Lord's Supper has an eschatological perspective has been demonstrated in the sections dealing with the phrase "until He comes,"⁴ the term "maranatha,"⁵

²Mr. Reu, Can We Still Hold to the Lutheran Doctrine of the Lord's Supper? (Columbia, Ohio: The Wartburg Press, 1941), p. 58.

³The Small Catechism: The Sacrament of the Altar, p. 352 in The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959).

⁴Supra, pp. 16-26.

⁵Supra, pp. 26-31.

and the judgment theme in the Sacrament.⁶ The phrase "until He comes" is the terminus ad quem of the Sacrament indicating both its temporary character and the future goal toward which it is pointing, namely, the Second Coming of Christ. Maranatha is a short prayer spoken by the early church at the celebration of the Eucharist. Maranatha is, as far as can be determined, a prayer for the Lord to come again on the Last Day. But it possibly served also to underscore the warning to the unholy to repent. The judgment theme in the Sacrament brings out the fact that the person who eats and drinks in an unworthy manner, that is, without discerning $\tau \acute{o} \sigma \omega \mu \alpha$, will be guilty of profaning the body and blood of Christ and is at the present time drinking a judgment upon himself. The judgment stems from the fact that the body and blood of the Lord which the communicant is profaning is the body and blood of the Judge of the World. One should judge himself rightly, condemning himself as a sinner; believe on Christ for the forgiveness of sins, and accept the judgments of the Judge for what they are, namely, chastening so that one will not be condemned with the world. The attitude toward Christ in the present, also His epiphany in the bread and wine, will determine which sentence one receives at the Last Day--a sentence of condemnation or of commendation.

⁶Supra, pp. 31-50.

The fact that eschatology was not at all foreign to the circumstances surrounding the institution was made evident in the section dealing with the Passover.⁷ In that section it was shown that the Lord's Supper was in all probability, instituted at the Passover and thus partook of the eschatological hopes of the Jews of that time. The Jews hoped for a future deliverance by virtue of the fact that they had once been delivered from the bondage of Egypt. So also the Christian at the Lord's Supper hopes for the manifestation of the complete victory over sin, death, and devil in the future because Christ has already won the victory over these enemies by His death. At the Passover the story of the great Exodus-deliverance was proclaimed again. At the Lord's Supper there is also a proclamation (1 Cor. 11:26). It is the proclamation of the death of the Kyrios and of the gifts of forgiveness of sins, life, and eternal salvation which the Lord's death gained for us. The proclamation at the Lord's Supper contains the whole plan of salvation which includes also the hope for the complete and ultimate victory, the redemption of our bodies (Rom. 8:23).

The eschatological perspective at the institution of the Lord's Supper is attested also by the statement of Jesus to forgo eating and drinking till He would banquet with His disciples in the Kingdom of His Father (Mt. 26:29; Mk. 14:25;

⁷Supra, pp. 51-75.

Lk. 22:16-18).⁸ Jesus was going to leave His disciples and go to His Father (Jn. 16:10). But He would return to them to take them to Himself (Jn. 14:3). After Christ's return the great banquet (Mt. 8:11; Lk. 14:15-24), the Marriage Supper of the Lamb (Rev. 19:7,9), will take place. For the time during which Jesus would be absent, He instituted the Lord's Supper in which He gives His disciples His body and blood to eat and to drink. And in this holy meal He mediates to His disciples the gifts of salvation which He earned for them. This feast on earth is but a prefiguration of that greater and heavenly banquet in the place prepared for Christ's disciples. At this earthly banquet the believer longingly looks for the time when he will eat and drink at Christ's table in the Kingdom of God (Lk. 22:28-30).

On the basis of the material presented, eight eschatological elements of the Lord's Supper can be enumerated. The first one is the orientation of the Lord's Supper toward the return of Christ. At the institution of the Lord's Supper Christ commanded His disciples to celebrate the meal in ἀνάμνησιν of Him. Part of the content of their ἀνάμνησιν was that Christ would return in glory, and so Paul instructed the Corinthians that the proclamation of the Lord's death in the Lord's Supper will take place ἄχρι οὗ ἔλθῃ --"until the goal is reached that He is coming" (1 Cor. 11:26). The

⁸Supra, pp. 76-90.

Lord's Supper will be celebrated only as long as Christ has not yet returned. When He does return the celebration of the Eucharist will come to an end. This transitory nature of the Lord's Supper should always remind the communicants of the Lord's Second Coming and should cause them to pray for and long for that Second Advent more and more fervently. The transitory nature of the Lord's Supper should also remind communicants that they are in but not of the world and that therefore they are to live "lives of holiness and godliness, waiting for and hastening the coming of the day of God" (2 Peter 3:11,12, RSV) until the goal is reached and Christ has come.

The second eschatological element is the thought of judgment contained in the Lord's Supper. Ernst Käsemann calls the section on the Lord's Supper in 1 Corinthians 11 a "Formel heiligen Rechts"⁹ whose validity the Last Day will reveal.¹⁰ The accumulation of juridical terms would seem to support the above statement and also Käsemann's assertion that the Christ who comes in and through the Sacrament is there also as the Judge of the World. If this is the case, and it seems that Käsemann's statements are in keeping with Paul's thoughts, then the Lord's Supper very definitely

⁹Ernst Käsemann, "Anliegen und Eigenart der paulinischen Abendmahlslehre," Exegetische Versuche und Bessinnungen (Göttingen: Vandenhoeck & Ruprecht, 1960), p. 21.

¹⁰Ibid., p. 22.

places the communicant into a situation very similar to the one he will be in on the Last Day. According to W. G.

Kümmel, Jesus, in His eschatological message,

linked the present in a quite peculiar way to the future by speaking of his return as judge and by making the attitude of men to the earthly Jesus the criterion for the verdict of Jesus, the eschatological judge.¹¹

In 1 Corinthians 11:17-32 it seems that Paul is making the communicants' attitude toward τὸ σῶμα, whether this be the body of Christ in the Sacrament, the body of believers, or both, the criterion for the verdict of Jesus. The verdict may be acts of judgment in this present life to chasten the believers so that they will not be condemned. Secondly, the verdict may also be one of condemnation with the world. Thirdly, through the believers' faith in Christ for the forgiveness of sins, the sentence may be one of life and salvation, "Well done, good and faithful servant" (Mt. 25:21, 23, RSV).

The third eschatological element of the Lord's Supper is the prospect of the believer's final and complete victory over sin, death, and the devil. The victory over these enemies has indeed already been won by Christ. However, as long as the believer is in this world he is still beset by temptation, sin, and death. The Lord's Supper, which is celebrated

¹¹W. G. Kümmel, Promise and Fulfilment: The Eschatological Message of Jesus, translated by Dorothea M. Barton, no. 23 in Studies in Biblical Theology (London: SCM Press Ltd., 1957), p. 153.

in ἀνάμνησις of the victorious, vicarious death of Christ, proclaims that the victory has been won and points forward to the final deliverance which will take place at the Last Day. Thus, the communicants, harassed by sin, devil, and world, are directed by the Lord's Supper to fasten their eyes upon the future day when sin, death, devil, and world will be destroyed and there will be eternal joy in heaven.

The fourth eschatological element of the Lord's Supper is the hope of the heavenly banquet with Christ, the Marriage Supper of the Lamb. The Lord's Supper on earth reminds communicants of the time when the Lord will sup with them in heaven (Rev. 3:20). This reminder would instill in communicants a longing for that blessed meal when the saints of all ages will be united in table-fellowship with their Lord.

However, it would be interpreting the eschatological perspective in a somewhat narrow manner if it were interpreted only as a future hope.¹² The eschatological perspective has something to say to the Christian in his present existence. The last four eschatological elements, though related to the preceding four, concern the Christian's present life.

The fifth eschatological element of the Lord's Supper is proclamation. The proclamation of the death of Christ is of the essence of the Sacrament (1 Cor. 11:26), and is

¹²Gustaf Aulén, Eucharist and Sacrifice, translated by Eric H. Wahlstrom (Philadelphia: Muhlenberg Press, 1958), p. 123.

proclamation of the Christian's victory over sin, death, and devil. Through Baptism the believer has been incorporated into the Body of Christ. By Baptism he was buried with Christ into a death to sin so that as Christ was raised from the dead by the glory of the Father, he too might walk in newness of life (Rom. 6:4). The Lord's Supper has been called the Sacrament of renewal.¹³ By receiving the body and blood of Christ and hearing the Word of God in the Sacrament the Christian's faith, hope, and love is renewed and strengthened. The Lord's Supper is first of all proclamation to the individual himself of the victory that is his, of the forgiveness of his sins, and his hope of eternal life. However, the individual also proclaims the death of Christ to the others communing with him so that each to his brother is proclaiming Christ's death and his own victory in Christ, stirring up "one another to love and good works . . . all the more as you see the Day dawning near" (Hebrews 10:24-25, RSV).

The sixth eschatological element of the Lord's Supper is the self-examination and self-judgment mentioned by Paul (1 Cor. 11:28,31). Christ's presence in the Sacrament as the Judge of the World means that a sentence must be passed. Either the communicant does not rightly judge τὸ σῶμα and,

¹³T. F. Torrance, "Eschatology and the Eucharist," Intercommunion, edited by Donald Baillie and Joan Marsh (New York: Harper & Brothers Publishers, 1952), p. 305.

as a result, receives the verdict of "guilty" from the Judge; or, after examining himself, he condemns himself as a sinner before God and trusts in God for the forgiveness of his sins. In the latter case the communicant receives grace, forgiveness, and life. The prospect of facing the Judge of the World in the Sacrament should move each communicant to a very critical evaluation of his faith and life in relation to Christ and His Church and to repent of his sins. Through such repentance and faith, the communicant will receive forgiveness and salvation in the Sacrament instead of condemnation from the Judge of the World.

The seventh eschatological element of the Lord's Supper is that of love and concern for the fellow members of the Body of Christ. At the Last Supper Jesus gave an example of love and service by washing the disciples' feet (Jn. 13:3-17). Jesus also gave a new commandment to "love one another, even as I have loved you, that you also love one another" (Jn. 13:34, RSV). This is the love of Jesus who loved His disciples completely and Himself not at all but gave Himself into death for them. According to Paul, all communicants are made one body because of their *κοινωνία* in the body of Christ in the Lord's Supper (1 Cor. 10:16-17). The implications of being a member of the Body of Christ are spelled out in 1 Corinthians 12 to 14. The principles of Christian conduct in the Body are those of subordination and edification. Both of these principles were lacking in the celebration of the Lord's

Supper by the Corinthians. Their meetings tended to do more harm than good (1 Cor. 11:17) and they did not "wait for one another" (1 Cor. 11:33, RSV) at their meals. At the Marriage Supper of the Lamb all the barriers which exist between people will be broken down and there will be no distinctions. The same attitude must exist now between those who are destined to eat the Marriage Supper of the Lamb for the Lord's Supper is a prefiguring of that future heavenly meal. At the Lord's Supper and in his daily intercourse, the believer must relate himself to his fellow members in the Body of Christ in terms of love (1 Cor. 13) and subordination (1 Cor. 14:30) doing all for the edification of the Church (1 Cor. 14:5).

Finally, the Sacrament may be called a cibus viatorum, that is, "food for those who are traveling toward the eternal table-fellowship."¹⁴ In the Lord's Supper Christ gives His body and blood in a strange form--in bread and wine. Nevertheless His true body and blood are present and consumed. This presence is in itself already the beginning of the Endzeit. That which is received in the Lord's Supper is a pledge of that which is coming--a foretaste of eternity even now in time.¹⁵ The Lord's Supper was given for the time in

¹⁴ Julius Schniewind and Ernst Sommerlath, Abendmahlsgespräch (Berlin: Edmond Schlink, 1952), p. 54.

¹⁵ Ibid.

which Christ would no longer be bodily among His people. It is a foretaste of the future bodily presence of Christ--a foretaste for the one still on the way and who is in need of strengthening food.¹⁶

It is the opinion of this writer that the eschatological perspective of the Lord's Supper should receive more emphasis than it has received in the past. Such a return to an emphasis on the eschatological elements of the Lord's Supper in its celebration, in the liturgy, teaching, and preaching of our church would help to increase the appreciation of the Sacrament among our people. The eschatological emphasis in the Lord's Supper would lead to an increased awareness that the sins of lovelessness and unconcern for the fellow members of the Body of Christ--who are all made brothers by their *κοινωνία* in the body of Christ--are in reality sins against the Judge of the World whose body and blood are consumed by the communicants. In addition, an emphasis on the eschatological perspective of the Sacrament which includes the judgment theme would bring about a greater realization in the communicant for the need of a self-condemning self-evaluation before the Judge of the World so that from His hand the communicant receives grace instead of judgment. Furthermore, the eschatological emphasis would train the communicant to

¹⁶Ernst Sommerlath, "Auf dem Wege zur Einheit? Kritische Anmerkungen zu den Arnoldshainer Abendmahlsthesen," Ev.-Luth. Kirchenzeitung, XIII (February, 1959), p. 38.

keep in mind constantly that the victory over sin, death, devil, and world is his already through his faith in Christ and to consider himself "dead to sin and alive to God" (Rom. 6:11, RSV) so that he "might walk in newness of life" (Rom. 6:4, RSV) till the manifestation of the complete victory on the Last Day. Finally, an emphasis on the eschatological perspective of the Sacrament would help people to divert their attention from secular and "this-worldly-things" to spiritual and "other-worldly-concerns." The eschatological perspective of the Sacrament instructs the Christian:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. (Hebrews 12:1-2, RSV)

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