



Digital Continent

A CATHOLIC THEOLOGICAL QUARTERLY

April 2023

It falls, in particular, to young people, who have an almost spontaneous affinity for the new means of communication, to take on the responsibility for the evangelization of this 'digital continent.'

*Pope Emeritus Benedict XVI
January 24, 2009
World Communications Day*

Who We Are

We are Catholic Distance University, the global, online learning community. CDU offers bachelor's and master's degrees in theology as well as continuing education for students all over the world. At CDU you will gain a highly respected degree as well as knowledge that will enhance your spiritual life and loving service to others.



CDU... Always Catholic, Always Online

About This Quarterly

Digital Continent is a web-based magazine dedicated to CDU students pursuing master's degrees and their noteworthy efforts at theological scholarship. The theses published in these pages are the culmination of years of careful study of the Word of God and the sources of Sacred Tradition. Please take time to peruse this work and share it with others.

Editor's Note

April 2023

The Eucharist is the Church's most important liturgical doctrine. Jesus Christ, God made man, remains with us Body, Blood, Soul, and Divinity, in the entirety of His one Person and two natures. Our participation in these sacred mysteries in the Mass, the Divine Liturgy, is at the heart of our Christian life in this world. By Christ's Resurrected Body we participate in the reality we ourselves hope to have: eternal glorified embodied existence.

The Scriptural basis for this doctrine in the New Testament, debated vigorously among Catholics and Protestants, is extremely important to showing its truth. Jan Bartelsen has written a concise discussion of the five key places the doctrine is discussed: 1 Corinthians 11:23-26, Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20, and John 6:1-14, 6:35 and 6:51-58. He shows how these texts each contribute to the Church's doctrine of the Eucharist, and how it is in a way woven from them, and how the Old Testament helps us understand the doctrine's meaning. Bartelsen also writes clearly and simply, which helps the reader to follow the arguments.

For instance, 1 Corinthians teaches that Christians should eat the bread and drink of the cup as a proclamation, not secretly, but publicly. Only Matthew teaches explicitly that Christians should eat the body of Christ; he also teaches that we drink of the new covenant, indicating that Jesus's blood—which would be subject to the Jewish blood ban—is actually the new covenant. Luke mentions two cups, which stresses that the cup of the Eucharist is the cup of the new covenant. He also stresses the sacrificial element of Christ's body being given for us. John's discussion of the feeding of the crowd includes words used elsewhere for the Eucharist, underlining its role as a prefiguration of the Eucharist. In the Bread of Life discourse, Christ instructs listeners to drink his blood, which would be unthinkable for Jews; the Last Supper and Passion will make this teaching clear.

I am happy to recommend Jan's thesis as a concise summary of the Biblical institution narratives, and suggest it as a apologetic text one might give to friends, family, or others who are interested in how Scripture shows the Church's teaching on the Eucharist.

James C. Kruggel, Ph.D.
Washington, DC

About the Author

Jan Bartelsen, M.A.



Jan Bartelsen was born in 1979 in northern Germany. Early in his career he studied computer science and worked as an expert in e-Learning for different educational institutions and universities in Germany and Switzerland. He felt the desire to come closer to the Lord, however, and so he began to study religious education in Germany. He continued his studies at CDU and entered the Master of Arts in Theology program in 2020.

Jan now lives in Switzerland, in a small village between Zurich and Geneva in the German-speaking part of the mostly French-speaking Diocese of Lausanne-Genève-Fribourg. He serves the Roman Catholic Church as pastoral assistant and catechist in a “pastoral unit” comprising five parishes.

Jan’s main interest at CDU was the study of Sacred Scripture, and so he was naturally drawn to write a thesis in this area. He was particularly interested in writing about the institution narratives because he is responsible for the First Communion program at his parish.

**"This is My Body."
A Comparison of the Different
Institution Narratives
in the New Testament**

A Thesis Submitted to
the Faculty in Candidacy for the Degree of
Master of Arts (Theology)

written by

Jan Bartelsen

Catholic Distance University

Thesis Advisor: Deacon Rick Bauer

Charles Town, West Virginia

December 2022

Table of Contents

Tables	iii
Chapter 1 Introduction	1
Chapter 2 Textual Comparison of the Four Texts	3
2.1. English translation (NAB)	3
2.2. Greek Text (Nestle-Aland)	4
Chapter 3 The Institution Narrative in the First Letter of Paul to the Corinthians	7
3.1. The Context of the Letter	7
3.2. A Detailed Analysis of Paul's Account of the Institution Narrative	8
3.2.1. 1 Corinthians 11:23	8
3.2.2. 1 Corinthians 11:24-25	10
3.2.3. 1 Corinthians 11:26	12
3.3. Conclusion Regarding the Institution Narrative in 1 Corinthians	13
Chapter 4 The Institution Narrative in the Gospel of Matthew	14
4.1. Introduction to Matthew	14
4.2. Matthew 26:26	14
4.3. Matthew 26:27	16
4.4. Matthew 26:28	18
4.5. Matthew 26:29	19
4.6. Conclusion Regarding Matthew	21
Chapter 5 The Institution Narrative in the Gospel of Mark	23

5.1.	Introduction.....	23
5.2.	Mark 14:22-24	23
5.3.	Mark 14:25.....	24
5.4.	Conclusion Regarding Mark.....	25
Chapter 6 The Institution Narrative in the Gospel of Luke		26
6.1.	Introduction to Luke	26
6.2.	Luke 22:15	26
6.3.	Luke 22:16	28
6.4.	Luke 22:17	29
6.5.	Luke 22:18	30
6.6.	Luke 22:19	31
6.7.	Luke 22:20	32
6.8.	Conclusion Regarding Luke	34
Chapter 7 Eucharistic Elements in the Gospel of John.....		35
7.1.	Introduction.....	35
7.2.	John 6:1-14 - The Multiplication of the loaves.....	35
7.3.	John 6:35 and John 6:51-58 - Bread of Life Discourse	36
Chapter 8 Conclusion.....		38
Bibliography		40

Tables

Table 2.1. Textual comparison of the Institution Narrative in the English NAB	4
Table 2.2. Textual comparison of the Institution Narrative in the Greek Nestle-Aland.....	6
Table 6.1. A comparison between the beginning of Luke 22:20 and 1 Cor 11:25	33

Chapter 1

Introduction

"This is my body," these words of Jesus are repeated at every Mass. The priest says them during the consecration of the host into the body of Christ. The Bible provides us four accounts that form the biblical basis for the consecration and that tell us what Jesus did at the Last Supper. These accounts of the institution narrative are found in the Gospels of Matthew, Mark and Luke and in the first letter of Paul to the Corinthians. However, these four accounts vary. Even the words of institution are different: The three synoptic Gospels used τοῦτό ἐστιν τὸ σῶμά μου / *touto estin to soma mou* (literally in English "this is the body of me"), whereas Paul used a different order of the words: τοῦτό μου ἐστιν τὸ σῶμά / *touto mou estin to soma* (literally "this of me is the body").

A comparison of the four accounts suggests they represent two traditions or basic types concerning the Last Supper.¹ One tradition, or type, is represented in the Gospels of Matthew and Mark, while a second is represented in Luke's Gospel and Paul's first letter to the Corinthians. In addition to the four biblical sources, there are also ancient extra-biblical sources of the Last Supper. In his First Apology (c. 151 AD), Justin Martyr wrote: "Jesus took bread, and when He had given thanks, said, 'This do ye in remembrance of Me, this is My body;' and that, after the same manner, having taken the cup and given thanks, He said, 'This is My blood;' and gave it to them alone."² This source provides noteworthy evidence of the importance of the Eucharist in the early Church. The words of Jesus at the Last Supper were

¹ Joseph Ratzinger, *Jesus von Nazareth - Zweiter Teil: vom Einzug in Jerusalem bis zur Auferstehung* (Basel: Herder Verlag, 2011), 135.

² Justin Martyr, "First Apology", 66. In *Bibliothek der Kirchenväter*, accessed: October 5, 2022, <https://bkv.unifr.ch/de/works/cpg-1073a/versions/the-first-apology-of-justin/divisions/67> .

so significant that they were also written down extra-biblically. Pope Benedict XVI called the words of the institution "the core of Christianity" and he claims that in Jesus' words over the cup of wine, three Old Testament texts found in Exodus, Isaiah, and Jeremiah, are so interwoven that the whole salvation history is summarized and becomes present again.³ In Exodus, Moses "took the blood and sprinkled it on the people, saying, 'This is the blood of the covenant which the LORD has made with you in accordance with all these words of his'" (Exod 24:8). Isaiah 53:12 describes the servant of God who died for the sins of many. In Jeremiah 31:31, God promises to make a new covenant.

The words of the institution are essential in Catholic life and the consecration is the highlight of every Mass. Yet, when one considers the blood ban found in Leviticus 12:12, Jesus's command to drink his blood may not have been well received by his disciples. They were all faithful Jews and would have been aware of the blood ban. Matthew is the only account that explicitly mentions Jesus' command to drink his blood. This issue will be discussed in chapter 4.3. However, the blood ban is only an issue in Matthew and Mark. Both Gospels use the term "This is my blood" (Matt 26:28 and Mark 14:24). However, Luke and Paul used a different term and wrote "This cup is the new covenant in my blood" (Luke 22:20 and 1 Cor 11:25). Perhaps in consideration of the Jewish blood ban the content of what is to be drunk is not "the blood," but "the new covenant."⁴

The following pages contain a detailed analysis on the four biblical accounts of the institution narrative. The differences between the four accounts are named and reasons are found to explain these differences. In addition, the reasons for Paul's letter to the Corinthians will be examined. Finally, chapter 7 gives an overview of where to find Eucharistic elements in the Gospel of John.

³ Ratzinger, *Jesus von Nazareth*, 151.

⁴ *Ibid*, 147.

Chapter 2

Textual Comparison of the Four Texts

2.1. English translation (NAB)

white = appears in all four accounts.

yellow = appears only in the Gospels Matthew, Mark and Luke (not necessarily literally)

green = appears only in Matthew and Mark

pink = appears in Luke and Paul (not necessarily literally)

red = appears only in Mark and Luke

grey = appears only in Matthew and Paul

olive-green = appears only in Matthew and Luke (not necessarily literally)

blue = appears only in one account (unique to this account)

Matt 26:26-28	Mark 14:22-25	Luke 22:15-20	1 Cor 11:23-26
<p>26 While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body."</p> <p>27 Then he took a cup, gave thanks, and gave</p>	<p>22 While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body."</p> <p>23 Then he took a cup, gave thanks, and gave</p>	<p>15 He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it (again) until there is fulfillment in the kingdom of God."</p> <p>17 Then he took a cup, gave thanks, and said,</p>	<p>23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."</p>

<p>it to them, saying,</p> <p>"Drink from it, all of you,</p> <p>28 for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.</p> <p>29 I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father."</p>	<p>it to them, and they all drank from it.</p> <p>24 He said to them, "This is my blood of the covenant, which will be shed for many.</p> <p>25 Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."</p>	<p>"Take this and share it among yourselves;</p> <p>18 for I tell you (that) from this time on I shall not drink of the fruit of the vine until the kingdom of God comes."</p> <p>19 Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me."</p> <p>20 And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."</p>	<p>25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."</p> <p>26 For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.</p>
---	---	--	---

Table 2.1. Textual comparison of the Institution Narrative in the English NAB

2.2. Greek Text (Nestle-Aland)

Matt 26:26-28	Mark 14:22-25	Luke 22:17-20	1 Cor 11:23-26
<p>26 ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλόγησας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.</p>	<p>22 καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλόγησας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.</p>	<p>15 καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ μεπαθεῖν.</p>	<p>23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδετο, ἔλαβεν ἄρτον</p>
<p>27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων πίετε ἐξ αὐτοῦ πάντες,</p>	<p>23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.</p>	<p>16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.</p>	<p>24 καὶ εὐχαριστήσας, ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστιν τὸ σῶμα, τὸ ὑπὲρ ὑμῶν; τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν</p>
<p>28 τοῦτο γὰρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.</p>	<p>24 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.</p>	<p>17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς.</p>	<p>25 ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινῆ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι;</p>
		<p>18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ</p>	

<p>29 λέγω δὲ ὑμῖν , οὐ μη πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.</p>	<p>25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.</p>	<p>γενήματος τῆς ἀμπέλου ἕως οὗ ἢ βασιλεία τοῦ θεοῦ ἔλθῃ. 19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστὶν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.</p>	<p>τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. 26 ὡσάκις γὰρ ἐὰν ἔσθιητε τὸν ἄρτον τούτον , καὶ τὸ ποτήριον πίνητε , τὸν θάνατον τοῦ Κυρίου καταγγέλλετε ἄχρι οὗ ἔλθῃ.</p>
--	---	--	---

Table 2.2. Textual comparison of the Institution Narrative in the Greek Nestle-Aland

Chapter 3

The Institution Narrative in the First Letter of Paul to the Corinthians

3.1. The Context of the Letter

Paul wrote this letter "to the church of God that is in Corinth" (1 Cor 1:2). In Paul's time, the cosmopolitan city of Corinth was large and full of wealth.⁵ Yet, along with the virtue of prosperity, the city still suffered from vice, including sexual vice. In his commentary on First Corinthians, Gordon Fee wrote: "Paul's Corinth was at once the New York, Los Angeles and Las Vegas of the ancient world."⁶ This tells us a little bit of the status of this city during the time the letter was written. The first letter of Paul to the Corinthians was written while Paul was in Ephesus (1 Cor 16:8), probably in the year 56.⁷ Therefore, it is the oldest surviving written account of Jesus' words on the institution of the Eucharist.⁸

The first letter to the Corinthians provides the biblical basis for the term "communion" and why the distribution of the body and blood of Christ is called "Holy Communion".⁹ 1 Cor 10:16 reads: "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" The Greek word for

⁵ Taylor, *The New American Commentary - 1 Corinthians* (Nashville: B&H Publishing Group, 2014), 18, Kindle.

⁶ Gordon D. Fee, *The First Epistle to the Corinthians (Revised Edition)* (Cambridge U.K.: William B. Eerdmans Publishing, 2014), 3.

⁷ Ratzinger, *Jesus von Nazareth*, 135.

⁸ Brant Pitre, *Jesus and the Last Supper* (Grand Rapids MI: William B. Eerdmans Publishing Company, 2017), 18, Kindle.

⁹ Craig R. Koester, "Promise and Warning: The Lord's Supper in 1 Corinthians" in *Word & World Volume XVII, Number 1* (St Paul MI: Luther Seminary, 1997), 45.

"participation" is *κοινωνία* / *koinonia*, which is at its first appearance translated into *communicatio* in the Vulgate.¹⁰ From this word comes our word communion.

A variety of issues arose in the Church of Corinth that prompted Paul to write his letter. Paul was aware of these problems and specifically named them: rivalries (1 Cor 1:11), sexual immorality (1 Cor 5:1), inappropriate behavior during worship (1 Cor 11:18-21). Therefore, it can be assumed that Paul wanted to teach the Christians in Corinth about appropriate behavior. The letter illustrates that as early as Paul's life, the church was dealing with the issue of proper behavior during worship. When the community of Corinth came together for the meal, everyone seemed to eat only for themselves and the rich did not share with the poor. The resulting effects were "one goes hungry while another gets drunk" (1 Cor 11:21). Paul warned the Corinthians not to receive the body and blood of Christ unworthily (1 Cor 11:27). In this context he reminded the Corinthians what Jesus did "on the night he was handed over" (1 Cor 11:23) and told them the words of the institution of the Eucharist.

3.2. A Detailed Analysis of Paul's Account of the Institution Narrative

3.2.1. 1 Corinthians 11:23

Paul starts with "For I received from the Lord" (Greek: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου), implying that what he is about to say to us was given to him by the Lord himself. However, these words must be interpreted carefully, since it is not known exactly how Paul received what happened of the Last Supper, whether it was directly or indirectly.¹¹ A little research on the Greek words used here might help. The two scholars Archibald Robertson and Alfred Plummer wrote in their commentary on 1 Corinthians, that "we should probably have

¹⁰ "The Vulgate Bible", accessed: August 27, 2022
<https://www.biblegateway.com/passage/?search=1+cor+10%3A16&version=VULGATE>

¹¹ Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*. 2nd ed. (Edinburgh: T&T Clark, 1914), 242.

had *παρὰ*" instead of *ἀπὸ*, if Paul would receive it through direct communication with the Lord.¹² The same can be found for example in Gal 1:12.¹³ Thayer's Greek Lexicon confirms this position. According to Thayer's, one translation for *ἀπὸ* is "of origin; whether of local origin, the place whence; or of causal origin, the cause from which."¹⁴ Presumably Paul wanted to point out the original source of this tradition when he used *ἀπὸ*, which means he did not personally receive the tradition via direct communication with the Lord. Therefore, someone passed the tradition to Paul, who then passed the tradition on to the Corinthians. The words of Jesus at the Last Supper are part of the oral tradition of the early church and part of "a chain which reached from the Lord Himself to them."¹⁵

Conversely, Robertson and Plummer mentioned on the other hand that *ἀπὸ* does not imply, that the communication was not direct and that a direct revelation is not incredible.¹⁶ Robertson and Plummer asked: "Why assume a supernatural communication when a natural one was ready at hand?"¹⁷ Paul could have learned the tradition from some of the Twelve, who attended at the Last Supper. How exactly Paul received the tradition is not the important point of the passage. As Robertson and Plummer pointed out, important is "not the mode of the communication, but the source."¹⁸ The source is Christ himself. Paul wrote "I received from the Lord" / *παρέλαβον ἀπὸ τοῦ Κυρίου* to communicate to the Corinthians that the tradition had been passed down from Christ. Paul continues "I also handed on to you" (*καὶ παρέδωκα ὑμῖν*), which could be interpreted in that way, that Paul wanted to make an

¹² Robertson and Plummer, *Corinthians*, 242.

¹³ Ibid.

¹⁴ "575. apo," *Thayer's Greek Lexicon*, Bible Hub, accessed August 22, 2022, <https://biblehub.com/greek/575.htm>

¹⁵ Robertson and Plummer, *Corinthians*, 242.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

important statement here: He only passed on what he received and therefore he wanted to make clear that Jesus was the founder of Christianity and not he, Paul.¹⁹

3.2.2. 1 Corinthians 11:24-25

In verses 24 and 25 Jesus' words "This is my body that is for you. Do this in remembrance of me" and "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" are the only direct speech attributed to Jesus in the entire letter. The second part of verse 24 ("that is for you. Do this in remembrance of me.") is unique to Luke and Paul and could be divided into "that is for you" and "Do this in remembrance of me". The first ("that is for you") "focuses on Jesus' sacrifice for others."²⁰ The word "remembrance", in Greek ἀνάμνησιν / *anamsein*, is also used for the cup in Paul's letter and Paul is the only account who uses ἀνάμνησιν / *anamsein* for the cup. The use of this word is a reminder of the Passover which is also a "memorial feast" (Exodus 12:14). As the Passover is memorial to the liberation of the slavery of Egypt, the Eucharist is a memorial to Christ who liberates his people from the slavery of sin.²¹ However, the issue of how to understand the word ἀνάμνησιν / *anamsein*, "remembrance", was widely debated during the Reformation in the 16th century.²²

Many scholars have debated which cup Jesus took. Paul and Luke mentioned that the cup was taken "after supper". However, it is not an "after-supper cup", which would require a different term in Greek.²³ Robertson and Plummer referred to 1 Corinthians 10:16 here and

¹⁹ Robertson and Plummer, *Corinthians*, 243.

²⁰ Taylor, *1 Corinthians*, 272, Kindle.

²¹ Robertson and Plummer, *Corinthians*, 246 AND Taylor, *1 Corinthians*, 273, Kindle.

²² Mark A. Seifrid, "Gift of Remembrance: Paul and the Lord's Supper in Corinth" in *Concordia Journal* 42 (2) (Saint Louis, MO: Concordia Seminary, 2016), 119-121.

²³ Robertson and Plummer, *Corinthians*, 246.

wrote "The cup means 'the usual cup', the well-known one".²⁴ But contrary to the bread, the cup was not given during the meal, but after it as "a solemn addition to it."²⁵ Robertson and Plummer pointed out, that Thomas Aquinas gave an explanation as to why the bread was taken during the meal and the cup after the meal. The bread "represents the incarnation, which took place while the observances of the Law still had force; but the other represents the Passion, which put an end to the observances of the Law."²⁶ Therefore, when the cup of the new covenant comes into force, the old law of which the Passover meal is a part of is no longer in effect.

Understanding what this cup is and what the cup means is important to the investigation of the institution narrative. In Paul and Luke Jesus did not say "this is my blood," but rather "this cup is the new covenant in my blood." There is a remarkable difference between the two phrases. The term "new covenant", in Greek *καινή διαθήκη* / *kaine diatheke*, has a scriptural background. Exodus 24:8 and Jeremiah 31:31 are often noted in this context.²⁷ Jeremiah 31:31 is the only place in the LXX, where *καινή διαθήκη* / *kaine diatheke* occurs.²⁸ The Greek word *διαθήκη* / *diatheke*, which is translated into "covenant" in English, has a multitude of meanings and can also be translated as "testament" or "will".²⁹ Paul used this word again in Galatians 3:15 and 3:17. The NAB translates Galatians 3:15 with "will", which incorporates both meanings. Putting the two meanings of *διαθήκη* / *diatheke* together, the cup can be seen as a covenant and as a will of God, nearly a disposition "which

²⁴ Robertson and Plummer, *Corinthians*, 246.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Taylor, *1 Corinthians*, 272, Kindle.

²⁸ Robertson and Plummer, *Corinthians*, 247.

²⁹ "1242. diathéké," *Strong's Concordance*, Bible Hub, accessed August 24, 2022, <https://biblehub.com/greek/1242.htm>

one wishes to be valid."³⁰ An interpretation could be that God wants us to keep the memorial of the cup and the Last Supper. Paul's message to the Corinthians conveys the importance of keeping the memorial of the cup and the Last Supper.

3.2.3. 1 Corinthians 11:26

The sentence in "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26) is unique to Paul and "explains the memorial character of the meal."³¹ At the beginning is the Greek word γὰρ / *gar*, translated into "for" in English. γὰρ is a conjunction which "sense is shaped by the preceding statement."³² That means that the preceding verses must be read as a unit. Robertson and Plummer suggested that γὰρ refers to all verses 23-25 and γὰρ in verse 26 can co-ordinate with γὰρ in verse 23.³³ The Corinthians should come together and keep the Last Supper in memorial. They should eat and drink as Jesus instructed his disciples at the Last Supper. However, proclamation is an "essential mark of the supper", as Koester pointed out, and the Corinthians should not just call it silently into mind but they should speak of it and proclaim it.³⁴

Attention should also be paid to the word καταγγέλλετε / *katangellete*, meaning "to proclaim". καταγγέλλετε is composed of κατα and the base of αγγελος.³⁵ κατα is a preposition and can be used in the sense of "daily" and αγγελος is a "messenger" or an "angel", from

³⁰ "1242. diathéké," *Thayer's Greek Lexicon*, Bible Hub, accessed August 24, 2022, <https://biblehub.com/thayers/1242.htm>

³¹ Taylor, *1 Corinthians*, 273, Kindle.

³² "1063. gar," *Summary*, Bible Hub, accessed August 24, 2022, <https://biblehub.com/greek/1063.htm>

³³ Robertson and Plummer, *Corinthians*, 249.

³⁴ Koester, "Promise and Warning: The Lord's Supper in 1 Corinthians", 47.

³⁵ "2605. kataggelló," *NAS Exhaustive Concordance*, Bible Hub, accessed August 27, 2022, <https://biblehub.com/nasec/greek/2605.htm>

which the English word "angel" is derived.³⁶ Putting both words together, καταγγέλλετε / *katangellete* could be understood in that way, that the reader / listener of Paul's letter should be a messenger every day, bringing news from God to his people. And this is technically a definition for the word *to proclaim*. The part "until he comes" means that the kingdom of God is not yet fully come. The readers and listeners of Paul's letter still live in world of death and sin.³⁷ Therefore, the second coming of Christ should be expected.

3.3. Conclusion Regarding the Institution Narrative in 1 Corinthians

The institution narrative in First Corinthians is the oldest existing written account of the Last Supper.³⁸ As a result, Paul's institution narrative is important for the understanding of what Jesus did on the evening of his last Passover. Chapter 3.2.1. presented reasons why Paul could write about the Last Supper although he was not present himself. Attention should also be paid to those parts of the narrative that are unique to Paul. Paul gave his readers the commandment to do "this" in remembrance and Paul is the only one who used "this" twice. Paul also pointed out that it is important to proclaim the Lord by eating the bread and drinking the cup. This is an important insight: The Christians should not celebrate the Eucharist secretly, but they should proclaim it.

³⁶ "2596. kata," *Summary*, Bible Hub, accessed August 27, 2022, <https://biblehub.com/greek/2596.htm> AND "32. aggelos," *Summary*, Bible Hub, accessed August 27, 2022, <https://biblehub.com/greek/32.htm>

³⁷ Koester, "Promise and Warning: The Lord's Supper in 1 Corinthians", 48.

³⁸ Pitre, *Jesus and the Last Supper*, 18, Kindle.

Chapter 4

The Institution Narrative in the Gospel of Matthew

4.1. Introduction to Matthew

As can be seen from the tables in chapter 2, Matthew and Mark have much in common, as do Luke and Paul. Therefore, it can be assumed, that Matthew and Mark have a common source and Luke and Paul have a different but also common source. Many scholars discussed the question whether Mark or Matthew was written first.³⁹ However, this issue should not be discussed here as it is not relevant for this thesis.

4.2. Matthew 26:26

Matthew and Mark both started their narrative with ἐσθιόντων / *esthiontōn*, translated into "while they were eating" in the NAB and "as they were eating" in the RSV-CE. Matthew and Mark emphasized that Jesus took the bread while/as they were eating. That is something special, because in ancient Judaism the blessing and breaking of the bread usually took place at the beginning of the meal, not during the meal.⁴⁰ According to the preceding verses (26:17-20), the meal that Jesus ate with his disciples was a Passover meal. Nevertheless, Matthew did not mention any details belonging to a Passover-Seder-meal like roasted lamb or the four cups. However, as Davies and Allison pointed out, more details are not necessary, because for the readers of Matthew in the ancient church, it can be assumed that they knew what belonged to a Passover meal. "What mattered was the distinctive actions and words of Jesus" and this is

³⁹ See David J. Neville, *Mark's Gospel - Prior or Posterior?*, Journal for the Study of the New Testament (New York, NY: Sheffield Academic Press, 2002).

⁴⁰ Joel Marcus, *Mark 8-16: A New Translation with Introduction and Commentary* (New Haven & London: The Anchor Yale Bible, 2009), 956.

what Matthew wrote about.⁴¹ And with his words "This is my body" Jesus made a drastic modification. Theologian Scott Hahn claims that Jesus "changed the character of the Passover forever."⁴² Christians no longer came together for a Passover Seder, but for the breaking of the bread.⁴³

Different from Mark, Matthew inserted the name "Jesus" at the beginning of his narrative. Although it is clear from the context that it is Jesus who is acting here, the explicit mention of the name "Jesus" brings him "back to center stage after the insertion of Judas' name (v 25)."⁴⁴ Matthew is the only account besides Paul, who mentioned the name "Jesus" explicitly in the institution narrative. Like in all three synoptic institution narratives it is written in Matt 26:26 that Jesus said the blessing. However, a little difference can be found in the Greek text. Matthew (and also Mark) used εὐλογήσας / *eulogesas* here, whereas Luke used εὐχαριστήσας / *eucharistesas*. The Greek word εὐλογέω / *eulogeo* is derived from the two words εὖ = good and λογος = word, so literally it means "good word" and it used in the sense of "speak well of" or "to bless".⁴⁵ And "to speak well of something" or "to say a good word" is nothing else than a definition for "to bless", as it can also be found in the Latin word *benedicere*. The institution narratives did not convey detailed information about the exact words that Jesus used for the blessing. However, Davies and Allison postulate in their commentary on Matthew's Gospel that "the traditional formula, 'Blessed art thou, O Lord our

⁴¹ W.B. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew, Volume III* (London and New York: T&T Clark, 2004), 469.

⁴² Scott W. Hahn, *The Fourth Cup* (New York: Image, 2018), 99. Kindle.

⁴³ Ibid.

⁴⁴ Robert Horton Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution - 2nd edition* (Grand Rapids MI: Eerdmans Publishing, 1994), 527.

⁴⁵ "2127. eulogéó," *NAS Exhaustive Concordance*, Bible Hub, accessed October 3, 2022, <https://biblehub.com/nasec/greek/2127.htm>

God, king of the universe, who bringest forth bread from the earth'" would have been used on the occasion of the Passover meal.⁴⁶

Matthew is the only account that used the phrase τοῖς μαθηταῖς / *tois mathétaiis*. The Greek term τοῖς μαθηταῖς is translated as "to his disciples" in the NAB and "to the disciples" in the RSV-CE. The word μαθηταῖς / *mathétaiis* and its original word μαθητης / *mathétés* means "learner" or "pupil".⁴⁷ All other accounts of the institution narrative just used the pronoun "them". Using "disciple" instead of a pronoun is an important insertion that may be due to "Matthew's interest in discipleship".⁴⁸ The fact that Jesus had the meal with his disciples seemed important to Matthew to emphasize.

However, the most important and crucial uniqueness of Matthew is yet to come: Matthew is the only account of the institution narratives where Jesus explicitly told his disciples to eat (φάγετε / *phagete*) the bread he offers. There is just a purely hypothetical and speculative question as to how the sacrament of the Eucharist would have developed if the Church had not had the institution narrative of Matthew. Nevertheless, the fact is: Matthew is the only account of the institution narratives where Jesus commanded his disciples at the Last Supper not only to take his body in the form of bread (and to adore it or whatever), but really to eat it! This is very important.

4.3. Matthew 26:27

The phrases "Then he took a cup, gave thanks and gave it to them" and "this is my blood of the covenant" are unique to Matthew and Mark. However, only Matthew has the

⁴⁶ Davies and Allison, *Commentary on the Gospel According to Saint Matthew, Volume III*, 470.

⁴⁷ "3101. mathétés," *Summary*, Bible Hub, accessed September 6, 2022, <https://biblehub.com/greek/3101.htm>

⁴⁸ Gundry, *Matthew*, 527.

explicit command "Drink from it, all of you". Like Matthew is the only account that mentions that the disciples should eat the body of Christ, Matthew is also the only one who mentions that Jesus' disciples should drink the blood of Christ. In Paul, Jesus said "as often as you drink", but he did not explicitly say "drink it" (1 Cor 11:25). The commandment to drink blood raises an interesting question as it clearly violates the law of the Torah. In the Jewish tradition, blood symbolizes life (Lev 17:11). Therefore, is it not allowed for a Jewish person to eat flesh with blood. This kosher food rule is still applicable today.⁴⁹

The issue of whether or not Jesus' words in the institution narrative contradicted the Torah and Jewish dietary laws remains a topic of discussion for many contemporary theologians. The scholar Geza Vermes mentioned that the disciples "would have been overcome with nausea at hearing such words."⁵⁰ The ban against eating and drinking blood was ingrained in Jesus' Jewish contemporaries. Pitre also discussed the blood ban in chapter 1 of his book *Jesus and the Last Supper* and comes to the conclusion that the eucharistic words of Jesus "make good sense on the lips of a Jesus who saw himself as the messianic deliverer of Israel."⁵¹ These words make an important contribution to Christology and the question of who Jesus is. When these words are viewed in the light of Luke and Paul, there is not a contradiction between two covenants, but rather the beginning of a new covenant. However, Matthew did not use the term "new covenant", instead he mentioned the "covenant," in Greek διαθήκη / *diatheke*.

⁴⁹ Solomon Schechter, Julius H. Greenstone, Emil G. Hirsch, and Kaufmann Kohler, "Dietary Laws," in *Jewish Encyclopedia*, accessed September 13, 2022, <https://jewishencyclopedia.com/articles/6228-forbidden-food>

⁵⁰ Geza Vermes, *The Religion of Jesus the Jew* (Minneapolis MN: Fortress Press, 1993), 16.

⁵¹ Pitre, *Jesus and the Last Supper*, 12, Kindle.

Interestingly, the German *Einheitsübersetzung* uses in Matthew 26:27 the phrase "gab ihn den Jüngern," in English "gave it to the disciples."⁵² This translation is not exactly correct, even if the meaning is correct and it sounds better in the context, because the Greek text is very clear here: Jesus gave the cup to αὐτοῖς / *autois*, which is "them" and not "the disciples".

4.4. Matthew 26:28

According to Matthew and Mark, the blood of Christ will be shed for "many". How to understand the word "many" is a topic of theological debate. Contrary to the English understanding that the term many means "not all," in Aramaic and Hebrew "many" can be understood in an inclusive sense of "all".⁵³ Therefore, the Greek word πολλῶν / *pollon*, which is used here and which is translated as "many" in English, could be understood "in an inclusive sense (all consisting of many), meaning 'the totality of those for whom he died'" not "in an exclusive sense (many but not all)".⁵⁴ Ratzinger draws a connection to Isa 53:12 ("he shall take away the sins of many") and assumes that "many" in Isaiah and Jesus can be understood for the "entirety of Israel".⁵⁵ The same verse (Isa 53:12) is a reference for the last words of the verse Matt 26:28 "for the forgiveness of sins". They are unique to Matthew and can be seen not only as a reference to Isaiah 53:12 but also to Jeremiah 31:34 ("I will forgive their evildoing and remember their sin no more").⁵⁶ The words "for the forgiveness of sins"

⁵² The *Einheitsübersetzung* is the Bible translation used in the Roman Catholic liturgy in German-speaking countries.

⁵³ See Donald H. Hagner, *Word Biblical Commentary, Volume 33b: Matthew 14–28* (Dallas: Word Books, 1995), 773; John R. Donahue and Daniel J. Harrington, *The Gospel of Mark* (Collegeville, MI: The Liturgical Press, 2002), 396.

⁵⁴ Clay Ham, "The Last Supper in Matthew" In *Bulletin for Biblical Research 10 (1)*, (University Park, PA: Pennsylvania State University Press, 2000): 59.

⁵⁵ Ratzinger, *Jesus von Nazareth*, 155.

⁵⁶ Ham, "The Last Supper in Matthew": 59; Hagner, *Word Biblical Commentary, Matthew 14–28*, 773.

underline "that the death of Jesus is soteriological, a deliverance from slavery to sin", as Davies and Allison pointed out in their commentary.⁵⁷

The different meaning of *πολλῶν* / *pollon* also leads to a different translation of *πολλῶν* / *pollon* in the Eucharistic Prayer in German and English: Although the German *Einheitsübersetzung* also translates *πολλῶν* / *pollon* with "viele" (German for "many"), a different translation is used in the liturgy. According to the official text, which is the *Messbuch*, the German version of the *Missale Romanum*, the Priest says in all four Eucharistic Prayers: "Mein Blut, das für euch und für alle vergossen wird", which is literally in English: "my blood, which will be poured out for you and for all."⁵⁸ This is contrary to the official Eucharistic Prayer in English where the Priest says: "which will be poured out for you and for many."⁵⁹ Apparently the German Conference of Bishops interprets *πολλῶν* / *pollon* as "all", while the English version comes closer to the Greek text of the words of the institution.

4.5. Matthew 26:29

The form of Matthew 26:29 is similar to the form in Mark 14:25 and Luke 22:18. However, there are differences in details, which are explained in the following sentences. Some of these are only found in the Greek text. In the Gospel of Matthew, the sentence begins with *λέγω δὲ ὑμῖν* / *lego de hymin*, translated literally as "I say but to you" or in modern English "But I tell you". However, both NAB and RSV-CE omit the *δὲ* / *de* ("but") and begin the sentence with "I tell you".

⁵⁷ Davies and Allison, *Commentary on the Gospel According to Saint Matthew, Volume III*, 474.

⁵⁸ Ständige Kommission für die Herausgabe der liturgischen Bücher im deutschen Sprachgebiet, *Messbuch - Teil II - 2. Auflage* (Basel: Herder Verlag, 2001), 473, 485, 495, and 507.

⁵⁹ According to the Eucharistic Prayer in the App "Catholic Calendar", US-Version. Accessed December 11, 2022.

Two minor peculiarities of Matthew are as follows: First, Matthew added ἀπ' ἄρτι / *ap arti*, which can be literally translated as "from now". Second, Matthew is the only account who mentions τούτου / *toutou*, in English "this", as introductory word to "fruit of the vine".

Two other peculiarities are of greater theological importance: At first, Matthew is the only account where Jesus specified that he will drink μεθ' ὑμῶν / *meth hymon*, which is in English: "with you". This is noteworthy, because μεθ' ὑμῶν / *meth hymon* / "with you" symbolizes that Jesus will not be alone in the kingdom of his father, but that his disciples will be with him. μεθ' ὑμῶν / *meth hymon* / "with you" can be seen as an important eschatological perspective to the coming kingdom.

Another unique aspect of Matthew's Gospel is that Jesus was referring to the kingdom of his *Father* - different from Mark and Luke where he talked about the kingdom of *God*. The following points provide context for understanding the differences between "Kingdom of my Father" and "Kingdom of God."

- a) Perhaps as a former pious Jew, Matthew refrained from using the divine name.
- b) However, Walker does not agree with the previous argument. He argues, that not using the term "kingdom of God" fits better with the theology of Matthew, where the Son of Man is coming into his kingdom.⁶⁰
- c) When Jesus refers to the Kingdom of God as the "Kingdom of my Father" in the Gospel of Matthew, Matthew implied, that Jesus is the son of God, which gives another answer to the christological question of who Jesus is. This must be seen in the context that Matthew wrote his Gospel for a Christian-Jewish audience.⁶¹ As the

⁶⁰ William O. Walker, Jr., "Kingdom of the Son of Man and the Kingdom of the Father in Matthew." in *The Catholic Biblical Quarterly* 30 (4): (Washington DC: CUA Press, 1968): 579.

⁶¹ "Matthew, Gospel According to." In *New Catholic Encyclopedia*, 2nd ed., 354-360. Vol. 9. (Detroit, MI: Gale, 2003): 358. Gale eBooks, accessed November 4, 2022.

genealogy of Jesus at the beginning of Matthew's Gospel reveals, Jesus is "the anointed Davidic king who will restore the kingdom."⁶²

Assuming that Mark was written first, Davies and Allison pointed out, that the change is the result of a redactional editing by Matthew, because he liked the expression *πατρός μου* / *patros mou*, translated as "my Father," "and often replaces Mark's 'the kingdom of God' with something else."⁶³

Hahn claimed, that Jesus announcement not to drink from the fruit of the vine was an announcement that Jesus is going to omit the fourth cup of the Passover meal.⁶⁴ The Jewish Passover meal contains four cups and the cup which contains the "blood of the covenant" (Matthew 26:28) is seen by Hahn as the third cup and presumably the disciples expected that Jesus would now take the fourth cup.⁶⁵ However, Jesus omitted this fourth cup and broke with all former Passover traditions, which is another sign that Jesus just created a new covenant.

4.6. Conclusion Regarding Matthew

The institution narrative according to Matthew has several peculiarities. As discussed in chapter 4.2., Matthew is the only Gospel where Jesus explicitly told his disciples to eat (*φάγετε* / *phagete*) the bread. However, the entire liturgy of the Eucharist, in the form used by the Church today, is not solely derived from the Gospel of Matthew. There is also the Gospel of John, chapter 6, where Jesus said that he is the living bread and "whoever eats this bread will live forever" (John 6:51). Nevertheless, the mention of *φάγετε* / *phagete* in Matthew justifies paying special attention to this Gospel.

⁶² Edward Sri, *God with us*, 2nd ed. (Steubenville, Ohio: Emmaus Road Publishing, 2019), 40, Apple-E-Book.

⁶³ Davies and Allison, *Commentary on the Gospel According to Saint Matthew, Volume III*, 476.

⁶⁴ Hahn, *The Fourth Cup*, 106. Kindle.

⁶⁵ *Ibid*, 107-108. Kindle.

Additionally, the verses Matt 26:26-28 make an important contribution to Christology. Where Jesus talked about the Kingdom of God in other gospels, he mentioned the "Kingdom of my Father" in the Gospel of Matthew. This indicates that the author or compilers of the Gospel had a high Christological understanding.

Chapter 5

The Institution Narrative in the Gospel of Mark

5.1. Introduction

The Gospel of Mark reflects a very old oral tradition.⁶⁶ This fact makes Mark's Gospel very interesting for a discussion of the Last Supper. However, as the tables in chapter 2 show, the narrative in Mark is very similar to the one in Matthew. Therefore, this chapter will focus on the differences and the peculiarities of Mark.

5.2. Mark 14:22-24

Mark 14:22 is very similar to Matthew 26:26. However, there are a few significant differences, but they have already been dealt with in chapter 4.2. It should be noted here, that the Greek version of Mark starts with καὶ (= "and"). καὶ (= "and") can be found in the RSV-CE, but it is omitted in the NAB.

Unique to Mark is the sentence καὶ ἔπιον ἐξ αὐτοῦ πάντες ("and they all drank from it") in verse 23. The fact, that it is explicitly mentioned, that all of the twelve drank from the cup, "underscores the participation of the disciples in the events symbolized by Jesus' actions."⁶⁷ Although the term "twelve" is not mentioned in this verse, it was mentioned earlier in Mark 14:17. Therefore, there is no doubt that "they" in verse 23 refers to the twelve. In his commentary on Mark's Gospel, Joel Marcus pointed out, that the use of πάντες / *pantes*, translated as "all", made a contribution to the "discussions of the participation of unworthy

⁶⁶ Ratzinger, *Jesus von Nazareth*, 135.

⁶⁷ Donahue and Harrington, *The Gospel of Mark*, 396.

communicants in the Eucharist", because "all" includes Judas here.⁶⁸ However, this argument is not entirely convincing, since Judas is not mentioned by name afterwards. Whether Judas was still present at this point in the meal or whether he had already left the room is not explicitly handed down. Marcus therefore assumed that Mark made "a contrast between the generality of the drinkers ('they all drank') and the more limited number of those for whom this drinking availed."⁶⁹

Mark 14:24 is a shorter form of Matthew 26:28. The introductory καὶ ("and"), which is unique to Mark, is omitted in the NAB, but not in the RSV-CE.

5.3. Mark 14:25

Mark 14:25 starts with ἀμὴν λέγω ὑμῖν / *amen lego hymin*, which means in English "Amen, I say to you". Donahue and Harrington pointed out, that the same introduction is used in Mark 14:18 "at the beginning of the dinner to introduce the prophecy of betrayal."⁷⁰ Now, it "concludes the supper and introduces a new motif," which is here the foreshadowing of the coming kingdom of God.⁷¹ The Greek expression λέγω ὑμῖν / *lego hymin* is used in all three synoptic Gospels, apart from the fact that Matthew adds a δὲ ="but" and Luke a γὰρ = "for".⁷² However, it is translated differently in the NAB. Matthew and Luke have "I tell you", whereas Mark has "I say to you" in the NAB. The RSV-CE translates λέγω ὑμῖν / *lego hymin* in all three accounts with "I tell you". Another difference to the NAB is, that ἀμὴν / *amen* is translated with "truly" in the RSV-CE.

⁶⁸ Marcus, *Mark 8–16*, 958.

⁶⁹ Ibid.

⁷⁰ Donahue and Harrington, *The Gospel of Mark*, 396.

⁷¹ Ibid.

⁷² See also chapter 4.5.

Two other minor things stand out when looking at the version in Mark 14:25: At first, the word ὅτι / *hoti*, which means "that" in English, can be found in the Greek text of Mark's Gospel. However, it is omitted in the NAB and RSV-CE. Another peculiarity is that Mark used the word οὐκέτι / *ouketi* in connection with πῖω / *pio*, which comes from root word πίνω = "to drink". Although NAB and RSV-CE translated οὐκέτι / *ouketi* as "again", the literal translation would be "no longer".⁷³

5.4. Conclusion Regarding Mark

The institution narrative according to Mark is the shortest of all four accounts and the version with the fewest peculiarities. As a result, this chapter on Mark is kept rather short. Nonetheless, Mark's version is an important one, as it succinctly recounts what happened at the Last Supper.

⁷³ "3765. ouketi," *Summary*, Bible Hub, accessed November 26, 2022, <https://biblehub.com/greek/3765.htm>.

Chapter 6

The Institution Narrative in the Gospel of Luke

6.1. Introduction to Luke

Luke's account of the Last Supper has many peculiarities and various unique verses. One reason may be that the institution narrative according to Luke can be divided into two parts: Luke 22:15-18 and Luke 22:19-20. The German theologian Heinz Schürmann assumed that Luke 22:15-18 was originally handed down independently before it was written down by Luke.⁷⁴ In a detailed elaboration, he explained why, contrary to a widespread opinion, Luke 22:19-20 is not a compilation of the institution narratives written by Paul and Mark, but rather an independent narrative.⁷⁵ However, he admits that Luke and Paul must have had a common basic account, which Schürmann called *Grundbericht* in German.⁷⁶ The peculiarities and unique verses of Luke will be examined in detail during the following subchapters.

6.2. Luke 22:15

Verse 15 is unique to Luke. However, Schürmann conjectures in his dissertation that verse 22:15 originally comes from a non-Lukan source. He justifies this with the introductory καὶ εἶπεν in the koine text, which is rarely found in the writings composed by Luke himself.⁷⁷ The Greek term καὶ, which means "and" in English, is mentioned in the RSV-CE. However, it is omitted in the NAB.

⁷⁴ Heinz Schürmann, *Der Paschamahlbericht* (Münster (Westf.): Aschendorffsche Verlagsbuchhandlung, 1953), 46-47 and 52.

⁷⁵ Heinz Schürmann, *Der Einsetzungsbericht* (Münster (Westf.): Aschendorffsche Verlagsbuchhandlung, 1955), 80.

⁷⁶ Ibid.

⁷⁷ Schürmann, *Der Paschamahlbericht*, 4.

In verse 15, Jesus told his disciples, that he had "eagerly desired to eat this Passover" (Luke 22:15). A closer look should be taken here at the word which is translated with "desire", because the same word root occurs twice in a row in the Greek text.⁷⁸ However, this does not come clear in modern translations. In the Greek text, the verb ἐπεθύμησα / *epethumesa*, which means "I desired", can be found together with the substantive ἐπιθυμία / *epithumia*, which means "to desire". At the time the Gospels were written, ἐπιθυμία / *epithumia* had a multiplicity of meanings, as Bovon pointed out.⁷⁹ Thayer's Greek lexicon confirms this: ἐπιθυμία / *epithumia* could be translated as "desire", "longing" or even "lust".⁸⁰ The use of ἐπιθυμία / *epithumia* "can be positive or negative, depending on whether the desire is inspired by faith."⁸¹

A closer look on ἐπιθυμία / *epithumia* should be taken to understand this word: ἐπιθυμία / *epithumia* is composed of ἐπι / *epi* and θυμός / *thumos*.⁸² ἐπι / *epi* is a preposition which is used for "on, to, on the basis of."⁸³ θυμός / *thumos* means "passion" in English.⁸⁴ Putting both words together, a literal translation would be "on the basis of passion". Although ἐπιθυμία / *epithumia* had this multiplicity of meanings, it occurs very rarely in the Gospels and can be found only three times: Here in Luke 22:15, in Mark 4:19, and in John 8:43. The

⁷⁸ François Bovon, *Luke 3 - A Commentary on the Gospel of Luke (English Translation by James Crouch)* (Minneapolis: Fortress Press, 2012), 156.

⁷⁹ Ibid.

⁸⁰ "1939. epithumia," *Thayer's Greek Lexicon*, Bible Hub, accessed November 22, 2022, <https://biblehub.com/thayers/1939.htm>.

⁸¹ "1939. epithumia," *Summary*, Bible Hub, accessed November 22, 2022, <https://biblehub.com/greek/1939.htm>.

⁸² "1937. epithumeó," *NAS Exhaustive Concordance*, Bible Hub, accessed November 22, 2022, <https://biblehub.com/nasec/greek/1937.htm>.

⁸³ "1909. epi," *Summary*, Bible Hub, accessed November 22, 2022, <https://biblehub.com/greek/1909.htm>.

⁸⁴ "2372. thumos," *Summary*, Bible Hub, accessed November 22, 2022, <https://biblehub.com/greek/2372.htm>.

verb-form ἐπεθύμησα / *epethumesa* occurs apart from Luke 22:15 only in Luke 15:16 and Matthew 13:17. The rare occurrence of ἐπιθυμία / *epithumia* in the Gospels leads to the assumption that it may express a rare and truly intense desire. Consequently, Jesus would have expressed something really special here.

The two words μεθ' ὑμῶν / *meth hymon*, translated as "with you", imply that it is not the eating of the passover-meal as such that is the object of the desire, but the fellowship with his disciples.⁸⁵

6.3. Luke 22:16

Verse 16 is a parallel to Luke 22:18. Both verses begin with λέγω γὰρ ὑμῖν / *lego gar hymin*, which is translated in the NAB as "for I tell you". Whereas a parallel of Luke 22:18 occurs in all synoptic Gospels (Matt 26:29 and Mark 14:25), Verse 16 is unique to Luke. In Luke, Jesus not only said, that he will not drink again of the fruit of the vine until the kingdom of God comes, but Jesus also mentioned, that he will not eat again until there is fulfillment in the kingdom of God. This happens here in Luke 22:16. François Bovon explained in his commentary this unique insertion in Luke's Gospel as follows: Written in aorist-tense and as double negation it is "more than wishes, almost oaths or incantations. Deep in the knowledge of God, Jesus assures his disciples and himself that he will die."⁸⁶ The verb πληρῶω / *plērōō*, which means "to fulfill", is used very often by Luke in the Gospel and in Acts.⁸⁷ Verse 16 and 18 could be summarized in a short way, that Jesus will die very soon, but he is awaiting his spot in the kingdom of God.

⁸⁵ Schürmann, *Der Paschamahlbericht*, 12.

⁸⁶ Bovon, *Luke 3 - A Commentary on the Gospel of Luke*, 157.

⁸⁷ Ibid.

6.4. Luke 22:17

Verse 17 is also unique to Luke and it is very special that Luke is the only account who mentions two cups. Before discussing the issue of the two cups, a closer look at the Greek word δεξάμενος / *dexamenos* is needed. δεξάμενος / *dexamenos* occurs as second word in this verse and both NAB and RSV-CE translate δεξάμενος with "he took", similar to Matthew 26:27 and Mark 14:23. But the Greek text is quite different here. Luke did not use λαβὼν / *labon* like Matthew and Mark. However, he used δεξάμενος / *dexamenos* instead. δεξάμενος / *dexamenos* comes from the word root δεχομαι / *dechomai*, which could be translated with "to take", but which is also very commonly used in the New Testament in the usage of "to receive", especially in the usage of "to receive in a welcoming way", like the people welcome the offerings of God.⁸⁸ And if Jesus "received" and not "took" the cup, the use of δεξάμενος / *dexamenos* could be interpreted in that way that Luke wanted to emphasize that Jesus received this cup, which is his last cup, in faith and trust from his Father. Nevertheless, most modern English Bible translations translate δεξάμενος / *dexamenos* in Luke 22:17 with "he took". Only the American Standard Version (ASV) and the World English Bible (WEB) use the verb "receive".⁸⁹ In the German translations find a similar usage occurs: Both the modern *Einheitsübersetzung* and the modern *Lutherbibel* use "er nahm" (= "he took").

Another important and often asked question regarding this verse is the question, which cup Jesus took in Luke 22:17. Luke 22:18 is obviously identical with Matthew 26:29 and Mark 14:25, so the cup of Luke 22:17 could correspond to Matthew 26:29 and Mark 14:25.

⁸⁸ "1209. dechomai," *Summary*, Bible Hub, accessed October 10, 2022, <https://biblehub.com/greek/1209.htm>.

⁸⁹ BibleGateway, accessed: October 10, 2022, <https://www.biblegateway.com/verse/en/Luke%2022:17>.

However, this causes a problem, because Luke connected the word "covenant" to his second cup in verse 20. So, there must be another solution to this issue.

This leads to the widely discussed issue, why Luke mentioned two cups, whereas all other accounts of the institution narrative just have one. In the year 1925 George Gardner Monks discussed this question in a 33-page-paper, assumed that it is just a mistake that happened in the early church while copying the Gospel of Luke.⁹⁰ On the other hand, Bovon mentioned the theory, that the first cup "refers to the old Passover."⁹¹ Following this idea, the issue of the two cups could be interpreted as follows:

At first, Jesus took the cup of the old Passover / the old Covenant (verse 17) and he clearly said, that he will not drink it again (verse 18). In verse 20 he took the second cup, the new cup, the cup of the new Covenant.

6.5. Luke 22:18

Luke 22:18 is nearly identical with Matthew 26:29 and Mark 14:25, at least in the same meaning. However, there is a crucial difference between Luke and Matthew/Mark. In Matthew and Mark, it is only at the very end of the meal that Jesus mentioned he will not drink again from the fruit of the vine. After saying this they sang a hymn and went out to the Mount of Olives (Matt 26:30 and Mark 14:26). Not so in Luke, where the meal is yet to come: In verse 19 it is reported that Jesus took the bread and gave it to his disciples and in verse 20 another cup is mentioned - "after they had eaten" (Luke 22:20). Presumably Jesus understood his statement in Luke 22:18 for the time after this meal and not like something that occurs immediately. In the same way, Luke 22:16 must be understood. However, the following

⁹⁰ George Gardner Monks, "The Lucan Account of the Last Supper" in *Journal of Biblical Literature* 44 (3-4) (Atlanta: Society of Biblical Literature, 1925): 228-260.

⁹¹ Bovon, *Luke 3 - A Commentary on the Gospel of Luke*, 161.

question arises: Did Jesus eat and drink the bread and wine, which he gave to his disciples, also by himself? If not, Luke 22:18 could indeed be understood as something that occurs immediately.

6.6. Luke 22:19

A notable difference between Luke and Matthew/Mark could be found again in Luke 22:19. This difference cannot be seen in the NAB, because it has the same translation "said the blessing", but it can be found in Greek text and in the RSV-CE, which uses the translation "he had given thanks". In the Greek text, Luke used εὐχαριστήσας / *eucharistesas* here, contrary to Matthew and Mark who used εὐλογήσας / *eulogesas*. The Greek word εὐχαριστέω / *eucharisteo* is derived from the two words εὖ / *eu* = "good" and χάρις / *charis* = "grace".⁹² εὐχαριστέω / *eucharisteo* is used in the sense of "giving thanks" and that is where the word "Eucharist" comes from. εὐχαριστέω / *eucharisteo* differs from εὐλογέω / *eulogeo* in that way that εὐχαριστέω / *eucharisteo* refers to the "substance of the thanksgiving."⁹³ Presumably Luke put more emphasis on the bread than Matthew and Mark when he used the word εὐχαριστέω / *eucharisteo* instead of εὐλογέω / *eulogeo*. Paul also used εὐχαριστέω / *eucharisteo* in 1 Cor 11:24, but in Paul the NAB translated it correctly "he had given thanks". In this context Schürmann points out that the Greek word εὐχαριστεῖν / *eucharistein* was already used in the early church in the sense of saying the eucharistic thanksgiving.⁹⁴ εὐχαριστεῖν / *eucharistein* was also intended to emphasize the new form of the Christian Eucharistic prayer in contrast to the Jewish prayers used so far.⁹⁵ Schürmann therefore

⁹² "2168. eucharisteó," *Summary*, Bible Hub, accessed October 3, 2022, <https://biblehub.com/greek/2168.htm>.

⁹³ Biblehub, accessed: October 3, 2022, <https://biblehub.com/greek/2127.htm>.

⁹⁴ Schürmann, *Der Einsetzungsbericht*, 45.

⁹⁵ *Ibid*, 46.

assumes that the word εὐχαριστεῖν / *eucharistein* has already found its way into the oral tradition before Luke wrote it down, in order to emphasize precisely this difference from the previous Jewish prayers.⁹⁶ John Nolland also wrote in the Word Biblical Commentary about the Christian emphasis on the use of this word.⁹⁷

There is one more peculiarity in Luke's Gospel. Luke is the only Gospel who added a "for you" here, after Jesus had said "this is my body". Paul wrote it similarly in 1 Cor 11:24 ("This is my body that is for you"). However, Luke added διδόμενον / *didomenon*, in English "being given", what Paul did not use. Therefore, Luke has the following sentence, that occurs only in his Gospel: τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον. In English, this sentence is translated in the NAB as: "This is my body, which will be given for you". Only in Luke, Jesus emphasizes that his body *will be given* for you. The use of διδόμενον / *didomenon* emphasizes that the sacrificial meaning should not only be visible in the blood, but also in the body of Christ.⁹⁸ Robert S. Busey draws in an article a connection to the Passover and wrote, that "Jesus' words about his 'body' [...] would have been heard to mean: 'This is my sacrificial flesh.'"⁹⁹ In order to redeem his people and the whole humankind Jesus died for us and gave his body for us (CCC, 602).¹⁰⁰

6.7. Luke 22:20

Luke 22:20 has an interesting detail that is only seen in the Greek text. In English the text reads: "This cup is the new covenant in my blood", like in Paul. However, a close look at

⁹⁶ Schürmann, *Der Einsetzungsbericht*, 45-46.

⁹⁷ John Nolland, *Word Biblical Commentary, Volume 35C* (Dallas: Word Books, 1993), 1052.

⁹⁸ Schürmann, *Der Einsetzungsbericht*, 18-19.

⁹⁹ Robert S. Busey, "Luke 22:7-23." in *Interpretation 52: 70-73* (Asheville, NC: SAGE Publishing, 1998): 73.

¹⁰⁰ *Catechism of the Catholic Church*, Popular Revised Edition (London: Bloomsbury Continuum, 2000), 602, accessed December 11, 2022, <http://dx.doi.org/10.5040/9781472984913>.

the Greek text reveals, that Luke omitted the Greek word ἐστὶν / *estin*, in English "is", here. A comparison between the Greek version of Luke 22:20 and the Greek text of 1 Cor 11:25 reveals another, albeit minor, difference. Luke wrote ἐν τῷ αἵματί μου / *en to haimati mou*, which is literally "in the blood of me". On the other hand, Paul wrote ἐν τῷ ἐμῷ αἵματι / *en to emo haimati*, which is literally "in my blood".

Another difference concerns the adverb ὡσαύτως / *hosautos*, translated as "likewise", which comes first in Paul, but occurs in Luke as the fourth word of the sentence, as the table below (Table 6.1.) shows.

The beginning of Luke 22:20 (ὡσαύτως / <i>hosautos</i> emphasized)	The beginning of 1 Cor 11:25 (ὡσαύτως / <i>hosautos</i> emphasized)
καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι,	ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι,

Table 6.1. A comparison between the beginning of Luke 22:20 and 1 Cor 11:25

Depending on the position in the sentence, the term ὡσαύτως / *hosautos* can be interpreted differently. On the one hand it could mean: "Likewise he took the cup...", with emphasis on "the cup". This would imply that Jesus took the cup in a similar way he took the bread before.

On the other hand, it could be read as "Likewise after supper he took...", with emphasis on "after supper". This would imply that Jesus took both the bread and the cup after the meal. The Lukan formulation could be understood in this way.¹⁰¹ Schürmann discussed this question in his work and concluded that the Pauline version, which has ὡσαύτως / *hosautos* at the first position, is probably the more original one.¹⁰²

¹⁰¹ Bovon, *Luke 3 - A Commentary on the Gospel of Luke*, 159

¹⁰² Schürmann, *Der Einsetzungsbericht*, 34-36.

Another peculiarity in this verse is that Luke is the only account of the institution narrative where Jesus said that the cup is shed out "for you", in Greek ὑπὲρ ὑμῶν / *hyper hymon*. With the addition "for you" Luke emphasizes the sacrificial character of the meal and the fact that Jesus gave his life for others. Schürmann also wrote that these words characterize the blood of Jesus as sacrificial blood.¹⁰³

6.8. Conclusion Regarding Luke

As the last subchapters have shown, Luke's account differs from the other institution narratives in many ways. The sacrificial character of Luke's account is theologically important because only in Luke, Jesus gave his body and blood explicitly "for you", which means Jesus gave his life for others. Nevertheless, some peculiarities in Luke raise theological questions that theologians continue to deliberate. The previous subchapters gave an overview of the peculiarities of Luke and a succinct summary on the questions raised by the differences between Luke and the other accounts.

¹⁰³ Schürmann, *Der Einsetzungsbericht*, 66.

Chapter 7

Eucharistic Elements in the Gospel of John

7.1. Introduction

The Gospel of John tells the story of the Last Supper differently than do the Synoptic Gospels. It contains the foot-washing (John 13), the farewell discourse (John 14 to 16) and the High Priestly Prayer (John 17). However, it doesn't say anything about the Eucharist. Nevertheless, the Gospel of John is not without Eucharistic elements and some of them bear close parallels to the institution narratives discussed in the previous chapters. They can be found in chapter 6 of John's Gospel.

7.2. John 6:1-14 - The Multiplication of the loaves

The multiplication of the loaves occurs in all four Gospels. However, John's account is special and important for an eucharistic understanding. In the synoptic Gospels, Jesus took the bread, looked up into heaven and he εὐλόγησεν / *eulogesen* which means literally: "he spoke well" (see Matt 14:19, Mark 6:41, Luke 9:16). In John the text is different. According to John's Gospel Jesus took the bread and he εὐχαριστήσας / *eucharistesas*, literally: "he had given thanks" (John 6:11).¹⁰⁴ John is the only account who uses the verb εὐχαριστέω / *eucharisteo* here, a verb from which our word "Eucharist" comes from and which was already used in the early church as a description for saying the eucharistic thanksgiving.¹⁰⁵ The use of the verb εὐχαριστέω / *eucharisteo* is a first hint on the Eucharist in John. And there is another hint: In the synoptic Gospels Jesus gave the bread to his disciples who gave it to the people.

¹⁰⁴ For more about of the difference between εὐχαριστέω / *eucharisteo* and εὐλογέω / *eulogeo* see chapter 6.6.

¹⁰⁵ Schürmann, *Der Einsetzungsbericht*, 45.

In John, Jesus distributes the bread directly, which "underscores that Jesus is the ultimate source of the bread for the crowd."¹⁰⁶

After everyone has eaten, they filled twelve with "fragments" from the loaves. The Greek word, which is used here is κλασμάτων / *klasmaton*, which comes from the term κλάσμα / *klasma*.¹⁰⁷ This same word κλάσμα / *klasma* was used in the early church for the eucharistic bread.¹⁰⁸

7.3. John 6:35 and John 6:51-58 - Bread of Life Discourse

The Eucharistic symbolism in John 6 will become even clearer when the chapter continues with the *Bread of Life Discourse*. In John 6:35 Jesus said: "I am the bread of life" and in John 6:51-58 it will be more explained what Jesus meant. This is clearly eucharistic, because in John 6:51 Jesus said: "The bread that I will give is my flesh for the life of the world". Raymond E. Brown points out in his commentary that this sentence is "closely to a eucharistic formula [...] 'my body which is given for you.'"¹⁰⁹ For him, this sentence is "the Johannine form of the words of institution."¹¹⁰ Martin and Wright argue the same way in their commentary and mentioned, that both the institution narratives and John use ὑπέρ / *hyper*, in English "for", here to express that Jesus gave his life for others.¹¹¹

John did not use the word σῶμα / *soma*, in English "body", like the synoptics and Paul did in their institution narratives. John used the word σάρξ / *sarx* instead, which means "flesh"

¹⁰⁶ Francis Martin and William M. Wright IV, *The Gospel of John* (Grand Rapids MI: Baker Academic, 2015), 115.

¹⁰⁷ All four Gospels use κλάσμα / *klasma* here.

¹⁰⁸ Raymond E. Brown, *The Gospel According to John (I–XII): Introduction, Translation, and Notes* (New York, NY: The Anchor Yale Bible, 1966), 234.

¹⁰⁹ Brown, *The Gospel According to John (I–XII)*, 282.

¹¹⁰ *Ibid*, 285.

¹¹¹ Martin and Wright, *The Gospel of John*, 128.

in English. This could be related to the prologue and the incarnation where John used the word σάρξ / *sarx* for the first time: "the Word became flesh" (John 1:14). On the other hand, Brown pointed out that there was no Aramaic or Hebrew word for "body".¹¹² This leads to the assumption that both Greek words, σῶμα / *soma* / "body" and σάρξ / *sarx* / "flesh" could be understood synonymously as there is no difference in the Aramaic language spoken by Jesus. In John 6:56 Jesus pointed out again: "Whoever eats my flesh and drinks my blood remains in me and I in him" and finally in John 6:58 "whoever eats this bread will live forever." As all this happened before Passover, like the Last Supper, there is another connection to the Last Supper. John 6:4 reads "The Jewish feast of Passover was near".

As mentioned in chapter 4.3., it was unthinkable for the listeners of Jesus to drink blood. In the synoptics and in Paul nobody complained when Jesus gave the command to drink his blood. However, in John there are two complaints: "The Jews murmured about him because he said, 'I am the bread that came down from heaven'" (John 6:41) and "The Jews quarreled among themselves, saying, 'How can this man give us (his) flesh to eat?'" (John 6:52). The complaints are understandable, because it seems impossible that the words of Jesus in John 6 could be understood without the Last Supper.¹¹³

The absence of an institution narrative during the Last Supper in John chapter 13 and the Eucharistic reference of John 6:51-58 lead Brown to the hypothesis, that John 6:51-58 was taken out of chapter 13 by an editor and brought into chapter 6.¹¹⁴ However, this is just a hypothesis that cannot be proven or disproved at this time.

¹¹² Brown, *The Gospel According to John (I-XII)*, 285.

¹¹³ Ibid, 287.

¹¹⁴ Ibid, 287.

Chapter 8

Conclusion

The consecration of bread and wine into the body and blood of Christ is the highlight every time Mass is celebrated. This paper discussed the four biblical accounts of the institution narrative and how they differ in many details. Only the Gospel of Matthew explicitly states that Jesus commanded his disciples to eat and drink the body and blood of Christ. An interesting follow-up-study would be to find out if most Catholics are aware of this fact.

Whether or not the insights of this paper have important implications on the liturgical and spiritual life of a Catholic today depends on the individual attitude of each person. However, it would be wrong to limit oneself to the intersection of the four accounts for the transmission of tradition and the liturgical use. As it can be seen from the tables in chapter 2, this intersection is too small. Even the eating of the bread is not part of the intersection. In addition to Sacred Scripture, Sacred Tradition is equally important, as both are "bound closely together" (CCC, 80). In the current day and age, the Catholic Church needs to convey the important understanding that the faithful receive the actual body of Christ during Communion. Unfortunately, according to a 2019 study, only a minority of U.S. Catholics, 31%, believe in the real presence of Christ in the Eucharist.¹¹⁵ Nevertheless, Pope Francis pointed out: "Those who receive the Body and Blood of Christ with faith not only eat but are satisfied."¹¹⁶ As

¹¹⁵ Gregory A. Smith, "Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ", *Pew Research Center*, accessed December 1, 2022, <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>.

¹¹⁶ Linda Bordoni, "Pope at Angelus: 'In the Eucharist is Jesus' life given for all of us'", *Vatican News*, accessed December 1, 2022, <https://www.vaticannews.va/en/pope/news/2022-06/pope-corpus-christi-eucharist-angelus.html>.

discussed in this thesis, Jesus clearly said: "This is my body" and not "This is a symbol". The Catholic Church should focus on communicating this truth and teaching.

Church is diverse and the four different institution narratives are just as diverse. And by their respective peculiarities, the four accounts contribute to many theological discussions regarding the Eucharist that continue to take place today. One issue is whether Jesus redeemed "many" or "all". This depends on the interpretation or translation of the word *πολλῶν / pollon*.¹¹⁷

What can be learned from this paper is that Christians should not be satisfied with just one Bible text, or just one translation, if they want to understand Jesus. So much can be discovered by reading the Bible text in the Greek version or by comparing several parallel narratives. Each of the four Gospels tells us the story of the same person Jesus. However, each Gospel has its own unique audience and perspective. One person feels particularly addressed by one gospel, another person by another. Readers of the Bible should take into account the diversity of the four gospels as a treasure that presents four different perspectives on the life of Jesus Christ.

¹¹⁷ See chapter 4.4.

Bibliography

- BibleGateway. Last accessed: October 10, 2022. <https://www.biblegateway.com>.
- Bible Hub. Last accessed: November 26, 2022. <https://biblehub.com>.
- Bordoni, Linda. "Pope at Angelus: 'In the Eucharist is Jesus' life given for all of us'". In *Vatican News*, 2022. Accessed December 1, 2022.
<https://www.vaticannews.va/en/pope/news/2022-06/pope-corpus-christi-eucharist-angelus.html>.
- Bovon, François. *Luke 3 - A Commentary on the Gospel of Luke*. Translated by James Crouch. Minneapolis: Fortress Press, 2012.
- Brown, Raymond E. *The Gospel According to John (I–XII): Introduction, Translation, and Notes*. New Haven and London: Yale University Press, 1966.
- Busey, Robert S. "Luke 22:7-23." In *Interpretation 52: 70–73*. Asheville, NC: Sage Publishing, 1998.
- Catechism of the Catholic Church, Popular Revised Edition*. London: Bloomsbury Continuum, 2000. Accessed December 11, 2022.
<http://dx.doi.org/10.5040/9781472984913>.
- Catholic Calendar*, iOS-App (US-Version). Accessed December 11, 2022.
- Collins, R.F. "Corinthians, Epistles to the" In *New Catholic Encyclopedia*, 2nd edition, 265-268. Vol. 4. Detroit, MI: Gale, 2003. Gale eBooks. Accessed September 6, 2022.
- Davies, W.B. and Dale C. Allison Jr. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew, Volume III*. London and New York: T&T Clark, 2004.
- Donahue, John R. and Daniel J. Harrington. *The Gospel of Mark*. Collegeville, MI: The Liturgical Press, 2002.
- Fee, Gordon D. *The First Epistle to the Corinthians*, Revised Edition. Cambridge U.K.: William B. Eerdmanns Publishing, 2014.
- Gundry, Robert Horton. *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution - 2nd edition*. Grand Rapids MI: Eerdmans Publishing, 1994.
- Hagner, Donald H. *Word Biblical Commentary, Volume 33b: Matthew 14–28*. Dallas: Word Books, 1995.
- Hahn, Scott W. *The Fourth Cup*. New York: Image, 2018. Kindle.
- Ham, Clay. "The Last Supper in Matthew". In *Bulletin for Biblical Research 10 (1)*, 53–69. University Park, PA: Pennsylvania State University Press, 2000.

- Justin Martyr. "First Apology". In *Bibliothek der Kirchenväter*. Accessed: October 5, 2022, <https://bkv.unifr.ch/de/works/cpg-1073a/versions/the-first-apology-of-justin/divisions/67>.
- Koester, Craig R. "Promise and Warning: The Lord's Supper in 1 Corinthians". In *Word & World* Volume XVII, Number 1: 45–53. St Paul MI: Luther Seminary, 1997.
- Marcus, Joel. *Mark 8–16: A New Translation with Introduction and Commentary*. New Haven & London: Yale University Press, 2009.
- Martin, Francis and William M. Wright IV. *The Gospel of John*. Grand Rapids MI: Baker Academic, 2015.
- Monks, George Gardner. "The Lucan Account of the Last Supper." *Journal of Biblical Literature* 44 (3–4): 228–60. Atlanta: Society of Biblical Literature, 1925.
- Neville, David J. *Mark's Gospel - Prior or Posterior? - A Reappraisal of the Phenomenon of Order*. New York NY: Sheffield Academic Press, 2002.
- Nolland, John. *Word Biblical Commentary*, Volume 35C. Dallas: Word Books, 1993.
- Pitre, Brant. *Jesus and the Last Supper*. Grand Rapids MI: William B. Eerdmans Publishing Company, 2017. Kindle.
- Ratzinger, Joseph. *Jesus von Nazareth - Zweiter Teil: vom Einzug in Jerusalem bis zur Auferstehung*. Basel: Herder Verlag, 2011.
- Robertson, Archibald and Alfred Plummer. *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, 2nd Edition. Edinburgh: T.&T.Clark, 1914.
- Schechter, Solomon, Julius H. Greenstone, Emil G. Hirsch, and Kaufmann Kohler. "Dietary Laws." In *Jewish Encyclopedia*. Accessed September 13, 2022. <https://jewishencyclopedia.com/articles/6228-forbidden-food>.
- Schürmann, Heinz. *Der Paschamahlbericht*. Münster (Westf.): Aschendorffsche Verlagsbuchhandlung, 1953.
- Schürmann, Heinz. *Der Einsetzungsbericht*. Münster (Westf.): Aschendorffsche Verlagsbuchhandlung, 1955.
- Seifrid, Mark A. "Gift of Remembrance: Paul and the Lord's Supper in Corinth." *Concordia Journal* 42 (2): 119-129. Saint Louis, MO: Concordia Seminary, 2016.
- Smith, Gregory A. "Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ". In *Pew Research Center*, 2019. Accessed December 1, 2022. <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>.
- Sri, Edward. *God with us*, 2nd Edition. Steubenville, Ohio: Emmaus Road Publishing, 2019. Apple-E-Book.

Ständige Kommission für die Herausgabe der liturgischen Bücher im deutschen Sprachgebiet.
Messbuch - Teil II, 2. Auflage. Basel: Herder Verlag, 2001.

Taylor, Mark. *The New American Commentary - 1 Corinthians*. Nashville: B&H Publishing Group, 2014. Kindle.

Walker, William O, Jr. "Kingdom of the Son of Man and the Kingdom of the Father in Matthew." In *The Catholic Biblical Quarterly* 30 (4): 573–79. Washington DC: CUA Press, 1968.

Vermes, Geza. *The Religion of Jesus the Jew*. Minneapolis MN: Fortress Press, 1993.

