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Doctrinal Theology.

VOCATION.

Man, in his fallen state, is alienated from God and the life of God,¹⁾ ἄθεος ἐν τῷ κόσμῳ.²⁾ *All we like sheep have gone astray; we have turned away every one to his own way.*³⁾ Nor is there in natural man a desire or willingness to return to God, to enter into union and communion with him. *The carnal mind is enmity against God.*⁴⁾ But *God loved the world;*⁵⁾ he longed for union and communion with fallen man; and in order to reestablish the bond of union which had been severed by sin, *God was in Christ, reconciling the world unto himself.*⁶⁾ And not only has God prepared salvation for all men, but he also sends forth the call: *All things are ready; come to the marriage;*⁷⁾ *Come; for all things are now ready.*⁸⁾ To the wayward children who go astray, famishing in the desert, he extends the call: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*⁹⁾ *Come unto me, all ye that labor and are heavy laden, and I will give you rest.*¹⁰⁾

1) Eph. 4, 18.

4) Rom. 8, 7.

7) Matt. 22, 4.

10) Matt. 11, 28.

2) Eph. 2, 12.

5) John 3, 16.

8) Luke 14, 17.

3) Is. 53, 6.

6) 2 Cor. 5, 19.

9) Is. 55, 1.

Exegetical Theology.

“THIS IS MY BODY.”

A correspondent, referring to the pronoun, *τοῦτο*, in the words, *Τοῦτό ἐστιν τὸ σῶμά μου*, writes, “From what you say I infer that it points out what Jesus gave to his disciples, that is, *bread* and *his body*. Do you regard the pronoun as directly and grammatically demonstrative of these two things?”

In our article on *the Lord's Supper*¹⁾ we said, “*Τοῦτό ἐστιν τὸ σῶμά μου*, *This is my body*. The statement is very plain and simple. The sentence consists of a subject, *τοῦτο*, and a predicate, *τὸ σῶμά μου*, connected by the copula, *ἐστίν*. *Τοῦτο*, *this*, the neutral demonstrative pronoun, points to what Jesus gave and of which he said, *take, eat.*”²⁾ We circumscribed the words, “*This, which I give you and bid you take and eat, is my body.*”³⁾ Again we said, “When, by the demonstrative pronoun, *this*, he points to what he really gives to be really taken and eaten, what can he mean but really *this* which he really gives?”⁴⁾ In all these statements we referred the pronoun, *τοῦτο*, to what Jesus then and there gave his disciples and would have them take and eat and drink. We do not hold that *τοῦτο* is “directly and grammatically demonstrative of these two things,” the bread and Christ's body. This would be the case if Christ had said, *Δίδωμι ὑμῖν ἄρτον καὶ τὸ σῶμά μου· τοῦτο ἢ ταῦτα λάβετε καὶ φάγετε*—*I give you bread and my body; this take and eat*. But such are not the words of Christ, and in what Christ said, the pronoun cannot thus be directly and grammatically referred to the words, *bread* and *my body*. On the other hand, it is not a matter of arbitrary choice how we

1) THEOLOGICAL QUARTERLY, Vol. V, pp. 65 ff.

2) L. c. p. 71.

3) Ibid. p. 75.

4) Ibid. p. 76 f.

would refer the pronoun. Here as elsewhere the context must decide. According to the context, these words, *This is my body*, were spoken in the course of a continuous action, of which Christ said, *Τοῦτο ποιεῖτε, This do*. In the act of *giving* to his disciples the *bread which he had blessed*, Jesus said, *Take, eat, this is my body*. All this must be taken together to determine the meaning of *τοῦτο*. What Jesus would say is, *THIS, which I give you to eat as I give you this consecrated bread, IS MY BODY*. That he gave them bread, the disciples saw and thus knew without being told. That he gave them more than mere bread, they could not see, nor could they know without being told. Hence Jesus tells them that with the sacramental bread he gave them his body: *Τοῦτό ἐστιν τὸ σῶμά μου*.

That, as in the present case, *τοῦτο* is not demonstrative of a particular word, but must be determined by the trend of the context, is by no means singular or even of rare occurrence in secular and sacred Greek. One of the uses of the demonstrative pronoun is, "*quo idem totam praemissam orationem ita involvit, ut Latini non nisi per periphrasin reddere queant.*"¹⁾ We have another example in the words of institution, in the injunction, *Τοῦτο ποιεῖτε, x. τ. λ.*,²⁾ where *τοῦτο* does not point to a particular word, but to the action described in the previous context. What Jesus would say is, *This, which is here now being enacted, do in remembrance of me*. When Jesus says to a certain lawyer, *Τοῦτο ποίει καὶ ζήσῃ, This do and thou shalt live*,³⁾ *τοῦτο* refers to the import of the entire answer of the lawyer recorded in the previous context. At the close of the narrative of Peter's vision at Joppa, we read, *Τοῦτο δὲ ἐγένετο ἐπὶ τρίς, This was done thrice*,⁴⁾ *τοῦτο* pointing to the contents of vv. 11—15. Other instances of the same usage we

1) Vigeri *De praec. Graecae dictionis idiomatismis liber*, ed. Hermann II, p. 178.

2) 1 Cor. 11, 24. 25. 3) Luke 10, 28. 4) Acts 10, 16; cf. 11, 10.

have in *Τοῦτο δὲ ὄλον γέγονεν*, *All this was done*;¹⁾ *Τοῦτο γὰρ ὑμῖν συμφέρει*, *for this is expedient for you*;²⁾ *Τοῦτό ἐστιν δίκαιον*, *this is right*;³⁾ *Τοῦτο γὰρ ἐστιν εὐάρεστον ἐν κυρίῳ*, *for this is well pleasing in the Lord*;⁴⁾ *Τοῦτο γὰρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ*, *for that is acceptable before God*.⁵⁾ In all these and many other cases, the demonstrative pronoun refers to what has been proposed in the previous context and is now in the hearer's or reader's mind, and to indicate the relation of the pronoun, we would supply words as, *This*, viz. *which ye see me enact, which this commandment enjoins, which I have here related, which I intend to do, which I have exhorted you to do*, etc.

Our interpretation of the words, *Τοῦτό ἐστιν τὸ σῶμά μου*, *This is my body*, and of the corresponding words, *Τοῦτό ἐστι τὸ αἷμά μου*, *This is my blood*, is, furthermore, substantiated by the words of St. Paul: *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*⁶⁾ 'The "cup of blessing which we bless," and "the bread which we break," are the sacramental elements in the sacramental act. As such they are not simply identical with, but "the communion of," the body and blood of Christ. By eating the sacramental bread, we become partakers, not only of the bread, but of that which is given us with the bread, the body of Christ. By drinking the sacramental wine, we become partakers not only of the visible contents of the cup, but also of what is given us invisibly with the consecrated wine, the blood of Christ. This is precisely what the words of Christ would say, *This*, viz. which I give you in distributing this consecrated bread, and which I would have you take and eat therewith, *is my body*; and *this*, viz. which I give you and which I would have you drink as I bid you drink of this consecrated cup, *is my blood*.

1) Matt. 21, 4.

2) 2 Cor. 8, 10.

3) Eph. 6, 1.

4) Col. 3, 20.

5) 1 Tim. 5, 4.

6) 1 Cor. 10, 16.

It is remarkable that, however widely interpreters have differed as to the meaning of the words of institution, they are with few exceptions agreed on this point, that *τοῦτο* here means "*id quod do et quod vos sumere et edere jubeo;*" "This which I give you" (Schäffer); "This, viz. 'This which I hand you'" (Jacobs); "Dieses, was ihr nehmen und essen sollet" (Meyer). Meyer is wrong when he gives the full paraphrase: "*Dieses, was ihr nehmen und essen sollet, dieses zerstückelte Brot, ist symbolisch mein Leib, ist das Symbol meines Leibes, welcher im Begriffe ist, getödtet zu werden.*" But in the grammatical determination of *τοῦτο* he is with us. Thus also Thomasius says,¹⁾ "Interpret the *τοῦτο* as you will, it cannot mean anything else than what the Savior gives to his disciples: *hoc, quod vobis porrigo, quod vos sumere jubeo.*" Thomasius continues: "That this is bread and wine, he does not say; but the whole gospel narrative says it; for it is the broken bread and the cup with wine that he gives them." This is not equally correct. If *τοῦτο* points, as it does, to "what the Savior gives his disciples, *hoc, quod vobis porrigo, quod vos sumere jubeo,*" it points not only to bread and wine, but also to what, according to the same gospel narrative, the Savior gives besides and beyond the bread and wine, and just as truly as the bread and wine. For *hoc, quod nobis porrigit, quod nos sumere jubet,* is both the bread and his body, both the wine and his blood. Balduin states the same position thus: *Quid autem illud est, quod manducare debeant disertis verbis exprimit: HOC EST CORPUS MEUM. Particula δεξιῶν HOC non nudum panem intelligit, sed integrum complexum, seu totum id quod Christus discipulos manducare jubebat. . . . HOC ergo, quod Christus dedit, et discipuli accipiunt, EST, non significat aliquid absens.*²⁾

A. G.

1) *Christi Person und Werk*, vol. IV, p. 57.

2) *Comment. in omnes epp. Pauli*, ad 1 Cor. 11, 24.