

6 May, Sixth Sunday of Easter

9) *As the Father has loved me, so have I loved you; abide in my love.* 10) *If you keep my commandments, you will abide in my love just as I have kept my Father's commandments and abide in his love.* 11) *These things I have spoken to you, that my joy may be in you, and that your joy may be full.* 12) *"This is my commandment, that you love one another as I have loved you.* 13) *Greater love has no man than this, that a man lay down his life for his friends.* 14) *You are my friends if you do what I command you.* 15) *No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.* 16) *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.* 17) *This I command you, to love one another.* John 15.9-17

Please note that this excerpt is lifted from another file on the lectio divina home page entitled St John's Gospel 14-17.

Vs. 9: *As the Father has loved me so have I loved you; abide in my love.*

As/so (kathos/kago): the latter is a contracted form of *kai ego*, "and I."

Agapao (twice): last reference is 14.31 with reference to Christ concerning the Father.

Abide (meno): the last reference is vs. 7 also with respect to Christ's words.

My love (agape): here with the preposition *en* (in); the first use of this term in this document, the next being vs. 10.

Vs. 10: *If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*

Keep (tereo): last reference is 14.24 with respect to "my words."

Commandments (entole, singular): last reference is 14.21 where the person already has them.

You will abide (meno): first time this verb occurs in the future tense intensified by the preposition *en* (in) with respect to agape.

I have kept (tereo): past tense or action already accomplished and contrasted with the disciples' "if." This is first reference with respect to Christ and the Father's commandments which are not specified.

In (en) his love (agape): compare with "in my love."

Vs. 11: *These things I have spoken to you that my joy may be in you and that your joy may be full.*

My joy (chara, twice): first use of this term in this document, the next reference being 16.24 with respect to "your joy."

In (*en*) you: Christ's joy which is changed, as it were, to "your joy."

May be full (*pleroo*): compare with 17.13, "that they may have my joy fulfilled in themselves."

Vs. 12: This is my commandment, that you love one another as I have loved you.

May love (*agapao*): conditioned upon *kathos* (as). Compare with the plurality of "my commandments" in vs. 10.

Vs. 13: Greater love has no man than this, that a man lay down his life for his friends.

Lay down (*tithemi*): alternately, `to put, `to place.`

His life (*psuche*): as opposed to biological existence. St. John's Gospel has two other uses of this noun, 13.37 & 38.

For (*huper*): genitive case used; the accusative means `beyond.`

His friends (*philos*, singular): the next reference is vs. 14. `The friend of the bridegroom...rejoices greatly at the bridegroom's voice` [3.29].

Vs. 14: You are my friends if you do what I command you.

Command (*entellomai*): the other use of this term in the Gospel is 14.31 with reference to Christ and the Father.

Vs. 15: No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

Do I call (*lego*): the common verb which alternately means `to speak` and from which is derived *logos*.

Servants (*doulos*, singular and used twice): alternately as "slave" and next used in vs. 20.

Master (*kurios*): alternately as "lord" and next used in vs. 20.

Friends (*philos*, singular): last noted in vs. 13. Thus one verse contains three social strata: servant, master and friend.

From (*para*) my Father: by reason of being beside him from which comes this hearing and friendship.

Made known (*gnorizo*): the other use of this term (twice) is 17.26, "But I made known to them your name, and I will make it known." *Gnorizo* has a causative sense, of recognizing, compared with *ginosko* as in 14.7.

Vs. 16: You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

Choose (*eklego*, twice): with the connotation of choosing for oneself; next reference is vs. 19, “out of this world.” Note the preposition *ek* (from) prefixed to the verb.

Appointed (*tithemi*): cf. vs. 13 for an alternate meaning.

Should go (*hupago*): cf. 14.28. Note the preposition *hupo* prefaced to the verb.

Bear fruit (*karpos*, twice): last noted in 15.8, “much fruit.”

-Should abide (*meno*): first noted in 14.10 as “remain” and from which “room” is derived, 14.2.

In (*en*) my name: the place, as it were, where the disciples are to make their requests.

Vs. 17: This I command you, to love one another.

This: the Greek text has “these.”

Command (*entellomai*): cf. 14.31 with reference to the Father.

Love (*agapao*): cf. vs. 12 for a similar passage.

10 May, The Ascension

15) And he said to them, "Go into all the world and preach the gospel to the whole creation. 16) He who believes and is baptized will be saved; but he who does not believe will be condemned. 17) And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; 18) they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." 19) So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20) And they went forth and preached everywhere while the Lord worked with them and confirmed the message by the signs that attended it. Amen. Mark 16.15-20

The small, seemingly insignificant conjunctive “and” has direct bearing upon the contents of this excerpt. There Jesus upbraids the eleven disciples for not having believed those who saw him after his resurrection. This seems to refer to Mary Magdalene, Mary the mother of James and Salome...in other words, witness by women was not to be relied upon. More to the point, the disciples are guilty of not assenting to a first-hand witness which is essential to the transmission of the new faith and as well as to the very beginning of the Christian tradition. If the witness of those who held converse with Jesus Christ after his resurrection can't be believed, might as well stop there and go no further. And so the disciples were in a bind: either accept female testimony or not. If not, the essence of the Christian message is pretty much dead on arrival..

At the same time Jesus had to overlook this, knowing that he had to rely upon the disciples. At least Pentecost is around the corner which will transform them. With that ultimate goal

in mind he bids them to go not into the world but into the *whole* world...in other words, to go everywhere on the planet which for starters, was limited essentially to lands adjacent to the Mediterranean Sea. As for the gospel or good news at this early juncture, it boils down to the fact that Jesus had been raised from the dead. Again, it has its origins with three women. Anything else pertinent to his life and teaching can be worked backward from that point. So the disciples are commissioned to fulfill what they had denied and for that reason must have felt quite embarrassed.

Baptism is the prerequisite for membership in what will become a new community, this rite familiar to their exposure to John the Baptist, directly or indirectly. After all, Jesus himself was baptized by John. Jesus puts baptism in stark terms: the person who doesn't accept it will be condemned. He doesn't spell out how or even if newly baptized people will stick together, that being left pretty much in the air but presumed. The main thing is for the disciples to preach the basics concerning Jesus' message, the good news.

Those who have heard the preaching and believed will be accompanied by signs, *seimeion* also applicable to a prodigy or portent. *Seimeion* takes on a rather dramatic character as recounted in vs. 17-18, not as an end but pretty much as an incentive. The problem with *seimeion* is weaning people off them, not the most important nor immediate task of the disciples who are to focus is to go out "to the whole world."

What Jesus had just given as a commission is simple and leaves the rest...actually a lot...to be worked out, a fact which must have concerned the disciples during this interim period between the Resurrection-Ascension and Pentecost. After Pentecost this dilemma would be solved. They simply started to preach and to heal.

Vs. 19 says in a straight-forward way that Jesus was taken up into heaven where he sat down at God's right hand. Chances are the disciples didn't see this literally. If taken as such, it would be not unlike the naked eye trying to follow a rocket while being launched into space. One way of absorbing this is to compare the ascending of Jesus with the soon to come descent of the Holy Spirit. Once filled with this (descended) Spirit, the disciples were in a better position to articulate their experience of Jesus after the resurrection. Yet the Spirit doesn't descend, technically speaking. A sound (*echos*, more a roar) from heaven fills the house. In other words, the Spirit-as-*echos* precluded them from sticking with resurrection-like terminology. If they did, they'd run into all sorts of difficulties in their attempts to explain where Jesus is...or is not. In other words, Jesus has to get out of the picture to enter it more fully which he does through the mediation of another divine person.

Vs. 20 closes with a paradox: right after Jesus ascended, the disciples went out preaching, he working with them. Also he confirmed the message or the *logos* (word as expression, the disciples accompanied by Christ the *Logos*) by signs (*seimeion* again) that went with them. The verb here is *epakoloutheo*, to follow closely or after, the preposition *epi-* meaning upon, literally, to follow upon. It gives the picture of Jesus being present yet absent simultaneously, he being *epi* or upon them, just out of their sight (*epi* as upon fits in well with his ascension) yet felt as hovering in a kind of weighty though protective way. It ties in well with two dynamics at work: Jesus ascended (*ana-lambano*) and Jesus working with the disciples (*sun-ergeo*)...*ana-* and *sun-* or upward and with taken as one. As for as the latter, most likely the text is referring to what the disciples did after Pentecost, not before, for other scriptures state how fearful they were prior to the Spirit's presence.

All in all, Mark's gospel is very succinct, giving just the basics. It's presented this way as a kind of outline enabling, members of the new Christian community to flesh out its meaning in this way and that but under the guidance of the Holy Spirit. So what began in conjunction with vs. 14 as Jesus upbraiding his disciples for their unbelief and hardness of heart, ends with a softening of these hearts.

13 May, Seventh Sunday of Easter

11) And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. 12) While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. 13) But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14) I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world. 15) I do not pray that thou should take them out of the world, but that you should keep them from the evil one. 16) They are not of the world even as I am not of the world. 17) Sanctify them in the truth; your word is truth. 18) As you sent me into the world, so I have sent them into the world. 19) And for their sake I consecrate myself, that they also may be consecrated in truth. John 17.11-19

The following is taken from **St. John's Gospel 14-17** posted elsewhere on this homepage.

Vs. 11: And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me, that they may be one even as we are one.

Now: compare with the last two references which denote immediacy, vss. 5 & 7.

In (*en*, twice) the world (*kosmos*, twice): compare with vs. 6, "the men whom you gave me out (*ek*) of the world." In the verse at hand has two contrasting uses of in: Christ not being present and the disciples being present (in the world).

Am coming (*erchomai*): present tense to indicate a continued passage here coupled with "to (*pros*) you" or in the direction-towards-which. Compare *erchomai* with 14.28, "I go away, and I will come to you."

Holy (*hagios*) Father: compare with Holy Spirit.

Keep (*tereo*): last noted in vs. 6 with respect to "your (Father) word." The place-where of this keeping is "your name." Here *onoma* is separate, as it were, from the Father.

One (*hen*): with reference to the disciples though *hen* is lacking in the Greek text with reference to "we."

Vs. 12: While I was with them I kept them in your name which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled.

With (*meta*) them: synonymous with kept (*tereo*; cf. previous verse) and in (*en*) the Father's name.

Here the name (*onoma*) is more specific, as having been given to Christ by the Father.

Have guarded (*phulasso*): to keep an eye upon a person as to his or her safety; can apply to someone in prison. "If anyone hears my sayings and does not keep them, I do not judge him" [12.47]. Compare *phulasso* (guarding a person or something in one's custody) with the often mentioned *tereo* which is more specific with regard to who or what is in one's possession.

None is lost: the Greek text literally reads, "no one from (*ex*) them."

Is lost (*apollumi*): "and this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up at the last day" [6.39].

Son of perdition (*apoleia*): the only reference in St. John's Gospel and derived from *apollumi*. More specifically this verb applies to destruction and ruin. "Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction" [Mt 7.13].

May be fulfilled (*pleroo*): first noted in 15.11 with respect to "your joy" whereas here it refers to scripture. The references are: Ps 41.9, "Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me." Also Ps 109.4, "In return for my love they accuse me, even as I make prayer for them." The **RSV** also gives vss. 5, 7 & 8 as references.

Vs. 13: But now I am coming to you; and these things I speak in the world that they may have my joy fulfilled in themselves.

Am coming (*erchomai*): compare with vs. 11 or with reference to the "world." Also the preposition *pros* (to, towards-which) is used.

In (*en*, twice) the world (*kosmos*): the place where Christ is speaking (present tense). Compare this *en* with the *pros* or direction at hand.

Joy (*chara*): compare with 16.24, "that your joy may be full (*pleroo*)."
The same verb is used in the verse at hand; the difference is that the latter has "in (*en*) themselves."

Vs. 14: I have given them your word; and the world has hated them because they are not of the world even as I am not of the world.

Your word (*logos*): here with respect to the Father; compare with 14.23 where it applies to Christ, "If a man loves me he will keep my word."

Has hated (*miseo*): as in 15.18, both with respect to the world (*kosmos*, three times).

Of (*ek*, from) the world: two uses of the same expresses, "they" and "I."

Vs. 15: I do not pray that you should take them out of the world, but that you should keep them from the evil one.

Pray (*erotao*): as in 14.16 in the sense of asking or requesting, "And I will pray the Father."

Should take (*airo*): first noted in 15.2, "Every branch of mine that bears no fruit, he takes away."

Out of (*ek*) the world (*kosmos*): last noted in vs. 6 where "from" is used.

Should keep (*tereo*): last noted in vs. 12, here with respect to keeping from (*ek*) the evil one (*poneros*, evil). This is the only use of *poneros* in St. John`s Gospel. "and the word of God abides in you, and you have overcome the evil one" [1 Jn 2.14].

Vs. 16: They are not of the world even as I am not of the world.

Of (*ek*, from): same preposition applies to both the disciples and to Christ.

Vs. 17: Sanctify them in the truth; your word is truth.

Sanctify (*hagiazō*): next found in vs. 19 and addressed to the Father who is holy (*hagios*) as noted in vs. 7.

Truth (*aletheia*, twice): with the definite article. Compare with 14.6, "I am the way and the truth and the life," also with a definite article.

Word (*logos*): note its identity with the substantive "truth" where here applies to the Father.

Vs. 18: As you did send me into the world, so I have sent them into the world.

Did sent (*apostello*, twice): cf. vss. 3 & 8 with reference to the Father doing the action which here is transferred to Christ doing the action.

Into (*eis*, twice) the world: i.e., full presence within.

Vs. 19: And for their sake I consecrate myself, that they also may be consecrated in truth.

For their sake (*huper*): cf. 15.14, "for his friends."

Consecrate (*hagiazō*, twice): cf. vs. 17 as sanctify. The second as referring to the disciples depends up the first (Christ).

In (*en*) truth (*aletheia*): compare with vs. 17.

20 May, Pentecost

Please note: this solemnity has several options for the Gospel, the one at hand being chosen from among these options.

19) On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20) When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21) Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." 22) And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23) If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."
John 20.19-23

The time frame is the evening of the Sabbath day or when the Sabbath has come to a conclusion. Note the parallel between the time of twilight and shut doors, reflective of the disciples being afraid of the Jews. For them the coming night will be the longest of their lives since they must deal with Jesus' recent death and how to get along without him. Chances are already they were entertaining thoughts about getting back to their own jobs. Some may have considered the three years they had roamed around the countryside as wasted. Getting back to normal would be no easy task. In fact, they may even be considered criminals and hunted down which makes them wonder if they could return home.

This closed-in atmosphere is exactly what Jesus wants in order to make his appearance when he stood literally "into the middle (*eis to meson*) of them," this phrase being noted in the excerpt above for the Third Sunday of Easter. From this *mesos* or midst comes Jesus' words of peace (*eirene*), enough to roll back the coming darkness and unbolt the locked doors.

Without missing a beat or before any disciple could respond, Jesus shows them the wounds in his hands and side. Note that he doesn't mention his feet. Almost in a casual, matter-of-fact way the text says that the disciples were glad, *chairo*. Upon further reflection, this somewhat bland, muted response is appropriate because they were both astounded and

shameful at having deserted their master in his time of need. Chances are the disciples were in a kind of trance and had to be snapped out of it which is why Jesus repeats his greeting of peace.

Before any response Jesus gets down to the matter at hand, namely, that he's sending them not just out to proclaim what had happened (which they'll do anyway). Instead, Jesus reminds the disciples that the Father had sent (*pempo*) him. Actually he spoke of it several times a few days ago during the Last Supper. This *pempo* which is a sending forth will be transformed into *apostello*, a sending from which the word *apostolos* or apostle derives. Perhaps unknown to them but very real is that those who listen to them will recognize this distinction and see it as a genuine one where the disciples...apostles...mirror the relationship between Father and Son. In other words, they're teaching about the this divine, filial relationship without being aware of it. As for the Holy Spirit, this will come later with Pentecost. Right now focus is upon the mission given to the disciples.

As for the Holy Spirit, Jesus now breathes it upon them. However, this receiving is more specified compared with that of Pentecost insofar as it pertains to the forgiving and retaining of sins. In other words, it's part and parcel of their mission. It's wise for Jesus to insert this right now, given the recent desertion and some could say betray on their behalf. From this point on the disciples will have forty days to sort this all out and prepare for something they know is related to this breathing-upon but can't quite grasp what it means.

27 May, Trinity Sunday

16) Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17) And when they saw him they worshiped him; but some doubted. 18) And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19) Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20) teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Matthew 28.16-20

Mention of the eleven disciples is interesting insofar as it intimates the missing twelfth member, Judas, whose memory must have weighed heavily upon them. In fact, Judas' betrayal was just a few short days ago and had initiated the whole series of events leading to the death of Jesus. As for the mountain, there doesn't seem to be a specific place that's mentioned, possibly one of the several where Jesus had taught. One likely candidate would be the one where he had been transfigured which fits in nicely with these concluding verses of Matthew's Gospel. However, even that mountain in 17.1 isn't identified.

Vs. 17 says that the eleven saw Jesus and worshiped him, this presuming a rather steep climb up the mountain. Perhaps as they got closer to the summit they saw a lone figure standing there, waiting. Compare with the mountain of 17.1 just noted; there Jesus “led them up” whereas here they go on their own. As for Peter, James and John who had witnessed Jesus transfigured, they knew this was a very different situation and had an inkling that this would be their last encounter with their master.

Note the contrast between worshiping and doubting, *proskuneo* and *distazo*; the former also means to make obeisance, fall on one’s knees and the latter, to be hesitant. The names of those disciples who fell into either one or the other are omitted in discreet fashion. Same applies to which side outweighed the other. At the same time nothing is said as to resolving this situation which Jesus sees but is concerned about. He is in a hurry, a hurry to return to his Father and make sure the disciples are set firmly on their mission. Any doubts would be taken care of later among the band of disciples. Actually this hurried-ness is part of the larger plan, to get the ball rolling minus the presence of Jesus humanly speaking. If Jesus were to continue on as before the resurrection (this is what the disciples thought he’d do), he would be rejected by many and have to suffer yet again, this bring no resolution. Something different...spiritual, not corporeal...has to be interjected.

Exousia connotes permission which Jesus doesn’t have on his own although he doesn’t inform the disciples as to where he received it. By now they’ve had sufficient exposure to Jesus talking about his Father, so presumably that’s what he means now. As for such *exousia*, it’s amplified by the adjective “all” as well as two locations, heaven and earth. Such *exousia* is put in terms of the following three:

1) Making disciples or *matheteuo* which refers more specifically to the following of precepts and instruction, that is, in imitation of what the disciples had experienced with Jesus. Note that it applies not so much to individual persons but to nations, whole groups of peoples which to the disciples means the lands of the Roman Empire as well as those skirting it.

2) Baptizing these nations. The only reference to such a practice is that of John the Baptist which Jesus takes into consideration. For that reason he adds immediately such baptism is to be in the name of Father, Son and Holy Spirit or more literally, “into (*eis*) the name of (etc.).” Obviously this is very confusing, actually beyond the disciples’ comprehension. However, that would be taken care of shortly at Pentecost with the descent of the Holy Spirit.

3) Teaching or *didasko* implies explaining and isn’t as personal as *matheteuo* of #1. Here it spills over into the following: first *tereo* or keeping constant guard followed by *entello* or a stricter attention to details. Implied is that the disciples had collective knowledge of this from their three years with Jesus. Only later when they collaborated and

interacted with other contemporaries were they able to come up with a more comprehensive outlay of teaching.

The final words of Matthew's Gospel imply that the making of disciples, baptizing, teaching and observing will continue in a manner parallel yet different from Jesus' physical presence with the them. As to Jesus being "with you," this requires considerable sorting out which the disciples were incapable of at the moment, again, another problem to be resolved at Pentecost by the Holy Spirit. Jesus being with them has an open-ended yet definite time frame, "close of the age" or *sunteleia* which implies completion with regard to *aion* which is rather ambiguous meaning age, world, order and even eternity. Related to *sunteleia* clarifies it a bit, however, insofar as the four-fold commission just delineated has been effected again not so much with regard to individuals but nations. Note that nothing is said of Jesus ascending into heaven from this mountain top. Emphasis is more on Jesus being with the disciples. Nevertheless, they were faced with the climb down and then to await Pentecost.

3 June, Corpus Christi

12) And on the first day of Unleavened Bread when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" 13) And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, 14) and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the Passover with my disciples?' 15) And he will show you a large upper room furnished and ready; there prepare for us." 16) And the disciples set out and went to the city and found it as he had told them; and they prepared the Passover...22) And as they were eating, he took bread and blessed and broke it and gave it to them and said, "Take; this is my body." 23) And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24) And he said to them, "This is my blood of the covenant which is poured out for many. 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." And when they had sung a hymn, they went out to the Mount of Olives. Mark 14.12-16 & 22-26

Mark points out the association of unleavened bread and lamb with Passover as applying to Jesus at the Last Supper. This situates the disciples squarely within something new about to unfold of which they at present have only a dim awareness. The passage opens with Jesus and the disciples most likely immediately outside Jerusalem or having just entered its gates as they are discussing a place to observe the Passover. It was very difficult to find an appropriate place, Jerusalem thronging with pilgrims for this, the greatest of all

feasts. Because of the teeming throng, a man carrying a water jar (possibly on his head) would stand out all the more, so it was a good way to pick him out.

The noun teacher (*didaskalos*) is used, a word the man might recognize by reason of Jesus' earlier entrance into the city, word of him by that title having gotten around quickly. Without missing a beat, this man brought the two disciples to a guest room or *kataluma* which generally applies to a lodging, the rarest of commodities during Passover. This encounter with the unknown man plays a pivotal role without whom there'd be no *kataluma* and passes off the scene just as quickly as he comes upon it. Perhaps later on he became a disciple after word got out as to what had transpired there. One such minor yet pivotal figure comes to mind along this line: the little girl taken captive who persuaded Naaman to seek Elijah's help.

Once seated for the Passover meal, Jesus blessed, broke and gave (unleavened) bread to each disciple. The way it's presented is rather sudden and unexpected; one may say it goes against observance of the Passover which Jesus knows, of course, who is about to change its significance. As for the bread, Jesus calls it his body (*soma*). As for the wine, he calls it his blood (*haima*) but only after they drank it. However, Jesus adds that it's blood of the covenant which is poured out for many, the verb being *ekchunno* which also means to shed. Obviously a Passover celebration pertains to Jews who are observing it. So when the disciples heard "for many," it must have taken them by surprise, this applicable to non-Jews.

Jesus elaborates some more on this notion of blood (as opposed to his body) saying that a prohibition of sorts is in order. That is to say, he won't drink it until that day—and *kairos* as special event transcending space and time almost could be inserted as "that day"—when he drinks it new. And this newness is specified as in the kingdom of God. The disciples certainly heard Jesus using this phrase many times during his preaching yet persisted in taking it as some future reign. It must have bothered them as it did now for lack of clarity. Such ignorance sets up the pressing need for enlightenment which will come, that being at Pentecost.