‘BEING SHED FOR YOU/MANY’:
TIME-SENSE AND CONSEQUENCES IN THE
SYNOPTIC CUP CITATIONS

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Summary

All three Synoptic accounts of the Last Supper describe a cup offering in which Jesus refers to an act done for beneficiaries. This act, expressed by the present passive participle ἐκχυννόμενον is rendered by most modern translations with present tense verb forms and has been treated by source and historical critical researchers as denoting a ‘pouring out’ taking place at the supper table. Nevertheless, biblical Greek usage indicates that a participle’s time-sense was determined not by tense but by verbal aspect derived from content. If, as this essay proposes, verbal aspect establishes a future time sense for ἐκχυννόμενον, it would indicate that the Synoptic Gospels, like John’s Gospel, are describing a Passover supper on the eve of the Day of Preparation and portraying Jesus as speaking of the shedding of blood on the cross, not the libation at the table.

I. Introduction

According to the Synoptic Gospels and Paul, Jesus enjoined those with whom he shared his Last Supper to drink from an offered cup. In Matthew 26:28/Mark 14:24 Jesus declares that ‘this is my blood of the covenant’ and refers to an act of ‘being poured out for many’. In Luke 22:20 he speaks of ‘this cup, the new covenant in my blood’ and of an act of ‘being poured out for you’. 1 Corinthians 11:25 parallels Luke in reporting that Jesus said ‘this cup is the new covenant in my blood’ but, unlike all three Synoptic Gospels, cites no reference to a pouring out or to beneficiaries of that act. Exegetes exploring the meaning of the citations, as well as critical scholars attempting to determine the origin and original wording, have examined the phrases ‘my blood of the covenant’ and ‘new covenant in my blood’, as well
as the designations ‘many’ and ‘you’. Nevertheless, the act of being poured out or shed, expressed in the Synoptic Gospels by the present passive participle ἐκχυννόμενον, has been ignored by critical scholars and discussed only by a few exegetes and translators. Certainly, the pouring out of the cup’s content at the supper connotes the shedding of blood on the cross. What deserves further consideration is whether the Synoptic authors (or a source upon which they relied) used ἐκχυννόμενον to denote the present act of drinking or the anticipated act of bloodshed. In other words, does this participle convey a present or a future ‘time-sense’?

Establishing of the time-sense of ἐκχυννόμενον could assist source-critical and historical critical researchers in determining the origin of the cup-citations. If the participle denoted a pouring out at supper, it would support the hypothesis that the cup-citation originated in the Apostolic era to explain how a meal libation common to Diaspora households could be used in recalling Jesus’ bloodshed. If, however, the participle denoted a pouring out that has not yet taken place, it would suggest that the Synoptic Gospels preserve a time-sense consistent with an historical Last Supper at which Jesus linked his expectation of death with an impending Passover sacrifice.

The exegetical implications of the participle’s time sense are also important. Whether ἐκχυννόμενον should be understood as denoting the action taking place at table or on the cross was vigorously debated in the sixteenth century. Swiss Reformers, who held that the Last Supper and its commemorations ‘symbolised’ the salvation of those for whom Christ died, and Calvinists and Strassburgians, who believed that the historical and liturgical suppers ‘spiritually nourished’ the elect, maintained that ἐκχυννόμενον denoted by its present tense what is being poured out at supper. Martin Luther, on the other hand, although accepting limited atonement, rejected spiritual and symbolic interpretations of the supper. According to Luther the context, rather than the tense, of the participle conveyed time-sense. He maintained that, although the cited words made clear that those who drank from the cup literally consumed the blood of Christ, the wording also indicated that the act
of pouring out or shedding that made this possible would not take place until the next day. Thus Luther translated ἐκχυννόμενον as ‘ergossen wird’ (will be poured out). Catholic exegetes also held that the act of pouring out literally took place on the cross, not symbolically at the table. Their argument, however, emphasised that a future time-sense was affirmed by texts of the Latin Vulgate, which contains the future passive effundetur (Matthew/Mark) and fundetur (Luke). Moreover, they held that this time-sense not only supported the doctrine of universal atonement (and conditional salvation) but also identified the cup’s content as ‘substantially’ and objectively the blood of Jesus, ‘sacrificially’ offered and consumed at the historical and sacramental suppers.¹

But by the end of the sixteenth century, almost all scholars accepted a present time-sense for the Greek participle. Among English translators, the Catholic authors of the Douai-Reims New Testament (1582), although rendering the cup-citation as ‘shall be shed’ to conform to the Vulgate, declared in a preface that the Greek text’s present time-sense more easily supported transubstantiation.² Likewise, English translators influenced by Luther, with the exception of Miles Coverdale whose work of 1535 was based on a Vulgate text

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²*The New Testament Translated out of the Latin Vulgate...and First Published by the English College of Rheims, Anno 1582* (New York: Leavitt, 1834), Preface, 22 (#35).
and used ‘shalbe shed’ in all Synoptic passages, rendered ἐκχυννόμενον with a present tense either in Mark (as did the William Tyndale [1526] and ‘Thomas Matthew’ [1537] Bibles) or in all the Synoptic Gospels (as did the ‘Great’ [1539], Taverner [1539], Geneva [1560], and Bishops’ [1568] Bibles).3

At this point, some may question whether ἐκχυννόμενον, as a present-tense participle, could denote anything other than a present action. Respected and widely circulated English translations produced in the seventeenth through twentieth centuries (e.g., AV/KJV, NIV, RSV, NEB, AS, and their revisions) render ἐκχυννόμενον as ‘shed’, ‘is shed’, or ‘is poured out’. Only those translators who, in producing versions for Catholic use (e.g., Knox, JB [French and English], NAB) consulted the standard Vulgate text (the Sixto-Clementine Vulgate [1592]) and accepted its future passive effundetur/ fundetur as a record of Jerome’s usage, chose verb forms denoting a future pouring out. Even some who worked primarily with the Vulgate, as did the Confraternity revisers (1941) of the Douai-Reims, used ‘is being shed’ on grounds that the present tense of the Greek participle, not the tense of its Latin translation, should determine time-sense in vernacular renderings. Among those translating from the Vulgate, only Richard Simon in his French version (1702) and the NAB revisers (1986) declared that Greek usage itself, not just the authority of the Vulgate, indicated that ἐκχυννόμενον denoted futurity.4 In 1979, however, acceptance of a present-tense rendering was furthered by publication of the Nova Vulgata Bibliorum. Because the Nova

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Vulgata Bibliorum was published as a correction of the Sixto-Clementine Vulgate, its use of the present passive effunditur/funditur suggests that modern analysis of Vulgate manuscripts reveals that Jerome understood ἐκχυσάόμενον as occurring at the table.⁵

But although it seems paradoxical to argue that a present-tense participle indicates, or ever indicated, anything other than a present time-sense, analysis of verbal aspect in biblical Greek and a survey of Patristic-era commentaries and translations suggest that ἐκχυσάόμενον was used by the Synoptic authors and understood by early readers and translators as denoting an action predicted by, not concurrent with, a cup-offering. The study undertaken here proposes that lexical and syntactical analysis reveals a future time-sense for the ‘pouring out’ and that this aspect of futurity was not only intended by the Synoptic Gospels but indicates that their attribution of the cited words to Jesus at a supper at Passover records the historical origin of the citation.

This study also proposes that the Synoptic authors have not, as is commonly proposed by those who defend the historicity of the Passover context, placed Jesus’ last supper on the evening following the main slaying of Temple lambs on 14 Nisan, but have, like John, recorded a supper on the evening before the slaughter. In that case, a future time-sense for a pouring out that effects a covenant coheres with the περὶ/ὑπὲρ πολλῶν (‘for many’) of Matthew and Mark,

rather than the ὑπὲρ ὑμῶν (‘for you’) of Luke, and indicates that πολλῶν originally designated the covenant’s beneficiaries.

II. Historical-Critical Debates

Historical-critical debates on the origin of the cup-citations coalesce around two competing hypotheses. One is that Paul, who introduces his citation by mentioning the betrayal of Jesus but not the Passover, predates written and oral traditions narrating a Passover context and preserves a pre-Synoptic oral source transmitted, shaped, or even originating in Christian worship. Since Luke, like Paul, cites Jesus as specifying ‘this cup’, addressing those present as ‘you’ (implicit in Paul on the basis of the bread-citation in 1 Cor. 11:14), using formulae ‘in a like manner’ and ‘do this in memory of me’, and offering bread and wine ‘after supper’, proponents of this hypothesis conclude that Luke also records liturgical practice. Luke’s conformity to Matthew/Mark in mentioning Passover and in citing ἐκχυννόμενον suggest, in this hypothesis, that Luke conflated the liturgical source with later explanatory narratives.6

The contrary hypothesis holds that, although Paul cited words used in worship, such worship was based on an older narrative-source or sayings-source that preserved Jesus’ reference (at a Passover supper in Jerusalem) to a blood-covenant. Proponents of this

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hypothesis disagree as to whether Luke or Matthew/Mark more accurately preserves this source. Some, noting descriptive elements in Luke (e.g., two cup-offerings) that are neither in Paul nor Matthew/Mark, conclude that Luke used a pre-Synoptic narrative that (1) recorded a libation offered after the Passover meal, (2) reflected Jewish sensibilities by citing a request to drink from the ‘cup’ rather than to drink the ‘blood of the covenant’, and (3) preserved a Passover idiom, like that recorded in the Mishnah, of referring to acts done ‘for you’. Thus Luke combined words traceable to Jesus at Passover with liturgical directives like those known to Paul, whereas Matthew/Mark reworded a source preserving a Passover narrative (or, in some theories of Synoptic relationships, reworded Luke) to focus on redemptive ‘blood’ rather than on a ‘covenant in blood’ and on ‘many’ recipients rather than on ‘you’ who are at the supper.7

Other proponents of the historicity of the Passover context maintain that Matthew/Mark preserve a historically accurate, pre-liturgical source because they (1) lack formulaic or prescriptive elements, (2) use τῆς διαθήκης rather than καινὴ διαθήκη, and (3) mention bread and wine being offered ‘while eating’. A covenant that is not ‘new’, reference to ‘blood of the covenant’ rather than ‘covenant in blood’, and extension of one meal into another (‘while eating’) suggest Passover language and practices not only prior to Mishnaic formalisation but also prior to the needs of Gentile Christians for explanatory insertions. If this were the case, Matthew or Mark would preserve, or would be, a primitive source recording events in Jerusalem, whereas Luke would have adapted this source

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through liturgical insertions and substitutions (e.g., ‘do this’, ‘new covenant’, ‘for you’) which are also cited by Paul.8

Those who doubt that any Synoptic supper-narrative preserves the words of Jesus or the context of a Jerusalem Passover and who trace all four citations to the meal-rituals of Diaspora Jewish converts to Christianity, propose that the Synoptic authors, in omitting reference to Mishnaic prescriptions for serving and explaining the Passover, show that they have placed an ordinary meal discourse or benediction into a fabricated Passover context. Defenders of narrative or sayings-source hypotheses dispute this assertion by noting that many practices eventually associated with the Seder were not standardised until they were codified in the written Mishnah in the second century C.E. The Torah’s own rules for consumption of the Passover were minimal and included few standardised words or actions.9


The following scholars hold that the Synoptic Gospels record a Passover seder: H. Strack and P. Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (4 vols. in 5; München: Beck, 1922-61) 2.843-53; Marshall, Lord’s Supper, 57-58; Orchard and Riley, Order, 48-49; M. Black,
Thus the central historical-critical question is whether Synoptic mention of Passover as the occasion for the cup-citation has historical basis. Scholars have long noted that the Synoptic authors, in identifying the Last Supper with eating ‘the Passover’ and in placing it, as Mark 14:1 and Luke 22:7 specify, on the ‘day of sacrifice’, differ from John who places the Last Supper ‘before the feast of Passover’ on ‘evening before the Day of Preparation’ and identifies the next morning as initiating the day on which Jesus’ opponents plan to ‘eat the Passover’ (Jn. 13:1-2; 18:28; 19:14). To argue that the Synoptic authors have correctly placed the Last Supper on Passover evening is to reject John’s dating. Yet considerable support for the accuracy of John’s placement of the supper before the Preparation has been raised by A. Jaubert’s observation that on the afternoon of 13 Nisan, about twenty-four hours before the main sacrifice of lambs in the Temple, leavened bread was removed from homes and some Temple lambs were slain for priestly families. That evening, many Judeans held meals honouring the coming Passover. Essenes, who also sacrificed lambs on 13 Nisan, but apart from the Temple, consumed the Passover that same evening. Thus the dating used by John is reconcilable with the Last Supper taking place, with all the


trappings of Passover, on the night before the Day of Preparation.

But a conclusion that John has correctly placed the Last Supper before the main preparation of lambs and before Passover is also reconcilable with the historicity of the Synoptic reference to that supper taking place on Passover if the Synoptic authors, like John, placed the Last Supper on the evening that preceded the main slaying of lambs on 14 Nisan but designated the festival differently. Synoptic identification of Passover with Unleavened Bread (Mt. 26:17; Mk. 14:12; Lk. 12:7), although absent from John and inconsistent with the Mishnah, is consistent with intertestamental writings. Moreover, the Synoptic report that Jesus directed his disciples to seek out a particular man in Jerusalem to obtain what was needed to eat the Passover meal (Mt. 26:18-19; Mk. 14:12-14; Lk. 22:10) coheres with the practice among city-dwelling Essenes of providing ‘necessities’ for ‘strangers’ (Josephus, BJ 2.8.4) and with the possibility that lambs from Essene sacrifices would be among these provisions on the evening before the Day of Preparation.

Accordingly, it is possible that the Synoptic Gospels describe a supper on the evening before the Day of Preparation, and differed from John only in terminology, and that they record a different system of determining the beginning and end of a calendar date. Although the Torah prescribes that ‘the Passover’ be slain on 14 Nisan, the manner of determining the beginning and end of a ‘day’ varied among first-century Judeans (cf. Ex. 12:14-18; Lv. 23:5-6; Dt. 16:4; Jb. 49:1, 10; 11QT 17:1-10). Some considered the evening before the main slaying of lambs to not be part of the Day of Preparation but, instead, to be the evening of the previous ‘day’ (i.e., 13 Nisan). Others regarded the sunset prior to the Day of Preparation as initiating the ‘day’ of 14 Nisan, the date specified as Passover. For all Jews, the afternoon of 14 Nisan occasioned the main ‘preparation’ (slaying) of lambs and sunset

11 Differences between Passover in the era of the Second Temple and after the written Mishnah are noted by G. Dalman, Jesus-Jeschua: Studies in the Gospels (London: SPCK, 1929) 86-96; see particularly Josephus, BJ 2.1.3; 5.3.1.
occasioned the eating of ‘the Passover’. But for those who believed a
day started at sunset, the sunset ending the Day of Preparation
initiated the date of 15 Nisan, the ‘day’ after Passover. If, for the
Synoptic authors, a day began at sunset, a meal preceding the Day of
Preparation would be on Passover even though the main slaying of
lambs had not yet taken place. This would be an appropriate occasion
for a discourse concerning blood that was about to be shed.

III. Lexical and Grammatical Analysis

Since those holding that the Synoptic Gospels record a Passover
context disagree on whether Luke or Matthew/Mark more accurately
preserves wording appropriate to that context, one way to analyse
the differences is by determining which is more in accord with
ἐκχυννόμενον. For this task, lexical meaning of the verb is the
primary consideration. In common usage ἐκχεῖν denotes effusion,
gushing, spilling, pouring, or shedding fluid (especially blood) in a
lavish, indiscriminate, wasteful, and excessive way. The Latin
effundo/ fundo has the same range of meanings. Thus lexically, the
subordinate verb in the citations is inappropriate in denoting the
serving or consumption of a supper libation, even if that beverage is
identified as ‘blood’.

In a similar way, syntax, context, and usage also militate
against ἐκχυννόμενον denoting an act accompanying the cited words.
In classical and biblical Greek, a participle’s time-sense is established
by context rather than by tense. Of itself, a participle expresses an
aspect of an action (its beginning, duration, completion, or repetition)
rather than a point in time at which the action occurs. Aspect is
derived from context and, in the case of participles, depends on the

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12J. Behm, TDNT 2.467-69; cf. H.G. Liddell, R. Scott, H.S. Jones, R. McKenzie,
Behm, notes that the Septuagint uses ἐκχεῖν αἷμα only of sacrificial blood
(Eucharistic, 222). Chilton points out that ἐκχεῖν and cognates are in the
Septuagint of Ex. 24:6 (Feast, 87).
relationship of the participle to the finite (main) verb. As S.E. Porter observes, a participle placed after the verb on which it depends can refer to an act that is concurrent with or subsequent to the action of that main verb. Thus context determines whether a present-tense participle denotes an action that overlaps with that of the main verb or one that is ‘still to come’. F. Blass and A. Debrunner point out that a participle denoting an act that finalises or completes some objective implies futurity. Similarly, B.M. Fanning cites examples in the Synoptic Gospels where present, aorist, and other participles communicate, by context, either simultaneity with the main verb (Mt. 3:16; 24:3; Mk. 1:16, 40; Lk. 2:20; 23:10, 26) or acts done customarily by one person or in unison by several (Mt. 2:2; 23:37; Mk. 1:14-15; Lk. 23:5); he concludes that Mk. 14:24 (and presumably Lk. 22:20 and Mt. 26:28, which he assumes are based on Mark) denotes a future ‘pouring out’. The contextual suggestion that those present were to drink from ‘this’ the offered cup, not from their own cups, excludes simultaneity or unison, and indicates that the pouring out is not consumption of the cup’s content but a future event.


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14 Porter, *Idioms*, 188.
15 *Grammatik des neutestamentlichen Griechisch* (Göttingen: Vandenhoeck & Ruprecht, 1954) 209-10 (#339.2)
were slain in the past. Although neither passage places ἐκχυννόμενον after a present-tense main verb (as do the cup-citations), it is interesting that the present passive participle is not used in Matthew 23:35 or Luke 11:50 to denote an action taking place as Jesus speaks. Moreover, the effect of that bloodshed is a future contingency. In Matthew 23:35 it ‘shall come’ (subjunctive) upon the murderers, and in Luke 11:52 it ‘shall be required of this generation’.¹⁷

That the Synoptic cup-citations denote futurity is also suggested by the fourteenth-century Shem-Tov text of Matthew. Mostly in biblical Hebrew with a few passages and glosses in second-century Mishnaic style, Shem-Tov may be derived from either an Apostolic-era Hebrew Matthew or a very early Hebrew translation of a Greek Matthew. In Shem-Tov’s Matthew Jesus declares that his ‘blood of the new [sic] covenant will be poured out (ישפך) for many’. The Hebrew verb that denotes the pouring out is third person, masculine singular, imperfect (future) Niphal (reflexive, passive). Since Niphal commonly connotes a tolerative aspect of an action (something permitted to be done), its future time-sense in this passage emphasises that the permitted act has not yet occurred.¹⁸

¹⁷M. Silva notes that an author’s or speaker’s own preferences for associating a tense with a time-sense should be considered (‘A Response to Porter and Fanning on Verbal Aspect’, in Biblical Greek Language and Linguistics: Open Questions and Current Research, ed. S.E. Porter and D.A. Carson [Sheffield: JSOT, 1993] 74-89).

lexical meaning is concerned, it should be noted that the verb is not
rooted in נָסָך` which denotes a libation or drink-offering, nor in יִצְּק` which denotes the pouring out of a table beverage. Instead the root is שֶפֶך` which, like ἐλχεῖν, denotes indiscriminate gushing associated with sacrificial bloodshed.¹⁹ In Shem-Tov, the pouring out is unequivocally an act of violence.

Passages in the Torah confirm that it is appropriate for a Hebrew speaker to use the third-person, masculine singular, imperfect (future) Niphal of שֶפֶך` when speaking of the pouring out of blood in atonement. In Leviticus 4:7-34 יִשָּׂפֹך` is used five times in prescribing how the Temple priest is to shed the blood of victims in atonement for the sins of priests, the community, princes, and private persons. Deuteronomy 19:10 also uses this tense in decreeing that cities of refuge be established so that the blood of the innocent ‘shall not be shed’. Since the Septuagint does not use a participle in translating these passages, Synoptic use of ἐκχυννόμενον is not an attempt to bring the words of Jesus in line with the Septuagint.

Because the Greek participle used by the Synoptic authors in the cup-citations conveys time-sense through context, and because lexical meaning of this word (and its Hebrew equivalent in Shem-Tov) denotes indiscriminate sacrificial bloodshed rather than the offering of a libation, use of a future passive indicative, or even a

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passive infinitive in Latin or other languages correctly expresses the meaning intended by the Synoptic authors. But if they did intend to denote an action subsequent to the supper, the beneficiaries of the pouring out (those designated as ‘you’ or ‘many’) would not be affected by what ‘is’ taking place at the supper but by what ‘shall’ take place later. Thus reference to the beneficiaries of the pouring out is not an ‘inclusive’ reference to those who are invited to the supper and/or those who drink what Jesus offers. Instead, all that is implied regarding those who are designated as objects of the preposition is that a pouring out will take place for them and it will remit sins. The use of πολλοί by Matthew/Mark and the manner in which it is used both show that this is the more primitive designation of the beneficiaries and that the pouring out is an act of indiscriminate atonement, not an act that brings about inclusion in the supper.

To clarify this point, one must return to the debate between those who defend the accuracy of Luke’s cup-citation and those who defend that of Matthew/Mark. An argument against the accuracy of Matthew/Mark has been their inclusion of ‘blood of the covenant’, which would not only be abhorrent in a reference to drinking but which, according to some scholars, is grammatically impossible in Hebrew and Aramaic. Nevertheless, the phrase ‘blood of the covenant’ is possible in Hebrew. This has not only been noted by defenders of Matthew’s or Mark’s priority but is also suggested by use of αἷμα τῆς διαθήκης in the Septuagint of Exodus 24:8. The Hebrew text of Exodus 24:8 uses the word order דם הברית. Similarly, in Shem-Tov’s Matthew 26:28, the wording is דמי.

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Consistency of Matthew’s/Mark’s blood-covenant reference with Hebrew phrasing counters the argument that their reference to beneficiaries of the covenant as ‘many’ is non-Judean. Moreover, if ἐκχυννόμενον conveys futurity and thus refers to what is spilled, not what is consumed, it is more logically followed by a third-person object (many) rather than a second-person object (you).21

In Biblical and Mishnaic Hebrew, as well as in Septuagint and New Testament Greek, a totality may be denoted by either רב/πολλός or כל/πᾶς. Hebrew texts, such as 1QH 4:28-29 and 2 Esdras 8:3,22 indicate by their context that רב denotes the entire human race, not just a portion of it. Micah 4:3 uses בור and πολλοί (LXX) in declaring that God will judge every nation.23 Of course, רב and πολλοί can denote part of a group or entity and, in Hebrew and Septuagint versions of Is. 52:14-15, 53:11, 12a, 12b, indicates that those whose sins are borne by the Messiah are not כלה/πάντες who have sinned (Is. 53:6). Nonetheless, other Hebrew and Septuagint texts use רב/πολλός to denote all humanity (e.g., Ne. 13:26; Ps. 19:11; 29:3; 97:1; Ezk. 12:27).24

In the New Testament, πολλοί often designates a group in its entirety.25 Mark 6:2 uses πολλοί and Luke 4:22 uses πάντες to denote an audience who are amazed by Jesus’ words. That God’s

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21Schürmann holds that Luke’s use of a pre-Synoptic narrative is shown by his citation of ‘for you’ (Lukanischen, 2.75-77). Jeremias, who holds that Mark preserves a primitive source, argues that ‘for many’ is evidence of early eschatological concern (Eucharistic, 179-82). Marshall defends ‘for many’ on the basis that Matthew is an eyewitness record (Last Supper, 49). Lietzmann remarks that, although liturgical context lead to the inclusion of ‘for you’, its sense was ‘for many’ (Mass, 180). Shem-Tov uses ‘rabbim’ (Howard, Gospel, 134).

22The Hebrew original of 2 Esd. 8:3 probably read בור/πολλός are created, few are saved’.


anointed one gives his life as a ransom is described in Mark 10:45 as being ἀντὶ πολλῶν and in 1 Timothy 2:5-6 as ὑπὲρ πάντων. Although Hebrews 2:9, which declares that Jesus tasted death ὑπὲρ πάντων, is followed by Hebrews 2:10, in which πολλοῦς seems to refer only to that portion of the πάντες for whom Jesus’ death brings salvation (cf. Heb. 4:6 and 10:26-28), other epistolary writings use πολλοῖς to designate the magnitude, not a portion, of the πάντες. Thus Paul in 2 Corinthians 5.14-15 declares that Christ died ὑπὲρ πάντων, but in Romans 5:15 uses πολλοῖς in asserting that all people die and also in designating those who are given a gift (not just those who are saved) by Christ. In both 1 Corinthians 10:17 and 10:33, πάντες are identified as πολλοῖς.26

Such usage is not only consistent with the Hebrew use of בָּנָי but also parallels classical authors who used the Attic πολύς or the Ionic πολλός with an inclusive sense. Thus Hesiod’s Opera et Dies 696 describes an undivided period of time as τριήκοντων ἐτῶν μᾶλα πολλ’ ἀπολείπων. Similarly Homer, in depicting the outstretched body of a fallen warrior (πολλός [γάρ τις ἐκεῖν], Iliad 7.156), and Herodotus, in referring to a plan to withdraw an army (τῆς στρατιῆς τὸ πολλόν, Histories 8.100), indicate by the context the totality of an effect. In several classical writings, οἱ πολλοί denotes not only ‘the common people’ apart from the rulers, officers and priests, but is used inclusively of an entire population.27

Use of πολλοῖς by Matthew/Mark is best illustrated by noting the way in which both use πάντες. In Matthew 26:27 and Mark 14:23, πάντες designates an exclusive group: the Twelve who at the supper are told to ‘drink all of you’ (Matthew) or who are reported to have ‘all drank’ (Mark). This conforms to Hebrew usage in which an assembled group is referred to specifically by the words כל or כל (‘all’), and to the practice in many languages of addressing those present as ‘all’.28 In the Greek text as well as Shem-Tov, Matthew’s

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26Jeremias, TDNT, 6.539-40.
27Liddell, Scott, Jones, Lexicon, 1442-43.
28It is also possible that Matthew/Mark use πολλοῖς to mean ‘all who are many’, as suggested by M. Zerwick and M. Grosvenor, Grammatical Analysis of the Greek New Testament (Rome: Pontifical Biblical Institute, 1974) 1.156.
reference to those at supper as πάντες/ἐπι is then followed by reference to πολλοὶ/בר as those for whom blood is shed. This distinction is consistent with use in Hebrew of בר to designate those outside the בך. The root בר can in some contexts mean ‘many’, but may also denote an unlimited number, a ‘myriad’. Thus if Matthew/Mark thought in Hebrew/Aramaic or worked with sources in these languages, πάντες would in context of a Passover supper have an exclusive meaning but πολλοὶ in that same context would be inclusive.

From these observations, two principles for conceptualising and translating the cup-citations can be drawn. First, the Synoptic authors’ use of ἐκχυννόμενον indicates that, although they or the source they commonly preserve at this point assume that the cup’s content is being poured out at supper as Jesus speaks, Jesus is cited as speaking of a ‘tolerative’ pouring out for beneficiaries. Shem-Tov’s use of a Hebrew verb denoting sacrificial rather than meal-related outpouring and of a tense that connotes a future action supports the likelihood that the pouring out refers not to Jesus’ action at supper but to his expected act the next day. Because the actual time-sense of a Greek participle depends less on grammatical tense than on aspect and context, use of a future tense in translation is lexically accurate.

Secondly, because περί/ὑπὲρ πολλῶν is related to an anticipated act involving blood (whatever the identity of the cup’s content), this prepositional clause refers to what comes about through the pouring out itself, not through participation in that act by accepting (either through free will or predestination) the supper offering. It is the redemptive act, not participation at a historical, liturgical, or eschatological supper, that is designated. Although this means that ‘many’ in Matthew/Mark has inclusive meaning, this is not sufficient argument for using ‘all’ in translation or liturgy. Since the citation preserved in Matthew/Mark does not use any of several Greek words for ‘all’, substitution of an equivalent for ‘all’ in

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29H. Preuss, *TDOT* 1.449-63. Is. 52:14 uses בך to designate an exclusive group and בר to refer to those who will be amazed by God, presumably all humanity. In Is. 53:6 an assembly who have gone astray are בך.

30Zerwick, ‘Pro Vobis’, 140.
rendering the citation would betray the historicity and Hebraic underpinnings of the wording in Matthew/Mark.

IV. Early Translations

Although some standardised Latin texts (Erasmus, Beza, Nova Vulgata) suggest by using *effunditur/funditur* that Patristic translators read *ejcunno*omenon as a present action, there are indications that Latin text copies with an ‘i’ rather than an ‘e’ in the verb result from copyists’ errors rather than Patristic interpretations.

Among Old Latin texts that pre-date the ninth century, the fourth-century Vercellensis (a) and the fifth-century Cantabriensis (d) and Corbeiensis 2 (ff,) contain *effunditur* in Matthew. The fourth-century Bobiensis (k), the fifth-century Cantabriensis (d), and the eighth-century Rehdigeranus (l) and Aureus (z) have *effunditur* in Mark. Since Old Latin texts, like Greek texts, sometimes omit Luke 22:19b-20, only Aureus contains *funditur*. Vulgate text copies from before the ninth century preserve the present passive in Matthew in A, B, Be, C, D, E, Ep, F, H, I J, K, L, M, Ma, O; in Mark in Sss, M, B*, Gc, Q; and/or in Luke in S, Ms, Ep, Cs.

Nevertheless, codices show that scribes who recorded the present tense in one Synoptic passage often recorded the future tense in others. In Vulgate texts, the seventh-century Amiatinus (A) and Dublinensis (D), which have *effunditur* in Matthew, have the future tense in Mark/Luke. The seventh/ eighth-century Kenanensis (Q) has the present tense in Mark but the future in Matthew/Luke, and the ninth-century Sangermanensis (G), which lacks Matthew, contains *effunditur* in Mark through a ‘corrector’. Only two Old Latin texts, Latin Bezae (d) which has the present in Matthew/Mark and Aureus (z) which has the present in Mark/Luke, contain this tense in more than one Synoptic gospel. The Bobiensis (k), which by its early date suggests that *effunditur* in Mark records the Old Latin, lacks all of Luke and the relevant parts of Matthew. The Corbeiensis (ff,) which has *effunditur* in Matthew, has *effundetur* in Mark and omits Luke 22:19b-20. Among Vulgate texts, only the sixth-century
Epternacensis (Ep) and Mediolanensis (M), and the ninth-century Bambergensis (B) have the present tense in more than one Synoptic gospel. On the other hand, Old Latin texts such as the fifth-century Palatinus (e), sixth-century Brixianus (f), and seventh-century Monacensis (q) consistently use the future passive *effundetur/fundetur*. The fourth/fifth-century Veronensis (b), which is effaced between Luke 22:18 and 22:21, has *effundetur* in Matthew/Mark. Likewise the fifth/sixth-century Sangellensis (n), which is missing all of Luke, has *effundetur* in Matthew/Mark, and the seventh-century Usserianus (r), which lacks Mark, uses the future tense in Matthew/Luke. The fifth-century Claromontanus (h), which contains only Matthew, and the seventh-century Vindobonensis (i), which preserves only Mark’s cup-citation, record *effundetur*. Among Vulgate texts the sixth-century Claromontanus (U), which lacks Matthew, has the future tense in Mark/Luke. Likewise the seventh/eighth-century Cantabrigiensis (X) and Harleianus (Z) consistently use the future tense.

Since text-criticism of Old Latin and Vulgate manuscripts suggests but does not of itself prove that Jerome and the Old Latin translator/s used the future tense, one needs to turn to early commentaries for verification. In a work discussing his Vulgate, Jerome noted that, although he had seen Old Latin texts with *funditur* in Luke, he considered *fundetur* to be the correct rendering. Likewise,

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in an exegetical discussion, Jerome used *effundetur* in a citation from Matthew. Even though these commentaries make clear that Jerome understood the Synoptic Gospels as denoting a pouring out subsequent to the Last Supper, the question that remains is whether Jerome’s preference for *effundetur/ fundetur* reflected a Latin-speaker’s misunderstanding of Greek usage. Although use of *effunditur* by Ambrose of Milan raises the possibility that some Church Fathers read the cup-citations as denoting a present pouring out, analysis reveals that Ambrose used *effunditur* not in translating the Greek or in citing a Latin gospel text, but in discussing what ‘is being poured out’ to contemporaries who receive the eucharist. Although Erasmus and later scholars, seeing *effunditur* in a commentary by Origen and in a liturgy attributed to Hippolytus, concluded that these Fathers understood the Synoptic Gospels as denoting a present action, it should be remembered that both Origen and Hippolytus composed in Greek and that surviving Latin texts of the commentary and liturgy record the rendering of post-Patristic translators. Syriac versions of the Synoptic Gospels from the third century and later use a present participle in translating the Greek, but since this Syriac verb-form can denote a future as well as a present action, Syriac texts provide no insight into early interpretations of the Greek. In third/ fourth-century Coptic texts, however, where a choice would have to be made concerning the time-sense of ἐκχύσαντος, all versions in all dialects use the future tense.

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32 Codicum Divinae bibliothecae Variantes Lectorum (Migne, PL 29.1055) and Commentariorum in Evangelium Matthaei, 4.26 (Migne, PL 26.195).


V. Conclusion

Although most modern vernacular translations, by rendering ἐκχυννόμενον in the present tense, suggest that the Greek text of the Synoptic cup-citations denotes a pouring out taking place in the supper room, modern linguistic research undertaken apart from translation decisions or historical-critical analysis has pointed out that, both lexically and contextually, ἐκχυννόμενον denotes an action that does not coincide with the drinking of a cup-offering. In other words, linguistic studies of the verbal aspect of present participles indicate that ἐκχυννόμενον was intended by those who transmitted a cup-citation in Greek as denoting the bloodshed of the crucifixion. Early Hebrew, Latin, and Coptic transmissions of the cup-citations reveal by their use of a future time-sense that Patristic-era Christians understood the pouring out as a reference to sacrifice rather than to libation.