new covenant. The blood of the Lamb  
of God, slain for us, being not only as in  
the former case, sprinkled on, but actually  
*partaken spiritually and assimilated by*  
the faithful soul, is the *blood of the new  
covenant;* and the sacramental cup, is,  
signifies, sets forth (1 Cor. xi. 26), this  
covenant *in His blood,* i.e. consisting in a  
participation in His blood. With this explanation  
let us recur to the words in our  
text. First it will be observed that there  
is not here that absolute assertion which  
“*this is My body*” conveyed. It is not  
“*this is my blood*” absolutely. Wine, *in  
general*, does not represent by itself the  
effects (on the creation) of the blood of  
Christ; it, like every other nourishment of  
the body, is nourishment to us *by and in  
Him,* forasmuch as in Him all things consist:  
but there is no peculiar propriety  
whereby it is to us his Blood alone. But  
it is *made so by a covenant office* which it  
holds in his own declaration. Without  
shedding of blood, was no remission of sins  
under the old covenant: and *blood* was,  
throughout, the covenant sign of forgiveness  
and acceptance. Now all this blood  
of sacrifice finds its true reality and fulfilment  
in the blood of Christ, shed for the  
remission of sins. This is the very promise  
of the new covenant, see Heb. viii.  
8—13, as distinguished from the old: the  
*remission of sins*, once for all,—whereas  
the old had *continual* offerings, which  
could not do this, Heb. x. 3, 4. And of  
this remission, the result of the outpouring  
of the blood of Christ,—*first and most*  
*generally* in bringing all creation into reconciliation  
with the Father (see Col. i.  
20),—*secondly and individually*, in the  
application by faith of that blood to the  
believing soul,—do the faithful in the  
Lord’s Supper partake.

**which is** [**being**] **shed for many** (for *you*, Luke)] On  
the present participle, see above. The  
situation of the words in Luke is remarkable;  
for the *cup* is the subject of the  
sentence, and *the new testament* the predicate.  
See note there.

**many]** See  
note, ch. xx. 28. Compare also Heb. ix. 28.

**for the remission of sins]** Peculiar  
to Matthew: see above. The connexion is  
not “*Drink it... for the remission of  
sins*.” In the Sacrament, not the forgiveness  
of sins itself, but the refreshing and  
confirming *assurance of that state of forgiveness*  
is conveyed. The disciples (with  
one exception) were clean *before the institution:*  
John xiii. 10, 11. St. Paul, in  
1 Cor. xi. 25, repeats the *Do this as oft as*  
*ye drink it in remembrance of Me.* On  
the words *as oft as ye drink it*, see note  
there.

In concluding this note, I will  
observe that it is not the office of a Commentator  
to enter the arena of controversy  
respecting *transubstantiation*, further than  
by his interpretation his opinions are made  
apparent. It will be seen how entirely opposed  
to such a dogma is the view above  
given of the Sacrament. Once introduce  
it, and it *utterly destroys both the verity of  
Christ's Body*, and *the sacramental nature  
of the ordinance*. That it has done so, is  
proved (if further need be) by the *mutilation*  
*of the Sacrament*, and disobedience to  
the divine command, in the Church of  
Rome. See further notices of this in notes  
on 1 Cor. x. 16, and on John vi.

**29.]** This declaration I believe to be distinct  
from that in Luke xxii. 18. That  
was spoken over the first cup—this over  
one of the following. In addition to what  
has been said on Luke, we may observe,  
(1) that our Lord *still* calls the sacramental  
cup *the fruit of the vine*, although by Himself  
pronounced to be His Blood: (2) that  
these words *carry on the meaning and  
continuance* of this eucharistic ordinance,  
even into the new heavens and new earth.  
As Thiersch excellently says, “The Lord’s  
Supper points not only to the past, but to  
the future also. It has not only a commemorative,  
but also a prophetic meaning. In  
it we have not only to shew forth the Lord’s  
death, *until He come*, but we have also *to  
think of the time when He shall come* to  
celebrate his holy Supper with his own,  
new, in his Kingdom of Glory. Every  
celebration of the Lord’s Supper is a foretaste  
and prophetic anticipation of the *great  
Marriage Supper* which is prepared for the  
Church at the second appearing of Christ.  
This import of the Sacrament is declared  
in the words of the Lord, ‘*I will not drink  
henceforth*, &c.’ These words ought never  
to be omitted in any liturgical form of administering  
the Communion.”