the living man. I cannot therefore sce  
how *any thing short of His Death* can be  
here meant. By that Death, He has given  
His Flesh for the *life of the world*: not  
merely that *they who believe on Him* may,  
in the highest sense, have life; but that  
**the world** may have life. *The very existence of all the created world* is owing to,vand held together by, that Resurrection-Body of the Lord. In Him *all things* are  
gathered together and reconciled to God:  
“*by Him all things consist*,” i.e. “*hold  
together*,” Col. .

(2) The question  
whether there is here any reference to the  
ORDINANCE OF THE LORD’S SUPPER, has  
been *inaccurately put*. When cleared of  
inaccuracy in terms, it will mean, *Is the  
subject here dwelt upon, the same as that  
which is set forth in the ordinance of the  
Lord’s Supper*? And of this there can  
surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could*there well have been any. But the spiritual verity which underlies the ordinance  
is one and the same with that here insisted  
on; and so considered, the discourse is, as  
generally treated, most important towards  
a right understanding of the ordinance.

**52.]** The inference conveyed in the  
word **eat**, which word, be it noted, *first  
comes from the Jews themselves*, is yet a  
right one. If He is the Bread, and that  
Bread is His Flesh, we must *eat His  
Flesh*, though not in the sense here meant  
by them. They contended against one  
another, probably some having more insight into the possibility of a spiritual  
meaning than others.

**53.]** Our  
Lord not only ratifies their own word, **eat**,  
but adds to it a more wonderful thing ;  
that they must also do that against which  
a prohibition might seem to have existed  
from Noah downwards,—*drink His Blood*.  
But observe, this Blood is not to be *eaten*in the Flesh, *which was the forbidden  
thing* (Gen. ix. 4: Levit. xvii. 10—16), in  
its strict literal form: but to be *drunk*,  
separate from the flesh: again *pres  
posing death*. Now as the Flesh of Ch  
(see above) is the Resurrection-Body which:  
He now has, and in which all things consist; so is His Blood (“the blood is the  
*life*,’ Lev. xvii. 11, 14) the Life which He  
gave up, paid down, as the penalty for the  
sin of the world. By the shedding, pouring  
forth, of that Blood, is remission of sin.

It is quite impossible that these  
words should, as De Wette maintains, be  
merely an expansion of “*eating His flesh*.”  
Even had the idea of *drinking blood* been  
one familiar to the Jews, the construction  
would not have allowed such an interpretation ;—but *new as if was*, and *abhorrent  
from their habits and law*, we must regard  
it as specially and purposely added.

But *what* is this eating and drinking?  
Clearly, not *merely faith*: for faith answers to the *hand reached forth for the  
food, but is not the act of eating*. Faith  
is a *necessary condition* of the act: so that  
we can hardly say with Augustine, “*believe,  
and thou hast eaten*,” but “*believe, and thou  
shalt eat*.” Inasmuch as Faith will necessarily in its energizing lead to this partaking,  
we sometimes incorrectly say that it is  
Faith: but for strict accuracy this is not  
enough. ‘To eat the flesh of Christ, is *to  
realize, in our inward life, the mystery of  
His Body now in heaven,—to digest and  
assimilate our own portion in that Body.*

To drink His Blood, is *to realize,  
in our inward life, the mystery of His  
satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood.* And  
both these definitions may be gathered  
into one, which is: The eating of His  
Flesh and drinking of His Blood import  
the making to ourselves and using as *objectively real*, those two great Truths of  
our Redemption in Him, of which our  
Faith *subjectively* convinces us.

And of this realizing of Faith he has been  
pleased to appoint certain symbols in the  
Holy Communion, which He has commanded to be received; to signify to us  
the spiritual process, and to assist us towards it.

**ye have no life in you]**Ye have not in you that spring of life,  
which shall overcome death, and lead