in, and therefore come to the daily agapæ  
to be fed)? **What must I say to you?  
shall I praise you in this matter? I  
praise you not.** (See ver. 17.)

**23–25.**] To shew them the solemnity  
of the ordinance which they thus set at  
nought, *he reminds them of the account  
which he had before given them, of its*  
INSTITUTION BY THE LORD. Matt.  
xxvi. 26–29; Mark xiv. 22–25; Luke  
xxii. 19, 20.

**23.**] **For I** (no  
emphasis on “**I**”) **received from the  
Lord** (*by special revelation*, see Gal. i.  
12. If the Apostle had referred only  
to the Evangelic tradition or writings(?)   
he would not have used the first  
person *singular*, but would have said, “*we*  
received.” I may remark, that the similarity   
between this account of the Institution,   
and that in St. Luke’s Gospel, is only  
what might be expected on the supposition  
of a special revelation made to St. Paul,  
of which that Evangelist, being St. Paul’s  
companion, in certain parts of his history   
availed himself) **that which I also  
delivered** (in my apostolic testimony) **unto  
you,** (viz.) **That the Lord Jesus, &c.**

Literally, **He was being betrayed.**   
“There is an appearance of fixed  
order, especially in these opening words,  
which indicates that this had already  
become a familiar formula.” Stanley.  
In the original there is no word inserted  
between **is** and **for**, such as *broken* or  
*given*. See note on Matt. xxvi. 26.

**25.**] See Luke xxii. 20.

**After  
the same manner**] viz., He took, and  
having given thanks, He gave to them.

**This cup is the new covenant in**(ratified by the shedding of, and therefore  
*standing in*, as its conditioning element)  
**my blood.**

**as oft as ye drink...**]  
Not a *general* rule for all common meals  
of Christians; but a precept that as often  
as *that cup* is drunk, it should be in *remembrance   
of Him*: on these last words  
is the emphasis: see below.

**26.**] **For** gives an explanatory reason for the  
words “*in remembrance of Me,*” viz. that  
the act of eating and drinking is a *proclamation   
of the Death of the Lord till His  
coming.* The Apostle is substantiating the  
application of the Lord’s words by the  
acknowledged nature of the rite. It is  
a proclamation of His Death; and thus is  
a *remembrance of Him*. It is so, by our  
making mention of in it, and seeing visibly  
before us and partaking of, *His Body*  
*broken, and His Blood shed*.

**till he  
come**] The words **ye declare** are addressed   
*directly to the Corinthians,* not  
*to them and all succeeding Christians;*