186 ST. MATTHEW. XXVI.   
   
 1164.3. eating, | Jesus took bread, and blessed it, and brake it, and   
 micor.x16. gave it to the disciples, and said, Take, eat; ™ this is my   
   
 amining himself, confessing, partaking.   
 ceedingly complicated. Thus much seems Throughout all Church ministrations this   
 clear,—that our Lord blessed and double capacity must be borne in mi   
 round ttoo one before, other after Olshausen maintains the opposite and   
 the supper,—and that He distributed the holds that the ministrant cannot unite in   
 unleavened cake during the meal. More himself the two characters. But setting   
 than this is conjecture. The dipping of the inner verity the matter for a   
 the hand in the dish, and dipping and aside, how, if so, should an esassisted   
 giving the sop, may also possibly corre- minister ever communicate ? this is   
 spond to pers of the Jewish ceremonial. my body] this, which I now offer you,   
 .] as they were eating, this 5: . The form of expression is   
 the meal,—as distinguished from the dis- portant, not being this or this wine,   
 tribution of the cup, was after it. tt in both cases, this cup, not   
 The definite article before bread bread or wine itself, the thing in each   
 in the original, no especial must case ;—precluding all of a substantial   
 be laid on it; it would be the bread change. )} On this much-contro-   
 tohich lay before Him: seo below. The verted word itself’ is m Ladder In   
 bread would be unleavened, as the day the original the in which probably our   
 was (see Exod. xii. 8). blessed it, Lord spoke, it The be ssed: these   
 and gave thanks, amount to the same in two will require consideration. First   
 practice. The looking up to heaven, and we may observe, as above of the subject,   
 giving thanks was a virtual of eo here of the predicate, that it is not   
 the meal or the bread. It was customary “ My flesh” (although that very expres-   
 in the Paschal meal for the Master, in sion is didactically used in its general   
 breaking the bread, give thanke the sense in John vi. 51, as applying to the   
 fruit of the earth. at our Lord did bread), but My Body. The body is made   
 more than this: He gave thanks, as Gro- up of fleah blood ; and although analo-   
 tius not only for tho creation, gically the bread may represent one and   
 but for the also, for redemption of the wine the other, the assertion here is   
 mankind, regarded as now accomplished. not to be analogically merely: this   
 From this giving of thanks for, and which I give you, (is) my Body. Under   
 blessing, offering, Holy Communion this is mystery of my Body: the aseer-   
 has been from the times also tion has a literal, has also a spiritual   
 eucharist (excharistia, of thanks). or symbolic meaning. And it is literal   
 brake it] It was a round cake meaning which gives to the spiritual   
 of unleavened bread, which the Lord bey meaning its Lk and fulness.   
 broke and: divided: signifying thereby in literal meaning t! thie (is)   
 both the breaking of This ly on the Body, we have pared ‘the staff g ‘ee   
 Cross, and the in the benefits identified raz Bopy or THE Lorp:   
 of his by all His. Hence the act of not that particular bread with that par-   
 communion was known by the name the ticular flesh at that moment con-   
 breaking of bread, ii. See 1 Cor. stituted the Body before them, nor any   
 x. 16, Isa. lviii. Lam. iv. 4. particular bread with the present Body   
 of the whole, as well as these words, of the Lord in heaven: but this, the   
 words. ye Hat” of it” below, us both Sood of man, with my body. This is   
 different conclusion. 24. Lord’s they are strikingly set in Jobn vi. 61. Now   
 ministrator .of the rite to shew us (see the m: of the Lord’s Body is, i»   
 note on Luke, ver. he represents did and by it is all created being in   
 not Himself partake and the bread wine. Him all things consist, in Him   
 another, he is by some the disciples, wae life, 4, And thus generally,   
 did: e.g. Chrysostom, “He Himself and in the widest sense, the Body of the   
 drank His own Blood.” But the analogy Lord the sustenance and upholding of ali   
 living. Our very bodies are dependent   
 upon his, and unless by his standing   
 pure and accepted before tho Father   
 not exist nor be So that to all