27, 28. ST. MATTHEW. 187   
   
 body. #7 And he took the cup, and gave thanks, and gave |   
 it to them, saying, Drink ye all of it; % for \* this is my see Exod.   
 xxiv. Lev.   
 living thi in this sense, live, xvii.   
 to Oriel kad all our nourishment and into Time, and enacted the great acts of   
 means of. are Christ. In this Redemption on this our shewn   
 sense his Body is the Life of the world. himself to as living and speaking Man,   
 Thus the fitness of the symbol for the an object of our personal love affec-   
 thing now to be signified shewn, not tionate remembrance :—but the other and   
 merely by analogy, but the deep veri- higher parts of the Sacrament have regard   
 ties of And this general to the results of those same acta of Re-   
 lower sense, as it does, the demption, as they aro eterniced in the   
 spiritual and higher senses in John vi., counsels of the Father,—as the Lamb is   
 brings us to the symbolic which slain not to each, but once for world   
 the Lord first and expressly (Rev. xiii. 8). with Luke xxii. He   
 to this sacramental bread. Rising take this and divide it yourselves.   
 into the higher region spiritual things, This was after the meal was ended : like-   
 —tn and by the same Body of the Lord, wise also the er er. uke   
 standing before the Father in accepted and 1 Cor.) yee Ratio shore, it ne   
 righteousness, all spiritual upheld, uncertain whether our Lord followed mi-   
 but by the inward and spiritual nately the Jewish practices, we can:   
 of feeding upon Him by faith: of making not fore say whether the cup was one   
 that Body our own, cansing it to pass of wine and water mixed. It hardly fol-   
 into and nourish our souls, even as the lows from the expression ver. 29, of this   
 substance of in the Lord’s Supper press - of the vine, it was of unmixed   
 nourishes our that sustenance, which is, wine. The word likewise (in Luke and   
 even Christ in the spirit faith, is 1 Cor.) contains details of taking   
 the Bi bread the symbol to us. When giving thanks in it. Drink ye all of   
 animated being is Body of righteousness It] Peculiar Matthew, preserved how-   
 and acceptance, by partaking of which ever in substance Mark’s “and they all   
 alone the body and soul are nourished drank of it.” The all is espe-   
 unto everlasting life. And in the more cially reference to practice of the   
 general and natural sense, all nou- Charch of Rome, which forbids the to   
 rishes the body is the Body of Christ the laity. Calvin “ Why did He   
 given for all,—so to them, in the inner simply command them to eat the bread,   
 spiritual sense, is sacramental bread while of the cup He commanded them all   
 bolic of that Body given for them,— to drink? It is as He had intended to   
 their standing in which, in the adoption anticipate the craft of It is on   
 of sons, is by the sending abroad all accounts probable, this command   
 of the Spirit in their jis confirms the probability, Judas was   
 leads us to the addition in Luke present, and ik of parts of this   
 and 1 Cor. (but omitted here in Mark) first The expressions are   
 which is (being Luke,—omitted in 1 thronghout as to lead us to suppose that   
 Cor.) for you,—this do in remembrance of the same persons, Twelve, were present.   
 me. On these words we may remark (1) On the circumstance mentioned John xiii.   
 that the in the is present 80, which has mainly contributed to the   
 and, ren with reference to the time other opinion, note there. 28. for   
 when it was spoken, would be which is this is my blood of the [new] testament]   
 given. The Passion had alread: So St. Mark also, omitting for and new.   
 begun; in “fact the whole life on eart In Luke and 1 Cor. there is an im nt   
 was this giving and breaking, consum- verbal difference. This cup is the new   
 mated by his death: (2) that the com- testament in my blood. But if we con-   
 memorative part of the rite enjoined sider the matter the real difference   
 strictly depends upon the symbolic mean- is but trifling, Let us recur to the   
 ing, and that, for its fitness, the paschal rite. The lamb (Christ our pass-   
 literal The commemoration is over) being killed, blood (the blood   
 of Him, in so far as He has come down the covenant [testament], Exod. xxiv.   
 8) is sprinkled on the doorposts, and is   
 a sign to the destroying angel to spare   
 the house. The blood of the covenant is