XXVIL   
 188 ST. MATTHEW.   
   
 oie xx1.81. ° of the [F new] testament, which is \*’shed ? for many   
 Erizit for the remission of sins. °\* But I say unto you, I will   
 not drink henceforth of this fruit of the vine, until that   
 day when I drink it new with you in my Father's king-   
   
 \* or, being shed.   
 T omitted in many ancient authorities.   
 new covenant. The blood of the Lamb ness of sins itself, the refreshing   
 of God, slain for being not only as in confirming assurance of that of for-   
 the former case, on, but actually giveness is The disciples   
 partaken spiritually and assimilated by one exception) clean before the insti-   
 the faithful is the blood of the new tution: John xiii. 11. St. Paul, in   
 covenant; and the sacramental cup, is, ye Cor. xi. in remembrance this Me. On   
 signifies, forth (1 Cor. xi. 26), this the words as oft as ye drink tt, note   
 covenant in His blood, i.e. in a there. In concluding this note, will   
 participation His blood. With this ex- observe that is not the office a Com-   
 planation let recur to the words in our mentator to enter arena of controversy   
 text. Firat it will observed that there respecting further than   
 is not here that absolute assertion by his interpretation opinions are made   
 “ this ts My body” conveyed. It is not apparent. It will seen how entirely op-   
 “ this is blood” absolutely. Wine, in to such a dogma is the view above   
 general, does not represent by itself given of the Sacrament. Once introduce   
 effects (on the creation) the blood of it, it utterly both the verity   
 Christ ; it, every other nourishment of Christ's and the sacramental nature   
 the body, is nourishment to us by and in of the ordinance. That it has done 60,   
 Him, forasmuch as in Him all things con- proved (if need be) by the mutila-   
 sist: but there is no iar propriet; tion of Sacrament, and disobedience to   
 whereby it is us his Blood alone. But the divine command, in the Church of   
 it is so by a covenant office it Rome. See further notices this in notes   
 holds in his own declaration. Without on 1 Cor. x. 16, on John vi.   
 shedding of blood, no remission of 29.] This declaration I believe be dis-   
 under the old covenant: and blood was, tinct from that in Luke xxii. 18. That   
 throughout, the covenant sign of forgive- was spoken over the first cup—this over   
 ness and acceptance. Now all this blood one of the following. In addition to   
 of sacrifice its true reality fulfil- has been said on Luke, we may observe,   
 ment in the blood of Christ, for the (1) that our Lord séil/ the sacramental   
 remission of sins. This is the very pro- cup the fruit of vine, by Him-   
 mise of the new covenant, see Heb. viii. self to be His Bi + (2) that   
 8—13, as distinguished from the old: the these words ca: on the meaning and   
 remission of sins, once for all,—whereas continuance of this eucharistic   
 the old had continual offerings, even into the new heavens and new earth.   
 could not do this, Heb. x. 3,4. And of As Thiersch excellently “The Lord’s   
 this remission, result of outpouring Supper points not only to the past, to   
 of the blood of Christ,—first and most the future also. It has only a comme-   
 generally in bringing all creation re- morative, but also prophetic meaning. In   
 conciliation the Father (see Col. it we have not to shew forth Lord’s   
 20),—secondly and individually, in the death, until He come, but we have also   
 application by faith that blood to the think of the time when He shall come to   
 believing soul,—do the faithful in the celebrate his holy Supper with his own,   
 Lord’s Supper partake. which is [be- new, in his Kingdom of Glory. Every   
 ing] shed for (for Luke)] On celebration of Lord’s Supper is a fore-   
 the present participle, above. The taste and prophetic of the   
 situation of the words in Luke is Marriage Supper which is prepared the   
 able; for the cup is the subject of the Church at the second appearing of   
 sentence, the sew testament the pre- This import of the Sacrament is declared   
 dicate. See note there. many] See in the words of the ‘ Iwill not   
 note, ch. 28. Compare also Heb. ix. henceforth, &c.’ These words ought never   
 for the remission of sins) to be omitted in liturgical form of   
 to Matthew: see above. The connexion is ministering the Communion.”   
 not “ Drink it... for the remission of