47—54. ST. JOHN. 523   
   
   
 [i which I will give] for the life of the world. 52 The Jews   
 therefore ‘strove among themselves, saying, \* How can ‘{:ys.   
 this man give us his flesh to eat? 53k Then Jesus sai iq Hebi.   
   
 unto them, Verily, verily, I say unto you, Except ! ye cat imattxevi,   
 the flesh of the Son of man, and drink his blood, ye have -\_   
 51 m1 JVhoso eateth my flesh, and drinketh maa ch 10,   
 no life in you. ve   
 i omitted by almost all our most ancient authorities.   
 1 pender, He that.   
 K render, Jesus therefore.   
 He now has, and in which all things con-   
 the living man. I cannot therefore sce sist; so is His Blood (“the blood is the   
 how any thing short of His Death can be life,’ Lev. xvii. 11, the Life which He   
 here meant. By that Death, He has given gave up, paid down, as the penalty for the   
 His Flesh for the life of the world : not sin of the world. By the shedding, pouring   
 merely that they who believe on Him may, forth, of that Blood, is remission of sin.   
 in the highest sense, have life; but that It is quite impossible that these   
 the world may have life. The very exist- words should, as De Wette maintains, be   
 ence of all the created world is owing to, merely an expansion of “eating His flesh.”   
 and held together by, that Resurrection- Even had the idea of drinking blood been   
 Body of the Lord. In Him aid things are one familiar to the Jews, the construction   
 gathered together and reconciled to God: would not have allowed such an interpreta-   
 “by Him all things consist,” ive. “hold tion ;—but new as if was, and abhorrent   
 together,” Col. . (2) The question from their habits and law, we must regard   
 whether there is here any reference to the it as specially purposely added.   
 OrpivaNnce oF THE Lorp’s Surrer, has But what is this eating and drinking?   
 heen inaccurately put. When cleared of Clearly, not merely faith: for faith an-   
 jnaceuracy in terms, it will mean, Is the swers to the hand reached forth for the   
 subject here dwelt upon, the same as that food, but is not the act of eating. Faith   
 which is set forth in the ordinance of the is a necessary condition of the act: so that   
 Lord’s Supper? And of this there can we can hardly say with Augustine, “believe,   
 surely be no doubt. To the ordinance it- and thou hast eaten,” but “believe, and thou   
 self, there is no reference ; nor could shalt eat.” Inastauch as Faith will   
 there well have been any. But the spiri- rily in its lead to this   
 tnal verity which underlies the ordinance we sometimes incorrectly say that it ts   
 is one and the same with that here insisted Faith: but for strict accuracy this is not   
 on; and so considered, the discourse is, enough. ‘To eat the flesh of Christ, is to   
 generally treated, most important towards realize, in our inward life, the mystery of   
 a right understanding of the ordinance. His Body now in heaven,—to digest and   
 52.] The inference conveyed in the assimilate our own portion in that Body.   
 word eat, which word, be it noted, first To drink His Blood, is to realize,   
 comes from the Jews themselves, is yet a in our inward life, the mystery of His   
 right one. If He is the Bread, and that satisfaction for sin,—to digest and as-   
 Bread is His Flesh, we must eat His similate our own portion in that satisfac-   
 Flesh, though not in the sense here meant tion, the outpouring of that Blood. And   
 by them. They contended against one both these definitions may be gathered   
 another, probably some having more in- into one, which is: The eating of His   
 sight into the possibility of a spiritual Flesh and drinking of His Blood import   
 meaning than others. 53.] Our the making to ourselves and using as 0b-   
 Lord not only ratifies their own word, eat, jectively real, those two great Truths of   
 but adds to it a more wonderful thing ; our Redemption in Him, of which our   
 that they must also do that against which Faith subjectively convinces us.   
 a prohibition might seem to have existed ‘And of this realizing of Faith he has been   
 from Noah downwards,—drink His Blood. pleased to appoint certain symbols in the   
 But observe, this Blood is not to be eaten Holy Communion, which He has com-   
 in the Flesh, which was the forbidden manded to be received; to signify to us   
 thing (Gen. ix. 4: Levit. xvii. 10—16), in the spiritual process, and to assist us to-   
 its strict literal form: but to be drunk, wards it. ye have no life in you]   
 separate from the flesh: again pres Ye have not in you that spring of life,   
 posing death. Now as the Flesh of Ch which shall overcome death, and lead   
 (see above) is the Resurrection-Body which: