

a mere man,) ascend up where he was before?" The meaning of which clearly is, *When hereafter ye shall see this mere son of Joseph as ye repute Him to be, by His Divine power ascending to Heaven, and thereby manifesting His Divine nature—will ye then regard as "an hard saying" what ye have heard from his lips to-day—will ye then persist in viewing Him, in relation to what you have so heard that purported to be Divine utterances, as a mere human pretender to powers and authority that He did not possess?*

The 62nd verse has been, however, tortured to support the conceit of *mystery!*

#### NOTE C.

"This cup is the New Testament in *my blood* which is shed for you," (L. xxii. 20; Cor. xi. 25) i. e., plainly the new covenant in *my blood*, in contrast with the old covenant which was in *the blood of bulls and goats*.

"Not discerning the Lord's body," occurring in the 29th verse, is explained in the first part of that verse to mean "eating and drinking unworthily"—words which are fully satisfied by considering that they refer to the carnal and irreverent "eating and drinking," censured—to such an "eating and drinking" as had no regard to our Lord's words, "this is my body" and "this is my blood." As to the phrase "Be guilty of the body and blood of the Lord," "note the remarkable words (Heb. vi. vi.)—the more remarkable if St. Paul wrote the epistle in which they are found—referring to those that fall away. They are represented as "crucifying to themselves the Son of God afresh, and putting him to an open shame." *They were thus accounted "guilty of the body and blood of Christ."* They had despised the great Sacrifice. The effect of St. Paul's admonition is, *If "when ye come together," after being thus warned by me, "ye eat and drink" as in a common meal, and so treat with contemptuous disregard the Divinely instituted memorial of the Lord's Sacrifice, ye will "eat and drink" condemnation to yourselves, inasmuch as ye will thereby show that ye count the symbols of the body and blood of the new covenant "unsanctified things"—ye will, in effect, approve of the act of those that crucified the Lord Jesus—ye will be "guilty of the body and blood of the Lord."*

I have thus shortly noticed the foregoing texts from I. Cor. xi., because they have been relied on to prove the mystical hypothesis.

PHILALETHES.