

language universally employed by the Jews to designate wine when used at the Passover Feast. The phrase which our translators have rendered "the fruit of the vine" is the same in the three narratives where it occurs Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18. The stress laid on the English word "fruit" by those who press this objection is entirely misleading. To sustain the structure which they rear upon it would require καρπος where we read γεννημα. Our Lord did not employ the ordinary word to designate "the fruit" of the vine, the grape, but one which signifies "the product" of the vine, wine. Let the reader farther note that He did not designate it "a product" but "the product." What then was "the product of the vine" with which the Jews were most familiar, and so became "the product" by pre-eminence. Is there room for a moment's question on the part of anyone familiar with the New Testament? Everywhere in it "the product of the vine" that overshadows all others is (οινος) wine. No fair interpretation has been given of this phrase and we venture to say none can be given that will make it signify anything else. Many of those with whom we are dealing do not dispute this conclusion but object to the character usually attributed to it. Have we any means of determining that matter? Let us see. That it was wine in the proper sense, may be gathered from the explicit statement of the Mishna in which it is designated *yayin*, from the sense in which the phrase "the fruit of the vine" was understood by the fathers, and from the restriction of the number of cups that might be partaken of, a precaution to guard against excess. The natural complement of bread in Old Testament phraseology is wine (*yayin*). We constantly find corn and must (*tirosh*) and as constantly bread and wine (*yayin*). The same collocation is found in the New Testament, "John the Baptist came neither eating bread nor drinking wine," (Luke vii. 33). According to this usage the bread of the Lord's Supper has for its natural accompaniment not "unfermented wine" but wine in the proper sense of the term.

It is natural to suppose that the wine which was most esteemed was used at the Passover and that it, rather than any inferior beverage, was sanctioned by our Lord as the appropriate symbol of His shed blood. Have we any means of ascertaining from the New Testament the character of the wine universally