

understood him in this sense, that he meant to give them his real flesh to eat; but as they could not understand how this should be done and would not, in the simplicity of faith, believe it upon his word, "they strove among themselves, saying, how can this man give us his flesh to eat?" v, 53. Now, from this text and what follows, we have the most convincing proof of the real presence; and that the literal, plain, and obvious sense of Christ's words, in which the Jews understood him, was the very sense and meaning which he intended by them; for it is evident from what the Jews here say, that they understood him in the literal sense, as promising to give them his *real flesh* to eat; and it was from his own words that they were induced to understand him so. If, therefore, the literal sense, importing the real presence, had not been his meaning, if he meant the above expression only in a figurative sense, then the Jews were in a mistake as to his true meaning, and he himself had led them into that mistake, by the way he expressed himself. Seeing, therefore, that this mistaken sense of his words scandalized them, he was certainly bound, by the most sacred ties, to undeceive them and to take away the scandal he had given, by explaining his figurative meaning to them. But, instead of this, and to show beyond reply, that the literal sense in which they had understood him, was the very thing which he himself meant, and that it was his real flesh that he promised to give in this heavenly bread and not a figure only, he immediately replies, with his usual asseveration,—“Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you,” v, 54. By which words he manifestly confirmed them in the idea they had of his meaning; and assures all mankind, that his very flesh and blood is the life-