

Matthew 26:27

Authorized King James Version (KJV)

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Analysis

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. After the bread, Jesus took 'the cup' (τὸ ποτήριον/to potērion), likely the third cup of the Passover Seder, called the 'cup of redemption.' How fitting that Jesus used this cup to institute the sacrament of His redeeming blood.

'And gave thanks' (εὐχαριστήσας/eucharistēsas)—from which we get 'Eucharist,' a name for the Lord's Supper. Again, even facing the cross, Jesus gave thanks. This demonstrates perfect submission to the Father's will and confidence in redemption's accomplishment.

'Drink ye all of it' (πίετε ἐξ αὐτοῦ πάντες/piete ex autou pantes)—all disciples are to partake. Unlike medieval practice that restricted the cup to clergy while laity received only bread, Jesus commanded all believers to drink. This egalitarian instruction emphasizes the priesthood of all believers; we all equally need Christ's blood and equally share in its benefits.

Historical Context

The Passover meal included four cups of wine, each with symbolic meaning. The third cup, taken after the meal, was the 'cup of redemption' or 'cup of blessing' (1 Corinthians 10:16). Jesus imbued this with new meaning: redemption not from Egypt but from sin; blessing not of temporal deliverance but eternal salvation.

Early church practice included both bread and wine for all communicants. The medieval restriction of the cup to priests contradicted Jesus's command and was corrected during the Reformation, which restored the cup to all believers.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. Why is it significant that Jesus commanded all disciples to drink from the cup, and what does this teach about equality in the body of Christ?
2. How does Jesus giving thanks before instituting the Lord's Supper challenge us to approach Communion with gratitude rather than casual familiarity?
3. What does it mean that the cup is specifically called the 'cup of redemption' in Jewish tradition, and how does this illuminate Christ's use of it?

Interlinear Text

καὶ	λαβὼν	τὸ	ποτήριον	καὶ	εὐχαριστήσας	ἔδωκεν
And	he took	G3588	the cup	And	gave thanks	and gave
G2532	G2983		G4221	G2532	G2168	G1325

αὐτοῦ	λέγων,	Πίετε	ἐξ	αὐτοῦ	πάντες
it	saying	Drink ye	of	it	all
G846	G3004	G4095	G1537	G846	G3956

Additional Cross-References

Isaiah 25:6 (Parallel theme): And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

1 Corinthians 10:16 (Parallel theme): The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Isaiah 55:1 (Parallel theme): Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Psalms 116:13 (Parallel theme): I will take the cup of salvation, and call upon the name of the LORD.

1 Corinthians 11:28 (Parallel theme): But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Luke 22:20 (Parallel theme): Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Song of Solomon 7:9: And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

Song of Solomon 5:1: I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.