*close resemblance of our sacrament of the  
Lord's Supper,—their eating of meats sacrificed  
—and the same act among the heathen,*  
in regard of the UNION in each case of the  
partakers in one act of participation. So  
that THEY COULD NOT EAT THE IDOL’S  
FEAST WITHOUT PARTAKING OF IDOLATRY  
i.e, VIRTUALLY ABJURING Cunrist (vv. 15—22)

1.] For joins to the preceding.  
He had been indicating the necessity  
of *self-subduing* (ch. ix 24—27), and now  
enforces it in the particular departments  
of *abstaining from fornication, idolatry*,  
&c., by the example of the Jews of old.

**our fathers]** He uses this expression, not  
merely speaking for himself and his Jewish converts, but regarding the Christian  
church as a continuation of the Jewish,  
and the believer as the true descendant of  
Abraham. all...all...all, each  
time with strong emphasis, as opposed to  
“*the more part of them*,” ver.5. ALL had  
these privileges, as *all of you* have their  
counterparts under the Gospel: but *most*  
of them failed from rebellion and unbelief.

**were under the cloud]** The pillar  
of cloud, the abode of the Divine presence  
went before them, and was to them  
a *defence*: hence it is sometimes treated  
of as covering the camp, e.g. Ps. cv. 39,  
“*He spreadeth a cloud for a covering*,”  
and thus they would be *under* it. So  
also Wisd. x. 17, xix. 7,—“ *the cloud  
covering the camp*,” see Exod. xiii. 21, xiv.  
20.

**2.] were baptized:** literally,  
**baptized themselves unto Moses**; entered  
by the act of such immersion into a solemn  
covenant with God, and became His church  
under the law as given by Moses, God’s  
servant,—just as we Christians by our  
baptism are bound in a solemn covenant  
with God, and enter His church under  
the Gospel as brought in by Christ, God’s  
eternal Son; see Heb. iii. 5, 6.

**in the  
cloud and in the sea]** The cloud and the  
sea were both *aqueous*; and this point  
of comparison being obtained, serves the  
Apostle to indicate the outward symbols of  
their initiation into the church under the  
government of Moses as the servant of  
God, and to complete the analogy with our  
baptism. The allegory is obviously not to  
be pressed minutely: for neither did they  
enter the cloud, nor were they *wetted by  
the waters of the sea*; but they *passed*  
*under* both, as the baptized passes under  
the water, and it was said of them, Exod.  
xiv. 31, “ T*hen the people feared the Lord,  
and believed the Lord, and his servant  
Moses.*”

3.] They had what answered to  
the one Christian sacrament, Baptism :—  
now the Apostle shews, that they were not  
without a symbolic correspondence to the:  
other, the Lord’s Supper. ‘The two elements  
in this Christian sacrament were  
anticipated in their ease by the manna and  
the miraculous stream from the rock:  
these elements, in their case, as well as  
ours, symbolizing THE BODY AND BLOOD  
OF CHRIST. The whole passage is a  
standing testimony, incidentally, but most  
*providentially*, given by the great Apostle  
to the *importance of the Christian Sacraments  
as necessary to membership of  
Christ*, and *not mere signs or remembrances;*and an inspired protest against  
those who, whether as individuals or sects,  
would lower their dignity, or deny their  
necessity.

**spiritual meat]** The  
manna is thus called from its being no  
mere physical production, but miraculously  
given by God—the work of His Spirit.  
‘Thus Isaac is called, Gal. iv. 29, “*he that  
was born after the Spirit*,” in opposition to  
Ishmael, “*him that was born after the  
flesh.*” Josephus calls the manna “*a  
divine and marvellous food,*” Antt. iii. 1.6;  
and in Ps. lxxviii. 24 it is said, “*he had  
given them of the corn of heaven.*” We  
can scarcely avoid recognizing in these  
words a tacit reference to our Lord’s discourse, or at all events to the substance of  
it,—John vi. 31—58.

4.] It is hardly  
possible here, without doing violence to the