I. CORINTHIANS. ’ X.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 that ye should be ignorant, that our |Z would not that ye should   
 4. fathers were all \*under the clou d be ignorant, how that all   
 Sa "and all »passed through the sea ;} the cloud, and were passed   
 2 and were all baptized unto Moses] through ihe sea; ? and   
 in the cloud and in the sea; 3 and   
 all ate the same ‘spiritual meat ;| were all and did all unto   
 4 and all drank the same ‘spiritual Doses in the cloud and in   
 Numb.   
 axxni, tand did all drink the   
 dosh. i   
 Exod. xvi. @ Exod. Numb. sx.11. Ps, Dent. Ps. cv.   
 © 33. Neh. 15,20. Ps,   
 close resemblance of our sacrament of the Apostle to indicate the outward symbols of   
 Lord's Supper,—their eating of meats sacri- their initiation into the ehureh under the   
 ficed,—and the same act among the heathen, government of Moses as the servant of   
 in regard of the UNION in each case of the God, and to complete the analogy with our   
 partakers in one act of participation. So baptism. The allegory is obviously not to   
 that THEY COULD NOT EAT THE IDOL’S be pressed minutely: for neither did they   
 FEAST WITHOUT PARTAKING OF IDOLATRY enter the cloud, nor were they wetted Ly   
 i.e, VIRTUALLY ABJURING Cunrist (vv. 15 the waters of the sea; but they passed   
 22). 1.] For joins to the preceding. under both, as the baptized passes under   
 We had been ineules the necessity the water, and it was said of them, Exod.   
 of self-subduing (ch. i —27), and now xiv. 31, “ Then the people feared the Lord,   
 enforces it in the particular departments and believed the Lord, and his servant   
 of abstaining from fornication, idolatry, Moses.” 3.) They had what answered to   
 §e., by the example of the Jews of old. the one Christian sacrament, Baptism :—   
 our fathers] He uses this expression, not now the Apostle shews, that they were not   
 merely speaking for himself and his Jew- without a symbolic correspondence to the:   
 ish converts, but regarding the Christian other, the Lord’s Supper. ‘The two cle-   
 church as a continuation of the Jewish, ments in this Christian sacrament were   
 and the believer as the true descendant of anticipated in their ease by the manna and   
 Abraham. all...all...all, cach the miraculous stream from the rock:   
 time with strong emphasis, as opposed to these elements, in their ease, as well as   
 “<the more part of them,” ver.5. ALL had ours, symbolizing THE Bopy anp Broop   
 these privileges, as @/2 of you have their or Curist. The whole passage is a   
 counterparts under the Gospel: but most standing testimony, incidentally, but mos¢   
 of them failed from rebellion and \_unbeliet. providentially, given by the great Apostle   
 were under the cloud] The pillar to the importance of the Christian Sa-   
 of cloud, tle abode of the Divine pre- eraments, as necessary to membership of   
 senee, went before them, and was to them Christ, and not mere signs or remem-   
 a defence: hence it is sometimes treated brances: and an inspired protest against   
 of as covering the eamp, e. g. Ps. ev. 39, those who, whether as individuals or sects,   
 “He spreadeth a cloud for a covering,” would lower their dignity, or deny their   
 and thus they would be wnder it. So necessity. spiritual meat] The   
 also Wisd. x. 17, xix. 7,—“ the cloud manna is thus called from its being no   
 covering the camp,” see Exod. xiii. xiv. mere physical production, but miraculously   
 20. 2.) were baptized: literally, given by God—the work of His Spirit.   
 baptized themselves unto Moses; entered ‘Thus Isaac is called, iv. 29, “he that   
 by the act of such immersion into a solemn was born after the Spirit,” opposition to   
 covenant with God, and became His ehureh Ishmael, “him that was born after the   
 under the law as given by Moses, God’s flesh.” Sosephus calls the manna “@   
 servant,—just as we Christians by our divine and marvellous food,” Antt. iii.   
 baptism are bound in a solemn covenant and in Ps. Ixxviii. 24 it is said, “he had   
 with God, and enter His eliureh under given them of the corn of heaven.” We   
 the Gospel as brought in by Christ, God’s can searcely avoid reeognizing in these   
 eternal Son; see Heb. iii. 6. in the words a tacit reference to our Lord’s dis-   
 cloud and in the sea] The cloud and the course, or at all to the substance of   
 sea were both aqueous; and this point it,—John vi. 31—58. 4.) It is hardly   
 of comparison beiug obtained, serves the possible here, without doing violence to the