196 I, CORINTHIANS, xX.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 above that ye are able;   
 to be tempted above that ye are but will with the tempta-   
 able; but will with the temptation tion also make a way to   
 x Jer. 11. xmake also the way to escape, that escape, that ye may be able   
 ye may be able to bear it. 1 Where- to bear it. 1! Wherefore,   
 yver.7. 2Cor. my beloved, ¥ flee from idolatry. my dearly beloved, flee   
 from idolatry. 15 I speak   
 rawr 151 speak as to \*wise men; judge as to wise men; judge ye   
 aMattawii ye what I say. 162The cup of what I say. 6 The cup   
 26, 27, blessing which we bless, is it not the of blessing which we bless,   
 participation of the blood of Christ? is it not the communion of   
 >The bread which we break, is it the blood of Christ? The   
 b Acts 4, not the participation of the body of bread which we break, is   
 46. ch. it not the communion of   
   
   
 ation was still soliciting faith- in Christ. The stress throughout to ver. 20   
 fol] He has entered tnxto a covenant with is on participation and partakers. The   
 you by calling you: if He suffered tempt- cup of blessing is explained immediately   
 ation beyond your power to overcome you, by which we bless,—over which we speak   
 He would be violating that covenant. Com- a blessing, and is the Christian form of   
 pare 1 Thess. v. 24, “ Faithful is He that the Jewish cup in the Passover, over which   
 ealleth you, who also will do it.” will thanks were offered after the feast,—in   
 ..... make also the way to escape] blessing of which cup, our Lord instituted   
 Then God makes the temptation too: this part of the ordinance: see note on the   
 arranges it iv His Providence, and in His. history in Matt. xxvii The explanation,   
 mercy will ever set a door for escape. the exp which brings a blessing, is   
 the (way to) escape, i.e. belongs as being against this analogy. which   
 to the particular temptation. in order we bless] i.e. with a prayer of   
 that you may be able to bear (it): thanksgiving. Observe, the first person   
 not, ‘will the temptation?’ but, ‘will plural is the same throughout : the blessing   
 make an escape simultaneously with the of the cup, and the breaking of the bread,   
 temptation, to encourage yon to bear up the aets of consecration, were not the acts   
 against it! 14.] Conclusion from the of the minister, as by any authority pecu-   
 above warning examples : IDOLATRY 18 BY liar to himself, but only as the repre-   
 ALL MEANS TO BE SHUNNED; not tam- sentative of the whole Christian congre-   
 pered with, but fled from. flee from gation. The figment of sacerdotal con-   
 presses very strongly the entire avoidance. secration of the elements by transmitted   
 ‘This verse of would by inference for- power, is as alien the apostolic writings:   
 bid the Corinthians having any share in as it is from the spirit the Gospel.   
 the idol feasts; but he proceeds to ground the participation (i.e. that whereby the   
 such prohibition on further special con- act of participation place) of the   
 siderations. of Christ ?—The strong literal sense must   
 15—22.] By the analogy of the Christian here be held fast, as constituting the   
 participation in the Lord’s supper, aud kernel of the Apostle’s argument. The   
 the Jewish participation in the after wine 7s the Blood, the bread is the Body,   
 sacrifices, to the fact that the hea- of Christ. (In what sense the Blood and   
 thens sacrifice to devils, shews that the the Body, does not belong to the present   
 partaker in the idol feast is a PARTAKER argument.) We receive unto us, make by   
 WITH DEVILS; which none can be, and yet imilation parts of ourselves, that wine,   
 be a Christian. 15.] An appeal to that bread: we become therefore, by par-   
 their own seuse of what is congruons and ticipation of that Bread, one Bread, i.e   
 possible,—as introducing what is to follow. ONE Bopy: hence the close and literal   
 as to wise men expresses an as- ticipation in and with Christ. If we are   
 sumption on the Apostle’s part, that they to understand this word is to mean, re-   
 are wise men. ye is emphatic—be vE presents or symbolizes, the argument is   
 the judges of what I am saying. made yoid. On the other hand it is pain-   
 16.] The analogy of the Lord’s Supper, ful to allude to, necessary to repro   
 which, in both its parts, is a bate, the caricature of this real with