14—20. J. CORINTHIANS. 197   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 Christ? 17 Because we being many e tem. xi   
 the body of Christ? 7 For are one bread, one body: for we all   
 we heing many are one partake of that one bread. 18 Behold ch.   
 bread, and one body: for ‘Israel after the flesh: fare not 4 Rom. iva2.   
 we are all partakers of they which eat the sacrifices par-\*}   
 that one bread. 38 Behold with 16.   
 Israel after the flesh: are do I say then? & that that which is ae   
 not they which eat of the takers to idols is any thing, or   
 sacrifices of the that an idol is any thing ?   
 altar? ' What say I but that the things which they »tec,x01.z   
 then? that the idol is any sacrifice, they sacrifice to devils, ie mae   
 thing, or that which is 20 Nay 5   
 offered in sacrifice idols   
 is any thing? © But I   
 say, that the things which}!   
 the Gentiles sacrifice, they!   
   
 Christ, which is found in the gross mute- Gal. vi. 16. they which eat the sacri-   
 vinlisim of transubstantiation. See further fices, viz. parts of the sacrifices   
 on ch. xi. 26, 27. which we break] were not offered; see on ch. viii. he   
 probably already the breaking of the bread. parts to be offered are specified, iii.   
 in the communion was part of the act of 3; the practice of the remainder of   
 consecration, and done afier the example the meat sanctioned and regulated, ib. vii.   
 of our Lord in its institution. See ch. xi. 15—18. partakers with the altar   
 24; Acts ii. 42; xx. 7, 11. For the (in a strict and peculiar sense,—the altar   
 rest, see above. 17.] Because we, the having part of the animal, the partaker   
 (assembled) many (so literally), are one another part ; and by the fact of the reli-   
 bread (by the assimilation of that one gious consecration of the offered part, this   
 bread partaken : not ‘one loaf’) one Body connexion becomes a religious connexion.   
 (by the participation of the Body of Christ, The question has been raised, and with   
 of which that bread is the for the reason, why the Apostle did not say par-   
 whole of us partake of that one bread. takers with God? Meyer answers,—be-   
 By partaking of that bread, we become, cause the Jew was already in covenant   
 not figuratively but literally, bread: with God, and the Apostle wished to ex-   
 it passes into the substance of our bodies, press a closer connexion, brought about by   
 and there is in every one who partakes, a the sacrifice question :—De Wette,—be-   
 portion of himself which és that The cause he was unwilling to ascribe so much   
 bread which was before, is now ourselves. to the mere act of sacrifice, Heb. x. 1 ff:   
 But that loaf, and blessed, is me- and to this latter view I incline, because,   
 dium of participation of the of Christ; as De Wette remarks, “‘ God” would have   
 we then, being that one bread, are one suited the analogy better than “ altar,”   
 Body ; for we all partake of one bread. but St. Paul avoids it, evidently is reluc-   
 The argument is a very simple and direct tant to useit. Still the inference lies   
 one ;—the bread is the Body of Christ ;— to which our Saviour’s saying points, Matt.   
 we partake of the bread: therefore we par- xxiii. 21. The altar is Gop’s altar).   
 take of the Body of Ch Of these pro- 19, 20.] The inference from the   
 positions, the conclusion is implied in the preceding analogies would naturally be,   
 form of a question in ver. 16: the minor that St. Paul was then representing the   
 stated in the latter clause of ver. its idols as being in reality what the heathen   
 connexion with the major producing the supposes them to be—and the eater of   
 conclusion given in the former ciause, This meats offered to them, as partaking with   
 ts my body.” The major itself, “ the idol. This objection be meets,—but   
 we being many are one bread, one body,” with the introduction of a new fact to their   
 is suppressed, as being a maxim familiar to consideration—that the things which the   
 Christians. 18.] Another example of heathen sacrifice, sacrifice really to   
 Participation from the Jewish feasts after devils. 19.] What do I say then?   
 sacrifice. Israel after the flesh, the i.e, what am I then assuming? that a   
 actual material Israel, distinguished from thing sacrificed to an idol is any (real)   
 “ Israel after the Spirit,” see Rom. ii. ; thing so sacrificed (i.c. has any real ex-   
 Gal. iv. 29; and “the Isracl of God,” istence as a thing sacrificed)? or that an