206 J. CORINTHIANS. XI.   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 ytaketi.ss, you, ¥that they [also] which are ap-| “ey oie a apenas   
 SeBevt. ”” broved may be made manifest among |" %@ made manifes   
 athe Pp uy S|among you. % When ye   
 you. 20 When then ye come together | come together therefore   
 tOnitient to one place, tthere is no eating |\*#lo one place, this is not   
 f the Lord’s § » 21 Fori to eat the Lord’s supper.   
 of the Lord’s Supper. 1 For in cat- 21 or in eating every one   
 ing each one taketh before another taxeth before other his own   
 his own supper: and one is hungry, %pper: aud one # hungry   
 | 2 (fhe fa dhamikem, 22 Wiha”? and another is drunken.   
 zapetitas, and another i . at?) 2 What? have ye not   
 have ye not houses to eat and to houses to eat and to drink   
 acux.2, drink in? or despise ye \*the church |#? 07 despise ye the   
   
 | church of God, and shame   
 dsamesii.. of God, and put them to shame,   
   
 but indicating a further and more matured abuse until forbidden by the council of   
 separation, where not only is there present: Carthage,—the ancient Christians partook   
 dissension, as in the Agape, but a delibe- of the Supper of the Lord. It was ne-   
 rate choice and maintenance of party dis- cessary for the cclebration of the Lord’s   
 tinction. It does not appear, in spite of Supper, that all should cat of the same   
 all that has been written in Germany on bread and drink of the same cup; and in   
 the supposed parties of ch. i. that such all probability, that a prayer should be   
 separations had yet taken place among offered, and words of consecration said by   
 the Corinthians. Nor even in Clement’s the appointed ministers. Hence cessation   
 Epistle, forty years after this, do we find of the feast itself, solemn order and   
 any allusion to such, but only, as here, to silence, would be necessitated even by the   
 a general spirit of dissension and vari- outward requirements of the ordinance.   
 ance) among you, that the approved These conld not be obtained, where cach   
 {also} (i.e. as well as the other party, man was greedily devouring that which   
 who would become manifest by their very he had bronght with him: where the ex-   
 conduct. This word also is found in some tremes were seen, of one craving, and   
 of our oldest MSS., and not in others) another being drunken. This being their   
 may be made manifest among you; viz. practice, there conld be no possibility,   
 through a better and nobler spirit being at the same time no intention of celebrating   
 shewn by them, than hy the contentious the Zord’s Supper,—no provision for it,   
 and separatists. 20.] The same sub- nor discernment of the solemnity of it.   
 ject— resumed from ver. 18: see notes on 21.] taketh before another, viz. during   
 “tn the first place.’—When then ye come the feast, not at home, before coming. Ob-   
 together (are assembling, present tense, viously the each one must be limited to the   
 and perhaps here, where he deals with par- rich: the poor had no supper of their own   
 ticulars, this is to be pressed,—as their to take, and were the losers by the selfish-   
 intention in thus assembling is blamed) ness of the rich. one is craving (the   
 to one place—there is no eating (or, poor), another is drunken (therich. There   
 it is not to eat, i.e. with any idea of is no need to soften meaning of thislatter   
 eating) the Lord’s Supper (emphasis on the word, as Meyer says, “ Paul draws the pic-   
 Lord’s, as opposed to “his own” below). ture in strong colours, and who can say   
 the Lord’s Supper] ‘the Supper that the reality was less strong ?”).   
 instituted by the Lord? ~ This was an 22.] For (a reason for the blame in the   
 inseparable adjunct, in the apostolic times, . this shonld (of God, to express   
 to their agape or feasts of love. Chry- you dignity of the congregation. This con-   
 sostom and Tertullian give an ample de- home is the expressed satiate the appetite,   
 seription of feasts, which were of the not the assembly of the brethren.’ which   
 nature of mutual contributions, where each do ye brought),—and put to for (pres.)   
 who was able brought his own portion, — who have not (houses to eat and to drink   
 end the rich additional portions for the   
 poor. During and after this as shewn   
 by the institution, by the custom at the   
 Passover, by the context here, and by the   
 remnants of the ancient custom aud its