208 I. CORINTHIANS XI.   
   
 AUTHORIZED VERSION REVISED.   
 fXumb tx-19 £ Wherefore whosoever eateth + the AUTHORIZED VERSION.   
 he come. % Wherefore   
 tc. bread, or drinketh the cup of the whosoever shall eat this   
 Lord, unworthily, shall be guilty of bread, and drink this cup   
 + So attour the body and the blood of the Lord. of the Lord, unworthily,   
 ‘most 6. 28 But let a man examine himself, shall be guilty of the body   
 MSS. and so let him eat of the bread, and and blood of the Lord.   
 ‘drink of the cup. 29 For he that 28 But let a man examine   
 himself, and so let him eat   
 of that bread, and drink   
 eh of that cup. 9 For he   
 tent eateth and + drinketh, eateth and ys sats aaa an   
 drinketh judgment to himself, if he unworthily, eateth and   
 t The words discern tnot the body. 8 For this|drinketh damnation to him-   
 are omitted > self, not discerning the   
 ancient Lord’s body. 3° For this   
   
 the Apostle regarding the coming of the wish to escape from, the guilt just sug-   
 Lord as near at hand, in Ais own time; gested. examine himself] prove him-   
 see notes on 2 Cor. v.1—10. After the self: ascertain by sufficient what bis   
 coming, there will be no longer any need state of feeling is regard to the death   
 of the symbols of His Body, sinee the of Christ, and bow far this is evinced   
 Body itself will be with us; therefore in his daily life—whieh are the best gua-   
 the Apostle says, “ Till He come.” rantees for a worthy participation.   
 27.] A consequence, from the nature of the and so] i.e. ‘after examination of him-   
 ordinance being, to proclaim the Death of self? The case in whieh the self-exami-   
 the Lord: the guilt of the unworthy par- nation ends in an wa-favonrable verdiet,   
 ticipation of either of the elements. The does not come under consideration, beeanse   
 Death of the Lord was brought about by it is assumed that such a verdict will lead   
 the breaking of His hody ands shedding His to repentance and amendment. 29.)   
 blood: this Death we proclaim in the “ordi- For he that eateth and drinketh (of the   
 nance by the bread broken—the wine poured bread and of the eup: certainly not, as   
 out, of whieh we partake: whoever there- Meyer suggests, ‘the mere eater and   
 fore shall eat the bread or drink the drinker, he who partakes as a mere act of   
 cup ofthe Lord unworthily (see below, ver. eating and drinking,’ which is harsh to the   
 29) shall be guilty of the Body and Blood last degree, and refuted by the parallel,   
 of the Lord: i.e. shall he subject to the ver. 27. The word “ unworthily” is spu-   
 penalty of offence st the Body and rious, not occurring in our most ancient:   
 Blood of Christ. Such an one proclaims MSS., and having found its way into the   
 the Death of Christ, and yet in an un- text by repetition from ver. 27), eateth   
 worthy spirit—with no regard to that and drinketh judgment to himself (i.e.   
 h as his atonement, or a proof of brings on himself judgment by eating and   
 ’s love: he proelaims that Death as drinking. We Palit: meant, as is evi-   
 an indifferent person: he therefore par- dent by vv. 830—82, is not ‘ damnation,’ as   
 takes ‘of the guilt of it. Chrysostom yendered in our A. V., a mis-translation,   
 strikingly says, “He makes that Death a which has done infinite mischief), not ap-   
 murder, and not a saerifiee” The Ro- preciating (i.e. if he discern not, “if he   
 manists absurdly enough defend by this or have no idea of the solemnity of the ordi-   
 (the meaning ot’ which is not to changed nanee, or of the magnitude of the gift be-   
 to and, to the most unfairly done in our . stowed on him.” Chrysostom) the body   
 body, their reasoning stands thus: the ar- (of the Lord: here standing for the whole   
 ever eats thereby destroyed) their prae- of that which is symbolized by the Bread   
 is guilty of sin: therefore in one kind. and the Cup, the Body and Blood. The   
 out drinking, will sustain language, and inystery of these, spiritually in the   
 28.) The but implies an opposition to, and elements, he, not being spiritual, does not   
 appreciate: and therefore, as in ver. 27,   
 falls the divine judgment, as. trifling   
 with the Death of Christ). 30.) Ex-   
 perimental proof of the assertion that he   
 eateth and drinketh judgment to himself,