and are each and all the work of the Spirit  
‘of our God.—By the **our** again, he binds  
the Corinthians and himself together in  
the glorious blessings of the gospel-state,  
and mingles the oil of joy with the mourning  
which by his reproof’ he is reluctantly  
creating.

**12—20.]** CORRECTION OF AN ABUSE OF  
THE DOCTRINE OF CHRISTIAN FREEDOM  
WHICH SOME AMONG THEM HAD MADE,  
THAT, AS MEATS WERE INDIFFERENT, SO  
WAS FORNICATION (vv.12—17). STRONG  
PROHIBITION OF, AND DISSUASIVE FROM  
THIS SIN (vv. 18—20).

**12.]** *Statement  
of the true doctrine of Christian freedom*

**All things are lawful unto me** are  
the bona fide words of the Apostle himself,  
not, as some have understood them, the  
saying of an opponent cited by him. For  
(1) the sentiment is a true Christian  
axiom: all things being of course understood, as it evidently was even by the  
abusers of the doctrine, of things (supposed by them) indifferent. (2) It is not  
introduced by any clause indicative of its  
being the saying of another, which is St.  
Paul’s habit in such cases, see Rom. xi. 19.  
(3) The Apostle does not either deny or  
qualify the *lawfulness*, but takes up the  
matter from another point of view, the  
*expediency*. The “*me*” is spoken in the  
person of Christians generally. So also in  
ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv.

**11. not all things are expedient,  
or advantageous**—in the most general  
sense: distinguished from “ *are edifying*,”  
ch. x. 23, where the words again occur.  
The assertion is equivalent to **I will  
not be deprived of my freedom by any  
practice**;—i. e. indulge in any practice  
which shall mar this liberty and render it  
no real freedom, making me to be one *under  
power*, instead of one exercising it.

**13, 14.]** The argument is,—meats (of which  
he doubtless had often impressed on them  
that t*hey were indifferent*, whence the abuse)  
are expressly created for the belly, and the  
belly for them, by its organization being  
fitted to assimilate them; and both these  
are of a transitory nature: in the change to  
the more perfect state, God will do away  
with both. Therefore meats *are indifferent*.  
But neither is the body created for fornication  
nor can this transitoriness be predicated  
*of it*: the body is *for the Lord,* and  
the Lord (in His mediatorial work) for the  
body: and God raised up the Lord, and  
will raise up us (i. e. our bodies) : so that.  
the body is not perishable, and (resumed  
ver. 18) he that fornicates, sins against his  
*own body*. THEREFORE, fornication is not  
an *indifferent thing*. It is very remarkable  
how these verses contain the germ of three  
weighty sections of the Epistle about to  
follow, and doubtless in the Apostle’s mind  
when he wrote them, (1) the relation between the sexes : (2) the question of meats  
offered to idols: (3) the doctrine of the  
Resurrection of the Body.

**13.]** The  
belly is the appointed receptacle for meats  
—they, its appointed nourishment.

**God shall destroy** …] viz. *at the appearing of the Lord* : when, ch. xv. 51, 52, we  
shall be changed from a *spiritual body*, to  
be a *natural body*: not, *at death.* But,  
on the other hand, the body was not made  
for the practice of fornication. The reciprocal  
subserviency of the belly and meats is shewn  
by their coextensiveness in duration, and  
perishing together: but when *fornication*  
(and even that lawful use which is physical  
the same, but which is not ere contemplated) shall have for ever passed away,  
the body shall be subserving its real use—  
that of being an instrument for the Lord’s  
work.

**and the Lord for the body]**  
not, *only* for the body; but for the body ;  
to sanctify our bodies by His Spirit, and  
finally to glorify them for Himself, see  
Rom. viii. 11. This final reference must