This is modestly said, implying more than  
is expressed by it,—not as if there were  
any uncertainty in his mind. It gives us  
the true meaning of the saying that he is  
*giving his opinion*, as ver. viz. not that  
he is speaking without inspiration, but that  
in the consciousness of inspiration he is  
giving that counsel which should determine the question.

**I also**] ‘*as well  
as other teachers*.’ Whether said with a  
general or particular reference, we cannot  
tell, from not being sufficiently acquainted  
with the circumstances.

**VIII. 1—XI. 1.**] ON THE PARTAKING  
OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF  
IDOLS.

**CHAP. VIII. 1—13.**] *Though* (vy. 1—6)  
*for those who are strong in the faith, an  
idol having no existence, the question has  
no importance, this is not so with all* (ver.  
2); *and the infirmities of the weak must  
in such a matter be regarded in our conduct* (vv. 8—13).

**1.**] The **things  
sacrificed to idols** were those portions of  
the animals offered in sacrifice which were  
not laid on the altar, and which belonged  
partly to the priests, partly to those who had  
offered them. These remnants were sometimes eaten at feasts holden in the temples  
(see ver. 10), or in private houses (ch. x.  
27 f.), sometimes sold in the markets, by the  
priests, or by the poor, or by the niggardly.  
Theophrastus describes it as characteristic  
of an illiberal man, that when giving his  
daughter in marriage he sells those portions  
of the victim which were over after  
the sacrifice. ‘They were sometimes also  
reserved for future use. ‘Theophrastus  
mentions it as belonging to the shameless  
man, that when he has offered a sacrifice  
to the gods, he salts away the remnants,  
and goes to dine with a neighbour. Christians were thus in continual danger of  
meeting with such remnants. Partaking  
of them was an abomination among the  
Jews: see Numb.xxv. 2; Ps. cvi. 28;  
Rey. ii. 14; Tobit. 10—12; and was  
forbidden by the Apostles and elders assembled  
at Jerusalem, Acts xv. 29; xxi.  
25. That St. Paul in the whole of this  
passage makes no allusion to that decree,  
but deals with the question on its own  
merits, probably is to be traced to his wish  
to establish his position as an independent  
Apostle, endowed with God’s Holy Spirit  
sufficiently himself to regulate such matters,  
But it also shews, *how little such decisions  
were at that time regarded as lastingly  
binding on the whole church*: and how  
fully competent it was, even during the lifetime of the Apostles, to Christians to open  
and question on its own merits, a matter  
which *they* had, for a special purpose, once  
already decided.

**we all have knowledge]** Who *are* **all**? Some say, *Paul  
himself and the enlightened* among the  
Corinthians: some, *these latter alone*:  
and some think it said *ironically*, some  
*concessively*, of them. But it is manifest  
from verses 4-6, which are said in the  
widest possible reference to the faith of *all  
Christians*, that all Christians must be  
intended here also. But then, ver. 7, he  
says, “*there is not in all men this knowledge*,” obviously pointing at the weak  
Christian brother: and how are the two  
to be reconciled? By taking, I believe,  
the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of  
what is *professed* and *confessed*,—the  
second of what is *actually and practically  
apprehended by each man*. Thus we may  
say of our people, in the former sense,  
‘*all are Christians : all believe in Christ*?  
but in the latter, ‘all are *not* Christians ;  
all do *not* believe.’

**knowledge**, viz.  
*concerning them.*—From here to end of  
ver. 3 is virtually a parenthesis.

**Knowledge**, abstract; i.e., when *alone*, or  
improperly predominant: it is the attribute  
of knowledge, ‘barely,’ to puff up.

**love]** viz. ‘*towards the brethren* ;’  
see Rom. xiv. 15, and ch. x. **23**.

**edifieth]** Keep the literal meaning: **helps**  
to build up (God's spiritual temple), ch.  
iii. 9.

**2, 3.] {2}** ‘The general deductions,  
(1) from *a profession of knowledge*, and  
(2) from *the presence of love,* in a man:—  
expressed sententiously and without connecting  
particles, more, as Meyer observes,  
after the manner of St. John in his Epistles.—The case supposed is the only one