which can occur where love is absent and  
conceit present ; a man can then *only think  
he knows,—no real knowledge* being accessible without humility and love. Such  
a man **knows not yet, as he ought to  
know**: has had no real practice in the art  
of knowing.{3}—**But if a man loves God**  
(which is the highest and noblest kind of  
love, the source of brotherly love, 1 John  
y. 2), **this man** (and not the wise in his  
own conceit) **is known by Him**. The explanation of this latter somewhat difficult  
expression is to be found in Gal. iv. 9,  
“*Now that ye know God, or rather are  
known of God*.” So that here we may fairly  
assume that *he* chooses the expression is  
**known by Him** *in preference* to that which  
*would have been*, had any object of knowledge but the Supreme been treated of, the  
*natural one, viz. the same knoweth Him.*  
We cannot be said to Know God, in any full  
sense (as here) of the word to *know*. But  
those who become acquainted with God by  
love, **are known by Him:** are the especial  
objects of the divine Knowledge,—  
their being is pervaded by the Spirit of God,  
and the wisdom of God is shed abroad in  
them. So in 2 Tim. ii.19, “*The Lord knoweth  
them that are His.*” See also Ps.i. 6, aud  
ch. xiii. 12.

**4.**] The subject is resumed,  
and further specified by the insertion of  
**the eating of**.

**we know that there  
is no idol in the world**, i.e. that the idols  
of the heathen (meaning not strictly the  
*images, but the persons represented by  
them*) *have no existence in the world.* That  
they who worship idols, worship devils, the  
Apostle himself asserts ch. x. 20; but that  
is no contradiction to the present sentence,  
which asserts that the deities imagined by  
them, Jupiter, Apollo, &c., have *absolutely  
no existence*. Of that subtle Power which,  
under the guise of these, deluded the nations, he here says nothing. The rendering  
of the A. V., and many Commentators,  
ancient and modern,—‘ *an idol is nothing  
in the world*? ch. x. 19; Jer. x. 3, is  
certainly wrong here, on account of the  
exact verbal parallel, **there is no God but  
one,** which follows. The insertion of  
“*other*” (wanting in all our most ancient  
MSS.) has probably been occasioned by  
the wording of the first commandment,  
“ Thou shalt have none other gods but me.”

**5, 6.**] *Further explanation and confirmation  
of ver. 4.*   
  
**5.**] **For even  
supposing that beings named gods** EXIST  
(*the chief emphasis is on* **exist**, *on which  
the hypothesis turns*), **whether in heaven,  
whether upon earth, as (we know that)  
there are** (viz. as being spoken of, Deut.  
x. 17, “The Lord thy God is God of gods,  
und Lord of lords :” see also Ps. cxxxvi.  
2, 3) **gods many, and lords many** (the  
Apostle brings in an acknowledged fact,  
on which the possibility of the hypothesis rests—‘ *Even if some of the many  
gods and many lords, whom we know to  
exist, be actually identical with the heathen idols*...’ He does not *concede  
this, but only puts it)*,

**6.**] **yet** TO US  
(emphatic: however that\_matter may be,  
*we* hold) there is ONE GOD, **the Father  
(the Father** answers to **Jesus Christ** in  
the parallel clause below, and serves to specify  
*what God—*viz.*the Father* of our Lord  
Jesus Christ), **of Whom** (as their Source  
of being) **are all things, and we unto**