(i.e. **for) Him** (His purposes—to serve His  
will); **and one Lord Jesus Christ** (notice  
the *one* God opposed to *many gods*, and  
*one Lord to many lords*), **by Whom**(as Him by whom the Father made the  
worlds, John i. 3; Heb. i. 2) **are all  
things, and we** (but here secondly, we  
as His spiritual people, in the new creation)  
**by Him**.—The inference from the foregoing is that, *of itself*, the eating of meat  
offered to idols is a thing indifferent, and  
therefore allowed. The limitation of this  
licence now follows.

**7.] But not  
in all is the knowledge** (of which we have  
been speaking: i. e. see above, is not  
in them in their individual apprehension,  
though it is by their profession as Christians): **but some through their consciousness to this day, of the** (particular) **idol** (i. e. through their having  
an apprehension to this day of the *reality*  
of the idol, and so being conscientiously  
afraid of the meat offered, as belonging to  
*him*: not wishing to be connected with  
him), **eat it as offered to an idol; and  
their conscience being weak is defiled**.  
By the expression **even until now**, it is  
shewn that these weak ones must have  
belonged to the *Gentile* part of the Corinthian  
church: to those who had *once*,  
before their conversion, held these idols to  
be veritable gods. Had they been *Jewish*  
converts, it would not have been *consciousness of the idol* which would have troubled  
them, but apparent violation of the Mosaic  
law.

**8.**] R*eason why we should accommodate  
ourselves to the prejudices of  
the weak in this matter : because* it is not  
one in which any spiritual advantage is to  
be gained, but one perfectly indifferent.

**will not affect our** (future) **standing before God,** or, as in text, s**hall not  
be reckoned to us before God**.

**9.**]  
But, that is, “I acknowledge this indifference  
—this licence to eat or not to eat;  
*but* it is on that very account, *because* it  
is a matter indifferent, that ye must take  
heed,” &c.— The particular stumbling.  
block in this case would be, the tempting  
them to *act against their conscience* :—a  
‘practice above all others dangerous to a  
tian: see below, ver. 11.

**10.**]  
*Explanation how the* **stumblingblock***may arise*.

**any man,** i.e. any weak  
brother, see below.—The words **thee which  
hast knowledge** seem to imply that the  
weak brother *is aware of this*, and *looks  
up to thee as such.* The word rendered  
**emboldened is literally edified, built up,**  
not without a certain irony, seeing it is