**idol is any thing** (*real?* e.g. that Jupiter  
*is* Jupiter, in the sense of a living power)**?**  
—*Not so;* **but** (I say) **that the things which  
they** (i.e. the Gentiles) **sacrifice, they sacrifice   
to devils, and not to God** (the  
word does not signify ‘*false gods,*’ nor can  
it hear the sense in which it is used in the  
mouth of idolaters themselves, Acts xvii. 18,  
—but, as always in the Septuagint and  
New Testament, when used by worshippers  
of the true God, ‘DEVILS,’ ‘*evil spirits.*’  
the words are from Deut. [ref.], see also  
Ps. xcv. 5 [Baruch iv. 7]. Heathendom  
being under the dominion of Satan [*the ruler  
of this world*], he and his angels are in fact  
the powers honoured and worshipped by the  
heathen, however little they may be aware of  
it): **but** (so literally: the inference being  
suppressed, ‘and ye therefore by partaking  
in their sacrifices would be partakers with  
devils: but’) **I would not have you be**  
(**become**) **partakers with devils.**

**21.**] *Reason of the wish,*—sententiously expressed   
without any “*for.*”

**Ye cannot**  
applies of course to the *real spiritual participation*   
of the table of the Lord so as to   
profit by it: to *moral* possibility. The **cup  
of devils** is said, as corresponding to the cup  
ot which mention has been already made,  
not as some fancy, referring to the *libation*   
at an idol feast.

**the table** is used  
in the sense of *the meats laid on the table.*  
From this passage probably, the “*Table of  
the Lord*” became an expression current in  
all ages of the Christian Church.

**22.**] **What?** (literally, **or**) **do we provoke**  
(**are we provoking**: is it our wish to provoke,   
that He may assert His power) **the  
Lord** (Christ) **to jealousy** (by dividing our  
participation between Him and devils)**?** —  
see Deut. xxxii. 21, which evidently is before   
the Apostle’s mind: —**are we stronger  
than He** (are we then such, that we can  
afford to defy His power to punish)**?**

**23–XI. 1.**] Now that he has fully  
handled the whole question of partaking  
in idol feasts, and prepared the way for  
specific directions as about a matter no  
longer to be supposed indifferent, *he proceeds   
to give* those *directions*, accompanying   
them with their reasons, as regards  
mutual offence or edification.

**23.**]  
*He recurs to the plea* of ch. vi. 12: —*reasserts   
his modification of it*, with a view,  
after what has passed since, to shew its  
reasonableness, and to introduce the following   
directions.

**not all things  
edify**] viz. *the Christian body*: tend to  
build up the whole, or the individual parts,  
of that spiritual temple, God’s building.

**24.**] Further following out of the  
idea suggested by **edify**. This ought to he  
our object: the bringing on one another  
to perfection, not the pleasing ourselves,  
see Rom. xv. 2, 3. **but his neighbour's  
good**] i.e. but *every one* his neighbour’s  
good.

**25.**] The key to understanding  
this and the following verse is, to remember  
that **conscience** is used in each case of the  
conscience of the *person spoken of*, i.e. in  
the two first cases, that of the *reader*, —in   
the third, as explained by the Apostle,  
that of the *weak brother:* see there.  
— **Every thing which is being sold** (offered