**why am I to be evil spoken of for that  
for which I give thanks?** These words  
have been misunderstood. It has been  
generally supposed that the Apostle is *impressing   
a duty, not to give occasion* for  
the condemnation of their liberty by another’s   
conscience. But the ground on  
which he is *here* arguing, is the unfitness,  
absurdity, *injustice to oneself* and the cause  
of God, ver. 31, of *so acting as to be condemned*   
for that in which a man not only  
allows himself, but for which he *gives thanks*  
*to God*. The sentiment is the same as in  
Rom. xiv. 16, “*Let not your good be evil  
spoken of.*”

**31.–XI. 1.**] GENERAL CONCLUSION OF  
THIS PART OF THE EPISTLE,—*enforced by  
the example of himself.*

**31.**] **This whether then, &c.,**   
passing from the special to  
the general, is not without reference to the  
last verse, in which the hypothesis is, that  
the *Christian and thankful act* of the believer   
is marred by the condemnatory judgment   
of his weak brother. All such hindrances   
to God’s glory they are to avoid;  
and in all things, *eating or drinking* or  
any other particular of *conduct* (**any thing,**  
the stress being on,—**whether ye do eat  
or drink, or do any thing whatsoever;**  
not as A.V. “*whatever ye do*”), the glory of  
God is to be the aim, self-regard being  
set aside: and so,—

**32.**] *all offence*  
*is to be avoided* (it being understood that  
this refers to **things indifferent**, for in  
*other things*, both Jews and Greeks *must  
be offended*, see ch. i. 23), *whether to Jews  
or Heathens* (both these out of the Church),  
*or to the Church of God* (their own brethren).

**33.**] *His own course of conduct:* **—as   
I in all things please** (this  
expresses, as Meyer well remarks, not the  
*result*, but the *practice on Paul’s part;*  
for to *please all men* would be impossible  
even for one who had no fixed principle,  
still less for one like St. Paul).

**that they**, his great aim and end;—so ch. ix. 22.

**may be saved**: compare on the  
sense, Phil. ii. 4, 5.

**XI. 2–34.**] REPROOFS AND DIRECTIONS   
REGARDING CERTAIN DISORDERS  
WHICH HAD ARISEN IN THEIR ASSEMBLIES:   
VIZ. (1) THE NOT VEILING OF  
THEIR WOMEN IN PUBLIC PRAYER (VV.  
2–16): (2) THE ABUSE OF THE LOVE-FEASTS   
(17–34).

**2—16.**] *The  
law of subjection of the woman to the  
man* (2–12)*, and natural decency itself*  
(13–16)*, teach that women should be veiled  
in public religious assemblies.*

**2.**]  
**But** implying a distinction from the spirit,  
of the last passage, which was one of *blame*,  
and exhortation to imitate him. He praises  
them for the degree in which they did this  
already, and expresses it by the slighter  
word “*ye* **remember** *me.*”

**all things,** see above, on ch. x. 33.

**and ye keep** (continue to believe and practise) **the  
traditions** (apostolic maxims of faith and  
practice, delivered either orally or in writing,   
2 Thess. ii. 15)**, according as** (according   
to the words in which) **I delivered**  
(**them**) **to you.** This was their *general  
practice:* the *exceptions* to it, or departures   
at all events from the *spirit* of