8—14. I. CORINTHIANS. 167   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Spirit of our God. 32 All 121 All things are lawful unto me, teh.x.2s.   
 things are lawful unto me, but not all things are expedient : all   
 but all things are not things are lawful for me, but I will   
 expedient: all things are not be brought under the power of   
 lawful for me, but I will   
 not be brought under the any thing. 18m Meats for the belly, m watt.»   
 power of any. '3 Meats Rom. xi   
 For the belly, and the belly and the belly for meats: but God ©? 23.   
 Sor meats: but God shall shall bring to an end both it and   
 destroy both it and them. them. The body however is not for   
 Now the body is not for fornication, but "for the Lord ; and ®y5,15.9.20.   
 Sornication, but for the   
 Lord; and the Lord for °the Lord for the body. © And ofti.v.2s,   
 the body. 4 And God   
 and are each and all the work of the Spirit that they wereindifferent, the abuse)   
 ‘of our God.—By the our again, he binds are expressly created for the belly, the   
 the Corinthians and himself together in belly for them, by its organization being   
 the glorious blessings of the gospel-state, fitted to assimilate them; and both these   
 and mingles the oil of with the mourn- are of a transitory in the change to   
 ing which by his reproof’ he is reluctantly the more perfect state, God will do away   
 creating. with both. Therefore meats are indifferent.   
 12—20.] CorRECTION OF AN ABUSE OF But neither is the body created for forni-   
 THE DOCTRINE OF CHRISTIAN FREEDOM cation, nor can this transitoriness predi-   
 WHICH SOME AMONG THEM HAD MADE, cated of it: body is for the Lord, and   
 THAT, AS MEATS WERE INDIFFERENT, 80 the Lord (in His mediatorial work) for the   
 WAS FORNICATION (vv..12—17). Srrone body: and God raised up the Lord, and   
 PROHIBITION OF, AND DISSUASIVE FROM will raise us (i. e. our bodies) : that.   
 THIS SIN (vv. 18—20). 12.] State- the body is not perishable, and (resumed   
 ment of the true doctrine of Christian ver. 18) he that fornicates, against his   
 dom. \_ All things are lawful unto me are own body. THEREFORE, fornication is not   
 the bona fide words of the Apostle himself, an indifferent thing. It is remarkable   
 not, as some have understood them, the how these verses contain the germ of three   
 saying of an opponent cited by him. For weighty sections of the Epistle about to   
 (1) the sentiment is a true Christian follow, and doubtless in the Apostle’s   
 axiom: all things being of course under- when he wrote them, (1) the relation be-   
 stood, as it evidently was even by the tween the sexes : (2) the question of meats   
 abusers of the doctrine, of things (sup- offered to idols: (3) the doctrine of the   
 posed by them) indifferent. (2) It is not Resurrection of the Body. 13.] The   
 introduced by any clause indicative of its belly is appointed receptacle for meats   
 being the saying of another, which is St. —they, its appointed nourishment.   
 Paul’s habit in such cases, see xi. 19. God shall destroy .. .j viz. at the   
 (3) The Apostle does not either deny or ing of the Lord : when, ch. xv. 51, 52, we   
 qualify the lawfulness, but takes up the shall be changed from a spiritual body, to   
 matter from another point of view, the be a natural body: not, at death. But,   
 expediency. The “me” is spoken in the on the other hand, the body was not made   
 person of Christians generally. So also in for thepractice of The reciprocal   
 ver. 15, ch. vii. viii. x. 23, 29, xiv. subserviency of the belly and meats is   
 11. not all things are expedient, by their coextensiveness in duration, and   
 or advantageous—in the most general perishing together: but when fornication   
 sense: distinguished from “ are edifying,” (and even that lawful use which is physi-   
 ch. x. 23, where the words again occur. cally the same, but which is not ere con-   
 The assertion is equivalent to I will templated) shall have for ever passed   
 not be deprived of my freedom by any the body shall be subserving its real use—   
 practice;—i. e. indulge in any practice that of being an instrument for the Lord’s   
 which shall mar this liberty and render it work, and the Lord for the body}   
 noreal freedom, making me to be one under not, only for the body; but for the body ;   
 power, instead of one exercising it. to sanctify our bodies by His Spirit, and   
 13,14.) The argument is,—meats (of which finally to glorify them for Himself, see   
 he doubtless had often impressed on them Rom. viii. 11. This final reference must