I. CORINTHIANS.   
 VIII. 1, 2. 181   
   
 ‘AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 VIII. 1 Now ? concerning the 2 Acts   
 VIII. ' Now as touching A : . 20. chez.   
 things offered unto idols, things sacrificed to idols, we know   
 we know that we all have all have » knowledge. > 2m v.15,   
 Seth up, but charity puf-|that we puffeth up, but love ¢Remx.s,   
 fet. 2 And if any man) ripoth,   
 2aTf any man thinketh ¢¢).x.89,   
 1 Tim, 4.   
   
 This is modestly said, implying more than but deals with the question on its own   
 is expressed by it,—not as if there were merits, probably is to be traced to wish   
 amy uncertainty in his mind. It giv iS to establish his position as an independent   
 the true meaning of the saying he is Apostle, endowed with God’s Holy Spirit   
 giving his opinion, as ver. viz. not that sufficiently to regulate such matters,   
 he is speaking without inspiration, but that But it also shews, how little decisions   
 in the consciousness of inspiration he is were at that time regarded as lastingly   
 giving that counsel which should deter- binding on the whole charch: and how   
 mine the question. Talso] ‘as well fully competent it was, even during the life-   
 as other teachers.’ Whether said with a time of the Apostles, to Christians to open   
 general or particular reference, we cannot and question on its own merits, a matter   
 tell, from not being sufficiently which elf had, for a special purpose, once   
 with the circumstances. already decided. these all have alone:   
 VIII. 1—XI. 1.] ON THE parraKiIne and some think it said Some say, Paul   
 OF MEATS OFFERED TO IDOLS, AND AS- himself and of them. But it among tho   
 SISTING AT FEASTS HELD IN HONOUR OF from verses 4-6, which are said in the   
 IDOLs. widest possible reference to the faith ald   
 Cuar. VIII. 1—18.] Though (vy. 1—6) Christians, that all Christians must be   
 for those who are strong in the faith, an intended here also. But then, ver. 7, he   
 idol having no existence, the question has says, “there is not in all men this know-   
 no importance, this is not so with all (ver. ledge,” obviously pointing at the weak   
 2); and the infirmities of the weak must Christian brother: and how are the two   
 in such a matter be regarded in our con- to be reconciled? By taking, I believe,   
 duct (vv. 8—13). 1.) The things the common-sense view of two such state-   
 sacrificed to idols were those portions of meuts, which would be, in ordinary preach-   
 the animals offered in sacrifice were ing or writing, that the first was said of   
 not laid on the altar, and which belonged what is professed and coufessed,—tho   
 partly to priests, partly those who had second of what is actually and practically   
 offered them. These remnants were some- apprehended by each man, Thus we may   
 times eaten at feasts holden in the temples say of our people, in the former sense,   
 (see ver. 10), or in private houses (ch. x. ‘all are Christians : all believe Christ?   
 27 f.), sometimes sold in markets, by the but in the latter, ‘all are xot Christians ;   
 priests, or by the poor, by the niggardly. all do not believe.’ knowledge, viz.   
 Theophrastus describes it as characteristic concerning then.—From here to end of   
 of an illiberal man, that when giving his ver. 3 is virtually a parenthesis.   
 daughter in wm we he sells those por- Knowledge, abstract; i.e., when alone, or   
 tions of the victim which were over after improperly predominant: it is the attri-   
 the sacrifice. ‘They were sometimes also bute of knowledge, ‘barely,’ to puff up.   
 reserved for future use. ‘Theophrastus love] viz. ‘towards the brethren ;’   
 mentions it as belonging to the shaineless see Rom. xiv. 15, and ch. x. 23,   
 man, that when he has offered a sacrifice edifieth] Keep the literal meaning: helps   
 to the gods, he salts away the remnaits, to build up (God's spiritual temple), ch.   
 and goes to dine with a neighbour. Chris- iii. 9. 2, 3.] ‘The general deductions,   
 tians were thus in continual danger of (1) from a profession of knowledge, and   
 meeting with such remnants. Partaking (2) from the presence of love, ina man:—   
 of them was an abomination among the expressed sententiously and without con-   
 Jews: see Numb. . 2; Ps. evi. 28; necting particles, as Meyer observes,   
 Rey. ii. ‘obit i. 10—12; and was after the manner of St. John in his Epis-   
 forbidden by the Apostles and elders as- tles.—The case supposed is the only ong   
 sembled at Jerusalem, Acts xv. 29; xxi.   
 25. That St. Paul in the whole of this   
 passage makes no allusion to that decree,