I. CORINTHIANS. VII.   
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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that he knoweth any thing, he think that he knoweth any   
 knoweth it not yet as he ought thing, he knoweth nothing   
 to know: 3 but if any man loveth yet as he ought to know.   
 sbxed-xaxit- God, ¢the same is known by him. 8 But if any man love God,   
 4 As concerning then the eating of the same is known of him.   
 Ytim.i1, things sacrificed to idols, we know 4 As concerning therefore   
 i ‘Matt. that ‘there is no idol in the world, the eating of those things   
 yii28. Gal. and that ®there is no God but one. that are offered in saeri-   
 i wak 5 Hor even if there are gods so \fice unto idols, we know   
 f Isa. 24. ealled, whether in heaven or on that an idol is nothing in   
 ch. 19. earth, (as there are gods many, and the world, and that there   
 lords many,) ® yet ‘to us there is|there be gods God but one.   
 s, one God, the Father, \*of whom are|/ords many) there be to us   
 all things, and we unto him; and there called gods, whether   
 in heaven or in earth, (as   
   
   
   
   
   
 which can occur where love is absent and which asserts that the deities imagined by   
 conceit present ; a man can then only think them, Jupiter, Apollo, &c., have absolutely   
 he knows,—no real knowledge being ac- no existence. Of that subtle Power which,   
 cessible without humility and love. Such under the guise of these, deluded the na-   
 a man knows not yet, as he ought to tions, he here says The rendering   
 know: has had no real practice in the art of the A. V., and many Commentators,   
 of knowing.—But if a man loves God ancient and modern,—‘ an idol is nothing   
 (which is the highest and noblest kind of in the world? ch. x. 19; Jer. x. 3, is   
 Jove, the source of brotherly love, 1 John certainly wrong here, on account of the   
 y. 2), this man (and not the wise in his exact verbal parallel, is no God but   
 own conceit) is known by Him. The ex- one, which follows. The insertion of   
 planation of this latter somewhat difficult “other” (wanting in all our most ancient   
 expression is to be found in Gal. iv. 9, MSS.) has probably been occasioned by   
 «« Now that ye know God, or rather are the wording of the first commandment,   
 known of God.” So that here we may fairly “ Thou shalt have none other gods but me.”   
 assume that he chooses the expression is 5, 6.] Further explanation and con-   
 known by Him in preference to that which Sirmation of ver. 4. 5.] For even   
 would have been, had any object of know- supposing that beings named gods EXIST   
 ledge but the Supreme been treated of, the (the chief emphasis is on exist, on which   
 natural one, viz. same knoweth Him. the hypothesis turns), whether in heaven,   
 We cannot be said to Anow God, in any full whether upon earth, as (we know that)   
 sense (as here) of the word fo know. But there are (viz. as being spoken of, Deut.   
 those who become acqnainted with God by x. 17, “The Lord thy God is God of gods,   
 love, are known by Him: are the espe- und Lord of lords :” see also Ps. exxxvi.   
 cial objects of the diving Knowledge,— 2, 3) gods many, and lords many (the   
 their being is pervaded by the Spirit God, Apostle brings in au acknowledged fact,   
 and the wisdom of God is shed abroad in on which the possibility of the hypo-   
 them. Soin2 Tim. ii.19, Lord knoweth thesis rests—‘ Even if some of the many   
 them that are His.” Sce also Ps.i. 6, gods and many lords, whom we know to   
 ch. xiii. 12. 4.] The subject is exist, be actually identical with the hea-   
 and further specitied by the insertion of then idols...’ He docs not concede   
 the eating of. we know that there this, but only puts it), 6.] yet To us   
 is no idol in the world, i.e. that the idols (emphatic: however that\_matter may be,   
 of the heathen (meaning not strictly the we hold) there is oNE Gop, the Father   
 images, but the persons represented by (the Father answers to Jesus Christ in   
 them) have no existence in the world. That the parallel clause below, serves to spe-   
 they who worship idols, worship devils, the cify what God—viz. the Father of our Lord   
 Apostle himself asserts ch. x. 20; but that, Jesus Christ), of Whom (as their Source   
 is no contradiction to the present sentence, of being) are all things, and we unto