I. CORINTHIANS.   
 38—10.   
   
 AUTIIORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Father, of whom are all Tone Lord Jesus Christ, ™by whom 1 ohn x   
 things, and we inhim; and are all things, and we by him. §   
 one Lord Jesus things, and|7 Howbeit there is not in all men m Joh   
 this knowledge: but some " from   
 we by him. 7 Howbeit conscience of the idol, even until ‘ol.   
 there is not in every man now, cat it as a thing sacrificed   
 that knowledge: for some unto an idol; and their conscience   
 with conscience of the idol being weak is °defiled. 8 But ? meat °Rom.xiv. 14   
 unto this hour eat itas a shall not be reckoned to us before   
 thing offered unto an idol ; God: for neither, if we eat, are we   
 and their conscience being the better; neither, if we eat not,   
 weak is defiled. ® But| are we the worse. p Rom. xiv.17.   
 meat commendeth us not lest by any means this liberty of   
 to God: for neither, if we your’s become ta stumblingblock to + tom. xiv.1s,   
 eat, are we the better;   
 neither, if we eat not, are 9 But 4 take heed aea..v.as.   
 we the worse. ° But take   
 heed lest by any means this   
 liberty of your’s become a   
 stumblingblock to them that the weak. 10 For if any man see   
 are weak. '° For if any thee which hast knowledge sitting   
 man see thee which hast at meat in an idol’s temple, will not   
 knowledge sit at meat in shis conscience, seeing he is weak, «cb. x.26,s2.   
 the idol’s temple, shall not be emboldened to eat things sacri-   
 the conscience of him which   
 is weak be emboldened to   
   
   
 (i.e. for) (His purposes—to serve His before their conversion, held these idols to   
 will); and one Lord Jesus Christ (notice be veritable gods. Had they been Jewish   
 the one God opposed to many gods, and converts, it would not have been conscious-   
 one Lord to many lords), by Whom ness of the idol which would bave troubled   
 (as Him by whom the Father made the them, but apparent violation of the Mosaic   
 worlds, John i. 3; Heb. i. 2) are all law. 8.] Reason why we should ac-   
 things, and we (but here secondly, we commodate ourselves to the prejudices of   
 as His spiritual in the new creation) the weak in this matter : because it is not   
 by Him.—The inierence from the fore- one in which any spiritual advantage is to   
 going is that, of itself, eating of meat be gained, but one perfectly indifferent.   
 offered to idols is a thing indifferent, will not affect our (future) stand-   
 therefore allowed. The limitation of this ing before God, or, as in text, shall not   
 licence now follows. 7.] But not be reckoned to us before God. 9.   
 in all is knowledge (of which we have But, that is, “I acknowledge this indif-   
 been speaking: i. e. see above, is not ference—this licence to eat or not to eat;   
 in them in their individual apprehension, but it is on that very account, because it   
 though it is by their profession as Chris- is a matter indifferent, that ye must take   
 tians): but some through their con- heed,” &c.— The particular stumbling.   
 sciousness to this day, of the (parti- block in this case would be, the tempting   
 cular) idol (i. e. through their having them to act against their conscience :—a   
 an apprehension to this day of the realily ‘actice above all others dangerous to a   
 of the idol, and so being conscientiously tian: see below, yer. 11. 10.   
 afraid of the meat offered, as belonging to Explanation how the stumblingbloc!   
 him: not wishing to be connected with may arise. any man, i.e. any weak   
 him), eat it as offered to an idol; and brother, see below.—The words thee which   
 their conscience being weak is defiled. hast knowledge scem to imply that the   
 By the expression even until now, it is weak brother is aware of this, and looks   
 shewn that these weak ones must have up to thee as such. The word rendered   
 belonged to the Gentile part of the Co-~ emboldened is literally edified, built up,   
 viuthian church: to those who had onee, uot without a certain irony, secing it is