I. CORINTHIANS. X.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
   
 and not to God: and I would not | sacrifice to devils, not   
 that ye should be partakers with to God: and I would not   
 4 that ye should have fel-   
 tacorviis, devils. 1! Ye cannot drink the lowship with devils. #1 Ye   
 k Deut: cup of the Lord, and the ‘cup of | cannot drink the eup of   
 38. devils: ye cannot partake of the |the Lord, and the cup of   
 Lord’s table, and of the table of | devils ye cannot be par-   
 22 What? do we 'provoke takers of the Lord’s table,   
 Meu. xxxii. the Lord to jealousy? ™are we and of the table of de-   
 im Ezek, 23 All things vils. ®? Do we provoke the   
 neb.vizz, are lawful, but he? all things are Lord to jealousy? are we   
 expedient: all things are lawful, stronger than he? 73 All   
 things are lawful for me,   
 but all things are not   
 o Rom. 1, but not all things edify. 240 Let no expedient: all things are   
 1. ver. 33. lawful for me, but all   
 ch. xiii. man seek his own, but his neigh-|¢ings edify not. 24 Let   
 pi Tim. 4, bour’s [good]. 25 ? Whatever is sold no man seek his own, but   
 in the shambles, eat, asking no ques- every man another’s wealth.   
 23 Whatsoever is sold in   
   
 idol is any thing (real? e.g. that Jupiter yoke, that He may assert His power) the   
 is Jupiter, in the of a living power) ? Lord (Christ) to jealousy (by dividing our   
 — Not so; but (I say) that things which participation between Him and devils) 3—   
 they (i.e. the Gentiles) sacrifice, sa- see Dent. xxxii. 21, which evidently is be-   
 crifice to devils, and not to God (the fore the Apostle’s mind :—are we stronger   
 word does not signify ‘false gods,’ nor can than He (are we then such, that we can   
 it hear the sense in which it is in the afford to defy His power to punish)   
 mouth of idolaters Acts xvii. 23—XI. 1.] Now that he has fully   
 —but, as always in the Septuagint and handled the whole question of partaking:   
 New Testament, when used by worshippers in idol feasts, and prepared the way for   
 of the true God, ‘DEVILS,’ ‘evil spirits.’ specifie directions as about a matter no   
 the words are from Deut. [ref.], see also longer to be supposed indifferent, pro-   
 Ps. xev. 5 [Baruch iv. 7]. Heathendom ceeds to give those directions, aecompany-   
 being under thedominion of Satan [ the ing them with their reasons, as regards   
 of this world], heand his angels are in fact mutual offence or edification. 23.)   
 the powers honoured and worshipped by the He recurs to the plea of ch. vi. 12 :—re-   
 heathen, however little they may be of asserts his modification of it, with a view,   
 it): but (so literally: the inference being after what has passed since, to shew its   
 suppressed, ‘and ye therefore by partaking reasonableness, and to introduce the fol-   
 in their sacrifices be partakers with lowing directions. not all things   
 devils: but’) I weuld not have you be edify] viz. the Christian body: tend to   
 (become) partakers with devils. build up the whole, or the individual parts,   
 21.] Reason of the wish,—sententiously ex- of that spiritual temple, God’s building.   
 pressed without any “for.” Ye cannot 24.] Further following out of the   
 applies of course to the spiritual par- idea suggested by edify. This ought to he   
 ticipation of the table of Lord so as to our object: the bringing on one another   
 profit by it: to moral possibility. The eup to perfection, not the pleasing oursclves,   
 of devils is as corresponding to the eup see Rom. xv. 2, 3. but his neighbour's   
 ot which mention has been already made, good] i.e. but every one his neighbour’s   
 not as some fancy, referring to the liba- good. 25.] The key to understanding   
 tion at an idol feast. the table is this and the following verse is, remember   
 in the sense of the meats laid on the table. that conscience is used in each case of the   
 From this passage probably, the “ Zable of conscience of the person spoken of, i.e. in   
 the Lord” became an expression current in the two first cases, of the reader,—   
 all ages of the Christian Church, in the third, as explained hy the Apostle,   
 22.) What ? (literally, do we provoke that of the weak brother: see there.   
 (are we provoking: is it our wish to pro- Every thing which is being sold (oflered