200 I. CORINTHIANS. X. 31—33.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 xea.star, 51\* Whether then ye eat, or drink, why am I evil spoken of   
 ~~" or do any thing whatsoever, do all [for that for which I give   
 yRom,ziv13. to the glory of God. %? ¥ Give none thanks? 3: Whether there-   
 fore ye eat, or drink, or   
 2Cor.vi.8. oceasion of stumbling, neither to whatsoever ye do, do all to   
 zActsxx.28, Jews, nor to Gentiles, nor to \* the the glory of God. \* Give   
 ch. xi. | none offence, neither to the   
 ahiimuis. church of God: 33 even as \*I also| Jews, nor to the Gentiles,   
 veers” please all men in all things, ® noti| nor to the church of God:   
 secking mine own profit, but that of|:» ve" @\* 7 please all men   
 in all things, not seeking   
 the many, that they may be saved.| mine own profit, but the   
 aniv3s. XT. 1 Be @ye followers of me, even| Profit of many, that they   
 }trews:4, a8 I also am of Christ. GUE ae   
 2 Thess , , D 6 eye followers   
 ch. i ye 2 remember praise you, all things, ° that] of me, even % as I I praise   
 ‘keep the traditions, according as I you, brethren, that ye re-   
 member me in all things,   
 15, & 6.   
   
   
 why am I to be evil spoken of for that or to the Church of God (their own bre-   
 for which I give thanks? These words thren). 33.] His own course of con-   
 have been misunderstood. It has been duct:—as I in all things please (this   
 generally supposed that the Apostle is im- expresses, as Meycr well remarks, not the   
 pressing a duty, not to give occasion for result, but the practice on Paul’s part ;   
 the condemnation of their liberty by an- for to please all men would be impossible   
 other’s conscience. But the ground on even for one who had no fixed principle,   
 which he is here arguing, is the unfitness, still less one like St. Paul). that   
 absurdity, injustice to and the cause they, his great aim and end ;—so ch. ix.   
 of God, ver. 31, of so acting as to be con- may be saved: compare on the   
 demned for that in which a man not only sense, Phil. ii. 5.   
 allows himself, but for he gives thanks XI. 2—34.] REPROOFS AND DIREC-   
 to God. The sentiment is the same as in TIONS REGARDING CERTAIN DISORDERS   
 Rom. xiv. 16, “Let not your good be evil WHICH HAD ARISEN IN THEIR ASSEM-   
 spoken of.” BLIES: Viz. (1) THE NOT VEILING OF   
 31.—XI. 1.] GENERAL concLUsION oF THEIR WOMEN IN PUBLIC PRAYER (VV.   
 THIS PART OF THE EPISTLE,—enforced by 2—16): (2) THE ABUSE OF THE LOVE-   
 the example of himself. 31.) This whe- FEasts (17—34). 2—16.] The   
 ther then, &., passing from the special to law of subjection of the woman to the   
 the general, is not without reference to the man (2—12), and natural decency itself   
 last verse, in which the hypothesis is, that (18—16), teach that women should be veiled   
 the Christian and thankful act of the be- in public religious assemblies. 2]   
 liever is marred by the condemnatory judg- But implying a distinction from the spirit,   
 ment of his weak brother. All such hin- of the last which was one of Blame,   
 drances to God’s glory they are to avoid; and exhortation to imitate him. He praises   
 and in all things, eating or drinking or them for the degree in which they did this   
 any other particular of (any thing, already, and expresses it by the slighter   
 the stress being on,—whether ye do eat word “ye remember me.” all things,   
 or drink, or do any thing whatsoever; see above, on ch. x. 33. and ye   
 notas A.V. “chatever ye do”), the glory of keep (continue to believe and practise) the   
 God is to be the aim, self-regard heing traditions (apostolic maxims of faith and   
 set aside: and so,— 32.] all offence practice, delivered orally or in writ-   
 is to be avoided (it being understood that ing, 2 Thess. ii. according as (accord-   
 this refers to things indifferent, for in ing to the words in which) I delivered   
 other things, both Jews and Greeks musé (them) to you. This was their general   
 be offended, see ch. i. whether to Jews practice: the exceptions to it, or de-   
 or Heathens (both these out of the partures at all events from the spirit of