for sale) **in the flesh-market, eat, making  
no enquiry** (whether it is meat offered to  
idols or not), **on account of your conscience:**   
this reason is attached to the  
whole command, not only to the “*asking   
no question:*” —as is shewn by the  
parallel below, ver. 28, —where the *reason*  
*given* is joined also to the command,  
“*eat not.*’ The meaning being, —‘*eat  
without enquiry, that your conscience may  
not be offended*.’ If you *made enquiry,*  
and heard in reply, that the meat *had  
been* offered to idols, *your conscience would*  
*be offended*, and you would eat with  
offence, risk of stumbling, to *yourselves*.

**26.**] *The principle on which such  
an eating ought to rest*: that *all* is GOD'S,  
and *for our use*: and where no subjective   
scruple is cast in, *all to be freely  
partaken of*: see 1 Tim. iv. 4.

**27.**]  
The same maxim applied to their conduct  
at *a banquet given by a heathen.* A  
*miscellaneous banquet*, and not a sacrificial  
feast, is meant. At such, there might be  
meat which had been offered to idols. Grotius   
says well on the words, **ye are disposed  
to go**, he admonishes them tacitly that  
they would do better by not going: but  
he does not prohibit their going: see above,  
ch. v. 10. On the words **for conscience**  
**sake**, see above, ver. 25.

**28.**] *Who  
is* the person supposed to say this? not, as  
Grotius, al., think, the *host*, of whom the  
expression *any man* would hardly be used,  
but it would stand “*if he say unto you:*”  
nor, as some think,—some *heathen guest*,  
by whom it might be said maliciously, or  
to put the Christian to the proof,—for *his*  
conscience would hardly be so much taken  
into account in the matter; but, *some  
weak Christian*, wishing to warn his brother.

**offered in sacrifice** (without any  
mention of its being to idols: such is the  
reading of our principal ancient MSS.) is apparently   
placed advisedly, to represent what  
would be said at a *heathen’s* table.

**for his sake that shewed it**] i.e. **on account   
of the man who informed you, and**  
(*specifying* the particular point or points  
to which the more general preceding clause  
applies) **conscience:** i.e. to spare the informer   
*being wounded in his conscience.*  
The quotation, which is in the A. V. repeated   
here, is omitted in all our ancient  
authorities.

**29.**] Explanation of the  
last words, **for conscience sake**, as meaning  
*not your own, but that of the informer.*

**for why is my freedom judged by  
a conscience not mine own?**—i.e. *Why  
should I be so treated* (hazard by my actions   
such treatment) *that the exercise of  
my Christian freedom, eating as I do and  
giving thanks, should become matter of  
condemnation to another, who conscientiously   
disapproves of it?* **—If I partake  
thankfully** (not, as A.V., “*by grace*”)