21—-30. I. CORINTHIANS. 199   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION. tion, for conscience sake: 26 for 4the a Deut,   
   
 the shambles, that eat, ask-   
 ing no question for con- earth is the Lord’s, and the ful- 5   
 science sake: \* for the ness thereof. \*7 If any of the un- ver, 25,   
 earth is the Lord’s, and believers inviteth you, and ye are   
 the fulness thereof. 7 If disposed to go; ‘whatever is set riukex.7.   
 any of them that believe before you,   
 not bid you to a feast, and for conscience eat, sake. no question,   
 ye be disposed to go; man say unto you, This But if been   
 whatsoever is set before offered in sacrifice, eat not, \* for his   
 you, eat, asking no ques- sake that shewed it, and for con-   
 tion for conscience sake. science sake.   
 \*8 But if any man say unto not thine own, but the other man’s;   
 you, This is offered in sa-   
 erifice unto idols, eat not 29 Conscience, I sa   
 for his sake that shewed it, y 9   
 and for conscience sake: for ‘why is my liberty to be judged   
 for the earth is the Lord’s, by another conscience [than mine t Rom. 1.   
 and the fulness thereof: own]? 30 If I partake thankfully,   
 29 conscience, I say, not why am I to be evil spoken of for   
 thine own, but of the other : that " for which I give thanks ? »Rom.xiv.o.   
 for why is my liberty 84.   
 judged of another man’s   
 conscience? 30 For if I   
 by grace be a partaker,   
 for sale) in the flesh-market, eat, making expression any man would hardly be used,   
 no enquiry (whether it is meat offered to hut it wonld stand “if he say wnto you :?   
 idols or not), on account of your con- nor, as some think,—some heathen guest,   
 science: this reason is attached to the by whom it might be said maliciously, or   
 whole command, not only to the “ask- to put the Christian to the proof,—for his   
 ing no question :”—as is shewn by the conscience would hardly be so much taken   
 parallel below, ver. 28,—where the reason into account in the matter; but, some   
 given is joined also to the command, weak Christian, wishing to warn his bro-   
 “eat not.’ The meaning being, —‘eat ther. offered in sacrifice (without any   
 without enquiry, that your conscience may mention of its being to idols: such is the   
 not be offended? If you made enquiry, reading of our principal MSS.) is ap-   
 and heard in reply, that the meat Lad parently placed advisedly, represent what   
 been ottered to idols, cowscience would would be said at a heathen’s table.   
 be offended, and you would eat with for his sake that shewed it] i.e. on ac-   
 offence, risk of stumbling, to yourselves. count of the maa who informed you, and   
 26.) The principle on which such (specifying the particular point or points   
 an eating ought to rest : that all is to which the more general preceding clause   
 and for our use: and where no sub- applies) conscience: i.e. to spare the in-   
 jective seruple is cast in, to be freely former being wounded in his conscience.   
 partaken of : see 1 Tim. iv. 4. 27.) The quotation, which is in the A. V. re-   
 The same maxim applied to their conduct peated here, is omitted in all our ancient   
 at a banquet given by a heathen. A wi: authorities. 29.] Explanation of the   
 cellanecous banguet, and not a sacrificial last words, conscience sake, as meaning   
 feast, is meant. At such, there might be not your own, but that of the informer.   
 meat which had been offered to idols. for why is my freedom judged by   
 tius says well on the words, are disposed a conscience not mine ownt—i.e. Why   
 to go, he admonishes them tacitly that should I be so treated (hazard by my ac-   
 they would do better by not going: but tions such treatment) that the exercise of   
 he does not prohibit their going : above, my Christian freedom, eating as Ido and   
 ch. y. 10. On the words for conscience giving thanks, should become matter of   
 sake, see above, ver. 25. 28.) Who condemnation to another, who conscien-   
 is the person supposed to say this? not, as tiously disapproves of it ?—If 1 partake   
 Grotius, al., think, host, of whom the thankfully (not, as A. V., “by grace”)