obligation of the other, or the strict prohibitions   
by which its sanctity was defended.   
The reply commonly furnished to  
these considerations, viz. that the Apostle  
was speaking here only of *Jewish* festivals,  
and therefore cannot refer to Christian  
ones, is a quibble of the poorest kind: its  
assertors themselves distinctly maintaining  
the obligation of one such Jewish festival  
on Christians. What I maintain is, that  
had the Apostle believed as they do, he  
could not by any possibility have written  
thus. Besides, in the face of the words  
**every day,** the assertion, that Jewish festivals   
only were contemplated, is altogether  
precluded.

**6.**] The words in brackets  
do not occur in most of our early authorities.   
They were probably omitted from  
the similar ending of both clauses in the  
original having misled some early copyists,  
and the eye having passed from one to the  
other (a very usual mistake) ; but perhaps.  
it may have been intentionally done, after  
the observation of the Lord’s Day came to.  
be regarded as binding.

**giveth  
thanks**, adduced as a practice of both  
parties, shews the universality among the  
early Christians of *thanking God at meals:*  
see 1 Tim. iv. 3, 4.—The “*saying grace*” of  
the *abstainer*, was over his ‘dinner of herbs.”

**the Lord** throughout the verse is  
CHRIST.

**7.**] This verse illustrates the  
former, and at the same time sets in a still  
plainer light than before, that *both parties,*  
the eater and the abstainer, are servants of  
another, even Christ.—**Liveth** and **dieth**  
represent the whole sum of our course on  
earth.

**8.**] The inference,—that we  
are, under all circumstances, living or  
dying (and much more *eating or abstaining,   
observing days, or not observing them*),  
CHRIST’S: His property.

**9.**] And  
this lordship over all was the *great end* of  
the Death and Resurrection of Christ.  
By that Death and Resurrection, the  
crowning events of his work of Redemption,   
He was manifested as the righteous  
Head over the race of man, which now,  
and in consequence man’s world also, belongs   
by right to Him alone.

**lived,**  
viz. *after His death;* **lived again.**

**both of the dead and of the living**] These  
terms are repeated here for uniformity with  
what has gone before in verses 7, 8: in  
sense comprehending *all created beings.*

**10.**] He returns to the duty of abstaining,—the   
*weak*, from *judging* his stronger  
brother; the *strong*, from *despising* the