weaker.

**11.**] The citation is nearly  
aecording to the A. V., except that **as I  
live** is “*I have sworn by myself,*” and  
**make confession to God** is “*swear.*”

**12.**] The stress is on **concerning himself:**  
and the next verse refers back to it, laying  
the emphasis on **one another.** ‘Seeing  
that our account to God will be of *each  
man’s own self*, let us take heed lest by  
judging *one another* (**judging** here in the  
general sense of ‘pass judgment on,’ including   
both the despising of the strong  
and the *judging* of the weak) *we incur the  
guilt of destroying one another.*’

**13–23.**] EXHORTATION TO THE STRONG  
TO HAVE REGARD TO THE CONSCIENTIOUS  
SCRUPLES OF THE WEAK, AND FOLLOW  
PEACE, NOT HAVING RESPECT MERELY TO  
HIS OWN CONSCIENCE, BUT TO THAT OF  
THE OTHER, WHICH IS HIS RULE, AND  
BEING VIOLATED LEADS TO HIS CONDEMNATION.

**13.**] See above: the  
second exhortation, **let this be your judgment,**   
is used as corresponding to the first,  
and is in fact a play on it. The former  
word, the *stumblingblock,* seems rather  
to refer to an occasion of sin in *act:* the  
latter, to offence in *thought, scruple.*  
**14.**] *The general principle laid down,*  
that *nothing is by its own means,*—i.e. for  
any thing in itself,—*unclean, but only in  
reference to him who reckons it to be so.*

**am persuaded in** (not, as A. V.,  
*by*) **the Lord Jesus**] These words give to  
the persuasion the weight, not merely of  
Paul’s own opinion, but of apostolic authority.   
He is persuaded, in his capacity  
as connected with Christ Jesus,—*as having  
the mind of Christ.*

**15.**] The **for**  
here is elliptical, depending on the suppressed   
re-statement of the precept of ver.  
13: ‘But this knowledge is not to be your  
rule in practice, but rather,’ &c., as in  
ver. 13: ‘*for* if,’ &c.—**Meat,** or **food,** is  
thus *barely* put, to make the contrast  
greater between the *slight occasion*, and  
the *great mischief done*. The mere grieving  
your brother, is an offence against *love:*  
how much greater an offence then, if this  
*grieving* end in *destroying*—in ruining  
(causing to act against his conscience, and  
so to commit sin and be in danger of  
quenching God’s Spirit within him) by a  
MEAL of thine, a brother, for whom Christ  
died! “Value not thy meat more than  
Christ valued His life.” Bengel. See an  
exact parallel in 1 Cor. viii. 10.

**16.**] *Your strength of faith is a good*