*thing ; let it not pass into bad repute:*use it so that it may be honoured, and encourage others.

**17.**] For it is not  
worth while to let it be disgraced and  
become useless for such a trifle; for no  
part of the advance of Christ’s gospel can  
be bound up in, or *consist in, meat and  
drink:* but in **righteousness** (of course to  
be taken in union with the doctrine of the  
former part of the Epistle—*righteousness*  
*by justification,—bringing forth the fruits  
of faith,* which would be hindered by faith  
itself being disturbed), **peace** (“with our  
brethren, to which is opposed this love  
of controversy,” Chrysostom), **and joy**  
(“arising from unanimity, which this  
wrangling annuls,” Chrysostom) **in the  
Holy Ghost:**—in connexion with, under  
the indwelling and influence of the Holy  
Ghost.

**18. approved of men**] as a man  
of *peace* and *uprightness:* “for all men  
will yield admiration, not so much to perfection,   
as to peace and unanimity. For  
in the benefits of this latter all can share,  
but in that other, no one,” Chrysostom.

**19.**] Inference from the foregoing  
two verses, **mutual edification,** i.e. the  
work of edification, finding its exercise in  
our mutual intercourse and allowances.

**20.**] **the work of God** has been  
variously understood: as *righteousness,  
peace, and joy ; or, the Christian standing   
of the offended brother,* so as to be  
parallel to ver. 15: or as *the faith of thy  
fellow-Christian:* or as *the kingdom of  
God, ‘the spread of the Gospel’* But I  
believe the expression **edification** having  
just preceded is the clue to the right meaning:   
and that this *word* represents *edification*   
in the Apostle’s mind. He calls  
Christians in 1 Cor. iii. 9, “*God’s husbandry,   
God’s building*” (the same word  
as *edification* here). ‘Thus it will mean,  
*thy fellow-Christian, as a plant of God’s  
planting, a building of God’s raising.***All things indeed are clean; nevertheless  
it is evil to the man** (‘there is criminality  
in the man’) **who eateth with offence**  
(i.e. *giving* offence to his weak brother.  
That this is the right interpretation is  
shewn by the sentence standing between  
two others, *both addressed to the strong,  
who is in danger of offending the weak.*  
But Chrysostom and others take the sense  
of ‘*receiving* offence,’ and understand it of  
the *weak*).

**21.**] **It is good not to  
eat flesh, nor to drink wine, nor** [to  
do] **any thing** (the Apostle, as so often, is  
deducing a general duty from the particular   
subject) **wherein** (in the matter of  
which) **thy brother stumbleth, or is offended**(see on ver. 13)**, or is weak** (Tholuck   
remarks that the three verbs form a  
gradual *anti-climax* from greater to less;  
“stumbleth, or even is offended, or even is  
weak”).

**22. The faith which thou**