**hast, have [it] to thyself before God**]  
‘*Before God,*’—because He is the object  
of faith: hardly, as Erasmus, “because  
he wishes to repress the vain-glory which  
usually accompanies knowledge,” —for  
there is *no trace of a depreciation* of the  
strong in faith in the chapter,—only a  
*caution as to their conduct* in regard of  
their weaker brethren.—With the word  
**Blessed** begins the closing and general  
sentence of the Apostle with regard to  
*both:* it is a blessed thing to *have no  
scruples* (the *strong in faith* is in a situation   
to be envied) about things in which  
we allow ourselves (Olshausen refers to the  
addition in one of our ancient MSS. at  
Luke vi. 4,—where our Lord is related to  
have seen a man tilling his land on the  
Sabbath, and to have said to him, “*If thou  
knowest what thou art doing, blessed art  
thou; but if thou knowest not, thou art  
cursed, and a transgressor of the law*”).  
**But he that doubteth** (he that is not in  
that situation) **incurs condemnation by  
eating** (the case in point is here particularized),   
**because** [**he eateth**] **not of faith**  
(i.e. as before, from a *persuasion of rectitude*   
grounded on and consonant with his  
lite of faith. That ‘*faith in the Son of  
God*’ by which the Apostle describes his  
own life in the flesh as being lived (Gal. ii.  
20), informing and penetrating the motives  
and the conscience, will not include, will  
not sanetion, an act done against the testimony   
of the conscience)**: but** (introducing  
an *axiom,* as Heb. viii. 13) **whatsoever is  
not of** (grounded in, and therefore consonant   
with) **faith** (the great element in  
which the Christian lives and moves and  
desires and hopes)**, is sin.**—Augustine,  
Thomas Aquinas, and others, have taken  
this text as shewing that “the whole life  
of unbelievers is sin.” Whether that be  
the case or not, cannot be determined from  
this passage, any more than from Heb. xi.  
6, *because neither here nor there is the  
unbeliever in question.* Here the Apostle  
has in view *two Christians*, both living by  
faith, and by faith doing acts pleasing to  
God:—and he reminds them that whatever   
they do *out of harmony* with this  
great principle of their spiritual lives,  
belongs to the category of sin. In Heb.  
xi. he is speaking of one who had the  
testimony of having (eminently) pleased  
God: this, he says, he did by faith; for  
*without faith* it is impossible to please  
Him. The question touching the *unbeliever*  
must be settled by another enquiry:  
Can he whom we thus name *have faith,*—  
such a faith as may enable him to do acts  
which are not sinful? a question impossible  
for *us* to solve.

**CHAP. XV. 1–13.**] FURTHER EXHORTATIONS  
TO FORBEARANCE TOWARDS THE  
WEAK,—FROM THE EXAMPLE OF CHRIST  
(1–3),—AND TO UNANIMITY (4–7) AA BETWEEN   
JEW AND GENTILE, SEEING THAT  
CHRIST WAS PROPHETICALLY ANNOUNCED  
AS THE COMMON SAVIOUR OF BOTH  
(8–13).

**1.**] By the words **we that**  
**are strong,** the Apostle *includes himself  
among the strong,* as indeed he before  
indicated, ch. xiv. 14.

**the infirmities**are *general,* not merely referring to the  
scruples before treated.

**2.**] The  
qualification, **for his good with a view to  
edification,** excludes all *mere pleasing* *of  
men* from the Christian’s motives of action.   
The Apostle repudiates it in his