118 ROMANS. . XIV.   
 AUTHORIZED VERSION REVISED.   
 ach, xy. XIV. ] Him that is \* weak in the AUTHORIZED VERSION.   
 nh a   
 XIV.) Him that is weak   
 ‘faith receive ye, [yet] not for the tn the faith receive ye, but   
 2 One man be- not to doubtful disputa-   
 bret | deciding that doubts. eat all things: tions. ? For one believeth   
 but he that is weak eateth herbs. that he may eat all things:   
 1 Tim. iv. 3 Let not him that eatcth despise another, who is weak, eat-   
 Tit. i.15. eth herbs. 3 Let not him   
 that eateth despise him   
   
 Eph. iv. 24, “So wo say of friends, ‘Such ferent: there it was, concerning meat   
 an one has put on such an one,’ when actually offered to an idol. In 1 Cor. x.   
 we mean to describe great love and un- 25—27, he touches the same question as   
 ceasing intercourse.” Cuap. XIV. 1 here, and decides against the stricter view.   
 —XV. 13.] On THE CONDUCT TO BE PUR- 1—12.] EXHORTATION TO MUTUAL   
 SUED TOWARDS WEAK AND SCRUPULOUS FORBEARANCES, ENFORCED BY THE AXIOM,   
 BRETHREN.—There is some doubt who the THAT EVERY MAN MUST SERVE GoD   
 weak in faith were, of whom the Apostle ACCORDING TO HIS OWN SINCERE PER-   
 here treats; whether they were ascetics, SUASION. 1.) The geueral duty of a   
 or Judaizers. Some habits mentioned, as reconciling and uncontroversial spirit   
 e.g. the abstinenee from all meats, and towards the weak in faith—In the ori-   
 from wine, seem to indicate the former: ginal this verse is with the last   
 whereas the observation of days, and the by the particle “dut:’ and it is thus   
 use of such expressions as “unclean,” ver. bound on to the general exhortations to   
 14, and again the argument of ch. xv. 7— mutual charity in ch. xiii.: as if it had   
 13, as plainly point to the latter. The been said, ‘in the particular case of the   
 diffieulty be solved by a proper com- weak in faith,’ &e.: but also implies a   
 bination of the two views. The over-scru- contrast, whieh seems to be, in allusion to   
 pulous Jew became an ascetic by com- the Christian perfection enjoined in the   
 pulsion. He was afraid of pollution by preceding verses,—‘but do not let your   
 eating meats sacrificed or wine poured to own realization of your state as children   
 idols: or even by being brought into con- of light make you intolerant of short-   
 tact, in foreign countries, casual and coming and infirmity in others.’ The   
 undiseoverable uncleanness, which in his. particular weakness consisted in a want of   
 own land he knew the articles offered for broad and independent principle, and a   
 food would be sure not to have incurred. consequent bondage to prejudices.   
 He therefore abstained from all prepared faith therefore is used in a general sense,   
 food, and confined himself to that which to indicate the moral soundness conferred   
 he could trace from natural growth to his by faith,—the whole character of the   
 own use. We have examples of this in Christian’s conscience and practice, resting   
 Daniel (Dan.i.), Tobit (Tob. i. 10, and on faith. weak in the faith imports   
 in some Jewish priests mentioned by Jose- holding THE FAITH imperfectly, i. e.   
 phus, who having been sent prisoners to being able to receive the faith in its   
 Rome, “ did not forget their piety towards streugth, so as to be above such preju-   
 God, but lived on figs aud walnuts.” And dices. receive ye] ‘give him your   
 Tholuck refers to the Mishna as containing hand,’ as the old Syriac Version reuders   
 precepts to this effect. All difficulty it: ‘count him one of you?’ so far from   
 is removed, by supposing that of these rejecting or discouraging him. [yet]   
 scrupulous Jews some had beeome converts not for] i.e. but not with a view to: ‘do   
 to the gospel, and with neither the ob- not adopt him as a brother, in order then   
 stinacy of legal Judaizers, nor the pride of to begin’... deciding of doubts)   
 ascetics (for these are not hinted at here), literally, of thoughts, i.e.   
 but in weakness of faith, and the seruples putes in order to settle points on which   
 of an over-tender conscicuce, retained their he has scruples.’ Namely, those seruples   
 habits of abstinence and observation of in which his weakness consists,—and ‘hose   
 days. Ou this account the Apostle eharac- more enlightened views in you, by which   
 terizes and treats them mildly: not with you would fain remove his scruples. Do   
 the severity which he employs towards the not let your association him among you   
 Colossian Judaizing ascetics, those men- be with a view to settle these disputes,   
 tioned in 1 Tim. iv. 1 ff.—The question 2. eateth herbs] See remarks   
 treated in 1 Cor. viii. was somewhat dif- introductory to this chapter. 3.]