J—5. ROMANS. 119   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 that eateth not; and let him that eateth not: “neither © let ecet.iis6.   
 not him which eateth not him that eateth not judge him that   
 judge him that eateth: for eateth: for God hath received him.   
 God hath received him. 44Who art thou that judgest the ¢Jamesiv.12   
 4 Who art thou that judgest servant of another? to his own lord   
 another man’s servant? to he standeth or falleth.   
 his own master he standeth be made to stand: for the Lord is   
 or falleth. Yea, he shall able to make him stand. he shall   
 be holden up: for God is man esteemeth one day above an-   
 able to make him stand. another esteemeth every day. Gal. iv.   
 3 One man esivemeth one Let each be fully persuaded in Ones Colic   
 day above another: an-   
 other esteemeth every day other :   
 alike. Let every man be   
 Sully persuaded in his own   
   
 despise, for his weakness of faith,—judge, Let each be fully persuaded in his own   
 for his laxity of practice——For God hath mind.—It is an interesting question, what   
 received (adopted into his family) him indication is here found of the observance   
 (i. the eater, who was judged,—his place or non-observance of days of obligation in   
 in God’s family doubted: not the ab- the apostolic times. The Apostle decides   
 stainer, who was only despised, set at nothing: leaving every man’s own mind   
 nought,—and to whom the words cannot. to guide him in the point. He classes   
 by the construction apply). 4.) Who the observance or non-observance of par-   
 art thou (sce ch. ix. 20) that judgest the ticular days, with the eating or abstaining   
 servant of another (viz. of Christ,—for from particular meats. In “both cases, he   
 the lord in this passage is marked, verses is concerned with things which he evi-   
 8, 9, as being Chiri: nd the Master is dently treats as of absolute indifference   
 the same throughout. “ God,” mentioned in themselves. Now the question is, sup-   
 hefore, is unconnected with this verse) t posing the divine obligation of one day   
 to his own lord (i.e. i own master’s in seven to have been “recognized by him   
 matter, and his alone, that’) he standeth in any form, could he have thus spoken ?   
 (remains in the place and estimation of The obvious inference from his strain of   
 a Christian, from which thou wouldest arguing is, that he knew of no such obliga-   
 eject him;’ not, ‘stands hereafter in the tion, but believed all times and days to be,   
 judgment,’ which is not in question here: to the Christian strong in faith, atrke. I   
 see 1 Cor. x. 12) or falleth his place, do not see how the passage can be other-   
 see above). But he shall be made to stand wise understood. If any one day in the   
 (notwithstanding thy doubts of the cor- week were invested with the sacred charac-   
 reetuess of his practice): the Lord (or, ter of the Sabbath, it would have been   
 his Lord, in allusion to ‘the words “to his wholly impossible for the Apostle to com-   
 own Lord” above) is able to make him mend or uphold the man who judged all   
 stand (in faith practice. These last days worthy of equal honour,—who, as in   
 words are inapplicable, if standing and ver. 6, no regard to the (any) day. He   
 falling at the great day are meant).— must have visited him with his strongest,   
 Notice, this argument is entirely directed disapprobation, as violating a command of   
 to the weak, who uncharita ubly the God. TI therefore infer, that sabbatical   
 strong,—not vice ve The weak ima- obligation to keep any day, whether seventh   
 gines that the strong cannot be a true or first, was not recognized in apostolic   
 servant of God, nor, times. 1t must be carefully remembered,   
 amidst such temptation. To this the that this inference docs not concern the   
 Apostle answers, (1) that suck judgment question of the observance of the Lord’s   
 belongs only to Christ, whose servant he Day as an institution of the Christian   
 is: (2) that the Lord’s almighty Power Church, analogous to the ancient Sabbath,   
 is uble to keep him up, and will do so. binding on us from considerations of hu-   
 5.] One man (the weak) es- manity and religious expediency, and by   
 teemeth (selects for honour) one day above the rules of that branch. of the Church in   
 another [day]: another (the strong) es- which Providence has placed us, but not   
 teemeth (worthy of honour) every day. in any way inheriting the divinely -appointed