120 ROMANS. XIV.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 £Gal. iv. own mind. 6 He that fregardeth mind. © He that regardeth   
 the day, regardeth it to the Lord; the day, regardeth it unto   
 [and he that regardeth not the day, the Lord; and he that re-   
 to the Lord he doth not regard it]. gardeth not the day, to the   
 He that eateth, eateth to the Lord, Lord he doth not regard it.   
 sicrxs- for fhe giveth thanks unto God ; He that eateth, eateth to   
 and he that eateth not, to the Lord the Lord, for he giveth God   
 he eateth not, and giveth thanks thanks; and he that eateth   
 unto God. 7 For » none of us liveth not, to the Lord he eateth   
 not, and giveth God thanks.   
 7 For none of us liveth to   
 hI 20. vi. . im } himself, and no man dieth   
 an.) Mess to himself, and none dieth to him- to himself. \* For whether   
 ie self. 8 For whether we live, we live we live, we live unto the   
 unto the Lord; and whether we die, Lord ; and whether we die,   
 we die unto the Lord: whether we we die unto the Lord:   
 live therefore, or die, we are the whether we live therefore,   
 i2corv.18. Tyord’s. 9 For ito this end Christ or die, we are the Lord's.   
 ° For to this end Christ   
 both died, and rose, and   
 tMiviete died, and lived [again] +, that he revived, that he might be   
 ee might be \*Lord both of the dead Lord both of the dead and   
 and of the living. 1° But thou, why living. '° But why dost   
 judgest thou thy brother? And thou judge thy brother? or   
 again, thou, why despisest thou thy why dost thou for at nought   
   
   
   
 obligation of the other, or the striet pro- the abstainer, was over his of herbs.”   
 hibitions by which its sanctity was de- the Lord throughout the verse is   
 fended. The reply commonly furnished to Curist. 7.) This verse illustrates   
 these considerations, viz. that the Apostle former, and at the same time sets in a still   
 was speaking here only of Jewish festivals, plainer light than before, that both   
 and therefore cannot refer to Chr the eater and the abstainer, are servants of   
 ones, is a of the poorest kind: another, even Christ.—Liveth and dieth   
 assertors themselves distinctly maintaining represent the whole sum of our course on   
 the obligation of one such Jewish festival earth. 8.] The inference,—that we   
 on Christians. What I maintain is, that are, under all circumstances, living or   
 had the Apostle believed as they do, he dying (and much more eating or abstain-   
 could not by any possibility have written ing, observing days, or not observing then),   
 thus. Besides, in the face of the words Cinist’s: His property. 9.) And   
 every day, the assertion, that Jewish fes- this lordship over all was the great end of   
 tivals only contemplated, is altogether the Death and Resurrection of Christ.   
 precluded. 6.] The words in brackets By that Death and Resurrection, the   
 do not occur in most of our early autho- crowning events of his work of Redemp-   
 rities. They were probably omitted from tion, He was manifested as the righteous   
 the similar ending of both ela in the Head over the race of man, which now,   
 original having misled some early copyists, and in consequence man’s world also, be-   
 and the eye having passed from one to the Jongs by right to Him alone. lived,   
 other (a very nsua! mistake) ; but perhaps. viz. after His death ; lived again.   
 it may have been intentionally done, after both of the dead and of the living] These   
 the observation of the Lord’s Day came to. terms are repeated here for uniformity with   
 be regarded as binding. giveth what bas gone before in verses 7, 8: in   
 thanks, adduced as a practice of both sense comprehending all created beings.   
 parties, shews the universality among the 10.] He returns to the duty of abstain-   
 early Christians of thanking God at meals : ing,—the weak, from judging his stronger   
 see 1 Tim. iv. 3, 4.—The “ saying grace” of brother; the strong, from despising the