6—16. ROMANS. 121   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 all stand before the judg- brother? for we shall all ‘stand iyst.sy.»,   
 ment seat of Christ. \ For before the judgment seat of + God. 42. xv ’   
 it is written, As I live, 11 For it is written, ™ As I live, saith 81. 2 ve   
 saith the Lord, every knee + So all   
 shall bow to me, and every the Lord, every knee shall bow to wortanciene   
 tongue shall confess to me, and every tongue shall make m Isa. 23,   
 12 So then every one of us confession to God. 1 So then ® each » Mate. xis,   
 shall give account of him- one of us shall give aeeount coneern-   
 self to God. % Let us not ing himself to God. 1 Pet. 5.   
 therefore judge one another 13 Therefore let   
 -any more: but judge this us not judge one another any more:   
 rather, that no man put a but let this rather be your judgment,   
 stumblingblock or an occa-   
 sion to fall in brother’s 1 kc Cor. viii.   
 way. “I know, and am oceasion put a falling in a brother’s o1f9.mii.%   
 persuaded by the Lord 14 T know, and am persuaded   
 Jesus, that there is nothing in the Lord Jesus, ? that nothing is   
 wnelean of itself: but to unclean of itself: only 4to him that   
 himthat esteemethany thing aceounteth any thing unelean, to him   
 to be unclean, to him it is it is unelean.   
 unclean, 1 But if thy of meat thy brother is grieved, thou   
 brother be grieved with art no longer walking For according to ¢s0 at our   
 -thy meat, now walkest thou ‘Destroy not by thy meat rtcor.vii.n.   
 not charitably. Destroy not him for whom Christ died. thorities,   
 him with thy meat, for whom   
 Christ died. '6 Let not then love.   
 your good be evil spoken of: 16 s Tet ech.   
   
 weaker. 11.] The citation is nearly that nothing is by its own means,—i. e. for   
 aecording to the A. V., except that as I any thing in itself,—snelean, but only in   
 live is “I have sworn by myself,” and reference to him who reckons it to be so.   
 make confession to God is “swear.” am persuaded in (not, as A. V.,   
 12.] The stress is on concerning himself: by) the Lord Jesus] These words give to   
 and the next verse refers back to it, the persuasion the weight, not merely of   
 the emphasis on one another. ‘Seeing Paul’s own opinion, but of apostolic au-   
 that our aceount to God will be of each thority. He is persuaded, in his capacity   
 man’s own self, let us take heed lest by as connected with Christ Jesus,—as having   
 judging one another (judging here in the the mind of Christ. 15.] The for   
 general sense of ‘pass judgment on,’ in- here is elliptical, on the sup-   
 eluding both the despising of the strong pressed re-statement of the precept of ver.   
 and the judging of the weak) we incur the 13: ‘But this knowledge is not to be your   
 guilt of destroying one another.’ rule in praetice, but rather,’ &e., as in   
 13—23.] ExnorTation TO THE STRONG ver. 13: ‘for if &e.—Meat, or food, is   
 TO HAVE REGARD TO THE CONSCIENTIOUS thus barely put, to make the contrast   
 SCRUPLES OF THE WEAK, AND FOLLOW greater between the slight occasion, and   
 PEACE, NOT HAVING RESPECT MERELY TO the great mischief done. ‘The mere grieving   
 HIS OWN CONSCIENCE, BUT TO THAT OP your brother, is an offence against love:   
 THE OTHER, WHICH IS HIS RULE, AND low much greater an offence then, if this   
 BEING VIOLATED LEADS TO HIS CON- grieving end in destroying—in ruining   
 DEMNATION. 13.] See above: the (eansing to act against his eonseience, and   
 second exhortation, let this be your judg- so to commit sin and be in danger of   
 ment, is used as corresponding to the first, quenching God’s Spirit within him) by a   
 and is in fact a play on it. The former MEAL of thine, a brother, for whom Christ   
 word, the stumblingblock, seems rather died! “Value not thy meat more than   
 to refer to an occasion of sin in act: the Christ valued His life.” Bengel. See an   
 latter, to offence thought, scruple. exact parallel in 1 Cor. viii. 10.   
 14.) The general principle laid down, 16.] Your strength of faith is a good