122 ‘ROMANS. XIV. 17—28.   
   
   
 ‘AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 not then your good be evil spoken \\7 the kingdom of God   
 ticor.vii& of; 17 for tthe kingdom of God is | not meat and drink ; but   
 not eating and drinking, but right- righteousness, and peace,   
 cousness, and peace, and joy in the and joy in the Holy Ghost.   
 tSoatouw | Eloly Ghost. 18 For he that + herein 18 For he that in these   
 things serveth Christ is ac-   
 most ancient ceptable to God, and ap-   
 MISS. ii. serveth Christ is \*wellpleasing to proved of men. 19 Let us   
 x Ps.xxxiv. God, and approved of men, 19 \* Let therefore follow after the   
 ch. 18. us therefore follow after the things things which make for   
 of peace, and the things which per- peace, and things where-   
 », tain unto Ymutual edification. 227Do with one may edify an-   
 yeh. xv. other. ?° For meat destroy   
 1 Cor. xiv.1 for the sake of meat undo the not the work of God. All   
 alates. work of God. All things indeed things indeed are pure: but   
 Mictis, are clean; nevertheless °it is evil to it is evil that man who   
 “ini” the man who eateth with offence. eateth with offence. \*\ It   
 ¢10or.vii, 21 Tt is good not to eat ° nor to is good neither to eat   
 drink wine, nor [to do] any thing nor to drink wine, nor any   
 wherein thy brother stumbleth, or is thing whereby thy brother   
 tSomotey offended, or is weak. \*2 +The faith stumbleth, or is offended,   
 or is made weak. \*? Hast   
 thou faith? have it to thy-   
 authorities, the reading A. V.) ancient and the is wot clear.   
   
 thing ; let it not pass into bad repute: parallel to ver. or as the faith of thy   
 use it so that it may be honoured, and en- fellow-Christian: or as the kingdom of   
 courage others. 17.) For it is not God, ‘the spread of the Gospel’ But I   
 worth while to let it be disgraced and believe the expression edification having   
 become useless for such a trifle; for no just precedefl is clue to the right mean-   
 part of the advance of Christ’s gospel can ing: and that this word represents edifi-   
 be bound up in, or consist in, meat and cation in the Apostle’s mind. He calls   
 ink: but in righteousness (of course to Christians in 1 Cor. iii. 9, “ God’s hus-   
 aken in union with the doctrine of the bandry, God’s building” (the same word   
 former part of the Epistle—righteousness as edification here). ‘Thus it will mean,   
 by justification,—bringing forth the fruits thy fellow-Christian, as a plant of God’s   
 of faith, which be hindered by faith planting, a building of God’s raising.   
 itself being disturbed), peace (‘with our All things indeed are clean; nevertheless   
 brethren, to which is opposed this love itis evil to the man (“there is crimiuality   
 of controversy,” Chrysostom), and joy in the man’) who eateth with offence   
 (“arising from unanimity, which this (i.e. giving offence to his weak brother.   
 wrangling annuls,” Chrysostom) in the That this is the right interpretation is   
 Holy Ghost:—in connexion with, under shewn by the sentence standing between   
 the indwelling and influence of the Holy two others, both addressed to the strong,   
 Gho: 18. approved of men] as a man who is in danger of offending the weak.   
 of peace and uprightness: “for all men But Chrysostom and others take the sense   
 will yield admiration, not so much to per- of ‘receiving offence,’ understand it of   
 fection, as to peace and unanimity. For the weak). 21.) It is good not to   
 in the benefits of this latter can share, eat flesh, nor to drink wine, nor [to   
 but in that other, no one,” Chrysostom. do] any thing (the Apostle, as so often, is   
 19.] Inference from the foregoing dedueing a general duty from the par-   
 two verses, mutual edification, i.e. the ticular subject) wherein (in the matter of   
 work of edification, finding its exercise which) thy brother stumbleth, or is ot-   
 our mutual intercourse and allowances. fended (see on ver. 13), is weak (Tho-   
 20.] the work of God has been luck remarks that the three verbs form a   
 variously understood: as righteousness, gradual anti-climax from greater to less;   
 peace, and joy ; or, the Christian stand- “stumbleth, or even is offended, or even is   
 ‘ing of the offended brother, so as to be weak”), 22. The faith which thou