XV. 1—3. ROMANS. 123   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 self before God. Happy which thou hast, have it to thyself   
 is he that condemneth not hefore God. @Blessed is he that 41Jonniii.2.   
 himself in that thing which judgeth not himself in that which   
 he alloweth. ?% And he that he alloweth.   
 doubteth is damned if he is condemned 23 But eat, that doubteth   
 eat, because he cateth not eateth] not of faith : but whatsoever e1   
 of faith: for whatsoever is is not of faith, is sin.   
 not of faith is sin. XV. 1 Moreover   
 XV.) We then that are strong ought to bear the Pinfirmities be.xiv.1.   
 strong ought to bear the of the weak, and not awe please our- aGavi1.   
 infirmities of weak, and selves. 2 ¢ Let every one of us please ¢1¢or. ix;19,   
 not to please ourselves. his neighbour for his good with a #4   
 2 Let every one of us please   
 his ueighbour for his good   
 to edification. 3 For even   
 Christ pleased not himself;   
 but, as it is written, The' view to edification. q . deh. xi   
 3¢¥For Christ em a   
 John ve   
 hast, have [it] to thyself before God] Thomas Aquinas, and others, have taken   
 ‘ Before God,’—because He is the object this text as shewing that “the whole life   
 of faith: hardly, as Erasmus, “because of unbelievers is sin.’ Whether that be   
 he wishes to repress the vain-glory which the case or not, cannot be determined from   
 usually accompanies knowledge,” — for this passage, any more than from Heb. xi.   
 there is no trace of a depreciation of the 6, because neither here nor there is the   
 strong in faith in the chapter,—only a unbeli in question. Here the Apostle   
 caution as to their conduct in regard of has in view two Christians, both liv   
 their weaker brethren.—With the word faith, and by faith doing acts pleasing to   
 Blessed begins the closing and general God:—and he reminds them that what-   
 sentence of the Apostle with regard to ever they do out of harmony with this   
 both: it is a blessed thing to have no great principle of their spiritual lives,   
 seruples (the strong in faith is in situa- belongs to the category of sin. In Heb.   
 tion to be envied) about things in which xi. he is speaking of one who had the   
 we allow ourselves (Olshausen refers to the testimony of having (eminently) pleased   
 addition in one of our ancient MSS. at God: this, he says, he did by faith; for   
 Luke vi. 4,—where our Lord is related to without faith it is impossible to plea   
 have seen a man tilling his land on the Him. The question touching the wn   
 Sabbath, and to have said to him, “ If thou liever nust be settled by another enquiry :   
 knowest what thou art doing, blessed art Can he whom we thus name have faith   
 thou; but if thou knowest not, thou art such a faith as may enable Lim to do acts   
 cursed, and a transgressor of the law”). which are not sinful ? a question impossible   
 But he that doubteth (he that is not in for ws to solve.   
 that situation) incurs condemnation by Cuap. XV. 1—13.] Furtner Exnor-   
 eating (the case in point is here parti- TATIONS TO FORBEARANCE TOWARDS THE   
 cularized), because [he eateth] not of faith x LE OF CARIST   
 (ive. as before, a persuasion of recti- (1—3),—AND TO UNANIMITY (4—7) As BE-   
 tude gvounded on and consonant with his TWEEN JEW AND GENTILE, SEEING THAT   
 lite of faith. That ‘faith in the Son of CuRIsT WAS PROPHETICALLY ANNOUNCED   
 God’ by whieh the Apostle describes his AS THE COMMON SavIOUR OF BOTH   
 own life in the flesh being lived (Gal. ii. (S—13). 1.] By the words we that   
 20), informing and penctrating the motives are strong, the Apostle includes himself   
 and the conscience, will not include, will among the strong, as indeed he before   
 not sanetion, an act done against the testi- indicated, ch. xiv. the infirmities   
 mony of the conscience): but (introducing are general, not merely referring to the   
 an axiom, as Heb. . 18) whatsoever is seruples before treated. 2.) The   
 not of (grounded in, and therefore con- qualification, his good with a view to   
 sonant with) faith (the great element in edification, excludes all mere pleasing (f   
 which the Christian lives and moves and men from the Christian’s motives of ac-   
 desires and hopes), is sin.—Augustine, tion. The Apostle repudiates it in his