

Chapter 14

Like a moderatour and peace-maker between the firme Chriftians (who were the Gentils) and the infirme (who were the Chriftian Iewes, hauing yet a fcruple to ceafe from keeping the ceremonial meats and daies of Moyfes Law) he exhorteth the Iew not to condemne the Gentil vſing his libertie; and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.

And him that is weak in faith, take vnto you; not in diſputations of cogitations. ² For one beleueth that he may ¹eate al things: but eateth he that is weak, ‘let him eate’ herbs. ³ Let not him that eateth, deſpife him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. ⁴ Who art thou that iudgeſt another man’s ſeruant? To his owne Lord he ſtandeth or falleth. And he ſhal ſtand: for God is able to make him ſtand. ⁵ For one iudgeth ¹between day and day; and another iudgeth euery day: let euery one abound ¹in his owne ſenſe. ⁶ He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. ⁷ For none of vs liueth to himſelf: and no man dieth to himſelf. ⁸ For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lord’s. ⁹ For to this end Chriſt died and roſe againe; that he may haue dominion both of the dead and of the liuing. ¹⁰ But thou, why iudgeſt thou thy brother? or thou, why doeſt thou deſpife thy brother? For we ſhal al ſtand before the iudgemēt feat of Chriſt. ¹¹ For it is writtē: *Liue I, faith our Lord, that euery knee ſhal bow to me; & euery tōgue ſhal confeſſe to God.* ¹² Therefore euery one of vs for himſelf ſhal render account to God. ¹³ Let vs therefore no more iudge one another. But this iudge ye

2. *Cor.* 5, 10.

Ef. 45, 23.

rather, that you put not a ftumbling block or a fcandal to your brother. ¹⁴ I know and am perfuaded in our Lord IESVS CHRIST, that nothing is ^a)common of it felf, but to him that fupposeth any thing to be common, to him it is common. ¹⁵ For if becaufe of meat thy brother be greeued; not thou walkeft not according to charitie.

1. Cor. 8. Doe not with thy meat deftroy him for whom Chrifft died. ¹⁶ Let not then our good be blafphemed. ¹⁷ For the Kingdom of God is [¶]not meat and drinke; but iuftice, and peace, and ioy in the Holy Ghoft. ¹⁸ For he that in this ferueth Chrifft, pleafeth God, and is acceptable to men. ¹⁹ Therefore the things that are of peace let vs purfue: and the things that are of edifying one toward another let vs keep. ²⁰ Deftroy not the worke of God for meat. Al things indeed are cleane: but it is il for the

Tit. 1, 15. man that eateth by giuing offence. ²¹ It is good not to eate flefh, and not to drinke wine, nor that wherin thy brother is offended, or fcandalized, or weakned. ²² Haft thou faith? [¶]haue it with thy felf before God. Bleffed is he that iudgeth not himfelf in that which he approueth. ²³ But [¶]he that difcerneth, if he eate, is damned; becaufe not of faith. For [¶]al that is not of faith, is finne.

ANNOTATIONS

2 Eate al things.) By fimilitude of words the fimple are foone deceiued, and Heretikes make their vantage of any thing to feduce the vnlearned. There were diuers meats forbidden in the Law of Moyfes, and for fignification made and counted vn-cleane, whereof the Iewes might not eate at al, as porke, hare, conny, & fuch like, both of fifhes, foules, and beafts, a great number. Chrifft difcharged al them that became Chriftians, after his Pafsion, of that obferuance and al other ceremonies of the old Law. Notwithstanding, becaufe diuers that were brought-vp in the Law, had a religion and confcience, fodenly to forefake their former manner, the Apoftle here admonifhed fuch as be ftronger

The Apoftles meaning about eating or not eating certaine meats.

^a *Common*, that is, *vn-cleane*. See *Annot. Marc. 7, 2*.

Though he wifh the weake to be borne withal, yet he vttereth his mind plainly, that indeed al the meats forbidden and vn-cleane in the Law, are now through Chrifft cleafed & lawful for euery man to vse.

and better instructed in the case, to beare with the weaker fort, that being Christians could not yet find in their hearts to eate and vse the meats forbidden by God in the Law: as on the other side he warneth the weak that would not eate, not to take offence or scandal at them that did eate without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to iudge or condemne the eater, but to commit that to God, & finally that they should not condemne each other for eating or not eating. Now the Protestants fondly apply all this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholly neuer to be eaten or touched, or made any creatures uncleane, or otherwise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindness that they can put no difference betwixt Christes fast of fourtie daies, *Mat. 4.* Iohn's abstaining from all delicate meats and drinkes, *Mat. 3, 11.* the widow Annes, *Luc. 2, 37.* the Nazarenes, *Num. 6.* the Recabites, *Ierem. 35, 14.* the Niniuites, *Ion. 3.* S. Paulus, *2. Cor. 11, 27.* S. Timothees, *1. Tim. 5, 23.* Iohn's Disciples and Christ's Disciples fast *Mat. 9, 14. 15.* (which he said they should keep after his departure from them:) and the ceremonial distinction of creatures and meats, cleane and uncleane, in the old Law. Of which it is euident the Apostle treateth in all this chapter, & of none other at all. Therefore when the Protestants by the words of this place would proue, that we be either made free from fasting and from obeying the Churches commandment or following Christes example in that matter, or that the obseruers of Christian fasts be weak in faith, & ought not in any wise to condemne of finne the breakers of the prescribed fasts of the holy Church, they doe abuse ignorantly or wilfully the Apostles words and discourse.

The Heretikes fondly abuse this place against the fasts of the Church.

5 Between day and day.) By the like deceit they abuse this place against the Holydaies of Christ and his B. mother & Saints, which concerneth only the Iewes feasts and obseruation of times, wherof in the *Epistle to the Galatians c. 4, 10.*

Distinction of daies.

5 Euery one in his owne sence.) The Apostle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he list. But in this matter of Iudaical obseruation of daies and meats, & that for a time only, till the Christian religion should be perfectly established, he would haue no restraint made, but that euery one should be borne withal in his owne sence: yet so, that they should not condemne one another, nor make necessitie of saluation in the obseruation of the Iudaical rites of meats, daies, &c.

The text explicated concerning euery man's conscience in Iudaical meats and drinkes.

17 Not meat and drinke.) The substance of religion or the Kingdom of God standeth not in meat or drinke; and therefore the better might they vse indifferencie & toleration in that point for a time, for peace sake and to auoid scandal. But if the precept of Moyses Law had bound still as before, then (not for the meats sake,

Not eating, but disobedience dānable.

but for the difobedience) it had been damnable to haue eaten the vncleane meats.

22 Haue it with thy felf.) Thou that art perfect, and beleueft or knoweft certainly that thou art free from the Law concerning meats and feftiuities, yet to the trouble and hindrance of the feeble that can not yet be brought fo farre, be difcrete and vtter not thy felf out of feafon.

23 He that difcerneth.) If the weak haue a confcience, and fhould be driuen to eate the things which in his owne hart he thinketh he should not doe, he committeth deadly finne, becaufe he doth againft his confcience, or againft his owne pretended knowledge.

To doe againft our cōfciēce, is finne.

Chryf. ho. 26.
in ep. Ro.

23 Al that is not of faith.) The proper fenfe of this fpeach is, that euery thing that a man doeth againft his knowledge or confcience, is a finne, for fo by the circumftance of the letter, faith muft here be taken, though S. Auguftin fometimes applieth it alfo to proue that al the actions of infidels (meaning thofe workes which directly proceed of their lacke of faith) be finnes. But in any wife take heed of the Heretikes commentarie, who hereby would proue that the infidel finneth in honouring his parēts, fighting for his countrie, tilling his ground, and in al other workes. And no maruel that they fo hold of infidels, who maintaine that Chriftian men alfo offend deadly in euery good deed.

What actions of infidels are finne, & what are not.

Luther.