

¹ Receive one who is weak in the faith, *but* not to disputes over doubtful things.

Romans 14:1 (ESV) As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

Romans 14:1 (NIV) Accept him whose faith is weak, without passing judgment on disputable matters.

Romans 14:1 (NASB) Now accept the one who is weak in faith, *but* not for *the purpose of* passing judgment on his opinions.

What did Paul mean by the phrase "weak in faith"? In the Greek text, there is a definite article before the word "faith" (see KJV; McCord). The phrase "the faith" is often used in the New Testament to refer to the body of teaching centered in faith in Jesus (for instance, see Gal. 1:23). Therefore, "weak in [the] faith" may refer to a Christian whose knowledge of the Scriptures is lacking—perhaps a new convert. Certainly, the ones described as "weak in [the] faith" did not understand liberty in Christ as taught in the New Testament.

In this passage, however, Paul may be using the word "faith" to some extent differently than he did in the rest of the letter. For instance, he said, "The faith which you have, have as your own conviction before God" (14:22). In other words, keep your "faith" private. Since Paul would *never* tell Christians to keep their faith *in Jesus* to themselves, the term "faith" must have a different connotation in this context. "Faith" is translated from ... (*pistis*), the root meaning of which is to be fully persuaded or convinced (see comments on 1:16, 17). The matter regarding which one is persuaded is not inherent in the word; it must be supplied by the context. In most of the letter to the Romans, Paul used "faith" to refer to faith in Jesus Christ; but in Romans 14 the word is primarily used to refer to *a strong personal conviction* regarding the subject under discussion.

Truth For Today Commentary-Romans 8-16 by David L. Roper pg.339

² For one believes he may eat all things, but he who is weak eats *only* vegetables.

³ Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

Romans 14:3 (ESV) Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him.

Romans 14:3 (NIV) The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

Romans 14:3 (NIV) The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

⁴ Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Verses 2-4: The meat-eater was not to condemn the vegetarian, and the vegetarian was not to condemn the meat-eater. Why not? Because God had received him. Neither the meat-eater nor the vegetarian was guilty of sin; both were acceptable to God. The brother is *God's* servant, so if God has accepted him, we have no right to condemn him.

Note two points: (1) The practice under discussion was individual, not congregational, in nature. Hence, each individual could act in accordance with his own conscience without involving the other. (2) No sinful practice was involved. When one is clearly guilty of sin, he is not to be accepted (Eph. 5: 11; 1 Cor. 5; 2 Thess.3:6-15). **Romans** by Johnny Stringer pg.78-79

⁵ One person esteems *one* day above another; another esteems every day *alike*. **Let each be fully convinced in his own mind.**

⁶ He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

⁷ For none of us lives to himself, and no one dies to himself.

⁸ For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

Romans 6:4 (NKJV) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so **we also should walk in newness of life.**

Romans 12:1-2 (NKJV) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And do not be conformed to this world, but **be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.**

Philippians 1:20-21 (NKJV) ²⁰ according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also **Christ will be magnified in my body,** whether by life or by death. For to me, to live *is* Christ, and to die *is* gain.

⁹ For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

¹⁰ But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

John 12:48 & 2nd Corinthians 5:10-11

¹¹ For it is written: "*As I live, says the Lord, Every knee shall bow to Me, And every tongue shall confess to God.*"

¹² So then each of us shall give account of himself to God.

¹³ Therefore **let us not judge one another anymore,** but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

When God gives a law to regulate actions or conduct, He judges, not we. When we erect rules where God has ordained none, we judge, not God. We are here admonished not to judge or condemn one another in things indifferent.

Romans by David Lipscomb (Edited with additional notes by J.W. Shepherd) pg. 248

¹⁴ I know and am convinced by the Lord Jesus that *there is* **nothing** unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.

v.14 - Obviously, the words "nothing" (v.14) and "all" (v.20) must be limited in connotation to the matters of the context. By this statement we have insight that the kinds of things dealt with in this context were matters of individual "scruples" (i.e. conscience) that God has ruled are indifferent to Him. This text does not permit Christians to have fellowship with people who practice that which God has ruled is sinful. Hence, of those things under consideration, nothing is disapproved; all things are acceptable.

Romans "Salvation by the System of Faith" By Robert Harkrider pg. 175

¹⁵ **Yet if your brother is grieved because of your food**, you are no longer walking in love. **Do not destroy** with your food **the one** for whom Christ died.

1 Corinthians 8:4-13 (NKJV) ⁴ Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one. ⁵ For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), ⁶ yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*. ⁷ However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled. ⁸ But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. ⁹ But beware lest somehow this liberty of yours become a stumbling block to those who are weak. ¹⁰ For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? ¹¹ And because of your knowledge shall the weak brother perish, for whom Christ died? ¹² But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. ¹³ Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

¹⁶ Therefore do not let your good be spoken of as evil;

¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The kingdom of God does not consist in distinctions about meats and drinks; but no man should conclude that freedom from the law in which such distinctions were made gives him the right to eat and drink as he pleases regardless of consequences. **Righteousness** has to do primarily with our treatment of others; it is doing right by others. You do not treat your fellow-Christian right, if in the exercise of your supposed freedom you lead him to do wrong. And **peace** in this connection refers to peace among members of the church. In a church where all members treat one another right, and are at peace among themselves, there is **joy** in the Holy Spirit. And the one who promotes such conditions in a church is well-pleasing to God, and is approved by all right thinking people.

Paul's letter To The Saints At Rome by Robertson L. Whiteside pg. 273

¹⁸ For he who serves Christ in these things *is* acceptable to God and approved by men.

¹⁹ Therefore let us pursue the things *which make* for peace and the things by which one may edify another.

It is important to pursue the things which make for peace, but in so doing one must NOT sacrifice the purity of the gospel for the sake of peace. **James 3:17 & 2nd John 9**

²⁰ Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense.

²¹ *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.

²² Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves.

²³ But he who doubts is condemned if he eats, because *he does* not *eat* from faith; for whatever *is* not from faith is sin.

22 Do you have faith? i.e., subjective faith, so that you can do indifferent things with a clear conscience? Have it to yourself before God. Do not assert your "rights" to the detriment of your brethren. One may condemn himself in what he approves, and this calls for soul searching.

23 He who doubts the rightness of a thing is condemned if he eats, acting contrary to what he believes to be right; because he does not eat from faith (subjective faith, his personal convictions). Whatever is not from faith, in keeping with ones conscience is sin. This should not be confused with the objective faith of Rom. 10:17.

Reading Romans by Robert F. Turner p. 105-106

Questions Romans 14

1. What words do the E.S.V. the N.A.S.V. and the N.I.V. use in place of the phrase “*doubtful things*”?

2. How does David L. Roper explain “*weak in faith*”?

3. Which verse states, “*Let each be fully convinced in his own mind*” and explain this statement as it is used within the context.

Questions Romans 14

4. List two points that Johnny Stringer presents from his understanding of verses 2-4.

5. Which verses might you use to refute a person who professes to be a child of God states, "It's my life and nobody is going to tell me what to do"?
 - a. What scriptures might you use in explaining the phrase, "*Live to the Lord*"?

6. List the important lesson or lessons to be learned from verses 10-13.

7. What is taught about the kingdom of God as it relates to the matter being discussed in Romans chapter 14?

8. When is one no longer walking in love according the issue being addressed in this chapter?

9. Where does it state, "*Pursue the things which make for peace*"?
 - a. Is it right to pursue peace at the expense of violating the truth of the gospel?

10. How does Robert Turner explain verses 22-23?

11. What will you chose to remember from this chapter?