

Romans Chapter Fourteen

Introduction to Romans 14:1-15-13

1. This section of Romans deals with the weak and strong believers and the mental attitude they are to exhibit toward one another.
2. This section is similar to what Paul dealt with in 1 Corinthians 8:1-13 and 10:23-33.
3. Here in contrast to the Corinthian situation there is no mention of purchasing food in shops offered to idols.
4. The weakness in regard to food and drink in Romans is generic (general) and diversified (not arising from a single source).
5. Had the question of idols been the issue we would have expected Paul to make mention of it.
6. Distinction of days does not an issue in Corinthians.
7. The weakness here involves a vegetarian diet as over against eating meat.
8. As to the source of the weakness the conclusion taken here is that it arose from a variety of backgrounds and influences.
9. Believers who are weak in one thing are not necessarily weak in another.
10. This section is readily adapted to all instances where religious scruples arise among believers.
11. In contrast to Gal. 4:10 and Col. 2:16-17 Paul's tone is not severe in the matter of food, drink, and days.
12. Here tolerance is his approach whereas in Galatians and Colossians false doctrine was being promoted with respect to these things.
13. Such was not the case with the Roman Christians.
14. Salvation and spirituality were not tied to food, drink, and days.
15. The issue at Rome was simply a weakness that is normal to those who enter a local church from various backgrounds.
16. If they should seek to promote legalism among believes their actions should be exposed be the local pastor.
17. Otherwise, believers must be given time under face to face teaching to grow out of a weak conscience.

The Call to Tolerance (vv. 1-3)

VERSE 1 Now accept the one who is weak in faith, *but not for the purpose of*

passing judgment on his opinions (Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν [*conj. de now + d.a.w/pres.act.part.acc.m.s. astheneo be weak or sick + d.a.w/noun loc.f.s. pistis faith + pres.mid.imper. 2p. proslambanomai welcome; "accept" + neg me + prep. eis to + noun acc.f.p. diakrasis dispute; "passing judgment" + noun gen.m.p. dialogimos opinion, motive*]).

VERSE 2 One person has faith that he may eat all things, but he who is weak eats

vegetables only (ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει [*pro.nom.m.s. hos who + part. of contrast men + pres.act.ind.3s. pisteuo believe + aor.act.infin. esthio eat + adj.acc.nt.p. pas all + conj. de but + d.a.w/pres.act.part.nom.m.s. astheneo be weak + noun acc.nt.p. lachanon vegetable + pres.act.ind.3s. esthio eat*]).

VERSE 3 The one who eats is not to regard with contempt the one who does not

eat (ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων [*d.a.w/pres.act.part.nom.m.s. esthio eat + neg me + d.a.w/pres.act.part.acc.m.s. esthio + neg me + pres.act.imper.3s. exoutheneo treat with contempt + conj. de + neg. me + d.a.w/pres.act.part.nom.m.s. esthio*] **and the one who does not eat is not to judge the one who eats, for God has accepted him** [τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο [*d.a.w/pres.act.part.acc.m.s. esthio + neg me + pres.act.imper.3s. krino judge + d.a.w/noun nom.m.s. theos + conj. gar for + aor.mid.ind.3s. proslambanomai accept + pro.acc.m.s. autos him*]).

ANALYSIS: VERSES 1-3

1. Paul begins by exhorting the one who is adjusted with respect to eating to not hold in contempt the one who does not eat meat.
2. The one who does not eat meat is in this case the weaker believer.
3. These believers need time under sound teaching to realize that eating meat is not a violation of God' will.
4. Again, in the case of the Romans not eating meat and maintaining a vegetarian diet was not tied to the promotion of false doctrine.
5. Here in these verses Paul's exhortation is mostly directed as the strong who were in the majority.
6. We are to give those who are relatively new to BD time to grow out of their weaknesses.
7. The second part of verse 1 informs believers how not to receive the weak believer.
8. As God has received us with tolerance so we are to receive those who show a genuine interest in the word of God with patience.
9. We should not subject them to censorious scrutiny.
10. We should avoid provocations.
11. We should make them feel comfortable and give them time to overcome areas of weakness.
12. The weakness here has to do with a vegetarian diet.
13. Such a believer imagines that he is better in the eyes of God.

14. The strong believer in this area is the one who rightly believes that he may eat all kinds of food.
15. By so doing he is in line with the lesson taught Peter in Acts 10:9ff.
16. Also, note Paul's condemnation of those who advocated celibacy and abstaining from certain foods in 1 Tim. 4:1ff.
17. So the strong believer is the one who knows these things but must be patient with a believer who is weak (legalistic).
18. In verse 3 Paul points out the failing that both the strong and the weak are subject to.
19. Contempt is to be avoided by the strong and judging is to be avoided by the one who does not eat.
20. The strong believer might express his contempt by a smile and weak by a frown.
21. The final phrase of verse 3 ("for God has accepted him) refers to the strong not the weak believer.
22. The weak believer needs to remember that God has accepted the strong believer in terms of the adjustments to God.
23. The weak believer tends to think that the strong believer would be so much better off if such a believer would refrain from the things the weak thinks are superior.
24. So the strong believer has the upper hand in the case at hand, but must exercise the proper decorum towards his fellow believer who is weak.

Intrusive Presumption Countered (v. 4)

VERSE 4 Who are you to judge the servant of another (σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; [*pro.nom.s. su you + interrog.pro. tis who? + pres.act.ind.2s. eimi + d.a.w/pres.act.part.nom.m.s. krino judge + adj.acc.m.s. allotrios belonging to another + noun acc.m.s. oiketes house servant*])?

To his own master he stands or falls; and he will stand, for the Lord is able to make him stand (τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στησαι αὐτόν [*d.a.w/adj.dat.ms.s idios one's own + noun dat.m.s. kurios master, lord + pres.act.ind.3s. steko stand + conj. e or + pres.act.ind.3s. pipto fall + fut.pass.ind.3s. istemi stand + conj. de and + pres.act.ind.3s. dunateo be able + conj. gar for + d.a.w/noun nom.m.s. kurios Lord + aor.act.infin. histemi stand + pro.acc.m.s. autos*]).

ANALYSIS: VERSE 4

1. Paul in this verse exposes the fallacy of the weak believer judging the strong believer as inadequate spiritually.
2. He does so in very strong terms.
3. The weak believer who may engage is this approach is put in his place.

4. Something familiar to Roman citizens is the analogy to meddling in domestic affairs of others.
5. The rhetorical question of v. 4a denies the weak believer the right to pass judgment on the strong believer.
6. What matters is what the master of the strong believer thinks of his servant and his service, not what some outsider thinks.
7. In a human household or in a business it is what the person of authority thinks that matters.
8. For it is before the owner of the household that evaluation determines whether the servant continues or is replaced.
9. Paul relates this comparison to Christ who is the head of his household the Church.
10. In this instance the strong believer who is free of legalism is made to stand.
11. The weak tend to view the strong with a lack of devotion to the Lord.
12. Such judging is a serious sin on the part of the weak.
13. In summation, it is what the Lord thinks that matters!

Example # 2: Special Days (vv. 5-6)

VERSE 5 One person regards one day above another, another regards every day

alike (ὅς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν· [*pro.nom.m.s. hos* + *part. me* + *conj. gar* + *pres.act.ind.3s. krino judge*; “regards” + *noun acc.f.s. hemera day* + *prep para*; “above” + *noun acc.f.s. hemera day* + *pro.nom.m.s. hos* + *conj. de* + *pres.act.ind.3s. krino* + *noun acc.m.s hemera* + *adj.nom.m.s. hekastos every* + *prep en* + *d.a.w/adj.dat.m.s. idios alone*; “alike”]).

Each person must be fully convinced in his own mind (ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω [*adj.nom.m.s. hekastos each* + *prep en* + *d.a.w/adj.dat.m.s. idios* + *loc.m.s. nous mind* + *pres.pass.imper. 3s. plerophoreo convince fully*]).

VERSE 6 He who observes the day, observes it for the Lord, and he who eats,

does so for the Lord, for he gives thanks to God (ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει εὐχαριστεῖ γὰρ τῷ θεῷ· [*d.a.w/pres.act.part.nom.m.s. phroneo have in mind*; “observes” + *d.a.w/noun acc.f.s. hemera day* + *noun dat.m.s. kurios* + *pres.act.ind.3s. phroneo observe* + *conj. kai* + *d.a.w/pres.act.part.nom.m.s. esthio eat* + *dat.m.s. kurios* + *pres.act.ind.3s. esthio* + *pres.act.ind.3s. eucharistio thank, gives thanks* + *conj. gar* +

def.art.w/noun dat.m.s. theos]; **and he who eats not, for the Lord he does not eat, and gives thanks to God** [*καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ [conj. kai + d.a.w/pres.act.part.nom.m.s. esthio + neg. me + dat.m.s. kurios + neg. ouk + pres.act.ind.3s. esthio + conj. kai + pres.act.ind.3s. eurcharisteo + d.a.w/noun dat.m.s. theos]*).

ANALYSIS: VERSES 5-6

1. Paul presents yet another example of the religious scruples of the weak believer.
2. Some attached sanctity to certain days.
3. Others attached no special significance to certain days.
4. This difference of opinion falls into the same category as the food issue.
5. This is apparent by the fact that Paul returns to the subject of food.
6. The background to the regarding of certain days as holy is based on the ritual code of the Law.
7. The strong at Rome recognized that this ritual observance had been set aside with the coming of the Church Age.
8. The believer who observes one day over another is again the weak believer.
9. That believer's conscience is not mature in this area.
10. Such a believer did not understand the change of dispensations.
11. Paul, as in the case of the food issue, exercises tolerance towards the weak.
12. They need to be given time to grow out of their misconception about days and diet.
13. The command of verse 5b requires that each believer be convinced of the truth before the believer drops his legalism.
14. So observance of days was tolerated at Rome at this time.
15. Observance of days in Galatians and Colossians is strongly denounced as it was tied to false doctrines.
16. The weak sincerely observed special days, and did so as unto the Lord.
17. They are to be left alone.
18. The strong believer eats as unto the Lord the proof being that he offers thanks to God before each meal.
19. Thanksgiving sanctifies the food before us according to 1 Tim. 4:4-5.
20. Likewise the weak believer can eat in fellowship when he offers thanks.
21. Being weak does not mean a believer cannot eat as unto the Lord.

The Bigger Picture (vv. 7-8)

VERSE 7 For not one of us lives for himself, and not one dies for himself (οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει [*conj. gar + pro.nom.m.s. oudeis no one + pro.gen.p. ego "us" + pro.dat.m.s. heautou himself + pres.act.ind.3s. zao live + conj. kai + pro.nom.m.s. oudeis + pro.dat.m.s. heautou + pres.act.ind.3s. apothnesko die*]);

VERSE 8 for if we live, we live for the Lord, or if we die, we die for the Lord (ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. [*conj. ean if + part. te so + part. gar for + pres.act.subj.1p. zao live + d.a.w/noun dat.m.s. kurios + part. te + conj. ean + pres.act.subj.1p. anothnesko die + d.a.w/noun dat.m.s. kurios + pres.act.ind.1p. apothnesko die*]; **therefore whether we live or die, we are the Lord's** [ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν [*conj. ean "whether" + part. te + conj. oun therefore + part. te so + pres.act.subj.1p. zao live + conj. ean "whether" + part. te + pres.act.subj.1p. anothnesko + d.a.w/gen.m.s. kurios + pres.act.ind.1p. eimi*]).

ANALYSIS: VERSES 7-8

1. The modus operandi Paul has given believers with regard to food and special days is now viewed with respect to a larger truth.
2. The believer's life belongs to the Lord and is to be lived not for self but for the Lord (cf. 1 Cor. 6:19 "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?").
3. The believer who is making the maturity adjustment knows that he is not to live in his own self-interest.
4. Such a believer is occupied with the reality that he is to live in accordance with the directive, geographical, and viewpoint will of God.
5. The same holds true with the believer's death.
6. The timing and manner of death is in the Lord's hand.
7. The believer who is fully acclimated to the plan of God will acclimate to death knowing he has a far better future.
8. Death in no way undermines our relationship to God as His children.
9. Spiritual growth enables the believer to view death as a promotion and not as a negative.
10. Physical death is our portal into the very presence of Christ (Phil. 1:21-23).
11. Death cannot separate us from God.
12. Even with respect to the physical body that dies there is future hope via resurrection.
13. For the believer God has removed "the sting" of death (1Cor. 15:55-56 cp. Hos. 13:14).

14. An insect without its stinger attacking a person is the point of this analogy.
15. And so the inspired writer of Scripture mocks death something the unsaved person cannot successfully do.
16. In conclusion “not one of us lives for himself, and not one dies for himself.”

What Makes This All Possible (v. 9)

VERSE 9 For to this end Christ died and lived again, that He might be Lord both

of the dead and of the living (εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ [*prep. eis + pro.acc.nt.s houtos + conj. gar + noun nom.m.s. Christ + aor.act.ind.3s. apothnesko die + conj. kai + aor.act.ind.3s. zao live; “lived again” + conj. hina that + adj.gen.m.p. nekros dead + conj. kai + pres.act.part.gen.m.p. zao live + aor.act.subj.3s. kureio be lord of*]).

ANALYSIS: VERSE 9

1. In this verse we have the basis for what is set forth in v. 8 as per the words “to this end.”
2. This verse presents the background to how Christ attained His lordship.
3. There was never any question with respect to His deity, but the issue here is His humanity.
4. Jesus humanity suffered and died on the cross.
5. However, He did not die as a result of crucifixion rather He died by tapping into His humanity and removing His soul/spirit (Lk. 23:46; cp. Jam. 2:26 “the body without the spirit is dead...”).
6. “Lived again” refers to His overcoming physical death via a resurrection body.
7. Thus establishing His lordship over all things as the glorified God-Man.
8. So Jesus entered the realm of death and conquered it not just for Him, but for all who are believers.
9. Christ rules supreme over believers whether they are among the dead or living.
10. He conquered death and so we who are His will conquer death.
11. So Christ has dominion over both realms.
12. This verse deals exclusively with believers.
13. He exercises dominion over all humanity including unbelievers (Jn. 5:26-29).
14. This verse succinctly sets forth the basis for our assurance that we are His whether dead or alive.
15. The thing that makes all this a reality is the fact of His sufferings during the three hours of darkness.
16. Also, He had to live out His life without so much as having committed one sin!

Overriding Reason to Avoid Judging and Contempt (vv. 10-12)

VERSE 10 But you, why do you judge your brother (σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; [pro.nom.s. su + conj. de + interog. tis why? + pres.act.ind.2s. krino + d.a.w/noun acc.m.s. adelphos + pro.gen.m.s. su])?

Or you again, why do you regard your brother with contempt (ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου [conj. e or + conj. kai also + pro.nom.s. su + interrog. tis + pres.act.ind.2s. exouleneo look down on, treat with contempt + d.a.w/noun acc.m.s. adelphos + pro.gen.m.s. su])

For we will all stand before the judgment seat of God (πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ [adj.nom.m.p. pas all + conj. gar + fut.mid.ind.1p. paristemi stand + d.a.w/noun dat.nt.s. bema + d.a.w/noun gen.m.s. theo]).

VERSE 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD (γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ [pf.pass.ind.3s. grapho + conj. gar + pres.act.ind.1s. zao live + pro.nom.m.s. ego + pres.act.ind.1s. lego + noun nom.m.s. kurios + conj. hoti + pro.dat.s. ego "to Me" + fut.act.ind.3s. kampto bow + adj.nom.nt.s. pas + nom.nt.s. gonu knee + conj. kai + adj.nom.f.s. pas + noun nom.f.s. galossa tongue + fut.mid.ind.3s. exomologeio confess, acknowledge; translated "shall praise" + d.a.w/noun dat.m.s. theos ."]

VERSE 12 So then each one of us will give an account of himself to God (ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ] [conj. ara so + conj. oun then + adj.nom.m.s. ekastos each one + pro.gen.p. ego + prep. peri + pro.gen.m.s. eautou himself + noun acc.m.s. logos "account" + fut.act.ind.3s. didomi give + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 10-12

1. Paul returns to the topic in verse 3.
2. It concerns mistreatment of believers on the part of the weak and the strong.
3. The weak are those who are uninformed with regard to food and days.

4. Their consciences are not in line with Bible teaching and hold legalistic notions.
5. The strong are those who are well informed and not legalistic.
6. In verse 10 the weak are those who are judging the strong in the first line (v. 10a).
7. In v. 10b we have the strong that hold the weak “with contempt.”
8. When these two categories misapply they assume the prerogative of God.
9. The reproofs of verse 10 draw support from the appeal to “judgment [Bema] seat of God.”
10. Here and in 2 Cor. 5:10 (“For we must all appear before the judgment seat of Christ, so that each one may be recompensed for the deeds of the body, according to what he has done, whether good or bad.”) is the documentation for a future evaluation of each CA believer’s Ph 2.
11. 1 Cor. 3:10-19 describes the judgment in terms of divine versus human good.
12. In v. 11 Paul cites Isa. 45:23 to support a future and final judgment.
13. The quoted by interpretation is inclusive of all humanity.
14. CA believers will receive theirs in connection with the Rapture.
15. OT saints will receive theirs at the 2nd Advent.
16. All unbelievers will receive theirs at the Great White Throne Judgment.
17. In this context the emphasis is on CA believers.
18. All mankind will collectively and individually acknowledge God and His Son willingly.
19. All will bow the knee and confess who and what Christ is (v. 11).
20. This same truth is also affirmed in Phil. 2:10-11.
21. This includes the most antagonistic and God-hating individuals of history.
22. The “account” given is to God and not to men.
23. So instead of wrongful judging of other believers we should be quick to judge ourselves in the light of the scriptures.
24. By avoiding mental attitude sins and actions we avoid divine discipline (“Do not judge, so that you will not be judge” Matt.7:1), and loss of reward at the Bema.
25. Legitimate evaluation of believers’ misconduct is necessary, just as we judge ourselves.
26. Evaluation of the weak believer’s misplaced scruples in the matter of food, drink, and days is legitimate as long as it is not taken to far.
27. The weak positive believer should be shown grace and patience.
28. Don’t play God as you don’t have all the facts.

Admonitions for the Strong (Rom. 14:13-15:3)

Having the Proper Attitude towards the Weak (vv. 13-14)

VERSE 13 **Therefore let us not judge one another anymore** (Μηκέτι οὖν ἀλλήλους κρίνωμεν· [*adv. meketi no longer + conj oun therefore + pro.acc.m.p. allelon one another + pres.act.subj.1p. krino*]), **but rather determine this** [ἀλλὰ τοῦτο κρίνατε μᾶλλον [*conj. alla + pro.acc.nt.s houtos this + aor.act.imper.2p. krino judge; “determine” + adv. mallon rather*]]--
not to put an obstacle or a stumbling block in a brother's way [τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. [*neg. me + d.a/w/pres.act.infin. tethemi place, put + noun*]]

acc.nt.s. proskomma obstacle + d.a.w/noun dat.m.s. adelphos + conj. e or + noun acc.nt.s.skandalon stumbling block]).

VERSE 14 I know and am convinced in the Lord Jesus that nothing is unclean in

itself (οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, [*pf.act.ind.1s. oida know + conj. kai + pf.pas.ind.1s. peitho convince + prep en + noun loc.m.s. kurios + noun loc.m.s. Jesus + conj. hoti that + adj.nom.nt.s. oudeis nothing + adj.nom.nt.s. koinos common, profance, unclean + prep. dia + pro.gen.nt.s heautous itself*]); **but to him who thinks anything to be unclean, to him it is unclean** [εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν [*part. ei w/neg. me “but” + d.a.w/pres.dep.part.dat.m.s. logizomai consider; “thinks” + pro.acc.nt.s. tis anything + aadj.acc.nt.s. koinos unclean + pres.act.infin. eimi + pro.dat.m.s. ekeinos “to him” or “to that one” + adj.nom.nt.s. koinos*]).

ANALYSIS: VERSES 13-14

1.