

Romans Chapter 14

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

A. Receive one who is weak in the faith

1. **Receive**- Gr. **proslambano**- *to take to yourself*

2. **weak**- Gr. **astheneo**- *to be weak, feeble, to be without strength, powerless*

3. **the faith**- *a term for the Christian faith*

a. Someone who is weak in the faith is ultimately weak in grace. They are still living by a set of do's and don'ts which they base their relationship with God upon, instead of by grace through finished work of Christ.

b. This chapter deals with an important subject for us today. It is about personal scruples and personal convictions. Perhaps St. Augustine put the matter best: *"In essentials, unity; in non essentials, liberty; in all things, charity."* When a matter is not addressed clearly in scripture then we need to exercise love and follow the leadership of the Holy Spirit in our hearts.

c. The weak brethren who would not eat certain meats and observed certain days above another were probably Jews that were saved but still had certain legalistic thinking on some issues.

B. **but not to disputes over doubtful things.**

1. **disputes**- Gr. *judicial estimation; judging*

a. We are not to take someone in as "friends" in order to straighten out their theology or practices. We are not to judge other Christian's hearts, intentions, or scruples.

2. **doubtful things**- Gr. *a deliberating, questioning about what is true; disputing, arguing*

a. doubtful things include things the scripture does not address such as: movies, tv, hobbies, certain holidays, food and drink choices, dancing, etc.

b. There are four laws found in the NT that we need to be aware of

1a. **The Law of Liberty**- [James 1:25] This is towards ourself. We are free to do all things that are not listed in scripture as sin.

2b. **The Law of Love**- [James 2:8] This is towards fellow Christians. We need to restrict our freedom around weak brothers and sisters so they are not offended or tempted to sin against their conscience.

3c. **The Law of Expediency**- [1 Cor. 10:23] This is towards the world. We should not do things that the world sees as wrong, lest we put a stumbling stone in front of them and hinder their believing upon Christ.

4d. **The Law of Sacrifice**- [Rom. 12:1] This is towards God. Sometimes God will ask us to sacrifice to Him something that is perfectly fine to do. He might want us to give that to Him for His purposes.

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

A. For one believes he may eat all things

1. **eat**- Gr. **phago**- *consume*

2. **all things**- Gr. **pas**

a. [1 Tim. 4:4]- nothing is to be refused [on religious principle]

B. but he who is weak eats *only* vegetables

1. **weak**- Gr. **astheneo**- *to be weak, feeble, to be without strength, powerless*

2. **vegetables**- Gr. **lachanon**- *herb, vegetable; from the root word to dig out of the ground*

a. If you only eat vegetables you will be weak, feeble, without strength, and powerless! [Just kidding!]

b. Someone who thinks it is wrong to eat certain meats such as pork because of commands in the OT is weak in grace. Some today think it is sin to eat meat because they feel they would be guilty of murder by killing animals. It is not murder to kill an animal and eat it. God was the first one to kill an animal. He killed an animal to cloth Adam and Eve! God told Peter to rise, kill, and eat, when he showed him the vision with the sheet let down with four corners. [Acts. 10:13] God was not asking Peter to sin.

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.

A. Let not him who eats despise him who does not eat

1. **despise**- Gr. **exoutheneo**- *to treat like a nobody*

a. We all are nobodies without Jesus. It is pride and hypocrisy to act like a somebody and treat others as a nobody. When we act like somebody and treat others like nobodies we are really denying God's estimate of our old man by sending Jesus to the cross.

b. It is possible that we can get into pride over how free we are in

the Lord and look at others in legalism and restriction and see ourselves better than them.

B. and let not him who does not eat judge him who eats

1. **judge-** Gr. **krino-** *pass sentence*

- a. Those who judge others for doing things that they refuse to do are in legalism. Legalism will always lead to pride and judging.
- b. Basically the looking down on those who don't eat and the judging of those who do eat both come from the flesh.
- c. The tendency for those who have revelation of Christ and are in freedom is to treat those who do not as dumb and unenlightened. The tendency for those in legalism is to look at those living in freedom as wicked and sinful.
- d. We must not regard each other any longer according to the flesh but according the new creation that came by free grace through Christ. [2 Cor. 5:16]

C. for God has received him

1. **received-** Gr. **proslambano-** *to take to oneself, welcome*

2. **him-** the one who eats and the one who does not eat- as long as they believe upon Jesus Christ and His finished work.

- a. Brother or sister in Christ, God has received you. He has welcomed you with open arms. He has accepted you. Stop being tense in God's presence. Relax and let Him just love you! You have been made acceptable because of the finished work of Christ in your behalf.

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.

A. Who are you to judge another's servant?

1. **judge-** Gr. **krino-** *to pass sentence on*

2. **servant-** Gr. **oiketes-** from oikos- house- *one who lives in the same house as another, spoken of all who are under the authority of one and the same householder*

- a. We were born again into the household of God. We are both His sons and servants of His house. We belong to Christ our Master. We have no business passing judgment on God's servant and a member of His household. This is God's business.

B. To his master he stands for falls

1. **master-** Gr. **kurios-** **lord**

- a. Jesus is our Lord and Master
- 2. **stands-** Gr. **steko-** *to be stationary or remain upright*
- 3. **falls-** Gr. **pipto-** *fall, hit the ground*

- a. Jesus and Jesus alone determines if we stand or fall before God the Father.

C. Indeed, he will be made to stand, for God is able to make him stand

- 1. **stand-** Gr. **histemi**
- 2. **able-** Gr. **dunatos-** *of power*

- a. Here we see clearly that every Christian will be made to stand before God. God is able to make him stand before Him because of what Jesus did in His finished work for them.
- b. Brother or sister, if you keep your faith in Jesus, you will be made to stand before God. You are secure in your faith in Jesus. I don't care how much you have blown it in life. Jesus took the full punishment for all you have done and has given you the free gift of His perfect righteousness. Trust in Jesus and not yourself. You will be made to stand!

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

A. One person esteems one day above another

- 1. **esteems-** Gr. **krino-** *judges, distinguish, decides*
- 2. **above-** Gr. **para-** *beside, compared to, beyond*

- a. Some saved Jews still believed in keeping the Sabbath day on Saturday.
- b. There are some Christians that maintain that if you do not worship on Saturday or do work on Saturday that you are sinning. These are still bound to the Old Testament law, not realizing that Jesus fulfilled the Law and He is our Sabbath. [Col. 2:17]
- c. Some Christians judge that certain holidays are an abomination and should not be recognized. Others think it fine to observe the same holidays. Paul is saying here that we need to not judge another as spiritual or not spiritual because of what days we observe or not observe.

B. another esteems every day alike

- 1. Every day God has created and we should worship Him every day.
- 2. It is fine to have worship services on any day of the week.

C. Let each be fully convinced in his own mind

1. **fully convinced**- Gr. **plerophoreo**- *to carry through to the end, accomplish; to be persuaded, persuaded, fully convinced or assured*

2. **own mind**- Gr. **idios nous**

a. We need more than people trying to convince us something is right or wrong. We need to come to that conclusion for ourselves using the Word of God and leadership of the Holy Spirit.

b. Whatever we do we need to do it in faith. Whatever is not of faith is sin.
vs. 23

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.**

A. **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.**

1. **observes**- Gr. **phroneo**- *to think or judge what one's opinion is*

2. **the day**- Probably refers to the Sabbath day- Saturday. It could also refer to any other Jewish holy day for feast day.

a. There are some Christian teachers that say that if we will observe the Jewish feast days we will get special blessing from God. This is error.

3. **unto the Lord**- Gr. **Kurios**

a. The most important thing here is that whatever we do we need to do it as unto the Lord. If we do something it is unto the Lord. If we refrain from something it is unto the Lord. It should not be about impressing someone else or doing or not doing something to please man.

b. We are to do things unto the Lord to honor Him and worship Him, not to earn points or pull with Him. The Lord Jesus has done everything for us to get us right standing before God. We cannot do anything or refrain from anything that can improve our position before the Father. We have a perfect standing before God through faith in Jesus Christ. We do things now unto the Lord to honor, love, and serve God. This love of and for God will be reflected and expressed in how we relate to our brother and sister in Christ. We need to receive other Christians by grace just as God the Father received us by grace. God is not really interested in straightening all your beliefs out. He is interested in loving you to wholeness! If any of your beliefs stand in the way of that, God will lovingly address those. We all will die and stand before God with beliefs that were wrong. God still loves us and accepts us.

c. A interesting side note here: I don't think anyone will say they are

perfect in what they believe. All will admit they are probably wrong in some areas. However, when you start itemizing all their beliefs they will affirm that each belief mentioned is not one they are wrong on!

B. He who eats, eats to the Lord for he gives God thanks. He who does not eat, to the Lord he does not eat, and gives God thanks.

1. **gives God thanks-** we should express thanks to God for what He has provided for us to eat. If you forget to say thanks before you eat, then you can say after you eat, "Bless the Lord and all that is within me bless His holy name!"
 - a. Thanksgiving is a proper response to grace.
 - b. We need to be thankful for the good things He has allowed us to partake in, but also thank God for the ability to say no to those things that are not good for us.

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

- A. This was a famous phrase among the Greeks.
- B. We are not islands unto ourselves. First we are accountable to our God and Creator. We are not our own gods.
- C. Next we need to know that our lives are connected to other people's lives- parents, siblings, extended family, friends, co-workers, and society as a whole. Whatever we do will ultimately ripple into someone else's life. Even if we decide not to work and are alone at home, our work place suffers and ultimately society is effected to compensate for our absence.

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.

A. For if we live, we live to the Lord, and if we die, we die to the Lord.

1. **live-** Gr. *zao*
2. **die-** *apothanesko- die off*
3. **unto the Lord-** Gr. *kurios*
 - a. How we live and die should be unto the Lord. We should both live and die in faith. [[Rom. 1:17](#), [Heb. 11:13](#)]

B. Therefore, whether we live or die, we are the Lord's.

1. The Lord both created us and redeemed us by His blood. He purchased us. We are His whether we be alive on earth, or die and go to be with Him.

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

A. For this end Christ died and rose and lived again

1. **For this end-** Gr. *gar eis touto- for unto this [purpose]*

2. **died**- Gr. **apothenesko**
3. **rose**- Gr. **anistemi**- *stand up again*
4. **lived again**- Gr. **anazao**- *to be alive again*

B. that he might be Lord of both the dead and the living.

1. **might be**- Jesus is not automatically everyone's Lord as the universalists claim He is. He must be received. Jesus provided redemption so all men MIGHT be saved if they believe.
2. **Lord**- Gr. **kurieou**- *to exercise lordship over; to rule*
3. **dead**- Gr. **nekros**- those dead in Christ
 - a. Jesus died and conquered death. He has the keys [authority] of death, hell, and the grave. He determines now who will live, or forever be punished in eternal death. He decides by man's reaction to His everlasting gospel.
 - b. We died to sin because of Christ.
4. **living**- Gr. **zao**- those living in Christ
 - a. We see when Jesus come back the dead in Christ will rise first and then those who remain [alive] will be caught up together to meet Him in the clouds.
 - b. Jesus rose from the dead to never die again. He now rules over a Kingdom of Life! We who have been made alive in the new creation will rule and reign with Him in this Kingdom.
 - c. We have been raised to new life because of Christ.

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.

A. But why do you judge your brother?

1. This is the legalist weak brother judging the strong brother who is operating in freedom.
2. Judging that someone is wicked or not as righteous as you are is a greater sin than thinking someone is not as smart as you are, so this sin is mentioned first.
3. **brother**- Gr. **adelphos**- *one sharing the same womb*. When we judge a brother or sister in Christ we are judging a family member.

B. Or why do you show contempt for your brother?

1. This is the strong brother operating in freedom treating his weak legalistic brother as a nobody or as dumb.

C. For we shall all stand before the judgment seat of Christ

1. **stand**- Gr. **paristemi**- *to be present in order to answer*
2. **judgment seat**- Gr. **bema**- *a raised place mounted by steps of the official ; seat*

of a judge

- a. Believers as well as unbelievers will stand before the throne of judgment is clear from [Act 10:42; 1Co 3:8-15; 1Co 4:5; 2Co 5:10, Mat 16:27, Rev. 20:11-14 and in this verse.]
- b. Believers will stand in judgment for their works before the Judgment Seat of Christ. This will take place before the Millennial reign of Christ so we can reign with Him.
- c. Unbelievers will stand in judgment for their works before the Great White Throne Judgment. This will take place after the Millennial reign of Christ. These are those who thought their works will get them to heaven. The books of works will be brought out first which will show the true nature of their works were evil and insufficient. Then the Lamb's book of Life will be brought out in evidence they did not believe upon Christ for salvation. They then will be cast forever into the Lake of Fire. [Rev. 20:11-14]

11. For it is written: "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD."

A. For it is written, "As I live, says the Lord, every knee shall bow to me,

1. **confess**- Gr. **exhomolegeo**- *to confess [agree with] out, used of confessing out individual sins.* [Mat. 3:6, Acts 19:18]
2. This is quoted from [Is. 45:23]
- 3 This quote is applied to Jesus Christ in [Phil. 2:10-11]. God is speaking in Isaiah. Jesus is God.
4. This verse with the one in Philippians are used by universalists to say that every man and woman will eventually bow their knee and confess Jesus is Lord, whether in this life or the next, so they will all be saved. This is error. We must bow our knee and confess He is Lord **in this life**.
 - a. [2Co 6:2] For He says: "**IN AN ACCEPTABLE TIME** I HAVE HEARD YOU, AND **IN THE DAY OF SALVATION** I HAVE HELPED YOU." Behold, **now is the accepted time**; behold, **now is the day of salvation**.
 - i. Only in this life is it the acceptable season of time to be saved. The day of salvation is only available while we yet live on earth.
 - ii. [Heb. 9:27]- It is given to men once to die and then the judgment. We must receive Christ before we die. After we die there is only judgment left. Judgment to life or judgment to eternal death.

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

A. **each of us**- Gr. **hekastos**

1. Every single human being will stand before God and give an account for his or her life. Some teach that we will never have to give an account to God because we are righteous in Jesus. This is true of our standing and our nature in Him. However, we will have to give account for our words and actions said and done in our body. [2 Cor. 5:10] Our works will be judged before the Judgment seat of Christ. We ourselves will not be judged. We were judged in Christ on the cross. However, our works and the work of our life will be judged and tested.

B. **give account**- Gr. **logos**- *anything reported in speech; a narration, narrative; account, i.e. reckoning, score, i.e. answer or explanation in reference to judgment*

C. **to God**- Our Creator and Savior

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.**

A. **Therefore let us not judge one another anymore**

1. This is again speaking to the weak brother judging the strong brother.

B. **but rather resolve this**

1. **resolve**- Gr. **krino**- *to judge or decide*

C. **not to put a stumbling block or a cause to fall in our brother's way**

1. **stumbling block**- Gr. **proskomma**- *an obstacle in the way which if one strikes his foot against he stumbles or falls*

2. **cause to fall**- Gr. **skandalon**- *to trap- scandal*

3. This is speaking to the strong brother to not use their liberty to make a weak brother stumble in their faith.

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.**

A. **I know and am convinced by the Lord Jesus**

1. **know**- Gr. **eido**- *to know by perception*

2. **convinced**- Gr. **peitho**- *to be persuaded of a thing concerning a person to trust, have confidence, be confident*

a. First we must know things through study of the Word of God and revelation of the Holy Spirit.

b. We must come to a place where we are fully persuaded of what we know. This brings maturity and solidness in the Christian life. This is where we become unshakeable.

B. **that there is nothing unclean of itself**

1. **unclean**- Gr. **koinos**- *common, unhallowed, profane, Levitically unclean*

- a. Jesus proclaimed all foods clean. [Mark 7:15]
- b. God declared all foods clean. He told Peter to no longer call common what He had cleansed. [Acts 11:9]
- c. All food is to be received with thanksgiving and nothing to be refused [for religious purposes]- [1 Tim. 4:4]
- d. This is speaking of the weak legalistic brother that had come out of Judaism. They were taught certain foods were unclean. Peter, when he received the vision came of the sheet with animals in it, was a weak brother! He refused to eat some food because he thought it was unclean. Peter became strong through revelation. However, Peter later acted weak when he used to eat [unclean food] with the gentiles in Antioch, but then afterwards separated himself from them when legalistic brethren came from Jerusalem. Paul, acting as a strong brother , rebuked Peter who was acting weak brother! [Galatians 2:12-20]

C. but to him who considers anything to be unclean, to him it is unclean

1. **considers-** Gr. *logizomai*- *takes into account, esteems*

2. **unclean-** Gr. *koinos*-*common, unhallowed, profane, Levitically unclean*

- a. There are some that view everything as unclean. They see everything and every activity as potentially sinful. They are super religious and unbelieving. Even their mind and conscience has been defiled. [Titus 1:15] These people live their life around what they can't do and what they need to avoid. They see everything around them as defilement. Now there are things that defile and should be avoided that are clearly laid out in the Bible. However, there are many things in life that are not sinful and can be enjoyed like sports and hobbies. A legalist will see sin in everything and every activity. Their conscience bugs them about anything and everything. This is a weak brother. We need to pray for them and not look down on them or try to straighten them out.
- b. We need to do things in faith. Whatever is not of faith is sin. Faith comes by the Word of God rightly divided. [Rom 14:23]

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.

A. Yet if your brother is grieved because of your food, you are no longer walking in love.

1. **yet-** Gr. *de*- *but*

- a. It is possible to be strong in faith and but weak in love. If you use your liberty but hurt your brother in the process then you are weak in love.

There remains faith, hope, and love. The greatest of these is LOVE. The love walk is the apex of the Christian life, not your faith walk.

2. **grieved**- Gr. *to make one uneasy, cause him a scruple, offend*

3. **food**- Gr. **broma**- *food (literally or figuratively), especially (ceremonial) articles allowed or forbidden by the Jewish law*

4. **walking**- Gr. **peripateo**- *to walk around, conduct oneself*

B. Do not destroy with your food the one for whom Christ died.

1. **destroy**- Gr. **apollumi**- present tense- *is bringing to ruin, to be losing, or rendering useless*. If this word meant eternal destruction it would not be in the present tense. It would be in the aorist tense which would speak of finality. Translate: *Stop ruining with your food the one for whom Christ died.*

a. We can ruin the conscience of someone if we entice them into doing something they think is wrong because they want our approval or wants to fit in with the crowd.

b. When we cause our brother to sin against his conscience we are losing our loving connection as brothers.

c. When we cause our brother to sin against his conscience we are causing his faith to become useless in his daily life.

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

A. **good**- Gr. **agathos**- *intrinsic good*

1. It is good to act in faith based upon revelation.

B. **spoken of as evil**- Gr. **blasphemeo**- *to blaspheme, to speak reproachfully*

1. But it is not good to do things in faith that violate love. Love is the highest Christian principle. If we follow love all is right, if we fail to follow love all is wrong.

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

A. **for the kingdom of God is not eating and drinking**

1. **kingdom**- Gr. **basileia**- *royal power, kingship, dominion, rule*

2. **eating**- Gr. **brosis**- *eating of food*

3. **drinking**- Gr. **posis**- *drinking of drink*

a. The kingdom of God is not eating or drinking natural food and drink. It is about eating and drinking of Christ. This is what the communion meal represents.

b. We hunger for righteousness and with joy we drink water from the wells of salvation. [Matt. 5:6, Is. 12:3]

B. but righteousness and peace and joy in the Holy Spirit

1. **righteousness**- Gr. **dikaiosune**- *The state of being as one ought to be, to be right, conform to the standard of God.*
2. **peace**- Gr. **eirene**- *security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)*
3. **joy**- Gr. **chara**- *cheerfulness, that is, calm delight*
4. **in the Holy Spirit**

a. Instead of being sustained outwardly by physical substances [food and water], we are sustained by spiritual realities [righteousness, peace, and joy] given by the presence of the Holy Spirit in our hearts.

b. We will experience these realities when we meditate on the spiritual blessings that are ours through grace.

c. As we operate in thanksgiving and living out of our spirit we will experience righteousness, peace, and joy in our daily lives. We won't experience this watching the daily news or as the stomach turns on TV. We will experience these by being spiritually minded. Being spiritually minded is life and peace. [Rom. 8:6]

d. Walking in unity with the body of Christ also promotes God's righteousness, peace, and joy among us. This means we no longer judge others or look down on others, but instead build them up in grace.

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

A. For he who serves Christ in these things

1. **serves**- Gr. **douleo**- *to serve a master*
 - a. We serve Christ by serving one another. When we build up the body instead of tearing it down we serve Christ.

B. *is* acceptable to God

1. **acceptable**- Gr. **euarestos**- *to be well pleasing*. The word acceptable is not a good translation here. The Greek word here means to be *well pleasing*, not acceptable. We are accepted by God through our faith in Christ. We are accepted by the grace of God. However, we become well pleasing when we live out in our daily lives who we are by grace. It is well pleasing to God when we live a life of love. It is well pleasing when we draw on our resources of salvation and grace on the inside of us to reflect Christ to those around us.

C. and approved by men

1. **approved**- Gr. **dokimos**- *properly acceptable (current after assayal- testing), that is, approved*

- a. God has accepted us by grace. However, people will only accept you after you pass the test for being trusted. If we are judgmental or condescending we fail the test for leadership in the eyes of people. People will not trust leadership that doesn't love them or treat them in grace.
- b. When we pass the test of not judging or looking down on others, we can be truly trusted by others to lead them and they will follow us. People want to follow graceful leadership. This is well pleasing to God.

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

A. **pursue**- Gr. **dioko**- *to hotly pursue, used of persecution.*

1. This is not a casual word. You cannot casually pursue peace. You must be aggressive towards making and keeping peace. We are to maintain the spirit of unity in the bond of peace. [Eph. 4:3]

B. **peace**- Gr. **eirene**- *security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)*

1. peace is one of the fruit of our recreated spirit. The fruit of righteousness is sown in peace by those who make peace. [James 3:8]

C. **edify**- Gr. **oikodomeo**- *to build up a house*

1. Believers are all living stones being used to build God's spiritual temple. [1 Peter 2:5] We are inhabited by God through the Spirit. [Eph. 2:22] When we build up each other we are building God's house for Him to dwell in and be glorified in. Let us be found building up God's house and not tearing it down.

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.**

A. **Do not destroy the work of God for the sake of food**

1. **destroy**- Gr. **kataluo**- *to dissolve, disunite what has been joined together, to destroy, demolish; metaphorically to overthrow, i.e. render vain, deprive of success, bring to naught, to subvert, overthrow.*

2. **work**- Gr. **ergon**

- a. The work of God is building His church, which is His habitation in the Spirit. When we judge or proudly look down on our brothers and sisters we are actually disuniting his body. We are depriving them of success! When we build up each other in grace and love them we help in the work of God which is to unite his body, build it up, and bring it to a

place of success and to the purpose which He intended.

B. All things indeed are pure

1. **pure-** Gr. **katharos-** *clean, blameless, innocent*

- a. Let's understand this correctly! All created things by God are pure in themselves. There is nothing wrong with anything God created. However, it takes the twisting of scripture to say this verse gives you carte blanche to use any created thing for any purpose you want. For example, the plant that cocaine comes from is clean, blameless, and innocent in itself. However, if you choose to use that plant to get high then that is evil. Guns are not evil. However, they can be used by evil people in an evil way for an evil purpose!
- b. Likewise all food is clean, blameless, and innocent. However, if we choose to eat food that causes a brother to be offended or violate his conscience then it becomes evil.

2. **evil-** Gr. **kakos-** *intrinsically bad*

- a. Something that is intrinsically good can be used in a way that is intrinsically bad.

3. **offense-** Gr. **proskomma-** *occasion to stumble*

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.**

A. **good-** Gr. **kalos-** *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*

B. **wine-** Gr. **oinos**

C. **stumbles-** Gr. **proskopto-** *of those who strike against a stone or other obstacle in the path, to stumble*

D. **offended-** Gr. **skandalizo-** *to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend; to cause a person to begin to distrust and desert one whom he ought to trust and obey*

1. It is pitiful for us to put out food and wine and cause someone trip over them.
2. When you being strong in faith try to convince a weak brother that something they think is wrong is actually right, you are leading them away from their trust in God, in order to trust you. If they think something is wrong in God's eyes, it is up to God to talk to them about that issue, not you! We should never sway anyone away from their loyalty to God to become loyal to our beliefs.

E. **made weak-** Gr. **astheneo**

1. It is possible to make a weak brother even weaker. When it comes to doubtful issues that are clearly lined out in the Bible, the best course of action is just

leave other people alone! Let the Holy Spirit be the Holy Spirit, not you!

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

A. Do you have faith?

1. **faith-** Gr. **pistis-** *persuasion, that is, credence; moral conviction, especially reliance upon Christ for salvation; abstractly constancy in such profession*

B. Have it to yourself before God.

1. In other words, keep what you believe about these doubtful things to yourself and God. You don't need to go around trying to convince or correct others about them.

C. Happy is he who does not condemn himself in what he approves.

1. **condemn-** Gr. **krino-** *to pronounce an opinion concerning right and wrong, to become guilty due to having done wrong.*

2. **approves-** Gr. **dokimazo-** *to approve, deem worthy*

- a. This is speaking of the weak brother that is induced by a stronger brother to do something they think is actually wrong. This will lead the weak brother to experience guilt and condemnation. A weak brother would be much more blessed and better off if you leave him to himself and to what he believes. Even if he is wrong about his convictions at least he will not experience guilt and condemnation for doing something his conscience says is wrong. I think this translation brings out this verse the best: *(GSNT) For your part, you must keep the faith you have to yourself, as between God and you. He is a happy man who has no fault to find with himself in following the course that 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.

A. But he who doubts is condemned if he eats

1. **doubts-** Gr. **diakrino-** *to be at variance with one's self, hesitate, doubt*

2. **condemned-** Gr. **katakrimo-** *to judge against; to experience guilt- perfect tense- this is an abiding effect.*

- a. This is a continuation of the last phrase of verse 22. A weak brother will be blissfully happy following the course he thinks is right. He will not experience guilt and condemnation from his conscience by violating what he feels is right.

- b. When someone puts pressure on a weak brother to partake of

something he thinks is wrong, and the weak brother goes along with it, they will immediately experience pangs of guilt and condemnation. Notice this verse does not say it comes from God. This comes from their own conscience that has been violated. The perfect tense of this verb shows that this will be an abiding effect unless repentance takes place.

- c. We should not take part in leading another person to violate their conscience. That is a violation of love and is evil.

B. because he does not eat from faith

- 1. **he does not eat**- *This is not in the Greek text.* Read- Because [*it is*] not out from faith.

- a. It is wrong is to go against what you think is right in your heart. You can never violate your conscience and be in faith. This is why it is so important to educate your conscience by the accurate knowledge of the Word of God. Your conscience will govern you according to what you know to be right and wrong. As you grow in your knowledge of the Word your conscience will become a safer guide.

C. for whatever is not from faith is sin

- 1. **sin**- Gr. **hamartia**- *to be without a share in; to miss the mark*

- a. When we get out faith we miss the mark and fail to share in the things of God as we should.
- b. Faith comes by the Word of God. As you grow in the Word of God the more you will be kept from sin by acting on your faith.