

Parson to Person
ROMANS 14 PART 2

“Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. 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. 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.

One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. 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. For none of us lives to himself, and no one dies to himself. 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. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. 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. For it is written: ‘As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God. 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.

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. 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. Therefore do not let your good be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. Therefore let us pursue the things which make for peace and the things by which one may edify another. 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. 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. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin” (Romans 14:1–23 NKJV).

Many Christians falsely believe that the Jewish Law was given to the Gentiles even as it was to the Jews. This is simply untrue (see Romans 3:1–2 and 9:3–5). In fact, two-thirds of the Jewish Law (the sacrificial and civil) would and could only apply to those living in the land of Israel. However, the moral law, Sabbath day observation, hygienic rules, the use of material goods, stylistic mandates, and dietary laws could be carried outward to the Gentiles—often were—and with good reason. (This does not support the misconception that the Mosaic Law/Old Covenant has not been fulfilled and abolished—as described in Ephesians 2:14–16, Colossians 2:14–17, Hebrews 8:13, etc.)

Moral laws are immutable and are with certainty applicable to all—Jew and Gentile alike. This is demonstrated by the “Law of Love”—as Paul clearly explained. The call to “remember the Sabbath” predated the Jews and Jewish law and was intended by God for all of His creation and had/has spiritual, practical, and typological significance. Hygienic laws have proven helpful to all, but the use of material goods, stylistic mandates, and dietary laws were specific to the Jews—and are to be viewed as “matters of conscience.” Liberty is given to those who choose or choose not to practice them.

Specifically, in this text, Paul illustrated the identifying of dietary and Sabbath laws. For our purposes we will begin our “gold mining” by examining the dietary laws. In doing so we will consider, in addition to our text, the following:

- 1) 1 Corinthians 8 and 10:14–33 related to intentional fellowship with demons and participation in idolatry, the eating of food sacrificed to idols, and the weaker brothers or sisters who observe our conduct.
- 2) Acts 10:9–16 regarding the vision Peter was given. Included was instruction about the clean and unclean—based upon the then fulfilled and abolished Old Covenant laws. (In part this vision was related to Jews and Gentiles in relation to the faith and fellowship. However, there was dietary

application.)

- 3) 1 Timothy 4:1–6 concerning the last days and legalism.
- 4) Colossians 2:11–23 wherein we are exhorted concerning the accomplished work of Christ—and the provided freedoms and deliverance we enjoy in Him.

Concerning the Sabbath, in addition to our text, we will consider:

- 1) Mark 2:23–28 related to a proper view of the Sabbath. (Made for the benefit of man.) (Spiritual—as a reminder of the person, presence, and creative work of God; practical—for creation’s good; and typological—as we enter into the rest provided in Jesus.)
- 2) Hebrews 3:12–4:11 related to the Sabbath rest God intend for the believer in Jesus.

We may take a couple of weeks on this... stay tuned.

I Love you all,
Pastor Paul