

SPECIAL DIETS AND SPECIAL DAYS

Romans 14:1-6

INTRODUCTION:

A. Paul is conscience of the twin cultures that are represented in the church at Rome.

- 1) The Jews are there with their special diets and their special days.
- 2) The Gentiles are there with their disregard for those who reverence such things.
- 3) Some things religious are different.

B. Some in the church were having problems regarding eating

C. *Now that is weak in the faith receive ye,*

- 1) "weak" = *ασθενω* = To be weak. The part denotes one whose faith falters (becomes weak) at a given moment and special case.
- 2) "faith" = *πιστις* = "firm persuasion, the conviction that is based on hearing the Word of God"
- 3) "receive" = *προσλαμβάνω* = "to take to one's self, to receive", The word is used of God receiving or helping man and of men receiving others into fellowship or companionship.

D. *but not to doubtful disputations*

- 1) "doubtful" = *διαλοισμος* = "computation", "adjustment of accounts", hence, "to consider", "suspense"
- 2) "disputation" = *διακρισις* = "a deciding clearly", "a distinguishing", "a very close look"

- 3) "Treat people who are over scrupulous in their faith like brothers, but not for the purpose of passing judgment on their scruples."

I. Receive Those Who Have Special Diets verse 2-3

A. "For one believeth that he may eat all things; another who is weak, eateth herbs." vs. 2

- 1) "believeth" = πιστευει = "firm conviction" Some had a firm conviction that all Jewish and Pagan customs were acceptable and should be applied to all Christians.

2) "weak" = ολιγοβρωτος = "one who eats little" = "one who eats only vegetables"

3) "eateth herbs" = φεισκειται = "eats only vegetables"

B. "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." vs. 3

- 1) "despise" = εξουθενω = "treat as contemptible"
- 2) "judge" = κρινω = "to come to a decision"
- 3) "received" = προσλαμβανω = "to take or receive to and for one's self"
- 4) "The eater of meat should not feel contempt for the vegetable only eater", "the abstainer from meat eating should not censor the one who eats meat, for God has welcomed him"

II. We Are Not To Judge In These Matters verse 4

A. We must leave this in context

- 1) These are matters of conscience
- 2) They do not involve one in God's will

- 3) God no longer judges meat eating as a matter with which He is concerned.
- 4) Why? Christ nailed the law to His cross. The Law of Moses does not apply.
- 5) What is conscience? We develop our conscience from many sources. From parents, grandparents, the friends we have, the books we read, our culture. Some or much of conscience may come from religious training.

- 3) *ὁ θεὸς οὐ κρίνει τὸ φάγειν κρέας ὡς ἡμεῖς κρίνομεν ὅτι ἡ σὰρξ οὐκ ἔσται ἐν αὐτῷ, ὡς ἡμεῖς κρίνομεν ὅτι ἡ ψυχή ἐστιν ἐν αὐτῷ.*
- 4) *ὁ θεὸς οὐ κρίνει τὸ φάγειν κρέας ὡς ἡμεῖς κρίνομεν ὅτι ἡ σὰρξ οὐκ ἔσται ἐν αὐτῷ, ὡς ἡμεῖς κρίνομεν ὅτι ἡ ψυχή ἐστιν ἐν αὐτῷ.*

C. *"yea, he shall be holden up: for God is able to make him stand."*

- 1) *"holden up"* = ἰσταναι = "to cause to stand"
- 2) *"and he will succeed for God has power to insure his success"*

## II. Receive The Brother Who Observes Special Days verse 5

### A. *"One man esteemeth one day above another"*

- 1) *"esteemeth"* = κρινω = "to separate", "select"
- 2) *"above"* = παρὰ = "to or along side of", "compared with, beyond or contrary to", "instead of"
- 3) *"Then again, one man rates one day above another"*  
Mof. "...some days more sacred than others"

### B. *"another esteemeth every day alike"*

- 1) *"esteemeth"* = κρινω
- 2) *"While that man rates all days to be alike"* Mof.

C. *"Let every man be fully persuaded in his own mind"*

- 1) *"fully persuaded"* = κληροφοροω = "to bear or to bring fully", "to be absolutely certain"
- 2) *"On matters such as this everyone must make up his own mind and form deep convictions."*

III. The Thing That Matters Most verse 6

A. *"He that regardeth the day, regardeth it unto the Lord, and he that eateth, eateth to the Lord, and he that abstaineth, abstaineth to the Lord."*

α. *εὐχαριστῶν = εὐχαριστῶν τῷ κυρίῳ*

β. *he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."*

- 1) *"He again, who eats meat, eats it to the master's honor." TENT, "Since he thanks God for his food"*
- 2) *"And the abstainer, abstains for the Lord's sake" Wey*
- 3) *"And he too thanks God"*