

PERSONAL ATTITUDES IN MATTERS OF CONSCIENCE | ROMANS 14:14-23

- Verses 14-19 included on session 43
- Verses 20-21 -- Paul summarizes his argument, adds wine-drinking to the list of offenses, and even expands to **any thing whereby thy brother stumbleth** to the list. Once again, this is in relation to *evangelism*, not weaker brothers within the church (who should be taught, not coddled).
 - Why would wine drinking be added to the list when both Jews and Greeks were commonly wine drinkers? Likely the only non-wine drinkers were those under a Jewish vow or those in some period of mourning. If mourning is the case, then it would be an especially good time for evangelism.
- Verse 22 - The **faith** referenced here is both further evidence that the *weaker brother* in the passage is one *without faith* (i.e.: lost), and that this faith has produced in the life of the believer certain liberties which should, at times, be kept **to thyself before God** and not flaunted before the world. To misuse our liberties is to bring condemnation upon ourselves.
- Verse 23 - If Paul is speaking of a believing weaker brother, how can he say that this brother is **damned if he eat**?
 - This is further evidence that the *weaker brother* is not saved, but is one who is loved and for whom salvation is longed for.
 - The word **damned** is κατακρίνω [katakrino], having the same root as the word **condemneth** in v. 22, κρίνω [krino], with the addition of the prefix *kata* which extends to the furthest degree possible.
 - The KJV is the only translation that uses the proper word, **damned**. The word is translated as damned in KJV when God is the one doing the *katakrino* (ultimate judgment).
 - "Condemned" - NKJV, HCSB, NIV, ESV (problematic because this translation makes no distinction between *krino* and *katakrino*).
 - "God condemns them" - TEV
 - "they are wrong" - NCV
 - "you are out of line" - *The Message*

CONCLUSION ON DEALING WITH LIBERTIES IN LIGHT OF WEAKNESS | ROMANS 15:1-7

- Verses 1-2 - The emphasis continues on the **weak** who are unsaved, with likely some application to new believers.
 - The term **neighbor** was used in the Jewish context as "any member of the Hebrew race and commonwealth" (Strong's).
 - The believer is to **please his neighbor** (by not offending his faith) for the purpose of **edification**.
 - Care should be taken not to apply this to every subject matter, but only matters of Christian liberty in the context of evangelism.
- Verse 3 - Christ is given as the example, using a quote from Psalm 69:9 (proving that verse as Messianic, not Davidic).
- Verse 4 - An old saying is that "not all Scripture is *to* me, but all Scripture is *for* me." The passages which should not be directly applied can be passages of **learning**. The study of the Scriptures eventually gives **hope**, but this hope comes **through patience** that is aided by the **comfort of the scriptures**. Those who have a thorough working knowledge of the Scriptures are the most hopeful people in the world, not discouraged, not giving up or giving in, not losing comfort or hope.

- Verse 5 - Earlier we were instructed to please our neighbor (v. 2), now the instruction is to **be likeminded one toward another**. Presumably this like-mindedness is toward other believers, not nonbelievers nor the weak (for Paul would not want us to be *weak-minded*).
- Verse 6 - The unity of **one mind and one mouth** comes when we align with **whatsoever things were written aforetime** in v. 4.
- Verse 7 – Paul gives a summary.

A DISPENSATIONAL LESSON | ROMANS 15:8-12

Paul is giving a two-part outline in vv. 8-12. First, that of the **circumcision** (v. 8) and second that of the **gentiles** (vv. 9-12).

- Verse 8 –
 - This clarifies the ministry of Jesus: He was **a minister of the circumcision** (i.e.: the Jewish nation under the Law) and His ministry was **for the truth...to confirm the promises**. This, in essence, was the purpose of the *life* of Christ (not His death).
 - The **fathers** of the Jewish nation were given **promises** (such as a New Covenant) that were confirmed in and by Christ (such as at the Last Supper). This would give the Jewish nation ample opportunity to base their acceptance or rejection of the Messiah and His Kingdom on visible and verbal evidence.
 - Jesus repeatedly stated that His ministry was for **the circumcision** and not for the Gentiles (Matt 10:5-6, 15:24, etc.)
- Verse 9 –
 - It is vitally important that the reader recognize that this is the *second* thing that Paul is saying. Verse 8, **Now I say that...** and verse 9 **And [I also say] that...**
 - Paul speaks of a dispensational change in which now the **Gentiles** are under **his mercy** (whereas at one time they were **strangers from the covenants of promise, having no hope, and without God in the world** (Eph. 2:12)).
 - Paul quotes from Psalm 18:49, a Messianic Psalm which is prophetic of the time after the arrival of the Kingdom (compare Ps. 18:43).
 - Note: the Psalms are of three types: *revelation* [providing unknown information], *remnant* [speaking of the remnant during the coming Tribulation], and *reign* [rejoicing in the establishment of the Kingdom.] This is a Psalm of *reign*.
- Verse 10 - Paul quotes Deut. 32:43, another prophetic word about the future Kingdom.
- Verse 11 - A quote from Psalm 117:1, another Psalm of *reign*.
- Verse 12 - Paul quotes Isaiah 11:10, a prophetic word about the established Kingdom.
- Note on verses 9-12: that all four of Paul's quotes are rejoicing in the *established* Kingdom, which is why **Gentiles** today are able to **glorify God for his mercy** because God is doing something today that *was not prophesied*. All the prophesies were of post-Kingdom, not pre-Kingdom.