

# STRONG OR/AND/VERSUS WEAK

by **David Lee Burris**



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*Romans 14:3*

The one who eats  
is *not* to regard  
with contempt  
the **one who**  
**does not eat,**  
and the one who  
**does not eat**  
is *not* to judge  
the one who eats,

**for God has accepted him.**



# *A Restoration Plea:*



\* Restorer Plea Same As Reformer Meiderlin on "Essentials"

## Receiving the Brethren. Toleration. Judging, etc.

(Romans 14)

Chapter 14 of Romans contains admonitions to which we should pay earnest heed; for the neglect of them gives rise to that very distressing evil which abounds at the present day, namely, divisions and strife among brethren.

Most frequently such discords have their origin in some difference of opinion as to matters pertaining to Christian doctrine or practice. This chapter recognizes that there would be divergencies of that sort. Individuals differ in many ways. In fact, no two are alike. This diversity and individuality characterize all the works of God, displaying His manifold wisdom. But this individuality among brethren creates a need for *toleration*. Indeed, forbearance becomes an absolute necessity; and doubtless one purpose of this great diversity is to teach us to practice toleration, and to abstain from judging one another. It is natural to us to think highly of our own opinions and ways; and it follows that we are eager to press them upon others for their acceptance. In fact, the expression by another of opposing views sometimes produces irritation and anger; and the discussion of such differences frequently engenders strife and estrangement.

As an illustration of divergencies of view that may provoke strife and division, the Apostle instances the question of eating or not eating certain things. The matter of eating meats that had been offered to idols also came into discussion among the saints at Corinth, and is dealt with in 1 Cor. 8:4–13. It is to be noticed that no rigid commandment is given in regard to this matter, but that considerable latitude is allowed. The chief thing to be considered is the conscience of brethren who are “weak,” and who would be stumbled to see another, who is of more robust faith, and has no “conscience of the idol,” eating that which had been offered as a sacrifice in an idol temple. The eating or not eating is in itself a matter of no moment, for “meat commendeth us not to God; for neither if we eat are we better; neither if we eat not are we worse” (1 Cor. 8:8). But it *is* a matter of *much* moment that the one who is strong in faith, and can realize that an idol is nothing in the world, should not so use his liberty as to put a stumbling-block in the way of the weak brother. Therefore, the Apostle says, “if meat make my brother to offend (stumble) I will eat no flesh while the world standeth, lest I make my brother to offend” (1 Cor. 8:13).

In Romans 14 no mention is made of things offered to idols. Nevertheless, the relation to the passage in 1 Corinthians is obvious, and the latter throws light upon the former.

“Him that is weak in the faith receive ye, but not to doubtful disputations,”—not to reasonings about such matters as whether such and such things should or should not be eaten or drunk. One man believes to eat all things. Another being weak (in faith) eateth herbs. Very well. Let not such a difference be made an occasion of argument, nor a cause for either *despising* or *judging* one another.

As to the eating or not eating there is no commandment of the Lord. But there *is* a commandment in regard to despising another and judging another. Special prominence is given to the matter of *judging*. “Who art thou that judgest another man’s servant? To his own master he standeth or falleth. Yea, he shall (if unable to stand himself) *be holden up*; for God is able to make him *stand*” (verse 4).

“But why dost thou judge thy brother? or why dost thou set at nought (*despise*, same word as in verse 3) thy brother? for we shall *all stand before the judgment seat of Christ*” (verse 10). And *there* every matter will be rightly judged.

“So, then every one of us shall give account of himself to God. Let us not therefore judge one another anymore. But judge this rather, that no man put a stumbling block, or an occasion to fall in his brother’s way” (verses 12, 13).

Nothing is unclean of itself. Defilement does not result from partaking of any particular sort of food. “Not that which goeth into the mouth defileth a man” (Matt. 15:11). Nevertheless “to him that *esteemeth* anything to be unclean, to *him* it *is* unclean” (Romans 14:14).

The same principle applies to different views as to estimating particular days. “One man esteemeth one day above another.” Consequently, he may refrain from doing things on that day which he would feel free to do on other days. “Another esteemeth every day alike” (verse 5). Again, there is no command as to esteeming or not esteeming one day above another. The kingdom of God is not a matter of eating and drinking (verse 17); neither is it a matter of regarding one day as above another. All that is enjoined in this connection is that “every man be fully persuaded in his own mind.”

These are matters between the individual and the Lord. “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.” That is to say, whatever we do in this connection should be as “unto the Lord.”

Likewise in the matter of eating or not eating. “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.”

We have no right to interfere in that which is between the conscience of a fellow-saint and the Lord; and these are matters which are expressly left to the individual conscience.

This Scripture cannot be properly regarded as giving the slightest countenance to the practice of observing special days as “holy days.” The observance of special “days and months, and times, and years” is foreign to Christianity. To indulge in such observance is to turn again unto “bondage” to “the weak and beggarly elements of the world” (Gal. 4:9, 10). The observance of special days and the restriction of diet to certain kinds of foods, belonged to the era of “shadows” which passed away when Christ came (Col. 2:16, 17).

Indeed, the passage in Romans 14 is very far from approving of days to be set apart by ecclesiastical authority and to be observed in some special manner. Had that been its purpose, the holy days which the church was to observe, and the manner of their due observance would surely have been specified with as much particularity as the “Feasts of Jehovah” were specified in Lev. 23. Moreover, in that case it would not be right for any Christian to “esteem every day alike.”

**In Romans it is an *individual* matter, not a *collective* matter. It is, moreover, a matter of *esteeming* a day, not of *prescribing* for it certain religious ceremonies.** And finally, it leaves the saints free to regard all days alike. There could be no such liberty if God had marked any particular days as “holy” during this age, and to be observed by the church. We do not take this Scripture as discountenancing the universal custom among Christians of setting apart the first day of the week as a day for meeting together for worship, for the ministry of the Word of God, and especially for remembering the Lord in the breaking of bread. In the primitive church the disciples came together on the first day of the week to break bread (Acts 20:7). It would be a violation of the teaching of Romans 14 to disregard and secularize the first day of the week, as by so doing the majority of Christians would be stumbled or offended. But the numerous feast-days and holy days of Roman Christendom have, for the most part, a pagan origin, and Christians should not take part in their observance. This applies particularly to “Christmas,” which is simply a pagan festival in honor of the Sun-god, and which the world celebrates with heathen and godless festivities.

It follows that the devising of a system of special days and seasons is purely a human contrivance, in the nature of “will worship” (Col. 2:23); and the imposition of such a system upon the church is the placing of a grievous man-made yoke upon the necks of the disciples.

“For none of us liveth to himself, and no man dieth to himself” (Ver. 7).

Here is a fact of very great importance. No matter how much we may try to live to ourselves we cannot do it. “Whether we live, we live *unto the Lord*.” Every act of our lives, what we do and what we refrain from doing, what we eat and what we do not eat, whether we esteem a day or do not,—everything affects the Lord. Nothing is overlooked by Him. Nothing is unimportant to Him. The very hairs of our head are numbered. Each hair exists in God’s sight. *All things* are naked and open to the eyes of Him with Whom we have to do.

Moreover, no man dieth to himself. When one dies, he dies *to the Lord*. “For to this end Christ both died and rose, and lived again, that He might be LORD both of the dead and living.... For it is written: “As I live, saith the Lord, every one shall bow to Me, and every tongue shall confess to God” (Ver. 8–11).

The prominent thought here is the *Lordship* of Jesus Christ; that is to say, His supreme authority. It is God’s intention that the Lordship of Christ shall be owned in every part of the universe, “in heaven and in earth, and under the earth” (Phil. 2:10, 11).

It would seem from Rom. 14:9 that Christ passed, as a Man, through all these regions, earth, under the earth, and heaven, in order that He might be “Lord both of the dead and of the living.”

“For the kingdom of God is not meat and drink (lit. not eating and drinking) but righteousness, peace, and joy in the Holy Ghost” (Ver. 17).

The connection in which this well-known verse appears indicates its primary significance to be that the kingdom of God, into which believers have been “translated” (Col. 1:13), has not to do with matters of diet—eating and drinking—but with “righteousness, peace, and joy in the Holy Ghost.”

Whatever concern we may have about eating and drinking, and whatever attention we may pay to such matters, are of no avail. **Our primary concern, as being under the Lordship of Jesus Christ, should be *righteousness*.** Under that heading come all the many admonitions in the immediate context, and in other Scriptures, relating to our dealings with our fellow-men, whether converted or unconverted. The same *grace of God* which brought salvation to us also teaches us (lit. *disciplines* us) to the end that we should live *righteously* in this present age (Titus 2:11, 12).

Next, our concern should be to maintain *peace*. Our God is “the God of peace” (15:33). Moreover, verse 19 says: “Let us, therefore, follow after the *things which make for peace*, and things wherewith one may *edify another*.” This is in contrast with following after matters of eating and drinking, or regarding special days, which make for strife, instead of peace, and which cause stumbling instead of building up.

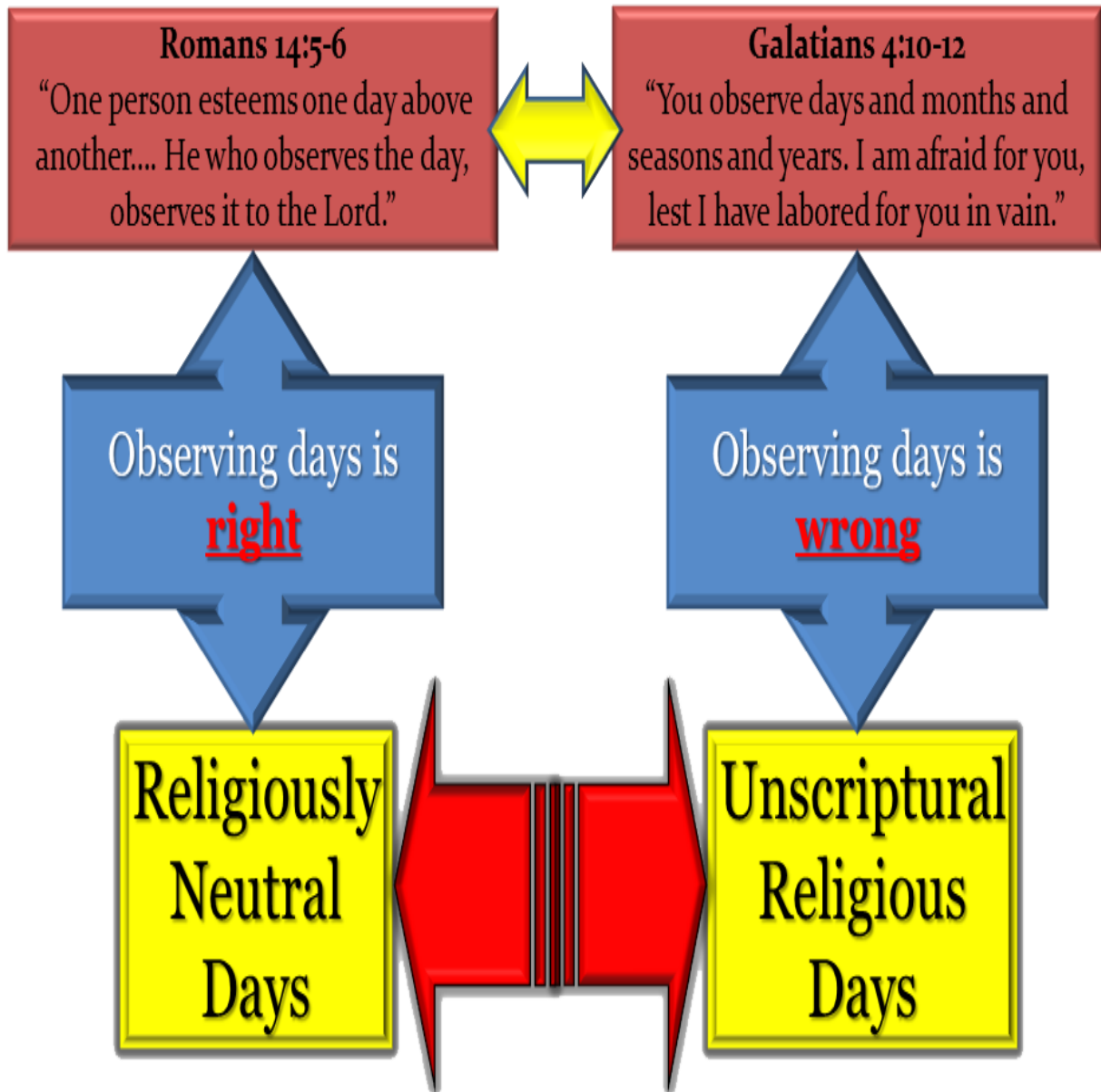
To the same effect the Apostle Peter admonishes us to eschew evil, and do good; to seek peace and pursue it (1 Pet. 3:11).

Finally, concerning the rapidly approaching “day of the Lord,” which should fill their hearts with uninterrupted joy. All of them should share that joy. But occupation with disputes over matters of meat and drink, and of sabbaths, and holy days, quenches it. Let us then give earnest heed to these things, and examine ourselves before the Lord with respect to them.

The closing verses of Romans 14 (ver. 20–23) refer again to the matter of eating and drinking; showing that this subject extends to the end of the chapter. The words “Hast thou faith? Have it to thyself before God,” evidently refer back to verses 1 and 2. The “faith” here is that which enables one to eat of every sort of food with a clear conscience, as distinguished from one who is “weak in the faith,” and in consequence fears to eat flesh, but confines himself to herbs. Happy is the man who does not condemn himself in what he allows himself to do; but a man does condemn himself if he does a thing (as eating a particular food) doubtfully. For in such case he is not acting out of faith (or according to faith); and whatever is not out of faith is sin.<sup>1</sup>

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<sup>1</sup> Mauro, P. (1914). [\*God's Love and God's Children: A Study of Romans 8:14 to 16:27\*](#) (Vol. 3, pp. 132–139). Boston, MA: Hamilton Bros.



## From the *Dictionary of Paul & His Letters*:

**STRONG AND WEAK.** This phrase refers to groups of people in the churches of \*Corinth and Rome whom Paul specifically addresses in 1 Corinthians 8:1–11:1 and Romans 14:1–15:6. In 1 Corinthians Paul does not apply the term *strong* to a group in the Corinthian \*church, though his rhetorical question in 1 Corinthians 10:22 may indicate that he knew of members who would call themselves “strong.” He calls some in Corinth weak in conscience (1 Cor 8:7, 10, 12) and weak in knowledge (1 Cor 8:11). In 1 Corinthians, he specifically refers to \*food offered to idols (1 Cor 8:1, 4, 7; 10:19). It seems that the strong in Corinth considered food offered to idols to be an *adiaphoron* (an amoral, ethically indifferent behavior) and consumed such food with no pangs in conscience, while the weak considered such consumption to be sinful.

In his references to strong and weak in Romans 14:1–15:6, Paul does not explicitly refer to food offered to idols or to conscience. He calls those who eat everything the “strong” (Rom 14:2), but because of the way that the words *believe* and \*faith are used (Rom 14:2, 22–23), it seems likely that Paul means that the “strong” are strong in faith, in a way analogous to how he first identifies the abstinent group as “weak in faith” (Rom 14:1). The behaviors that characterize the strong seem to be the consumption of all foods and wine (Rom 14:2, 21), and probably a disregard for the Sabbath day by treating all days of the week as the same (Rom 14:5). The behaviors that characterize the weak seem to be a vegetarian diet (Rom 14:2), abstinence from wine (Rom 14:21), and the observance of one day as significant in their \*worship (Rom 14:5–6). Due to the use of the word *koinon* in Romans 14:14, a term used in Hellenistic Judaism to describe things that are “common” or “profane,” significant motivation for the weak came from Judaism’s prohibition of consuming food or drink offered to idols and its insistence on keeping the Sabbath. **The attitudes accompanying the rival behaviors seem to be scorn shown by the strong toward the weak, and \*judgment or condemnation by the weak toward the strong (Rom 14:3–4, 10).**

Because Paul had not been to Rome when he wrote Romans (Rom 1:10–13), William Sanday and Arthur Headlam, Franz Leenhardt, and Robert Karris have stated that Romans 14:1–15:6 represents only Paul’s treatment of an hypothetical situation, based on his knowledge of a real difference among believers in the Corinthian church. But Paul was well-informed about the situation among the Roman believers to whom he wrote (Rom 1:8). It is unlikely that he would address an hypothetical problem in the way that he does, for he risks alienating some members of his audience if he called some in his audience “weak in faith” when the strong-and-weak division did not exist within the Roman churches.



# Romans 14: Faith vs. Opinion

DOCTRINAL MATTERS BIBLE

INTERPRETATION DENOMINATIONALISM DIFFICULT PASSAGES

To sort out the difference between faith and opinion as it relates to the Bible, one must first define the terms. By “faith” we mean those actions that are directed by God, arising from the Word of God (Romans 10:17). For example, partaking of the Lord’s Supper on Sunday is a matter of “faith,” in that it is stipulated by God (Matthew 26:26-29; 1 Corinthians 11:23-26). It is an action that God requires us to perform. When we speak of “opinion,” we are referring to a viewpoint or action that God has placed within the realm of a personal preference. As an example, whether we have two songs before the sermon vs. three; or whether we partake of the Lord’s Supper near the beginning of the worship period, or near the end. God has left as optional a great many viewpoints and actions—allowing His people to exercise their own personal discretion.

God did this very thing at the beginning of human history. On the one hand, Adam and Eve were placed under very specific articles of “faith.” For one, they were not to eat of the Tree of the Knowledge of Good and Evil. That stipulation was a matter of “faith,” i.e., God had legislated the particular matter. But the original pair was also given considerable latitude in exercising their own opinions. They could eat the fruit of any other tree on Monday, select another tree from which to eat on Tuesday, and still another on Wednesday. Eating from the Tree of Knowledge was a matter of “faith,” while eating any other tree was a matter of “opinion.”

## Romans 14

Having defined our terms, let us turn our attention to two chapters in the New Testament that provide us with valuable information in sorting out the application of these principles in everyday life. Romans 14 has been a passage that has been utilized frequently in recent years to foster fellowship with denominationalism. They have contended that those denominational beliefs and practices with which churches of Christ disagree are not to be allowed to affect fellowship. For example, they have insisted that instrumental music in worship is strictly a matter of personal preference and tradition, and should be decided individually based on conscience. An appeal is made to Romans 14 to equate the use of the instrument with the eating of meat. It is then argued those who are more spiritually mature may use the instrument in their worship to God. Those whose consciences prevent them from using the instrument are free to refrain from doing so. But they are the “weaker brother” and must not withhold fellowship from those who do use the instrument.

The first observation that is critical in making sense of this chapter is the fact that this context applies only to **matters of opinion and indifference—not to matters of faith or doctrine**. In his commentary on Romans, Moses Lard recognized this point when he wrote, “In matters of indifference, each man is a law to himself” (page 412). He further stated, “it shows what liberty we have in the absence of divine command” (page 412).

But what are “matters of indifference”? Matters of indifference refer to those **practices that are indifferent to God—not to the individual**. Obviously, the individual who believes he should not eat meat views his position as a serious “doctrinal” matter and, therefore, hardly “indifferent.” But we must understand that Romans 14 is speaking of those matters that are, in actuality, indifferent **in the sight of God**. For example, God has commanded Christians to spread the Gospel. The how of this action, whether by Internet, television, or automobile, is a matter of indifference to God. He authorizes us to use various means based upon our own good sense—our own consciences.

It is a misuse of Romans 14 to apply its teaching to any matter that is not indifferent to God. For example, God has specified that in order for a person to become a Christian, they must be immersed in water. Suppose a man believes that baptism can be by immersion, sprinkling, or pouring. To him, the “mode” of baptism is a matter of opinion—not faith. So, he thinks that the person who limits the “mode” of baptism to strictly immersion is the one “narrow” & “weak in faith.” He would maintain that it is fine for his critic to be immersed if he so chooses, but this “weaker brother” should not bind his opinion on those who are “stronger” by insisting that only those who are immersed may be fellowshipped. This “stronger” fellow might even appeal to Romans chapter 14 as support for his stance.

Yet, what this fellow would be failing to realize is that Romans 14 applies to matters of option that are **indifferent to God**. Where God has given His guidelines, all must conform to those specifications. Baptism, in God’s sight, is strictly immersion. Those who insist upon obeying God in this regard are not “weaker brethren.” Rather, they are faithful brethren; and those who differ are unfaithful to God.

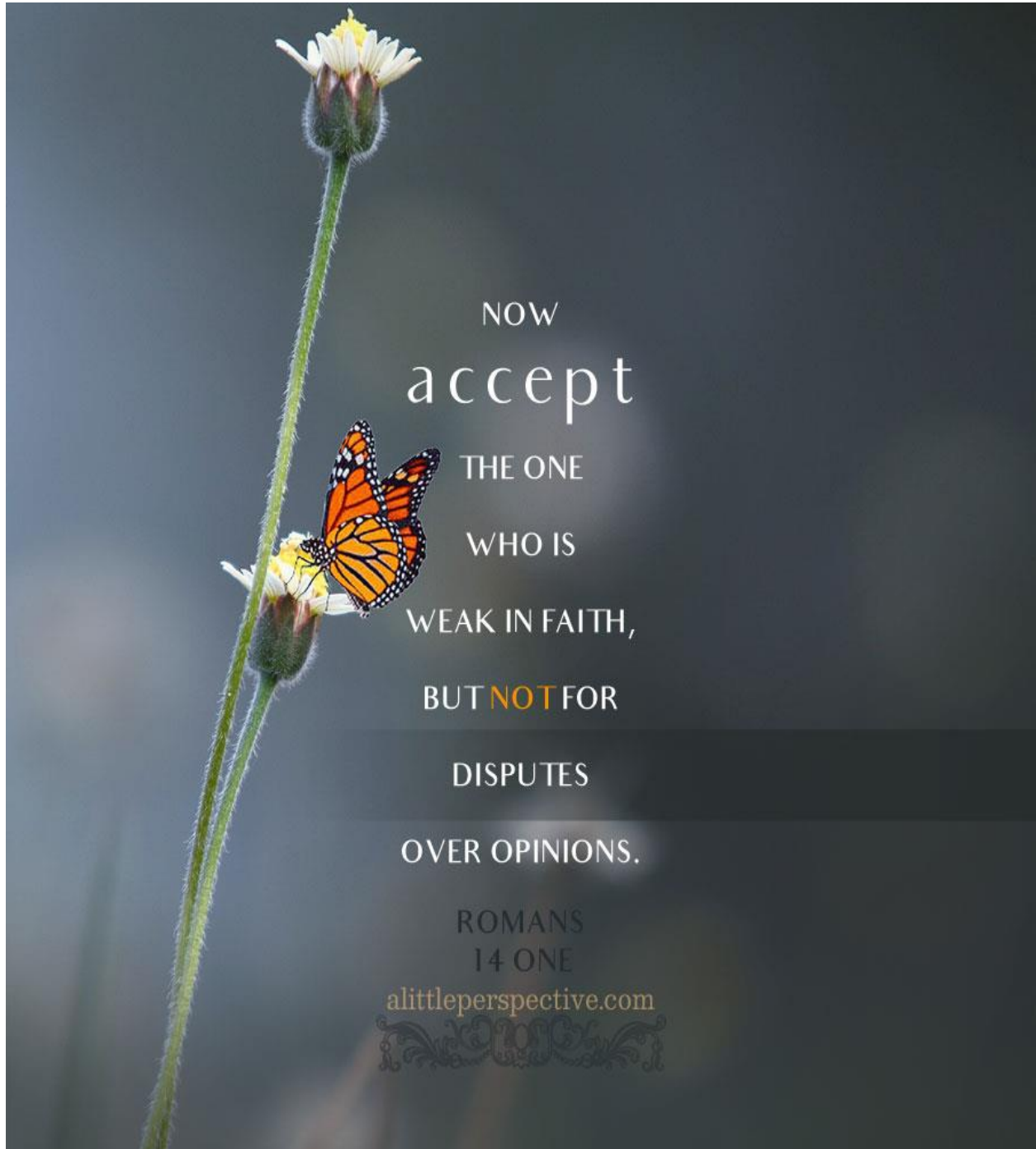
Just as God has specified the action and design of baptism, He has been very specific with regard to the action of music in worship. If the use of the mechanical instrument in worship to God was optional, that is, if God left people free to offer musical worship in any form they so chose, then Romans 14 would be one passage that would be germane to such a discussion. But God hasn’t left music in worship unaddressed. Neither has He left the question of the legitimacy of denominations unaddressed. Denominationalism represents a departure from God’s simple will for His church. Romans 14 is of no help in assessing the legitimacy of either instrumental music or denominationalism.

Observe, then, that the one who is “weak in faith” in this chapter refers to the Christian whose knowledge, and therefore faith, has been insufficient in sorting out a particular issue that, in God’s sight, is a matter of opinion. **Where the brother is “weak” is in the fact that he thinks that the issue under consideration is not a matter of opinion, but is, in fact, a matter of faith.**

The specific issues that Paul discusses pertain to the eating of certain foods and the observing of certain days. Regarding the former, one brother thinks all foods may be eaten by Christians, while another brother thinks that Christians should be vegetarians. Regarding the latter, one brother thinks that certain days must be set aside and observed in special ways, while another brother recognizes no such requirements.

What is God's view on this matter? Clearly, God's view is that Christians are free to eat all foods. Jews had not been free in this regard. The Law of Moses contained numerous dietary regulations. But with the coming of Christianity, no such dietary regulations have been enjoined. **Imposing such dietary regulations on others constitutes "doctrines of demons," as Paul explained in referring to those who were "commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.** For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Timothy 4:3-5). You remember the vision that Peter had in which he was commanded to kill and eat certain animals, to which he responded that he had never eaten anything that was "common or unclean." The voice responded: "What God has cleansed you must not call common" (Acts 10:15). Paul states this point very emphatically in Romans 14:14—"I know and am convinced by the Lord Jesus that there is nothing unclean of itself."

So, the Christian who understands that no restrictions apply to food under Christianity is the one who has grasped God's view correctly. The Christian who thinks he should not eat certain foods is "weak in faith," that is, **his faith or his belief on that particular point remains immature and uninformed by the Word of God (from whence faith arises).** Due to his previous beliefs and/or actions, likely learned while a non-Christian, his conscience was trained by his belief that he should not eat that particular food.



NOW  
accept

THE ONE  
WHO IS  
WEAK IN FAITH,  
BUT **NOT** FOR  
DISPUTES  
OVER OPINIONS.

ROMANS  
14 ONE

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A specific example would be a Jew who lived his whole life abstaining from pork which was deemed “unclean.” When he became a Christian, he might not immediately sort out the change. And even when he became aware of the correct viewpoint, it would be very difficult for him to start eating pork without his conscience bothering him. That is precisely why Paul insists that neither the stronger nor the weaker should “dispute” (vs. 1), “despise” (vs. 3), “judge” (**vs. 4**), and/or “show contempt” (vs. 10) for each other. Instead, both should want to show proper regard for each other’s consciences and spiritual well-being, and strive to encourage each other to be right with God and prepared for judgment (vss. 11-12).



**Who are you to judge  
someone else's servant?  
To his own master he  
stands or falls. And he will  
stand, for the Lord is able  
to make him stand.  
- Romans 14:4**

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The same may be said for the observance of a particular day. The context shows that the days under consideration are those that have no religious significance, i.e., they are days that are indifferent to God—like a birthday. **The only day that has been legislated by God under Christianity is Sunday, the first day of the week. Christians are to assemble for worship on that day and approach God through the five avenues of worship that He, Himself, has stipulated (e.g., Acts 20:7; 1 Corinthians 16:2). Sunday worship, therefore, is a matter of faith—not opinion.** But other days, like birthdays, or national holidays like July 4, are matters of option that the Christian is free to observe. For the Jew who had lived his entire life observing the Sabbath, to suddenly not be required to abstain from labor on that day, he likely would have felt both a sense of release, but also a sense of fright and uncertainty. He would have to go through a period of struggling with and re-educating his conscience to harmonize his “head knowledge” with his feelings and long-term, deeply ingrained habit, before his conscience would not condemn him for Sabbath activity.

## Christian Freedom

One person esteems  
one day above another;  
another esteems every day alike.

Let each be fully convinced  
in his own mind.

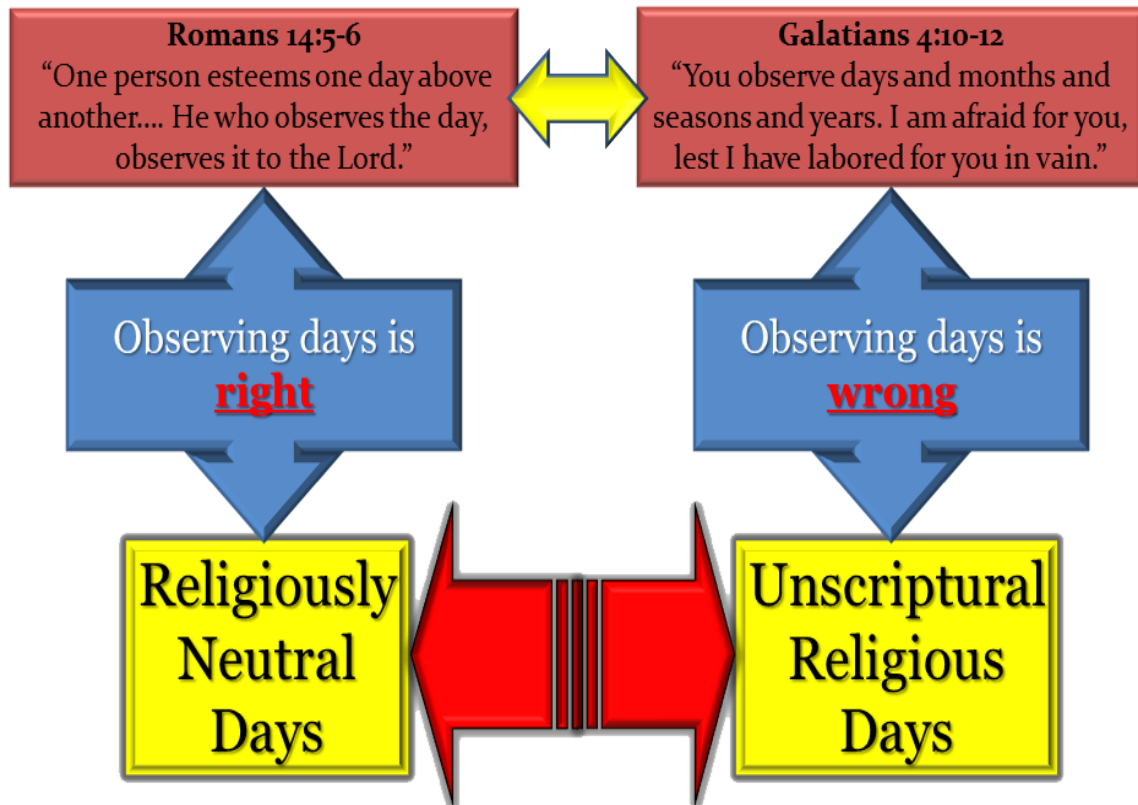
He who observes the day,  
observes it to the Lord;  
and he who does not  
observe the day, to the Lord he does not observe  
it. He who eats, eats to the Lord, for he gives God  
thanks; and he who does not eat, to the Lord he  
does not eat, and gives God thanks.

**Romans 14: 5-6**

*Find the Word that speaks to you*



Notice, then, that the context refers to the observance of days that are religiously neutral and indifferent to God. They don't involve the observer in any unscriptural religious practice. Placing in juxtaposition this admonition in Romans 14 with a similar one in Galatians 4 will help us to see the distinction:



Again, Paul is not endorsing those who create their own “holy days” which they practice religiously. Christendom has generated an entire “Christian calendar” with numerous observances linked to events that occurred in the life of Christ (e.g., Ash Wednesday, Good Friday, Lent, etc.). All such observances are unscriptural since they presume to impose human thinking onto biblical precept, and dictate to God how to practice Christianity. Has God clearly indicated what event, if any, in the life of Christ He wants observed or commemorated?



Absolutely—even stipulating the precise procedures to be enacted. He authorizes Christians to observe the death of Christ, every first day of the week, using bread and grape juice to symbolize the body and blood, and to think about His sacrifice while also taking an introspective look at one's self (1 Corinthians 11:20-34). Beyond that, if God had wanted other events in Christ's life to be commemorated, He would have said so.

But could a Jewish Christian continue to observe the Sabbath? Yes, if he did so without linking its observance to religious obligation. Since he could no longer be justified by the Old Law (Galatians 5:4), he must not observe it as if it is binding upon himself to be pleasing to God, and **he must not bind it on others.**

Paul issued another directive to be followed by the more mature Christians toward those Christians who had not yet assimilated proper teaching on the subject of food and days. The brother who recognizes that God permits the eating of a particular food must refrain from eating that food item under the following condition: if his eating would tempt or incite the brother who thinks it is wrong to eat it, to go ahead and eat it. The brother who thinks eating a particular food is wrong (even if, in God's sight, it is not wrong) **sins** if he eats it. He has committed **the sin of damaging or defiling his conscience.**

## 1 Corinthians 8

This sin is clarified more vividly in the similar discussion that Paul directed to the Corinthian Christians regarding the eating of food that had been previously used in a pagan offering to an idol: 1st Corinthians 8. Paul insisted that no pagan gods exist (vs. 4) and, as long as a person does not intend to honor or worship a fake god, eating food that had been offered to them was optional. However, “there isn't in everyone that knowledge; some, with consciousness of the idol, until now eat it as a thing offered to an idol; and **their conscience, being weak, is defiled**” (vs. 7). The term “conscience” in verses 7, 10, and 12 of 1 Corinthians 8 is *suneidasis* and refers to that inward faculty of moral/spiritual awareness that was created by God.

We must not act in ways that damage (or “sear”—1 Timothy 4:2) our consciences. To do so is sin. The Christian who still thinks a particular practice is wrong, when it isn’t wrong in God’s sight, should be about the business of re-educating his conscience, getting his thinking straight as informed by the Word of God. By that process, in time he will be able to rise above his immature assessment and feel fully “at home” with God’s view of the matter.

## Romans 14:15-20

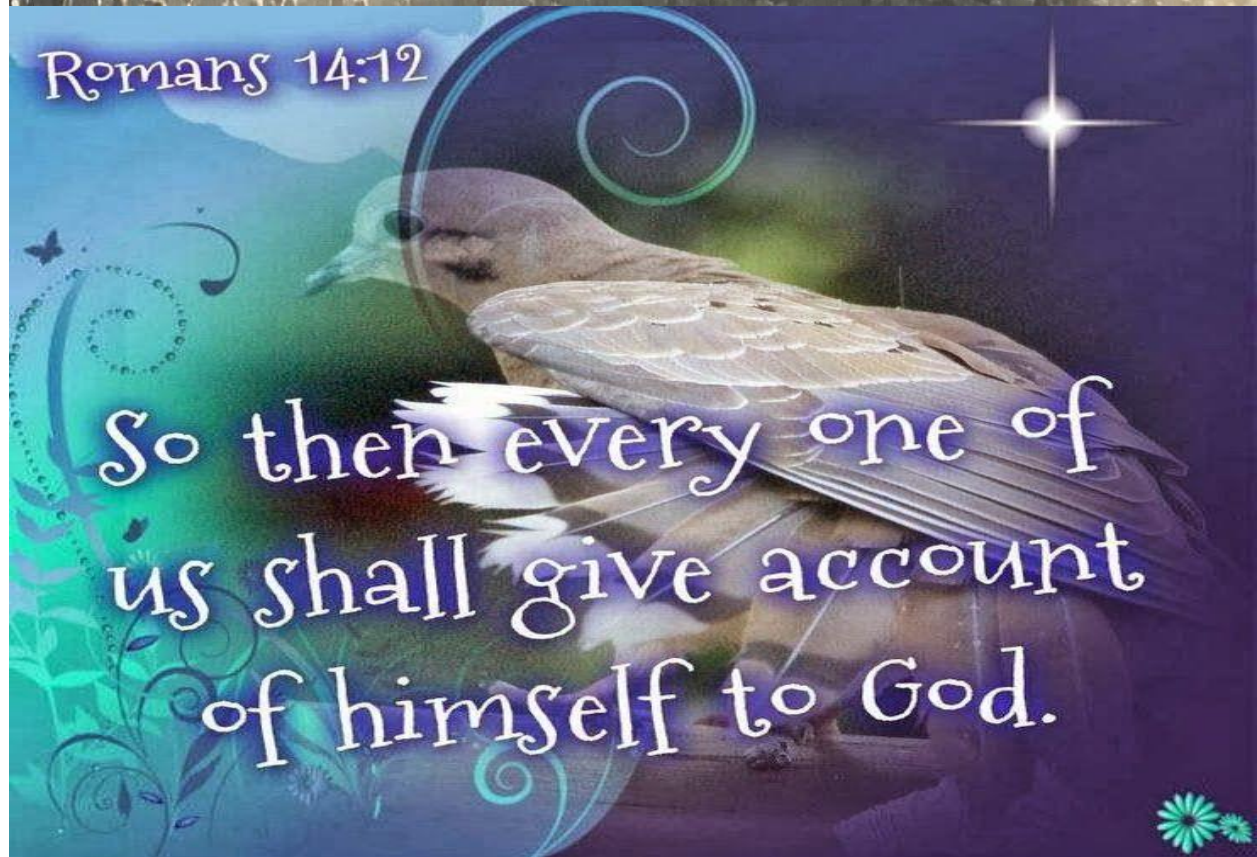
- Don’t hurt a brother Christ died for
- Walk in love
- The kingdom of God is NOT food or drink
- The kingdom of God IS righteousness, peace and joy in the Holy Spirit
- Outcome: Peace

Brother is built up

Furthermore, returning to Romans 14, the more mature Christian sins if his eating an authorized food prods the immature Christian to go against his conscience and consume a food that he thinks is wrong (“evil”—vs. 20) for the Christian to consume. The mature Christian is guilty of “grieving” (vs. 15), “destroying” (vs. 15,20), “offending” (vs. 21), “making weak” (vs. 21), and causing the weaker brother to “stumble” (vs. 21). In Paul’s treatment of this matter in 1st Corinthians 8, the stronger brother that so conducts himself is guilty of causing the weak brother to “perish” (vs. 11) by “wounding his weak conscience” (vs. 12).



**EVERY** knee shall bow



Romans 14:12

So then every one of  
us shall give account  
of himself to God.

## Some Applications

Many churches have undergone internal disruption over an infinite variety of disagreements. Some attempt to derail the majority's decision and get their own way by appealing to Romans 14. They insist that implementing the decision of the elders or the majority of the men would "offend" them. This tactic has been used far and wide to stymie the work of the church and prevent many positive actions from going forward.

In such instances, Romans 14 is misapplied in at least two ways: (1) Paul did not use the term "offend" merely to mean that a brother disagrees with or feels hurt by the decision. "Offend" is not defined as "ruffled feathers." He used the term to refer to the weaker brother being **led into sin**. Specifically, Paul said the mature Christian ought to forego committing an action (like eating a particular food), if doing so would cause the immature Christian to engage **in the same behavior** in the direct violation of his conscience. (2) Those who use this tact would never cast themselves in the role of a weaker brother. They actually consider themselves the stronger brothers.

The fact is that if such individuals have **scriptural** grounds for their objection to a particular decision, rather than objecting solely out of personal opinion or preference, they should stake their case only on scriptural grounds. Unfortunately, the local church has always been plagued by some brethren whose ego, pride, and perhaps lust for power (like Diotrephes—3 John 9), drives them to attempt to control the church. **In stark contrast, the mature Christians will be extremely flexible, open-minded, and accommodative when it comes to matters of opinion in the church.**

Another consideration regarding Romans 14 that helps us to distinguish between faith and opinion is seen in **verses 22-23**—

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 doesn't eat from faith; for whatever is not from faith is sin.

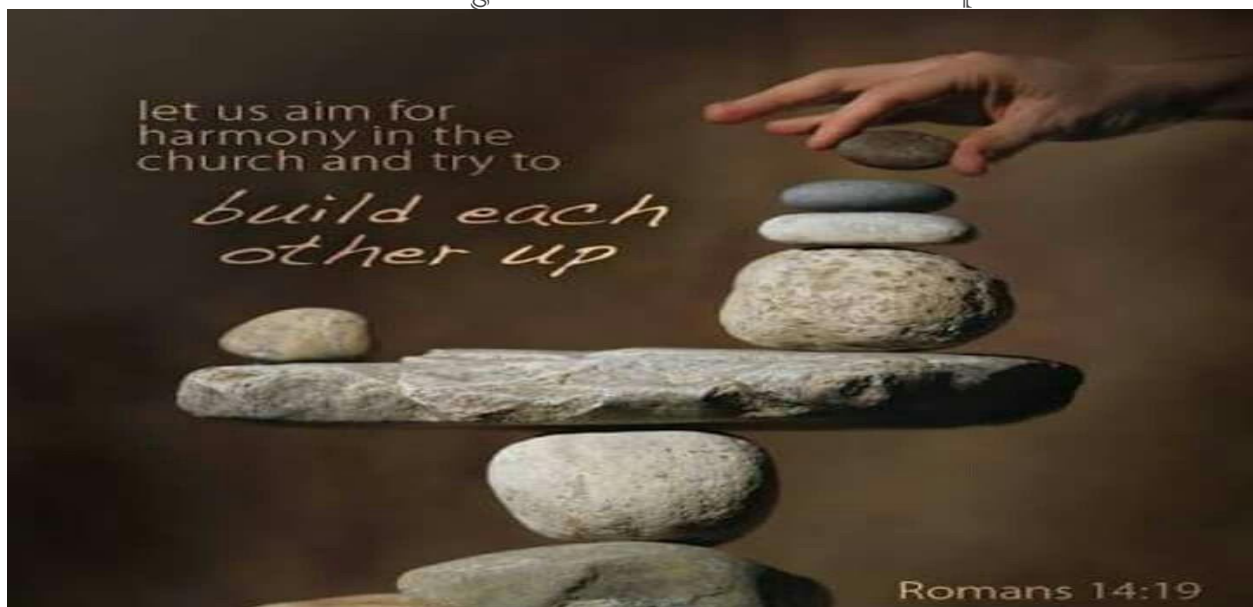


**Romans 14:23**  
And he that doubteth is damned if he eat,  
because he eateth not of faith:  
for whatsoever is not of  
f a i t h  
is Sin

J.hackney pictures with scriptures

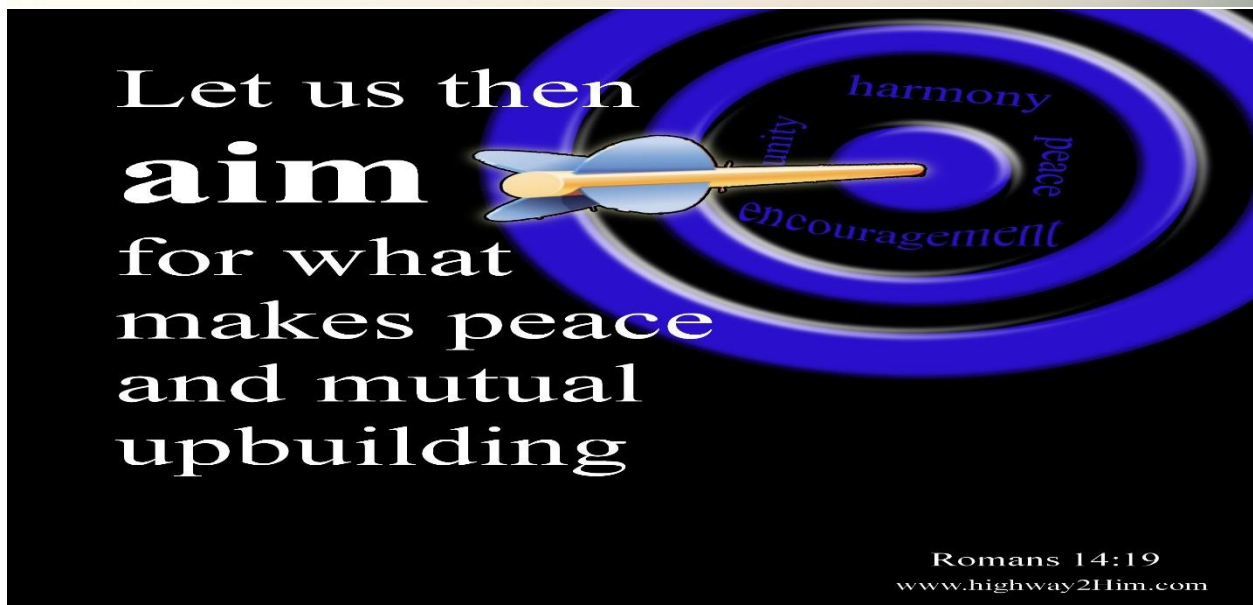
To “have faith” in a viewpoint/doctrine means that we are familiar with God’s view of the matter, knowing it to be optional and a matter of opinion. To “doubt” is to lack complete awareness or knowledge of a divine doctrine and/or to have hesitation to accept and enact it in one’s life. Specifically in the context, if a brother was uncertain about (doubted) whether he should eat a particular food, he would be guilty of sin if he went ahead and ate the food, because he wouldn’t be doing so “from faith,” i.e., he would be engaging in the action without being fully informed (by God’s Word) or fully convinced that such an action was acceptable to God. Since “faith comes by...hearing the word of God” (Romans 10:17), any action that a person engages in that doesn’t have the authority/permission of God’s Word behind it, is a sinful action.

But how may the average Christian distinguish between matters of faith and matters of opinion? When a question or issue arises in the church, how do we know whether it is optional or obligatory? The answer is that we must study God’s Word carefully in order to apply its principles to the matter at hand. God’s Word was written with a view toward the average human being capable of understanding God’s will for his or her life. Of course, diligence and effort must be brought to bear on the task (2 Timothy 2:15; Acts 17:11). But with adequate effort and interest in knowing God’s will, the goal can be achieved. No one can stand before God at the end of time and legitimately maintain that he was unable to recognize matters of faith and opinion.



## CONCLUSION

May God help us to “pursue the things which make for peace and the things by which one may edify another” (**Romans 14:19**). May we never “do anything by which our brother will stumble or is offended or is made weak” (vs. 21). May God help us to grow spiritually every day, that we might be people who are “strong in faith” (Romans 4:20), well able to distinguish between matters of opinion vs. matters of faith.



Let us then pursue what makes for  
peace and for mutual upbuilding.

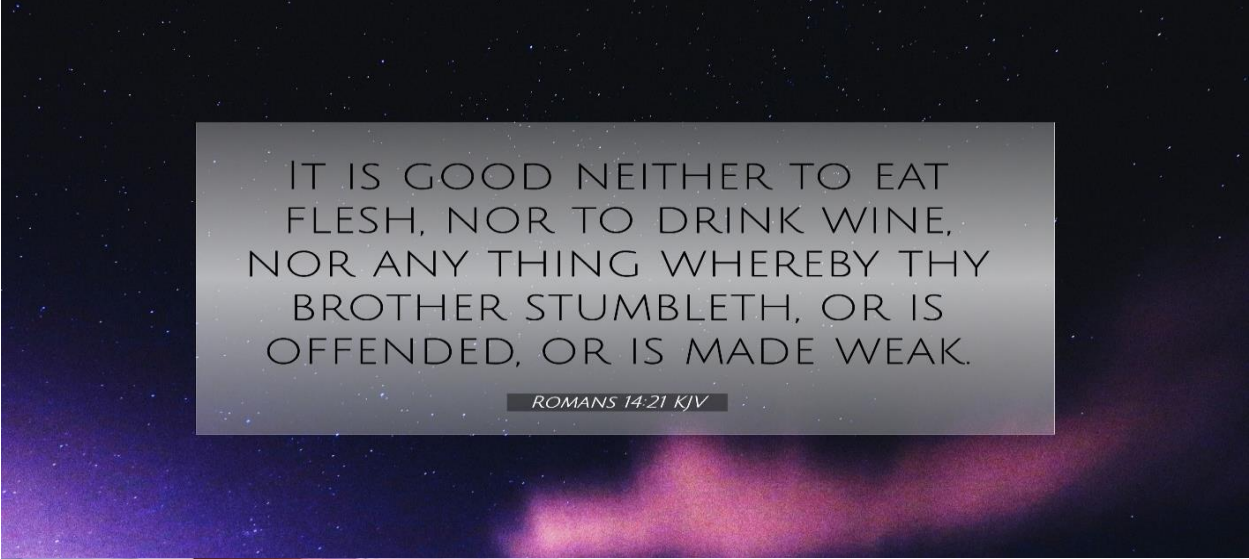
Romans 14:19



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May God help us to “pursue the things which make for peace and the things by which one may edify another” (Romans 14:19). May we never “do anything by which our brother stumbles or is offended or is made weak” **(vs. 21)**.



IT IS GOOD NEITHER TO EAT  
FLESH, NOR TO DRINK WINE,  
NOR ANY THING WHEREBY THY  
BROTHER STUMBLETH, OR IS  
OFFENDED, OR IS MADE WEAK.

ROMANS 14:21 KJV



**Romans 14:20**

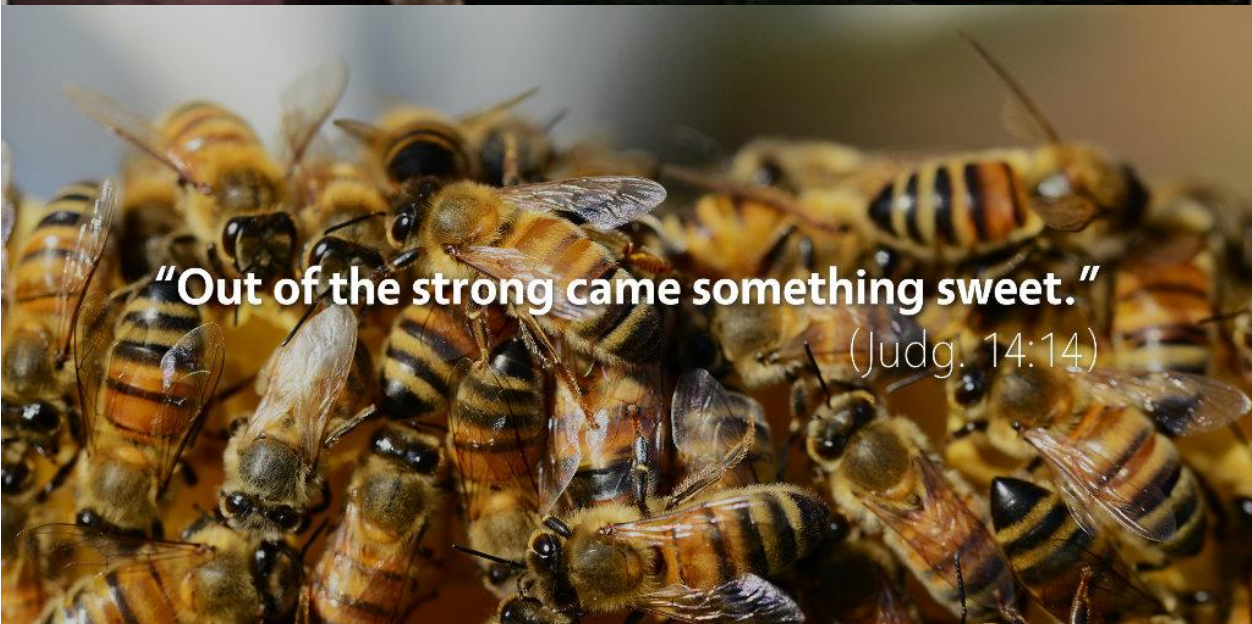
*... All things indeed are pure, but it is  
evil for the man who eats with offense.  
(NKJV)*

May God help us to grow spiritually every day, that we might be people who are “strong in faith” **(Romans 4:20)**, well able to distinguish between matters of opinion vs. matters of faith.

- DAVE MILLER, Ph.D

# Samson, The Strongest Weak Man In The Bible

Judges 13-16



**"Out of the strong came something sweet."**  
(Judg. 14:14)

## FROM THE FLORIDA COLLEGE LECTURES:

“Why Dost Thou Set at Nought Thy Brother?”

We all need to read Romans 14 often with a sincere desire to receive its wholesome influence into our minds. It deals with problems that could be serious even though they may arise over questions that do not seem to be so important to some. Each soul is of great value; so, **every stone of stumbling should be removed from the path of one who might be caused to fall by that little stone.**

“Him that is weak in the faith receive ye, yet not for decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not: and let not him that eateth not judge him that eateth: for God has received him. Who art thou that judgest the servant of another? to his own Lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand ... Let each man be fully assured in his own mind ... For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God” (Rom. 14:1–12).

This passage definitely notes that some brethren are stronger, and some are weaker. This chapter does not deal especially with a generation gap or with different social and economic situations. It deals with those who are weak in the faith and with those who are stronger. Those who are weak in the faith do not understand some things that stronger brethren do. They may be more easily tossed about by winds of doctrines or more easily influenced by customs and practices of their neighbors. None should be content to be weak, but each should have special concern for the one who might be more likely to stumble.

It is wonderful to have greater knowledge and a better understanding of what the Lord allows and of the things the Lord requires. There is great danger of our perishing if we lack knowledge (Hos. 4:6). But **we may cause others to perish if we lack love.** “Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law ... Love worketh no ill to his neighbor: love therefore is the fulfillment of the law” (Rom. 13:8–10). Would you like to imbibe the wonderful spirit encouraged in chapter fourteen of Romans? Then concentrate on learning the meaning of Romans 13:8–10. This passage prepares one for the message of our chapter.

## **Proper Love for the Brethren**

“Now abideth faith, hope, love, these three: and the greatest of these is love” (1 Cor. 13:13). Proper love for the brethren is the badge by which we identify ourselves to all men as followers of the Lord (John 13:34, 35). Love for God and man are the hinges on which the law of God may be fastened and used to God’s glory and man’s salvation (Matt. 22:34–40). If you fulfill this royal law, you do well (Jas. 2:8).

We can know that we have passed out of death into life if we love the brethren (1 John 3:13–22). This great commandment to love the brethren is no soft sentimentalism; it is the solid foundation for a good life.

“Knowledge puffeth up, but love buildeth up.... For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble I will eat no flesh for evermore, that I cause not my brother to stumble” (1 Cor. 8:1–13). **The message of 1 Corinthians 8 is parallel in so many ways to Romans 14.** **“Food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling block to the weak”** (1 Cor. 8:8, 9).

“Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying” (Rom. 15:1, 2). **Should some great athlete despise a drowning man because he cannot swim, or should he rescue him? Should a well informed Christian set at nought some brother who is in danger because of some scruple he holds, or should he shield and protect him?** The answers to these questions should be evident. Christ died for this weak brother; therefore, it is not God’s will that he should perish (2 Pet. 3:9; Heb. 2:9).

## **All Are to Be Judged**

When we wake up to the truth, we learn that we all have sinned and can be saved only because God’s grace and Christ’s blood allow our salvation. None could lay up treasures in heaven if Christ had not become the way to the Father (Rom. 3:23; John 14:6).

“We shall all stand before the judgment seat of God ... So then each one of us shall give account of himself to God (Rom. 14:10–12). These remarks are made in connection with the questions: “Why dost thou judge thy brother? or again, why dost thou set at nought thy brother?” In emphasizing this matter the writer asked, Why judge, and then again he asked, Why set the brother at nought? Each one should be much more involved in examining himself than in despising a weak brother. The stronger brother and the weaker brother are both servants who have been bought with a price (1 Cor. 6:20).

**Christ is Lord both of the dead and of the living, of the weak and of the strong.** We should have Him in mind in life and in death. This truth should cause us to humble ourselves before Him now by bowing and confessing Him while we live. Let us look up to God rather than down on one of the children of God. Our God is the God of every one, and we will all face judgment according to His plan (James 5:4; 2 Cor. 5:10, 11). “Be of the same mind, having the same love, being of one accord, of one mind; doing nothing through vainglory, but in lowliness of mind each counting other better than himself: not looking each of you to his own things, but each of you also to the things of others” (Phil. 2:1–4).

The Spirit through many epistles focuses on the doctrine of concern for the welfare of others and the glory of God. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also **please all men in all things**, not seeking mine own profit, but the profit of many” (1 Cor. 10:31–33). Each should seek to be prepared to face judgment rather than try to pick to pieces one whom he somehow regards as inferior.

The well-informed Christian is not to set at nought the man who is weaker, but the weak brother is given advice also. In the first place, Paul indicates that the one who would eat only herbs was weak. This letter to the church at Rome may have awakened some to liberties they did not realize they had. In the second place, **these weak brethren were not to be so dogmatic on their unauthorized scruples.** They were not to judge harshly those who ate meat. The apostle's special effort was not to change their eating habits but to spare the church the evil of factions. There should be no schism in the body (1 Cor. 12:25).

## **Weakness Is No Excuse for Rebellion**

The saddest aspect of the problem of dealing with the weak brother is the fact that **he does not know that he is weak.** He may have been a member of the body for only a year or less, but, if longer, he certainly **has not yet grown to maturity. Yet he feels qualified to face any, and every, problem that arises and feels it his responsibility to do so.** He feels called on to pit his judgment against that of the elders and/or other older, more mature brethren and feels rebuffed and neglected when his judgment is overruled. His feelings are hurt, and he may be discouraged to the point of quitting the church because he put himself in the front line of soldiers when he should have been in the backup field. Every member of the church is needed, the weak along with the strong, but everyone is not necessarily needed as a leader. There must be followers as well.

The stronger brother is not looking for an authority status as though he were some pope or archbishop, but we may be blessed by learning that he is a good friend and a protection to us. "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, and be long-suffering toward all." (1 Thess. 5:12-15).

There are the over and under relationships among us. It is a very inconsistent thing for a weak brother to become arrogant or defiant and demand that he have his way over the wisdom and judgment of qualified elders and other mature Christians.

In recognition of the importance of leadership, the Lord has ordained that each church have a plurality of elders. Yet these are not lords but examples (1 Pet. 5:1–5). The church over which Christ is head has often been seriously harmed by babes who did not know their limitations. A writer has suggested that fools rush in where angels fear to tread. The weak brethren become the disorderly when they fail to see the good works of great servants and take on themselves that for which they are not qualified.

A weak brother is not given license to be a factious heretic. Any such person is a condemned sinner (Tit. 3:10, 11). Someone may seek to excuse himself for some act of rebellion against the law of God by saying that every man has some weakness, and “This is mine.”

The fourteenth chapter of Romans does not say one word in defense of the man who knows he is openly and deliberately violating God’s law. A man must control his temper and his passion if he would be called a brother in good standing among Christians. Repentance brings forth worthy fruit (Matt. 3:8). Thus, repentance is absolutely essential (Luke 13:3; 2 Pet. 3:9).

The factious man who would cause divisions contrary to the doctrine of Christ by subverting whole houses is not the weak brother whom we are to shield and protect. He is a strong enemy of Christ, and consequently is to be silenced, marked, avoided, rejected, and put away from the flock (Rom. 16:17, 18; Tit. 1:10, 11; Tit. 3:10, 11; Phil. 3:17–19). One point of maturity in the stronger saint is the ability to discern between the weak brother who serves to the limit of his knowledge and the wolf in sheep’s clothing that would destroy the flock.



## Righteousness, Peace, and Joy

It should appear to be a reasonable service to bear the infirmities of the weak brother. . .

“The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well pleasing to God and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another” (Rom. 14:17–19).

We all would enjoy having the approval of good people, and, above all else, we should desire to be acceptable to God. People who have this approval and acceptance are those who follow after peace and the things by which they may strengthen their brethren. They are not the people who would overthrow for meat’s sake the work of God. It is very important for all of us to be impressed by the commandment in Romans 14:15: “Destroy not with thy meat him for whom Christ died.”

**The peace the Spirit recommends isn’t based on compromise** or peace by refusing to contend for the faith. The kingdom and righteousness come first, and we are taught to war a good warfare (1 Tim. 1:18). One who is on the Lord’s side has the peace of God which passes all understanding. It brings peace within one’s self. By following after righteousness we lay hold on the hope set before us, which is like an anchor for the soul. The Christ said: “Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you” (John 14:27).

That person who does not find the joy and peace, with the happy approval of good people and the acceptance of God, must not have the pure religion of Christ. One essential element lacking may be righteousness. Unselfish concern for weak brethren, faithful worship to God, and clean living are not burdens to be dreaded.

## Do Not Ignore Conscience

A thing may not be wrong within itself, but it is wrong to the man who does that thing thinking that it is wrong to do it. His attitude is the spirit of rebellion if he thinks the thing he is doing is contrary to the will of God. “All things indeed are clean; howbeit it is evil for that man who eateth with offence” (Rom. 14:20). “He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin” (Rom. 14:23). We have boldness toward God if our hearts do not condemn us; but if our own hearts condemn us, we have forfeited this pleasant and wonderful peace of mind.

Each should have a special regard for others so that his own heart will not condemn him as he realizes that he is not a rock of stumbling for his brother. (See Rom. 14:21; Matt. 18:7; Luke 17:1–3.) Christ tasted death for every man, and we should be willing to forego some liberty to avoid causing the weak brother to perish. The church is compared to the physical body in which the whole body suffers if one member suffers. (See 1 Cor. 12:12–27.)

The heart of man that is so often mentioned in the Bible reasons, thinks, purposes, loves, and remembers. The conscience is a part of this special human faculty, and it should not be destroyed, branded, or seared as with a hot iron. The hardened heart is in the man who is spiritually sick. The tender heart is in the faithful child of God. Essential brotherly love expresses itself in tender regard for others.<sup>2</sup>

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<sup>2</sup> Lee, I. (1983). [“Why Dost Thou Set at Nought Thy Brother?.”](#) In M. D. Curry (Ed.), *Romans for Every Man* (pp. 163–172). Temple Terrace, FL: Florida College Bookstore.

Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

1 Corinthians 4:5



[worthydevotions.com](http://worthydevotions.com)

## Barnes' Notes on the Bible

1<sup>st</sup> Corinthians 4:5 – Therefore, in view of the danger of being deceived in your judgment, and the impossibility of certainly knowing the failings of the heart.

Judge nothing - Pass no decided opinion; see the note at [Matthew 7:1](#). The apostle here takes occasion to inculcate on them an important lesson - one of the leading lessons of Christianity - not to pass a harsh opinion on the conduct of any man, since there are so many things that go to make up his character which we cannot know; and so many secret failings and motives which are all concealed from us.

Until the Lord come - The Lord Jesus at the Day of Judgment, when all secrets shall be revealed, and a true judgment shall be passed on all men.

Who both will bring to light; - See [Romans 2:10](#).

The hidden things of darkness - The secret things of the heart which have been hidden as it were in darkness. The subsequent clause shows that this is the sense. He does not refer to the deeds of night, or those things which were performed in the secret places of idolatry, but to the secret designs of the heart; and perhaps means gently to insinuate that there were many things about the character and feelings of his enemies which would not well bear the revelations of that Day.

The counsels of the hearts - The purposes, designs, and intentions of men. All their plans shall be made known on that Day. And it is a most fearful and alarming truth, that no man can conceal his purposes beyond the Day of Judgment.

And then shall every man have praise of God - The word here rendered "praise" ἔπαινος epainos denotes in this place reward, or that which is due to him; the just sentence which ought to be pronounced on his character. It does not mean as our translation would imply, that every man will then receive the divine approbation which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it. Hesychius explains it by judgment (κρίσις krisis). The word must be limited in its signification according to the subject or the connection. The passage teaches:

- (1) That we should not be guilty of harsh judgment of others.**
- (2) the reason is, that we cannot know their feelings and motives.**
- (3) that all secret things will be brought forth in the great Day, and nothing be concealed beyond that time.**
- (4) that every man shall receive justice there. He shall be treated as he ought to be. The destiny of no one will be decided by the opinions of people; but the doom of all will be fixed by God. How important is it, therefore, that we be prepared for that Day; and how important to cherish such feelings, and form such plans, that they may be developed without involving us in shame and contempt!**

# From *Themelios Magazine*:

## WEAKNESS – PAUL’S & OURS

By Richard Bauckham

To say that Paul’s autobiographical reflection in Second Corinthians is impressive may be a little paradoxical, because Paul’s obsession in this letter is with how unimpressive he is, or at least with the fact that the only impressive thing about him is his *weakness*. In this rambling *apologia* for his life and work as an apostle, **Paul’s weakness is the recurring theme**. In chapter 4, for example, Paul writes of the glory of God revealed in the gospel and of his own call to be a minister of that gospel, when the glory of God in Christ shone in his heart (4:6). But the thought of the glory and the power of the gospel entrusted to him immediately, by contrast, suggests the thought of his own frailty: ‘We have this treasure in earthen vessels’ (4:7). The clay pot is both a very ordinary and a very fragile container for treasure. What makes this theme of the apostle’s weakness so arresting and intriguing is that Paul is not in the least apologising for it or mentioning it only for the sake of honesty. In chapters 11–12 (with deliberate irony, of course) Paul boasts of it, as precisely the qualification which validates his claim to be an apostle of Christ. He catalogues his sufferings (11:23–33), not as heroic ordeals, but as evidence of how his ministry was marked by the physical and psychological frailty of an ordinary human being, ending the catalogue with a vivid memory of the ignominious occasion when he had to flee for his life from Damascus by being lowered in a basket from the city wall (11:32).

This weakness of Paul was the occasion for the power of God to be active and evident in his ministry: 'We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us' (4:7); 'I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me' (12:9). The power of God evident in Paul's ministry, not least in the transforming effect of the Gospel he preached, could be seen to be no merely human achievement of Paul's but divine power which found its opportunity in Paul's weakness. In his weakness Paul was obliged to trust in God and his converts to recognize God.

When Paul reflects on his weakness, he is being soberly realistic. In his dedication to his missionary task, Paul constantly drove himself to the limits of his physical and psychological endurance. As he would have put it, the love of Christ controlling him (5:14) drove him to those limits. His missionary labors were, quite literally, killing him (4:10–12). Human resources do have their limits and Paul discovered them, not because he sought God only there or because he embraced suffering masochistically to demonstrate his powerlessness, but simply because the demands of his apostolic mission took him to those limits. From the hazards of ancient travel, the perils of persecution, the anxiety and depression incurred by his pastoral responsibilities, Paul learned that when God equipped him for his apostolic ministry he did not turn him into some kind of superman or angel, immune from danger, untouched by weariness or stress. On the contrary, precisely his apostolic ministry made his ordinary, limited human capacities plain for all to see. Yet Paul found that such weakness was not after all an impediment to his ministry: somehow (and it may well have seemed strange to him at first) the power of the gospel became all the more apparent and effective.

Paul's *theological* breakthrough in 2 Corinthians was to understand this weakness of the bearer of the gospel in relation to the content of the gospel. If God's definitive salvific act occurred through the weakness of the crucified Jesus, then it should be no surprise that the saving gospel of the crucified Jesus should reach the Gentiles through the weakness of his apostle. And just as the crucified Jesus proved, through his resurrection, to be the power of God for salvation, so the weakness of the apostle had, as its reverse side, the power of God effective for salvation through his ministry. **Paul found the pattern of the cross and resurrection of Jesus—death and life, weakness and power—reflected in his own ministry and used it as the key to his own experience.** If he experienced the dying of Jesus in his frailty and sufferings (1:5; 4:10–12), he also found in every escape from death, every encouragement after anxiety and depression, every convert made in the midst of persecution, a participation in the resurrection of Christ, **God's ability to bring life out of death** (*cf.* 1:5, 9–10; 4:10–12). Such experiences were not necessarily dramatic or miraculous deliverances, like the escape from death to which 1:9–10 refers, but were often relatively ordinary events.

In 4:8–9 Paul gives a rhetorical list of 'cross' and 'resurrection' aspects of his experience:

We are afflicted in every way, but not crushed;  
perplexed, but not driven to despair;  
persecuted, but not forsaken;  
struck down, but not destroyed.

The second member of each pair here seems strikingly understated: just the negative point that Paul's weakness had not yet put an end to his ministry. The demands of his ministry had almost proved too much for him, but, by God's grace, not quite.

Thus, Paul's experience might often seem outwardly unremarkable. But because he sees the death and resurrection of Jesus as the key to his life, as to everything else, he can find there a pattern which makes Christian sense of his experience. The shape which everyone needs to give to his experience in order to understand it Paul found in the cross and resurrection of Jesus. This pattern, however, was more than an interpretation of the experience: it also made the experience what it was for Paul. All the ups and downs of his ministry were for Paul experiences *of God*, events in which he experienced an identification with Jesus in his dying and rising: 'always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies' (4:10).

To identify with Paul's experience we do not need to be shipwrecked or imprisoned or lowered in a basket from a city wall. Even without the physical dangers of Paul's career, anyone who throws himself into the work of Christian ministry of any kind with half the dedication of Paul will experience the weakness of which Paul speaks: the times when problems seem insoluble, the times of weariness from sheer overwork, the times of depression when there seem to be no results, the depression when there seem to be no results, the emotional exhaustion which pastoral concern can bring on—in short, all the times when the Christian minister or worker knows he has stretched to the limits of his capacities for a task which is very nearly, but by God's grace not quite, too much for him. Anyone who knows only his strength, not his weakness, has never given himself to a task which demands all he can give. That was neither Jesus' ideal of life nor Paul's. To be controlled by the love of Christ means inevitably to reach the limits of one's abilities and experience weakness.<sup>3</sup>

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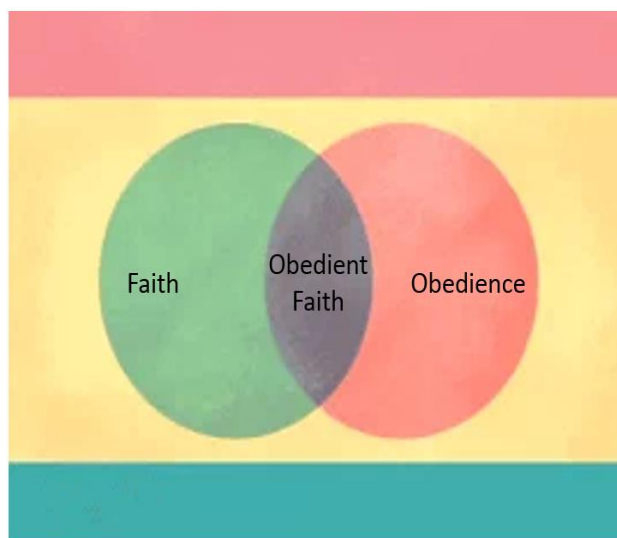
<sup>3</sup> Bauckham, R. (1982). [Weakness—Paul's and Ours](#). *Themelios*, 7(3), 4–6.



## AT THE NEXUS OF GRACE & GLORY

# Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



*O That Will Be Glory*

2. *Wh* O that will be glory for me, e grace,

*I an* Glory for me, glory for me; ce,

*When by His grace I shall look on His face, e*

*That will be glory, be glory for me. me.*

