

# Romans 14:6

Authorized King James Version (KJV)

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. 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.

## Analysis

**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**—Ho phronōn tēn hēmeran kyriō phronei, kai ho esthiōn kyriō esthiei, eucharistei gar tō theō (ο φρονῶν τὴν ἡμέραν κυρίω φρονεῖ, καὶ ὁ ἐσθίων κυρίω ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ). Phronei kyriō (regards unto the Lord) indicates God-directed motive. Whether observing a day or not, eating or abstaining, the action is unto the Lord—offered to God as worship. Eucharistei (εὐχαριστέω, gives thanks) reveals the heart attitude: gratitude to God.

**And he that eateth not, to the Lord he eateth not, and giveth God thanks**—Kai ho mē esthiōn kyriō ouk esthiei, kai eucharistei tō theō (καὶ οὐκ ἐσθίων κυρίω οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ). The abstainer also acts unto the Lord, giving thanks. Both parties are sincere worshipers—their dietary choices express devotion, not rebellion. Paul validates both: if done for God's glory from informed conscience, it's acceptable. The issue isn't what you eat/observe but why—does it honor God? This transforms disputable matters from battlegrounds into worship opportunities.

## Historical Context

---

Jewish Christians fasted regularly, maintained dietary laws, observed Sabbath—all 'unto the Lord.' Gentile Christians ate freely, observed no calendar—also 'unto the Lord.' Paul affirms both as legitimate expressions of devotion. This principle shaped early Christian diversity: Eastern and Western churches developed different liturgies, calendars, disciplines—yet remained unified in essentials (Nicene Creed). The Reformation debates over worship forms, vestments, liturgy drew on Romans 14: allow liberty where Scripture doesn't mandate uniformity.

## Related Passages

---

**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

---

1. Are your practices (diet, calendar, disciplines) done '*<em>kyriō</em>*' (unto the Lord) or from tradition, peer pressure, or legalism?
2. How does recognizing that both parties 'give thanks to God' (*<em>eucharistei tō theō</em>*) change your attitude toward those who differ?
3. What would it look like to transform disputable matters from divisive issues into diverse expressions of sincere worship?

## Interlinear Text

---

ο	φρονεῖ·	τὴν	ἡμέραν,	Κυρίω	φρονεῖ·
G3588	He that regardeth	G3588	the day	it unto the Lord	He that regardeth
	G5426		G2250	G2962	G5426
καὶ	ο	μὴ	φρονεῖ·	τὴν	ἡμέραν,
and	G3588	not	He that regardeth	G3588	the day
G2532	G3361		G5426	G2250	G2962
	φρονεῖ·	ο	ἐσθίει	Κυρίω	ἐσθίει
He that regardeth	G3588	eateth	it unto the Lord	eateth	thanks
G5426		G2068	G2962	G2068	G2168
τῶ	θεῶ	καὶ	ο	μὴ	ἐσθίει
G3588	giveth God	and	G3588	not	eateth
G2316	G2532		G3361	G2068	G2962
καὶ	εύχαριστεῖ	τῶ	θεῶ		
and	thanks	G3588	giveth God		
G2532	G2168		G2316		

## Additional Cross-References

---

**Matthew 15:36** (Parallel theme): And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

**Matthew 14:19** (Parallel theme): And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.