
a *Grace Notes* course

The Epistle to the ROMANS

an expositional Bible study

by Dr. Daniel Hill, Pastor
Southwood Bible Church
Tulsa, Oklahoma

Lesson 14

Romans 14:1-23

Grace Notes

Web Site: <http://www.gracenotes.info>

E-mail: wdoud@gracenotes.info

The Epistle to the Romans

Lesson 14 - Contents

Chapter 14	3
Romans 14:1	3
Romans 14:2	6
Romans 14:3	6
Romans 14:4	8
Romans 14:5	9
Romans 14:6	10
Romans 14:7,8	11
Romans 14:9	11
Romans 14:10,11	12
Romans 14:12	12
Romans 14:13	13
Romans 14:14	14
Romans 14:15	14
Romans 14:16	15
Romans 14:17	15
Romans 14:18	16
Romans 14:19	16
Romans 14:20	17
Romans 14:21	17
Romans 14:22	18
Romans 14:23	18

Chapter 14

INTRODUCTION:

Paul is looking at the relationships believers are to have with others. In Chapter 12 he told us to accept the differences we have even as these extend to the different function of spiritual gifts. Then he explained how we are to love one another with a non-hypocritical spiritual love. In Chapter 13 he showed how this love even submits to proper authority. That too is an expression of our Spiritual love. At the end of Chapter 13 he told us how we owe a debt of love to others and how love fulfills the law.

Now in Chapter 14 and all the way to Romans 15:14 Paul brings this down to so very practical expressions of love. He deals with one thing that has been the favorite sport of Christians since the first century...trying to change others.

All through the history of the church problems that have come up most often occur because of one group of believers trying to change another group.

One group plays cards, another does not, they mix bath (that is swimming), drink beer, dance, wear make up (the ladies that is, but in pre revolutionary France, who knows), they dance, sing in a church where musical instruments are played, use zippers instead of buttons (some believers thought zippers just had to be evil).

The list is endless and continues to be added to and taken away from and changed and altered from generation to generation. We encounter those who are different and we criticize, malign, judge. We try to change because, after all, we are right, they are not.

In all these debatable matters, these doubtful things, we have no declaration that tells us Thus saith the Lord...

So the arguments are just that, arguments, debates, in which one group who thinks they are strong judge the weak.

Romans 14:1

Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

That is very plain isn't it. We are to accept others, even when we might determine they are weak in faith.

The word Greek word translated ACCEPT is found in two more passages in Romans:

Romans 14:3 Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

Romans 15:7 Wherefore, accept one another, just as Christ also accepted us to the glory of God.

In both other passages we see that God has accepted the weaker believer or the believer who is different that us and in Romans 15:7 we see that this divine acceptance is the basis for our human acceptance.

So this acceptance is an acceptance in spite of...in spite of difference, in spite of debatable things, in spite of culture and customs, in spite of all the things that may not be for me but in which God has given liberty.

Then Paul adds: But not for the purpose of passing judgment on his opinions.

OPINIONS is the word DIALOGOS, or dialogue, those things which could be debated. Doubtful things.

JUDGMENT is a judicial term and means to make a judgment according to Law...but is the law in this case only your law and is it a right law.

HERE IS A QUESTION FOR US TO CONSIDER:

Why do we try to change the behavior of another?

- Regarding those who we are responsible for, children, family, employees, etc. our desire to change them comes from a desire for their good.
-

- If a child is developing bad habits, as parents we try to change those habits.
- Even within the fellowship we have with other believers whom we are close to we desire change for their best.

Romans 15:14-15 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another. But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God.

Hebrews 10:24 And let us consider how to stimulate one another to love and good deeds.

In these two verses we have both the basis for admonishment and the goal of admonishment or encouragement (stirring up).

BASIS: Being full of goodness: FULL is an adjective that is descriptive of this type of believer. The fullness of this good is evident. GOOD is from AGAQOS so this is divine goodness.

Filled with all knowledge: Filled here is a passive verb so this is what God the Holy Spirit has done as the believer has learned the word. He is overflowing with the knowledge GNWSIS.

This double basis is now able to express itself in a spiritual skill and that is admonishing another believer.

GOAL: Stimulate or stir up, brings together every type of encouragement, admonishment, communication. The purpose: Spiritual Love and good deeds, the fruit of the Spirit.

The desire for others to change in this manner is from the highest integrity and for the highest purpose. And it presupposes a relationship within a local assembly.

Even when the change involves moving away from sins it is not mere condemnation, but includes a positive alternative, a better way:

I John 2:1-2 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He

Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

So a biblical approach to helping another believer includes helping them change behavior but that is only done with a pure motivation and for a pure reason. So they can be all that God saved them to be.

In doing this we do not help those who do not desire our help.

Remember Matthew 7:4 Or how can you say to your brother, Let me (give me your permission) take the speck out of your eye,' and behold, the log is in your own eye?

READ Acts 21:10-15

BUT NOT EVERYONE WHO WANTS TO CHANGE another believer is doing so out of the highest motives:

Man has a need for significance

Often this significance is built around being right

Now there is nothing wrong with being right but our rightness must be in the sight of God. When it is we have a strong confidence in the Lord and in His Word.

Psalm 78:7 That they should put their confidence in God, And not forget the works of God, But keep His commandments.

II Corinthians 1:12 For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

II Corinthians 3:4 And such confidence we have through Christ toward God.

I Timothy 3:13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

Hebrews 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

SIMPLY PUT: God and you are a majority

However, many believers try to find their significance and thus their confidence is the sight of others.

In seeking significance in others they will try to establish their rightness by getting others to agree with them, to modify their behavior to their standards, to conform to what they think is right.

In Ephesus, Timothy had to deal with many people who were trying to change others to a false religious position.

NOW THE WHOLE ISSUE HERE IS THAT if I can get someone else to do what I do it boosts my position as being right.

THIS IS THE NEED TO BE RIGHT syndrome

Read 1 Timothy 4:1-5

II Timothy 3:5-6 holding to a form of godliness, although they have denied its power; and avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses,

So in our passage, Romans 14:1, the believer is told to receive (middle voice of benefit) the one who is weak in the faith (doctrine) but not for debate, argument, change, some subtle scheme to make them conform to your standard.

Let's understand something about the world in which Paul was writing these words:

1. The Greco-Roman Empire (and Greek influence was dominant) was a very open society,
2. Many who came to know Christ as Savior came from a background heavily influenced by paganism and Hellenistic morality.
3. The permissiveness of the Greco-Roman society was far more extreme than even ours. Pre-marital sex was accepted and expected on the part of the male, homosexuality and lesbianism was not extensively condemned, infidelity on the part of husbands was a part of normal life as was the keeping of mistresses. Add to this the activities of the pagan cults with their permissive sexual activity and drunkenness. And then there was the

activities of the coliseum where daily lives were taken and people murdered.

4. And these activities are condemned in the NT. And yet we do not see an emphasis placed on the believer being a social crusader but rather a spiritual soldier who stands firm in the confidence he or she has in God.

v 1 Continued: The description of the weaker believer is one who is weak in the faith.

THE FAITH, with the definite article refers to doctrine and looks at that body of truth from God that we believe.

This term accurately brings together the two interdependent sources of power in the Christ Centered Life...the Word of God and faith in the Holy Spirit.

Both set the believer free:

John 8:32 And you shall know the truth, and the truth shall make you free.

II Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

And we are free to not sin, free to either do or not do things wherein God has been silent (the doubtful things), and free to let God work His perfect work in the lives of others.

That is a freedom we have and a faith that we have in God and in His power to work in the lives of others.

CONSIDER THIS:

- If God has led me to do or not do a certain thing wherein He has been silent, why do I not believe God can lead my brother or sister in Christ in that same freedom?
- Thus it is an arrogance on my part to think that I must intrude where God has chosen to be silent.

NOW IN Romans 14 TWO SILENT ISSUES ARE dealt with: The eating of meat (that had been sacrificed to idols) and the keeping of certain holy days.

In the OT Law a lot was said about meats and days. But we are not under law we are under grace. So the very removal of these things from

LAW demonstrate that the OT Law has been fulfilled in Christ.

Use a bit of logic on this. If these things were important under the OT Law but are not important in the CA, what can be said about the Law? It is no longer in effect.

People love to pick and chose the law. Now we have NT Law but even that is fulfilled as we love one another...Romans 13:8-10.

Romans 14:2

One man has faith that he may eat all things, but he who is weak eats vegetables only.

Notice that it is the weaker believer who is restrictive in His activities. He eats only vegetables...may be why he is weak <g>. The believer who is not weak...

BELIEVES is a verb (why they translated it as a noun I will never know, confusing because in the NASV the tendency would be to translate it doctrine as in verse 1). But it is a verb, present, act, indicative.

TO EAT is an aorist, act, infinitive. A result of what is believed.

The one who is enjoying his liberty and is eating all things is the man who BELIEVES:

His faith is in the Lord and in the Spirit and He is lead by the Spirit and doctrine to liberty.

This statement helps explain the final verse of Romans 14:

But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

The word FAITH here, used twice is an anarthrous noun, no definite art. And looks not at doctrine but at what is believed. Do you believe you can eat all things? Then eat. Do you doubt, then do not eat. And if doubting you do you have condemned yourself.

In v 2 the one who believes he can eat all things eats. The one who doubts does not.

NOW, HOW DO THESE TWO RELATE TO EACH OTHER.

Romans 14:3

Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

We have three statements: The first one directed at the stronger (see Romans 15:1) believer who eats. The second one directed to the weaker believer who does not eat. And the final statement is statement of fact regarding God's acceptance of the believer.

First statement: Let not him who eats regard with contempt him who does not eat.

To regard with contempt is IMPERATIVE, of a word that could be translated NOT DESPISE.

It looks at one who counts another as nothing, as one to be scorned, as one who is to be rejected.

Luke 18:9 And He [Jesus] also told this parable to certain ones [Pharisees] who trusted in themselves that they were righteous, and viewed others with contempt.

In Luke 23:11 this is the attitude of Herod towards Christ: And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

BUT HERE THE STRONGER believer is warned of having the same attitude towards the weaker believer that evil men had towards Christ.

The danger of the believer who has discovered the liberty he has in Christ is to treat with scorn those who are weaker.

And so in the churches the ones who have discovered liberty in Christ form little cliques that exclude the weak, but we must never do that.

The truly strong believer who is led by the Spirit and the Word will have spiritual love even for the weak.

Someone once defined a legalist as: A Christian who lives in mortal fear that someone, someplace, is enjoying himself.

And while for some the definition may apply, for many, legalism is from weakness, lack of growth, lack of maturity.

And you have to give younger believers time to grow up...just like with children.

The second statement turns to weaker believer and warns him of a danger.

Let not him who does not eat judge him who eats.

The weaker believer, the younger believer who is still trying to impress God with what he does and does not do is prone to judging.

The command is very clear: DO NOT JUDGE

JUDGE is KRINW the basic root word for all judgment.

Matthew 7:1 Do not judge lest you be judged.

Luke 6:37 And do not judge and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

John 3:17 For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

Romans 2:1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

This idea of judging one another, within the body of Christ is the main point of this chapter through to Romans 15:14.

WHO HAS THE RIGHT TO JUDGE:

1. Persons in authority in their area of authority and responsibility.
2. Leadership in the Local Church is to judged as to what is effecting the local church by its leadership or members.

In that sense, judgment is a corporate function of the local church, not an individual function.

3. The purpose of any judgment is to restore. God judged mankind that He could restore mankind.

In a rare situation where the leadership of a local church must judge another believer, we do so for the purpose of their repentance and subsequent restoration.

BUT HERE IN Romans 14 AND 15, THE MAJOR TOPIC OF THESE FIVE chapters that

deal with the relationship of the believer to other believers is judging, simply put, DO NOT DO IT!

WHEN WE WILL EVER GET THE POINT ????

The only judging we see in the NT is done by those in authority and then only to seek reconciliation or restoration. No to condemn and to exclude. Even separation or excommunication is designed to get the fallen believer to repent.

THEN THE PRINCIPLE FOR THE believer to bear in mind: For you see, God has accepted him [the strong believer and the weak believer].

And this again is the same word we saw in verse one and will see again in Romans 15:7

NOW WHAT HAPPENS IN MOST CHURCHES TODAY? In most churches the majority of believers are not the strong, but the weak. And without strong, mature leadership the young weak believers often establish artificial standards of conduct that are then imposed upon everyone. The implication being that you cannot be a good Christian, or perhaps not a Christian at all if you do not perform a certain way.

This has given tremendous rise to a distortion of what Christianity is all about in the eyes of the world.

This distortion is the idea that being a Christian is being a part of a do and do not do religion.

And consider how self perpetuating this is. Rules are followed, occasional someone starts reading their Bibles [always a dangerous thing to do] and starts enjoying some liberty. He is judged, condemned, at one time maybe burned at the stake. So conform or be excluded, and thus the one who tastes of liberty is no longer around.

Today this distorted perception of what Christianity is about causes many to not want to come near a local church for fear of being judged and condemned. And that is true of the unbeliever and of Believers.

PRINCIPLE: Church law is not God's Law. God's law for us is described in the very first book of the NT.

James 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but

an effectual doer, this man shall be blessed in what he does.

The word ACCEPT is PROSLAMBANW here as in verse 1 and in Romans 15:7.

It means to take in addition, to draw in, to incorporate. When used of persons it means to bring in as a companion with no distinction or discrimination. Also to treat with kindness.

1. The Greek and Roman pagan cults had levels of initiation, different degrees of admittance.
2. This type of structure is common place in any man made religion or religious order.
3. The stronger (often in there own eyes) were admitted to higher levels of fellowship while the weaker (in the eyes of the stronger) were required to pass certain tests to advance into the inner circle.
4. This background, common to many new converts in the first century, is being dismissed in these passages and others that deal with there being no distinctions.

I Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

5. We must be careful not to form cliques, official or unofficial, that exclude believers within the local church.
6. There is leadership but not rank, there is responsibility but not exclusivity.
7. We are all servants of Jesus Christ, we are all sheep, we are all Christians and our position is in Christ not in some degree of acceptance into any inner circle.

SO THE BELIEVER IS WARNED AGAINST EXCLUSIVITY AND EXCLUSION OF THE WEAKER BELIEVER.

Romans 14:4

Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.

Paul now zeroes in on the weak believer who would judge the stronger believer:

In many ways we have tried to undo past wrong by bending over backwards to accommodate the weaker believer who we at one time rejected that we forget that the weaker believer has a real problem if he allows his lack of liberty to motivate judging.

Paul is very strong in this statement...who do you think you are to judge the servant of another!

In I Corinthians 8-9-10 Paul speaks mainly to the strong believer whose liberty is causing the weaker believer to stumble.

Here in Romans 14 the main emphasis is for the weaker believer who is judging the stronger believer.

That is why Paul is so strong in this statement that introduces verse 4:

To his own master he stands or falls.

Paul uses again the analogy of the slave. Remember he did this back in Romans 6:15-23 in reference to our serving of sin or the Savior.

Now he uses the analogy to define the relationship one believer has to another. We are all slaves, servants, of a master.

And it is the to master that the slaves stands or falls:

Paul uses two present tense verbs, STJKW and PIPTW, used with the dative.

The dative makes these verbs intransitive so it is to the master the slave stands or falls. In the master's estimation and evaluation.

The word FALL is the common word for FALL in the Greek text but the word for STAND which is STJKW is a bit unusual.

It is a very late form found only in the present and is a corruption of the perfect tense of the normal word TO STAND, which is used in this verse also.

Paul reaches for this word because he wants to make a distinction with the next phrase.

And stand he will, for the Lord is able to make him stand.

STAND here is not STJKW but ISTJMI and it is first a future passive then an aorist infinitive.

ISTJMI is a very broad word meaning to cause to stand, to set in place or position, to establish and to confirm.

This is what the Lord will do, the future tense is very dogmatic in that what the Lord is doing now will result in this future occurrence.

THEREFORE, in spite of the sharp criticism and judging and excluding and contempt believers may direct to other believers, Jesus Christ, the LORD, will make Him stand.

THIS IS A PROMISE WE CAN APPLY TO OTHERS:

Philippians 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

II Corinthians 9:8 And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed;

Hebrews 13:20-21 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever.

THREE PRINCIPLES:

1. Jesus Christ is the one working in the believer His good work
2. Jesus Christ will cause each believer to stand, not others. When we try to do this we take the prerogative that belongs to Jesus alone.
3. This is a promise that is sure, for some they will stand in time, for all, in eternity

HOW IS THIS APPLIED?

By Faith. Do you believe that Jesus is able to do in the life of another what you believe by faith He can do in your life?

Romans 14:5

One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

The two disputed activities in the early church and in Rome were eating meat that had been sacrificed to idols and the observing of holy days. So Paul now turns to the DAY issue.

Opinions differed. [Three positions] Some used the holy days of the nation of Israel as being sacred. Others saw special days within the church as being holy. And still others saw every day alike.

Colossians 2:16 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.

How, by the way, do you let no one act as you judge in a matter? By not listening to their judgment them or paying their judgment any attention.

NOTICE: It does not make any difference to Paul. Days mean nothing in the sight of God and so Paul's attitude towards days is one of indifference. This attitude is also expressed in I Corinthians 8 regarding meat that had been offered to an idol:

I Corinthians 8:4-6 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

“Being fully convinced” in one's own mind is a function of the conscience or norms and standards of the soul.

To be FULLY CONVINCED means to fully know and to be able to prove. Hence a full convincing and thus confidence. NOUS

The verb FULLY CONVINCED is a present, passive, imperative.

The passive voice looks at the effect doctrine is having on the soul.

This convincing takes place as we learn and grow. Old standards are replaced by new ones and even when the standard itself does not change, the influence of the standard changes.

You may have been raised with good standards and that is good but as a Christian those standards you hold can now find their source in the very mind of God.

FIVE PRINCIPLES:

1. A right standard held is good for self and for others.
2. Limited Confidence: Holding right standard brings limited confidence because it is limited to what was taught by others who, by trial and error figured out what was best.
3. Human Viewpoint is the Source: There is confidence in that but the source of confidence is human viewpoint.
4. Transcending Human Viewpoint: It is only when that standard finds its source in the Word, the mind of Christ, that our confidence can transcend human viewpoint
5. The Greatest Confidence: There is not greater confidence than knowing you are doing what God directs you to do.

Romans 14:6

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

This is a very impressive point Paul is making. God can read the motives of the heart. We cannot do that in looking at the actions of another.

This distinctions grouped together here: observing a day, eating, not eating, are said to be done for one reason and with one attitude:

Reason: For the Lord or not for the Lord. This is a dative of advantage which sees an advantage in what the believer does when it is directed at the Lord.

This looks at living our lives as unto the Lord.

Whatever we do in those things in which God has chosen to be silent is to be done in honesty before the Lord.

I Corinthians 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

Colossians 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men.

Attitude: He gives thanks to the Lord. In whatever we do are we giving thanks to the Lord?

In Ephesians 5:20 this attitude of thanksgiving is seen as a direct result of the work of the Holy Spirit in us: Always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father.

I Timothy 4:1-5 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected, if it is received with gratitude (thanksgiving); for it is sanctified by means of the word of God and prayer.

PRINCIPLES:

1. When we are thankful for something we recognize we have received something...that is grace
2. When we are thankful for something we recognize that we did not earn it or deserve it...that is grace
3. When we are thankful for something we are thankful with an attitude of humility...that is a response to grace
4. When we say thank you to God for what He gives to us we are expressing faith in Him
5. When we say thank you to God we recognize he has done the work to given to us, and we can only receive
6. When we recognize these things we will realize that all that we have belongs to Him

II Peter 1:3 Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

II Corinthians 4:15 For all things are for your sakes, that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.

ILLUSTRATION: I heard sometime ago of a nightclub singer who was saved and so appreciated the grace of her salvation that she wanted to do a solo in the church. Well she did a fine old hymn in a torch song style. And what she did she did with a great attitude of gratitude...and you can just imagine the criticism she received. How can you sing a song that way, you claim to be a Christian and look how you dress, you have offended our Lord. The poor girl broke into tears and turned and ran.

And that was a wrong and hurtful thing to do. Granted, maybe God would have changed her style but it would be the Lord through the Spirit in her that would do it.

Romans 14:7,8

For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

The FOR is GAR, explanatory For you see

The IFs in these verses are 3rd cc EAV with the subjunctive which would translate to Whether we live...Whether we die.

LIVING FOR THE LORD and DYING FOR THE LORD are both datives of advantage which compares to the previous verse.

The issue is that our life and our death, two things of the utmost importance to us, are in the hands of the Lord.

BECAUSE: We are the Lord's. Genitive of possession, we belong to Him.

And He is in charge of our life and of our death and of our eternal life and eternal destiny and if He is in charge of that...

Romans 14:9

For you see to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

Christ died and lived again, to be our Lord. Why do we think we can take that position is someone's life?

There is also a more subtle argument in all this:

What is going to matter in eternity? When you die and you are with the Lord do you think eating and observing days will mean anything at all.

Look down to verse 17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

And the kingdom of God is right now!

Seven Ministries of Christ's Present Session:

1. The Exercise of Universal Authority: All power was given to the humanity of Christ (Matt 28:18) and now he possess that authority. Also Col 1:16-17
2. He is the Head of the Church: Col 1:18, Eph 1:22-23. This is both the church universal and the local churches.
3. The Bestower of Gifts: Christ the Head of the Body, the church, gave all the initial gifts to the Church (Ephesians 4:7-11) and these are now perpetuated by the Holy Spirit (I Cor 12:4).
4. He is the Intercessor: This ministry of prayer on our behalf actually began on the eve of the Cross (John 17) as the Lord prayed the Lord's prayer. It continues now as he intercedes for us in prayer (Romans 8:34).
5. The Advocate: I John 2:1 When we sin Satan accuses up before God but we have an advocate who defends us.
6. The Builder: John 14:1-3 Jesus said I go to prepare a place for you...In all of heaven there was not one place that the Lord considered

suitable for His bride the Church, so He is preparing a place for us.

7. His Ministry of Expecting: He is looking ahead to and anticipating the day when every foe is vanquished and his enemies are made his footstool.

Hebrew 10:13 From henceforth expecting till his enemies be made his footstool.

Right now Jesus Christ in humanity is seated at the right hand of the Father. In deity he indwells every believer personally (This is indeed a great mystery).

But there is one time in the Scriptures when we find that Christ is in present session but not seated...

Acts 7:54-58 At the stoning of Stephen: The Lord was standing at the right hand of the throne of God, in anger at what the religious crowd was doing to faithful Stephen, the first martyr of the Church Age.

Even today I believe Christ will stand in anger when those who are him are abused by the world.

Jesus Christ came and lived and died and lives again to be the Lord of his body, his bride, the church.

When we Judge we are doing what even Jesus Christ will not do until the appointed time.

Romans 14:10,11

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God.

For it is written, (Isaiah 45:23) As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God.

As Paul quotes from Isaiah, he uses a translation of that which is very close to the Hebrew text and the LXX.

In both as well as here in Romans 14:11 we see a distinction made between God and the Lord, His Son.

Turn to Isaiah 45: The context begins at v 20

v 20 Idolatry of the Gentiles

v 21 Contrast of Lucifer and the Servant

v 22 Salvation for all people in God, the only God

v 23 A future event (Quoted in Romans 14:11, Philippians 2:10)

v 24 The distinction between God the Father and the Son.

God the Father says Men will come to Him

v 25 The offspring of Israel is a spiritual offspring that includes all believing Gentiles.

JUSTIFIED: Answer the question of Job 25

Philippians 2:9-11

Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,

that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

PRINCIPLE: Jesus Christ alone is worthy of praise and qualified to be the Judge...we are not.

Romans 14:12

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

The word ACCOUNT is LOGOS which is not only what is said but the thought behind what is said. God will require us to express total honesty, there is no hidden agenda in His presence, no hidden thoughts before Him.

I Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

PRINCIPLES:

In judging another believer only God and the one judging knows the motive

We may rationalize judging because we determine our motives are good and pure.

But there is no distinction in the act of judging whether the motives be good or evil.

Therefore we are not to judge our brothers and sisters in Christ.

Judgment is in the hands of the one righteous judge:

Psalm 7:11 God is a righteous judge, And a God who has indignation every day.

Every day God can find something in us to be indignant about, every day. He has every right in all creation to judge us.

But even judgment is something that has been set upon Christ at the Cross or is for a yet future time when we are judged according to our dependence upon Him.

We may say our motives are pure when we try to rationalize our judging of others but only God knows the motives of the heart, the LOGOS, the thought behind the words.

Romans 14:13

Therefore let us not judge one another anymore, but rather determine this-- not to put an obstacle or a stumbling block in a brother's way.

Paul uses a play on words in this verse:

Let us not JUDGE: The pres, act, subj, of KRINW. This parsing looks at the choice we have to make regarding this very prevalent potential.

But rather JUDGE this: Paul uses the same word KRINW for the judgment of self regarding what we are to do.

Here it is an aorist active imperative.

So Paul is saying, do not judge others but instead make a judgment on your self regarding what your actions will be.

And our self judgment is to be this: Not to be an obstacle or a stumbling block in a brother's way.

OBSTACLE is PROSKOMMA and can also be translated offense or stumbling block.

It refers to that which causes someone to fall and is linked to the causes of apostasy.

We also see that our liberty can cause another believer to fall:

I Corinthians 8:9 But take care lest this liberty of yours somehow become a stumbling block to the weak.

But it is also used of the Lord Jesus Christ in Romans 9:33 Just as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed.

STUMBLING BLOCK is SKANDALON

This word is very similar to PROSKOMMA but carries more of a figure with it.

It was originally used for the trigger of a trap on which the bait was placed and which, when touched, springs to entrap the animal. It always denotes enticement.

And yet this word also is used of the Lord Jesus in Romans 9:33 as well as in I Corinthians 1:23 and in I Peter 2:8.

SOME PRINCIPLES:

1. To be a PROSKOMMA, an offense, means to be the cause of a persons fall into apostasy. The actions of apostasy are wrong but not often identified with sins. One can be apostate, fallen from grace, and appear to be very holy and upright.
2. To be a PROSKOMMA then would be one whose liberty causes a weaker believer to over-extend himself beyond his own conscience.
3. This causes a believer to fall because he does not have the faith to live another believer's liberty.
4. To be a SKANDALON entices another and causes his entrapment and his destruction or ruin. The result is much more sever.
5. However, Jesus Christ in Romans 9:33, I Corinthians 1:27, and in I Peter 2:8 is called both of these terms in relationship to Israel. Israel need to be enticed, trapped, fall down and not be able to get up under their own strength. Their arrogance and rigidity needed to be destroyed.
6. But only the Lord Jesus Christ, with His omniscience of the motives of men's hearts

and His perfect wisdom in Judgment has the right to do this.

- When we do it we are taking that which is the Lord's exclusive prerogative unto ourselves.
7. In I John 2:10 we are shown how we can prevent being an offense and a stumbling block to others:

The one who loves his brother abides in the light and there is no cause for stumbling in him.

Spiritual love and the light, doctrine, in us will prevent us from causing another believer to stumble.

Romans 14:14

I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

NOTICE the emphasis Paul put on this statement:

I know: OIDA perfect, active, indicative

And I am convinced: PIQW a perfect, passive indicative.

It is a word meaning to be convinced. Used in the absolute sense, and when passive and followed by the dative as it is here it results in total confidence in what one is stating.

In the Lord Jesus: Paul's knowledge and his persuasion is not of himself but rooted in Lord Jesus Christ.

Paul learned this from Christ. Remember he did not have Church Age scripture to go to, he was writing it. So this is something the Lord taught him and something he may have resisted, considering his background as a Pharisee.

NOW THE STATEMENT: That nothing is unclean in itself.

Now what is the context? Food, and no food is unclean in a ceremonial or religious sense. Some food may not be good for you, but it is not unclean.

There is no moral or spiritual issues when it come to food.

BUT NOW A CONTRAST: But to him who thinks anything to be unclean, to him it is unclean.

The believer's conscience needs to be trained in this new insight into liberty.

Many people come into the CCL with restrictions placed upon them by their conscience as it was trained by parents and their environment.

EXAMPLE: I was brought up to believe that it is very ill mannered ever to ask a person what he or she does for a living, what their job or profession might be.

Now isn't that silly? Yes, but for some reason that is what I picked up as a kid.

As a result it has taken me a long time to get over that hang up and seeing the asking of that question as being ill mannered.

EXAMPLE: Someone my have been raised to keep Sunday as a special day. They would not think of going to a movie on a Sunday. To them that would be unclean.

So what do we do with people like that? We let God the Holy Spirit work in their lives to train them in the liberty they now have.

And that is His job, not our job.

Romans 14:15

For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

And here we see the problem of the mature believer who understands his liberty. Because he does not love the weaker believer, he hurts the weaker believer with things that are non-essential. Like what to eat.

We have a couple of very strong words here:

HURT is LUPEW and means to have sorrow, to be overwhelmed with grief, full of sorrow.

DESTROY is APOLLUMI and means to cause to perish or to lose.

These two words go with the OBSTACLE and STUMBLING BLOCK of verse 13. We can place an obstacle in a brother's way that can hurt him or worse, a stumbling block that could cause him to perish.

The idea behind the perishing is that he could be lost, not to Christ (eternal security) but to us and to the church. We could lose him.

And then we are reminded of the value of each believer: him for whom Christ died.

Let us always remember that Christ died for us and for weaker believer.

Romans 14:16

Therefore do not let what is for you a good thing be spoken of as evil;

The word is BLASPHEMED and the GOOD is AGAQOS

We could flaunt our liberty and in what we exercise our liberty is a good thing, but by flaunt it, causing a weaker believer to be hurt or perish, evil, blasphemy, would be spoke of our liberty.

Romans 14:17

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The KINGDOM OF GOD look at God's reign and rule in the affairs of man on earth and in heaven, in time and in eternity.

I Thessalonians 2:12 Paul's message was designed that you may walk in a manner worthy of the God who calls you into His own kingdom and glory.

II Thessalonians 1:4-5 Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. This is a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering.

We see that we are to walk in manner worthy of the kingdom.

BUT THE KINGDOM IS NOT food and drink and in I Corinthians 4:20 we are told that the kingdom of God does not consist in words, but in power.

If we put together the two passages in Thessalonians and the one passage from I

Corinthians with our passage in Romans we can make

1. The Kingdom of God does not function based upon material things that we can and cannot be involved in.
2. The Kingdom of God is higher, greater than these man made rules and legalisms.
3. The Kingdom of God functions by a supernatural power, the power of the Holy Spirit.
4. It is the Holy Spirit that works in us to produce what qualifies us as being worthy of the Kingdom of God.
5. The Kingdom of God is not what we say is by way of words, but what the Holy Spirit declares it is in us by way of His power.
6. The Kingdom of God is righteousness, peace, and joy.
7. These three foundations of our function in the Kingdom of God were taught by the Lord in His farewell discourse:

RIGHTEOUSNESS was prayed for by the Lord in John 17:17 Sanctify them in the truth; Thy word is truth.

PEACE was promised in John 14:27 Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.

And the source of JOY was revealed in John 15:11 These things I have spoken to you, that My joy may be in you, and {that} your joy may be made full.

This is the legacy of the earthly life of Christ and the result of the power of the Spirit in our lives.

EACH OF THESE RELATE TO the relationships we have in the CCL

1. Righteousness with the Father: Philippians 3:9 [That I] may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.
2. Peace in relationships with others: Hebrews 12:14 Pursue peace with all men...

3. In Joy in our relationship to ourselves: James 1:2 Consider it all joy, my brethren, when you encounter various trials.

Now how are these attained in our relationships?

Philippians 3:9 [That I] may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

I Thessalonians 1:6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Three things working together: God's Word, the Spirit's power, and you faith...your trust and dependence upon all that God provides.

Romans 14:18

For he who in this serves Christ is acceptable to God and approved by men.

The word ACCEPTABLE is not that word. It is EVARESTOS which is well pleasing.

We are at all times accepted by God

But we can also please God in how we serve Christ. And this service is not in the do's and do not's of eating or drinking, but in righteousness, peace, and joy.

Hebrews 13:20-21 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever.

He equips us to do His will and He works in us that which ends up allowing us to please Him!

Zachariah 4:6 Not by might nor by power, but by My Spirit, says the Lord of hosts.

Philippians 2:13 For it is God who is at work in you, both to will and to work for His good pleasure.

And this pleasing of God has a relational side benefit, approval by men.

This is a general statement, not in every way, not in all situations. But if you follow the leading of the Spirit, generally, others will not be able to find fault with you.

Romans 14:19

So then let us pursue the things which make for peace and the building up of one another.

THIS IS THE FIRST OF THREE GUIDELINES Paul establishes for the exercise of our liberty:

The next two are found in vv 20-21 and then in vv 22-23

Here is the guideline: Enjoy your liberty, indulge them when and wherever you desire. So long as you do so in a way that does not destroy peace with others and our mutual building up of one another in truth.

If what we are doing by way of our God given liberty threatens the peace and edification of others, we must not insist upon our right to liberty.

Some believers are so insistent on indulging their rights that they do so in the presence of other who they know would be highly offended. This type wants to just show off how free he or she is.

Use some common sense, be lead by the Holy Spirit, be sensitive to the weaker believer.

FURTHER TEACHING: I Corinthians 10:23-33

Purse means to strive towards a mark or a goal.

It is subjunctive which carries the weight of an imperative but includes emphasis on the real potential of this in the life of the believer

And we are to pursue those things that make for peace and the edification or building up of others.

Ephesians 4:29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.

Romans 14:20

Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.

THE SECOND GUIDELINE: Stop exercising your liberty whenever it arrests someone else's learning and growth process.

The strong believer in flaunting his liberty can tear down the work of God.

The work of God is another believer: Ephesians 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

We could end up tearing down God's patient work in a weak believer by trying to drag him or her into the liberty we enjoy.

ILLUSTRATION: Weight lifting. You can tear down a person's muscle tissue if you try to get them to lift too much. Rather than helping you can end up hurting and tearing down.

The thing that is clean become evil in the hands of the one who does not love his brothers in Christ enough to limit his liberty for their sakes.

The food does not become unclean but the attitude of insensitivity and the actions of liberty without responsibility become are what is evil.

This word OFFENSE is the same word we saw in v 13 Therefore let us not judge one another anymore, but rather determine this -- not to put an obstacle or a stumbling block in a brother's way.

Romans 14:21

It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles.

Paul uses the word for relative GOOD which is KAQOS and it is appropriate because the eating or drinking is not done or not done for God...but for the other believer.

This is GOOD for the weaker believer, not for God nor a even a part of the Kingdom of God (v 17)

PRINCIPLES:

1. Liberty is something we have in Christ. It is one part of God's grace plan for us. It is a good thing in an absolute sense.
2. It become not good in a relative sense when it causes another believer to stumble, arresting his learning growth process.
3. Verse 21 certainly looks at what we do in the presence of others, not what is done in privacy. If it was unilateral we would all be veggie eaters.

Interesting that the temperance crowd loves this verse but they also love a good steak.

4. By flaunting our liberty we make food and drink issues and they are not. We can get others so upset that they are hardened against change and get locked into legalism.
5. However, in our relationships with others we do to allow others to be our judge. We can in a very positive way exercise our liberty to indulge in them on occasion.

The kingdom of God is not advanced when we level out to the lowest or weakest common denominator.

But in the same way the kingdom of God is not advanced in the lives of others when we destroy them.

6. When we do exercise our liberty that liberty can raise questions in the minds of the weak believer regarding what the CCL is all about.

When a weaker believer sees a mature believer exercising liberty he can see it as a clear manifestation of grace in that believer.

We will see more of that principle in v 22

7. It is never wrong to make another believer think, to exercise liberty that may challenge another believer, that may stretch another believer. It is wrong to destroy another believer and therefor it takes sensitivity and the leading of the Holy Spirit.

The leading of the Spirit in these areas might be called UIP, unidentified inner prompting. And we need to pay attention to these.

Romans 14:22

The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.

THE THIRD GUIDELINE IS here and in v 23: Examine why are you doing what you are doing.

Liberty is to be a result of conviction and conviction is a result of faith.

Remember v 5 One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

And that conviction is to be before, that is, ENWPION

Very strong word, much stronger than the preposition. Means to be before someone but also includes sincerity in the presence of another and metaphorically to be in the presence of another by way of their approval.

So this faith-conviction is finds believer making decisions regarding liberty in the presence of God because he knows the will of God for his liberty.

STRESS: PERSONAL CONVICTION OF YOU KNOWLEDGE OF THE WORD...CAN YOU DEFEND WHAT YOU BELIEVE?

So liberty can result from arrogance, insisting upon some right, showing off you liberty.

Or is it a result of faith and based upon the Word of God and the leading of the Holy Spirit?

Only this brings great confidence and conviction.

And that brings happiness MAKARIOS to be blessed.

The believer does not act in liberty then condemns himself as if the expression of liberty was sin. He is confident, he is blessed.

Romans 14:23

But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

This statement tells us that when we are in doubt, don't!

If a believer questions whether or not something is right or not, he is not to do what he questions.

He thinks in his own mind it is wrong, for him to do it, it would be a violation of his conscience and it would be wrong.

It is WRONG because it is not a result of faith.

That which does not spring forth from faith is sin...

Jesus related doubt to faith:

Matthew 14:31 And immediately Jesus stretched out His hand and took hold of him (Peter who was sinking), and said to him, O you of little faith, why did you doubt?

Mark 11:23 Truly I say to you, whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.

The moving of mountains was a Rabbinical idiom for persistence. The man who has faith will persist in moving a mountain one shovel full at a time.

Hence, faith without doubt has its work in persistence.

James also relates doubt to faith in James 1:5-6

But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.

Earlier in Romans Paul spoke of Abraham as a man of faith and said:

Romans 4:20 With respect to the promise of God, he (Abraham) did not waver (doubt) in unbelief, but grew strong in faith, giving glory to God.

When God sent Peter to the Gentiles he returned and gave a report to the church in Jerusalem and stated in Acts 11:12

And the Spirit told me to go with them without misgivings (without doubt).

Having faith means we do not doubt. And thus doubt and uncertainty is eliminated by faith.

But faith is only of value when the object is right. We must put our faith in God.

I Corinthians 2:3:5 And I was with you in weakness and in fear and in much trembling.

And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God.

As we come to know God our faith increases and as our faith increases our confidence in liberty will also increase.

Therefore, if it, whatever it might be, is not of faith, there is no confidence of faith, and the doing of it violates God plan of Grace, freedom, faith. It is sin.
