

Romans: Part 4

Chapter Fourteen

Chapter Study of Chapter 14

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This study material provides additional study help for Chapter 14 for those who desire more help with their inductive study of this chapter. Study tools presented are additional suggested key words, Greek grammatical help, study charts, help with understanding the significance of cross references, questioning the text, and final commentary notes. The first week of this study guide presents additional study suggestions to go with Basic Chapter Study Instructions. This guided study is then broken into daily assignments for week 2 for the part of the chapter study where you work verse by verse to establish correct interpretation.

The Inductive Method

Observation

What does the text say?

Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

Ask: Who, What, When, Where, Why, and How?

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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Chapter Studies

Ask: Who, What, When, Where, Why and How?

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

Beginning of Interpretation: Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

Chapter Study: Chapter 14

Complete the steps given in the Basic Chapter Study Instructions this week.

Consult the material in this study packet if you would like assistance with key word suggestions, word definitions, Greek grammar, cross reference significance, questioning of the text, or other study suggestions.

Additional Study help for Chapter 14, Week #1

Every day begin your study with prayer. Ask the Lord to enlighten your mind to what He wants you to learn from His Word. Romans 14:1 – 15:13 all address the topic of love and unity in the body of Christ.

Additional key word suggestions for Chapter 14: Complete markings of key words for this topic – unity and love in disputable matters – in Romans 14:1 – 15:7.

_____ In addition to the words suggested in the Basic Chapter Study Instructions mark these **key words in this chapter**. Choose a different mark for each of these than you have used for any of the other key words for the book or section.

- **Words relating to eating/drinking/food**
- **The Greek word *krino* is translated:** condemn (v. 3, 22), judge (v. 4, 10), considers – 2x (v.5), passing judgment (v. 13, not in v. 1 which is a different Greek word), make up your mind (v.13). Mark each the same way as “judge”, which you marked in the Overview. The shade of meaning is different for each of these uses and must be determined by context.
- **Accept/accepted**
- **The weak in faith as compared with the strong (15:1) – complete the comparison chart on pages 6 & 7** to help you work through the chapter finding the essential descriptions of and instructions to these two groups of people.

Marking the commands and instructions given to each of these two groups of people: choose one of these two ways to help you spot and respond to these commands and instructions. Depending on your preference and on which method you think will help you put these into practice best since these applications are for us as well as the first-century Romans.

1. Put a number above each command and instruction you come to as you read through the text, numbering them right into your working copy,

with a notation on the margin explaining what these numbers are for. Use a letter of the alphabet for one group and a number for the other.

2. **Or**, complete the **fill in the blank section on pg. 8 & 9**, taking the time to write out each command or instruction

How to handle words previously marked:

In the Overview of this section we examined the key words for the entire section: love, authority (rulers), brothers (brethren), Gentiles, minister (service, serving, servant), judge (judgment), weak (weakness), geographic locations

We have also marked key words for the entire book of Romans: gospel (good news, message), righteous (-ness), faith (trust, believe), justification (justly, justified, just), and law.

And, we have carried forward to this section the marking of significant words which appear in Romans 1 – 5, Romans 6 – 8, and Romans 9 - 11: grace, wrath, sin (transgression), hope, gift, power, glory (glorify), life, death, sinful nature (13:14, only use), chosen (16:13 only use), saved (save, salvation), stumble (stumbling), mercy, promise (covenant).

We also marked **personal references Paul made to himself**. These personal references have been significant in some of the passages we have studied previously. Evaluate any personal references you come to as you study through this book to determine if you need to write down personal information Paul records.

In addition, we marked every reference to **Jews** as we completed the Overview. As you examine each of these chapters, determine if recording all the information about Jews will aid your study, or if you prefer to use the markings to alert you to notice information, but not necessarily to record it. There is an abundance of information about Jews in the book of Romans.

Any time you see any of these previously marked key words, it is important, as they are significant in some way connected with the theme of the entire book, or a large section of the book. Therefore, jot down what you notice or learn about any of these words which appear in this chapter.

A chart to record details about God, Jesus, and the Holy Spirit is given on the next page, pg. 5.

A chart comparing the weak in faith and the strong is given on pg. 6 & 7.

Complete the list of the specific instructions and commands to the “strong” and to the weak in faith—the instructions about “love,” on pg. 8 & 9.

Chapter 14: Comparing the weak and the strong

Write details about & instructions to those whose faith is weak and to the "strong" in each column. Instructions which pertain to both run across the entire page and are not divided.

The weak	The strong
v. 1	
v. 2	
v. 3	
v. 4	
v. 5a	
v. 5b	
v. 6	
v. 7 - 9	
v. 10a	v. 10b
v. 10c - 13	
v. 14b	v. 14a (Paul, as one who is strong...)

Comparison of weak and strong, cont.			
The weak		The strong	
v. 15			
v. 16 - 20a			
v. 20b			
v. 21			
v. 22			
v. 23			
Chap. 15:1,			
Chap. 15:2,			
Chap. 15:3 - 6, even as...			

Instructions for unity and love of the brethren

Fill in the blanks on this page and the next detailing the list of commands and instruction given to both the strong and to the weak in faith regarding how to treat each other.

How the strong must treat the weak in faith:

14:1 _____

Quality of the other to take special care of: the weakness of their faith

14:3 _____

14:4 _____

14:5b _____

14:10 _____

14:13a _____

14:13b _____

Quality of the other to take special care of: _____

14:15 _____

Quality of the other to take special care of: _____

14:15 _____

Quality of the other to take special care of: _____

14:16 _____

14:19 _____

14:20 _____

Quality of the other to take special care of: _____

14:20b _____

Quality of the other to take special care of: _____

14:21 _____

Quality of the other to take special care of: _____

Continued on next page.

14:22 _____

14:22 _____

15:1 _____

Quality of the other to take special care of: _____

15:1 _____

15:2 _____

15:5 _____

15:7 _____

How the weak in faith must treat the strong:

14:3 _____

Quality of the other to take special care of: feels freedom to eat everything

14:4 _____

14:5b _____

14:10 _____

14:13a _____

14:16 _____

14:19 _____

14:20 _____

Quality of the other to take special care of: _____

14:22 _____

14:22 _____

15:2 _____

15:5 _____

15:7 _____

Additional help with Greek Grammar for Chapter 14: After you have completed the marking of contrasts, comparisons, conclusions, and other grammatical points (see Basic Chapter Study Instructions), a final step to take in order to get ready for digging into content verse by verse next week, and for preparing to begin interpretation, is to mark significant verb tenses. **As you complete the marking of verb tenses, also use your concordance to jot down key word Strong's or NIV concordance numbers above the words you want to look up as you study through the chapter verse by verse.**

Marking verb tenses: Throughout these Chapter Studies of Romans, we will give you the option of marking words to reflect accurate meanings in the original language in which the New Testament scriptures were written--Greek. Some forms of Greek verbs show continuous, repeated, and habitual action that occurs over and over again (present tense verbs). Another form of Greek verb (perfect tense verb) shows a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present. The exact meaning is, of course, determined by context, but each of these types of verbs is very significant because it affects the meaning of the word greatly.

Choose a small mark which conveys continual action to you, such as a small squiggly line, or a tilde (~). This mark only needs to be of a small size that you will notice as you are reading, not a brightly colored mark, such as what we do for key words so we can notice them when we glance at a page. You will find these marks which show the action of the verb very useful when you begin to interpret this chapter and you are working through it verse by verse.

Since the section on unity and love which we are studying continues into Romans 15, we are giving you the Greek information for the first 7 verses of Romans 15, though we'll study it in detail in the next chapter study unit.

Many of the words indicating continual action in the Greek are instructions to do continually or repeatedly, some are general verbs, and some are specific commands (given below). Mark this type of small squiggly line (~) above each of these words in Chapter Fourteen which convey habitual, repeated, or continuous action:

- V. 1, "accept," "is weak"
- V. 2, "allows," "is weak," "eats"
- V. 3, "eats," "must not look down on," "does not," "does not eat," "must not condemn," "does"
- V. 4, "judge," "stands," "falls," "is"
- V. 5, "considers" – 2x, "should be fully convinced"
- V. 6, "regards," "does so," "eats" – 2x, "gives thanks," "abstains," "does so," "gives thanks"
- V. 7, "lives," "dies"
- V. 8, "live" – all 3x; "die" – all 3x, "belong to"
- V. 10, "judge," "look down on"
- V. 11, "live," "says"
- V. 13, "put"

- V. 14, “regards,” “as unclean”
- V. 15, “is distressed,” “no longer acting,” “destroy”
- V. 16, “to be spoken of as evil”
- V. 17, “is”
- V. 18, “serves”
- V. 19, “let us therefore make every effort”
- V. 20, “do not destroy,” “eat”
- V. 21, “will cause”
- V. 22, “believe,” “keep,” “does not condemn,” “approves”
- V. 23, “doubts,” “is” sin
- 15:1, “ought,” “to bear” “not to please”
- 15:2, “please”
- 15:3, “insult”
- 15:4, “might have hope”
- 15:5, “a spirit of unity”
- 15:6, “may glorify”
- 15:7, “accept”

Now choose a mark which reminds you of an action or process that has continuing results, such as a ray, or small arrow, like this (→). Use this mark (→) above each of these words which show a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present:

- V. 11, “is written”
- V. 14, “am fully convinced”
- V. 23, “is condemned”
- 15:3, “is written”

There are twelve commands given in Romans 14:1 – 15:7, mark these like you marked all previous commands. Highlighting commands makes them easy to see:

- V. 1: “accept him”, v. 3: “must not look down on,” “must not condemn,” v. 5: “each one should be fully convinced in his own mind,” v. 15: “do not by your eating destroy your brother,” v. 16: “do not allow what you consider good to be spoken of as evil,” v. 20: “do not destroy the work of God for the sake of food,” v. 22: “whatever you believe about these things keep between yourself and God,” 15:2 – “each of us should please his neighbor for his good,” 15:7 – “accept one another” are all commands to do something which involves continuous or repeated action
- V. 13: “make up your mind not to put any stumbling block or obstacle in your brother’s way” is a command. This verb form is often used for general exhortations and for things that must be begun at that very moment.
- V. 13: “stop passing judgment on one another,” is a command which usually forbids an action which is not in progress and commands that it not be started

Additional Study help for Chapter 14, Week #2

We now prepare to dig in verse-by-verse as we work our way through this chapter. Pray each day for the Lord to help you to understand and apply instruction. All of the instruction and commands given in this chapter are the expected response to all we've learned theologically in Romans 1 – 11, and the instruction on how to apply it begun in Romans 12. The response to faith and knowledge is obedience and love. **Why** do we keep all of these commands? **And, how** can we do so? Romans 12: 1 – 15:13 is an explanation of the commands and instruction given in Romans 6: 11 - 19.

Day One:

Paul is discussing a cultural issue involving eating and drinking which we must try to understand. Before we dig in verse by verse in this chapter we need to try to understand the issues going on in the ancient world concerning Paul's references to eating and drinking in Romans 14. Therefore, we will start by examining a cross reference with similar instruction in 1 Corinthians which deals with a slightly different issue and we will review some cultural information from ancient history.

- 1. Read 1 Corinthians 8 and 10**
- 2. Read the following historical information on idol worship and eating meat sacrificed to idols which is discussed in 1 Corinthians:**

Historical information from [The MacArthur New Testament Commentary: 1 Corinthians](#), pg. 190 – 191, by John MacArthur:

“Things sacrificed to idols is one word in Greek and can be translated simply as “idol sacrifices.” The sacrifices were food offerings, symbolically presented in worship to the god in whose temple they were given. The particular issue was that of eating food that had been offered in those sacrifices.

“The Greeks and Romans were polytheistic, worshiping many gods. They had a god, or a group of gods, for every circumstance, every need, and every activity of any consequences. They had a god of war, a goddess of love, a god of travel, a goddess of justice, and on and on. They were also polydemonistic, believing in many evil spirits. They believed the air was filled with evil spirits of all sorts.

“Giving food sacrifices, which were usually meat, was of great importance in regard to both of these beliefs. It was believed that the evil spirits were constantly trying to invade human beings and that the easiest way to do that was to attach themselves to food before it was eaten. The only way the spirits could be removed from food was through its being sacrificed to a god. The sacrifice therefore served two purposes; it gained the favor of the god and cleansed the meat from demonic contamination.

“Idol offerings were divided into three parts. One part was burned on an altar as the sacrifice proper. The second part was given as payment to the priests who served at the temple, and the remaining part was kept by the offerer. Because of the large number of offerings, the priests were not able to eat all of their portion, and they sold in the marketplace what they did not need. That meat was highly valued because it was cleansed of evil spirits, and was thus the meat served at feasts and to guests.

“The eating of meat offered to idols therefore had the same two associations for Christians, especially for those who had grown up in that religious atmosphere. The meat was associated with pagan gods and goddesses, having been part of an offering to them, and it was associated with the superstition that it had once been contaminated by evil spirits.

“It was almost impossible for a believer who had any personal contact with Gentiles to avoid facing the question of eating idol sacrifices. Most social occasions, including weddings, involved pagan worship of some sort, and a great many of the festivities were held in temples. Idol food was also served. If a relative was getting married, or a long-time friend was giving a banquet, a Christian either had to make excuses for not attending—which he could not do indefinitely—or he had to eat food that he knew had been part of an idol offering.

“Some sensitive Gentiles believers refused to buy such meat because it brought back memories of their previous pagan lives or because those who saw them buy it might think they had reverted to paganism. Also many believers, both Gentile and Jewish, were reluctant to eat at the homes of pagan Gentiles—and even of some Christian Gentiles—because they were afraid of being served that meat. Such food could only be doubly unclean according to Jewish dietary law—from which many Jewish Christian found it hard to separate themselves.

“On the other hand, some Christians were not bothered. To them, meat was meat. They knew pagan deities did not really exist and that evil spirits did not contaminate food. They were mature, well-grounded in God’s truth, and their consciences were clear in the matter. That group gave Paul the three reasons for freely exercising their liberty.

“Paul’s responses to the reasons were *directed* to that group of more mature believers. But his responses *centered* on the other group. He told the mature believers not to focus on their liberty but on the spiritual welfare of those who were less mature. He was saying, ‘Don’t look at your freedom; look at their need. Your own freedom should be limited by your love for fellow believers. If you love them as God calls you to love, you will not use your liberty in any way that will offend, confuse, or weaken their faith.’”

What was the main point in Paul’s instruction to the Corinthians? What did he emphasize?

continued on next page.

Continuing instruction:

While in 1 Corinthians the “weak” were those who believed it was wrong to eat meat that was sold in the marketplace because it was probably tainted by idolatry, the problem in Rome is slightly different. According to Douglas J. Moo, **“The ‘weak’ [in Romans] were mainly Jewish Christians who refrained from certain kinds of food and observed certain days out of continuing loyalty to the Mosaic law.”**¹

Is this an accurate assessment? Can you discover if this is the group being referred to as the “weak” from the text as we study through this chapter? As you study, **can** you also find ways in which these instructions for forbearance and unity apply to our culture as well? **What** disagreements on disputable matters cause controversy today?

Read all of Romans 14:1 – 15:13 and think on all you’ve read today, coupled with all your work last week. Ask the Lord to bring light and understanding to this topic of unity and love in the church to prepare you for tomorrow’ study.

Day Two:

Paul previously laid the groundwork for his discussion of unity in this chapter by giving multiple instructions about love in Chapters 12 & 13. **Begin by re-reading Romans 12 & 13 noting all Paul previously stated in this section about love. How do these instructions apply to unity in the church?**

Building on all our previous discoveries, we will begin to study unity in the church as displayed by the forbearance the weak in faith and the strong in faith show each other. **But, who is who?** Usually the weak in faith mistake themselves for the strong because they often have a multitude of legalistic rules which they keep rigorously, thereby, in their own minds, demonstrating strength. **Yet, does each person display either strength or weakness at all times?** We should all be growing toward more and more strength in our walk with Christ, and less and less weakness in our faith.

It is essential in your Christian walk to discover when you display signs of being strong in your faith, and when you show weakness. How you are to respond to others in those given situations is clearly laid out in this chapter, so it is essential to your Christian walk to practice

¹ Moo, Douglas J., *The Epistle to the Romans: New International Commentary on the New Testament*, Eerdmans, Grand Rapids, MI 1996, pg. 829.

complete, careful, accurate self-evaluation. It is important to know your specific areas of weakness so you can study God's Word and grow in these areas.

Who are the weak and **who** are the strong?

As you study, **can** you find ways in which these instructions for forbearance and unity apply to our culture as well? **What** disagreements on disputable matters cause controversy today? **Find applications to our culture, now, as you study.**

Keep your chart which compares the weak and the strong beside you each day as you study this chapter. Begin to work your way verse by verse through paragraph #1, v. 1 – 4. Look up all essential words, especially noticing the three commands.

What does it mean to accept one with weak faith? **Why** must Paul through the inspiration of the Holy Spirit tell the Romans, and us, to do this? **What** is weak faith?² **What** do the weak in faith usually do? **What** is present in the life of the weak that tempts the strong to not accept them? **Why** does Paul include the instruction in 1 Corinthians 10: 1 – 11 in his similar discussion of disputable matters there? **(re-read it if you're not sure)** **What** are the strong usually tempted to do to the weak? **What** are they instructed not to do here in Romans 14:1? **What** weakness in the "strong" causes them to be tempted to pass judgment? **What** does it mean to "pass judgment"? **How** and **why** do the strong do that to the weak in faith?

Read these important definitions:

"accept" Strong's # 4355. προσλαμβάνω *proslambánō*; To take in addition, receive besides, **to take to or with oneself in one's company.** In the NT, in the middle voice, *proslambánomai*, **to take to oneself. (II) To receive to oneself, admit to one's society, home, circle of acquaintance, and fellowship, receive and treat with kindness,** with the acc. of person (Acts 28:2; Rom. 14:1, 3; 15:7; Phile. 1:12, 17; Ps. 65:4).³

"without passing judgment on disputable matters"

NOT "passing judgment" Strong's # 1253. διάκρισις *diákrisis*; fem. noun from *diakrínō* (1252), **to distinguish, decide, judge.** A distinguishing, discerning clearly, i.e., spoken of the act or power (1 Cor. 12:10; Heb. 5:14). **By implication Rom. 14:1, literally meaning not for**

²Moo, Douglas J., *The Epistle to the Romans, NICNT*, pg. 836, "Paul is not simply criticizing these people for having a 'weak' or inadequate trust in Christ as their Savior and Lord. Rather, he is criticizing them for lack of insight into some of the implications of their faith in Christ. These are Christians who are not able to accept for themselves the truth that their faith in Christ implies liberation from certain OT/Jewish ritual requirements. The 'faith' with respect to which these people are 'weak,' therefore, is related to their basic faith in Christ but one step removed from it. It involves their individual outworking of Christian faith, their convictions about what that faith allows and prohibits."

³Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament.* electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G4355

scrutinizing of thoughts, i.e., not with searching out and pronouncing judgment on their opinions (Rom. 14:5, 13). This also could be rendered as doubts, scruples.⁴

“disputable matters” Strong’s # 1261. **διαλογισμός** *dialogismós*; Thoughts and directions. (I) Reasoning, opinion (Rom. 1:21; 1 Cor. 3:20; Rom. 14:1; Ps. 94:11).⁵

#1261 **διαλογισμός** [*dialogismos* /dee-al-og-is-mos/] GK #1369; 1 the thinking of a man deliberating with himself. 1A a thought, inward reasoning. 1B purpose, design. 2 a deliberating, questioning about what is true. 2A hesitation, doubting. 2B disputing, arguing.⁶

What are the particulars of this disputable matter?

In v. 2, **what** does one person think his faith continually allows him to do? **What** about the other whose faith is weak? **Does** he or she believe the same thing, or have the same opinion about it? Since they have this difference of opinion or reasoning, **what** does v. 3 command each of them not to do? **What** is the strong, who thinks he is allowed to eat everything, whether it has been sacrificed to an idol, or is forbidden by Jewish dietary law, supposed to not do regarding the weak in faith who thinks differently on this subject? **What** is the person whose believes he is forbidden from eating everything commanded not to do regarding the other person who feels complete freedom to eat?

What are the commands? Look at this definition:

NOT “look down on” Strong’s #1848. ἐξουθενέω *exouthenéō*; To despise, treat with scorn (Luke 18:9; 23:11; Rom. 14:3, 10; 1 Cor. 1:28; 6:4; 16:11; 2 Cor. 10:10, where *exouthenēmenos* means contemptible, abject; Gal. 4:14; 1 Thess. 5:20). **By implication, to reject with scorn** (Acts 4:11 [Matt. 21:42]; 1 Sam. 8:7).⁷

Look at this definition. Take the time to fill in the different usages of the word *krino* throughout the chapter above or beside each use.

NOT condemn Strong’s #2919. κρίνω *krínō*; To separate, distinguish, discriminate between good and evil, select, choose out the good. In the NT, it means to judge, to form or give an opinion after separating and considering the particulars of a case.

(Definition continued on next page)

⁴Ibid., Zodhiates, Spiros

⁵Ibid., Zodhiates, Spiros

⁶Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.* electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G1261

⁷Ibid., Zodhiates, Spiros

(I) To judge in one's own mind as to what is right, proper, expedient; to deem, decide, determine, Rom. 14:5, "One man esteems [judges] one day to be above another, another judges every day to be alike" "but judge this rather, that no man put a stumblingblock" **(Rom. 14:13**

(II) To judge, to form and express a judgment or opinion as to any person or thing, more commonly unfavorable. (John 8:15; Rom. 2:1, 3; 3:7; **14:3, 4, 10, 13**; Col. 2:16); by the acc. of thing (1 Cor. 10:15). **By implication to condemn,** followed by the acc. **(Rom. 2:27; 14:22**; James 4:11, 12; Job 10:2).⁸

Compare with Romans 2: 1 – 16.

What are the reasons for the commands?

According to v. 3b, why is the person of weak faith not allowed to condemn the strong for using their liberties? **Why** is the strong not to look down on the weak for not feeling the liberty to do the things that they know they have the freedom to do? **What** does v. 3b say has God done? This is the same word used in v. 1 describing how the strong are to treat the weak.

Application: How can we reject one whom God has accepted? **How** can we part company with and reject someone who, because of the weakness of their faith, or who because of the liberties we see them taking, has however been accepted into fellowship with God? **How** can we separate from someone who does, or does not do, things which are not clearly delineated in scripture? **How** can we look down on and condemn when God does not?

v. 4, "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."

How is the one God has accepted described in v. 4a? **Who** is the Lord of the one who is accepted? **Therefore,** whose servant is this person? **Why** can't we judge him then since we are also "household slaves"? **Does** he belong to *our* household; is he *our* servant? **Who** is the master of the one accepted by God? **Who** causes the one God has accepted to stand? **What** does it mean to "stand"? **What** does it mean to "fall"? **Do** we stand of our own strength or ability? **If we fall does** the master permanently allow us to fall? **What** will He cause us to do? **How** does this relate to areas which are disputable, and not spelled out clearly in scripture, and our growth in personal holiness? **Who** causes the growth in holiness, whether we're weak or strong in the faith? **Why** is the one accepted by God, God's servant, able to stand? **How** is the Lord described? **What** is He capable of doing?

Look up any other significant words in this paragraph which help you understand the content. Ponder on the meaning of this paragraph in your own life. Write a theme or summary of this paragraph in the margin.

⁸Ibid., Zodhiates, Spiros

Day Three:

More particulars of this disputable matter: Special days (v. 5 – 8, 9 – 12)

Paul begins in v. 5 by discussing literally judging or distinguishing one day from another day, as contrasted with considering all days to be alike.

What is a sacred day? **What** might be a sacred day in a pagan culture such as Rome? **What** might be a sacred day to Jews who have become Christians? **What** calendar of events would occur in the first century Roman world and Jewish world that would prompt Paul to give this instruction?

If you are uncertain do a little research. As you do consider how this would apply to us today. What is the point? What is the command?

Is the point the importance of any day which is celebrated, or not celebrated? **Or** is his point the command in the second half of the verse, that each one should be fully convinced in his own mind? **What** does it mean to be “fully convinced” in your own mind?

Look up significant words to help you understand.

Evaluating motives:

What does it mean to “regard” a day as special or not? **What** is the primary consideration in each statement in v. 6? **Who** is the person both the observer of special days and the abstainer from special days both seeking to please? **Is everyone seeking to please the same person in their reasonings and evaluations of food to eat and days to regard as special? Who** is each seeking to please? **What** does it mean to do something as to the Lord? **Who** is given thanks? **To whom** is gratitude directed? **Why** is it significant that each is trying to please or live for the Lord, though coming to different conclusions on matters open to dispute? **What** does this mean as it relates to unity? **Is** there room for tolerance?

Look at this definition: “regards” Strong’s # 5426 φρονέω [phroneo /fron·eh·o/] GK #5858; 1 to have understanding, be wise. 2 to feel, to think. 2A to have an opinion of one’s self, think of one’s self, to be modest, not let one’s opinion (though just) of himself exceed the bounds of modesty. 2B to think or judge what one’s opinion is. 2c to be of the same mind i.e. agreed together, cherish the same views, be harmonious. 3 to direct one’s mind to a thing, to seek, to strive for. 3A to seek one’s interest or advantage. 3B to be of one’s party, side with him (in public affairs).⁹

Application: In establishing opinions, who is each brother in Christ seeking to side with or please? **Who** is the one for whom we do everything? **Why** is the Lord the one for whom we

⁹Ibid., Strong, James

tailor all our convictions and personal decisions? **Why** do we carefully consider our opinions and preferences in light of what is pleasing to Him? **Do we live to ourselves alone? Do we die to ourselves alone? What does v. 7 - 8 say?**

Why? To whom do we belong? **What** does it mean to belong to the Lord? **Whose are we?** If we live, **to whom** are we living? If we die, **to whom** are we dying? **Who** is lord of the details of our life and of our death? **Who** is the one we orient all our decisions, beliefs, convictions and preferences around, as well as the totality of our living and our dying? **Do** both the weak in faith and the strong in faith orient themselves in this way? **Why? Do** we belong to ourselves and can we live accordingly? If we are all living for the Lord, all seeking to align our preferences and decisions in honor to Him, each fully convinced in our minds that we have chosen correctly **what** should be the result in the body of Christ?

Label this paragraph with a summary, theme, or title

Read Romans 2: 1 – 16 again, then read Romans 14: 9 – 12. Look up significant words in this paragraph to help you answer these questions.

What two things did Christ do? **Why** did Christ die for us and return to life? **What** is the reason according to v. 9? **What** does it mean that He is the Lord of the living? **What** does it mean that He is the Lord of the dead? **What** does it mean to be the Lord? **What** does this word mean? **What** should be the result since we are all under the lordship of Christ, v. 10? **Why** do we continue to judge our brother, or look down on him, if we are all under the lordship of Christ and we all know He will produce growth in all our lives, in His own time, according to His plan, since He is Lord of all? **What** does it mean to “judge” or to “look down on” our brother?

What will eventually happen to all of us, according to v. 10b - 12? **Where** will we all stand and **to whom** will we all give an account for our actions, decisions, preferences, opinions, and judgments of others? **What** is God’s judgment seat? **Who** sits on the judgment seat? **What** is the result of coming before God’s judgment seat? **What** will every knee do? **What** will every tongue do? **Will** all viewpoints eventually submit to God’s authority? **What** all must we give an account of before God? **What** does it mean to give an account?

In v. 11 Paul is quoting from Isaiah 45: 23 – 24a. What will each of us do before the judgment seat in the future?

1. V. 10b _____
2. V. 11b _____
3. V. 11b _____
4. V. 12 _____

Since it is an inevitable fact that you will be doing this in the future, look up each term to understand the full implications of your future actions.

Label this paragraph with a theme or summary.

Day Four:

Since this is so, what am I commanded to do in v. 13 – 18?

Several contrasts are presented in this paragraph. Fill in the blanks to make the contrasts evident and clear.

v. 13

Therefore _____ INSTEAD _____

Since everything stated in v. 10a – 12 is true, do I continue to only be concerned with my own interests and desires and preferences, or do I begin to consider my brother in a more loving way, putting his concerns above my own? Both commands in v. 13 involve mental decisions. **What** I commanded in v. 13 not to do? **What** does it mean to not “pass judgment”? **What** am I to do with my mind? **What** am I making up my mind about? **What** am I not to do that involves making up my mind? **What** is a stumbling block or obstacle that would trip up my brother? **What** things were the Romans doing that were causing their brothers to stumble?

Application: **What** things can I do that can I place such an obstacle in my brother’s way? **What** should I strive to avoid? **How** do we do this? **How** do we go about not putting a stumbling block in someone’s way that causes them to sin? **How** do we not place the obstacle over which they stumble and fall? **Are** you aware that your actions can cause your brother to stumble and fall? **What** type of actions can cause this?

Practical examples particularly addressed to the strong: v. 13 – 16

v. 14, Paul is fully convinced that no food is unclean in itself, BUT _____

Do you also know this?¹⁰ **Or, do** you think that your standard on a disputable matter is THE standard about which no one of weaker conscience should have any problem? Usually when we ourselves are fully convinced we neglect to realize that others are not and that their conscience may not allow them to participate in some activity of which we are fully convinced. **What** does it mean to be fully convinced of something? **What** does it mean to “regard” something as unclean? **What** significance does this word have? It was used frequently in Chapter 4, **what** does it mean here? **What** does it mean for something to be “unclean”? **What**

¹⁰ Moo, Douglas J., *The Epistle to the Romans, NICNT*, pg. 853, “What Paul wants the ‘strong’ to realize is that people differ in their ability to internalize truth. The fact that Christ’s coming brought an end to the absolute validity of the Mosaic law (6:14, 15; 7:4), and thus explicitly to the ritual provisions of that law, was standard early Christian teaching. And, at the intellectual level, the ‘weak’ Christians may themselves have understood this truth. But Paul wants the ‘strong’ in faith to recognize that people cannot always ‘existentially’ grasp such truth—particularly when it runs so counter to a long and strongly held tradition basic to their own identity as God’s people.”

clue did you find in this word meaning which might help you sort through the particular challenge the Romans were having? **How** might this matter of conscience apply today?

v. 15, **If your brother is (continually) distressed because of what you eat, you are _____**

_____ **DO NOT** _____

_____.

What does it mean to be “distressed” by someone else’s actions? **What** does it mean to be the cause of the “distress”? **Are** you aware that your actions can “distress” and “destroy” your brother? **Is it more important for you to get to exercise your liberties, or is it more important for you not to destroy your brother? Why? What** does it mean to “destroy” your brother? **How** important was the weaker brother to Christ? **What** did He do for him? **What** are you doing if you are causing continual distress to your brother over your personal choices? **Are** you acting in love? **How** are you no longer acting in love? **How** does one act in love?¹¹

So what are the practical instructions for carrying this out? What are the two commands?

v. 15b, **“Do not _____
for whom Christ died.”**

v. 16, **“Do not _____.”**

Are these two commands in conflict?

Consider this definition:

“destroy” Strong’s # 622 ἀπόλλυμι [apollumi /ap·ol·loo·mee/] GK #660; 1 to destroy. 1A to put out of the way entirely, abolish, put an end to ruin. 1B render useless. 1c to kill. 1D to declare that one must be put to death. 1E metaph. to devote or give over to eternal misery in hell. 1F to perish, to be lost, ruined, destroyed. 2 to destroy. 2A to lose.¹²

However, while not destroying your brother, do you allow him to speak evil of things which you consider good? Why? What good would this type of open dialogue cause in the church and in individual lives? **Will** it benefit your brother to discuss why strong faith allows certain

¹¹Moo, Douglas J., *The Epistle to the Romans, NICNT*, pg. 854, “The eating of the ‘strong,’ coupled with their attitude of superiority and scorn toward those who think differently, can pressure the ‘weak’ into eating even when they do not yet have the faith to believe that it is right for them to do so. And by doing what does not come ‘out of faith,’ the ‘weak’ sin (v. 23) and suffer the pain of that knowledge. In behaving as they are, the ‘strong’ are ignoring what Paul has set forth in 12: 9 – 21; 13: 8 – 10 as basic to Christian conduct: love for ‘the neighbor.’”

¹²Ibid., Strong, James

liberties while abstaining from partaking of those liberties in front of him while he's still deciding? **What** does it mean for something to be "spoken of as evil"?

Consider this definition:

"be spoken of as evil" Strong's # 987 βλασφημέω, δυσφημέω [*blasphemeo* /blas·fay·meh·o/] GK #1059 and 1555; 1 to speak reproachfully, rail at, revile, calumniate, blaspheme. 2 to be evil spoken of, reviled, railed at.¹³

987. βλασφημέω *blasphēméō*; To blaspheme, revile. To hurt the reputation or smite with reports or words, speak evil of, slander, rail¹⁴

What is there a tendency to do when someone has a different standard than you? However, **what** is prohibited? **What** can you not do when someone speaks evil of something which you regard as good, and are fully convinced is not sin? **What** can you not do regarding someone who holds a different standard or preference than you? **What** benefit does not allowing evil to be spoken of the things you consider to be good bring?

v. 17, Why? What is more important than our personal preferences?

The kingdom of God is NOT _____
BUT of _____, _____, and _____."

What is God's kingdom? **Where** is it? **What** is more important than exercising Christian liberties of eating and drinking whatever you want?

Look up the words "kingdom," "righteousness," "peace," and "joy in the Holy Spirit."

v. 18, What do these have to do with unity in the body of Christ and not destroying our brothers with our personal preferences? Why?

Those who serve Christ, not looking only to their own interests and preferences regardless of how they affect others, but instead who serve Him in righteousness, peace and joy in the Holy Spirit are pleasing to Him and approved by men.

What does it mean to "serve" Christ? **How** are we to serve Him? **How** is this type of service described? **What** does it mean to be "pleasing" to God and "approved by men"? If we are

¹³Ibid., Strong, James

¹⁴Ibid., Zodhiates, Spiros

serving in this way, **what** will we do regarding our liberties which shows love to our weaker brothers in Christ? **Is** love more important, or is eating and drinking whatever we want? **Which** brings peace and does not destroy your brother? **Which** type of action satisfied the requirements of the Master and Lord of the kingdom of God?

Meditate on this paragraph and how it applies to you life, then label it with a theme or summary.

Day Five:

v. 19 – 23, so how do we serve the Lord in a pleasing way?

What are we to make every effort to do? **What** does “make every effort” mean?

Look up the definition of “make every effort”, Strong’s #1377, and read the below definitions of “mutual edification.”

“mutual” Strong’s #240 ἀλλήλων [allelon /al·lay·lone/] GK #253; 1 one another, reciprocally, mutually.¹⁵

“edification” Strong’s #3619. οἰκοδομή *oikodomē*; The act of building, building as a process, also that which is built, the building. NT meanings: a building, edifice (Matt. 24:1; Mark 13:1, 2 [1 Cor. 3:9; 2 Cor. 5:1; Eph. 2:21]); edification, spiritual profit or advancement (Rom. 14:19; 15:2; 1 Cor. 14:3, 5, 12, 26; 2 Cor. 10:8; 12:19; 13:10; Eph. 4:12, 16, 29). The word for “edification” is *oikodomē* (3619), building up the house (*oikos* [3624]). A house is a building to shelter people. When one is in public worship, the paramount concern must be how all the believers should be built up and not how someone or a small group may selfishly benefit by the public experience. In Christian worship the individual worshiper ought to be concerned how he or she can spiritually benefit others by what he or she does and says.¹⁶

What does it mean to make every effort to do what leads to peace and mutual edification? **How** does this relate to 14: 17 – 18? **How** is living in a way that is pleasing to God related to making every effort to do what leads to peace and mutual edification? **How** is this related to serving Christ? **How** does making every effort to do what leads to peace and mutual edification consistent with the aspects of the kingdom of God mentioned in v. 17?

¹⁵Ibid., Strong, James

¹⁶Ibid., Zodhiates, Spiros

So, what is the practical command in v. 20? Examine the definition of “destroy.”

In v. 15 we learned that you can destroy your brother by doing something which he considers to be sinful, **what** does v. 20 say you can destroy for the sake of food? **What** is “the work of God”? **How** can choosing to act in ways that destroy our brothers in Christ ultimately destroy or seriously damage the church?

All food is clean BUT _____

Examine the definition of “clean” and see if you can find any evidence about which group of people were concerned about the food.

“clean” Strong’s #2513. καθαρός *katharós*; Clean, pure, clear, in a natural sense unsoiled, unalloyed. Related with *áirō* (142), to take up or away. (II) Clean in the sense that something is lawful to be eaten or used (Luke 11:41; Rom. 14:20, lawful, not forbidden; Titus 1:15; Ex. 25:29, 36; Ezek. 36:25; Dan. 7:9). In all these passages there is clear reference to legal or ceremonial cleanness.¹⁷

Is this controversy concerning keeping of the Jewish calendar and dietary laws, **or was** it like the controversy in Corinth involving meat sacrificed to idols? The instructions are similar in both instances, however, so **what** does that tell us about any controversy involving disputable matters in the body of Christ?

Re-read 1 Corinthians 8 & 10. Consider this definition:

What is the more important thing, that the food is clean and you have the freedom to eat it or that your brother might stumble and fall because of you eating it? **What** is more important, your stomach and your liberties or your brother? **What** does it mean it is “wrong” to eat anything that causes someone else to stumble? **What** are the implications of making someone stumble when considering v. 10 – 12?

So what should you do? **Should you** just go on exercising your Christian liberties in front of your brother in Christ who may feel what you are doing is wrong? If you can destroy the work of God by doing so, or make your brother stumble and fall, **what** should you do? **What does v. 21 say?**

Application: **Have** you ever thought about the fact that your activities or actions while exercising a liberty which to you is perfectly acceptable (all food is clean) could have the effect of sucking a brother of weaker faith into temptation and lead to them falling into sin and wandering away from the faith? **What** types of activities which we could do today in 2009 could possibly have this same effect on a brother in Christ? **What** are some of the disputable matters which we might partake in which can tempt or destroy a weaker brother?

¹⁷Ibid., Zodhiates, Spiros

Meditate on this and then label this paragraph with a theme or summary.

So how do we handle our liberties? Read v. 22 – 23.

Why are we commanded to keep what we believe about these things (disputable matters) between ourselves and God? **How** might your brother who disagrees with you feel about the matter in dispute? **Read v. 14 again.** **Is** the command in v. 22 in conflict with v. 16? **Why not?**

Yet, in your holding of liberties which you keep between yourself and God so as not to offend, destroy, or cause your brother to stumble or fall, **what** are you to be careful about? **What** will be the result in your life of being careful of what you approve doing? **What** happens if you are not careful of what you approve?

v. 22b says **“Blessed is the man who does not continually condemn himself by what he approves.”** **How** could you continually condemn yourself? **What** type of action on your part could be condemnatory? On the other hand, **what** does it mean to be blessed and how do you end up being blessed?

But **what** about the person who does something about which he has doubts in his conscience? **Why** does this condemnation happen? **What** does it mean to eat or do anything from faith? **What** if your actions, on the other hand, do not come from faith? **What** if you are violating your conscience and doing things which you feel are sinful?

If you do not have the absolute faith that what you are doing is not sin, but are doing it anyway, then for you it IS sin. Therefore, if you’re not absolutely convinced that the meat is clean you cannot eat the meat even if your brother thinks you can. Each person’s conscience is the evaluator when deciding disputable matters. **Read 14:10b – 12.** We will all stand before the Lord and give an account for what we have done and said and thought.

Meditate on this final paragraph and label it with a theme.

Now that you have finished all your work on this chapter, take the time to consult trusted commentaries to see if you reached the same conclusions. Always carefully evaluate what is written in a commentary.