



ACCEPTING

Believers should accept and encourage other believers to facilitate unity.

ROMANS 14:1-12

The human body is an amazing creation. A series of systems—such as the circulatory system, the digestive system, the skeletal system, and the nervous system—all work together to keep things moving and growing. Any problem in one system can create problems in another. The body of Christ works the same way. To keep the body healthy and effective, believers must live in unity.

When have you seen a breakdown in one area create another problem in a different area of your body? How might that same type of cause and effect happen in a church?

UNDERSTAND THE CONTEXT

ROMANS 14:1–15:13

Starting in Romans 12, Paul began focusing on how we live out our new faith. We are called to be living sacrifices, to use our gifts to bring Him glory, and to build up the church (Rom. 12:1-8). We no longer exist only to please ourselves. Instead, we live in relationship with our brothers and sisters in Christ (12:9-21). We also demonstrate the reality of the gospel by our attitudes toward authority—including government officials with whom we may disagree (13:1-7). While we may need to choose between God’s laws and human laws in the most extreme cases, those officials deserve our respect. In fact, rebelling against our laws and leaders is tantamount to rebelling against the God who put them in place.

Returning to the theme of relationships between believers, Paul called on the Romans to demonstrate unity within the church body. Instead of judging others, Christians should protect one another. When disagreements arise, they should use the law of liberty and the law of love as guides for their attitudes and behavior (14:1-23). Christians have a responsibility to encourage others, even if it means putting their own desires on the back burner. This honors God and points the watching world toward Christ (15:1-13).

Read Romans 14:1-12 in your Bible, circling preferences and underlining commands. How does confusing preferences with commands create strife?

EXPLORE THE TEXT

STOP JUDGING (ROM. 14:1-4)

¹ Him that is weak in the faith receive ye, but not to doubtful disputations. ² For one believeth that he may eat all things: another, who is weak, eateth herbs. ³ Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. ⁴ Who art thou that judgest

another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

VERSES 1-3

In the Sermon on the Mount, Jesus challenged His listeners to avoid judging others (Matt. 7:1-2). He was teaching against the religious hypocrisy that was common in that day. Those hypocrites held others to a standard they refused to keep themselves—and still judged others for falling short.

Paul applied Jesus' teachings to the life of the church by encouraging the Romans to receive *him that is weak in the faith*. Another way to say it is to “welcome” or “receive” the weak into the fellowship. In this, he drew a distinction between doctrine (truth that never changes) and practice (methods that can be adapted). He also emphasized that “weakness” is likely a matter of personal opinion and should not become a litmus test for righteousness.

We have a tendency to elevate our personal preferences to the level of non-negotiable doctrines.

The apostle understood that we have a tendency to elevate our personal preferences to the level of non-negotiable doctrines. Instead, he encouraged believers to avoid arguments over *doubtful disputations*. The Greek word used here indicates things that don't really matter or have any genuine substance. These debates only create fractures in the church's fellowship and distract it from fulfilling the commission given by Jesus.

To illustrate his point, Paul provided what was likely a real-life example in the Roman congregation. Christians from a Gentile background had embraced their spiritual liberty and were able to eat anything with a clear conscience. But *weak* believers, likely those from a Jewish heritage, struggled with their new freedom. Because they still worried about consuming food the law considered unclean, they would eat only vegetables.

Paul addressed a similar rift in the Corinthian church (1 Cor. 8:1-13). In that congregation, the question related to eating meat that had been offered to idols before being sold in the marketplace. As in Rome, some Corinthians ate freely, while others abstained. And, as in Rome, the “strong” and the “weak” were at odds with one another.

The problem in Rome was not so much their food preferences but their attitudes. The “weaker” Christians sometimes felt superior



and would judge those who ate anything. Likewise, those who ate freely tended to *despise* those who abstained. Neither position was correct. Christians have a responsibility to love each other, not belittle or judge one another over matters of conscience.

BIBLE SKILL: *Use multiple Scripture passages to understand a major doctrine.*

Read 1 Corinthians 8:1-13 and 10:25-33. What problem was Paul addressing in these verses? How is the problem Paul addressed in Romans 14 similar to the problem in Corinth? How is it different? What insights about the problem in Corinth apply to the situation in Rome?

VERSE 4

Certainly, there are non-negotiable doctrines of the faith. The key to reconciling differences surrounding the negotiables requires a commitment to unity and grace. Paul noted that every believer is a *servant* of God. Each servant stands or falls based on his or her master's standard—not some standard created by fellow servants.

We need to focus on being transformed into His likeness and spend less time trying to mold everyone else into our likeness.

Ultimately, everyone—including Christians—will give an account for their actions. But we won't be answering to one another. We will answer to the Lord for what we have done—or haven't done. We need to focus on being transformed into His likeness and spend less time trying to mold everyone else into our likeness.

What are some issues that stir debates in the church today? How do these compare to the issues pointed to by Paul?

HONOR GOD (ROM. 14:5-8)

⁵ One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. ⁶ He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. ⁷ For none of us liveth to himself, and no man dieth to himself. ⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

VERSES 5-6

In addition to questions about food, there were also divisions in Rome over holy days. Some members observed some days as more important than others. Most likely, Jews in Rome were observing the Sabbath along with other important feast days. Others in the church considered *every day alike*. This group did not feel any obligation to a religious calendar and saw no need to consecrate certain days.

Again, Paul called both groups to carefully examine their motives and convictions. The question of days was not the point. Not everyone had to believe the same thing on this matter, but everyone had a responsibility to honor God with a clear conscience.

Paul did not condemn those who observed certain days as holy days, as long as they did so as an act of worship. Likewise, he refused to chastise anyone over food preferences if they were seeking to honor God. God's church is big enough to include people who differ on negotiable practices.

For Paul, God's glory was the primary motivation for the Christian life. He challenged the Corinthians to filter their actions through the test of God's glory (1 Cor. 10:31).



VERSES 7-8

The foundation of Paul's logic boiled down to one principle: ownership. No one who has accepted Jesus as Savior and claims to be a child of God *liveth to himself, and no man dieth to himself*. Once we surrender our lives to Him, we give up control. Our salvation means we died to our old lives of sin and were raised with Christ (Rom. 6:1-11). Every believer now lives and dies for the Lord. To put it another way, *we are the Lord's*.

Once we surrender our lives to Him, we give up control.

When writing to the Corinthians, Paul stated that Jesus' ownership is directly tied to His death and resurrection (1 Cor. 6:19-20). Speaking in the context of sexual purity, Paul told the Corinthians that they had responsibility to remain pure because their bodies belonged to God. They belonged to God because Christ had paid the price for their lives through His death.

Paul had already explained to the Romans that all people are born into sin and have no ability to please God in their own strength. Thankfully, Christ paid a price that we could not pay. But His death also demands that we live to honor God.

One way to do that in practical terms is to recognize the sincere efforts of others who are also striving to please God—albeit in different ways. We can enjoy freedom to serve God as He leads us, but we also must allow others the same privilege. Our rights do not extend so far as to trample the convictions of others.

How should viewing God as owner change a person's perspective on worship practices? How should it impact how believers treat one another?

KEY DOCTRINE: *The Church*

Each congregation operates under the Lordship of Christ through democratic processes, with each member being responsible and accountable to Christ as Lord (Col. 1:18).

REMOVE OBSTACLES (ROM. 14:9-12)

⁹ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. ¹⁰ But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ¹¹ For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. ¹² So then every one of us shall give account of himself to God.

VERSES 9-10

Whether the Roman Christians were “weak” or “strong,” they all shared one thing in common. They claimed Jesus as their Lord and Savior. What they shared was infinitely more significant than any differences that might separate them.

It is wrong for any believer to attempt to put a brother or sister in Christ back under any form of bondage.

Jesus’ death and resurrection unifies believers. He lived a perfect life, died on the cross, rose from the dead, and has authority over all things—both dead and living. His authority has no boundaries. Because He is Lord of all, He is also Judge of all. We are not. What’s more, Jesus died to free people from judgment and contempt. So, it is wrong for any believer to attempt to put a brother or sister in Christ back under any form of bondage.

For emphasis, Paul asked two rhetorical questions. First, he asked why a “weaker” believer would *judge thy brother*. Second, he asked why a “stronger” Christian would *set at nought thy brother*.

In truth, neither judgment nor contempt is appropriate in the body of Christ. Both groups were in the wrong. More important, Paul reminded them that one day each of them would *stand before the judgment seat of Christ*. This will not be a judgment of salvation but of works—an evaluation of how we used the life God has given us.

VERSE 11

To drive home his point, Paul rooted his argument in the Old Testament. Quoting Isaiah 45:23, he reminded his readers that God said *every knee shall bow* before Him eventually. And *every tongue shall confess to God*. This was a reminder to believers that He is Lord—and ultimate Judge—over everyone and everything.



In his Letter to the Philippians, Paul wrote that Jesus humbled Himself on the cross, God raised Him above all else, every knee would bow before Him, and every mouth would confess His authority (Phil. 2:5-11). The Philippians had also been struggling with a lack of unity and judgmental attitudes (Phil. 2:1-4). For them, the answer was the same as what Paul gave the Romans—and gives us today. We are called to nurture unity in the church, not to create division in the church. While we should stand for the unchangeable doctrines of the faith, those conversations should be rooted in love and truth, not judgment or contempt.

We are called to nurture unity in the church, not to create division in the church.

VERSE 12

Again, Paul stated that our appearance before Jesus was not just about praising Him. It will also include being judged by Him. The idea behind the phrase **give account** is a financial term. First-century stewards—what we might call “asset managers”—were responsible for overseeing their employer’s property. Their job was to handle those resources for the benefit of the owner. To make sure this was happening, stewards were regularly called to account for what was under their care.

Each of us will be called before God to give an account of ourselves. No one will be exempt. We will each answer to God for our actions and decisions. The Lord will serve as our Judge. Because of this, we should be managing our own lives for His glory. Let us also be supporting and encouraging other believers in their desire to live for His glory.

Which action do you consider to be more divisive: judging others or looking down on others? Explain.

IN MY CONTEXT

- Christians are to avoid being judgmental toward other believers' spiritual understanding and religious practices.
- Believers are to honor God regardless of what doing so may require.
- Believers are to express understanding toward other believers and their God-honoring practices.

Are you more likely to judge others or look down on others? Give an example. What adjustments do you need to make based on today's study?

What are some practical ways you and the members of your Bible study group can demonstrate God's ownership of your lives? How can you honor Him by honoring someone who is different?

Examine your life for areas in which you need to be more understanding toward other believers and their worship practices. How can you demonstrate greater understanding and grace toward them?

Prayer Needs

