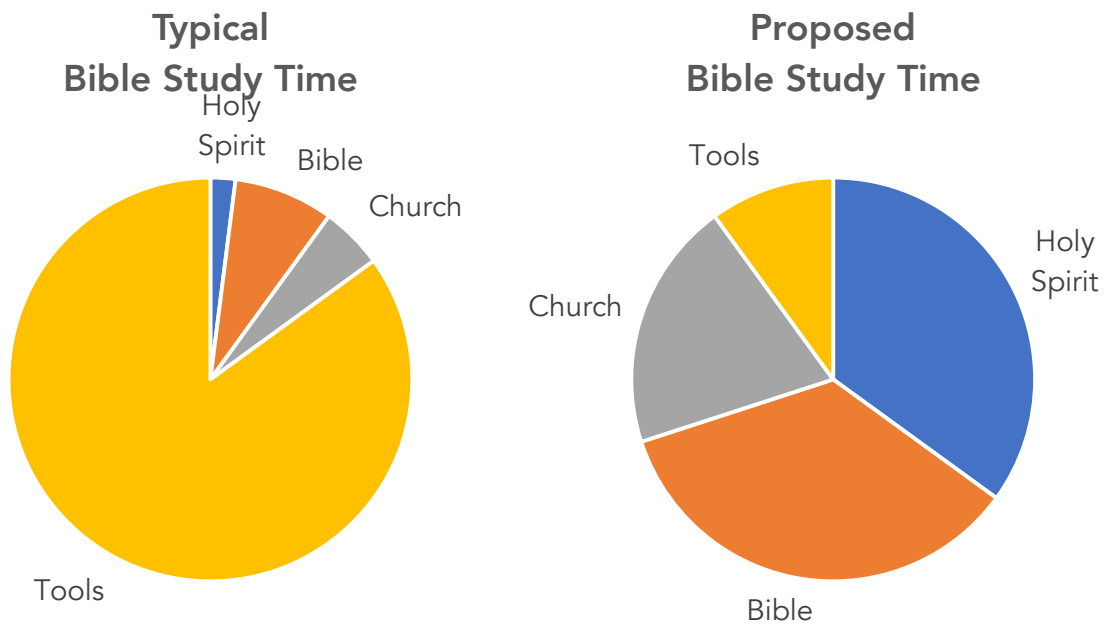


Romans

Do Not Pass Judgment on One Another ([Romans 14:1-12](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- ✓ Righteousness → Jews ([9:1-11:36](#)) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (September to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 14:1-12](#)) is the sixth part of this major section, and the first week of a three-week span focusing on our relationship to weaker brothers and sisters.

A Living Sacrifice

1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Gifts of Grace

3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4 For as in one body we have many members, and the members do not all have the same function, 5 so we, though many, are one body in Christ, and individually members one of another. 6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving; the one who teaches, in his teaching; 8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Marks of the True Christian

9 Let love be genuine. Abhor what is evil; hold fast to what is good. 10 Love one another with brotherly affection. Outdo one another in showing honor. 11 Do not be slothful in zeal, be fervent in spirit, serve the Lord. 12 Rejoice in hope, be patient in tribulation, be constant in prayer. 13 Contribute to the needs of the saints and seek to show hospitality.

14 Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. 17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." 20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." 21 Do not be overcome by evil, but overcome evil with good.

Submission to the Authorities

1 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore whoever resists the authorities resists what God has appointed, and those who resist

will incur judgment. **3** For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, **4** for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. **5** Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. **6** For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. **7** Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Fulfilling the Law Through Love

8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. **9** For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." **10** Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. **12** The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. **13** Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. **14** But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Read: Do Not Pass Judgment on One Another (14:1-12)

1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. **2** One person believes he may eat anything, while the weak person eats only vegetables. **3** Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. **4** Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. **6** The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. **7** For none of us lives to himself, and none of us dies to himself. **8** For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. **9** For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written,

**“As I live, says the Lord, every knee shall bow to me,
and every tongue shall confess to God.”**

12 So then each of us will give an account of himself to God.

Explain: Do Not Pass Judgment on One Another (14:1-12)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

Paul continues this larger section of Romans by showing us more of what it looks like to live our righteousness, but this section begins a three-week span focusing on our relationship to weaker brothers and sisters.

There may be a hint of, 'look how God relates to us as weaker,' in this section too, but I'm not sure about it. Paul sends us back to [Isaiah 45](#) to remind us of judgement from God, so that's always looming in Paul's mind relative to how we treat each other (not out of fear of punishment/condemnation, but out of positional perspective).

What do the words mean?

1 As for the one who is weak [present active participle; be **feeble**, impotent, sick, weaken; same word used in [Romans 4:19; 8:3](#)] **in faith** [*pistis*; persuasion, moral conviction, reliance upon, constancy in profession, the system of religious truth, assurance, belief, believe, faith, fidelity], **welcome** [present middle imperative; take to oneself, use (food), lead (aside), **admit** (to friendship or hospitality), receive, take unto] **him, but not to quarrel** [judicial estimation, discerning, disputation] **over opinions** [discussion, internal consideration, external debate, dispute, imagination, reasoning, thought; same word used in [Romans 1:21](#)]. **2 One person believes** [present active indicative; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in [Romans](#)] **he may eat** [second aorist active infinitive; eat, meat; used twice more in [Romans 14](#)] **anything, while the weak** [present active participle; be feeble, impotent, sick, weaken; same word used in [Romans 4:19; 8:3; 14:1](#)] **person eats** [present active indicative; eat, devour, live; a different word than used earlier in [Romans 14:2](#), but used for eat 10 more times in [Romans 14](#)] **only vegetables** [vegetables, herbs]. **3 Let not the one who eats** [present active participle] **despise** [present active imperative (Robertson); contemptible, despise, least esteemed, set at **naught**] **the one who abstains** [present active participle], **and let not the one who abstains** [present active participle] **pass judgment** [*krino*; present active imperative; distinguish, decide, try, condemn, punish, avenge, conclude, condemn, damn, decree,

determine, esteem, judge, sue, ordain, call in question, sentence, think; same word used many times in **Romans 2-3** **on the one who eats** [present active participle], **for God has welcomed** [second aorist middle indicative; take to oneself, use (food), lead (aside), admit (to friendship or hospitality), receive, take unto; same word used in **Romans 14:1**] **him**. **4 Who are** [present middle indicative] **you to pass judgment** [*krino*; present active participle] **on the servant** [fellow resident, menial domestic, household servant (not *doulos*)] **of another** [another's, not one's own, foreign, not akin, hostile, alien, strange]? **It is before his own master** [**kyrios**; supreme in authority, controller, God, Lord, master, Sir] **that he stands** [present active indicative; to be stationary, to persevere, stand (fast)] **or falls** [present active indicative; fail, fall, fall down, light on; same word used in **Romans 11:11, 22**]. **And he will be upheld** [future passive (Robertson) indicative; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch; same word used in **Romans 3:31; 5:2; 10:3; 11:20**], **for the Lord** [*kyrios*] **is able** [*dynateo*; present active indicative; efficient, mighty] **to make him stand** [aorist active infinitive; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch; same word used in **Romans 3:31; 5:2; 10:3; 11:20**; earlier in **Romans 14:4**].

5 One person esteems [*krino*; present active indicative] **one day as better than another, while another esteems** [*krino*; present active indicative] **all days alike**. **Each one should be fully convinced** [present passive (Robertson) imperative; carried out fully, completely assured, entirely accomplished, surely believed, fully known, fully persuaded, made full proof; same word used in **Romans 4:21**; **Robertson's New Testament Word Pictures: sense of finishing off or paying off**] **in his own mind** [mind, understanding; same word used in **Romans 1:28; 7:23, 25; 11:34; 12:2**]. **6 The one who observes** [*phroneo*; present active participle; set the affection on, mind, regard, savor, think; used as part of a compound word in **Romans 8:5; 11:20; 12:3, 16**] **the day, observes** [*phroneo*; present active indicative; set the affection on, mind, regard, savor, think; used as part of a compound word in **Romans 8:5; 11:20; 12:3, 16**; earlier in **Romans 14:6**] **it in honor of the Lord** [*kyrios*]. **The one who eats** [present active participle], **eats** [present active indicative] **in honor of the Lord** [*kyrios*], **since he gives thanks** [*eucharisteeo*; present active indicative; to be grateful, to express gratitude (towards), to say grace at a meal, give thanks; same word used in **Romans 1:8, 21**] **to God, while the one who abstains** [present active participle; literally, eats not], **abstains** [present active indicative; literally, eats not] **in honor of the Lord** [*kyrios*] **and gives thanks** [*eucharisteeo*; present active indicative] **to God**. **7 For none of us lives** [present active indicative] **to himself, and none of us dies** [present active indicative; has died off, is dead, died, lies a-dying, is slain; same word used in **Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10** (twice), **7:2, 3, 6, 9; 8:13, 34**] **to himself**. **8 For if we live** [present active subjunctive], **we live** [present active subjunctive] **to the Lord, and if we die** [present active subjunctive; has died off, is dead,

died, lies a-dying, is slain; same word used in [Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10](#) (twice), [7:2, 3, 6, 9; 8:13, 34; 14:7](#)], **we die** [present active indicative; has died off, is dead, died, lies a-dying, is slain; same word used in [Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10](#) (twice), [7:2, 3, 6, 9; 8:13, 34; 14:7](#), earlier in [Romans 14:8](#)] **to the Lord. So then, whether we live** [present active subjunctive] **or whether we die** [present active subjunctive; has died off, is dead, died, lies a-dying, is slain; same word used in [Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10](#) (twice), [7:2, 3, 6, 9; 8:13, 34; 14:7](#), twice earlier in [Romans 14:8](#)], **we are** [present middle indicative] **the Lord's. 9 For to this end Christ died** [second aorist active indicative; ; has died off, is dead, died, lies a-dying, is slain; same word used in [Romans 5:6, 7, 8, 15; 6:2, 7, 8, 9, 10](#) (twice), [7:2, 3, 6, 9; 8:13, 34; 14:7, 8](#) (thrice)] **and lived again** [aorist active indicative], **that he might be Lord** [aorist active subjunctive; rule, have dominion over, lord, be lord of, exercise lordship over; same word as used in [Romans 6:9, 14; 7:1](#)] **both of the dead and of the living** [present active participle].

10 Why do you pass judgment [*krino*; present active indicative] **on your brother** [*adelphos*]? **Or you, why do you despise** [present active indicative; contemptible, despise, least esteemed, set at naught; same word used in [Romans 14:3](#)] **your brother** [*adelphos*]? **For we will all stand before** [future middle (Robertson) indicative; stand beside, exhibit, proffer, recommend, substantiate, be at hand, aid; same word used in [Romans 6:13](#) (twice), [16, 19](#) (twice); [12:1](#)] **the judgment seat** [*bema*; step, foot breath, rostrum, tribunal, judgement seat, set (foot) on, throne] **of God; 11 for it is written** [perfect middle indicative], [[Isaiah 45:23b](#)]

"As I live [present active indicative], **says** [present active indicative] **the Lord, every knee shall bow** [future active indicative; bent, bowed; same word used in [Romans 11:4](#)] **to me,**

and every tongue [tongues, languages; same word used in [Romans 3:13](#)] **shall confess** [to acknowledge or agree fully, confess, profess, promise] **to God."**

12 So then each of us will give [future active indicative] **an account** [*logos*] **of himself to God.**

Are there any repeated words?

God, Lord, judge/judgement, one, eats, abstain, live, die, despise,

What are some observations of the text?

1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2 One person believes he may eat anything, while the weak person eats only vegetables. 3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. 4 Who are

you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

Question: Which believer is better? The weak or the not weak? Neither! David Guzik: There are many reasons why a Christian might be weak.

- They may be a **babe** in Christ (babies are weak)
- They may be **sick** or diseased (by legalism)
- They may be **malnourished** (by lack of good teaching)
- They may lack **exercise** (needing exhortation)

Question: Which believer is weak? The strict one or the less strict one? The strict. David Guzik: Legalism has a way of making us think that we are strong and those who don't keep the rules the way we do are weak

5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. [Be convinced of what we believe (hint: if you're not sure about something, it's OK to not have a position until you can be fully convinced)] 6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. 7 For none of us lives to himself, and none of us dies to himself. 8 For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written,

"As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God."

12 So then each of us will give an account of himself to God.

Apply (What is the point?)

1. We belong to the Lord
2. We will give an account to the Lord
3. The Lord will judge

Personalize (What do we do with that?)

1. Honor the **Lord** (with our opinions and our convictions)
2. Don't despise/judge other believers' **opinions**
3. Stay in our **lane** (the Lord doesn't need us merging into His judging lane)

Next week: Do Not Cause Another to Stumble (14:13-23)

13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. **14** I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. **15** For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. **16** So do not let what you regard as good be spoken of as evil. **17** For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. **18** Whoever thus serves Christ is acceptable to God and approved by men. **19** So then let us pursue what makes for peace and for mutual upbuilding.

20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. **21** It is good not to eat meat or drink wine or do anything that causes your brother to stumble. **22** The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. **23** But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

Some things just don't matter. May we allow God to give us the wisdom to see what is essential and what is not.

So true, yet we so easily forget this and let the little things stand in our way of being open and welcoming to our fellow brothers or sisters in Christ. We silently (or not so silently) judge others while ignoring the fact that the little things don't matter.

Darla Skinner (Mounce)

There is no room in the family of God for one group to pass judgment on another (v. 10). In the Sermon on the Mount Jesus settled the matter once and for all: **"Do not judge, or you too will be judged."** (Matt 7:1). This admonition, however, has often been misinterpreted to mean that we are not to disapprove of anything another person does. But how, then, would we be able to follow through on Jesus' later instruction that **"by their fruit you will recognize them"** (Matt 7:16)? It is harsh and censorious criticism that Jesus opposed, not insight conditioned and made possible by biblical truth.

Jessica Norris (Kroll)

Our responsibility to the weak is to take them into our friendship and fellowship; to take them to our heart as fellow strugglers; and not to criticize them, shun them, or ridicule them for their lack of maturity or knowledge.

If every Christian minded themselves and their own business in regard to "traditions" then the non-believers would have far less ammunition to try to pick us apart. When the non-believers see legalistic friction amongst ourselves we are just making it easier for them to get us off course of what our focus should be which is Jesus. Pants v. dresses, church on Saturday v. Sunday, meat eater v. vegetarian, who cares because we should have our eyes on God all day every day!

Sean McGarvey (Ironsides)

In chapter 14 and the first seven verses of chapter 15 the Holy Spirit emphasizes the believer's responsibilities toward his weaker brethren. He is to walk charitably toward those who have less light than himself. (Anyone else hearing DC Talk's, "In the Light" at the moment?)

So, in the spirit of charity, we probably ought not call our law-encumbered brothers and sisters legalistic dimwits. Gotcha, Henry Allen. (You know, before his preaching tour in New Zealand, he had retired to Winona Lake, Indiana, where I went to school at Grace College. Also, he was born in Toronto, Ontario, Canada, about—yes, indeed—two hours from Kitchener-Waterloo, where my dad pastored a church. Ah, the few degrees of separation.)

The one who is 'strong' must not look with contempt upon his overscrupulous brother. On the other hand, the weak one is forbidden to accuse the stronger of insincerity or inconsistency.

These are the ones on which I am ruminating:

Where there is sincerity and it is the glory of the Lord that each has in view, both must endeavor to act as in His presence.

We do not live for ourselves. Whether we will or no, we are constantly affecting others for good or ill. Let us then recognize our individual responsibility to the Lord, whose we are and whom we are to serve, whether in life or in death.

Well that's some deep stuff . . . with some profound mixed in.

Ironside also co-wrote the hymn "Overshadowed," that my dad used to play on the trombone at the house and in concerts.