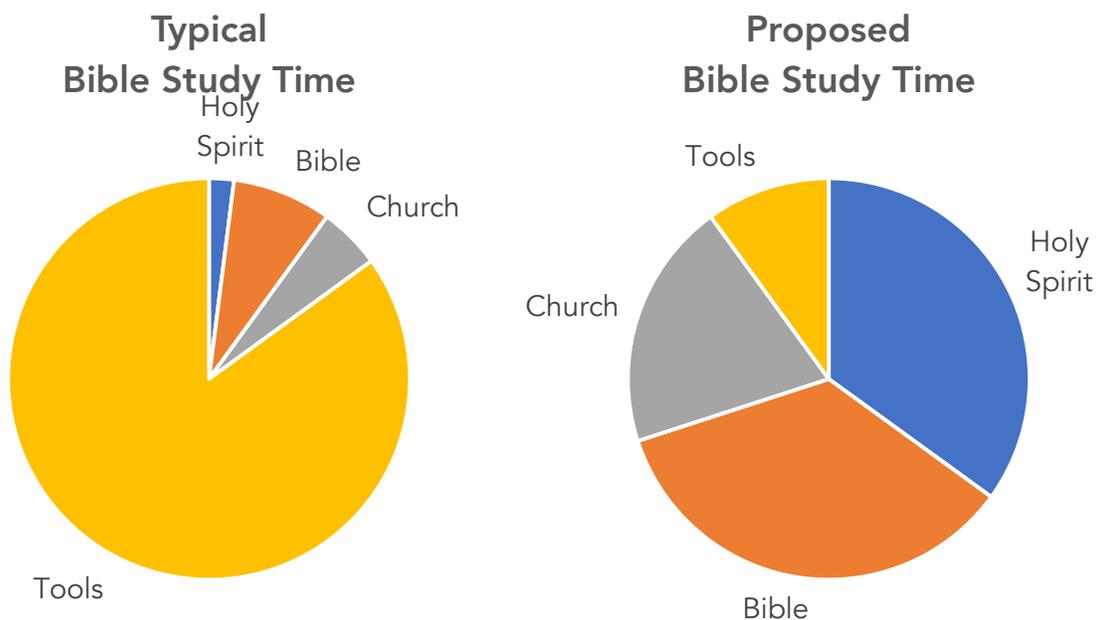


Romans

The Example of Christ ([Romans 15:1-7](#))

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 14:13-23](#)) is the eighth part of this major section, and the third 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.

Do Not Pass Judgment on One Another

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.

Do Not Cause Another to Stumble

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.

Read: The Example of Christ (15:1-7)

1 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." 4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

Explain: The Example of Christ (15:1-7)

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

Are there any literary/structural observations?

Paul finishes this larger three-week section of Romans by showing us what Jesus looks like in relation to stronger and weaker brothers.

Paul does quote **Psalm 69**—a psalm of David that is a Messianic psalm describing various points of Christ on the cross (which should put in perspective the lengths to which we should take the implications of this passage).

What do the words mean?

1 We who are strong [able, could, mighty, possible, power, strong; same word used in **Romans 4:21; 9:22; 11:23; 12:18; 14:4**] **have an obligation** [present active indicative; **owe**, be under obligation, fail in duty, behave, be bound, be in **debt**, be due, be guilty (indebted), needs, ought, should; same word used in **Romans 13:8**] **to bear** [present active infinitive; bear, **carry**, take up; same word used in **Romans 11:18**] **with the failings** [infirmities] **of the weak** [could not do, impossible, impotent, not possible, weak; same word used in **Romans 8:3**], **and not to please** [present active infinitive; be agreeable, please; same word used in **Romans 8:8**] **ourselves**. **2 Let each of us please** [present active **imperative**; be agreeable, please; same word used in **Romans 8:8; 15:1**] **his neighbor** [neighbor, fellow, near; same word used in **Romans 13:9, 10**] **for his** [his neighbor's] **good** [good, beneficial], **to build him up** [**architecture**, a structure, confirmation, building, edify (-ication, -ing)]. **3 For Christ did not please** [aorist active indicative; be agreeable, please; same word used in **Romans 8:8; 15:1, 2**] **himself, but as it is written** [perfect middle indicative] [**Psalm 69:6**], **"The reproaches** [contumely [note: modern translation of contumely is "insolent or insulting language or treatment"], reproach] **of those who reproached** [present active participle; defame, rail at, chide, taunt, cast in teeth, (suffer) reproach, revile, upbraid [note: this is the verb form of the noun translated 'reproaches']] **you fell** [aorist active indicative; embrace (with affection) or seize (with more or less violence), fall into, fall on, fall upon, lie on, press upon] **on me."** **4 For whatever was written in former days** [*prographo*; second aorist passive (Robertson) indicative; write previously, announce, prescribe, before ordain, evidently set forth, write afore, write aforeside] **was written** [*grapho*; second aorist middle indicative] **for our instruction** [instruction, doctrine, learning, teaching; same word used in **Romans 12:7**], **that through** [*dia*] **endurance** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting; same word used in **Romans 2:7; 5:3, 4; 8:25**] **and through** [*dia*] **the encouragement** [*paraklesis*; imploration, hortation, solace, comfort, consolation, exhortation, intreaty; same word

used in **Romans 12:8** of the Scriptures [*grapho*] **we might have** [present active subjunctive (keep on having)] **hope** [expectation, confidence, faith, hope; same word used in **Romans 4:18** (twice); **5:2, 4, 5; 8:20; 8:24** (thrice); **12:12**]. **5 May the God of endurance** [cheerful/hopeful endurance, constancy, endurance, patience, patient continuance, waiting; same word used in **Romans 2:7; 5:3, 4; 8:25; 15:4**] **and encouragement** [*paraklesis*; imploration, hortation, solace, comfort, consolation, exhortation, intreaty; same word used in **Romans 12:8; 15:4**] **grant** [second aorist active **optative**; give] **you to live in such harmony** [*phroneo*; present active infinitive; exercise the mind, entertain or have a sentiment or opinion, be (mentally) disposed, to interest oneself in, set the affection on, mind, regard, savor, think; used as part of a compound word in **Romans 8:5; 11:20; 12:3, 16; 14:6**] **with one another, in accord** [**down** from the Preposition Circle—the idea is that we get our example down from Christ] **with Christ Jesus, 6 that together** [unanimously, with one accord (mind)] **you may with one voice** [mouth, language, opening, front or edge, face] **glorify** [present active subjunctive (keep on glorifying); render glorious, glorify, honor, magnify; same word used in **Romans 1:21; 8:30; 11:13**] **the God and Father of our Lord Jesus Christ. 7 Therefore welcome** [present middle **imperative**; take to oneself, use (food), lead (aside), admit (to friendship or hospitality), receive, take unto; same word used in **Romans 14:1, 3**] **one another as Christ 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, 3**; earlier in **15:7**] **you, for the glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in **Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21; 9:4, 9:23** (twice); **11:36**] **of God.**

Are there any repeated words?

Christ (4), you (4), with (4), written (3), God (3), one (3), please (3), endurance (2), Jesus (2), encouragement (2), welcome/welcome (2)

Are there any repeated topics?

Weak/strong

What are some observations of the text?

1 We who are strong [Robertson's New Testament Word Pictures: Paul identifies himself with this wing in the controversy] **have an obligation to bear with the failings of the weak, and not to please ourselves** [This is not the attitude of, 'The weak should just get over that.' This is the attitude of, 'The strong should carry the weak.' This is not about efficiency, it's about love.]. **2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me."** **4 For whatever was written in former days**

was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. **5** May the God of endurance and encouragement grant you to live in such harmony with one another [Mounce: Does not mean that they should all come to the same conclusion], in accord with Christ Jesus, **6** that together you may with one voice [One body should have one voice, right?] glorify the God and Father of our Lord Jesus Christ. **7** Therefore welcome one another as Christ has welcomed you, for the glory of God.

Apply (What is the point?)

1. The strong owe the weak (help, not scorn)
2. Christians glorify God in unity (around Christ)
3. Christianity is a welcoming faith (checkup often)
4. Jesus (on the cross) is our example (for right now)

Personalize (What do we do with that?)

1. **Carry** (the weak) Amy Valovcin: **The strong are . . . to come along and support the weak. Not to be boastful about being "strong" but with . . . a gracious and loving spirit.**
2. **Glorify** (God)
3. **Welcome** (each other)
4. **Follow** (Christ's example)

Note: Jessica Norris has a great set of lists she got from Kroll's commentary this week. Check it out in the "Quotes & Observations" section of the teacher notes this week.

Next week: Christ the Hope of Jews and Gentiles (15:8-13)

Christ the Hope of Jews and Gentiles

8 For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, **9** and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will praise you among the Gentiles,
and sing to your name."

10 And again it is said,

"Rejoice, O Gentiles, with his people."

11 And again,

**“Praise the Lord, all you Gentiles,
and let all the peoples extol him.”**

12 And again Isaiah says,

**“The root of Jesse will come,
even he who arises to rule the Gentiles;
in him will the Gentiles hope.”**

13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

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)

Paul is calling for togetherness and is using Christ as the ultimate example. Paul is wanting us to focus on the needs of others more than our own wants. The strong are (Paul seemed like he was giving a rule more than a recommendation) to come along and support the weak. Not to be boastful about being “strong” but with the love of our Father, not in condemnation of the weak but with a gracious and loving spirit.

That together with one voice.

Not just the weak, not just the strong but together as one . . . **“glorify God.”**

Darla Skinner (Mounce)

Paul’s wish was that God would grant the church at Rome a spirit of unity. His desire that they “mind the same thing among one another” (literal translation) does not mean that they should all come to the same conclusion. That is obvious from his discussion of

the weak and the strong—and conscience of each is to guide the conduct of that person. It is unity of perspective that is desired. And that perspective is that of Christ Jesus, our model for Christian conduct. Think as he does. Take on his values and priorities.

Jessica Norris (Kroll)

Kroll likes charts and bullet statements, as do I. He made the following two charts that sums up 14 and part of 15 nicely:

Getting along with other believers

What to do:

- Accept the one who is weak. Romans 14:1
- Let each be convinced about what to eat. Romans 14:5
- Pursue what makes for peace. Romans 14:19
- Pursue what builds up one another. Romans 14:19
- Bear the weaknesses of those without strength. Romans 15:1
- Please the neighbor for his good. Romans 15:2
- Be of the same mind one with another. Romans 15:5
- Accept one another as Christ also accepted us. Romans 15:7

What not to do:

- Do not treat with contempt those who eat different foods. Romans 14:3
- Do not judge. Romans 14:4
- Do not place a stumbling block before your brother. Romans 14:13
- Do not destroy the weak brother with what you eat. Romans 14:15
- Do not let what is good for you be spoken of as evil. Romans 14:16
- Do not tear down the work of God by what you eat. Romans 14:20
- Do not do anything that makes your brother stumble. Romans 14:21
- Do not simply please yourself. Romans 15:1

Christ Our Example

- He died for others Romans 14:9
- He did not please Himself Romans 15:3
- He bore the reproaches of others Romans 15:3
- He accepted us Romans 15:7
- He became a servant Romans 15:8