

Romans Series

Lesson #152

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Dean Bible Ministries

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Dos And Don'ts
Romans 14:13–15:6

OUR WORKS
FILTHY RAGS



CHRIST'S
PERFECT
RIGHTEOUSNESS
& THE CROSS



ROMANS

GOD'S RIGHTEOUSNESS & GRACE

Weaker

Humility

Uncertain

Uninformed

Grace-oriented

Easily influenced

Mature

Humility

**Thoughtful
conviction**

**DVP, open to
correction**

Grace-oriented

**Not easily
influenced**

Legalist/Pharisee

Arrogant

**Thoughtful
conviction**

**Not open to
correction**

Works-oriented

**Not easily
influenced,
but quickly takes
offense**

- 1. We must distinguish between absolute commands in Scripture and areas where there is no specific command. Distinguish between absolutes and areas of freedom (Rom. 14:14, 20).**
- 2. Each believer must investigate and think through their own convictions in areas of freedom. (Rom. 14:5; cf., 1 Cor. 8:9; 9:4–6; 10:23; 10:29)**

1 Cor. 8:9, “But take care lest this liberty of yours somehow become a stumbling block to the weak.”

1 Cor. 9:4, “Do we have no right to eat and drink?”

1 Cor. 9:5, “Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?”

1 Cor. 9:6, “Or is it only Barnabas and I who have no right to refrain from working?”

1 Cor. 10:23, “All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.”

1 Cor. 10:29, “Conscience, I say, not your own, but that of the other. For why is my liberty judged by another man’s conscience?”

- 3. In areas of freedom we must allow others the freedom to hold different convictions. (Rom. 14:1–12).**
- 4. We must exercise our freedom in love, being willing to restrict it when it might cause a spiritual problem for others (Rom.14:13–15:2).**
- 5. Our pattern is Christ. On the one hand, Christ demonstrates perfect love, but on the other hand, he does not restrict his behavior based on the legalistic and wrong standards of others.**

The weaker brother is weak:

in FAITH, Rom. 14:1, 23

Rom. 14:23, “But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.”

The weaker brother is weak:

in KNOWLEDGE, 1 Cor. 8:7

1 Cor. 8:4, “Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.”

1 Cor. 8:7, “However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.”

The weaker brother is weak:

in Conscience

1 Cor. 8:10, “For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?”

1 Cor. 8:11, “And because of your knowledge shall the weak brother perish, for whom Christ died?”

1 Cor. 8:12, “But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.”

A weaker brother is a believer in Christ who, because of the weakness in faith, knowledge, conscience, and will can be easily influenced to violate his conscience by the example of a differing mature believer.

The stronger brother is a believer who understands his freedom in Christ, the doctrines related to the Christian life and areas of non-essentials, exercises his liberty with a peaceful conscience without attempting to impose his views on others and is willing to limit his freedom when necessary for the benefit of the weaker believer.

Conscience: The location of norms and standards in the soul

- 1. As unbelievers we learn a variety of norms and standards which may or may not be compatible with Scripture.**
- 2. Many norms and standards ingrained in the conscience of an unbeliever are biblically false.**
- 3. The presence of absolutes in the soul is an indicator of the existence of God, Rom. 2.**
- 4. A weak conscience is one that has norms and standards that are not derived from the Bible.**
- 5. Therefore, when someone with a weak conscience finds rationalization to go against itself, without Biblical support he sets a precedent for violating correct norms later on.**

Rom. 14:12, “So then each of us shall give account of himself to God.”

Dos and Don'ts

Do NOT

1. Put a stumbling block in his way (14:13).

Rom. 14:13, “Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.”

2. Destroy with food (14:15).

Rom. 14:15, “Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.”

3. Let your good thing become evil (14:16).

Rom. 14:16, “Therefore do not let your good be spoken of as evil;”

4. Tear down God's work (14:20).

Rom. 14:20, "Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense."

5. Give offense (14:20).

Rom. 14:20, “Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense.”

6. Cause a brother to stumble (14:21).

Rom. 14:21, “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.”

7. Just please yourself (15:1).

Rom. 15:1, “We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.”

Dos

1. Walk according to love (14:15).

Rom. 14:15, “Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.”

2. Serve Christ (14:18).

Rom. 14:18, “For he who serves Christ in these things is acceptable to God and approved by men.”

3. Pursue peace (14:19).

Rom. 14:19, “Therefore let us pursue the things which make for peace and the things by which one may edify another.”

4. Build up one another (14:19).

Rom. 14:19, “Therefore let us pursue the things which make for peace and the things by which one may edify another.”

5. Put up with the weaknesses of the weak (15:1).

Rom. 15:1, “We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.”

6. Please your neighbor for his good (15:2).

Rom. 15:2, “Let each of us please his neighbor for his good, leading to edification.”

7. Edify the weaker brother (15:2).

Rom. 15:2, “Let each of us please his neighbor for his good, leading to edification.”

Rom. 14:17, “for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

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1. A kingdom requires a king

2. A kingdom requires a domain

3. A kingdom requires a people

The kingdom does not exist until Jesus returns from heaven to earth to establish His rule on the earth.

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Jesus is not now reigning as King, is not referred to as King of kings until He receives the kingdom (Rev. 17:14, 19:16).

Jesus, the Son of Man does not receive the kingdom from the Father until just prior to His coming to the earth to establish it at the end of Daniel's seventieth week (the Tribulation).

Dan. 7:13, "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.

Dan. 7:14, "THEN to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed."

Jesus is currently sitting at the right hand of God the Father on His Father's throne (Rev. 3:21).

Rev. 3:21, "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne."

Rom. 14:18, “For he who serves Christ in these things is acceptable to God and approved by men.”

Rom. 14:21, “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.”

**προσκόπτω *proskoptō*
pres act indic 3 sing
to strike against; to
stumble**

**σκάνδαλον *skandalon*
Noun acc neut sing
offense, cause of sin**

Matt. 15:12, “Then His disciples came and said to Him, ‘Do You know that the Pharisees were offended when they heard this saying?’ ”

σκανδαλίζω *skandalizō*
aor pass indic 3 plur
to cause someone to
sin

Rom. 14:22, “Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

Rom. 14:23, “But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.”

Rom. 15:1, “We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.”

**βαστάζω *bastazō*
pres act infin
“to bear, to carry, to put
up with.”**

**ἀδύνατος *adunatos*
gen masc plur
“unable, impossible;
powerless;
indissoluble”**

Rom. 15:2, “Let each of us please his neighbor for his good, leading to edification.

Rom. 15:3, “For even Christ did not please Himself; but as it is written, ‘*The reproaches of those who reproached You fell on Me.*’ ”

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Rom. 15:3, “For even Christ did not please Himself; but as it is written, ‘*The reproaches of those who reproached You fell on Me.*’ ”

Psa. 69:9, “Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me.”

Rom. 15:4, “For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.”

Rom. 15:5, “Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,

Rom. 15:6, “that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.”