

# God's Good News about Righteousness

An Inductive Study of the Book of Romans

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## **The Application of God's Righteousness in the Believer's Relationship to Debatable Matters. (Romans 14:1-15:13)**

### **Study 21. Part 1: The Principle of Non-Judgmental Acceptance. (Romans 14:1-13a)**

- A. INTRODUCTION: The Writer, the Readers, and the Good News (Romans 1:1-17). Study 1.
- B. CONDEMNATION: The Unveiling of God's Wrath against Man's Unrighteousness (Romans 1:18 – 3:20). (Studies 2-5).
- C. JUSTIFICATION: The Declaration of Righteousness through Faith (Romans 3:21 – 5:21). (Studies 6-10).
- D. SANCTIFICATION: The Outworking of Righteousness in the Believer's Experience (Romans 6-8). (Studies 11-16).
- E. VINDICATION: The Vindication of God's Righteousness in Setting Aside National Israel in Order to Save the Nations (Romans 9-11). (Studies 17-19).
- F. TRANSFORMATION: The Application of Righteousness in Specific Areas (Romans 12:1 – 15:13).
  - 1. The Application of God's Righteousness to the Believer's Daily Conduct. Romans 12 (Study 20)
  - 2. The Application of God's Righteousness in the Believer's Relationship to the State. Romans 13 (Study 21)
  - 3. The Application of God's Righteousness in Relation to Debatable Matters. Romans 14:1 – 15:13

#### **a. Part 1. The Principle of Non-Judgmental Acceptance. 14:1-13a.**

- 1) What command is given to the readers (14:1a)? They are to \_\_\_\_\_ the one who is \_\_\_\_\_ in the faith. (Note: In the Greek text that Paul wrote, there is an article (*the*) before the word *faith*. That means Paul was not writing about a Christian who is deficient in his trust, but rather, about a Christian who is deficient in his knowledge of the truth, here called, "the faith.")
- 2) What are the readers forbidden to do in regard to the Christian who is weak in the faith (14:1b)? They are not to \_\_\_\_\_ \_\_\_\_\_ on his \_\_\_\_\_.

- 3) **The first area of debate offered as an example.** What are acceptable dietary guidelines for Christians (14:2)?
- (Note: This question may have come about because some of the Christians had an exposure to the dietary guidelines for the people of Israel (see Leviticus 11). Others in the church, without that background, had no such scruples.)
  - One Christian has faith that he may eat \_\_\_\_\_.
  - Another Christian who is weak believes he is allowed to eat only \_\_\_\_\_.
- 4) How are these two Christians, who have opposing views with regard to diet, supposed to treat one another (14:3)?
- The one who eats all types of food is not to regard with \_\_\_\_\_ the one who restricts his diet.
  - The one who restricts his diet is not to \_\_\_\_\_ the one who eats all things. Why not? Because \_\_\_\_\_ has accepted him!
  - Why are Christians not to judge one another in debatable matters? **The first reason is that God has accepted each Christian!**
- 5) The impropriety of one Christian judging another (14:4):
- What question does Paul ask his readers? \_\_\_\_\_ (14:4a)?
  - Who is the only one to whom each servant has to answer? \_\_\_\_\_ (14:4b).
  - Will each servant of the Lord be able to stand before Him? \_\_\_\_\_ (14:4c).
  - Why? \_\_\_\_\_ (14:4d).
  - Why are Christians not to judge one another in debatable matters? **The second reason is that we Christians are not responsible to judge the servants of another (Christ).**

- 6) **The second area of debate offered as an example.** What days should Christians observe (14:5)?
- a) (Note: This question probably came about because a minority in the church at Rome, with their Jewish background, felt it necessary to observe the Sabbath (Ex. 20:8-11) and other Jewish Feast days (Lev. 23). Gentile Christians felt no such obligation. This created tensions in the church.
  - b) There was a difference in the way different Christians observed different days (14:5).
    - i One Christian regarded one day \_\_\_\_\_ another.
    - ii Another Christian regarded every day \_\_\_\_\_.
    - iii What was necessary for each Christian, regardless of his position? \_\_\_\_\_  
\_\_\_\_\_.
- 7) Why are Christians not to judge one another in debatable matters? **A third reason is that we do not live our lives for our own benefit.** (14:6-9).
- a) If one Christian determines to observe a particular day (such as the Sabbath), for whom does He observe it? \_\_\_\_\_ (14:6a).
  - b) If a certain Christian determines to eat food (without regard to the dietary guidelines of Leviticus 11), for whom does He eat the food? \_\_\_\_\_ (14:6b).
  - c) How can we tell he eats it for the Lord? Because he gives \_\_\_\_\_ to \_\_\_\_\_ (14:6c).
  - d) If another Christian determines *not* to eat certain foods (on the basis of Leviticus 11), for whose sake does he abstain? \_\_\_\_\_ (14:6d).
  - e) How can we tell? Because he gives \_\_\_\_\_ to \_\_\_\_\_ (14:6e).
  - f) Does an individual Christian live for himself? \_\_\_\_ (14:7a).
  - g) Does an individual Christian die for himself? \_\_\_\_ (14:7b).

- h) If we Christians live, for whom do we live? \_\_\_\_\_ (14:8a).
- i) If we Christians die, for whom do we die? \_\_\_\_\_ (14:8b).
- j) We Christians belong to the Lord regardless of whether we \_\_\_\_\_ or \_\_\_\_\_ (14:8c).
- k) What was one of the major reasons that Jesus Christ died and rose again? So that He might be \_\_\_\_\_ over both the \_\_\_\_\_ and the \_\_\_\_\_ (14:9).
- l) Why are Christians not to judge one another in debatable matters? **The third reason is that we do not live our lives for our own benefit. Rather, we live our lives for the Lord's benefit!**
- 8) Why are Christians not to judge one another in debatable matters? A fourth reason has to do with coming judgment. (14:10-12).
- a) Paul asks his readers some probing questions (14:10):
- i) Why do you \_\_\_\_\_ your brother?
- ii) Why do you treat your brother with \_\_\_\_\_?
- b) What is a future reality all of us Christians have to face? Each one of us will one day stand before the \_\_\_\_\_ of \_\_\_\_\_ (14:11).
- c) In Romans 14:11 Paul documents from OT Scripture that every Christian will stand before the Judgment Seat of God.<sup>1</sup> He quotes from Isaiah 45:23.

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<sup>1</sup> The Judgment Seat of God is elsewhere called the Judgment Seat of Christ (2 Cor. 5:10). Eternal salvation is not the issue at this judgment, which is only for believers. There is no condemnation for those who are "in Christ Jesus" (Rom. 8:1). God is for us, so who can be against us (Rom. 8:31)? Who will bring a charge against God's chosen ones (Rom. 8:33)? What is at issue in this judgment is a believer's works (1 Corinthians 3:10-15). Who is the foundation? (1 Cor. 3:11) \_\_\_\_\_. What is the difference between the two sets of building materials we can use? (1 Cor. 3:12) \_\_\_\_\_. What will God use to evaluate the quality of our works? (1 Cor. 3:13) \_\_\_\_\_. What will we receive if our works done on earth survive this fire? (1 Cor. 3:14) \_\_\_\_\_. What will a man whose works are burned up suffer? (1 Cor. 3:15a) \_\_\_\_\_. If the works of a Christian are burned up, will he himself be destroyed? (1 Cor. 3:15b) \_\_\_\_\_.

i The certainty of coming judgment. In Isaiah 45:23 the statement from God is made in the form of an irrevocable oath.

ii What will every knee do? \_\_\_\_\_.

iii What will every tongue do?

(1) In Isa. 45:23 \_\_\_\_\_?

(2) In Rom. 14:11 \_\_\_\_\_?

d) What does Paul conclude about each Christian? (14:12)  
\_\_\_\_\_.

9) Instead of judging one another, what is each Christian to avoid? I am *not* to put an \_\_\_\_\_ or a \_\_\_\_\_  
\_\_\_\_\_ in my brother's way (14:13).

10) As I have worked through this study, are there any areas the Holy Spirit brings to my mind in which I have been wrongfully judging a Christian brother or sister?

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

11) Are there any areas in which I have been an obstacle or stumbling block to my Christian brother or sister?

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

12) What steps must I take today to begin to rectify the wrongs I have done?

a) \_\_\_\_\_

b) \_\_\_\_\_

c) \_\_\_\_\_

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**Study 22. Part 1: The Principle of Non-Judgmental Acceptance. (Romans 14:1-13a)**

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