

Outline for June 6, 2010 Romans 14:1-12

Introduction: Paul wrestled with issues at Rome that could have wrecked the church. Those very issues remind us of the complexity and the depth of the process of sanctification. How the church navigates through the waters of trouble and moves through the tension between living in the world but not of the world speaks much about her maturity and understanding of the gospel. The imperatives that Paul employed in Romans 13-15 direct our hearts and minds to how we must love each other and keep us humble because the task is not easy.

I. The worship that is expressed in a life of obedience (12:1-2)

II. The worship that is exercised in a life of service (12:3-8)

III. The worship that is evidenced by genuine love (12:9-21)

A. Imperatives for the believer in relationship to the household of faith (12:9-13)

B. Imperatives for the believer in relationship to the world (12:14-13:14)

C. Imperatives for the believer in his or her obligation to love (13:8-15:13)

1. The obligation to love – “Owe no one anything...” (13:8)

a. What is this obligation?

b. What does Paul mean by this debt of “love”?

c. The big picture – Eleven imperatives that frame this principle for Paul

(1) Love displays the very character of Christ in holiness – “Let us walk properly...” (13:11-14)

(2) Love dresses for war – “and put on the armor of light...” (13:12b-14)

(3) Love delights in accepting and receiving those who are “weak in faith” (14:1-3, 15:7)

(4) Love does not despise a brother or sister because of their particular convictions concerning food or days
“Let not the one who eats despise...” (14:3; I Corinthians 8:6, 9)

(5) Love does not determine who is worthy of love by a subjective standard of judgment – “let not the one who abstains pass judgment...” (14:3-13)

NOTE: The payment of the debt of love is absolutely essential for a healthy church and for maintaining an atmosphere of growth in grace and encouragement in pursuing the Lord

(a) The imperatives of love – “walk properly” (13:13), “put on...” (13:13b-14), “welcome” (14:1, 15:7), “do not despise” (14:3), “do not pass judgment” (14:3), “do not destroy” 14:15)

NOTE: Do not pass judgment is to abstain from judgmentalism, to pass judgment is to assume censorial power over, to call to account, to bring under question

(b) The doctrinal foundation for this kind of love

1) The magnificent (efficacious) grace of God – “for God has welcomed him” (14:3)

2) The mighty power of God – “And he will be upheld” (14:4)

- God determines the standing or falling of His servants

- “for the Lord is able...” (Philippians 1:6; Hebrews 6:3; Romans 8:31-19)

3) The marvelous measure of the Lord’s providence (14:7)

- All of life and death is in the hand of the Lord (Psalm 31:15-20)

- We live and die to the Lord (Philippians 1:20-25)

- Christ is sovereign over our lives and in our death (John 21:18-22)

4) The massive doctrine of the cross – “For to this end...” (14:9)

- Christ died and sprang to life to reign as Lord over all (Acts 2:36; Philippians 2:5-11)

- Christ is Lord (Romans 5:21, 6:23, 7:25, 8:39)

5) The manifest reality of the judgment seat of God (14:10-12)

- “we will all stand before the judgment seat”

- The *bema* seat is the seat of a referee or judge at an athletic contest

 - We will be held accountable for every word spoken (Matthew 12:36-37; Malachi 3:16)

 - We will be held accountable for how we use our gifts (Luke 16:2)

 - We will be held accountable for the use of our money (Matthew 6:19-21, 24)

 - We will be held accountable for how we use our time (Ephesians 5:15)

NOTE: Paul’s capstone argument for not passing judgment before the time (I Corinthians 4:1-7)