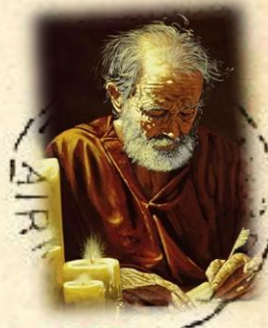


Paul's Letter to the

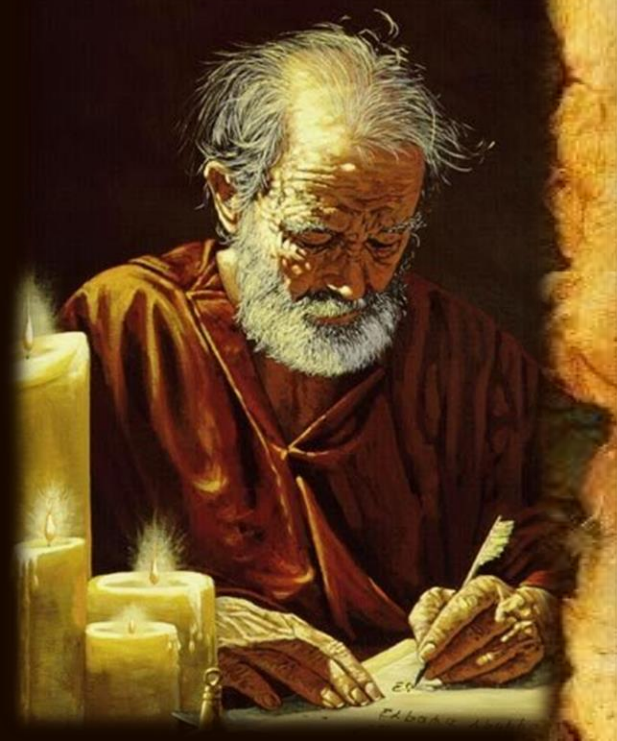


Romans

Study 15

The Righteousness of God Revealed

Structure of the Epistle



Introduction 1:1-15

1:1-15 Opening Salutation

The Righteousness of God 1:16-15:13

1:16-17 The R. of God in the Gospel

1:18-3:20 Man's failure to Attain R.

3:21-5:21 The R. of God Revealed

6:1-8:39 The R. of God with Believers

9:1-11:36 The R. of God with Israel

12:1-15:13 The R. of God in Practice

Conclusion 15:14-16:27

15:14-33 Plans & Purpose

16:1-27 Final Greetings

- Minor sections close "through Jesus Christ our Lord" **5:21, 6:23, 7:25, 8:39**
- Major sections close with praise **8:38-39, 11:33-36, 15:13, 16:25-27**

Structure

ch 12-16

The R. of God in Practice 12:1-15:13

12:1-21 Social Responsibilities

12:1-2 Right Conduct before God

12:3-8 Right Conduct in Ecclesial Life

12:9-21 Right Conduct in Daily Life

13:1-14 Civil Responsibilities (Daily Life)

13:1-7 Obligations to Rulers

13:8-10 Obligations to all Men

13:11-14 Obligations to God

14:1-15:13 Ecclesial Responsibilities (Eccl Life)

14:1-13 Division in the Ecclesia

14:14-23 Unity in the Ecclesia

15:1-6 The Example of Christ

15:7-13 Christ Unites Both Jew & Gentile

Conclusion 15:14-16:27

15:14-21 Purpose of the Epistle

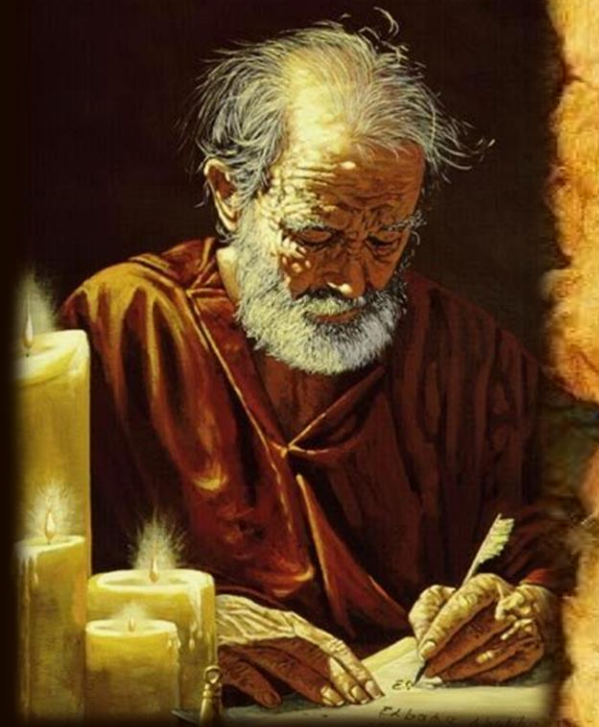
15:22-33 Plans for the Future

16:1-16 Greetings from Paul

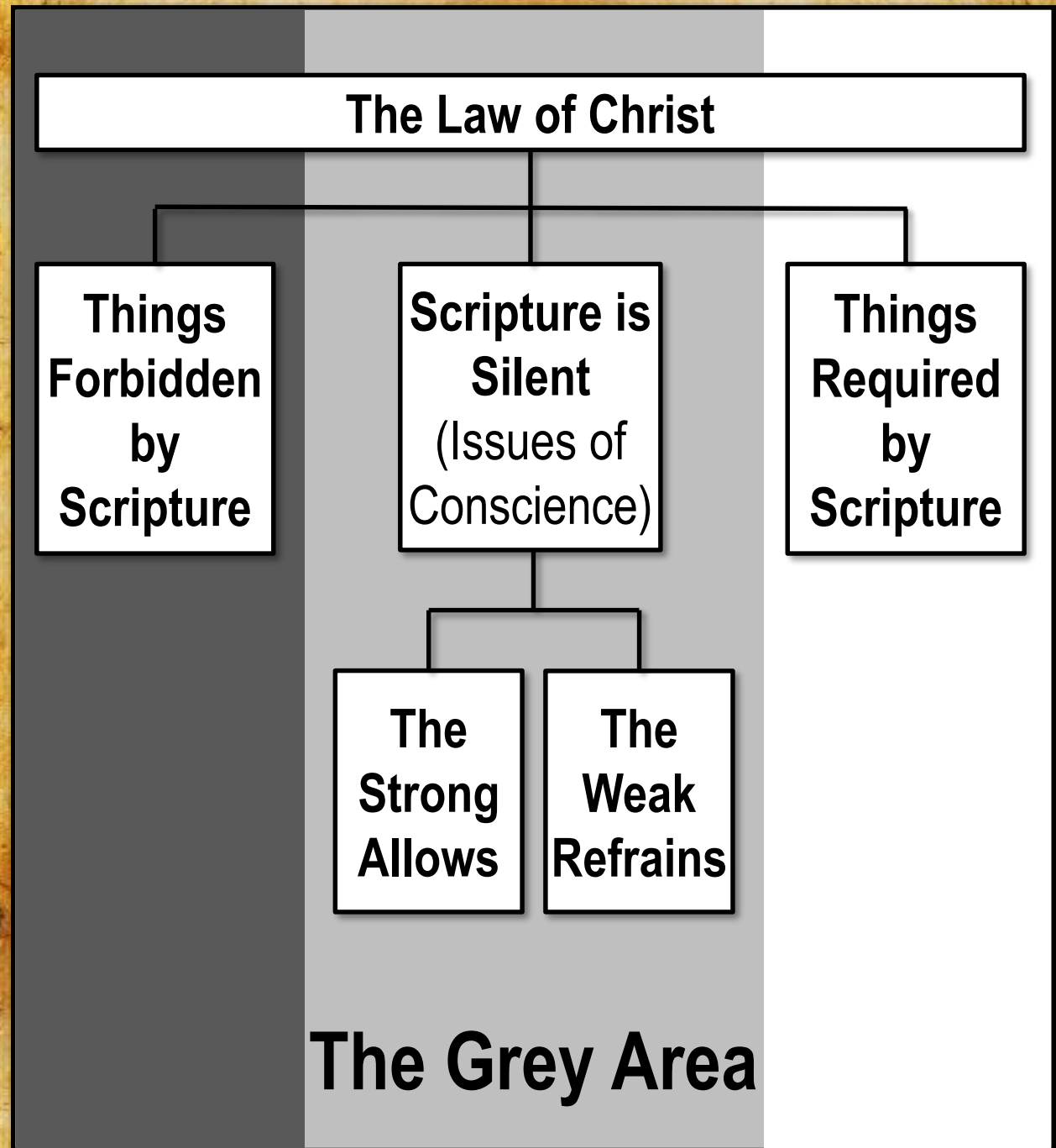
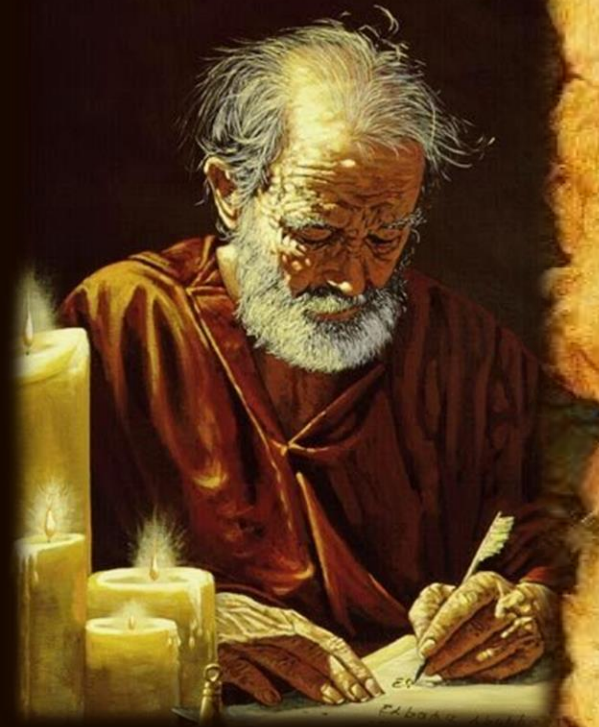
16:17-20 Warning & Encouragement

16:21-24 Greetings from Others

16:25-27 Closing Blessing



Issues of Conscience

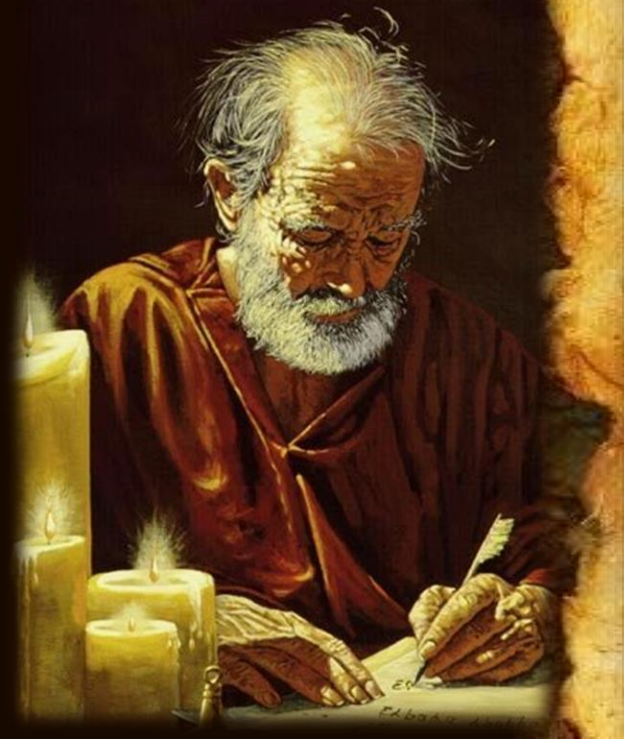


An Issue of Conscience

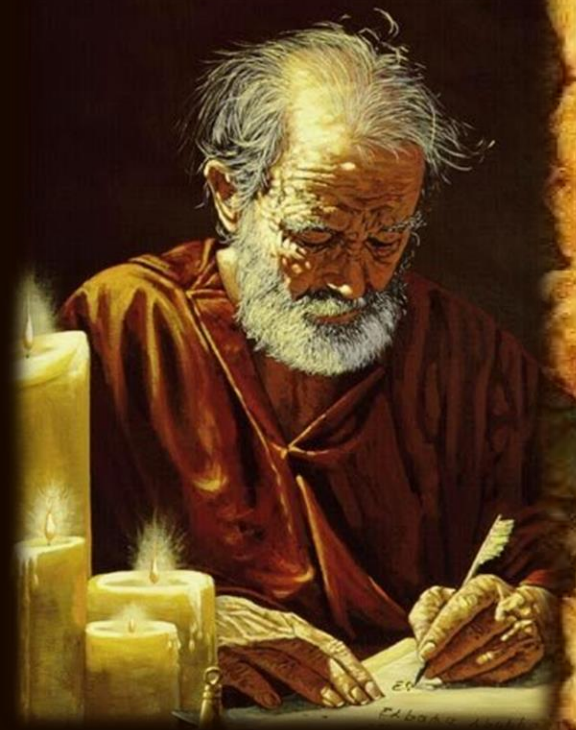
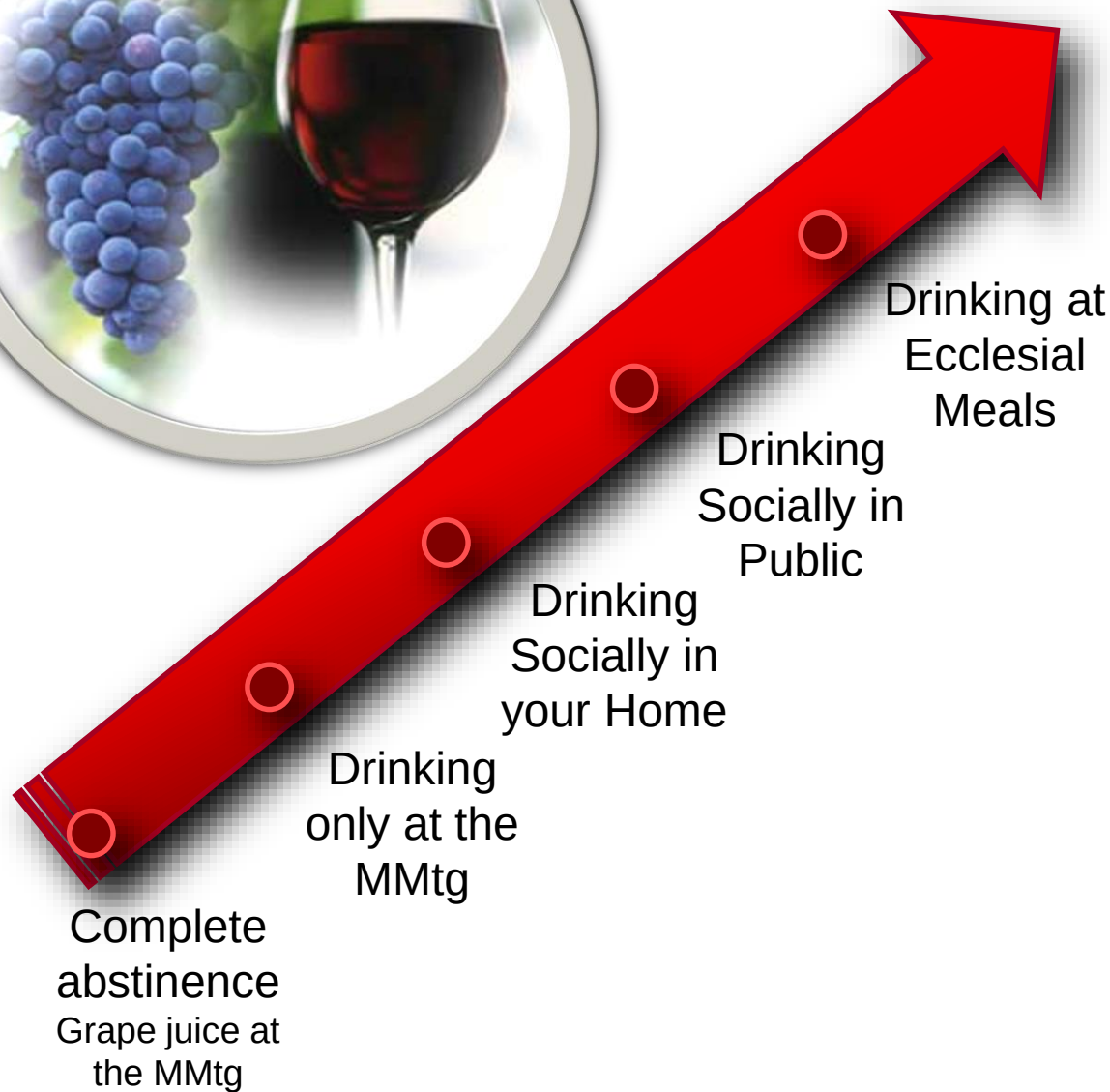
But if thy brother be **grieved** with thy meat, now walkest thou not in love **v15**

Grieved: *lupeo* to make one uneasy, cause him a scruple, **Rom 14:15**.
(a feeling of doubt or hesitation with respect to the morality or propriety of an action).

Thayer's Greek-English Lexicon of the NT



To Drink or Not to Drink



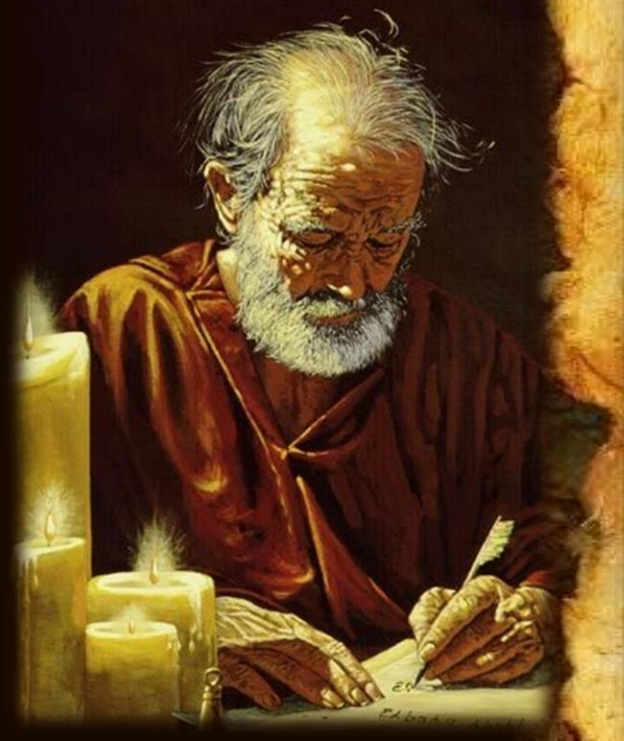
Love and Liberty

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

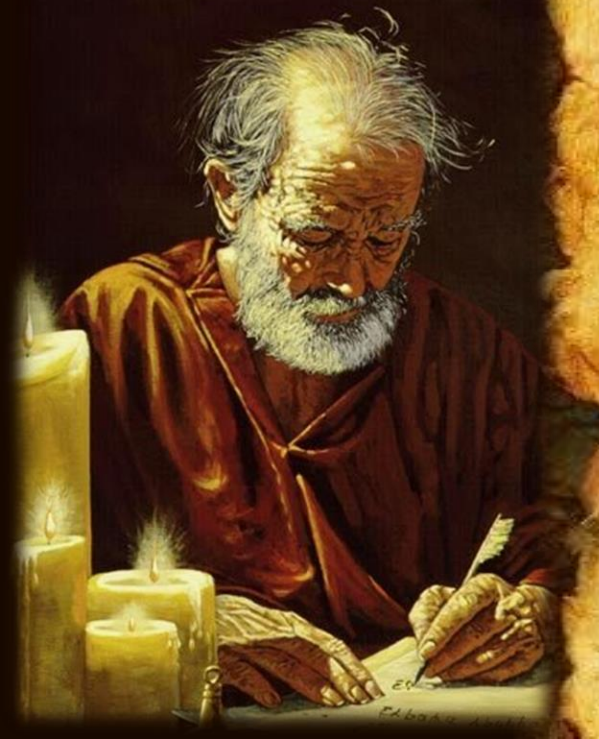
For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

Gal 5:13-15



The Practical Application



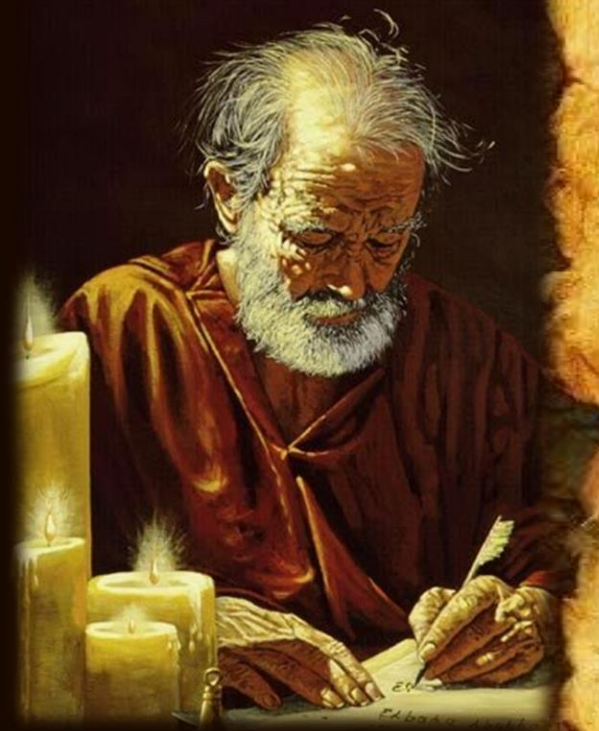
The weak made the eating of some foods a matter of reproach. The reproach could be avoided by not partaking of such foods, and this is advised.

To make this point clear, Paul repeats that “all things indeed are clean”. The wrong he is considering is not in the meat but in the eating; and in the use of freedom the strong might be guilty of this wrong.

A thing right in itself may be wrong through its effects. The way of self-denial is the noble way.

Paul's Letter to the Romans
Bro John Carter, p144-145

Weak & Strong



Paul writes **Rom 14** chiefly to the strong because the solution lies with them:

The strong believe they have liberties in Christ **v2**, but the weak have a conscience against taking these liberties **v2**. This conscience is strong and is based on a logical argument **v14, 23**.

Pressing the issue causes problems in the ecclesia: both parties sin; the weak **judge** the strong and the strong **despise** the weak **v3**.

Since the issue is not fundamental (not a sin of itself) **v6**, Paul in principle agrees with the strong **v14**.

If the strong gives way, makes a small sacrifice **v17**.

If the weak gives way, he voids his conscience **v23**.

Therefore, since the Kingdom of God is more than meat and drink **v17**, and since the strong can freely partake or not **v2**, the strong gives way **15:1**

To do otherwise would not be to show love **v15**, in which case, the strong would sin **v20**. Instead, he should use his knowledge to edify **v19**.

Even Christ did not please himself **15:3**.

We shall all stand before the judgement seat of Christ to answer for our conduct in these matters **v12**.

