

(14:5) - ONE MAN ESTEEMETH ONE DAY ABOVE ANOTHER: ANOTHER ESTEEMETH EVERY DAY ALIKE. - Another matter of Christian liberty is our not being bound to keep sabbath days and feast days as Israel was under the Old Covenant. God commanded them to keep Sabbath days, weeks, and years, as well as feast days. These were special times given by God to remind them of His promise of grace in salvation through Christ. Some weak believers had not yet been convinced that the distinction of days had been abolished by the coming of Christ Who is our true and eternal Sabbath (*Heb. 4:1-11*). The issue with them was not salvation by keeping days. They believed God commanded them to keep them still. Mature believers believed that **“every day”** was the same. **LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND** - Each believer must follow his own conscience in these matters.

(14:6) - HE THAT REGARDETH THE DAY, REGARDETH IT UNTO THE LORD; AND HE THAT REGARDETH NOT THE DAY, TO THE LORD HE DOTH NOT REGARD IT. HE THAT EATETH, EATETH TO THE LORD, FOR HE GIVETH GOD THANKS; AND HE THAT EATETH NOT, TO THE LORD HE EATETH NOT, AND GIVETH GOD THANKS. - The weak believers thought that God still commanded them to regard certain days, but they were not doing it in order to be saved, else it could not be said they **“regardeth it unto the Lord.”** The same is true of mature believers who did not regard particular days, but who exercised their freedom not to do so. Their desire was to glorify God in Christ. The same principle held true for mature believers who were at liberty to eat all foods and weak believers who believed God still commanded them not to eat. Both **“giveth God thanks.”**

(14:7-8) - FOR NONE OF US LIVETH TO HIMSELF, AND NO MAN DIETH TO HIMSELF. FOR WHETHER WE LIVE, WE LIVE UNTO THE LORD; AND WHETHER WE DIE, WE DIE UNTO THE LORD: WHETHER WE LIVE THEREFORE, OR DIE, WE ARE THE LORD'S. - The goal of the Christian life is not to live unto or for ourselves but to live for the glory of God in Christ and the good of our brethren (*1 Cor. 6:20; 10:31*). We who are chosen of God, adopted into His family, justified and redeemed by Christ, and called into His kingdom belong to Christ. This holds true in the way we live and the way we die. We have been bought by the blood of Christ - **“WE ARE THE LORD'S.”** We live by the life of Christ Who lives through us to accomplish His will (*Gal. 2:20*). We do not live by our own works or power but by HIS. We do not live by our own wisdom, for Christ is our wisdom. We belong to Christ.

(14:9) - FOR TO THIS END CHRIST BOTH DIED, AND ROSE, AND REVIVED, THAT HE MIGHT BE LORD BOTH OF THE DEAD AND LIVING. - Christ died to set us free from sin and to establish an everlasting righteousness by which God could be just and justify us. He also died to purchase us for Himself, that we might **“live unto God”** (*Gal. 2:19; cf., Rom. 7:4; 2 Cor. 5:15*). Christ is **“Lord both of the dead and the living”** - As God Christ has always been and will always be sovereign Lord, but as our Mediator and Redeemer Who died, was buried, and rose again, He is established as the sovereign Lord of His church, all His saints, both those who are dead and with Him and those who are left on this earth.

(14:10) - BUT WHY DOST THOU JUDGE THY BROTHER? OR WHY DOST THOU SET AT NOUGHT THY BROTHER? - Knowing the blessed reality of God's grace in Christ towards all of us who believe, and knowing that we are all members of His family, why would we judge our brother or sister in Christ to be condemned over issues of eating certain foods or keeping certain days? Why would we count our brother or sister in Christ as worthless? **FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST** - Paul calls their attention to

final judgment to remind them that issues of eating or not eating certain foods and keeping or not keeping of certain days will not matter. These indifferent things will count for nothing at the final judgment. All that will matter then is this - ARE WE IN CHRIST? ARE WE WASHED IN HIS BLOOD AND CLOTHED IN HIS RIGHTEOUSNESS (*Php. 3:8-11*)? Whatever we have done on earth by way of obedience in these indifferent matters as our conscience dictates will only serve as evidence of our faith in and love to Christ and His people.

(14:11-12) - FOR IT IS WRITTEN, AS I LIVE, SAITH THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD. SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD. - At final judgment, all people will be judged by Christ and as they stand in relation to Christ (*John 5:22-30; Acts 17:31*). All will bow to the sovereign authority of Christ (*Php. 2:9-11*). Our only hope now and then is to be found in Christ. We will have to “**give account**,” not for others as if we are their judges, but for ourselves to God (*2 Cor. 5:10-11*). Therefore, we have to consider the following question - WHAT EXACTLY IS OUR ACCOUNT? For those who appear at judgment as unbeliever who are without Christ, they will be judged by their works and found guilty and condemned. For believers who appear before God in Christ, again, washed in His blood and clothed in His righteousness, the Lord will declare them righteous, justified, not because of their works, but because of Christ’s righteousness imputed to them (*Rev. 20:11-12*). The “**book**” wherein their names are inscribed is the Lamb’s book of life (*Rev. 13:8; 17:8; 20:15; 21:27*). This is every believer’s “**account of himself to God**.” Every believer’s works will testify of his standing before God in Christ and based on Christ’s righteousness imputed alone. Every unbeliever’s works will testify of his lack of faith in and love for Christ and will fall short of the perfection of righteousness which can only be found in Christ. This is the issue stated in **2 Corinthians 5:10-11**. A “**good**” work is only declared to be “**good**” as the light of the Gospel of God’s grace in Christ shines upon it and reveals it to be the work of Christ by the Holy Spirit in His people and as it gives all glory to God for His grace in Christ (*Matt. 5:16; John 3:21; Gal. 2:19-21*). A “**bad**” work is only exposed as “**bad**” as the light of the Gospel of God’s grace shines upon it and exposes it to iniquity and evil (*Matt. 7:21-23; John 3:19-20*). This is a declarative judgment revealing the reality of sinners who will perish eternally without Christ and sinners who are saved eternally by the grace of God in and by Christ.

(14:13) - LET US NOT THEREFORE JUDGE ONE ANOTHER ANY MORE: BUT JUDGE THIS RATHER, THAT NO MAN PUT A STUMBLINGBLOCK OR AN OCCASION TO FALL IN [HIS] BROTHER’S WAY. - Believers are forbidden to “**judge one another**” as if to set ourselves up as judges over the conduct and behavior of other believers in these areas of indifference. We are commanded to admonish, rebuke, correct, and recover brethren who openly and consistently disobey the clear commandments of Scripture. But we are not to set ourselves up as judges over every believer’s conduct in matters where they are either convinced or not convinced in their own consciences. We are certainly not to judge them saved or lost based on these grounds. If we have faith in Christ, evidenced by repentance from former idolatry and dead works, and if we love God’s Gospel, then we are in the same family, equally loved, equally justified and adopted. Therefore, we are to be careful not to judge wrongfully so as to cause our brother or sister in Christ to stumble or fall in their walk of faith. Whenever we judge our brethren by such wrong standards, it tends to take our minds away from Christ and the glory of His grace in saving and preserving us.