

Sunday, October 7, 2018—Body Building: Moderation & Judging One Another

Introduction

- I Timothy 4:7-8—this series is going to be about a particular kind of exercise, spiritual exercise. Spiritual exercise that is designed to build a spiritual body not a physical one. Our goal is to learn how to flex our spiritual muscles with the goal of building up the body of Christ.
- Philippians 2:12—this type of exercise is going to require working out and spiritual discipline. Our goal is to take the life of Christ that is in us and work it out through us or manifest it in our mortal flesh.
- Each week in the introduction, I have tried to focus on a different habit of righteousness that is essential to body building. Last week we touched upon the issue of meditation and mindfulness or the important of giving constant mental attention unto the word of God. This week I would like to touch upon the principle of moderation.
- Philippians 4:5—the English word “moderation” carries the following meanings according to Noah Webster’s *American Dictionary of the English Language*:
 - “The state of being moderate, or of keeping a due mean between extremes or excess of violence.”
 - “Restraint of violent passions or indulgence of appetite. Eat and drink with moderation; indulge with *moderation* in pleasures and exercise.”
 - “Calmness of mind; equanimity; as, to bear prosperity or adversity with *moderation*.”
 - “Frugality in expenses.”
- Moderation is therefore the middle ground between extremes. Paul is admonishing the Philippians to let their “moderation” be known unto “all men.” In other words, in the minds of others Paul wants the Philippians to be known for their moderation.
- Joshua 1:6, 9, 18—the phrase “be strong and of a good courage” occurs six times in the Bible (Deut. 31:6-7, 23). Notice that “courage” is the opposite of fear or being afraid.
- Joshua 10:25—the phrase “be strong and of good courage” occurs three time in the Bible (I Chron. 22:13, 28:20)
- Acts 28:15—notice how Paul “took courage” upon seeing the brethren.
- II Timothy 1:7—we have not been given the “spirit of fear.”

- Philippians 4:5—Paul wants believers to be known for their moderation. Using courage as an example we can understand the principle of moderation.

Deficiency	Moderation	Excess
Cowardice Fear/Fearfulness Faintheartedness Gutlessness Timidity	Courage	Rashness Carelessness Foolhardiness Haste Hastiness Indiscretion

- Moderation is a habit of righteousness that serves to edify and build up the body of Christ.

Judging One Another

- Romans 12:5—I introduced you, two weeks ago, to a concept that I am calling the one-anothering principle. The phrase “one of another” is a translation of a plural pronoun which means: “reciprocally” or “mutually.”
 - Reciprocal—“Mutual; done by each to the other” (Webster’s 1828)
 - Reciprocally—“Mutually; interchangeably; in such a manner that each affects the other and is equally affected by it.” (Webster’s 1828)
- Romans 12:10—contained our first two one-anotherings: 1) kindly affectioned one to another and 2) preferring one another.
- Romans 14:13—is where we find Paul’s next one-anothering statement, “let us not therefore judge one another anymore.”
- The context of Romans 14 is discussing differences of opinion and conviction that exist among believers. It is important to note that these statements of opinion only apply to those areas for which there is not clear teaching. For example, fornication is off limits to every believer because of I Thessalonians 4:3.
 - Romans 14:2—“one believeth” and “another”
 - Romans 14:5—“one man esteemeth” and “another esteemeth”
- Romans 14:2—there are two different groups of people that Paul is addressing here: 1) him that “eateth,” and 2) him that “eateth not.” According to verse 2, the one that eats only herbs is “weak” thereby making the one who eats “all things” strong in this context.
 - Strong = eats “all things”

- Weak—“eateth herbs”
- Romans 14:3—the stronger believer is not to “despise” (to condemn; to scorn; to disdain; to have the lowest opinion of. abhor) the weaker believer that does not eat. Likewise, the weaker saint is not “judge” him that eats “all things.”
- Romans 14:4-9—the main point of these verses is that both weak and strong believers belong to the Lord. Consequently, Paul calls them brothers in verse 10.
- Romans 14:10—since the weak believer and the strong believer are both brothers in Christ Paul addresses a question to each group.
 - Weak—why do you persist in judging your brother?
 - Strong—why do you continue to set at naught (same Greek word as “despise” in verse 3) thy brother?
- According to verse 10, this type of behavior is inappropriate because all believers will stand before the JSC.
- Romans 14:11—Paul quotes Isaiah 45:23 to solidify the general principle that God holds men accountable for their actions.
- Romans 14:12—the expression “so then” indicates the consequence of what was just said. Every one of us will have to give account of himself to God because we will all appear before the JSC. Please note the following important aspects of this verse:
 - Every believer will have the responsibility of giving an account regarding him or herself.
 - This account will be about and represent the individual believer and no one else.
 - The English word “account” carries the following relevant meaning according to *Webster’s 1828 Dictionary*: An assignment of reasons; explanation by a recital of particular transactions, given by a person in an employment, or to a superior, often implying responsibility.
 - This account will be made before the Lord Jesus Christ.
- Romans 14:13—because of the reality of the JSC Paul instructed the saints at Rome to stop judging one another and putting stumbling blocks in each other’s way.
 - I Corinthians 8:8-13

- Romans 14:19—rather than judging one another in matters of the individual believer’s conscience we are to be following after things that make for peace and edify others.
- I Corinthians 6:12, 10:23—recall what we studied last week. As believers we need to get past the question of is something lawful or permissible and deal with the following questions instead:
 - Is it expedient? Is it profitable? To myself and/or other believers.
 - Does it edify? Myself and/or other believers.
 - Does it make for peace among the brethren?
 - Am I allowing it to have power over me?
- Romans 14:13—believers should not be judging one other on unclear matters of conscience. Doing so does not make for peace among the brethren or edify the body of Christ. God has a mechanism whereby He will sort all these things out, it is called the judgment seat of Christ.