

Having this morning examined v5—we come this evening to vv6-9—which form a motive for both the weak and strong to receive each other—that motive is—every Christian does what he does—out of regard for the Lord—that is—we do not act merely or primarily to please each other—but we live and die—unto the LORD...

Thus—what we find in vv6-9 is the second motive provided by Paul—for the weak and strong—not to despise or judge each other—the first was in v3—"for God has received him"—and now in vv6-9—both the weak and strong—"live for the Lord"—that is—regardless if they eat or don't eat—observe days or don't—they both are seeking to please the Lord...

Or—perhaps I could best summarize v6-9 this way—Christians, weak and strong, do what they do—conscious of the fact that they belong to Christ—that He has purchased them with His own blood—and they are now His slaves...

- I. Christians live and die for the Lord
- II. Christians live thankful to the Lord
- III. Christians live and die as the Lord's

I. Christians live and die for the Lord—vv6-8a

1. Throughout verses 6-8 we find the recurring phrase—"to the Lord"—everything they do, they do—"to the Lord..."
2. The weak keeps the day—to the Lord—the strong do not keep the day—to the Lord—the strong eats—to the Lord—and the weak do not eat—to the Lord...
3. Now—perhaps the easiest way to explain this phrase—"to the Lord" is to follow the NAS—"FOR the Lord..."
4. Both the weak and strong—observe days and reuse to observe days—"for the Lord"—in honor to the Lord...
5. Thus—whatever they do—they do all for the glory and honor of Christ—they LIVE and they DIE for Him...
6. [1] They live for Him, v8—"for if we live, we live to the Lord"—that is—we live to please and glory Christ...
7. 1Cor.10:31—"therefore, whether you eat or drink, or whatever you do, do all to [or for] the glory of God..."
8. Thus—the phrase—"if we live"—refers to every aspect of life in this world—all that we say and do—is for the Lord...
9. Herman Hoeksema—"The expression whether we live covers all our life. It refers not only to our personal life, but also to our life in every relation. it refers to our relation to our family, our relation to the church, our relation to the world, our relation to our business, our relation to our employer—all the relations in which we live..."
10. 2Cor.5:14-15—"For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again..."
11. [2] They die for Him, v8—"and if we die, we die to the Lord"—that is—if necessary—we will die for Him...
12. Because Christians no longer live for themselves—they count their lives as His—to do with them as He pleases...
13. Phil.1:19-21—"For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. 21 For to me, to live *is* Christ, and to die *is* gain..."

14. [a] We live for Him—"for to me, to live is Christ"—that is—He's not only the source but the purpose of life...
15. [b] We die for Him—"and to die is gain"—that is—in death we merely get what we lived for—and that's Christ...

II. Christians live thankful to the Lord—v6b

1. Verse 6b—describes the thinking of the weak and the strong—as they do what they do—"for he gives God thanks..."
2. That is—both the weak and the strong—do what they do—to the Lord—giving God thanks for everything...
3. That is—Christians live—"to the Lord"—"giving God thanks"—that is—thanks for their meat and vegetables...
4. [1] The strong gave thanks for God's gift of meat, v6b—"he who eats, eats to the Lord, for he gives God thanks..."
5. The strong gave thanks to God—for the provision of meat, for a good conscience, and for the liberty to eat...
6. [2] The weak gave thanks for God's gift of vegetables, v6c—"and he who does not eat, to the Lord he does not eat, and gives God thanks..."
7. There's some controversy concerning the reason the weak give thanks—at least three options have been offered...
8. [a] Thanks for the law—that is—what we call the ceremonial law—that describes what is and is not clean...
9. [b] Thanks for a good conscience—that is—the weak are giving thanks that God has taught them the truth...
10. [c] Thanks for the vegetables—that is—the weak, like the strong, are giving thanks to God for His provision...
11. 1Cor.10:30-31—"But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God..."
12. 1Tim.4:1-5—"Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving; 5 for it is sanctified by the word of God and prayer..."
13. Now—before I go any further—I simply want to point out the relation of this text to the Roman Catholic Church...
14. Among the many errors and heresies they teach—two are here found within this passage—celibacy and forced diets...
15. V3—"forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving..."
16. They not only forbid priests/nuns to marry—but command the church to retrain from meats during certain holy days...
17. Thus—while the setting is different from Romans 14—there are nevertheless—two important similarities...
18. [a] All food is clean, v3—"foods which God created to be received with thanksgiving by those who believe and know the truth..."
19. Now—while this is different than Romans 14—it sounds similar to the strong—who have knowledge of truth...
20. [b] All food is clean if received with thanksgiving, 4—"for every creature of God is good, and nothing is to be refused if it is received with thanksgiving..."
21. Notice—every creature of God is good and nothing is to be refused—"if it is received with thanksgiving..."

22. That is—providing you receive it as the provision of God—for the purpose of strengthening you to serve Him...

III. Christians live and die as the Lord's—vv8b-9

1. V8b-9—"therefore, whether we live or die, we are the Lords. For to this end Christ died and rose and lived again, that he might be lord of both the dead and the living..."
2. [1] His people own Him as Lord, v8b—"therefore, whether we live or die, we are the Lord's"—He belong to Him...
3. This is language of servitude and slavery—a master owns his slave—Christ owns His people—He paid for them...
4. 1Cor.6:19-20—"Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's..."
5. [2] His Father crowns Him as Lord, v9—"for to this end Christ died and rose and lived again, that he might be lord of both the dead and the living..."
6. Here—"the dead and the living"—has reference to those who are living and dead—those on earth and those in heaven...
7. That is—our Savior has a people who are presently separated from each other—some are on earth and others in heaven...
8. Historically—we refer to these are the church militant and triumphant—those on earth and those in heaven...
9. But notice—Christ is Lord or Master over them both—He is presently ruler over both—those living and dead...
10. But—the point I want to here focus upon is—He is make Lord as a result or reward of His death and resurrection...
11. V9—"for to this end Christ died and rose and lived again"—some early copies omitted "rose"—and have only "died and lived again"...
12. Either way it makes little difference—the point is obvious—Christ became Lord as the result of His death and resurrection...
13. Acts 2:36—"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ..."

IV. Lessons

A. We are slaves not masters

1. Throughout this passage (vv4-9)—we have a clear testimony to the fact—that we are both SLAVES and SONS...
2. Slaves are NOT masters—they have NO authority over other slaves, v4—"who are you to judge another's slave..."

B. We have the same master

1. Christians are attempting to please and honor the same Master—all Christians live and die for the same Person...
2. Thus—it's necessary for us to remember this when differing on certain matters—he eats, or doesn't eat, to the Lord...
3. That is—if we to be kept from despising and judging someone—we must recognize the grace that resides them...
4. For example—think of the strong—he's tempted to despise his weak brother as—ignorant and overly picky...
5. He must remember that his weak brother refuses to eat meat and keeps the days—in an attempt to honor Christ...