

Romans 14:1–9

¹Receive one who is weak in the faith, but not to disputes over doubtful things. ²For one believes he may eat all things, but he who is weak eats only vegetables. ³Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. ⁴Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

⁵One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. ⁶He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. ⁷For none of us lives to himself, and no one dies to himself. ⁸For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. ⁹For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

What to Do with/as Weaker Brothers

Main idea: those who live and die unto the Lord must show it by receiving the Lord's people in the Lord's way

Introduction: the truly "woke" must help the weak

1. Identifying the weak

- Weak in the faith, v1a—making too little of Christ.
- Elevates private reasonings, v1b. Making too little of Christ's gifts in the church.
- Keeps ceremonial law, v2b, 5a (cf. Gal 4:9–10; Col 2:16–17). Making too little of Christ's fulfillment of and obsoleting of the Mosaic administration and the Aaronic priesthood.
- But does this unto the Lord, v6—meaning he keeps this things because He believes the Lord commanded it.
 - Not because he thinks he earns salvation by it (he's a brother, v10). Zero conflict with Gal 4, Col 2.
 - Not an invitation or excuse to invent one's own food laws or days (making oneself Lord of one's conscience) or, worse, some other person's/church's food laws or days (making that other person/church 'lord' of the conscience). Zero conflict with the Lord's Day.

2. Welcoming the weak

- Genuine welcome, v1a (same command as in 15:7)
- Not to introduce disputing, v1b
 - "All teaching" must be matched with "all longsuffering" from 2Tim 4:2. Not badgering but teaching, training, convincing from Scripture (cf. 2Tim 3:16–17).
 - The weaker brother is not permitted to try to persuade the church, and his conscience must not be permitted to shape the conduct of the church.
- Must be uninhibited in love (obviously) for him, and even (especially!) esteem for him (v3a).
- The weaker brother should obey the instructions for the weak (which requires the humility to acknowledge that the Scriptures are identifying him as the "weak" one here)
 - He must not judge those who have put away the earthly/elemental ceremonies, v3b, but acknowledge them as received by God (v3c) and servants of Christ (v4a).
 - He must act only according to conscience from Scripture (v5c); he must be willing to learn and grow as any other member of the church (cf. 13:7)

3. Identifying with the weak

- Dependence. Even (especially) the "strong" knows that it is only by God's enabling grace that he even stands (v4c).
- Obedience. He must operate from Scripture conviction, not a fleshly pride of superiority (v5c)—which means he must be willing to see that his brother does the same, and seek to convince from Scripture and not apply other pressure against this.
- Thanksgiving. Both must match their dependence upon the Lord and obedience to Him with thanksgiving for whatever they do or receive (v6).
- Worship. Both must live to the Lord, even as they hope to die unto the Lord (v7–8).

Conclusion: What God is to everyone/everything already (11:36), Christ died and rose again to make Himself doubly so to believers. So, let the welcoming of weaker brothers (or being welcomed as a weaker brother) be an opportunity to resolve again, and enjoy again, that you are from Him, and through Him, and to Him.

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 14 verses 1 through 9. These are God's words. Receive. Who is weak in the faith? But not to dispute over doubtful things.

For one believes he may eat all things but he who is weak eats only vegetables. But not him. Who eats despise him? Who does not eat. And like not him, who does not eat judge Him who eats For God has received him. Who are you to judge? Another servant.

To his own master, he stands or Falls. Indeed, he will be made to stand. For God is able to make him stand. One person has teams one day above another. Another is teams every day. But each be fully convinced in his own mind. He who observes the day? Observes it to the Lord.

And he who does not observe the day. To the Lord. He does not observe it. He who eats? Eats to the Lord. For he gives God, thanks. And he who does not eat. To the Lord. He does not eat. And Gives God, thanks. For none of us lives to himself.

And no one dies to himself. For if we live, we live to the Lord. And if we die, we die to the Lord. Therefore, whether we live or die. We are the Lords. For to this end Christ died. And Rosen lived again. That he might be Lord of both the dead.

And the So far the reading of God's inspired and denarent word. The truly walk must help the weak. Not the woke like we think of and hear of and the common language of our culture in the day and Place in which we live. But those who have awakened. Those who know that that Their salvation is nearer.

Than when they first believed. And those who are living, then according to the life of Heaven by putting on Christ even now, To whom we have been. United. And so, there is a A great valuing of Holiness and righteousness and a great valuing of knowing the times. In the Christian Life.

That this is the time of Christ's reign in glory. This is the time of the work of the Holy Spirit and applying his Redemption to people from all the nations that glorious time of the, in gathering of the fullness of the Nations, which will include. Also, the in gathering of the fullness of Israel, like we heard about in the end of chapter 11, These are the look.

The truly awakened ones. Who know the time and therefore, who are pursuing Holiness. But, and they pursue it by Union with Christ. But there are Christians. Or not quite that awake. They know something of Christ, of course, they trust in him, but especially at the time, That Paul was writing.

There were Christians who were still hoping that the ceremonial law could keep them clean, and rather than rejoicing in Christ's present, Reign from glory. And the fullness of all the things that the Mosaic administration days, Looked forward to. every day of the Christian Life being holier than an Old Testament Feast And, of course, the Lord's.

being the holiest of all. No, there were those who were living between two times. They were weak. There's a Temptation then for those who are awake, To despise, to think little of Maybe even have less affection for, but certainly to honor less and think less of They're weak Brothers.

But this passage teaches us that those who are truly awake. Help the weak. Because they live and die unto the Lord Jesus Christ. And if you live and die unto the Lord Jesus by the life of the Lord Jesus. Then you will love with the love of the Lord Jesus.

The people of the Lord, Jesus. You will not esteem them less for their weakness. Let alone. Love them less. For their weakness. So, this passage helps us in that direction, probably going to spend At least four sermons. Three here in chapter 14 and one more in chapter 15 on similar subjects.

But in these nine verses this evening, First, we'll identify The. If we do not recognize who the weak are and who the strong are, Not only so that we can identify ourselves and the particular dangers to our souls but also so that we can hear our particular duties. Then we will not be able to apply the passage.

Well, And so we must spend some time identifying the weak and then we all hear about welcoming the weak. Which of course is much more important than identifying them. And then, identifying, with the There is a true sense. In which we are all weak. It does not mean That we all have the same level of theological and spiritual weakness.

The passage draws a distinction. but we are all still. Poor in spirit and mourning and hungering and thirsting and the passage teach us teaches us that even about the strong, in particular that all of us must live lives. All believers must live lives of dependence and obedience and Thanksgiving and worship.

So first identifying who the weak are second welcoming the weak? And third identifying with The. So those who are weak, then in verse 1 are in particular, weak in the faith. Which is to say, That they make too little of Christ. They make too little Of the fact that he sits on the throne of Glory, they make too little of the fact that he sustains Day by day with you by Union with him that we live a life in fellowship with him, that it is his presence within us that makes us.

Holy And that the great distinguisher then between believers who are holy and unbelievers who are not is not the food loss that they observe, or the calendar that they observe. But the life of the reigning resurrected reigning Lord, Jesus within them producing in them. This character that we have just finished hearing about in chapter 13, verses 8, Through.

And so the weak are those who make too little of Christ. The weak are also those who Elevate their private reasonings. The church in Rome was not observing the ceremonial calendar. They did not observe holy days, the council, the first great General Assembly. You remember in Acts 15 had given answer said, there was no need for circumcision.

In fact. There was only need for them to not eat that, which is strangled. not eat that which has the blood in it and to abstain from sexual immorality, They did not need. Even to be circumcised. In the church in Rome. Was not, therefore, keeping the ceremonial calendar.

In fact, there seems to have been a question. Should they welcome? Should they receive into the membership? Anyone who felt like he had to anyone who was conscientiously convinced that he had to, And the command is yes, receive him. But recognize that his position is, and the new King James translates, it a doubtful thing, it is a word that means a his own reasoning.

His own opinion. And so, The weak in faith are not only those who make the weak. Are not only the weak in the faith. Who make too little of Christ and The fullness of what Christ has done and the difference that Christ has made. But the weak here are those who elevate their own private reasoning.

Who have not been able to be instructed. To the point where they are conscientiously convinced of what the church confessing and practicing, what the scripture teaches is practicing. And so not only do they make too little of Christ, they make, in some sense in their own life too. Little of Christ's gifts to them in the church.

These Apostles and Prophets and evangelists and Pastor teachers. Indeed, the softer hearted we are with Christ's appointed servants. The more we receive them, not with awe at the servant himself, but awe, as the resurrected one, who has ascended on high and given gifts among men and the more we make good use of them in the church.

The more easily we will be able to grow in our Doctrine, the more easily. We will be able to grow in our faith. They are gifts from the Lord Jesus Christ. And yet, sometimes those with strong, opinions, don't realize that they are weak in the faith. and yet this is the one with the strong opinion in verse one.

The one who is weak in the faith. So the weak is weak in the faith. He elevates his private reasonings more specifically here. He keeps the ceremonial law. He who is weak says verse 2 eats, only vegetables. the weak man is going to be identified this way, a couple of more times.

The rest of the chapter. he also is esteeming one day above another. Verse 5, he has not realized that Christ. The substance has come and he's clinging to the Shadows. We know. Not only by analogy in the passage. that those keeping the ceremonial law in the one are the weak and those, keeping the ceremonial law in the other are the weak but also from Galatians chapter 4, verse 9 and 10.

He says, but now, after you have known, God or rather are known by God, how is it that you turn again to the weak and beggarly elements? To which you desire again to be in bondage, You observe days and months and seasons and years. I am afraid for you lest.

I have labored for you in vain. And then Colossians chapter 2.

Verse 16. Who says, now to the strong to Believers, let no one judge you in food, or in drink or Regarding a festival or a new moon, or sabbaths. Which are a shadow of things to come. But the substance. Is of Christ. So, the weak one, Makes too little of Christ's fulfillment of And obsoleting of really the Mosaic Administration.

They still hold to Moses as Prophet. They don't Rejoice over. Jesus supplanting him as the son over the house. Who is the great prophet they still hold? To that which belongs to Aaron's priesthood and the levitical priesthood not realizing as Hebrews says that when one comes who has a priesthood, after the order of Melchizedek who is from not the tribe of Levi but of the tribe of Judah that where there's a change of priesthood, there is a change of And yet this week.

Who is weak in the faith and he's elevated his private reasoning and he's still trying to keep the ceremonial law note. That the weak one that is identified and spoken of in the in these nine verses is the one who observing the day verse six. Observe it, observes it to the Lord and who not eating later in verse six to the Lord, he does not eat.

Therefore, We must see that the weak is is one who does what he does, because he believes that the Lord has commanded it. He is not saying, You know. What Jesus has done is not really that impressive to me. I think I'll keep on keeping the food laws and the Old Testament calendar, that's not how he has reasoned.

This He has reasoned. Jesus Christ is the Lord, the god of Heaven and Earth. He is Yahweh who took for himself, a people in the Old Testament. The food laws are Jesus's food laws, the calendar was Jesus is for him. Is Jesus's calendar. And what he is doing, he is doing unto the Lord.

And so, the weak brother. It's not the brother who is invented for himself his own religion. And wishes to. To defend his inventions. He's the one who is doing these things unto the Lord, because he believes that the Lord is the one who has commanded these things. And so there is not here, a conflict with Galatians 4 and Colossians 2.

This brother is not doing these things because he thinks he is earning salvation by them. He is not laying obedience down next to Faith in Christ as a way of obtaining, the favor of God. He is doing it unto the Lord who has bought bought him by his blood.

There is no conflict. Between Romans 14 and 15 and Galatians 4 and Colossians 2. Yes, Galatians 4 and Colossians 2. Explain? Why the weak brother is in error? But the weak brother is not making the spiritual error here. Of trusting in his observance of the food laws or trusting in his observance.

Of the ceremonial calendar. Therefore, we must not think. That. Who invent new days. Or invent new food laws. Are being described here. As. The weaker brother, certainly, that is weakness, and that is error. But that is not the weakness and the error, That we have here. Indeed. If we invent our own days or our own food laws, And do not think that there are not people who do that.

Many will make whatever they are eating or not eating on the level of religion. So that you were afraid to offend them by speaking against what, what they? Are observing with such spiritual. But the Lord has not commanded. There are food laws, the Lord has not commanded their days.

And so this is not an invitation or an excuse. To invent these laws. Or to follow these days, lest we make ourselves the Lord of our own conscience. Lest we make the The Lord. Of our conscience. And so, he says, Receive one, who is weak? The one who confessing that the Lord Jesus Christ is all his righteousness.

And observing these ceremonial things because he thinks that the Lord commands him to observe them still. From the Old Testament. Although he is weak. We are in the second place to welcome the week. Now, this is a genuine, welcome. This is a welcome that when he repeats the command in chapter 15 verse 7.

Is going to say, therefore, welcome one. Another just as Christ also has welcomed us or welcomed you. Welcome one another as Christ welcomes. You receive one another as Christ receives you to the glory of God. And so, there must not be a begrudging here. There must not be two classes.

Of believer. Although the one's position is weak and the other one is strong and certainly Those who are called to labor in shepherding and teaching and even the whole body. Speaking, the truth to one another in love and seeking to build one, another up will desire that the weak would learn and grow.

But there are not two classes, there are not two churches. There's a genuine, welcome. It is an unhindered open. Welcome. As Christ's, welcome to us, has been Certainly, if one brother by theological differences, weaker or stronger and one brother by conscientious Embrace affection and will Embrace. Of the truth is stronger than how much infinitely stronger is.

The Lord Jesus Christ than any of us are. And see how openly and how completely and how entirely he has welcomed us to God. You say, well, of course he can. He is our righteousness and he is atoned for us. His welcome must be completely open. Is he not the righteousness and the atonement of your brother?

Is his righteousness and atonement not good enough for you. That you would think of the weak brother that somehow second class. Are separated. Certainly, we ought not have Weak brother churches and strong brother churches. If the church divides and splits and you have, for instance, the Hebrew Roots Church, you gather all of the weak people into one congregation, how will they learn?

How will they grow if they're not sitting under the, the preaching, and the instruction and the shepherding of the strong? Or if you have within your congregation the the two and you make the weak brother service and the strong brother service, the ceremonial Jewish flavor service and the The unceremonial, All Nations Gentile flavor service.

Would we not be? Judges with evil thoughts creating division in the church. That's not welcoming. No, the command here is. Welcome receive. Welcome the Who is weak in the faith. And so, it's a genuine, welcome in the second place. It's not a welcome to inter introduce disputes over his opinions, over his reasonings.

The fundamental sense of that word that is being translated doubtful things. Yes. He has clung to his private reasoning and and he is not received instruction. But he is to be welcomed. Not to Badger him and harangue him. in second, Timothy 4 2. When it says, That he is to be given all teaching.

And he says the Apostle now, preaching to

his son in the ministry, Timothy says preach, the word be ready in season and out of season convince rebuke exhort with all teaching. But he says, with all long-suffering, And teaching. So that there is patience to be extended here. He ought to be convincing in how he opens the word, but he must not.

Badger him, manipulate him rather teach and train and convince from the scripture. It is in. Second Timothy, you wipe out that chapter division between the end of chapter 3, in the beginning of chapter four, it is the word. That is useful to prepare the man of God for every good work.

And so, Not to introduce disputing in the church. The weaker brother therefore must not be permitted to try to persuade the church. If he has this private position and he is welcomed. He must hear the apostles words. Here the holy spirit's words here by the Apostle saying that he is welcomed but not for disputing.

He comes in and he wants to keep the dietary law, let him not preach, his dietary law, keeping to the rest of the congregation. He should be thankful for the welcome that he receives and listen and desire to be instructed desire to be convinced. If he comes in, and he's got his ceremonial day observing, let him not preach or convince, or try to persuade his ceremonial day observances or months or Seasons or years.

Let them not tell everyone that they need to keep the three festivals every year. Let him not tell everyone that they need to keep the high sabbaths and the low by comparison. Sadly you would call them the low sabbaths. By lower satisfied comparison. Let them not teach that they need to keep the Jubilee.

Welcome him but not for disputing. And so you can imagine a new member interviews between some Elders of the church at Rome and one of these Jewish-minded ceremonial minded, Believers subsequent to receiving Romans 14, We welcome you with open arms. Brother! We love you. We esteem you. We think no less of you.

We desire to instruct you and convince you but you must know that just as we are not going to be coming after you personally we'll be teaching you. We're not going to be pressuring you. So also, you must not try to persuade any of the Brethren of your position.

Because the scripture says the Apostle, but the spirit says welcome, but not for disputing. So welcoming the week is to be a genuine. Welcome. It is not to be a welcome to introduce disputing. It must be uninhibited in love. Obviously we heard especially about that in chapter 13, verses 8 through 10.

So unhindered and completely open and free. With love to the weak brother, and it also not just uninhibited in love but uninhibited in esteem. Verse 3, let not him who eats despise, let him not look down upon consider as less than himself. The weak brother. This is difficult for us.

Because in our flesh, we view those who are weaker as less than But if we've been paying attention to the entire book of Romans, we realize everything, any of us have is a gift from the Lord. And the weaker brother is not less than For we are all entirely dependent upon Grace and we do not esteem.

We do not Value people. We do not value Brothers more or less because they are further, or or less far along in wisdom in Grace and Doctrine in Christian maturity in any of these things. And so genuine welcome, not to introduce disputing with full esteem of him and value of him.

As Of the one who is furthest along in Doctrine and maturity. And we welcome the week with instruction. Instruction for him. Justice, when we read the scriptures and we value for ourselves. Those things that particularly address us in our season of life and our role, like a husband reading, Ephesians 5 and he reads the instruction, especially for the husband when he's when he's before God.

And in, in his own reading in prayer, crying out for God's mercy, help me. Love my wife. Help me, give myself up for her. As Christ has the church help me wash her with the the scriptures and be used of that. Even as the Lord Jesus washes us, his bride with the scriptures but then when he comes to his wife, He speaks to her of what she especially is to do, because he loves her, the way he loves himself, and so he speaks to her about submitting to him in all things as unto the Lord, because this is what is from the Lord Jesus, and for the Lord Jesus.

So also the stronger brother, and especially those stronger brothers. Who have been charged with oversight and teaching shepherding. They are. To make application to themselves. First and foremost before God. Not despising, the weaker brother not valuing him any less and yet when he when he interacts with the weaker brother.

He must give the weaker brother the instruction from the Lord. Now, for the weaker brother to obey these instructions, He needs to have the humility. To acknowledge that the scriptures here are identifying his position as the weak position. That there is something that he needs to grow in faith.

He is weak in the faith verse one. There's something that he needs to grow in so that he will stop trying to keep these food laws so that he will stop trying to observe. These days. And praise God. He gives Grace, he gives humility. The weaker brother than one of the reasons why he needs to hear which part is addressing him.

Is because one of the, one of the sins that particularly threatens, the weaker brother is judging the stronger one Verse 3, let not him. Who does not eat. That which the passage has identified as a weaker brother judge him, who eats For God has received him. And so don't look at the one that you think is breaking the food laws, you know with his Cheesy lobster.

Roll wrapped in bacon. And, He is such a horrible Christian. It is amazing. That God could receive anyone like that. Can you hear how that sounds? God has received him. So, you do not judge. And so where there is among the strong, the temptation to value the weak less there is among the weak, the temptation to judge, those who are strong.

So he must not judge those who have put away Earthly Elemental ceremonies, he must acknowledge that they have been received by God verse 3 that they are servants of Christ. As verse 4 continues to ask the weak brother about the strong. Who are you to judge? Another servant. And we could very well say the same to the strong about the weak.

Because you remember in the passage, He is observing it as something that was commanded by the Lord. Not recognizing that it has been superseded by the coming of the Lord Jesus Christ. Therefore, the weak brother. Must remember to act only according to conscience from scripture just as the strong brother also must do one person as teams one day above another.

He is keeping the Old Testament ceremonial law. Another esteems every day alike. He recognizes that the only remaining day is the Lord's day. Let each be fully convinced in his own mind. Which is to say, each must act only according to conscience. From scripture, we must be willing to learn and grow every one of us, especially those who are under the ones that the Lord has given them in the church render to all their Dew.

Remember, verse 7 from the last chapter? But we must do according to what we are convinced from scripture. So if you were the weak brother and maybe you are, maybe you will be one day. There are Christians who Get into the Book of Leviticus and do not read and hear it the way you have read and heard it.

For several months out of the past year and they get excited about the ceremonies and they start keeping them. There's so much of Jesus in them and they're so close to the proper application. But if you end up being the weak brother, Do not let do not change. What you think and what you are doing.

Simply because someone tells you, even because your pastor or your elders, tell you that you are weak. No, seek from them to instruct you from the Bible so that you may be convinced in your conscience. And wherever you are out of a court. With what your church confesses. And believes and practices.

Know that you must be convinced in your conscience. You must be convinced from the Bible. And, This then is how the week are to be welcomed so that they might participate. As one in the church. So, we have identifying the week, we have welcoming the week and in the last place identify with the week, Praise God.

The strong does not stand. Because he is strong. Look at verse 4. How does the strong stand? He stands because God makes him stand. It's because none of us has strength in ourselves. None of us has strength from ourselves. To his own Master, he stands or Falls. Indeed, he and this is still talking about the strong will be made to stand.

For God is able to make him stand. Now, this is instruction to the week but let the strong ease drop. Well, And remember and receive his instruction that it is only the grace of God that makes him stand. Indeed, First Corinthians, 10 warns us that if we think we stand, if we think that we are strong in ourselves, we are right on the precipice right at the very danger of falling like they who fell in the wilderness.

Therefore let him who thinks he stands take heed lest ye fall and how do we take heed by looking to Christ to be all our life by looking to Christ to be all our strength by looking to Christ to be all our wisdom by looking to Christ to be all our goodness.

So that we are emptied. Of any pride in ourselves or any even sufficiency in ourselves, but thrown back onto this, into this full dependence on the Lord Jesus Christ. And so the strong believer says, doesn't say to the weak believer you must depend upon the Lord Jesus Christ. He says, we must depend Upon the Lord Jesus Christ.

We identify with the weak just as he Must operate from conscience. So we must operate from a fully scripture convinced conscience. You know, there's a way of progressing in theological accuracy. While you progress in spiritual Pride, And the more things that you understand accurately, you do because of how well you have understood.

And so the believer needs to conscientiously from his heart and from his mind live according to and according to the scripture in an ongoing active way. Not at a fleshly pride of superiority. You know thinking that, okay, I figured out this is right and that's wrong. I'm the one who does this.

No, we respond to the Lord from his word continually. We must then be willing to see that although, our brother Is not yet coming to the same conclusion, and we say not yet, because God does not leave his children in Perpetual weakness. We must desire that they will grow for, we will all be strong as sometimes.

you can say of someone who is passed into Glory, but when they were on Earth, they they said, or did or taught incorrect or wrong things. And who say, well, they don't believe that now. Praise God. But he must see that his brother is trying to live according to scriptural, scripture form conscience and if it's not from scripture, he needs to confront his brother with that.

That he is coming up with religion, that is not commanded by God given by God that it is given. By men. It means that he respects his weaker Brothers conscience. And doesn't try to apply pressure. That goes ahead of what he has been able, what his brother has been able to see from the Bible.

So we depend on the Lord together, we obey the Lord together. We give thanks to the Lord together verse six. He who eats? Each to the Lord for he gives God thanks. And he who does not eat to the Lord, he does not eat and gives God. Thanks. So the strong brother is thanking God for giving him all of this food.

In the New Covenant that he couldn't have had in the old Covenant, he gives God, thanks for that. And the weak brother even as he's trying to keep these food laws. Yet he is thanking God because he knows that only by the grace of God in Jesus Christ. Can he keep these food laws that he still believes from the Bible?

The Lord Jesus Christ wants him to keep Remember, this is not. You welcome the judaizer. This is welcome. The brother. Who is weak in faith? He is, he is depending upon the grace of God for this and we see the evidence of that in verse six. He thanks God for his not eating.

And so we depend on God together, we obey God together. We thank God together and we live our whole lives. As worship. Unto the Lord Jesus together. Verse 7 and 8. For none of us lives to himself and no one dies to himself. You're not living for the eat everything, and observe only the Lord's Day position.

And the other one is not living for the only vegetables and keep the ceremonial law days position. No, we're both living for the Lord. And we both look forward to dying. For the Lord. For, he is our life and we can't wait to enter Heaven. Together. So, both must live to the Lord even as they hope.

To. Unto the Lord. For if we live, we live to the Lord. And if we die, we die to the Lord. Therefore, whether we live or die. We are the Lords. And this is what the Lord Jesus Christ. Himself has died and risen again to secure. Not only that he would give us new life.

Not only that, we would belong to him and live for him and die for him, and love him. And know his welcoming us and welcome the others, whom whom he welcomes. But that one day we shall do all of that perfectly. We show all one day have perfectly accurate, mature theology.

The Lord Jesus has secured this. It is certain And so we don't operate in the church with hand ringing. Overwill my brother ever get it. Because we know the answer to the question. And even now, We live together offering everything we do. As worship unto him, indeed. Verse 9, for to this end Christ, died and rose and lived again, that he might be Lord of both the dad and the It's like taking chapter 11 verse 36.

Which is true for all creatures everywhere, all the time, all things are from him and through him and to him to him, be the glory forever. And adding for the Christian on top of that. For Christ has died and lived and risen again so that the Christian will be from him and through him and to him and the Christian's life and the Christian's death will be unto the glory of the Lord.

Jesus Christ forever. Christ has died and risen again. To make himself everything. To the believer what God is to everyone and everything already. Christ has died and risen again to make himself doubly. So, To Believers. So, let the opportunity. And the duty. To welcome a weaker brother, or be welcomed as a weaker brother.

Whichever the case may be Let it be an opportunity to resolve again and enjoy again that we are from Christ and through Christ and to Christ. And to the Lord Jesus Christ, be the glory forever. Amen.