

26-0927sc Transcript

26-0927sc - *The Book of Romans*, Steve Cain

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26-0927 - The Book of Romans 13:8-14; 14:1-9

Transcript of class (0:04 - 50:11), Teacher: Steve Cain

(0:04) Well, we're still in Romans, and we're finishing up the 13th chapter and going into the 14th. (0:12) Let's go to our Heavenly Father in prayer. (0:15) Most gracious Heavenly Father, we thank You so much for this day, (0:19) the opportunity to come together to study Your Word.

(0:23) We're very grateful for the fact that You have provided it to us through the Holy Spirit (0:29) and the Holy Spirit implementing the writers to share with us the things that You would like for us to know. (0:37) At this time, we're involved in Paul's writings and his letter to the Romans. (0:43) We're asking that You provide us with wisdom, understanding, insight, (0:51) and ability to comprehend what Paul's vocabulary is, and that we can be able to put it together in ours.

(0:59) We pray that You'll bless us with the study. (1:02) We pray these things in Jesus Christ's name. Amen.

(1:07) Let's pick up with chapter 13. (1:10) I think we really finished it off last week. (1:13) I just want to use it as a jumping-off point to get into the 14th chapter.

(1:18) As I mentioned, these two chapters, well, actually the three chapters, 13, 14, and 15, (1:27) students try to wrestle with it. (1:30) They try to reason with it and rationalize. (1:36) Basically, what Paul is pointing out here is something that goes against the human nature.

(1:42) Let's put it that way. (1:45) Especially if you're raised in a Greek culture. (1:49) It's difficult to bring yourself around to comply with.

(1:56) As we look into it, we need to try our level best to understand and do what God would like for us to do. (2:06) The real thing is for us to try to comprehend what God wants us to do and then bring ourselves around to doing it (2:17) and trusting His wisdom, trusting His teachings concerning our behavior (2:26) and how we need to conduct ourselves as His children. (2:30) We are His children and we are to comply with His will and to represent Him in a way.

(2:44) As we pick up with this, this is going to be a challenge. (2:51) Especially as I was growing up in the Church of Christ, sitting at their feet as a student, (3:00) I saw this happening. (3:03) This is one of the reasons why I'm preambing what I'm doing.

(3:08) I don't want to be guilty of doing what they did (3:14) or still being taught in the brotherhood. (3:23) As we reflect upon this, pick up with chapter 13 and let's go to verse 8. (3:33) I'll hold off making commentary until we get into the 14th chapter. (3:39) Owe nothing to anyone.

I'm reading from the New American Standard Version. (3:46) Owe nothing to anyone except to love one another. (3:50) For the one who loves his neighbor has fulfilled the law for this.

(3:56) For this you shall not commit adultery, you shall not murder, you shall not steal, you shall not covet. (4:04) And if there is any other commandment, it is summed up in this saying. (4:11) You shall love your neighbor as yourself.

(4:14) Love does no wrong to a neighbor, therefore love is the fulfillment of the law. (4:21) And so when we get into chapter 14, we need to keep in mind that what he's asking us to do (4:34) is encompassed by this requirement of loving your neighbor. (4:40) But not only just loving your neighbor, but bringing it down to loving your brother.

(4:45) And when we're talking about our brother or sister, we're talking about brothers and sisters in Christ. (4:51) We're not talking about the outside world, we're talking about how we need to interact with one another (4:59) as Christians, as fellow brothers and sisters of God. (5:03) Because when we became Christians, God adopted us and we became his children.

(5:10) And he is dealing with us as a father would. (5:13) And so he's asking us to love one another, and especially in the brotherhood. (5:20) Any commentary or any comments? (5:26) So let's pick up with verse 11 then.

(5:29) Do this, knowing the time, that it is already the hour for you to awaken from sleep. (5:36) For now salvation is nearer to us than when we first believed. (5:41) The night is almost gone, and the day is near.

(5:45) Therefore, let's rid ourselves of the deeds of darkness and put on the armor of light. (5:52) Let's behave properly as in the day. (5:57) Not in carousing and drunkenness, not in sexual promiscuity and debauchery, (6:04) not in strife and jealousy, but put on the Lord Jesus Christ (6:09) and make no provision for the flesh in regard to its lusts.

(6:17) And so there again, this is giving us an admonition and some insight from God (6:27) about how we are to prepare our minds. (6:31) This is a mind warfare to speak of, spiritual warfare. (6:36) And we're trying to eliminate the flesh, the physical, (6:44) and not allow the flesh or the physical to entice us, (6:51) because we know that the physical is after pleasure, (6:56) and anything that brings about pleasure.

(7:00) Therefore, knowing the time, it is always the hour for you to awaken from sleep. (7:07) For now salvation is nearer to us than when we first believed. (7:12) The night is almost gone, and the day is near.

(7:17) Therefore, let's rid ourselves of the deeds of darkness. (7:24) And of course, that's what the flesh is, (7:27) because when does the flesh revel in glory? (7:32) After work hours. (7:36) It's what you do on your leisure time, whether you go to the bar, (7:40) whether you do whatever it is that you do in the night.

(7:45) And usually that type of activity is in the night. (7:49) And we don't do that type of activity during the day, (7:53) because it's really not a complimentary thing. (7:58) Let's behave properly as in the day, (8:02) not carousing and drunkenness, not in sexual promiscuity and debauchery, (8:09) not in strife and jealousy, (8:11) but put on the Lord Jesus Christ (8:14) and make no provisions for the flesh in regarding to the lust.

(8:20) What does he mean by making no provisions for the flesh? (8:26) What is he pointing out to us, sir? (8:31) Such as? (8:37) Okay. (8:38) In other words, it's more than just planning. (8:44) It's going to compromise your balance.

(8:48) It's also making sure that you don't want to follow up on it. (8:54) Do you see a lovely person, a handsome person? (8:59) And do you think in terms of, you know, what it might be like? (9:05) Don't make any provisions to follow through with what you're thinking. (9:12) Don't give it any thought.

(9:14) Don't give it any time of your thought. (9:19) For example, if you're an alcoholic, (9:22) you're thinking in terms of, when am I going to get my beer? (9:25) When am I going to get my shot? (9:28) If you're an addict of any kind, (9:34) you're thinking in terms, when I get off of work, (9:37) I'm going to go here, I'm going to go there. (9:40) You're making plans.

(9:42) Don't follow through with it. (9:45) Don't give yourself any time to think in terms. (9:49) Don't give yourself an out.

(9:54) Yes. (10:00) Right. (10:08) And so don't take the second step, (10:14) because if you take the second step, (10:16) what does James say about that? (10:20) Let's go to James real quick.

(10:22) First chapter. (10:24) I believe it's in verse 12. (10:27) Blessed is the man who perseveres under trial, (10:31) for once he has been approved, (10:34) he will receive the crown of life, (10:37) which the Lord has promised to those who love him.

(10:41) No one is to say when he is tempted, (10:44) I am being tempted by God. (10:45) For God cannot tempt by evil. (10:52) God cannot be tempted by evil.

(10:56) And he himself does not tempt anyone. (10:59) But each one, and here's what James is telling us, (11:03) each one is tempted when he is carried away (11:07) and enticed by his own lust. (11:10) Then when lust has conceived, (11:13) it gives birth to sin, (11:15) and sin, when it has run its course, (11:18) brings forth death.

(11:21) Do not be deceived, my beloved brothers and sisters. (11:25) Every good thing given and every perfect gift (11:28) is from above, (11:30) coming down from the Father of lights, (11:33) with whom there is no variation or shifting shadow. (11:38) In the exercise of his will, (11:42) he gave us birth by the word of truth, (11:45) so that we would be a kind of firstfruits (11:49) among his creatures.

(11:51) So make no provisions (11:58) for following through with what you're thinking. (12:02) Make no provisions for following through (12:07) with the lust that has caught your eye. (12:12) Okay? (12:13) Said enough? Said enough.

(12:15) Let's go to Romans, the 14th chapter. (12:19) And here again, (12:22) this is something that I find (12:28) going contrary to what I've been taught. (12:31) Okay? (12:32) So let's take a look at it (12:34) and see what you think of it.

(12:39) Now, accept one who is weak in faith. (12:45) Who's weak in faith? (12:48) New Christian. (12:49) But he's not necessarily a new Christian.

(12:51) The one who gives very little thought (12:56) about reading the scriptures. (12:58) One who

learns a lot about their faith (13:01) in the barroom or on the street. (13:06) How much truth is on the street (13:08) and how much religion is taught on the street.

(13:13) Quite a bit. (13:16) You talk to almost anybody (13:17) that's going up and down the street here (13:19) and ask them if they're, (13:20) you know, what they think about church (13:23) or think about anything. (13:27) And they'll give you their concept.

(13:32) But it doesn't necessarily mean (13:34) it harmonizes with the Bible, does it? (13:39) Street knowledge is not what you want. (13:43) When you're talking to your children (13:45) and you're telling them about sex, (13:49) what are they going to learn from the street? (13:52) Not the truth. (13:57) So what is a weak brother? (14:00) And we're talking about one who, (14:03) and remember now, (14:05) he's writing to the church (14:06) and he's writing to the Christians (14:08) who are comprising that church.

(14:11) So he's writing to us (14:13) and he's saying, (14:15) this is for you, (14:17) not for the people on the street. (14:19) This is what I want you to do. (14:21) And I'm going to catch you (14:26) and teach you (14:27) before you learn something different.

(14:31) So he's talking about (14:32) the person who is a new Christian, (14:35) as you said. (14:37) But he's not just talking about (14:38) a person who's a new Christian. (14:40) He's talking about what Paul talks about, (14:42) the individual who needs, (14:44) who's still on milk and needs to meet.

(14:47) What is he talking about there? (14:51) Education, isn't he? (14:52) He's talking about what we believe, (14:55) what we've accepted, (14:57) and what we know about any particular subject. (15:01) The point I want to make here too is that, (15:05) especially if we teach a person (15:10) who comes in off the street, (15:14) maybe he was a Methodist, (15:15) maybe he was a Jehovah's Witness, (15:17) maybe he was a Lutheran, (15:19) maybe he was a Catholic, (15:21) whatever it is, (15:22) he learned something from them. (15:25) When he walks through that door, (15:28) does he divorce himself of that? (15:32) It still lingers until you've knocked it out.

(15:35) It still lingers until you've taught him (15:38) something different. (15:40) And that's a weak Christian. (15:43) He's laboring under (15:46) things that he had been taught (15:48) from other sources.

(15:51) But Paul wants us to (15:53) deal with them (15:55) and to treat them with kid gloves. (15:59) And that's what he's going to be talking about. (16:00) He wants us to treat them with kid gloves.

(16:04) What do I talk about when I say kid gloves? (16:11) Be patient. (16:13) Be kind. (16:14) Don't pin their ears to the wall.

(16:17) How many times have I heard, (16:19) over the years, (16:20) especially when I was a teenager, (16:25) older men saying, (16:26) boy, did I pin his ears to the wall. (16:29) What does he mean by that? (16:31) I taught him something different (16:33) he didn't know anything about. (16:36) Okay? (16:37) So, he's telling us, (16:40) now accept the one (16:42) who is weak, (16:46) weak in faith, (16:48) but not to have quarrels (16:50) over opinions.

(16:56) In other words, when he walks in the door (16:58) and becomes a Christian (17:00) and he's baptized for the goodness of his sins, (17:03) he becomes a child of God, (17:06) but he has not learned (17:08) what he needs to learn (17:11) and be untaught (17:13) what he's been untaught

(17:14) or what he's been taught. (17:17) And so, (17:18) he's going to be sitting there (17:20) and he's got opinions. (17:22) But not only a weak person has opinions, (17:26) but people who have been brought up (17:28) in a church like myself (17:32) have opinions too.

(17:37) So, what are you going to do with my opinions? (17:41) What are you going to do? (17:43) Especially if you don't agree with what I'm saying. (17:48) Paul's going to tell us, (17:50) don't argue with me. (17:54) Paul's going to tell us, (17:56) don't argue with him.

(18:00) Give him time to learn differently. (18:05) So, (18:07) don't make enemies (18:09) out of your brother. (18:11) Don't make enemies (18:11) out of a new brother in Christ (18:14) or an old brother in Christ.

(18:34) It's not about what little (18:36) final life they have in the spiritual world. (18:39) Don't do everything you're told (18:40) from home. (18:42) You're one of them.

(19:04) The one who is weak eats only vegetables. (19:08) The one who eats is not to regard with contempt (19:12) the one who does not eat. (19:14) And the one who does not eat (19:16) is not to judge (19:18) the one who eats.

(19:21) For God has accepted him. (19:24) Who are you to judge (19:26) the servant of another? (19:28) To his own master he stands or falls. (19:32) He will stand (19:33) for the Lord is able to make him stand.

(19:37) What do you hear there? (19:40) What are you picking up (19:42) on that particular thing? (19:47) Obviously, (19:49) vegetarians (19:50) have adamant opinions about (19:53) what they're going to eat. (19:57) But, (19:59) carnivorous people, (20:02) they'll eat almost anything. (20:05) It's a vegetable.

(20:11) But, (20:15) who becomes the most (20:18) militaristic (20:19) about (20:20) what we're going to eat (20:22) and what we shouldn't eat? (20:24) Vegetarians. (20:29) Do we have any vegetarians here? (20:33) Is anybody yelling at you? (20:37) The thing is, you see, (20:40) what is, (20:42) I think it's John says, (20:44) when Jesus says, (20:45) it's not what goes into your belly that (20:47) defiles you, (20:48) it's what comes out (20:50) that defiles you. (20:52) What is the commentary that John says? (20:57) And so saying so, (20:59) he declares all foods to be (21:01) good, (21:03) edible.

(21:04) And, (21:06) Paul's going to make the same point (21:08) in this chapter too, (21:10) as far as we go. (21:12) But when Paul is talking in 1 Corinthians (21:14) about (21:16) meat being, (21:17) yeah, meat being offered to an altar (21:20) or a god, (21:21) false god, (21:22) what does he say about that? (21:41) You know, that's taboo. (21:44) Right.

(21:45) And, (21:46) and if you go ahead and eat that (21:48) in front of the meat lover, (21:51) he's going to have a bad opinion, (21:53) a false opinion (21:54) of what's true. (21:56) In reality, it doesn't matter. (21:59) That's, (21:59) especially if the person who's (22:04) the host, (22:05) and, (22:06) and especially if he's told you that this food, (22:08) this meat has been offered as an idol, (22:10) you're not to eat of it (22:12) for his conscience sake.

(22:15) But, (22:17) what about, (22:18) what does he say? (22:19) We know (22:20) that (22:21) it has (22:23) no value (22:24) because it was a no god that it was offered to. (22:28) And so it doesn't matter to us (22:29) whether we're going to eat it or not. (22:32) So what does that fall under? (22:36) It falls under knowledge.

(22:38) And what does Paul say about knowledge? (22:41) Knowledge pops up. (22:43) In what way? (22:50) Huh? (22:51) Pride. (22:52) But not only pride, (22:54) but, (22:56) I'm going to eat it anyway.

(22:59) I'm going to eat it anyway. (23:02) And he, you know, (23:03) just because it's going to bother him, (23:05) it's not going to bother me. (23:07) So Paul's saying, (23:08) what's the matter here? (23:10) You're supposed to love your brother.

(23:12) And if you do this, (23:13) you're destroying his faith. (23:16) Is that love? (23:20) And that's what Paul's going to be pointing out here (23:22) in the 14th chapter. (23:25) And that's the reason why I said, (23:26) love is the thing that we have to keep in mind.

(23:31) And the word, (23:33) the Hebrew word, (23:35) or the Greek word rather, (23:36) that is translated love, (23:39) is agape. (23:41) And that is what describes God's love. (23:46) Agape describes God's love.

(23:49) And so what does that mean? (23:52) It means that we are concerned about one another (23:55) and the well-being of the other person. (24:01) Not just our own selves, (24:03) but we're to be concerned about the well-being (24:06) of the other person. (24:08) And if we eat something that offends them (24:13) and destroys their faith, (24:16) what is our love for him? (24:19) We're not going to allow his faith (24:21) to destroy what we can do.

(24:25) But in order to keep from destroying his faith, (24:31) we will not eat that meat, (24:33) especially in front of him (24:34) and let him know that we're eating that meat. (24:38) And Paul says we can do that in our privacy. (24:40) We can eat it privately and to our own selves.

(24:44) But love is the all-compelling thing (24:51) that we need to keep in mind. (24:54) And so when we're reading this particular account (24:57) in chapter 14, (24:59) we need to make sure that we understand (25:02) that love, agape, God's love, (25:05) is what is encompassing this whole thing. (25:09) We're to be concerned about this, (25:12) our brother and his faith and his developing.

(25:18) And especially if he's a weak brother (25:19) and we know better, (25:22) just because we know better (25:24) doesn't give us the license to destroy his faith. (25:30) So our knowledge puffs up. (25:33) So I always use this illustration, (25:35) especially in driving, (25:36) when you come to a four-way stop (25:39) and the right-of-way, (25:42) what does the right-of-way mean? (25:43) The person who comes, (25:45) especially if you've all come to the stop sign (25:48) basically at the same time, (25:50) the person on the right has priority to go ahead of you.

(25:56) But just because you have the right-of-way (25:58) doesn't mean that you have to exercise it. (26:01) Especially if the individual on your left (26:03) is wanting to ignore that (26:08) and he's gonna go in front of you. (26:10) You're not going to demand him (26:11) and wreck him and have an accident on purpose.

(26:17) You're gonna sit back and let him have his way. (26:20) And that's what agape is all about. (26:25) So let the individual (26:30) do what he thinks he has to do.

(26:36) Agape, or love, is the compelling factor (26:39) in this whole scenario and study that we're looking at. (26:45) So keep in mind, (26:47) we're looking out after the other person. (26:50) We're looking for the welfare of the other being, (26:54) especially the Christian, (26:56) because that's what he's talking about.

(27:00) You're gonna judge me. (27:02) I'm getting ahead of time. (27:03) You're gonna judge me.

(27:07) I'm a Christian, and who do I answer to? (27:11) God. (27:13) And my behavior, (27:15) my behavior is going to be endorsed (27:20) and approved by God or not. (27:22) Not by you.

(27:24) Not by anyone else. (27:27) Because you can't judge me (27:28) because I stand by my owner, (27:33) my person that I have to be accountable to. (27:39) So the same thing applies.

(27:41) So to me, when I view my fellow brothers and sisters in Christ, (27:48) it's not for me to judge them. (27:50) They stand or fall in the presence of God. (27:54) Not by what I think, but by God himself.

(28:00) So when we get to heaven, it's gonna be there. (28:04) We all are gonna be there. (28:06) If we're being Christians and being righteous along the way.

(28:12) Any observations or comments? (28:17) So this is the thing. (28:19) We need to understand that agape is, (28:24) the love is the person, is what we're after. (28:31) So let's pick up with verse three.

(28:39) The one who eats is not to regard with contempt (28:42) the one who does not eat. (28:45) And the one who does not eat is not to judge the one who eats. (28:50) For God has accepted him.

(28:54) See, there's the final judge. (28:56) He's the Supreme Court. (28:57) He's the one who determines whether we're right or wrong.

(29:02) Not you or me determining our brothers and sisters, (29:06) whether they're right or wrong. (29:10) God is the one who judges them. (29:13) They are in Christ, just like you and I are in Christ.

(29:17) They are, Jesus is interceding for them, (29:21) just as well as he is interceding for us. (29:26) And so if Jesus wants to intercede for that person (29:30) and cover his sins, let Jesus do that. (29:34) That's what Jesus is there for.

(29:36) He's on the right-hand side of God interceding for us. (29:41) And so he's interceding for me, (29:44) and I stand and fall with my relationship with Jesus, (29:48) and you stand and fall with your relationship with Jesus. (29:51) And so it's not a matter of me determining whether you're right or wrong.

(29:57) It is determining whether or not Jesus is interceding for us. (30:01) We need to know that Jesus is interceding for us. (30:07) And so my behavior is my behavior.

(30:10) Your behavior is your behavior. (30:13) And that's all there is to it. (30:15) And am I right or wrong? (30:18) You're judging.

(30:21) From your own perspective. (30:24) I'm judging from my perspective. (30:28) And my perspective covers me.

(30:32) And your perspective covers you. (30:37) And it's Jesus who is representing us before God. (30:43) Period.

(30:45) So as we go on, let's pick up with verse 5. (30:51) One person, and here again, is some of my teaching, (30:58) or some of my education and being taught in the Brotherhood as a teenager and so

on. (31:05) I kept hearing this stuff. (31:09) So, as a preface, we know that there are certain religions, (31:15) the Jehovah Witness in particular, (31:19) who does not honor birthdays, anniversaries, holidays, various other things.

(31:27) What do you think about Christmas and Easter? (31:31) What do you think about having a Christmas tree in your house? (31:34) What do you think about having Easter egg hunts and a basket? (31:38) What do you think about those things? (31:41) This is what Paul is going to be pointing out to us, (31:44) because these individuals who are in the Brotherhood, (31:48) they came in from the Methodists and denominations and various other things, (31:53) and they're bringing with them things that they've been taught all their lives, (31:58) and they've observed all their lives. (32:01) And so now they're bringing them in. (32:05) Did you have the time to share with them anything different? (32:10) Or is there anything wrong with it? (32:15) So, I'll let you stew on your own.

(32:18) What do you think about Christmas and Easter and so on, and birthdays and so on? (32:24) So here, Paul is going to be addressing this. (32:29) What do you think about the so-called D&D Christmas? (32:37) Paul is going to talk about that. (32:43) There again, that is Jesus and God, you know, dealing with them.

(32:49) You know, obviously, we believe that the strong Christian will be here every Sunday. (33:03) We believe that the... (33:06) But it doesn't stop him from observing Christmas or Easter. (33:12) But I understand what you're saying.

(33:14) And just as a side point, the C&E Christian is like that of the Methodists. (33:23) I use the Methodists because they're the ones who are the strongest part of the C&Es. (33:29) In other words, Christmas and Easter Christians who show up, (33:33) who feel that the only services that they have to make is Christmas and Easter, (33:38) and then they stand okay.

(33:41) The reason for that is that that's when they are on the books. (33:51) So when attendance is taken and you're there on Christmas and Easter, (33:56) the books says, yep, Kevin attended Easter. (34:00) Yep, Kevin attended Christmas.

(34:03) So when he needs the church to support him in any way, his name is on the books. (34:12) He's a member of the church. (34:14) So we're going to make... (34:16) And that's the only reason why those people are C&Es, (34:19) is because they want to qualify for that, (34:22) especially if they're going to have their kids dedicated to the church (34:30) or going to have a funeral.

(34:33) And you want the church to observe your funeral. (34:38) And if you're not on their books, they will not observe your funeral. (34:44) They won't come.

(34:45) You have to be a member of that church in order to be able to get that pastor to come (34:52) and hold the services for your church. (34:56) That's the reason why C&E members are so much, so popular. (35:03) And so when I was growing up in Fort Wayne, I was an adult in Fort Wayne, a young adult.

(35:12) I spent 20 years there. (35:15) One of the Methodist churches in Fort Wayne was so popular. (35:20) You ask anybody, where do you go to church? (35:23) Well, I go to this Methodist church.

(35:26) Okay. (35:28) So on Christmas and Easter, you couldn't find a parking spot on the street (35:33) because everybody was showing up. (35:37) That's when they were taking their attendance.

(35:42) They couldn't find a parking spot on the street. (35:47) So I'm through throwing them down. (35:50) That's the reason why C&E Christians exist, to get their names on the roll.

(36:04) Right. Absolutely. (36:06) So I don't know if I answered your question.

(36:13) Okay. (36:16) That's the thing here. (36:19) So I ran across yesterday.

(36:24) I'm going to be poorly prepared for my sermon today. (36:29) Because out of the kindness of my heart, this lady was having a drive-thru. (36:35) And when I'm walking up and down the streets, everybody sees me walking up and down the streets.

(36:41) Not everybody, but a lot of people do. (36:44) And so this lady would come out and ask me to do a favor for her. (36:50) And so whatever the favor was, she asked me a favor.

(36:53) She says, will you come and sit with me while I'm having my grind sale? (36:57) Because I don't like being by myself. (36:59) But she's 93 years old. (37:03) So I'm sitting there during the lull, and I'm asking her if she... (37:10) So I'm sitting there during the lull, and I ask her, are you going to church anywhere? (37:16) She says, I'm a Jew.

(37:19) I'm a social Jew. (37:22) In other words, she doesn't observe anything about the Jews except for C&E. (37:32) I'm a social Jew.

(37:34) And so she told me how she would attend the synagogue and the various services, (37:41) mainly because every Sunday they have a meal. (37:49) Like we're going to have on the 4th. (37:53) Every Sunday they do.

(37:54) And so when she wants a meal or a thing or an endorsement, she'll attend that. (38:05) But she'll come in late for the service but early for the meal. (38:11) And so she said something to the rabbi one day.

(38:14) She said, well, at least you come. (38:18) So it's a social Jew. (38:20) Social Jew.

(38:22) And so she regaled me with some of the things that she did. (38:28) But other than that, that's the only thing that I'm going to talk about. (38:35) So when we're dealing with the Jehovah's Witnesses in particular, (38:40) they definitely will not honor birthdays, anniversaries, Christmas, Easter, any holiday.

(38:49) They will not accept special days. (38:53) They will not respect them. (38:56) So one person, picking up with verse 5, one person values one day over another.

(39:05) Another person values every day the same. (39:11) And that would be the Jehovah's Witness. (39:13) So another person values every day the same.

(39:17) Each person must be fully convinced in his own mind. (39:24) So whatever you do, it better be cemented in your mind and said, (39:31) I am not going to do this. (39:32) I'm not going to do that.

(39:34) I'm not going to go to a birthday party. (39:36) I'm not going to go to New Year's Eve. (39:38) I'm not going to go to this.

(39:41) Because you've got to be firm in your mind. (39:44) It's wrong. (39:45) It's wrong.

(39:46) And that's the attitude you need to have. (39:49) It's wrong. (39:50) And then if you are observing Christmas and Easter, and if you are observing birthdays, (39:55) then it's because you're honoring God.

(40:00) And the way you recognize that you're honoring God is you invite God through a prayer. (40:05) You open up your services with a prayer, like we do. (40:10) You open up your meals with a prayer.

(40:13) You're inviting God to come in and be a part of your service. (40:19) And so one values one day over another, and that's honoring Easter, Christmas, (40:26) and Thanksgiving, and so on. (40:30) Another values every day the same, so they're rejecting it.

(40:34) Each person must be fully convinced in his own mind. (40:41) Now he's going to use his logic. (40:46) The one who observes the day observes it for the Lord, (40:51) and the one who eats does so with regard to the Lord.

(40:56) That's the reason why I say you open up your meetings, your meals with a prayer, and so on. (41:02) You're regarding it to the Lord, for he gives thanks to God. (41:07) And the one who does not eat it, it is for the Lord that he does not eat, (41:16) and he gives thanks to God, for not one of us lives for himself, (41:23) and not one of us dies for himself.

(41:26) In other words, be convinced that this is honoring God. (41:34) Whatever it is that you're doing, if you're rejecting one day over another, (41:40) if you're rejecting, it's because you're convinced this is what God wants you to do. (41:46) But if you are honoring one day over another, (41:50) if you are doing these things, invite God, because this is giving God respect and honor.

(41:57) You're inviting God to be a part of it. (42:00) So, this is what that phrase means. (42:06) So, does so with regard to the Lord, for he gives thanks to God, (42:12) and the one who does not eat, it is for the Lord that he does not eat, (42:18) and he gives thanks to God.

(42:21) Verse 7, for not one of us lives for himself, not one dies for himself, (42:28) for if we live, we live for the Lord, or if we die, we die for the Lord. (42:36) Therefore, whether we live or die, we are the Lord's, (42:42) for to this end Christ died and lived again, (42:47) that he might be Lord both of the dead and of the living. (42:53) So, whatever it is, we're convinced we're living in God.

(42:58) Well, God is around us. (43:01) We're constantly aware of the fact that God is divinely working in our lives. (43:06) We're convinced that wherever we go, God is going with us, (43:10) and we're bringing God and we're inviting God to be with us.

(43:14) So, we're constantly being God-conscious. (43:18) No matter what it is that we're doing, we're doing it for God, (43:23) and God is with us. (43:27) So, that's what he's talking about.

(43:29) Any observation or any comment? (43:31) So, in essence, we have, you know, because in the New King James, (43:40) it has a title, but it's not in Scripture. (43:43) But it talks about the law of liberty or inspection. (43:50) But what Paul is saying is each of us must be fully convinced of what we believe, (43:58) and that's how we should believe because we're fully convinced this is what's at hand.

(44:06) But that limits us. (44:08) We can't impose that on someone else. (44:11) Exactly.

(44:14) You can't condemn somebody for not believing what you're believing (44:18) or for believing what they believe. (50:11) It's all tied up, isn't it? (44:24) Right. (44:25) Just like the vegetarian and the carnivorous.

(44:29) We're not to condemn if they do it or if they don't. (44:35) And that's what this chapter is going to conclude with. (44:40) And over time, I've changed my mind a lot about what God can say.

(44:48) And so, at each of those stages, you need to be fully convinced. (44:54) And if you start having doubts, you need to study to try to figure out, (44:58) well, then, what does God really want? (45:01) But I can't impose that on somebody. (45:03) It's something, hey, look what I discovered, (45:07) but it's not something that, you know what we, in a lot of ways, do.

(45:13) When we find something, we discover something, (45:17) and then all of a sudden, everybody else says, you're going to hell. (45:21) It's okay. (45:24) Exactly.

I know exactly what you're saying because I have the same experience. (45:30) And that's one of the reasons why I preface this chapter the way I did. (45:39) Because as I was growing, I was up in the church when I was 18, 19, or younger.

(45:47) I sat in the anti-church. (45:52) And I was taught some things. (45:57) And here, it's going against what I've been taught.

(46:02) And so, I'm having to wrestle with this. (46:06) Am I really getting the right understanding out of this? (46:10) And I'm praying, God, especially the Holy Spirit, help me get this understanding (46:17) because you're the one who searched the mind of God, (46:20) and you're the one that provided this information for Paul to write, (46:25) and Paul is writing it out the best that he can, (46:28) and help us in understanding and comprehending what Paul has to say. (46:36) That's my whole approach to studying the Scripture.

(46:42) I say that every time I sit down to read Scripture. (46:47) Every time. (46:48) I want an understanding.

(46:51) I don't want to have, you know, second thoughts about it. (46:58) And so, what you are saying is summed up in the last verse of this chapter. (47:09) So, verse 23, (47:13) But the one who doubts is condemned if he eats, (47:17) because his eating is not from faith, (47:22) and whatever is not from faith is sin.

(47:29) In other words, you better believe what you're saying, (47:33) and make sure that you don't violate that. (47:37) Don't violate your own convictions. (47:50) Yes.

(47:50) Well, I have gone way over my time, (48:06) and I'm just scratching the surface. (48:08) But let's stop here, (48:11) because let's pick up with verse 10 next week. (48:19) When he says that Jesus did this so that he could be Lord both of the dead and the living, (48:29) when he's talking about the dead, (48:31) he's not talking about the dead dead who's buried six feet under.

(48:35) He's talking about the individuals who are outside of Christ. (48:42) Right, the walking dead. (48:44) And that's what Peter is talking about when he's talking about Noah, when Christ went back.

(48:51) Noah preached to the dead. (48:54) Who were the dead? (48:56) Those in his audience. (49:00) Yeah, dead men walking.

(49:03) I like that. (49:06) Dead men walking. (49:08) Yes, it was.

(49:09) I know what you're talking. (49:10) The Green Mile. (49:14) I didn't see it either, but I know what they were talking about.

(49:17) The Green Mile. (49:18) He was walking down there. (49:21) So he's not talking about the dead dead.

(49:24) He's talking about those who are going to go to hell. (49:28) That's who he's talking about. (49:30) The ones who are hell bound and determined to go to hell and not change their minds.

(49:36) That's who he's talking about. (49:37) The dead dead. (49:39) So it gives him then the right to send them to hell.

(49:44) Because they heard it. (49:46) And they had the opportunity to respond to it. (49:49) And they rejected it.

(49:51) So they're the dead. (49:52) So that gives God the right to condemn them. (49:56) Because they heard it.

(49:58) They had every opportunity to respond. (50:03) And they did not. (50:04) And they rejected him.

(50:06) So they're dead. (50:08) They're going to hell. (50:09) Next week. (50:11)