A. Introduction
1. when I exercise the liberty that is mine in Christ, I must remember that my actions and my attitudes will...

B. How do we live for the Lord?
1. these words are addressed to and meant for ______________
2. the preceding six verses: our S_________ relationship to Christ
3. so as fellow-S_________ with all other believers, we are not free to criticize them in non-essential matters
4. so those six verses emphasize that each believer, whatever their view on these non-essentials, are seeking by faith to S_______ the Lord
5. sincerely seeking to S________ the Lord recognizes that we have been B________ with a P_________; that we do not own ourselves
6. a Christian’s success is tied to his relationship with his M________
7. another way we live for the Lord is in our L____ for the Saviour
8. when this is the case, we will L____ our fellow-believers, and we will avoid making Christian liberty an O_______ to others
9. another way we live for the Lord is taking the V_______ that Christ taught as our own

C. How do we die for the Lord?
1. our society is pre-occupied with H_______ how to prolong life and defer death as long as possible
2. “we’re not in the land of the ________ going to the land of the ________; we’re in the land of the ________ trying to get to the land of the ________.”
3. dying for the Lord means successfully answering the question, “How will my death P________ the kingdom of God?”
4. the believer dies for the Lord by leaving to God ....
   a. 
   b. 
   c. 

D. How is this possible for us?
1. we are the Lord’s P_________, and so
   a. He takes a very S________ I_________ in us
   b. He P_________ us for His purposes
   c. We are very P_________ to Him
2. Jesus Christ is the Lord of L_______
   a. because L_______ belongs solely to God
   b. because our L_______ is hidden (safely) with Christ in God

Bible References in this Message
Success for God’s people: Joshua 1:8; Jesus Christ modifies our attitude toward death: Galatians 2:20, Philippians 1:21; Jesus Christ creates a people for His own precious possession: Philippians 2:9–10, Titus 2:11-14, 1 Peter 2:9; Jesus Christ the stronghold in which our lives are safely hidden: Colossians 3:3–4; Fulfilling the law of Christ: Galatians 6:2; Other passages that talk about various aspects of living and dying for the Lord: Colossians 3:1–17, James 4:8–17, John 15, John 21:19, Psalms 116:15, 2 Corinthians 5:15, Philippians 1:19-26
A. Introduction

1. almost 500 years ago, John Donne wrote these words
   a. “No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind and therefore never send to know for whom the bell tolls; it tolls for thee.”
   b. in this, Donne was talking about humankind as a whole and of death in particular, that all of us are affected by the life and especially by the death of another human being
   c. in today's passage, Romans 14:7–9, the theme is similar
      (A) namely — and it is a mistake to look at these verses in isolation, divorcing these words from the rest of chapter 14 — in this whole area of Christian liberty,
      (B) the way we live, from the new birth to death
      (C) has an effect on our brothers and sisters in Christ
      (D) so Paul lays out a simple principle, because, in Donne's words, “no man is an island,” that if our effect on our fellow believers is to be beneficial, everything, be it living or dying, is to be done for the Lord, not for self

2. Our text: Romans 14:7–9 (NAS):  
   7 For not one of us lives for himself, and not one dies for himself;  
   8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.  
   9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

3. Let us look, then, at this with the following questions
   a. How do we live for the Lord?
   b. How do we die for the Lord?
   c. How is this possible for us?

B. How do we live for the Lord?

1.  
   7 For not one of us lives for himself, ..., for if we live, we live for the Lord, ..., therefore whether we live or die, we are the Lord's.

2. now the very first thing that we must understand
   a. is that these words, as is indeed true for all of the last five chapters of this book of Romans, are specifically addressed to those who are
believers, to Christians, to those who have been born again as children of God

(A) therefore, until you have come to Christ in simple faith, receiving the deliverance from sin and the gift of life from His hand

(B) there is no sense in my even beginning to talk to you about how to live for the Lord

(C) because unless first there is saving faith it is impossible to live for the Lord as described in these verses

3. this passage builds upon the preceding six verses, “The Law of Liberty — Rules,” as we looked at them three weeks ago

a. there we discovered that our liberty in Christ Jesus has constraints, particularly in non-essential matters

b. because every child of God, as well as having a parent-child relationship with God, the Father

c. also has a servant-Master relationship with the Son

d. so that as fellow servants one with another, it is not up to us to criticize in the matter of non-essentials, but to leave that to the Master, to God, Who has already accepted that person along with their attitude toward such scruples

e. those six verses emphasize that every believer in holding in sincere faith their position on such scruples, is seeking to serve the Lord

4. sincerely seeking to serve the Lord … that is the first and foremost way in which we are to live to the Lord

a. it is the daily walking in such a way as to recognize that in every action we take, in every word that we say, we have been bought with a price, Jesus’ death, and we are not our own … not one of us lives for himself … we live for the Lord

b. our son Phil was saying rather wryly to us a few months ago, that he was somewhat reluctant to list the companies that he had worked for on his résumé because not one of them was currently in business: they had either ceased operations or been bought and absorbed by another

c. when you go out looking for a job, one of the things that you will do, if you are like most people, is assess whether or not a company is likely to stay in business; that is because your success is intimately bound up in the success of your employer

d. so also with the Christian; our success is intimately bound up in our relationship to our Master, to our Saviour God

(A) it was so with Joshua who was told (1:8) “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”

(B) and it is so with you, your welfare is tied up with the welfare of Jesus Christ — an encouraging thought — which should give us the incentive that

(1) His will be the sole rule of our conduct

(2) His approval be the great aim of our every action

(3) His glory be the sole purpose of our life

e. so we see that carrying out our Christian liberty without offense is tied up with our servanthood to Jesus Christ
but there is another aspect to our living for the Lord beside our obligation as His servants, His bond-slaves as Paul delighted in calling himself, that is

5. our love for our Saviour
   a. when our love begins to approach even being a shadow of His great love for us, then
      (A) we will begin to love those that He loves
      (B) we will begin to be able to carry out His new command that we love one another
      (C) and will not use our Christian liberty as an occasion of offense to our beloved fellow-believers
   b. where can you find the encouragement for such love? … at the cross; return there, Max Lucado wrote as follows —\(^3\).
      (A) … Go back to that moment when you first saw the love of Jesus Christ. Remember the day when you were separated from Christ? You knew only guilt and confusion and then — a light. Someone opened a door and light came into your darkness, and you said in your heart, "I am redeemed!"
      (B) Run to Jesus. Jesus wants you to go to him. He wants to become the most important person in your life, the greatest love you'll ever know. He wants you to love him so much that there's no room in your heart or in your life for sin. Invite him to take up residence in your heart.
      (C) You've given us such a great promise, the promise of salvation. Forgive us, Father, when we sometimes put more hope in the things of this earth than in the incredible promises of your heaven.
      (D) when we fail to love your in return
   c. in this way we may live for the Lord

6. and, we may live for the Lord by taking His values as our own
   a. the gospels are replete with the teaching of Jesus
      (A) that the values of this world are counterfeit, temporary
      (B) that true values are only to be found in the spiritual
   b. if our values are of the earth, earthly, then our use of our Christian liberty will become abuse, and we will miserably fail to live for the Lord
   c. the following came, I think, from the Radio Bible Class web-site, on this subject of values —\(^4\).
      (A) Streamline your life toward the purposes of God’s kingdom. Livingstone said, “I will place no value on anything that I have or possess, except in relation to the kingdom of Christ. If anything I have will advance that kingdom it shall be given or kept, whichever will best promote the glory of Him to whom I owe all my hopes, both for time and eternity.” Another missionary said, “That first sentence of Livingstone’s should become the life motto of every Christian.
      (B) Each Christian should repeat this slowly to himself every day: I will place no value on anything I have or possess, except in relation to
the kingdom of Christ.” If it advances the kingdom it has value — it can stay. If it is useless to the kingdom it is valueless — it must be made useful, or go.

(C) John Wanamaker, a fine Christian businessman, visited China many years ago to see if the donations he had made to missionary work were being used to their best advantage. One day he came to a village where there was a beautiful church, and in a nearby field, he caught sight of a young man yoked together with an ox, ploughing a field. He went over and asked what was the purpose of this strange yoking. An old man who was driving the plough said, “When we were trying to build the church, my son and I had no money to give, and my son said, ‘Let us sell one of our two oxen and I will take its yoke.’ We did so and gave the money to the chapel.” Wanamaker wept!

d. so I trust that you will see, how deeply living for the Lord affects every aspect of your life

C. How do we die for the Lord?
1. 
   ... not one dies for himself; \( ^8 \) ..., or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s.

2. we live in an age and in a society that is caught up with fear of death and of the importance of health
   a. untold millions are being spent on curing this disease or curing that disease
   b. extending life by a few years, or months, or weeks
   c. forgetting, as it were, that to not die of one disease merely means dying of another
   d. if you are at all interested in recent history, then you will recognize the name Krupp \( ^5 \).

(A) Alfred Krupp was a famous manufacturer of weapons and bombs in Germany before World War I. He made his living producing instruments of death, but he himself had a dreadful fear of dying. If anyone even brought up the topic in his presence, he never forgave them. If any of his employees talked about it, they were fired.

(B) Once a relative who was visiting with him suddenly died. Krupp ran from the house in terror. Later, when his wife criticized him for what he did, he kicked her out and never lived with her again. When old age began to take its toll, he offered his doctor $1,000,000 if he would prolong his life ten years. All his money and fear made no difference, and Krupp died.

(C) If Krupp had become a Baptist, or even a Pentecostal, he still would have died. Death comes to everyone.

d. but dying for the Lord is not concerned
   (A) merely with the fact of death, which is a truism
   (B) nor even is it connected with martyrdom
   (C) although no one knows whether they will be called upon to die for that reason
   (D) the Christian knows, however, in the words of Larry Moody who teaches a Bible study on the PGA tour, to Paul Azinger \( ^6 \):

   “Zinger, we’re not in the land of the living going to the land of the dying. We’re in the land of the dying trying to get to the land
3. How will my death promote the kingdom of God?
   a. now, the believer leaves to the Lord such matters as
      (A) the cause of his death
      (B) the nature of his death
      (C) and the timing of his death, either its advancement or its deferral — Robert Haldane—(7)— has observed that we can fail to die for Christ
      both by being unwilling to die as well as desiring to die
   b. and the answer to this question is found in the answers to the following questions, among others,
      (A) “Will the testimony of my life give testimony to Christ when I die?”
      (B) “Will my attitude toward my death testify to the lost of the goodness and love of my Saviour?”
      (C) “How may my death give glory to God?”
   c. and some Christians, in a very practical way, think of these things as they establish their wills or life insurance
   d. and some seek to leave in their children a posterity who will continue in the truth and service of the Lord in which they themselves have
      found such delight

4. so, this dying for the Lord is not a morbid brooding
   a. but a desire that we will be in God’s will in that part of our existence just as much as the previous part, or as a man called Shuttleworth put
      it, “Life’s evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the
      comfort of religious hope, we must prepare for it by early and continuous religious habit.” —(8).
   b. or, in the words of Paul,
      (A) “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which
          I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for
          me.” (Galatians 2:20 AV) and
      (B) “For to me to live is Christ, and to die is gain.” (Philippians 1:21 AV)

D. How is this possible for us?
   1. we are the Lord’s possession
      a. “… that He might be Lord …” — not an uncertainty; English optative, expressing purpose; only way to
         render the future of the Greek, “that which God planned and purposed to follow the death and
resurrection of His Son” namely, as we read in Philippians 2:9–10 (NAS): “9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,”

b. now, we have already spoken of how we are the Lord’s possession because we are His servants; but there is more

c. living and dying for the Lord is possible not only because He empowers us through His Holy Spirit, but
d. because, as our Lord, he takes very special interest in us

e. and He is as in those great words of Titus 2:11–14 (NAS) “11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.” for our Lord’s interest in us does not cease the day we are saved, but goes on as He purifies us for His purposes; why?

f. because we are precious to Him: Peter uses the same words to describe the family of believers, of Christians making up the Church of Christ, as Moses used of the Old Testament people of God, the Israelites: 1 Peter 2:9 (NAS): “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light;”

g. so, if you are so precious to God, is He going to give up on enabling you to live for Him and to die for Him? No way!

h. the second reason that this is possible is because

2. the Lord is life

a. for we read in that last verse, He is Lord “… of both the dead and the living …” — life belongs solely to God; even when delegated, it is His: in its inception (or birth), in its continuance, and in its termination (or death)

b. so, it is possible to live for the Lord and to die for the Lord because, when we come to Christ and take Him as our own personal Saviour, then we discover it is indeed true of us what was spoken of the Colossians, 3:3–4 (NAS): “3 For you have died and your life is hidden with Christ in God. 4 When Christ,
who is our life, is revealed, then you also will be revealed with Him in glory.”

E. Conclusion

1. so, my friend, if you are still doubting and afraid to come to the Lord as you Saviour, take cheer, for He who calls you to Himself, is well able to give you the power to live for Him

2. and, brothers and sisters, be encouraged in this, as you seek to live for Him and die for Him, you will be able to have Christian liberty, and yet “Bear one another’s burdens and so fulfil the law of Christ” (Galatians 6:2)
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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV American Standard Version of 1901
AV Authorized (King James) Version
NAS New American Standard version © 1975 The Lockman Foundation
NIV New International Version © 1984 by the International Bible Society
RSV Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.

Further sermons and illustrations may be found at the web-site, www.holwick.com. Materials in this sermon from Rev. David Holwick’s database are identified by “Holwick” followed by a sermon or illustration number.

2. Devotions upon Emergent Occasions, 1624, John Donne, 1572-1631
3. “Jesus, Our Lord” by Max Lucado, Holwick illustration #106352
4. “Hitched to a Plough” — Holwick Illustration #26940
5. “Alfred Krupp and the Fear of Death” (author unknown) – Holwick illustration #4397
6. Excerpted from “Answering the Six-foot Hole” contributed by Todd Randolph, Holwick illustration #22357
7. Romans, in loc., by Robert Haldane, published by Banner of Truth Trust
8. Biblical Museum, in loc., also found in Holwick illustrations #26475