

Hopewell ARP Midweek Sermon

Wednesday, July 17, 2024

Romans 16:17–20

¹⁷ Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. ¹⁸ For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. ¹⁹ For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. ²⁰ And the God of peace will crush Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you. Amen.

Urgent: Evaluate and Evade!

Main idea: Christians must watch out for Satanic ploys to divide us or enable us in sinning.

Introduction: Urgent need to evaluate and evade

1. **Note (evaluate) and avoid (evade) (v17)!**
 1. Who
 1. The causers of division.
 2. The causers of stumbling.
 2. How: by considering how their doing so is contrary to the teaching which you have learned.
 1. Division
 1. Contrary to the unity of humanity in Adam and the greater unity of the new humanity in Christ (ch 2–5, 9–11)
 2. Contrary to how the weak and the strong are to continue together, with the strong bearing more burden, but the weak not being judgmental (ch 14–15)
 3. Observe those who divide within the church. Learn how their reasoning works. Avoid them, and avoid the way that they think.
 2. Stumbling—enabling or facilitating sin
 1. Contrary to sanctification’s centrality in God’s saving work in our lives (ch 6–8)
 2. Contrary to how He uses us to sanctify one another (ch 12–13)
 3. Observe those who enable or provoke sinning. Learn how their reasoning works. Avoid them, and avoid the way that they think.
2. **Reason one: the deceptiveness of these errors (v18)**

1. They deceive themselves: they think that they are slaving unto our Lord Christ but are really slaving for their own belly.
 2. They deceive others: they use speech that sounds attractive/smooth and praising/blessed.
 3. Where there is such potential for deception, there is the need for both study and resolve/action.
3. **Reason two: even/especially the strong are susceptible to such errors (v19–20)**
1. Their faith is known to all (cf. 1:8), and their obedience is known to all (v19).
 1. This is a good thing. The apostle is glad. Be glad if this is true!
 2. This is a partial thing: there is an ongoing need for wisdom in the good and keeping this unmixed with evil. Do not let your guard down!
 2. There is an enemy who hates this faith.
 1. v20 implies that Satan is particularly behind dividing the church within itself rather than dividing the church from the world.
 2. v20 implies that Satan is particularly behind convincing/deceiving Christians to sin

Conclusion: God Himself must give us this wisdom to “take note” and this innocence to “avoid.” So, humility, trust, and hope are the order of the day. He will surely give this, and all other good, by the grace of Christ!

(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 16 verses 17-20. Now, I urge you Brethren. Note those who cause divisions and defenses, contrary to the doctrine in which you learned, and avoid them.

For those who are such, do not serve. Our Lord Jesus Christ, but their own belly. And by smooth words and flattering speech deceive the hearts of the simple. For your obedience has become known to all. Therefore I am glad on your behalf but I want you to be wise in what is good and simple.

Concerning evil. And the God of Peace will crush Satan under your feet. Shortly. The grace. Of our Lord Jesus Christ. Be with you. Amen.

Amen.

It's a little bit. Surprising verse 17. Way it starts. We just had verses 3 through 16 last week and so we got the personal greetings with which it seemed to be that the letter was winding down. And so, not only do we have this surprise instruction and application that uses some pretty strong language to Describe what he is telling us to avoid, but he also begins in a way that reminds us at the beginning of chapter 12.

As if he's starting a whole new section of the letter in chapter 12, he started a whole new section of the letter, he had given all of that doctrinal instruction with uh, with just the one command really in chapter six. And then he was going to make the the imperative, the commanding applications starting in chapter 12 and so he began therefore, I urge you Brethren.

But now he's come to chapter 16 and verse 16 and if you've got your English Bible open, you can see that the book is about to end, and it feels like it was about to end, but he now says again, now, I urge you Brethren. And so, he grabs our attention.

It's urgent because it's surprising, it's urgent because of the word urge or beseech, or, or plead with you admonish exhort. Uh, literally urgent. And it's urgent. Because it's making application now. Of the doctrine of the whole letter. You could think of the letter to the Romans in several different ways you could think of it as The most complete systematic theology, that Paul or even the spirit in the whole of scripture, condenses in one place for us about why men need salvation and how God does that saving you could think of it as a missionary letter?

As the Apostle is preparing to come to Rome for the first time but he's coming in hope of being supported on his way to Spain. And so he gives as it were. A condensed sample of his Doctrine. Both that they might be prepared to edify one another when he comes and that they might already know, this is the gospel that we want to support sending to Spain.

But now we find that In these urgencies. And the way that he describes What he is instructing, and, and commanding urging here. In verses 17 through 20. We could also call it the letter against Division and antinomianism. Because he makes those two applications. Here.

He makes application against those two things standing on the doctrine, which you Learned. And so he gives two instructions for avoiding those two things. In verse 17, note and avoid. And so, That's the first thing that we'll hear this evening note. Evaluate something. And then avoid it or evade it.

So using the words that you have and the English translation that we use by custom here, it's note and avoid, but evaluate and evade and perhaps that helps us because those words even have a little bit more action and urgency to them. Evaluate and evade. In the first place verse 17 in Verse 18, he is going to give us The first reason why it's important to evaluate and evade, and that is that these two errors are deceptive.

They're deceptive for the person who commits them. And usually, those who are in these errors, also deceive others. Second reason is even and especially the strong. The The church in Rome. Has faith. That is famous in the world and we heard in chapter 1, verse 8. And now, we here at the end chapter 16 verse 19, they have obedience also that is famous in the world and yet, even this Is susceptible to attack.

On these two, in these two areas. Which attack Satan is living. And so the second reason is that even and especially strong churches Strong Believers are susceptible to these two errors. And then we conclude, of course, with the solution. The God of Peace himself and the grace. Of our Lord Jesus Christ and we'll conclude with that in verse 20, taking the foundation of the

whole of the doctrine of the book of Romans and using it to undergird and strengthen the believer in these two final urgent applications.

First. Note and avoid evaluate and evade whom or what are we to evaluate? He says, now I urge you Brethren note those who cause divisions and offenses. It's a little bit difficult in the original. It's something along the lines of Now, I urge you Brethren, uh, note them, observe them.

Learn carefully by watching them and then it says the divisions and the offenses. And it sounds at first, like he's talking about, Observing and evaluating just divisions and defenses as kind of abstract things. But then he turns to verse 18 and he talks about them as persons, for those or they who are such do not serve, Etc, but Deceive.

The hearts of the simple verse 18. So it's apparent from the context, uh, that they are people. But The way that it's worded, especially. Presents them to us as objects of study. The Spirit by the Apostle here is telling us to use our minds to make observation. These things are sometimes not easily detected or understood and even as we observe them he tells us he gives us the manual as it were the manual is the rest of the book of Romans, observe those who cause divisions, and those who cause offenses which are contrary to the doctrine.

Which you have learned. And so, observe those evaluate The ones who divide rather than dividing the church from the world rather than dividing those who are still in the first Adam from those who are in the last Adam, rather than dividing the justified. From those who are still in their sin.

They make divisions within the church. And so, There are those whom we must observe and and evaluate. We'll consider that in a moment, but then here he says, and offenses scandalizings. The causing of Brothers to stumble. This means enabling a brother or being the becoming the occasion upon which a brother Enters into sin, and this can happen in a number of ways, but two of them primarily that we have seen in the letter are those who say let us sin.

So that Grace may increase Those who take the gospel of grace. The truth about God being, uh, the only savior of the sinner, the Sinners complete inability to save himself, and the certainty that God's grace shall Prevail in all of those whom he does save and say, on the one hand.

Well, you might as well sin because either God's going to save you or he's not. So go ahead and sin and on the other hand to those who are saved, you really shouldn't worry so much about the fact that you're, uh, you're sinning after all God is gracious, and he's, he's brought you to Faith.

The more worried the more depressed, you're going to be the more dejected you're going to be. So stop thinking so much about whether or not you're sinning. Go ahead and send it's fine. It'll work out because God works it out. And that's one way to cause a brother to stumble, but another way to cause a brother to stumble that we heard about just in the last few chapters is by inadequate teaching.

Of the word of God and what it requires and And the difference that Christ has made even in the various ages of God's work of redemption in the world. So that those who are uninstructed in one or another of these things, their conscience, May accuse them for things that the Bible doesn't actually say are sinful.

And yet, a brother who doesn't doesn't regard the conscience of his weaker under informed uneducated. Not making as much application of Christ to the situation as he should brother.

But even for such a brother, we were told, do not, uh, do not conduct yourself in a way that tempts your brother to go ahead and violate his conscience before.

He's been convinced from the scripture. Because if he goes against his conscience, that'll be sin. Even though the behavior itself wasn't sinful,

As far as the causing of division, Uh, there are two major divisions that the Apostle has really battled against throughout the letter. One is the division between Jew and Greek. It would be it would be much. Difficult and demanding for them to say, well, you know what? This Jewish Christian Gentile Christian.

Thing together isn't working out and it would be better for church planting purposes. If we had the Jewish Christian church and they could multiply a bunch of those and the Gentile Christian church and they could multiply a bunch of the and you can hear How the reasoning of man would divide the church on something other than Christ?

Or even the strong believer, weak believer. Be much easier if we didn't have to. Bear with the weak or might be much easier for the week if they didn't constantly have to receive instruction from the strong. And not judge them for doing those things that the underinformed and weak conscience is condemning even the stronger believer for doing

And so, How then are they to note and avoid? How are they to evaluate? And evade Well, they are to note and Evaluate these according to the doctrine that they have learned. Division is contrary. First of all, to the unity of humanity and Adam Even if they weren't Christians.

The fact that all of humanity, sinned in one man and is under the same wrath of God, which has been displayed against all unrighteousness and ungodliness Of men makes even these fractures within Humanity, these despisings. A mistake. About the fact that we are just one race. God in his Mercy, when Humanity was United.

And United in opposing God rather than Unitedly acknowledging that they were under the wrath of God, he, he divided the tongues and he spread men across the face of the Earth and, and into various Nations with the purpose that through one. The least of the Nations, the most undesirable of all the nations by his own testimony, through that Nation, he would bring salvation.

To all of the others. But while what God did at Babel, Was preventative and merciful. It was not normative. And so this division is not only contrary to the unity of humanity and Adam, but these whom he is addressing are not in. Adam, they're in the last Adam, they're in Christ.

Who has brought them into his kingdom? Who is making of them his own Nation? And this is not undone, the fact that there are nations in the world, it has Made all of the nations in the world of vassal states of one Kingdom in which all of their governments must recognize Christ as the Lord.

And every magistrate at every level must consider himself a servant of God, a servant of Christ. To carry out, Christ's will, and in that Nation. But divisiveness in the Is contrary, especially to the greater Unity of the new Humanity in Christ. Where God has been saving. And the Apostle says this that several times throughout the letter first the Jew And then the Greek are first, the Jew and then the Gentile and he's making them one tree, not two.

Those who are not saved those who are cut off those who are from the other race. Now, there are the two races The first Adam race in the last Adam race. They are from another tree but Those whom he saves he grafts into the tree with the remnant. Of the Jews.

And so, chapters two through five and nine through 11, have largely been spent on these unities. So now, if people are sneaking into the churches, If they're using the phrase Christian nationalism. To mean something other than that, each Nation must be Christian. If they're using it to say, well, you should not mix people of different nationalities in the church or in marriages people of different ethnic backgrounds.

They start to talk about how. Harsh harmful. That is because one culture is is More morally. Sound or according to scripture than the other culture. That may well be true. But the culture of the church isn't either one, it's the culture of Christ. You do not divide the church.

Over those cultures. Rather the culture of Christ corrects what is wrong in every culture?

And so divisiveness. If you hear the word canism, Or if you hear someone who claims that, He's teaching Christian nationalism but he teaches you the sort of division that the apostles here condemning Generally called canism. It is exactly what the Apostle is warning against here. It's also contrary. This divisiveness is contrary to how the weak and the strong are you to continue together.

And it's not just so that the strong can bear burdens for the weak and so the strong can instruct the weak and so that the strong can be a means by which the weak becomes strong, we pray and hope that that will be true in the churches. But the strong are still weaker than Christ and Christ is still instructing them and still strengthening them and still growing them and it's part of his sanctifying will for them to have arranged them in the body with the weak.

And so if you divide the church over these preferences and you end up with the weak Church weak, believer church or the weak believer position church and the strong believer position. Then you have divided the church in a way that opposes. Not only the unity in Christ, but Christ's plan.

For how he gathers and sanctifies and builds up his Saints into himself. And so he's saying, observe those who divide within the church learn how their reasoning works. So that you can avoid them and avoid the way that they think. Now there's something implied here in avoiding them. And what's implied is that there are Elders.

Who are? Helping because you you hold a brother accountable or you're shunning a brother, you're immediately. Disobeying it seems. The instruction to welcome one. Another well shouldn't we welcome. The divisive brother even though he's being divisive You warn him once and a second time, and after that, you have nothing to do with him.

Why? Because there's a procedure that God has given his Where you call him to repentance. And if that doesn't work, you have repentance with Witnesses. And if that doesn't work, then the church and particularly those who have the keys of the Kingdom and the passage immediately following that, and the Matthew chapter 18, The elders of the church are to tell such a brother that he is not a slave.

Of the Lord Jesus Christ. He is a slave of his own desires of his own belly. He is self-deceived and warped. And that he is still Bound by the devil. And may no longer be called brother. Until he repents of these things. Say your church practices excommunicate. That's shunning.

Well, yes. Yes, it is and there is a much more Dreadful shunning Than that, which Christ commands, the visible church to do. With unrepentant church members. And it is that shunning that comes in the last day when the Lord Jesus says to this self-deceived one. Depart from me. I never knew you.

And so we are. Consider. How these causers of division do so and how it is, contrary to the teaching of the book of Romans. And then we're also to Avoid them. And avoid the way they think. This is also true. With those who cause stumbling here. It's cause offenses.

But the word means, those who enable other believers to sin, who become the occasion. By which a Believer either, violates the law of God or or sins by violating his own conscience before. God even if the behavior doesn't violate the heart, in that case does, This is contrary, of course to sanctification centrality.

In God's saving work in our lives. This was the great theme of chapter six through eight. How when God Saves us, he frees us from being slaves to sin from being slaves to self. From being the slaves of our own bellies to use the language of Verse 18 and he makes us he frees us into being slaves of God for righteousness.

The true and great Liberty of the creature. Where you have a freedom? That is almost analogous to God's freedom. Not in that, you become the one who is Sovereign over all things. But you are created new, and you have this new nature that loves to obey God, and you are liberated to be his slave for righteousness, Bound by the character of God Bound by the righteousness of God.

Bound by the Life of Christ. Reproducing imitating that character and conforming you to that righteousness. What freedom? And so, The church that says we don't use imperatives here. They don't understand. They're saying, we want you to keep being slaves to sin. Instead of slaves to God for righteousness. They come up with rules.

Ironically. Rules about how you shouldn't have rules.

Uh, they make instructions that would be violated by the entire Bible. And especially, The last five chapters of this letter. And so it's contrary to sanctification centrality in God's saving work in our lives. And it's contrary to how he uses. To sanctify one. Another. I put chapters 12 to 13 on your outline, really, you could put chapters 12 to 16 on that outline.

But the, the gifts that he puts in the church, For helping one another to be transformed by the renewing of our minds. So that we are no longer conformed to the world. But instead are conformed to Christ as he predestined us to be, And so God's plan is to use us to help one another sin less and obey more.

And so anything in the church that tolerates sin, or that enables is contrary to. Uh, the bulk of this letter as well. So now you see how these two things. If you look at the, Um, chapter references there and really you could add more from each one and into the other, The causing of Divisions or the enabling, or provoking causing.

A brother to sin really are both. Contrary to the doctrine. You have learned. Avoid. Who say sin among Christians, there's no big deal. We're just the same as we always were, and that's okay. Avoid them. Note, how they think? Evaluate how they come to such an obviously anti-Romans anti-bible, Antichrist, conclusion, evaluate note those who cause divisions.

And avoid them. And avoid the way that they think. So, that's That's whom we are to evaluate and debate now, why does he Does he give us this instruction with such urgency here? Uh, gives two big reasons. First in verse 18, the deceptiveness of these errors and the second in verse 19, with the implication from verse 20 by By the fact that it is Satan, who must be crushed.

And that is that even the strong are susceptible to such errors and especially the strong are targeted by the enemy. So, the first reason for this urgency is that the errors are deceptive. Says, for those who are such And then he brings the Lord Christ. Uh, forward by comparison to your English translation.

Uh, for those The Lord Christ. Do not slave for Uh, very literally here in verse 18. Uh, he is the Lord. He is Christ. He is the anointed. The

The. The name Jesus, there is Uh, not present. Greek text used in the church. Throughout the ages. It was in what is called sometimes. The received text the best, they could do in the west. Uh, in the 16th and 17th century. He says, for those. The Lord Christ. Do not slave for him when he says it that way and he puts it in that order, the implication is they think they are serving the Lord Jesus.

They think they are serving the Lord Christ. The king of the church, the Lord of the This is similar. Although, in that case, it's God not not Christ obviously to what Jesus warns the apostles about in John 16 that the days are coming. When those who execute, you will think that they are offering service to God.

Well, the days were coming and the days were already there in at the time that Paul wrote the letter to the Romans, where those who divided? The churches thought they were serving the Lord Christ by doing. So, we have it still today. Especially with those who would divide. Upon Race or upon preference.

Rather than doing the hard theological, spiritual relational work. For which Christ designed the unity of his church.

They think that they serve the Lord Christ when they help people. Not worry so much. About sinning. It's quite miserable. To be in the place that the Apostle is in. In the second half of Romans 7. But it's a misery. That turns us to Christ. That is designed by God for us to say o Wretched, Man, that I am, who will save me from the body.

The body of this death. Thanks be to God, through Jesus Christ, Our Lord and force you into your union with Christ. You are being indwelt by the spirit, your adoption by the father which has had as its end, not just for giving you of your sin, but conforming, you to the son and that it's in love that he sends both the external trial and the internal difficulty in your sanctification, which throws you upon God in Christ so that you go.

No condemnation for those who are in Christ. Jesus. No separation from the love of God, that is in Christ Jesus.

But there are those who think they. Are serving the Lord Christ by trying to spare Believers. From ever feeling Wretched, Man that I am. Who will deliver me? From the body of this death. They deceive themselves. They think. Slaves of Christ, but Uh, if their eyes were opened and they could see who's sitting on the throne, they would be Stunned to find their abdomen.

Is on the throne.

In the second place, not only do they deceive themselves but they deceive others. This is the way error often is. It is not content to be wrong by itself. It wants to convince everyone else. This is one of the reasons why In conservative. Denominations and churches. When there are Presbyteries or congregations or individuals, Whose theology is becoming aberrant and who think that they have found moral.

Laxity is the key to True Christianity. They don't just leave and join. One of those many other denominations that already believe the same thing they do. Or many other congregations that believe the same thing they do. They deceive. The hearts of the simple. Their words are smooth. Both the phrase, smooth words is one word and the phrase, flattering speech is one word in the original.

The first word. Meaning that the words are attractive. The second word that they're the second word means that the the form of speech is Um, sounds like praise and Blessing. And so, it's necessary. For them to follow this note. Evaluate think observe Study the doctrine. That the Apostle has opened in the book of Romans and observe how people come to conclusions like that.

Because if we are simple in the doctrine of Christ, if If we are not understanding, Of it and making application, understanding the character of God, that is behind it and the Theology and how the ideas connect and who Jesus is and what he has done and how that gets applied to the Christian and the difference that makes in the Christians life and why God has done all this, and what God is doing, all this, that he's filled the book of Romans people.

Well, it's very complex. You say, yes, To be complex. Because the people who, Commit, these errors. Deceive the hearts of the simple. They deceive others. So that's reason number one, this urgency for evaluate and avoid Because of the deceptiveness of the errors where there is such potential for deception, there is the need both for Careful study.

Firm resolve. And decisive action. The second reason is that, Even strong churches are susceptible to such errors. He says 4 and verse 19 for your obedience has become known to all. I'm warning you about these things because You are a famously obedient Church. He already told them back. In chapter 1, verse 8, there are famously believing And so it's famously, believing and famously, obedient churches.

That need especially to watch out. For Verse 18.

Therefore he says, I'm glad on your behalf. It's not a bad thing. To be famous to be a church. That is famous for its obedience. But it doesn't mean. That you are immune or invulnerable. To the things that the Apostle is warning about here. An obedient church can end up being a divisive.

In an obedient Church where people are frustrated. With their remaining sin. They may be primed for, Highly objectivized, you know, if you're a church member in good standing, and if you can Fest this Doctrine, Then don't worry too much about introspective kinds of things and don't evaluate whether or not you're living a holy life, or your love for God or Your commitment to righteousness.

Those things are very attractive. We grow weary and well doing. And it's the one who's been doing well for a while. That is easy, prey.

For those who say don't examine yourself, and don't try so hard. And so forth.

And so it's good that they're obedient, but They're still in process. Their faith is in process. Their obedience is in process, there's an ongoing need for wisdom in. What is good and being unmixed with evil. So, if we, if we take the end of verse 19, in the context of what we've just heard in verses 17 and 18, we're helped a little bit more to understand it.

But I want you to be wise in, what is good, in other words, I really want you to meditate upon and assimilate the doctrine that I have just sent to you. The Apostle says, I want you to be wise

in, what is good? I want you so to understand true theology, the true gospel, the true Christian Life that you're not easily Hoodwinked.

By these things that deceive the simple. And I want you to be simple concerning evil. The word meaning Unmixed or pure, he wants their wisdom in, what is good to keep them from allowing this other stuff in

Not only are the strong still susceptible to such errors. But I think there's an implication here. That they're especially targeted. Because their faith is known to all their obedience is known to all. But there is an enemy who hates both this faith and this obedience, And so it's on the heels of this instruction that we've heard thus far.

That he says, And the God of Peace will crush Satan. Under your feet. Shortly. Okay, so he's going to crush Satan under your feet. You are commanded. By this passage. To take note to evaluate to think you are commanded by this passage. To avoid. What is contrary to the doctrine in this letter?

But it is the God of Peace. Who enables you to do? So. And who guarantees that you will do, so. Because how did God make peace with us? Did we do something to make it up to him? Did we suddenly become so sincere? That he said, all right. That attaboy had a girl.

You give it another shot. Now we're at peace. Now he made peace with us through Jesus Christ. And by making peace with us through Jesus being our righteousness. And Jesus paying for our sin entirely. He made peace with us by uniting us to Jesus. So now you don't just have Jesus's obedience counted for you.

And Jesus's payment counted against your sin. If you're a Christian, if you trust in Jesus Christ, you yield yourself to him.

You have his life in you. And his righteousness. In you the grace. Of our Lord. Jesus Christ be with you. You see, Grace's blessing for those who deserve only curse. But here he's saying. God's strength be perfect in your weakness. That's Satan will be crushed under your feet. Won't be able.

Won't be able to. To swindle you and deceive you. Into becoming one of these divisive people. Won't be able. To trick you to hoodwink, you. Into thinking remaining sin ongoing sinfulness not a big deal. The Apostle. Says God himself. Must give us the wisdom to take note. And the innocence to avoid.

And so the order of the day as we try to evaluate, observe identify understand how these things happen in the church and how their contrary To the doctrine of the book of Romans in order to avoid Those who do and teach these things and avoid these things in our own heart and our own life.

The order of the day, first of all, is humility.

Because, By God by the grace of the Lord. Jesus Christ that this will be done. So, it's not going to be done because of how wise we are. It's not going to be done because of how good we are. It's going to be done because the God who has made peace with us and Christ will finish the work that he has completed.

And so we're dependent upon him. We know that we don't have it in. But we have it in Christ and so not just humility, but trust That we trust in him, we depend upon him. To help us in our thinking, these can be very complex things. Especially if you.

Instead of talking to those who preach and teach the truth, you say, I think I'll give a little bit more of a hearing to this kinist guy. I think I'll give a little bit more of a hearing to this antinomian or cheap Grace, or Don't use imperatives or Don't be so worried about your sin guy.

We humble ourselves, we trust in Christ, we use, Christ's means, But then we do so in hope. Says the God of Peace will crush Satan under your feet shortly. The word shortly there. I think, implying that There was already some controversy in the Roman Church. Over these two things.

And the Apostle was writing in the confidence that the spirit was carrying them him along as he wrote. Was going to come and help that Roman. And they were gonna heed his word. And the church was not going to be divided. And it was not going to become a church.

That That makes others that makes its members feel okay. About their sinning. God will surely. Give this? To us too by his word. And all other good, he will give to us. By the grace of Christ. Amen.