

John 8:30-36

The Truth Shall set you Free Pt.4

John 8:30–36 (NKJV)

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. ³² And you shall know the truth, and the truth shall make you free.”

³³ They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* You say, ‘You will be made free’?”

³⁴ Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. ³⁵ And a slave does not abide in the house forever, *but* a son abides forever.

³⁶ Therefore if the Son makes you free, you shall be free indeed.

Introduction

Revelation 2:1–7 (NKJV)

The Loveless Church

2 “To the angel of the church of Ephesus write,
 ‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: ² “I know your works, your labor,

your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; ³ and you have persevered and have patience, and have labored for My name's sake and have not become weary. ⁴ Nevertheless I have *this* against you, that you have left your first love. ⁵ Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. ⁶ But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

⁷ “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.” ’

Matthew 18:1–11 (NKJV)

18 At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

² Then Jesus called a little child to Him, set him in the midst of them, ³ and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

⁴ Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. ⁵ Whoever

receives one little child like this in My name receives Me.

⁶ “Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. ⁷ Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

⁸ “If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. ⁹ And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

¹⁰ “Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

¹¹ For the Son of Man has come to save that which was lost.

Review

- 1. Free From Curse of Law**
- 2. Free From Condemnation**
- 3. Free From Customs and Rituals**

4. Free from Continuation

Galatians 5:13–25

1. Our Freedom in Relation to our Flesh

1. Free from the Flesh
2. Free to Fight the Flesh
3. Free to Be Faithful
4. Free from the Non -Forbidden
 1. Will it be spiritually profitable?
 2. Will it Build me up
 3. If I do this, will it hinder the race
 4. Will it likely start a habit
 5. Will it be consistent with Christ likeness
 6. Will it Glorify God.

2. Our Freedom in Relation to our Family

“...Outright sin is not the only danger to a church’s spiritual health and unity. Although they are not sin in themselves, certain attitudes and behavior can destroy fellowship and fruitfulness and have crippled the work, the witness, and the unity of countless congregations throughout church history. These problems are caused

by differences between Christians over matters that are neither commanded nor forbidden in Scripture. They are matters of personal preference and historic tradition, which, when imposed on others, inevitably cause confusion, strife, ill will, abused consciences, and disharmony.

Even in small churches, there often are considerable differences in age, education, maturity, personalities, and cultural and religious backgrounds. Some members may come from a long line of evangelicals. Some of those families may have a heritage of strict legalism, while others have one of considerable openness and freedom. Some members may have been accustomed to highly liturgical worship, others to worship that is largely unstructured and spontaneous. Some may have heard the gospel and been exposed to biblical teaching for many years, while others may have heard the true gospel only recently and understand only its bare essentials. Some may have been converted out of paganism, a cult, liberal Protestantism, Roman Catholicism, Judaism, atheistic humanism, or simply religious indifference.”

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 272–273). Chicago: Moody Press.

“...diversity can strengthen a local congregation, reminding the church itself and witnessing to the world around them of the power of Jesus Christ to bind

together dissimilar people in a fellowship of genuine and profound unity. The Lord did not plan for his church to be divided into a hundred varieties, based on distinctives of personal preference and traditions that have no ground in Scripture. But for obvious reasons, diversity within a congregation can easily be used by the unredeemed flesh and by Satan to create division and discord, even hatred and animosity.

It was Paul's abiding concern that every Christian have a deep desire for preserving "the unity of the Spirit in the bond of peace" (Eph. 4:3) and for putting "on love, which is the perfect bond of unity" (Col. 3:14). Our Lord expressed that same desire in His "new commandment ... that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another" (John 13:34–35). It is the concern He voiced in His high priestly prayer to His Father on behalf of those who belong to Him by faith, "that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me" (John 17:20–21).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 273). Chicago: Moody Press.

The particular danger to unity that Paul addresses in Romans 14:1–15:13 is the conflict that easily arises between those to whom he refers as strong and weak believers, those who are mature in the faith and those

who are immature, those who understand and enjoy freedom in Christ and those who still feel either shackled or threatened by certain religious and cultural taboos and practices that were deeply ingrained parts of their lives before coming to Christ.

In the early church, many Jews who came to faith in Christ could not bring themselves to discard the ceremonial laws and practices in which they had been steeped since early childhood, especially the rites and prohibitions the Lord Himself had instituted under the Old Covenant. They still felt compelled, for example, to comply with Mosaic dietary laws, to strictly observe the Sabbath, and even to offer sacrifices in the Temple because they were given by the true God.

On the other hand, many converted Gentiles had been just as strongly steeped in pagan rituals and customs from false gods, and they felt repulsed by anything remotely connected with such evils. Many Gentiles, for example, could not bring themselves to eat meat that had been offered to a pagan deity and then was sold in the marketplace.

Other believers, both Jewish and Gentile, understood and exercised their freedom in Christ. Mature Jewish believers realized that, under the New Covenant in Christ, the ceremonial requirements of the Mosaic law were no longer valid. Mature believing Gentiles understood that idolatry was a spiritual evil and had no

effect on anything physical, such as meat, that may have been used in idolatrous worship.

Those who were still strongly influenced, favorably or unfavorably, by their former religious beliefs and practices were weak in the faith because they did not understand their freedom in Christ.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 273–274). Chicago: Moody Press.

On the other hand, those who are strong are often faced with the temptation to push their freedom in Christ to the limits, to live on the outer edge of moral propriety, to see how far they can go without actually committing a sin. Those who are weak are tempted in the opposite way. They are so afraid of committing some religious offense that they surround themselves with self-imposed restrictions.

The liberated believer is tempted to look upon his legalistic brother as being too rigid and restricted to be of any use to the Lord. The legalist, on the other hand, is tempted to think of his liberated brother as being too freewheeling and undisciplined to serve Christ effectively. This is the root of the disunity.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 274). Chicago: Moody Press.

Romans 14:1–15 (NKJV)

14 Receive one who is **weak** in the faith, *but* not to **disputes** over **doubtful things**.

weak**Tense:** Present**Mood:** Participle**Voice:** Active**Receive****Tense:** Present**Mood:** Imperative**Voice:** Middle

proslambanó: Original Word: προσλαμβάνω

Part of Speech: Verb**Transliteration:** proslambanó**Phonetic Spelling:** (pros-lam-ban'-o)**Definition:** (a) I take to myself, (b) I take aside, (c) I welcome.**4355** *proslambánō* (from **4314** /*prós*, "towards, interactively with," intensifying **2983** /*lambánō*, "lay hold of with initiative") – properly, **aggressively receive, with strong personal interest.**

Proslambanō (**accept, receive**) is a compound verb, the prefix *pros* being a preposition that intensifies the basic verb, making it a command. In other words, Paul was not simply suggesting, but commanding, that strong believers **accept** weak believers.

In the New Testament, *proslambanō* is always used in the Greek middle voice, which gives it the connotation of personal and willing acceptance of another person. This meaning is clearly seen in Acts 28:2, where Paul uses the verb to describe the gracious hospitality of the Malta natives, who “kindled a fire and *received* us all” (emphasis added). This meaning is also clear in Romans 15:7, where Paul uses

the verb twice, first regarding Christians' accepting one another and then of Christ's accepting "us [that is, all believers] to the glory of God."

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 274–275). Chicago: Moody Press.

disputes

diakrisis: **Original Word:** **διάκρισις, εως, ἡ**

Part of Speech: Noun, Feminine

Transliteration: diakrisis

Phonetic Spelling: (dee-ak'-ree-sis)

Definition: distinguishing; hence: deciding, passing sentence on; the act of judgment, discernment.

Cognate: **1253** *diákrisis* (from **1252** /*diakrínō*, see there) – properly, a *thorough* judgment, i.e. a *discernment* (*conclusion*) which distinguishes "look-alikes," i.e. things that *appear* to be the same. (Note the intensifying force of the prefix, *dia*.) See also **1252** (*diakrínō*).

doubtful things

dialogismos: **Original Word:** **διαλογισμός, οὔ, ὁ**

Part of Speech: Noun, Masculine

Transliteration: dialogismos

Phonetic Spelling: (dee-al-og-is-mos')

Short Definition: a calculation, reasoning, thought, plotting

Definition: a calculation, reasoning, thought, movement of thought, deliberation, plotting.

Cognate: **1261** *dialogismós* (from **1260** /*dialogízomai*, "back-and-forth reasoning") – reasoning that is self-based and therefore confused – especially as it contributes to reinforcing others in discussion to remain in their initial prejudice. See **1260** (*dialogizomai*).

New International Version

Accept the one whose faith is weak, without quarreling over disputable matters.

English Standard Version

As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

4 Reasons to Receive Each Other, Strong or Weak.

- 1. God Receives Him**
- 2. God Sustains Him**
- 3. God is Sovereign over Him**
- 4. God will judge Him**

- 1. God Receives Him**

² For one believes he may eat all things, but he who is weak eats *only* vegetables.

³ Let 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.

2. God Sustains Him

⁴ Who 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.

The second reason every Christian should accept every other Christian is that the Lord sustains them all. A believer who is "strong" about matters that are not doctrinal or moral, and that are neither commanded nor forbidden in Scripture, is just as much in need of God's strength as the one who is "weak." We are *all* weak in the sense that everything good and righteous we possess is a gift of God, never the product of our own wisdom or efforts.

But the remaining influence of the flesh often tempts liberated believers to think legalists are so rigid and self-

righteous that they sacrifice not only much personal joy but also limit their usefulness to the Lord. On the other hand, the same fleshly influence tempts legalists to believe that liberated believers are self-centered and loose-living and therefore cannot serve the Lord effectively.

Being well aware of those tendencies, Paul confronts both groups with the stinging rhetorical question, **Who are you to judge the servant of another?** What right do any of you, mature or immature, well taught or poorly taught, have **to judge the servant of another**, especially a fellow **servant** of Jesus Christ? A believer's personal assessment of other believers does not in the least affect their standing before the Lord.

Perhaps referring to critics in the church at Corinth, Paul wrote, "To me it is a very small thing that I should be examined by you, or by any human court; in fact, I do not even examine myself. For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God" (1 Cor. 4:3–5).

It is **to his own master**, namely, Jesus Christ, that each believer **stands or falls**. And as far as matters of religious tradition and preference are concerned, *every* believer, strong and weak, will pass divine judgment, because the

Lord does not take such things into account. **Stand he will**, Paul says of every believer, because **the Lord is able**, and obviously willing, **to make him stand**.

Earlier in the letter Paul posed a similar rhetorical question. “Who will bring a charge against God’s elect?” He asks. “God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us” (Rom. 8:33–34). “For I am convinced,” he continues a few verses later, “that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (vv. 38–39).

Jesus Himself assures those who belong to Him: “I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand” (John 10:27–28). The closing benediction of Jude’s brief epistle reflects that promise, reminding believers of “Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy” (Jude 24).

The writer of Hebrews confirms that Christ “is able to save forever those who draw near to God through Him, since He always lives to make intercession for them (Heb. 7:25). Paul proclaimed his confidence “that He who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6), and Peter his assurance that we “are protected by the power of God through faith” (1 Pet. 1:5).

Many centuries before the coming of Christ, the Messiah, the psalmist declared with equal confidence that “He who dwells in the shelter of the Most High will abide in the shadow of the Almighty,” that “He will cover you with His pinions, and under His wings you may seek refuge; His faithfulness is a shield and bulwark,” and that “He will give His angels charge concerning you, to guard you in all your ways” (Ps. 91:1, 4, 11). Truly, the Lord sustains His own.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, pp. 279–280). Chicago: Moody Press.

3. God is Sovereign over Him

⁵ One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind.

⁶ 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.

⁷ For none of us lives to himself, and no one dies to himself.

⁸ 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 Lord's.

⁹ **For to this end** Christ died and rose and lived again, that He might be Lord of both the dead and the living.

For

to this end

1519 *eis* (a preposition) – properly, *into* (*unto*) – literally, "*motion into which*" implying *penetration* ("unto," "union") to a particular *purpose or result*.

The third reason every Christian should accept every other Christian is that the Lord Jesus Christ is sovereign to each believer. Whether strong or weak, a sincere believer feels free or not free to do certain things out of the same motive: to please his Lord. Neither one is more or less spiritual or faithful because of his convictions about practices such as those discussed above. Being “strong” in this sense is not synonymous with being spiritual, and being “weak” is not synonymous with being carnal. The

problem in the church at Rome, as in many churches since that day, was that some believers of both persuasions thought themselves to be more spiritual and the others to be more carnal. Paul's whole purpose in these verses, and in the larger context of (14:1–15:13), was to disabuse believers of those false, divisive, and destructive notions.

His first example has to do with the religious significance and observance of certain days. He continues to address both strong and weak believers, noting that **one man** (the weak) **regards one day above another**, whereas **another** (the strong) **regards every day alike**.

For Jews, the Sabbath referred not only to the seventh day of the week, the day of rest and worship, but to a number of other days and periods that were venerated and specially observed. Some pagan religions also venerated certain days or seasons.

As with the eating of certain foods, the weak Jewish Christian remained strongly attached to the special days of Judaism and felt compelled to observe them. The weak Gentile, on the other hand, wanted to separate himself as far as possible from the special days of his former paganism because of their idolatrous and immoral character.

Paul admonished believers in Colossae: “Let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day” (Col. 2:16). He did not advise either the forsaking or the following of such customs, but rather reminded his readers of their

unimportance. Those were “things which are a mere shadow of what is to come; but the substance belongs to Christ” (Col. 2:17).

The apostle’s words to the Galatian churches in that regard was much harsher, because some believers were returning to customs and rituals from which they had once considered themselves liberated. “How is it,” he asked, “that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? You observe days and months and seasons and years” (Gal. 4:9–10).

“There remains therefore a Sabbath rest for the people of God,” Gentiles as well as Jews, the writer of Hebrews assures us (Heb. 4:9). But it is a future Sabbath, which we will enjoy and celebrate only when we are in heaven. As far as our present earthly life is concerned, Paul insists that **each man be fully convinced in his own mind** about observing or not observing the Sabbath or any other day.

In this context, **mind** obviously includes the heart and conscience, our deepest convictions and motives. Before God, it is not a matter of observance or nonobservance but of intent. The sincere weaker brother **who observes the day, observes it for the Lord**. The sincere stronger brother **who eats, does so for the Lord, for he gives thanks to God**. And again, the weaker believer **who eats not, for the Lord he does not eat, and gives thanks to God**.

In matters that are not specifically commanded or forbidden in Scripture, it is always wrong to go against conscience, because our conscience represents what we actually believe to be right. To go against our conscience, therefore, is to do that which we believe is wrong. And although an act or practice in itself may not be sinful, it is treated as sinful for those who are convinced in their own minds that it is wrong, and produces guilt.

It is also sinful, however, to try to impose our personal convictions on others, because, in doing so, we are tempting them to go against their own consciences. Paul is therefore giving a twofold command: Do not compromise your own conscience in order to conform to the conscience of another believer and do not attempt to lead another believer to compromise his conscience to conform to yours.

As already noted, the greater responsibility is on the strong believer, for the very reason that he is better informed in the Word and more mature in his understanding. Paul therefore sternly warns the strong Christian: “Take care lest this liberty of yours somehow become a stumbling block to the weak. For if someone sees you, who have knowledge, dining in an idol’s temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. And thus, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ” (1 Cor. 8:9–12). Speaking for himself, he

continues, “Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble” (1 Cor. 8:13).

Standing before the Sanhedrin, the supreme Jewish council in Jerusalem, Paul declared, “Brethren, I have lived my life with a perfectly good conscience before God up to this day” (Acts 23:1). In light of the passage from 1 Corinthians just cited, and of many others he had written, Paul not only was confessing that he was guiltless of compromising his own conscience but that he also was guiltless of having caused other believers to compromise their consciences.

That is the principle he emphasizes next in our present text: **For not one of us lives for himself, and not one dies for himself; 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.** In all of Scripture, there is no greater call for holy living and for submission to the sovereign and unconditional lordship of Jesus Christ.

Neither the strong nor the weak **lives for himself** or **dies for himself**, and for the same reason—both of them **live for the Lord** and both of them **die for the Lord**. What we do for other believers, we do not only for their sakes but for our Lord’s sake, because, **whether we live or die, we are the Lord’s.** Christ is our mutual **Lord**, our mutual sovereign; and therefore everything we do, even in our dying, should be to please and to glorify our sovereign Savior and Lord.

We belong wholly to Christ because we “have been bought with a price” (1 Cor. 6:20; cf. 7:23) that He Himself paid with His own blood for our redemption (Eph. 1:7; Col. 1:14). Paul charged the Ephesian elders to “be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28).

We are the Lord’s in the fullest possible sense, and **to this end Christ died and lived again**, Paul declares unequivocally, **that He might be Lord both of the dead and of the living**. To deny the lordship of Jesus Christ in the life of *any* believer is to subvert the full work, power, and purpose of His crucifixion and resurrection.

It seems inconceivable that genuine believers who love and serve the Lord and are well taught in His Word can maintain, as some do, that it is possible for a person to receive Jesus Christ as Savior but not as Lord. He died not only to save us but to own us, not only to free us from sin but to enslave us to Himself. Although the early church fully appreciated and praised Christ for His saviorhood, their earliest and most common confession was, “Jesus is Lord.”

“Thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,” Paul already has exulted in and declared in this letter, “and having been freed from sin, you became slaves of righteousness.... But now having been freed from sin and *enslaved to God*, you

derive your benefit, resulting in sanctification, and the outcome, eternal life” (Rom. 6:17–18, 22, emphasis added).

Only when He returns will Christ be universally acknowledged as sovereign Lord, at which time “every tongue [will] confess that Jesus Christ is Lord” (Phil. 2:11; cf. Rev. 17:14; 19:16). But He will not *become* Lord at that time. He already *is* “the blessed and only Sovereign, the King of kings and Lord of lords” (1 Tim. 6:15), and His people recognize Him as such.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 281–284). Chicago: Moody Press.

4. God will judge Him

¹⁰ But why do you judge your brother? Or why do you show contempt for your brother? For we shall **all** stand before the judgment seat of Christ.

Isa 45:23

¹¹ For it is written:

*“As I live, says the Lord,
Every knee shall bow **to Me,**
And every tongue shall confess **to God.**”*

¹² So then each of us shall give account of himself to God.

The fourth reason Paul gives for every Christian's accepting every other Christian is that the Lord alone will judge each believer. If each believer belongs to the Lord alone, and if "Christ died and lived again, that He might be Lord both of the dead and of the living" (vv. 8–9), Paul asks, why do you (the weak, see v. 3*b*) **judge your brother? Or you again, why do you** (the strong, see v. 3*a*) **regard your brother with contempt?**

It is a terrible thing for men "to play God," as it is often phrased. It is particularly inexcusable for God's own people to intimate that presumption by judging and despising each other.

The work of Christians is to serve the Lord, not to usurp His lordship by self-righteously judging fellow believers. Our concern, rather, should be for being judged ourselves by the Lord, **For we shall all stand before the judgment seat of God.**

When we, along with all other believers, stand before the Lord on His **judgment seat**, His divine *bēma*, "each man's work will become evident, for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire" (1 Cor. 3:13–15).

As cited earlier, the apostle said of himself,

Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy. But to me it is a very small thing that I should be examined by you, or by any human court; in fact, I do not even examine myself. For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God. (1 Cor. 4:1–5)

Reinforcing his argument for believer's judgment with a quotation from Isaiah 45:23, Paul reminds his readers that **it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall give praise to God"** (cf. Phil. 2:10–11).

Our responsibility is not to judge, to despise, to criticize, or in any way to belittle our brothers and sisters in Christ. We will not be called on by our Lord to give an account of the sins and shortcomings of others, but rather **each one of us shall give account of himself to God.**

5. Our Freedom in Relation to our Family

OUR FREEDOM IS LIMITED

¹³ Therefore let us not judge one another anymore, but rather resolve this, **not to put a stumbling block** or a cause to fall in our brother's way.

¹⁴ I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.

¹⁵ Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.