

## Care less about can or cannot, but more about the Kingdom of God 《Ro 14:9-18》

*Prelude:* Love and conscience are two natures that are extremely difficult to integrate, especially when we face brethren who are weak, these two will bring us complex chemistry in heart. On one aspect we are willing to love, but on another aspect we need to answer to our perception of right vs wrong. Hence, in this challenge of loving others, we realize that we cannot love blindly; rather, we need to understand in order to love. Indeed, Lord Jesus Christ's love is as such – men's weaknesses are made known to us, and after knowing the Truth, we learn how to love others. Often, in the matter of loving men, our spirit has different layers of conviction. In particular, as we live among our brethren, we need to know how much do we understand of Lord's love through the state of our inner hearts. Some people have compassion on brethren when they see the hardships they go through; some people grieve when they see their brethren being affected in faith. Some people, for the sake of protecting and strengthening the brethren's faith, receive strength in the heart to sacrifice appropriately for him. These variable layers of conviction should propel us to introspect God's love. Often, we may sympathize the hardships and pathetic situations others are in, but we do not have great feelings when it comes to things like does he love the Lord now? Is his faith strong or being attacked? Or even if we have feelings, we do not put it into actions practically to help and support him. This means that our love is superficial. In fact, this world is full of compassionate hearts. People generally have compassion on those who are more pathetic than them, but this heart will soon disappear. When a person loses faith in the Lord, he actually falls prey to the evil immediately, entering his lies and subsequently suffers more loss. We who are strong in the Lord (meaning, mature in faith) ought to put our focus on building the faith of others. It is not only feeling close to brethren when we meet in church, it also means we are happy to encourage him so that he can experience Lord's grace that is added unto him. On another aspect, we need to be very careful not to stumble those who are tender. Brethren who are more vigilant in this, or have more burden in this area, understand what is the kingdom of God, for the kingdom of God is closely related to how we live out of love for our brethren. When the Bible said, "for the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit", where can we find these "righteousness, peace, and joy"? They are neither found in the mutual biting and devouring (mutual jealousy and comparison), nor in the polite appearance of brethren, or the atmosphere from the music played in the church, instead, it is found in the brethren relationships which are sincere and honest towards one another, caring about each other's faith, and sacrifice for one another. Try thinking, what enables us to see the kingdom of heaven? The external atmosphere or the deep interaction among one another? When we recall what we went through last week about "brethren who are weak" or "disputable matters", we may easily fall into views such as "Christians cannot do this, can Christian do that..." Actually, when we over-debate in these issues, it only shows that we are trying to protect ourselves and judge others. Meaning, we start from ourselves. But to the one who knows the mystery of heaven kingdom, his focus is placed on others' benefits and the growth of their faith, and this is Lord's heart. Today, let's ponder deeper how can we be believers that are pleasing to God and approved by men.

### 1. Why do you judge your brother? Or why do you look down on your brother? 《14:10-12》

#### 1) Loving men is not by feelings, instead, loving men is the introspection of the inner heart

\* We live in a spiritual world filled with works of the fallen angels. They are accuser, giving voices devoid of love at all times. Their works are even more rampant in church. Hence, when people's weakness appear, it easily leads to judgment and or look down on them. To judge is to have the intent of rebuke and criticize; and to look down means we carry the mentality of feeling pathetic and downsizing others. Both deprive of love, even if what is said is correct, it will not edify brothers too. Actually, whenever Paul threw questions to us, it is meant to awaken our consciences. Often, when we focus on others' weaknesses, a lot of argument will arise in our hearts. For example, "why is that brethren so blur, why is he still deceived even after he's believed in the Lord? Why is he so stubborn etc." In this, the voice from our conscience that calls us to love others are drown easily. In particular, when a group of us have consistent views on certain people, it will heighten the voice of judging and downsizing others. In here, our inner heart must give out cautionary voices. Hence, a brethren with love and faith is always alert. When he faces the weakness of brethren, he will enter into his inner heart to introspect and ask himself, "am I judging or looking down on my brethren?" or "do I love my brethren?"

#### 2) The reasons for not judging nor looking down on our brothers

\* Here, Paul kept mentioning the 【reasons】 of not judging our brothers and sisters. These reasons arise from our understanding of the Truth. Therefore, a mature and sincere Christian does not surrender to his feelings or current judgment first, instead, he will refer to what the Truth says about, "why I should not judge or look down on my brethren", and then receive direction and conviction to love men from the Holy Spirit. Paul brought out 5 reasons: (1) for the Lord has accepted him <14:3>; (2) He belongs to the Lord, hence Lord will be accountable. If he is weak, the Lord is able support him and make him stand <14:4>; (3) If he does things out of clear conscience before the Lord, it is pleasing to the Lord too <14:6>; (4) He is our brother, with the same blood lineage in the Lord <14:10>; (5) We all stand before God's judgment seat <14:10>. Certainly, the reasons listed here are not intended to restrict us from showing concern or advising our brethren, neither does it make us indifferent towards them. Rather, it is to remind us that, if we ever fall into a heart that is lack of love, only judging and looking down on our brethren, we need to humble before God immediately because of all these reasons, and restore an attitude of wanting to build and not to destroy our brethren's life.

#### 3) Ultimately, God reigns, and He brings judgment that is absolutely fair

\* As God emphasizes the need to be merciful and not to judge or look down on others, He Himself declares that He will act in His righteousness. God has the right to say this because He is the only one who can see everyone's weakness and mishaps, and discern the state of their conscience. For example: if a believer seems to have faith and eats meat, but his heart of love towards brethren falls short of another believer who only has the faith to eat vegetable, God who can see through this will reward each person accordingly. Hence, we should not assume that we will be more accepted by God because of our knowledge, for God searches the human hearts, examines the mind, and rewards a man according to his conduct according to what his deeds deserve <Jer 17:10>. Hence, every person needs to face the Lord of his heart in all he does, for the bible said, "each of us will give an account of ourselves to God".

### 2. Through practical actions and considerations, do not stumble our brothers 《14:13-16》

#### 1) Enter into actions that do not stumble one another from an attitude of not judging one another, and thus become a free man

\* In our will to love others, we must walk towards practical actions. When we talk about actions, we will realize sacrifice is needed. For example: if we love eating meat, we will realize that at this moment, not only do we need to consider our own likings, we also need to refrain from eating for those whose faith is weak; if we like to dress up, yet we are fearful that some people may feel

unfitting when with us, then we wear more appropriately. Actually, all these practical actions require sacrifice. When we can adjust our living habits out of love for others, or practice self-restraint in certain areas, only then can we become **【man with true freedom】**. This is because it shows that we are led by love and not instigated by our desires. Try asking: today, is there anything that earns us greatest praise from the Lord? Is it not sacrificing for your brethren who are weak? Lord came to sacrifice for the sinners, is it not so that we can also sacrifice for brethren who are weak or in need?

### 2) All things is clean, but if anyone regards something as unclean, then for him it is unclean

\* Here, Paul gave a stand with regards to food, that is to those who are firm in faith, he sees all things as clean, meaning he is assured of this in his belief and conscience. But Paul also mentioned that such was not the case for those who are weak. They regard certain food as unclean. To their conscience, they cannot accept the food. Paul gave a very clear perspective in these dilemma, that is, if we love a person, we need to respect the voice that is given him by his conscience, and be careful not to stumble him in any rituals or habits. Herein, we who are strong in conscience will experience some conflicts in 2 aspects. Firstly, we do not think that Christians need to be bounded in certain areas (eg food), but on another aspect, we do not want to stumble our brethren's faith. In these 2 conflicting voices, if we submit to the voice of not stumbling our brethren, it proves that our love has surpassed our individual freedom.

### 3) Do not corrupt or destroy the faith of others because of what you eat

\* Through the scripture here, we need to understand a fact, i.e Satan can use the most trivial matter (yet in it embeds the heart of disobeying God and not loving our brethren) to destroy the most important work of God (man's faith). Actually, Satan is always scheming in his ways. His common doing includes magnifying a trivial thing in human's heart, expanding the little divisions among men to become a split. Why does he have authority to do so? This is because man's heart is lacking of love, and filled with disobedience. Hence, as Paul mentioned about "food", this is actually the least and commonest matter, yet it brings such great impact. Food is an analogy, but it encompasses all ways of living. If we cause brethren to lose faith because of such trivial matter, it will upset the Lord. Sometimes, what we do may be right, but if it affects the brethren beside us, hurting them or even causing them to produce ungodliness towards the Lord, that is "the wrong in your right". Hence, as we live in a congregation with sin, we cannot do as we please, we should always consider if our preference brings doubts to another person. Hence, we should have spiritual sensitivity, and put our focus on building the faith of brethren. Moreover, if we win others with our sacrifice and thus build their faith, they will no longer be bounded by these disputable matters. This is utterly pleasing to God.

## 3. In all right's vs wrong's and can's or cannot's, we should always seek the kingdom of God 《14:17-18》

### 1) Christ died and resurrected for us to bring the kingdom of God

\* In the dispute here, the Roman believers committed an error of over-emphasizing the matter of eating and drinking, under-valuing the matter of kingdom of God. Likewise today, we often over-focused on the secondary and neglected the more important thing. When we have issues in our interpersonal relationships, men's focus is always on whose right or wrong, whether we can do this or that. With this, the church will gradually fall into more conflicts and leads to more laws and rules, but less of love. Actually, when we are dealing with divisions, we want to shift everyone's focus back to the heavenly kingdom brought to us through Christ's crucifixion, ultimately. Do we enjoy such blessings? If we spend time thinking the debatable matters, and not pursuing matters related to the kingdom of God simultaneously, we will lose God's original intent. The bible said (interpretation), "eating and drinking is not the emphasis" (hence do not be over-involved in this conflict), "God's kingdom is most important, and believers ought to pursue". What then is the kingdom of God? The kingdom of God is about **righteousness** (Christ's righteousness brings us the justified heart), **peace** (for God reconciles with men, hence we experience peace in our hearts), **the joy of the Spirit** (as we live in Lord's will daily, and delight in submitting to Him, Holy Spirit will give us the heavenly joy). When the kingdom of heaven comes, saints will see how all things work for the good. With this, all conflicts will gradually settle, the debatable matters will gradually reach a harmony. Actually, if a church experiences less of God's kingdom, a lot of conflicts that arise from men's sinful nature will emerge. Men's word leads to worse situations, and the matters will become more complicated. Hence, the Lord instructs us to seek first God's kingdom and His righteousness.

### 2) Because anyone who serves Christ in this way is pleasing to God and approved by men

\* The more precise intent of the verses here is, if we know what kind of attitude we should embrace in serving Christ (putting the kingdom of God as primary, all others as secondary), it will be pleasing to God and approved by men. Actually, if we quiet down and introspect our own hearts, we will discover that often, a lot of unnecessary emotions or areas that are lacking in wisdom all come from our wrong priority. Today, the problem of many believers is not knowing which is primary or secondary, thus causing a lot of needless conflicts. Actually, we all know this, but when we meet thorny issues during serving, or when things become busier, we often lack the patience, or become overwhelmed by many things. Or maybe, when we see how people keep repeating their weaknesses, we may often lose control in our hearts. Hence, those who serve more in the church ought to pray even more, so as to guard himself from falling into "Martha's spirit". Besides, we will realize that we cannot be totally accountable to another person's life. We may advise out of goodwill, but if a person cannot walk out of his own weakness, we must reconcile with God and keep man in prayers. If that person is loved by the Lord, it will come a time when the Lord personally corrects him.

### 3) Finally, in the matter of loving men, seek to achieve harmony of the three: My freedom, My brother, and My conscience

\* If we Christians can be bold and fearless in all things and be freed, this is a very captivating life testimony. Ever since our ancestors fell into sin, men have been living in fear. In fear, men do not have true freedom. When men lack freedom, they will be powerless, lack of creativity and courage. Hence, Christians should demonstrate their freedom, and not act out of "fear of committing mistakes", rather, do because we are "assured" in the Lord. But we live in a world of sin, in particular, in the church loved by Lord, we may feel estranged due to our different conditions, and we may have divisions when our views are different. Hence, when a lot of disputable matters appear, out of love for our brethren, we should restrict our freedom willingly. To put it strictly, this is not a freedom that is bound, rather, it shows the freedom with power, directed by love. This is deemed more precious in the eyes of God, and should be approved. Finally, Lord has given us conscience. Through God's Truth and the guidance of Holy Spirit, this conscience becomes the instructor of our living. When we face dilemma, our conscience will give us 2 types of voices, eg: I feel that it should be done this way, but on another hand, I do not want to stumble others. We have absolute freedom in our living, but out of love for brothers, we still choose to listen to the second voice so as to edify others, and give due sacrifice. This proves the love we have is mature, and Lord will surely reward us, enable us to have grace added upon grace, and loved by both God and men the whole life.

## 少在乎能否，多在乎神的国《罗 14:9-18》

序论：爱心与良心本是两者非常难融合的天性，尤其是当我们在面对软弱肢体时，那两者将带来更复杂的心境。一方面我们愿意爱人，但另一方面我们又要面对自己的对错观。所以，在爱人的挑战里，我们发现我们并不能盲爱，乃要明白的爱。确实，主基督的爱是让我们知道了人的软弱之后，然后通过真认识真理来学习如何爱人。往往，在爱人的事上，我们的心灵有层次性的感悟，特别是我们与肢体相处时，我们不断的要从自己内心的光景来认识自己到底领会主的爱多深。有些人看到肢体遭难的光景，心里就很怜悯他。有的人是看到肢体的信心受到影响，心里很伤痛。有的人是甚至为了保护或坚固肢体的信心，甚至心里得着力量为他做出适当的牺牲。这不同层次的感悟应当促使我们反思神的爱。可能很多时候，我们只能可怜人遭难与可怜的光景，但是他现在爱主吗？他信心坚固吗？还是受到了打击？我们对此似乎没太大感觉。或是就算有感觉，也不实际做出某些举动来帮助扶持他，这也就是我们爱心的肤浅了。事实上，这世界都有同情之心，同情那比我们可怜的，但是这样的心很快会因他的情况好转而消散。但是，当一个人失去对主的信心时，他是马上会成为那恶者的食物，走进他的谎言，受到更多的亏损。因此，我们在主里坚固的人（所谓信心也成熟的）当把关注放在要建立人的信心。那不但是在教会看到肢体时有一种亲切感，我们也乐意的要勉励他，让他在主里恩上加恩。从另一方面，我们也非常谨慎不让还幼嫩的肢体被绊倒。在此有警觉，也有负担的肢体可说是明白何谓神的国。因为神的国与爱肢体的心行事是息息相关的。今天，有很多的信徒很想经历神的国所带来的好感，如同变化山一样的经历，但却不明白神的国是与两三个人的相爱与同心有关系的。当圣经说：“神的国不在乎吃喝，乃在乎公义、和平，并圣灵中的喜乐”，究竟这“公义、和平，圣灵的喜乐”在哪找着呢？那不在信徒相咬相吞（彼此妒忌，比较），也不在我们与肢体那外表的礼貌与客气，也绝不是教会里音乐伴奏的气氛，那乃是在我们对彼此真诚的关系，在乎彼此的信心，也能为彼此舍己的心找着的。试想，是外在的气氛让我们看见天国，还是那与彼此内在的深交呢？当我们回顾上个礼拜所提“软弱肢体”与“疑惑之事”的时候，我们很容易陷入“基督徒能否这样行，能否那样行”的观点。其实，当我们过度为这样的事争议与辩论，只不过说明我们是为了保护自己，论断他人而已。说的再完美，也是从自我出发。但是对那认识天国的奥秘之人，他的关注是放在他人的益处与信心的成长，本为主的心。今天，让我们多思想怎么成为一个神所喜悦，人所称许的信徒。

### 1. 为什么论断弟兄，为什么轻看弟兄？《14:10-12》

#### 1) 爱人不是凭感觉，乃是内心里的反思

\* 我们活在一个堕落天使的工作充满的灵界，他们是控告者，无时无刻带出没有爱的声音。他们的工作在教会更是盛行，所以在人的软弱出现时，论断与轻视是非常容易产生的。论断带有谴责与批判的意思，轻视带有可怜与看小的心态。两者都没有爱，就算说的对，也不能造就弟兄。其实，每当使徒保罗这样的反问，是要唤醒我们的良心。往往，当我们在关注其他人的软弱时，我们心里会向我们发出很多的论证，例如：“那肢体为何这么的糊涂，为何信主这么就还受欺骗，为何这么固执，等类”。这时，我们良心那叫我们爱人的声音是很容易被淹没的。特别，当我们有一群人一起对某些人有同一个观点时，这是会增加我们里头论断与轻视的声音。在此，我们的内心一定在此要向我们发出提醒的声音。所以，一个有爱心与信心的肢体是时刻警觉，所以他在面对肢体的软弱时，会进入内心的反思，会反问自己说：“我在论断或轻视我肢体吗？”或是“我爱我的肢体吗？”

#### 2) 不论断与不轻视弟兄们的理由

\* 在此，保罗一直带出不可论断弟兄姐妹的【理由】。这理由包含着我们对真理当有的认识。所以，一个诚挚与成熟的基督徒不是先屈服于心中的感受或是现有的判断，他乃先回到真理所说：“为何我不应该论断与轻视我的肢体”，之后才能从圣灵得着爱人的方向与感动。在此，保罗带出了 5 个理由：① 因为主接纳了他《14:3》；② 他是主的人，由主来负责，若是软弱，也有主来扶持，使他站住《14:4》；③ 若他所做的是以无愧的良心向主做的，主也看为美好《14:6》；④ 他是我们的弟兄，在主里与我们有一样的血统《14:10》；⑤ 我们都要在神面前受审判《14:10》。当然，这里所带出的理由并不是要限制我们关怀与劝勉肢体，更不是要我们对肢体漠不关心。这乃是要提醒我们，以便倘若我们的心生出那类没有爱，只有论断与轻视肢体的心，我们要立时因这些理由而在神面前谦卑下来，恢复一个要建造，而不是拆毁肢体生命的心态。

#### 3) 最终，神是主宰，也会带来绝对公平的判决

\* 在神强调怜悯与不论断与轻视肢体时，祂宣告自己绝对保持祂公义的行事。神有权利这么说，因为唯有祂看得到每个人的软弱与不是，也识别出他们良心的光景。这就好比说：若一个信徒好像有信心能吃肉，但他爱弟兄的心还不如一个只有信心吃菜的信徒，那在此也只有神看得出，也会按着个人心意来赏赐个人。所以，我们不要因我们的知识就认为自己在神面前更受悦纳，因为神要鉴察人心、试验人的肺腑，按所行的报答他们《耶 17:10》。所以，各人还是要面对心中的主行事，因为圣经说：“各人必要将自己的事在神面前说明”。

### 2. 以实际的行动与考量，不让弟兄们被绊倒《14:13-16》

#### 1) 从不彼此论断的心态走到不绊倒彼此的行动，以此为真自由的人

\* 在我们爱人的心意里一定要走向实际的行动。因为当我们讲到行动时，我们就会发现必须牺牲。例如：倘若我们若很喜欢吃肉，我们会发现这时候不但要考虑到自己的喜好，也要能够为那信心软弱的不吃的；倘若我们因对穿凿有讲究，但因为恐怕有些人觉得与我在一起格格不入，就穿得随意一点。其实，这些实际的行动是都要牺牲的。

其实，当我们因着爱人的生命而能够在生活与习惯中做出调整，甚至是某些的节制，那我们才是【真自由的人】。因为这说明我们能被爱牵引，不是被欲望使唤。试问：今天还有哪一样事情能叫我们得着主最大的称赞？不就是那为软弱弟兄们牺牲的事吗？主来为罪人舍己，不就是要叫我们为我们软弱或有需要的肢体牺牲吗？

### 2) 凡物都洁净，但若人以为不洁净的，在他就不洁净

\* 在此，保罗对食物的事给出了一个立场，就是在信心坚固的人，他将凡物都当做洁净的，这是在他的信念与良心都已经确定的。但是，保罗也说到在那软弱之人却不以为然。他们将某些食物当做不洁净的，而对这等人的良心来说真是不能接纳的食物。在这两难之间，保罗给了一个很明确的眼光，就是当我们爱一个人，我们要尊重他的良心给予他的声音，也谨慎不要因此在任何的礼仪或习惯上使他跌倒。在此，我们刚强之人的良心会面对两方面的冲突。一是我们根本不认为生为基督徒需要在某方面受约束（在此例子是食物），但另一方又不想造成软弱弟兄的信心受损。在这两者声音的冲突里，我们若依从那不叫弟兄跌倒的声音，那就证明我们的爱心能越过我们各人的理由了。

### 3) 不可因食物叫人败坏或信心被拆毁

\* 借此经文，我们要明白一个道理，就是撒旦能够借着最小的事（但里头却存有不顺服神与不爱肢体之心）来拆毁神最重要的工作（人的信心）。其实，撒旦一来的做法都是非常狡猾的。他常常的做法就是将小事在人心放大，将人小小的分歧扩大到群体的分裂。为何他有权利这么做呢？因为人心里头有不爱与不顺服之心。所以，在这里保罗说到“食物”，这本为一个最小最普遍的事，却能够带来很大的影响力。其实，食物本是代表性的，这里头包含一切的生活处事。倘若我们因这些小事使肢体失去信心，这是会叫主难过的。有时候，我们所做的事纵然没错，但若叫旁边的肢体受影响、受伤、甚至开始对主产生不敬虔，那是“没有错当中的错了”。所以，在一个有罪的群体生活，我们绝不能单以自己的喜好去行，总要看我的喜好是否会带来另一个人的疑惑。因此，我们应当怀有属灵的敏感度，总是将专注放在肢体信心的建造。并且，倘若我们以自己的牺牲赢得了他们，也借此建立了他们的信心，他们也就不再被疑惑之事捆绑了，那在神面前将被看为是何等美好的事。

## 3. 在一切的是非与能否，我们最终要追求的是神的国《14:17-18》

### 1) 基督为我们死而复活就是要带来神的国

\* 在这疑惑之事的纠纷上，罗马圣民犯上的错误就是高估了饮食的事，低估了神的国之事。今天，我们往往太关注次要的，而忽略了那更重要的。一旦我们人际关系起了纠纷，大家的专注点就是往着谁对谁错，行事为人能否这样或那样，这样教会就会无形中陷入更多的是非，带有更多的律法规条，但更缺少爱。其实，在我们处理分歧之事，我们最终更要将大家的心思转向基督为我们钉十字架所带给我们的天国，而我们是否享受了那等恩福？倘若我们花时间来思想争议之事，却不同时更加追寻神的国之事，我们就在此失去神的本意了。圣经说（释义）：“吃喝不是重点”（所以不要过度卷入这样的纠纷），“神的国是最重要的，且是信徒要追求的”。何谓神的国？神的国在乎公义（基督的义所带给我们称义之心），和平（因与神与人的和睦，心中得享平安），圣灵的喜乐（当我们天天行在主的旨意，以遵行祂为满足，圣灵赐下天上的喜乐）。在天国的降临，圣民都会看见万事互相效力。这样一来，所有的纠纷就会渐渐平息，所争议的也渐渐会达成和谐。其实，当教会越少经历到神的国降临，很多因人的罪性引起的纠纷就会出现，人的话越描越黑，人事越处理越复杂。因此，主嘱咐我们当先求神的国和神的义。

### 2) 在这几样上服事基督的，就为神所喜悦，又为人所称许

\* 这段经文更明确的意思是说若晓得以这样的心态来事奉基督的（将国度放在主要，一切放在次要的），就为神所喜悦，又为人所称许”。其实，如果我们安静反思自己的心态，就会发现我们很多无谓的情绪或是缺乏智慧的地方都是因为我们在此本末倒置。今天，信徒的问题就是不晓得将主要与次要的分别，所以进到无畏的摩擦。其实，这个道理我们都知道，只是来到在侍奉当中棘手的事情，或是事物繁多的时候，我们往往会缺乏耐心，或是一时被繁杂的事物冲昏了头。或者，我们在面对人不断重复的软弱中总是会失去心里的平衡。所以，我们在教会服侍越多的人越是要祷告，防备自己掉入“马大精神”。另外，我们也会发现自己不能完全负责另一个人的生命。当我们以好意相劝，但人若还是不能从自己的软弱走出来，我们必定要回到与神和睦的心，也将人放在祷告里就好，倘若那人是主所爱的，主亲自纠正他的时间必然会到。

## 4. 在爱人的事上最终要取得三者的和谐：我的自由，我的弟兄，我的良心

\* 我们基督徒凡事能坦然无惧，满有自由，那是一种非常吸引人的生命见证，因为自从始祖犯罪后，人都活在惧怕里。在惧怕里，人没有真正的自由。人一旦少了自由，没有能力，毫无创意，也缺少胆识。所以，基督徒应该展示自己的自由，不应该以“怕犯错”来行事，乃要在主里“确定要做”来行事。但是当我们处在一个有罪的世界，特别是在主所爱的教会里，因为人人都因条件不同而容易感到陌生，因意见不同而感到分歧。所以，当有许多疑惑之事出现时，我们因为爱我们的弟兄，我们应该自愿的限制我们的自由。严格来说，这不是被约束的自由，反而是显出有能力的自由，因为被爱支配。这在神眼中看为更加可贵，也值得称许。最后，我们还有主给我们的良心，这良心透过认识了神的真理与圣灵的引导也成为我们在许多方面行事为人的指标。当我们面对两难之间，这良心会有两种声音出现，例如：“我认为这么做是对，但另外一方面又不能叫人跌倒”。纵然我们在行事为人有绝对的自由，但因为爱弟兄而最终还是听从后者的声音，以至为了造就弟兄的生命做出适当的牺牲。这也就证明我们拥有的是一个成熟的爱心，主必会赏赐我们，使我们恩上加恩，也一生得蒙神与人的爱戴。

