

LAW OF LIBERTY AND LOST

INTRODUCTION:

We are currently studying a series of lessons entitled, “Resolving Disputable Matters in the CWL.”

The title of the series is taken from the English translation of the Greek word *dialogismos* (Romans 14:1). *Dialogismos* is translated differently in the English Bible.

- King James – Doubtful Disputable
- New American Standard – On his opinions
- New International Version – Disputable Matters.

Doubtful disputation is an excellent translation to explain its use in the context of the doctrine of liberty as taught by Paul to the churches of Rome (Rom.14) and Corinth (1 Cor.8-10).

Expediency is the King James translation of the Greek word *sumphero* (1 Cor.10: 23). *Sumphero* is translated differently in the English Bible.

- King James – Expediency
- New American Standard – Profitable
- New International Version – Beneficial
- Amplified – Helpful (expedient, profitable, wholesome).

Bob Thieme titled a similar lesson, **The Law of Expediency**, - “All things are lawful, but not all things are expedient.” You can see that he took it from the King James translation of *sumphero* (expedient, profitable, useful, and advantageous).

I have changed the title of this lesson to **The Law of Lost** because of who it is directed.

- Law of *Liberty* is directed towards oneself.
- The Law of *Love* is directed towards believers.
- The Law of *Lost* is directed towards unbelievers.

**This lesson will study SIX aspects of how the Law of Liberty and Lost work together to bring glory to God.
There will be one more lesson in this series – The Law of the Lord (supreme sacrifice).**

1. Paul built a series of doctrinal principles regarding Christian liberty and the lost by the use of seven Greek imperatives in our lesson text (10:23-33).

- a. The proper use of Christian liberty should be profitable to the unbeliever’s spiritual enlightenment of the grace gospel of Jesus Christ (exeimi/ p.a.impv) (10:23a).
- b. The proper use of Christian liberty should be edifying to the spiritual growth momentum of believers (exeimi/ p.a.impv) (10:23b) (Rom.14:9).
- c. The spiritually advancing believer should regard the spiritual welfare of others as more important than his own self-interest liberty (zeteo/ p.a.impv) (10:24).

- d. The spiritually advancing believer sets aside his liberty so that the unbeliever will not be distracted by non-salvation issues (esthio/ p.a.impv) (10:25-26, 27).
- e. If an unbeliever makes a spiritual issue out of a Christian liberty, apply the law of lost so that the good news of the grace gospel may get a hearing. Don't engage in non-salvation issues that distract from presenting the gospel (esthio/ p.a.impv) (10:28-30).
- f. The governing motive of the CWL regarding Christian liberty is to glorify God (poieo/ p.a.impv.) (10:31) (Rom.14:17-18).
- g. Christian liberty should never be a willful cause of offense to Jews, Greeks, or the Church of God (ginomai/ p.m.impv) (10:32).

2. The Law of Lost sets aside the law of Christian liberty in order to eliminate non-salvation issues from the presentation of the grace gospel of Jesus Christ.

“Just as I also please all men in all things, not seeking my own profit (sumphoros), but the profit of the many, that they may be saved.” (10:33)

3. The spiritually advancing believer must be prepared mentally to choose between his liberty and the lost.

“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 Lord's.” (Rom.14:7-8)

“Whether, then, you eat or drink or whatever you do, do all to the glory of God.” (10:30)

This is a choice between two rights (liberty and lost). The circumstance dictate which is right (10:27-33; 9:22-23).

4. The spiritually advancing believer must be prepared to be an active ambassador for Christ to the world both in conversation and conduct (2 Cor.5:18-21; Col.4:5-6).

The active ambassador for Christ should never allow social, moral, immoral, political, or sinful issues distract from sharing the grace gospel (John 3:1-16/ religious leader; 4:7-38/ woman at well; 8:1-11/ woman caught in adultery).

5. The spiritually advancing believer sets aside his Christian liberty not because it is wrong but because it causes the unbeliever to stumble over the grace gospel of Jesus Christ (10:31-33).

6. When in doubt, don't exercise your right of liberty but rather apply the Law of the Lost.

- Christian with Liberty – if meat is not an issue, I will EAT.
- Christian with Lost – if meat is an issue, I will NOT eat.

“Do not destroy with your food him for whom Christ died.” (Rom.14:15)

“FOR THOUGH I AM FREE FROM ALL MEN, I HAVE MADE MYSELF A SLAVE TO ALL, THAT I MIGHT WIN THE MORE.” (1Cor.9: 19)