

Genuinely Accepting Each Other

Romans 14:1 Him that is **weak in the faith**

receive ye, *but* not to doubtful disputations. 2

For one believeth that he may **eat all things:** another, **who is weak,** eateth herbs. 3 Let not him that eateth

despise him that eateth not; and let not him which

eateth not judge him that eateth: **for God hath**

received him. 4 Who art thou that **judgest**

another man's servant? to his own master he

standeth or falleth. Yea, he shall be holden up: for God is able

to make him stand. 5 One man **esteemeth one day**

above another: another esteemeth every day *alike*. Let every

man be **fully persuaded in his own mind.** 6 He

that regardeth the day, regardeth *it* **unto the Lord;** and

he that regardeth not the day, **to the Lord** he doth not

regard *it*. He that eateth, eateth **to the Lord**, for he giveth God thanks; and he that eateth not, **to the Lord** he eateth not, and giveth God thanks. **7 For none of us liveth to himself, and no man dieth to himself.** **8** For whether we live, we live **unto the Lord**; and whether we die, we die **unto the Lord**: whether we live therefore, or die, **we are the Lord's.** **9** For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat **of Christ.** **11** For it is written, As I live, saith the Lord, every knee shall bow **to me**, and every tongue shall confess **to God.** **12 So then every one of us shall give account of himself to God.** **13** Let us **not therefore judge one another any more:** but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. **14** I know, and am

persuaded **by the Lord Jesus**, that ***there is nothing***

unclean of itself: but to him that esteemeth any thing to be unclean, **to him *it is unclean.*** 15 But if thy brother be grieved with *thy* meat, now walkest thou **not charitably.** Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 **For he that in these things serveth Christ *is acceptable to God, and approved of men.*** 19 Let us therefore follow after the things which **make for peace,** and things wherewith one may **edify another.** 20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. 21 *It is* good neither to **eat flesh,** nor to **drink wine,** nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? Happy *is* he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin. 15:1 We then that are strong ought to **bear the infirmities of the weak,** and not to please ourselves. 2 Let

every one of us **please *his neighbour*** for *his* good to edification. **3 For even Christ pleased not himself;** but, as it is written, The reproaches of them that reproached thee fell on me.

- The real problem in the church is disunity or division
 - The Corinthians were divided over their leaders, Peter, Paul, Apollos, Jesus, etc
 - The Corinthians were even known to be fighting each other in court
 - The Galatians were were biting and devouring one another
 - When Paul wrote the Ephesians and the Colossians he reminded them of the importance of unity
 - The Philippian church had two women fighting and splitting the church
 - We see the importance of unity all the way back in **Psalm 133:1 Behold, how good and how pleasant *it is* For brethren to dwell together in unity!**
- Much of the disunity was caused by their different backgrounds
 - The Jews had come from very strict religious backgrounds
 - They had rules about everything

- What you ate
- When you ate it
- Even washing your hands before you ate
- Being circumcised
- Keeping religious holidays
- The Gentiles had no Biblical background at all
 - They had no rules
 - They had found that God loved them even in their sin and saved them by grace
 - Any religious holidays they had were pagan and they knew it
- It appears that the basic problem was that the meat had been offered to idols and could it not be that your eating the meat was your agreeing with idol worship. The others apparently were saying, no it is a good bargain-on sale

I Corinthians 8:1 **Now** as touching **things offered unto idols, we know** that we all have knowledge.

Knowledge puffeth up, **but charity edifieth.** 7

Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak

is defiled. I Corinthians 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But *I say*, that the things which the Gentiles sacrifice, **they sacrifice to devils**, and not to God: and I would not that ye should have fellowship with devils.

- The church had believers judging each other over issues that the Bible wasn't clear about, eating meat or not, keeping special religious days or not, drinking wine or not
- As a missionary and as a pastor I have had these problems and dealt with these issues. God's Word is going to help us greatly
- I have followed after how I was raised, my culture, other men, the prevailing thought
- I have hurt and seen many brothers and sisters in Christ hurt and be hurt by others. This chapter deals with the right attitude

1 Him that is **weak in the faith receive**

ye, *but* not to doubtful disputations. 2 For one believeth

that he may **eat all things:** another, **who is weak,**
eateth herbs. **3** Let not him that eateth **despise** him
that eateth not; and let not him which eateth not judge him
that eateth: **for God hath received**
him.

1. The imperative verb in these first two verses is receive **1**

Him that is **weak in the faith receive**

ye, *but* not to doubtful disputations.

a. The weak in the faith mentioned here might surprise or even shock you

i. The weak one was the vegetarian **2** For one believeth
that he may **eat all things:** another, **who is**
weak, eateth herbs.

- ii. The weak one here was the stricter one not the one that had more freedom!
 - iii. They were actually immature believers who felt obligated to obey rules about what they ate and when they worshipped
 - iv. The weak Christian was clinging to the law and condemning those that did not
- b. This chapter isn't about accepting people that do not have standards but rather about them that do have standards
- i. The most morally upright one
 - ii. The one most rigid in discipline
 - iii. The one that has the highest standards of conduct
 - iv. The one with the longer list of do's and don'ts
 - v. The more religious person, the one you think of as uptight
- c. Once you decide that you do not like or agree with a certain standard then if you are not careful we become very judgmental of each other for having the rule

2. We are told how to receive them **1 Him that is weak in the faith receive ye,** *but not to doubtful disputations.*

a. We are not to welcome him to an argument

i. We are not to plot and scheme to change his position

ii. We are not to be trying to help him mature in this position but rather we will wait on God

b. We are not to despise him for his convictions, standards,

etc. **3 Let not him that eateth despise** him that

eateth not; and let not him which eateth not judge him

that eateth: **for God hath**

received him.

i. That means we do not make fun of him or her

ii. We do not reject them

iii. We do not think of them as being unworthy or less than others

3. He is not to judge the others who do not have his convictions **3** Let not him that eateth **despise** him that eateth not; and let not him which eateth not judge him that eateth: **for God hath received him.**

- a. The judging and despising is to go both ways. Both of us are to receive. Both of us are to have a good attitude
- b. Both sides of the equation should be doing what they do or don't do for the Lord Jesus Himself **6** He that regardeth the day, regardeth *it* **unto the Lord;** and he that regardeth not the day, **to the Lord** he doth not regard *it*. He that eateth, eateth **to the Lord,** for he giveth God thanks; and he that eateth not, **to the Lord** he eateth not, and giveth God thanks.
- c. Never act like your brother in Christ isn't important and worth something to you as he is to Christ **10** **But why dost thou judge thy brother? or why dost thou set**

at nought thy brother? for we shall all stand before the judgment seat **of Christ.**

4. We are to realize that God has received him and if God has received him we certainly have no right to not receive him **3**

Let not him that eateth **despise** him that eateth not; and let not him which eateth not judge him that

eateth: **for God hath received him.**

- a. If God be for us who can be against us, certainly not another Christian **8:31** What shall we then say to these things? If God *be* for us, who *can be* against us? **32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

- b. We realize that he is not our servant and so neither of us has any right to judge the other **4 Who art thou that judgest another man's servant?** to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- c. Each of us stand or fall before the Lord
- d. We are to be striving to please God in all we do **7 For none of us liveth to himself, and no man dieth to himself.** **8** For whether we live, we live **unto the Lord;** and whether we die, we die **unto the Lord:** whether we live therefore, or die, **we are the Lord's.** **9** For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- i. We live and die for Jesus
 - ii. We all should be seeking to please Him
 - iii. We recognize that it is not about us but about Him
- What is your attitude towards other believers?
 - What if they do not agree with you?

- Do you take a judgmental and critical opinion of others?
- Do wholeheartedly accept other believers regardless of their stand on certain issues that are not as clear as we might all like to say that they are?
- Are you obeying the command to receive, welcome, or accept other brothers?
- Are you living your life with a heart towards the Lord Jesus and trying to please Him?
- Will you ask the Lord for help and begin changing your attitude towards your brother today?