

**Chapter 1 : Receive ye one another - BibelCenter Studies**

*Wherefore receive ye one another, as Christ also received us to the glory of God. Weymouth New Testament Habitually therefore give one another a friendly reception, just as Christ also has received you, and thus promote the glory of God.*

The word "received" is the same as that at the beginning of Romans 14, the subject of which chapter is still continued, and is now taken up for the last time. The duty of Christians to show cordiality to each other is now based upon the comprehensiveness of the love of Christ, whose mission was directed with the same impartiality towards Jews and Gentiles. To the Jews He came to confirm and fulfil His promises; to the Gentiles He came to bring joys and hopes from which they had been hitherto excluded. To the glory of God. Matthew Henry Commentary We must please our neighbour, for the good of his soul; not by serving his wicked will, and humouring him in a sinful way; if we thus seek to please men, we are not the servants of Christ. And he is the most advanced Christian, who is the most conformed to Christ. Considering his spotless purity and holiness, nothing could be more contrary to him, than to be made sin and a curse for us, and to have the reproaches of God fall upon him; the just for the unjust. He bore the guilt of sin, and the curse for it; we are only called to bear a little of the trouble of it. He bore the presumptuous sins of the wicked; we are called only to bear the failings of the weak. And should not we be humble, self-denying, and ready to consider one another, who are members one of another? The Scriptures are written for our use and benefit, as much as for those to whom they were first given. Those are most learned who are most mighty in the Scriptures. That comfort which springs from the word of God, is the surest and sweetest, and the greatest stay to hope. The Spirit as a Comforter, is the earnest of our inheritance. This like-mindedness must be according to the precept of Christ, according to his pattern and example. It is the gift of God; and a precious gift it is, for which we must earnestly seek unto him. Our Divine Master invites his disciples, and encourages them by showing himself as meek and lowly in spirit. The same disposition ought to mark the conduct of his servants, especially of the strong towards the weak. The great end in all our actions must be, that God may be glorified; nothing more forwards this, than the mutual love and kindness of those who profess religion. Those that agree in Christ may well agree among themselves.

Chapter 2 : Receive Ye One Another: Larry W. Lewis: [blog.quintoapp.com](http://blog.quintoapp.com): Books

*An excellent resource for couples just starting to build an eternal marriage, Receive Ye One Another is equally helpful for older couples who have lost something of their original resolve to receive each other in the new and everlasting covenant.*

Wherefore receive ye one another] proslambanesqe? Have the most affectionate regard for each other, and acknowledge each other as the servants and children of God Almighty. As Christ also received us] kaqvw kai o cristov proselabeto h mav? In the same manner, and with the same cordial affection, as Christ has received us into communion with himself, and has made us partakers of such inestimable blessings, condescending to be present in all our assemblies. Wherefore receive ye one another , etc.. Both Jews and Gentiles, as appears from the following verses. Matthew Henry Commentary Verses - Christian liberty was allowed, not for our pleasure , but for the glor of God , and the good of others. We must please our neighbour, for the good of his soul ; not by serving his wicked will, and humouring him in a sinful way; if we thus seek to please men , we are not the servants of Christ. Considering his spotless purity and holiness , nothing could be more contrary to him, than to be made sin and a curse for us, and to have the reproaches of God fall upon him; the just for the unjust. He bore the guilt of sin , and the curse for it; we are only called to bea a little of the trouble of it. He bore the presumptuous sins of the wicked ; we are called only to bear the failings of the weak. And shoul not we be humble , self-denying, and ready to consider one another, wh are members one of another? The Scriptures are written for our use an benefit, as much as for those to whom they were first given. Those ar most learned who are most mighty in the Scriptures. That comfort whic springs from the word of God , is the surest and sweetest, and the greatest stay to hope. The Spirit as a Comforter , is the earnest of ou inheritance. This like-mindedness must be according to the precept of Christ , according to his pattern and example. It is the gift of God and a precious gift it is, for which we must earnestly seek unto him Our Divine Master invites his disciples , and encourages them by showin himself as meek and lowly in spirit. The same disposition ought to mar the conduct of his servants , especially of the strong towards the weak The great end in all our actions must be, that God may be glorified nothing more forwards this, than the mutual love and kindness of thos who profess religion. Those that agree in Christ may well agree amon themselves.

**Chapter 3 : ROMANS KJV "Wherefore receive ye one another, as Christ also received us to the glory of God"**

*Receive Ye One Another has 10 ratings and 3 reviews. Bethany said: Very interesting insights on temple marriage and how it differs from civil marriage an.*

Let this be a day of self-forgetting ministry for Christ and others. Let us not once think of being ministered unto, but say ever with Him: Let us make the happy exchange, giving ours and taking His. Let the covenant be: This is a sublime principle, and it will give sublimity to life. It is stated elsewhere in similar language, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. With this comprehensive and lofty petition the Apostle closes his exhortation to the factions in the Roman Church to be at unity. Too legibly are the characters written on the fallen heart and a fallen world--"All seek their own! When the love of God was dethroned from the soul, self vaulted into the vacant seat, and there, in some one of its Proteus shapes, continues to reign. Jesus stands out for our imitation a grand solitary exception in the midst of a world of selfishness. His entire life was one abnegation of self." John R. What need they have of prayer. What a power they might be, if they were all clothed with the power of the Holy Ghost. Pray definitely for this; long for it. Between the letters which bear the name of Saint Paul in our collection and his history in the Acts of the Apostles there exist many notes of correspondency. The simple perusal of the writings is sufficient to prove that neither the history was taken from the letters, nor the letters from the history. And the undesignedness of the agreements which undesignedness is gathered from their latency, their minuteness, their obliquity, the suitability of the circumstances in which they consist to the places in which they are found." William Paley "Evidences of Christianity From the Supplement to the Summa --Question Lxxii of the Prayers of the Saints who are in Heaven I. Are the Saints cognizant of our Prayers? Ought we to appeal to the Saints to intercede for us? I Are the Saints cognizant of our Prayers? On those words of Job,[] Whether his children come to honour or dishonour, he shall not understand, S. Teresa rose off her deathbed to finish her work. She inspected, with all her quickness of eye and love of order the whole of the house in which she had been carried to die. She saw everything put into its proper place, and every one answering to their proper order, after which she attended the divine offices of the day. She then went back to her bed, summoned her daughters around her. As--First, what good counsels or exhortations to good works and to holy life. Not as tho He had lived in the Church of all ages, and given us in Scripture the record of that life, its origin and history, so that the life was the real substance of the Church." Abraham Kuypers "The Work of the Holy Spirit Cross References.

**Chapter 4 : Doctrine and Covenants 88**

*I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another (Rom. ). Wherefore, I ardently beseech you: receive ye one another, as Christ also received us to the glory of God (Rom. ).*

Receive ye one another by Wolfgang Schneider Not long ago I had a conversation with a Christian believer from another church about certain biblical topics, and I was very blessed about it because this time it happened in a manner which was edifying and not a "fight about doctrines". In his epistle to the Romans, there is a longer section in which the apostle Paul speaks about such matters and in which he endeavors to set forth the proper manner how "those who are strong" and "those who are weak" in the faith are to meet with one another. Wherefore receive ye one another, as Christ also received us to the glory of God. All that we do in our walk as sons of God should serve the one purpose of praising and glorifying God. As we can read here, this is also the purpose for receiving one another. This verse here concludes a section which actually Paul began Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: It seems as if there had been some differences in the churches at Rome between certain members of the church and in reference to some aspects of the Christian walk an church with each having their different opinions about this matter. The admonition also to us is to receive on another. Especially those who are strong are thus admonished to receive him that is weak in the faith, and the word "to receive" means really "to heartily welcome, to greet and receive or take in". This receiving the other is not to be for the purpose of "doubtful disputations" arguments or disputations about opinions. And yet, this is exactly why sometimes Christians receive other Christians because they are looking for the opportunity to finally be able "to show the other what the Bible says", and it is clear before they even start talking who it is who knows what the Bible says! Quite often such disputes develop into fighting and arguing, and even Paul already says that these are really only "opinions" which are being disputed. Even if we are of different opinions about certain points of our understanding of the biblical doctrine and its resulting practice, we still are to receive one another without it developing into fights and disputations! Paul also speaks of the tendencies of both positions the weak in the faith, as well as the strong ones: Those who are strong have a tendency of "despising" the other, i. The one who is weak has a tendency "to judge" the other, i. Both are not to happen and are equally non desirable. They are non desirable because God already has received both! It is interesting that the word for "received" in verse 3 is the same word in the Greek text as the word for "receive" in verse 1. The immediate matter of concern here was the eating of meat, and we need to recognize that in those days the best meat often times was the meat from temples of idols which afterwards was sold in the markets. Perhaps certain laws of the Mosaic Law also had influence in this matter here with those believers who were of the circumcision as the further context indicates. Some other points are added later on, but all these things are really "nothing", they are unimportant when compared to the situation in which we all were when God received us! Yea, he shall be holden up: Each servant is responsible to his own lord, and no one else is in a position to judge him either. Now, the believers all have one lord, Jesus Christ, whom they have confessed and in whose service they have entered; therefore non of the believers has now the right to despise or condemn another believer. One man esteemeth one day above another: Let every man be fully persuaded in his own mind. 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. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. The lord is the concern of all members of the church. Seven times "the Lord" is being mentioned in these verses! In addition to the eating of meat, the observance of days was another topic which caused different opinions. Paul remarks that in these instances really both positions can be lived out of a good and clean conscience before the Lord Jesus. The importance of the individual conscience is emphasized,

because each one "be fully persuaded in his own mind". The Lord is the judge, we are all responsible unto him, and in what we do we are to be fully persuaded. Later on it is explained why this is really important. But why dost thou judge thy brother? For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Setting at nought on the part of one who is strong just as much as the judging on the part of one who is weak are both undesirable and wrong attitudes and conduct! None of us is in a position where we would have such a right. Instead, it is true of all of us that we will one day stand before the judgement seat of God and each of us will give an account of himself to God. This truth is being emphasized by Paul with a quotation from Isaiah 45, where such truth is already indicated. Since we are all responsible before God for our walk, it is appropriate that we do not judge or set at nought out brothers, but rather that we endeavor to not give an occasion for stumbling to another believer. Paul utilizes a bit of a play on words here with the word "judge": If someone wants to be "judging" something, he ought to be judging his own mind, which he is to direct toward a walk in love 1 by not putting an occasion to fall into his brothers way. Thus far, Paul has as of yet not taken up a position to the situation at hand, such as to show which in fact was perhaps the "right" or "true" position. This he now explores in the next statement. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: We can see that those who were "strong" actually were right with their opinion and it was really not a sin as such to eat meat. The previously existing differentiation between clean and unclean has been eliminated in Christ. But, the matter is not quite that easy, because this truth is only of value to him who has made it his own out of his own conviction; for someone else there is still a problem. If one were to now try and "force" this freedom in Christ on him one would most likely achieve just the opposite of what had originally been intended! But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Here we now see the essential and important point, because there is more to be considered than simply eating and drinking. Someone may be right in such a matter as seen from his perspective, and yet he could be totally wrong in regard to the real decisive issue at hand! For when the time of the appearing before the judgment seat of Christ or the throne of God comes, meat and drink are not going to be the issues but rather whether or not I caused someone else to sin or not. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 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. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: Once again Paul sets forth how important the conscience of each individual is for him because in these things the personal freedom in Christ is not a general rule of practice except for the fact that the work of God, the edification of the church, ought to be absolutely in the forefront of all concerns. Any action out of doubt will finally lead to sin, and therefore we are to have respect for one another and esteem the other higher than ourselves. It seems that Paul was more concerned that the "weak" would be suffocated by the despising of the "strong", and did not think that the judgmental attitude of the "weak" would perhaps cause the "strong" to experience a conflict in their conscience. Thus, once again he addresses the strong. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Paul includes himself in the group of the strong and he admonishes that the strong are to bear the infirmities of the weak and they are to help the weak. Instead of despitefully looking down upon them, they are to bear the infirmity of the weak! The other person is to be in view and toward him our interest is to be directed. We are not to please ourselves. We are to live in a manner which will please our neighbour for his edification and his good, and not to our own advantage. Jesus Christ, our lord, gave us a vivid example. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. It is quite remarkable that in these words from Psalm 69 the reproaches are

mentioned which Christ suffered, for this is also what is of concern here in these matters in that the strong are tempted to reproach the weak and to despise them. Instead the strong are to rather take on themselves the reproach of others than to live to please themselves and to despise the other! Verse 4 is sort of a parenthesis to point out that the previously written truths in the Scriptures are not without importance for us as well! We are to learn from them! Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: On our own and by our own means and power we do not have the necessary patience and consolation to follow this exhortation for receiving one another. Well, we read here, that it is not really that much of our own doing anyway, but God is ready and willing and able to help us and to grant us to be likeminded one toward another! And the aim of this likemindedness we are told in the next expression, "according to Christ Jesus"! In addition, this likemindedness has a further aim and goal, "that ye may with one mind and one mouth glorify God"! Praising God is a major point, for we as the redeemed are to praise God for all His goodness, for all the blessing which He has bestowed upon us in Christ. He deserves praise and glory and honour in the church! If there is division and a lack of love and likemindedness and every one insists on their opinion all the time, then there will hardly be a praising God "with one mind and one mouth".

**Chapter 5 : Romans (KJV) - Wherefore receive ye one another**

*Receive Ye One Another gives understandable and practical answers to these vital questions. In this timely book, marriage counselor Larry Lewis combines decades of experience working for LDS Family Services with firsthand knowledge of the sanctifying miracles realized by temple-married couples who keep their sealing covenant.*

What does it mean to love one another? As I have loved you, so you must love one another. How do we do this? A distinguishing mark of being a follower of Christ is a deep, sincere love for brothers and sisters in Christ. The apostle John reminds us of this fact elsewhere: In giving this command, Jesus did something the world had never seen before—He created a group identified by one thing: There are many groups in the world, and they identify themselves in any number of ways: One group has tattoos and piercings; another group abstains from meat; yet another group wears fezzes—the ways people categorize themselves are endless. But the church is unique. For the first and only time in history, Jesus created a group whose identifying factor is love. There are no rules about diet or uniforms or wearing funny hats. Followers of Christ are identified by their love for each other. The early church demonstrated the type of love Jesus was talking about. There were people in Jerusalem from all over the known world Acts 2: This was love in action, and you can be sure it made an impression on the people of that city. First, how does Jesus love? He loves unconditionally Romans 5: Believers are to love each other like that. Second, how then can the believer in Christ love as Christ loved? The believer in Christ has the Holy Spirit living within him 1 Corinthians 6: By obeying the Spirit, through the Word of God, the believer can love like Christ does. He also shows the love of Christ to friends, to family members, to coworkers, etc. To love like that, there must be a change of heart. A person must realize that he is a sinner before God and understand that Christ died on the cross and rose again to provide him forgiveness; then he must make the decision to accept Christ as his personal Savior. In Christ he knows that he is genuinely loved by God. The new life the believer receives includes a new capacity to love like Christ loves, for the believer now has living within him the unconditional, sacrificial, forgiving, eternal, and holy love of God Romans 5: To love one another is to love fellow believers as Christ loves us.

**Chapter 6 : Romans Accept one another, then, just as Christ accepted you, in order to bring glory to God.**

*Wherefore receive ye one another, as Christ also received us to the glory of God. "Romans Christ extends friendship and warmth to people of all nationalities, tongues, and races.*

Share Tweet Wherefore receive ye one another, as Christ also received us to the glory of God. He has accepted people of diverse personalities and backgrounds. Christ received us in our brokenness and poverty. In His love, He reached down to us in our lost condition and raised us up by His grace. While salvation brings a radical change in our lives, we are all still left with our unique personalities and quirks. We are left with our human perspectives and weaknesses. With all of that, Christ still receives us and accepts us in His great love. We are longer outcasts and foreigners but citizens of the Kingdom of God. As Christ received us, so we are to receive one another. We are to open our hearts to fellow Christians and treat them with love and respect as brothers and sisters in the Lord. Christ did not receive us in our perfection but rather in our imperfection. How can we do less? We should treat one another with divine love and acceptance rather than separating and building walls over small differences of personality and opinion. If Christ were to receive us as we receive others spiritually, would we still be in fellowship with God? We are not to spurn or cast off other Christians if we perceive them weak in faith and understanding. Paul was referring to converted Jews who were still holding to some practices of the Old Law. The instruction was to receive and accept them in religious fellowship. He further instructed the saints to receive them without doubtful disputation. Do not discriminate against them or bring them in with the purpose of condemning them or debating with them harshly. Receive them with warmth and affection. There is too much tendency in the small remnant of believers for people to view one another with suspicion and question. The scripture teaches us to be more ready to receive than to cast off.

**Chapter 7 : Receive Ye One Another by Larry W. Lewis**

*Wherefore receive ye one another, as Christ also received us to the glory of God. - Webster's Bible Habitually therefore give one another a friendly reception, just as Christ also has received you, and thus promote the glory of God.*

**Chapter 8 : Romans - Wherefore receive ye one another, as Christ also received us to the glory of God.**

*Wherefore receive ye one another, as Christ also received us to the glory of God. Rom Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.*

**Chapter 9 : What does it mean to love one another?**

*"Wherefore, receive ye one another as Christ also received us, to the glory of God" (Rom. xv. 7). This is a sublime principle, and it will give sublimity to life. It is stated elsewhere in similar language, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."*