

Don't Pass Judgment on One Another (Part 2)

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[0:00] Amen. The text, and so kind of introduced it, and gave the principles that Jesus read.

Paul is teaching. He's in complete agreement with Jesus, okay? And so now we want to kind of dig a little deeper into this.

Chapter 14, starting with verse 1. Receive one who is weak in the faith, but not to disputes over doubtful things.

For one believes that he may eat all things, but he who is weak eats only vegetables. 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 accepted or received him. Who are you to judge another servant? To his own master he stands where falls. Indeed, he will be made to stand, for God is able to make him stand.

[1:31] Amen. One person esteems one day above another. Another esteems every day alike. Let each be fully convinced in his own mind.

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

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

But why do you judge your brother? Why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ, for it is written, As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.

[2:45] So then each of us shall give account of himself to God. Therefore, let us not judge one another any more, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

All right. There's a lot there. And actually, as I think I mentioned last week, Paul's not finished with the subject.

Just in that text that I read, he goes on to the end of the chapter and on into the next chapter.

There's been quite a bit of space in this letter to deal with this issue.

The issue of the stronger accepting, receiving the weaker. And then, of course, next time he's going to kind of turn that around and speak. Though he's speaking to the strong in both cases, he's going to kind of turn that around.

And stronger, there's some things you shouldn't do, not because they're wrong, but because it would offend the weaker. All right. So we'll get to that part of it next time. But we just have a tendency to make snap judges.

[3:54] I read a story the other day about a woman who was at the airport. And she was waiting to board her plane. And, you know, she's in there sitting down there where the gate is and waiting for them to give permission to board.

And she opens her purse. And she has a package of cookies and a book. And so she's going to occupy her time before they call for her to board her flight.

And so she's sitting there reading the book. And suddenly she hears this commotion just two chairs over from her. And she looks over there. And there's this man ripping open a package of cookies. And he rips it open and he takes a cookie, sets the cookies down in the chair between them, and eats it. And she is appalled.

So she reaches over there and takes one of the cookies and eats it. And so he takes another and eats it. And she takes one and eats it. And they keep doing that until they get down to one cookie.

And he takes that, breaks it in half, puts it down, and eats the half and leaves.

[4:57] And she's just fuming that this man took her cookies. She gets on board the plane, finds her seat, opens her purse, and there's her package of cookies.

And there's her purse. I know, you know, we laugh at that. But it is meant to illustrate that we have a tendency to make snap judgments, conclusions about things, usually based upon the scant, just scant information.

And sometimes, oftentimes, on no information at all. We just come to our own conclusion. We're quick to do it. Snap judgments, or false assumptions about people.

Or biased conclusions, and all three of those are kind of different, with different nuance in all three of those. You know, we judge too quickly. We make false assumptions based upon information.

Or we make biased conclusions. Biased based upon something within us. And so we often judge people based on things that really aren't any of our business.

[6:15] Or we make judgments on people based on things that, in the end, don't really matter. Don't really matter. Not really.

And we judge people. And all of this really quickly becomes a problem in the church. And that's why Paul is addressing it here in this letter. Because he is speaking to the church of the Lord Jesus Christ.

He's speaking to believers then, churches then. And he's speaking to churches today. And because Paul knows and has acknowledged that it is a problem within the church.

And so Paul takes up a good deal of this letter. In the practical portion of the letter. He really spends more time on this subject than any other subject. In the practical portion of this letter.

Which is basically that path of the letter. So it's an important issue. Now, I said last week that we can divide this into two parts. First, the principle.

[7:20] There's a principle taught here. And Paul states the principle in the very first verse. And then after the principle, we have the particulars. So you can remember it that way.

Here's the principle. And then he spends a number of verses laying out for us some of the particulars. That we need to take notice of. And I gave you the principle last week when we discussed that.

But I went through that so quickly. That I want to give it to you again. Alright, so while we're here. Let's just put all this together. First, the principle.

And the principle again is in verse 1. Where Paul says. He makes this statement. Receive. Some of you might have a version that says accept. Receive.

Accept. We might even use the word welcome. One who is weak in the faith. Weak in the faith. And then here's where it gets a little confusing.

[8:20] At least in the language. In the English. In the New King James. It says, But not to disputes. Disputes over doubtful things. Now, from time to time.

I will refer to and quote the NIV. I'm not a big fan of the NIV. I've said that before. You have an NIV. I'm not being ugly.

And really I need to accept you. You know. Accept. Well. But from time to time I really like it. Because it really brings out some truth. The truth. The truth articulates the truth. In a way different. Of course different than the King James.

New King James. New American Standard. In a way that is less confusing. It kind of just states it more plainly. And that's why you have the NIV probably.

[9:23] Okay. And so here is this verse in the NIV. Accept him whose faith is weak. So far that sounds just like the NIV. The NIV pretty much.

Without passing judgment. On disputable matters. That's pretty clear. Without passing judgment. On disputable matters. Alright. There's the principle. And as I said last Sunday. There. And I think this really kind of explains.

Where we are. As some of us. All of us. To some degree or no. There is biblical Christianity. Alright. We have God's word. It's very clear.

And God's word has no trouble. Articulating what a Christian looks like. And how a Christian ought to behave. But many of God's people are not content.

[10:20] And so we have added to that what I call a kind of cultural Christianity. A cultural Christianity.

That really is to some extent artificial. Because it's not necessarily linked with. Founded on. Clear.

Teachings. In God's word. And so it's kind of a cultural kind of Christianity. And I guess that would be alright. If it were not for this problem.
 That we want everyone to fit in. Everyone to fit in. Fit in with that. Fit into this. Our idea of it. And we want them to fit into it.
 Before we will accept it. And that's part of it. Big problem. Haven't you? And what does Paul say? Did he? What does he say about it?
 [11:19] He says receive it. Receive it. Accept it. Welcome them. Now again. I feel the need to explain.
 Because. Well. This is important. An important point to make. We're not talking here. About acceptance. Of non-believers.
 Into the fellowship. We're not talking about that. A person just comes in. And they do not believe in Jesus. They're not believers. They've never been born again. And we're to accept them.
 Embrace them into our fellowship. And we're to allow them to be here. And we're to love them. And we are to. Seek to reach them. With the gospel. But we're not.
 Called upon here by Paul. To accept them. Into the. Membership of our church. We all do that. There.
 [12:14] There are other things we need to do. But this is not. Dealing with that. And also. We're not talking here. The issue here is not. Clear. Biblical.
 Doctrine. That is. The non-negotiables. I think you ought to. And I've used this analogy before. And I think it helps us. A little bit. If you could. Just conceptualize. Biblical doctrine. Like you would. Picture a.
 A. A. Target. All right. You know. The rings around the target. And then you get to the center. And what do you have in the middle? The bullseye. That's what you want to hit.
 Right. Bullseye. The doctrines. Biblical truths. That are non-negotiable. Salvation. By grace.
 [13:11] Through faith. The deity of Jesus Christ. We could name a number of others. They go right down the bullseye. They're non-negotiable. And.
 We're not commanded. And called. To fellowship. With those. Who do not. Believe. Those core doctrines. That are non-negotiable. Very clear. From scripture. Then when you get into the rings. Around the outside. There are. Other doctrines. That. That are true. And. We would hold to. But others may have. A different. Different understanding.
 Mode of baptism. Say now. Wait a minute. Pastor. Or.
 Eternal security. I believe. We're real careful here. Because somebody's going to. Grab me out of church. Tonight. I believe in eternal security.
 [14:14] I believe it's clear. It's scripture. Very clear. Can a person. Be a believer. And not believe it. I don't know that they could. For very long. I think they're going to discover.
 The truth of that. But then that's the whole point. Here is it. That those who are weak. In the faith. He's not. He's talking about those. Who are immature. In their faith.
 And they're learning. And. They. Were saved. God was gracious. To. Save them. But. God did not. In part. All doctrine. Into their brain.
 He hasn't yet. Done that with me. He expects us. To. Dig it out. And learn it. And. To allow the Holy Spirit. To guide us. In the old truth. And that is a.
 Life long. Journey. That every one of us. Are a part of. There are. Those doctrines. That are in the. Circles around the bullseye. That.
 [15:11] That. We may not all agree on. As believers. Do we accept them. Or not. That is.
 The issue. Here. And what we. Are talking about. Again. Is not really. Doctrine. Teaching. Is not the issue. What is at stake here.
 Is immaturity. Immaturity of faith. Is the issue. That Paul. Is speaking to. Sometimes. A new believer. Will be added.
 To a church. Sometimes. Brand. Spanking new. Sometimes. You know. Just. Simply young. In faith. God. Will.
 Will. Add. That new believer. Or that young believer. To the church. Let's just. Give a scenario. Someone. Takes a job. At.
 [16:06] Comic. Co. Phillips. Or should they. Work for. Philip 66. Which is. And so.
 They are. New job. They have moved here. And. Just months. Before. They were. Glorious. To say. And they're. Brand. Spanking. New. Believers. And they're.

Not just. Real sure. About. All. All. All. The scripture. And certain. Doctrines. And some. They've not. Yet. Heard about. Or. Been. Taught about. And.

That one. Comes here. And. Professors. Christ. As. Lord. And. Savior. God.

Adds. To our church. Do we. Accept them. Even though. They may. Have some.

Misunderstandings.

[16:59] About certain. Doctors. Or. Absolute. Ignorance. On some. Do we. Accept them. Paul. Says. Yes. We.

Accept them. And so. Here's. New. Believer. Or. Someone. Has come. Into the church. They. Profess. Christ. And. Yet. They still.

Have. Some. Rough. Edges. You know. Maybe. Some. Lifestyle. Issue. Can you. Deal. With.

That. Or. Maybe. It's. Some. Peripheral. Doctrinal. Misunderstanding. As I've said. Or. Some. Misapplication. Of. Some. Some.

Peripheral. Issue. Doctrinal. Issue. Maybe. It's. Just. Simply. A. Weakness. Of. Faith. I'm not.

Talking. About. Weakness. Of. Believing. Theology. But. Just. A. Weakness. In.

[17:50] Their faith. They're living out. Of. Of. Their faith. In life. And. They're. Still. Weakness.

What do we do. With them. What are we.

The. Quote. Strong. In. Quote. To do. Paul says. Receive. This. This is. A. Clear. Principle. And. Remember. This word. Receive. Translate. Receive. Very importantly. Don't miss. What this word means. Receive. Or. Accept. It's a strong.

Strong word. In the Greek language. It's a compound word. It has a preposition. On front of it. It's proslambano. If you care about that. And. The preposition. Makes it mean.

This. Lombano. Means. To take. And. The preposition. Means. To. By. Alongside. And so. The idea. Is. To take. Alongside.

[18:48] It's a strong word. If you were to pick up the Bible. Dictionary. You might find some of these definitions of the word. To take as one's companion.

It would be used in that sense. Proslambano. To take by the hand in order to lead. To take or receive into one's home.

Wow. With the idea of kindness. To grant. One. Access. To your heart. Wow.

To take into fellowship. Now all these. Various definitions of the word. Proslambano are very similar. But they all. Really point to something.

Much. More deep. Much. More serious. Than just simply accepting a person. I mean. Hello.

[19:51] Can you. Can you imagine the word. Accept. I mean. The word accept. Well. That doesn't. Necessarily. Require.

A huge commitment. Does it? That's the way we use the word. Accept. We're just accepting. But just. Just. I know they're a little different. And. And. They have some problems.

And there's some things in their life. I don't agree with. And. But. You know. We just need to accept them. And what we really mean is. Well. Just let them come. You know. They can come.

We won't cast them out. We won't kick them out. This is much more than just simply. Simply accepting them. In the sense that you just. Kind of casually. Acknowledge.

Their presence. And. And. Maybe their right. To be there. Okay. I'll give it to them. They. They have a right to come. And be a part of our church. I just don't want to.

[20:48] Necessarily. Associate with them. And I certainly don't want them. To be around my kids. Huh? It means.

To welcome them. Into your fellowship. And into your heart. It implies. Genuine love. And acceptance. I mentioned this last week.

The same word. Exactly the same word. Is found twice. In Romans 15. 7. Where the Bible says. Where Paul says. Therefore. Receive one another.

Same. Same word. Crossed on the Bible. Receive one another. Same thing he's saying here.

Verse 1. Chapter 14. Receive one another. Then he adds. Just as Christ.

Also. Received us. Same word. Received us. To the glory of God. Now I know. I can't speak for you.

[21:47] But when Jesus received me. I was far from perfect. And I'm still in perfect. And he received me. And we're to receive.

One another in the same way. Cross. L'Ambana. It's very deliberate. Very strong. And also. Let me mention this. As we're going back over this.

This principle. As we consider the entire principle. He said. We have the word. Judge there. I know it's not. A translated.

Judge. Perhaps. In your version of the Bible. But the word. Diachristus. Means to judge. So we're to receive them. But. Not to judge them.

On disputable matters. Arguable points. Things that aren't exactly. Very clear. We're to. Not judge them.

[22:41] And the word there. Does not. Is not talking about. Some process. Of honest evaluation. Now we.

Can judge a certain thing. By evaluating it. And being very. Very. Objective. The word. Doesn't mean that. It. And it certainly.

Doesn't include. A gracious acceptance. But rather. The word. Is speaking. Of judging. A person. With a. Predetermined. Conclusion.

You already made up. Your mind. And your judgment. This word. Is used. In this sense. That the judgment. Is always negative. And that the judgment.

We take it in. Its context. We're. Talking about. Judging. A person. Spiritual condition. Because. They don't. Measure up. On all those things. We think.

[23:37] Are. Absolutely. Indicative. Of Christians. And if you don't. Measure up. Here. Here. Here. You're not. A believer. Or at least. We. Have some. Doubts. About. This.

Pretty serious. I'm kidding. And Paul says. Don't do that. Welcome. Them. Accept. Them. Into your. Fellowship. Into your. Circle. Into your.

Heart. That's. The principle. Now. The particulars. The particulars. The. Paul. Is going to. Provide. A number. Of reasons. In fact. Four of them. I think. There. Are. Four. Clearly. Definable. Reasons. Why. We should. Accept. Those.

Who are. Weaker. In the faith. These. Very. Very. Profound. Reasons. Very. Clear. Clear. Cut. Here's. The. First. We're.

[24:31] To. Receive. Them. Because. God. Has. Received. Them. That. Probably. Should. End. The. Argument. If.

There. Is. An. Argument. There. Is. Any. Debate. In. In. Your. Heart. That. Ought. To. Settle. It. Right. There. We. Receive. Them. Welcome. Them. Accept. Them. Because.

God. Has. You. Say. But. I. Don't. Know. That. You. You. Got. To. Judge. The.

Heart. Before. You. Going. To. Accept. And. Who. Among. Us. Can. Judge. Their. Hearts. Oh. No. We.

Just. Receive. Them. Because. God. Has. Received. Verses. Two. And. Three. For. One. Believes. He. May. Eat. All. Things. But. He. Who. Is.

[25:24] We. Eats. Only. Vegetarian. Or. It. May. Be. A. To. Jews. Only. Eating. Foods. That. Are. Kosher. Meat. Particularly. It.

Could. Be. A. Suggestion. Of. A. Number. Of. Things. But. That's. Not. The. Point. I. Know. We. Want. To. Know. What. He. Talking. About. Here. About. This. Eating. Thing. But. Paul. Just. Doesn't. Elaborate. So. It. Doesn't. Matter. But.

We. Miss. The. Point. That's. All. We. Care. About. He. Says. Some. Eat. Vegetables. Some. Eat. All. Things. Let. Not. Him. Who. Eats. Despise. Him. Who. Does. Not. Eat. And. Let. Not. Him. Who. Does. Not. Eat. Judge. Him.

Who. Eats. For. What. God. Has. Received. And. There. Cross. Lombano. Again. God. Accept. To. Do. Who. For. You. Not. To. Accept. But. Pastor. You. Don't. Understand. They.

[26:16] Not. They. Different. They. Do. Things. Different. They. Speak. Different. They. Smell. Different. They. Like. Different. Things. So. God. Has. Accept. It. Now.

Obviously. And. Here's. Where. Where. We. Run. Into. Some. Difficulty. In. This. Passage. Because. Paul. Just. Mention. This. One. Issue. She. Kind of. Throws. Out. There. As. An. Example.

It. It. Was. An. Issue. Of. This. Day. This. Thing. About. Diet. And. So. You know. Diet. Most. Likely. Is. Not. The. Issue. Here. And.

Maybe. In. Some. Circles. But. It's. Probably. Not. Here. And. How. About. Interracial. Marriage. How.

[27:14] About. Eating. Out. On. Sundays. Oh. That. Would. Be. An. Issue. So. You. Remember. A. Day. Where. It. Was. I. See. Those. It. Shaking. Okay. Or. How. About. Political. Affiliations.

Ooh. Or. A. Person. Stand. On. Certain. Political. Issues. How.
 About. Smoking. Now. Wait a minute. Pastor. How. How. About. Debt.
 Borrowing money. How. About. Recreation. On. Sunday. Skipping. Church.
 [28:16] And. Going. To the lake. Go. Fish. How. That. Haven't. Found. Yours. Yet. How. About.
 How.

About. Dating. Standards. How. About. Rush Limbaugh. How.
 About. The timing. Of. The rapture. You know. It's like. Like. We would accept him. You're a Baptist.
 Yeah.

Believe. Once. They both. Save. Yeah. Believe. In the virgin. Earth. Yeah. Believe. In.
 Pre-revelation. Rapture. No. Get out of here. Heritage.
 That's the one that got made.

[29:38] Drinking wine, it means. Gambling. Women wearing pants in church.

Stand up, ladies. Men wearing shorts in church. West. Yeah, yeah, I saw it in the late.
 And we're having a little fun here, but you're getting the point here, aren't you? I can listen to many
 of you. How about Christian rock music? Men wearing long hair.
 Women wearing short hair. Men wearing earrings, tattoos. Working at restaurants that serve liquor.
 Homeschooling. Or preference for public school.
 Halloween. Halloween. Halloween. Death penalty. I mean, capital punishment.

[30:45] Speaking in tongues. What? Traditional versus contemporary worship. Abortion.

You see what I'm talking about when I talk about a kind of cultural Christianity? Now, listen. Some
 of these are silly.

But not necessarily silly to some people. And we could name some others. What a person wears.
 Maybe they dress too casual. Maybe too formal. Or too contemporary. Or maybe they just have
 out-of-day clothing that it's obvious that they got down to the Salvation Army. And they want to be a
 part of our church.

Or maybe it's a lack of basic social skill. Or some mental weakness or handicap. Or some other
 physical handicap.

[31:55] Or personal hygiene. We could go on and on and on with the list. I could just continue.
 And you could probably help me and add to the list. And we could have this long, long list.

But Paul cuts to the chase. That's what I want you to get. I'm not trying to say, well, now I see.
 Maybe this and that. Maybe we could throw this one out. Maybe this will be alright.
 Maybe we ought to be more accepting for this issue and that issue. The issue is not the issue. Paul
 says, Accept them. Receive them.

Welcome them. Because God has accepted them. Remember there in Acts chapter 10 and verse
 15. And Peter, you know, He kind of goes into this sleep, this dream.
 And God places meats out there. And He says, Eat them. And you know the story. He says, I would
 never eat anything unclean, anything common. And you remember what God said to him?

[33:01] What God has made clean, don't you make common. What you call common. Unclean.
 And as soon as He woke up, there are the messengers from Cornelius the Gentile.

Come. For Peter to come and share the gospel. You're having a problem with Gentiles. That was
 His hang-up. Maybe yours is something else.

And you just won't accept them because the person doesn't fit in to a certain paradigm of
 Christianity that we have built for ourselves.

It goes beyond the Scripture. And we need to accept it. Because God has accepted it. Number two,
 Receive them because Christ is their Lord, not you.

Verse four, Who are you to judge another sermon? To His own master He stands or falls. And I love
 this part of me.

[34:04] He will be made to stand for God is able to make him stand. If he's a true believer or she's
 a true believer, she will stand, he will stand. Because God will make him or her stand.

One person esteems one day above another, the other esteems every day in life, but he should be
 fully convinced in his own mind. That is, and the idea there is, each one has a responsibility to
 analyze all the evidence, and the evidence really is God's word, to analyze all the evidence and
 come to a right conclusion, be fully convinced about it.

Maybe they'll come to a different conclusion than you. But it's their responsibility. You have a
 responsibility for yourself to be fully convinced.

After looking at all the clear evidence, be fully convinced in your own mind. And then, you know, it just goes on from there, and it's just like, in the Lord, in the Lord, in the Lord, in the Lord, verse 6, he who observes the day observes it to the Lord.

Alright, so here is this one who's come into the fellowship here in this church, called right into them, and this guy, he's a believer, a morning believer, but he observes a certain day as holy, and others do not.

[35:40] There's something wrong with this guy. He can't be a part of us, he's not like us. He's one of those, you know, sneetches that doesn't have one.

Whatever, you know, that Dr. Seuss, you know, that Dr. Seuss book, because, ah, yeah, no, God says, he's fully convinced, in his own mind, and he's doing it in the Lord.

In the Lord. For he gives God thanks, and he who does not eat, let's see, he eats, eats to the Lord, and gives God thanks, and he who does not eat, to the Lord, he does not eat, and gives God thanks, for none of us lives to himself, and no one dies to himself, for if we live, we live to the Lord. He's sovereign in my heart. He's sovereign in your heart. Again, don't be confused, and think the pastor has just forgotten all about the word of God.

David, I'm not talking about clear doctrinal teaching. And even with some of that, we must make allowances, and accept people until they learn it.

[36:57] We don't reject them, because they haven't quite understood this. But these are generally, the references to peripheral things, and in the whole, he's talking about people who just weaken their faith, immature in their faith, and they're growing, they're little babies, they have to feed on milk, and not the meat, and we're to accept them.

Besides, if they've come to wrong conclusions, about some of these peripheral matters, the Lord can sort that out. He can take care of that. He's sovereign over them.

I'm not. You're not. See? So here it is. Receive them, because Christ is their Lord, not you. Not me. I've got to hurry on. I want to say more about that. Let's move to number three. Receive them, because they are your brothers and sisters in Christ. We're family.

And if someone adds to our family, you know, from out here, maybe they've moved here, maybe they've come to this church, and they're believers, and they've united with our fellowship, and they're part of family.

[38:14] Look at what he says there in verse 10. He says, But why do you judge your brother? Or why do you show contempt for your brother?

We're all part of the family. And so we're to receive one another, just like we would a family member.

That's really so simple. And again, not just, you know, receive them with some kind of cordial acquiescence.

We receive them into our hearts. We love them. Bring them into the fellowship, and into our little circles. We have to.

Number four, receive them, because we will all one day stand before God's judgment seat. means we're all accountable.

[39:15] We don't have to make that one who's indifferent, that one maybe who believes some things differently than you do, that one that maybe they're just not quite, you know, our kind.

We're not, we're, we're not the answer for them. They're not the answer to us. We'll answer to God. Look at what he says in verse 10. 10 to 13.

For we shall all stand, all of us, who are strong and weak, for the stronger and the weaker, all stand before the judgment seat of Christ.

For it is written as I live, says the Lord, every knee shall bow to me, every tongue shall confess to God. So there, each of us shall give a count of himself to God.

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.

[40:23] The reference there to the judgment seat of Christ is, takes us, I think, to 1 Corinthians 3. Let me read that to you. 1 Corinthians 3, verses 13, following, each one's work, each one's work, will become clear.

This is on that day. For the day will declare it. Because it will be revealed by fire, and the fire will test each one's work of what sort it is.

If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss, that he himself will be saved, yet so as through fire.

There's a lot to this passage, and a lot more to be said about the judgment seat of Christ, which is judgment for believers only. But the point of the matter is that we don't have to sort out all these differences, sin.

We certainly don't have to take the differences and use them as wedges or barriers that not only would alienate someone who comes into our fellowship, but may actually place something that would cause them to fall and fall away.

[41:47] Not fall away out of their salvation, but fall away from communion with Christ. Because they came to us and we did not receive.

Did not accept. And so, let's ask the question, and I'm not going to answer it, is Highland Park a church that welcomes and receives all people into our fellowship?

All believers? Are we? That's a question that we need to answer, each of us.

Receive them because God has received them. Receive them because Christ is their Lord, you are not. Receive them because they are your brothers and sisters in Christ. Receive them because we will all one day stand before God's judgment.

I love the slogan of the Open Bible Baptist Church in Colorado Springs. I think you may have heard that during the share time when we shared about the trip.

[43:02] This is their slogan there. Slogan's the right word. Maybe a vision statement for their church, a motto. Here's how it goes.

I think Paul shared this with you that night but here it is. It's okay to not be okay but it's not okay to stay that way. Now the first part of that is the receiving part.

The second part is our responsibility after receiving pour our lives into people, into one another. It's okay not to be okay.

It's not okay to stay that way. but here's what is the Thank you.