

SUPPORT FOR OTHERS

In this message, we will focus on helping others 'come along' to maturity.

1st we'll look at some **instructions** then we'll see some **examples**.

Paul encouraged Timothy to express genuine concern

by talking to God for other people, in general

as well as, for representatives in government:

1 Tim 2:1,2 I exhort therefore, that, first of all,
supplications,
prayers,
intercessions,
and giving of thanks,
be made for **all men**;
2 For kings,
and for all that are in authority;
**that we may lead a quiet and peaceable life
in all godliness and honesty.**

Those principals have 2-fold benefits -- for others and for oneself!

Paul also told Timothy to be a good role model for the saints:

1 Tim 4:12 Let no man despise thy youth;
but **be thou an example** of the believers,
in word,
in conversation,
in charity,
in spirit,
in faith,
in purity.

Paul advised Timothy how to spend his time --

in personal study as well as by assisting others:

1 Tim 4:13 Till I come, give attendance
to reading,
to exhortation,
to doctrine.

Paul also encouraged the saints at Thessalonica to help others:

- 1 Thess 5:14,15** Now we exhort you, brethren,
warn them that are unruly,
comfort the feebleminded,
support the weak,
be patient toward all men.
- 15 See that **none render evil for evil** unto any man;
 but ever **follow that which is good,**
 both **among yourselves,** and to **all men.**

In our last message we went through Romans chapters 9-11.

In this message we will go through Romans chapters 14 and 15.

Paul instructed the saints at Rome to accept folks who give a testimony

and not be argumentative or disruptive

by judging their doubtful thoughts:

Rom 14:1 Him that is **weak** in the faith **receive ye,**
 but not to doubtful disputations.

Food choices and diet are very personal issues.

Most people prefer to 'fix their own plate.'

Under the law, God forbid Israel to eat certain meats. Since the Jews had been scattered, the cultures were influenced by their presence.

Some people ate anything others were vegetarians.

Christ accepted them --- the brethren should, too:

Rom 14:2,3 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.**

God changed 'unclean meat' to be 'clean' with Peter in Acts 10:9-16,

.... so now, it doesn't matter anymore:

1 Cor 8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

The focus ought to be on one's own faithfulness

rather than eyeballing others and grading them:

Rom 14:4 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.

Some, no doubt, still kept the Sabbath day. Others did not.

When the ruling principal is grace each can decide for themselves

as they seek to honor God with their lives:

Rom 14:5,6 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.

This was the grace life that Paul taught the saints at Colosse:

Col 2:16,17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
17 Which are a shadow of things to come; but the body is of Christ.

Each believer is an 'individual part' of Christ's 'collective' body:

Rom 14:7-9 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.

(Rom 14): 9 For to this end Christ both died, and rose, and revived,
that he might be Lord both of the dead and living.

Earlier in this epistle, Paul showed how the lives of saints are intertwined:

Rom 12:5 So we, being many, are one body in Christ,
and every one members one of another.

Paul told the saints with the bishops and deacons, at Philippi, this principal:

Phil 1:20,21 According to my earnest expectation and my hope, that in
nothing I shall be ashamed, but that with all boldness, as always,
so now also **Christ shall be magnified in my body,**
whether it be by life, or by death.
21 For to me to live is Christ, and to die is gain.

Back in Rom 14, Paul applied **personal accountability**:

Rom 14:10-13 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.**

Paul also defended **sensitivity to others**:

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.

The Corinthians were warned not to 'go over-board' with their grace:

1 Cor 8:9 But take heed lest by any means this liberty of yours become a
stumblingblock to them that are **weak.**

Meat is just meat but some people can't eat it in good conscience:

Rom 14:14 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 un-
clean, to him it is unclean.

The point is, don't judge someone else who doesn't do what you do:

Rom 14:15,16 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:

Remember the big picture is God's **spiritual** kingdom.

When you keep your focus there, God is pleased and your fellowman is too:

Rom 14:17,18 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.

God is not asking to much for us to **TRY** to get along with others:

Rom 12:18 If it be possible, as much as lieth in you, live **peaceably** with **all men**.

Instead of tearing each other down we ought to build each other up:

Rom 14:19 Let us therefore follow after the things which **make for peace**, and things wherewith one may **edify another**.

Some can, others cannot. Some do, others do not. Don't fight over liberty:

Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Be considerate of how your actions will effect others:

Rom 14:21 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**.

Don't try to live by another person's conscience Follow your own:

Rom 14:22,23 Hast thou faith? have it to thyself before God. 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.

To be 'damned' there is the same Greek word that is translated 'damned' a total of 2 times and translated 'condemned' 17 times, as in:

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Both those verses can make a person realize

that they themselves have committed wrong doing

1st, as in Rom 14:23, by violating their own conscience,

and 2nd, as in Rom 2:1, by judging others while being guilty themselves.

We should concentrate our efforts on what is beneficial to others,

not just 'look out for # 1':

Rom 15:1,2 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.

That is the same basic instructions that Paul gave the Philippians:

Phil 2:3,4 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

These are godly life standards by which we should to live:

Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

It's sorta like the 'golden rule' but under grace:

Matt 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

People who profess to be believers after **the common faith**

should be welcomed among the saints like God welcomed us:

Rom 15:5-7 Now the God of patience and consolation grant you to be **likeminded** one toward another according to Christ Jesus:
 6 That ye may with **one mind** and **one mouth** glorify God,
 even the Father of our Lord Jesus Christ.
 7 Wherefore **receive ye** one another,
 as Christ also received us to the glory of God.

Now, let's look at some examples of supporting others.

Paul supported his friends after **the mutual faith**:

Rom 1:11,12 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be **established**;
 12 That is, that I may be **comforted** together with you by **the mutual faith** both of you and me.

God used Titus to comfort other people:

2 Cor 7:5-7 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.
 6 Nevertheless God, that **comforteth** those that are cast down,
comforted us by the coming of **Titus**;
 7 And not by his coming only, but by the **consolation** wherewith he was **comforted** in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Paul sent a dear friend and ministry associate to help the Ephesians:

Eph 6:21-24 But that ye also may know my affairs, and how I do, **Tychicus**, a beloved brother and faithful minister in the Lord, shall make known to you all things:
 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might **comfort** your hearts.
 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
 24 Grace be with all them that love our Lord Jesus Christ in sincerity.
 Amen.

Paul sent his 'own son in the faith' (1 Tim 1:2) Timothy

to help the believers in Philippi:

Phil 2:19-30 But I trust in the Lord Jesus to send **Timotheus** shortly unto you, that I also may be of **good comfort**, when I know your state.
 20 For I have no man **likeminded**, who will **naturally care** for your state.
 21 For all seek their own, not the things which are Jesus Christ's.
 22 But ye know the proof of him, that, **as a son with the father, he hath served with me in the gospel.**
 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
 24 But I trust in the Lord that I also myself shall come shortly.

Paul also sent another helper named Epaphroditus:

25 Yet I supposed it necessary to send to you **Epaphroditus**, my **brother**, and **companion in labour**, and **fellowsoldier**, but your messenger, and he that ministered to my wants.
 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
 29 **Receive him** therefore in the Lord with all gladness; and **hold such in reputation:**
 30 **Because for the work of Christ he was nigh unto death**, not regarding his life, to supply your lack of service toward me.

Paul also mentioned Clement, and other women who helped him:

Phil 4:3 And I intreat thee also, **true yokefellow**, help **those women which laboured with me in the gospel**, with **Clement** also, and with **other my fellowlabourers**, whose names are in the book of life.

Tychicus got around. Paul sent him to Colosse, as well as Ephesus:

Col 4:7-12 All my state shall **Tychicus** declare unto you, who is a **beloved brother**, and a **faithful minister and fellowservant** in the Lord:

(Col 4:) 8 Whom I have sent unto you for the same purpose, that he might know your estate, and **comfort** your hearts;

9 With **Onesimus**, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 **Aristarchus** my fellowprisoner saluteth you, and **Marcus**, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And **Jesus**, which is called **Justus**, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a **comfort** unto me.

12 **Epaphras**, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Timothy went to Thessolonica, as well as Philippi:

1 Thess 3:1-3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent **Timotheus**, our brother, and minister of God, and our fellowlabourer in the gospel of Christ,

- to establish you,
- and to **comfort** you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

Then when Timothy caught back up with Paul, he comforted him about them:

1 Thess 3:6,7 But now when **Timotheus** came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were **comforted** over you in all our affliction and distress by your faith:

When Paul was leaving the Ephesians for the last time, it was a very emotional time. Both parties cried their eyes out, hugged, and kissed trusting the Lord's word but also knowing they would miss each other:

Acts 20:32-38 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to **support the weak**, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he **kneeled down**, and **prayed** with them all.

37 And **they all wept sore**, and **fell on Paul's neck**, and **kissed him**,
38 **Sorrowing most of all for the words which he spake, that they should see his face no more.** And they accompanied him unto the ship.

As we close this message about **supporting the saints**

and helping others I will say to you, with Paul:

2 Cor 13:11-14 Finally, brethren, farewell.

- Be perfect,
- be of good comfort,
- be of one mind,
- live in peace;

and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

- 14
- The grace of the Lord Jesus Christ,
 - and the love of God,
 - and the communion of the Holy Ghost,
- be with you all. Amen.

This is David Dowell, saying, "Think about it!"

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