



- 1. Verse 13a, STOP judging one another about indifferent things.***
- 2. Verse 13b Don't put a stumbling block or trigger in your brother's way.***
- 3. Verse 15a. Walk according to love.***
- 4. Verse 15b. Do not destroy with your food him for whom Christ died.***
- 5. Verse 16 Therefore do not let what is for you a good thing be spoken of as evil.***
- 6. Verse 19 Let us pursue the things which make for peace and the building up of one another.***
- 7. Verse 20 Do not destroy the work of God.***



**8. Ch. 15: Verse 1 *We then who are strong ought to bear with the scruples of the weak.***

**9. Ch. 15: Verse 2 *Let each of us please his neighbor for his good, to his edification.***

**If I have presented my body a living sacrifice to God, surely, I am prepared to surrender a little for other believers!**

**There are things in relation to which we have liberty, but which are unimportant compared with "*righteousness and peace and joy in the Holy Spirit*" -- compared with *the work of God*.**

**I am not to use my liberty in things to the hindrance of what is supremely important. Peace and edification are to be pursued, focused on the building up of weak souls in the knowledge of God.**

How many go on with things which they do not feel happy about – things regarding liberty which their consciences convict them! There is misery in going on with things that one cannot do because of his faith. It should be an exercise in all things to be conscious of God's approval. C.Coates


In Chapter 15 We have seen Paul identifying himself with the strong and he had no trouble regards any creature of God.

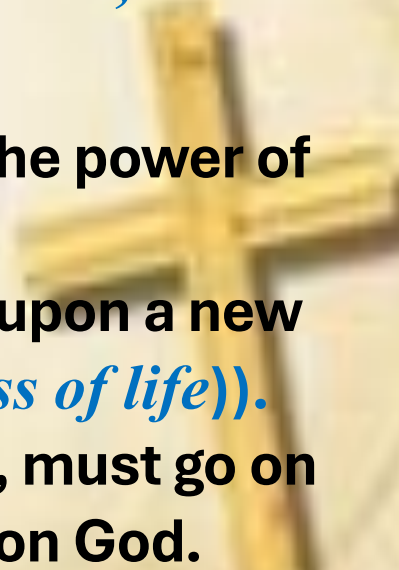
**How is the knowledgeable believer a hindrance to others?**

*2 Cor. 8: 11. <sup>11</sup>For through your knowledge he who is weak is ruined, the brother for whose sake Christ died.*

In John 15, when the Lord was about to go away, He tells His disciples to **"love one another, as I have loved you."** This is His one simple direction to them.

- This is the start, and the maintenance of this start would put them in their true place here on the earth in the absence of their Lord.
- This is their one grand occupation, **to love one another as He had loved them**, even unto death, and then they would be His friends.
- He had been their greatest friend, and now He shows them how they **could be friends to Him**, not in dying for Him, as He had done for them, but in dying for one another.
- The sphere of His interest was to be the sphere of their interest; sad deficiency were it otherwise!

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- **The effect of this** would be that the world would hate them as it had hated Him.
  - All men would know that they were His disciples **by their love one to another.**
  - This devotedness of interest for one another unto death, so novel and unaccountable a thing here, would awaken and capture the attention and the chagrin of this selfish world in a very remarkable way.
  - So now it was the center from which all the strength of testimony would flow. If the heart be in tune and power, there will be strength throughout the structure.

- A) The life of personal faith is a wonderful life:**
- It always is depending on God and on nothing else.
  - The Lord Jesus had all power, still He ever was on earth the dependent Man.
- B). Serving faith, which contemplates as true the fact of divinely bestowed gifts and all details respecting divine appointments for service.**
- This faith with its personal characteristic may be kept intact, Paul wrote in **Rom, 14:22** *<sup>22</sup>The faith which you have, have as your own conviction before God.*
- C.) Sanctifying or sustaining faith, which lays hold of the power of God for one's daily life.**
- It is the life lived in dependence upon God, working upon a new life-principle (**Rom. 6:4** *we too might walk in newness of life*)).
  - The justified one, having become what he is by faith, must go on living on the same principle of utter dependence upon God.
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## CHAPTER FIFTEEN

*<sup>1</sup>Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.*

*<sup>2</sup>Let each of us please his neighbor for his good, to his edification.*

*<sup>3</sup>For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THE ONES REPROACHING YOU FELL UPON ME."*

The chapter division is unfortunate. The subject of stronger and weaker Christians, the scruples of the latter and the correct attitude of the former towards the latter, is continued.

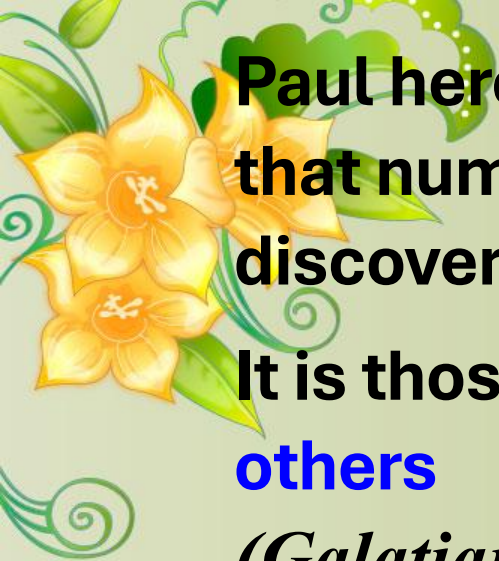


*<sup>1</sup> Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.*

*In Romans 13:8 (NASB77) <sup>8</sup>Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.*

The word here translated “ought” (Greek, to owe), is used in forbidding a Christian to be in debt to others except in the way of love.

*opheilō*, "to be a debtor, to be under obligation, bound by duty."



Paul here addresses the “strong,” being himself of that number; in which company may we also be discovered!

It is those who are “spiritual” **who can show love to others**

*(Galatians 6:1 <sup>1</sup>Brethren, even if a man is caught in any trespass, **you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.**)*

Note carefully that it is **not bearing with the infirmities of others that Paul is speaking of.**

The lady said, “**I have always got a lot of help out of that Bible verse that says, ‘Grin and bear it!’**”

And the little girl was heard singing, “**When all my neighbors and trials are o’er!**”

**We are apt to think of others' weaknesses and infirmities as a burden we must put up with, for the Lord's sake,—as “our particular cross,” for the present!**

- The strong here are believers whose understanding of the Word frees them from religious scruples.**
- The weaker are believers whose understanding of the Word is so limited that they consider some things which are right in themselves, to be wrong. These false notions are included in the infirmities here spoken of.**
- Instead, God's Word here teaches us gladly to bear, to take over as our own, other brother's infirmities!**

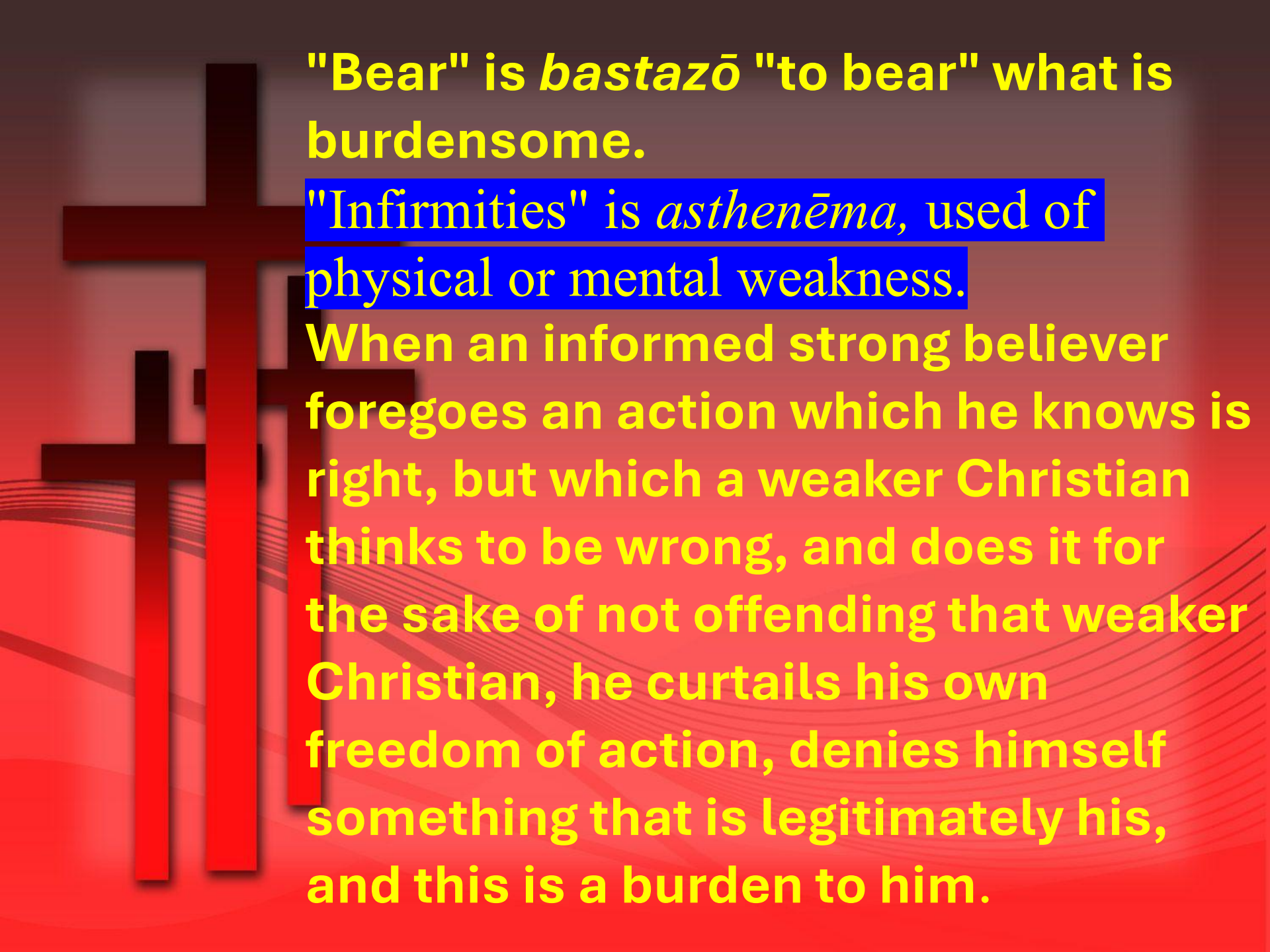




*Gal.6:2 Bear one another's burdens and thus fulfill the law of Christ.*

**Pay attention to our blessed Lord as He bore the infirmities of His disciples!**

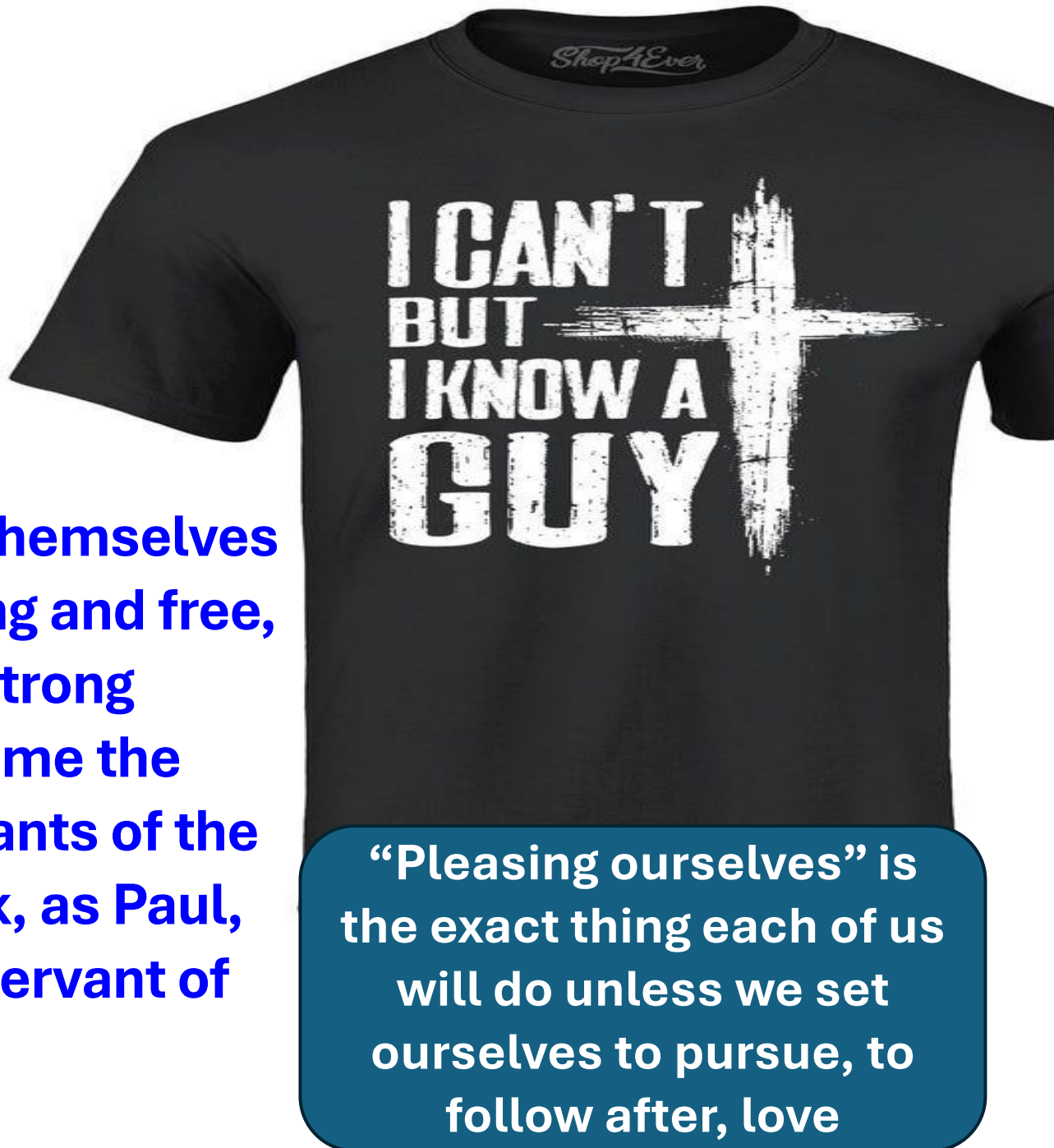
- infirmities of ignorance,
  - of unbelief,
  - of self-confidence,
  - of jealousy among themselves,—
- until all believers come into a condition of loving trust in their Lord
- Our Risen Lord set the example again of “**bearing.**” For even after they had forsaken Him in Gethsemane, in the upper room the Risen Lord appeared to them with, “**Peace be unto you,**”—and never a mention of their utter failure!



"Bear" is *bastazō* "to bear" what is burdensome.

"Infirmities" is *asthenēma*, used of physical or mental weakness.

When an informed strong believer foregoes an action which he knows is right, but which a weaker Christian thinks to be wrong, and does it for the sake of not offending that weaker Christian, he curtails his own freedom of action, denies himself something that is legitimately his, and this is a burden to him.



“In themselves strong and free, the strong become the servants of the weak, as Paul, the servant of all.”

“Pleasing ourselves” is the exact thing each of us will do unless we set ourselves to pursue, to follow after, love

"It is very easy for self-pleasing and mere willfulness to shelter themselves under the disguise of Christian principle. But there is only one Christian principle which has no qualification—love." Denny



*<sup>2</sup> Let each of us please his neighbor for his good, to his edification.*

Paul **does not mean** here to exhort us to **man-pleasing in the way of selfishly seeking man's favor.**

He himself says, (Gal. 1:10) *“Am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ”*

- There is a man-pleasing spirit that is very obnoxious to God.
- We may be “nice” to people for our own selfish benefit.

But remember that this exhortation to please our neighbor *“for his benefit unto edifying,”* indicates a studied care for others.

It also **does not mean** that we are to compromise with any evil our neighbor may be doing, by having fellowship with him in a worldly path in order to “win” him.

The expression “**for his good**,”

**1 Corinthians 10:32-33** <sup>32</sup> *Give no offense either to Jews or to Greeks or to the church of God;* <sup>33</sup> *just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.*

**And in 11:1** <sup>1</sup> *Be imitators of me, just as I also am of Christ.*

**The pleasing one's weaker believer in this context refers to the act of the believer foregoing a legitimate act because that weaker Christian thinks it to be wrong.**

**It pleases the strong believer because it removes a source of temptation to him to do that thing and makes his attempt to live a life pleasing to God easier.**





*<sup>2</sup> Let each of us **please** his neighbor for his good, to his edification.*

**ἀρέσκω, areskō**

**"to endeavor to please," and so, "to render service,"**

- Doing so evilly in one's own interests, **Rom. 15:1**,
- Which Christ did not, or unselfishly, **Rom. 15:3**

*1 Corinthians 10:33 <sup>33</sup>just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.*

*1 Thessalonians 2:4<sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts...*

<sup>3</sup>For even Christ **did not please Himself**; but as it is written, " **THE REPROACHES OF THE ONES REPROACHING YOU FELL UPON ME.** "

The whole world knows this Christ **never** "**looked after**" Himself!: "*The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head.*"

- Yet His whole life, from early morning till late at night, and often into the night, was occupied in ministry to others!
- The multitudes found out with joy that here was One whose whole business was "**going about doing good.**"

The constant drawing upon Him by the multitudes,—upon His time, His love, His teaching, His healing, was a marvelous proof that they could count on the absolute absence of self-pleasing, in Him!

The stronger Christian is to do this in the instance where the weaker Christian would be edified or built up in the Christian life.

*1 Peter 2:23 <sup>23</sup> and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;*

<sup>3</sup>*For even Christ did not please Himself; but as it is written, " THE **REPROACHES** OF THE ONES REPROACHING YOU FELL UPON ME."*

reproach Oneidizō to *defame*, i.e. *rail at, chide, taunt* :- cast in teeth, (suffer), revile, upbraid

in the 69th Psalm and others:

Verse reproach7: *"For Thy sake I have borne reproach."*

Verse 9: *"The reproaches of them that reproach Thee are fallen upon Me."*

Verse 10: *"When I wept, and chastened My soul with fasting, that was to My reproach."*

Verse 19: *"Thou knowest My reproach, and My shame, and My dishonor."*

Verse 20: *"Reproach hath broken My heart."*



**Ps. 22:6.** Our Lord upon the cross cries that He is a  
***“reproach of men”***

**Ps. 31:11**, as we find so carried out in the  
gospels:—***“I am become a reproach, Yes unto My  
neighbors exceedingly, And a fear to Mine  
acquaintance.”***

**Ps. 109:22-25**, He says He is ***“poor and needy,  
heart-wounded, gone like a shadow, tossed up  
and down, weak through fasting, His flesh failing,  
a reproach unto them.”***

But it was always, ***“For your sake I have borne reproach,”***—  
the reproaches that fell upon God—upon the Father, whose will  
and works Christ was doing, and whom man was learning the  
more to hate as “the beauty of Jehovah” was manifest more  
and more in Him.

*In Hebrews 12:2 <sup>2</sup> fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

**Now, if it were so with Christ, whose goodness was constantly reproached, shall we complain or stumble if even our good be evil spoken of? Let Christ dwell within us, as the Father dwelt in Christ, and let us cease from self-pleasing!**

Newell

