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RECEIVE YE  
ONE  
ANOTHER.”

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*A Revised Reprint of a Tract written in 1861,*  
BY WILLIAM YAPP.

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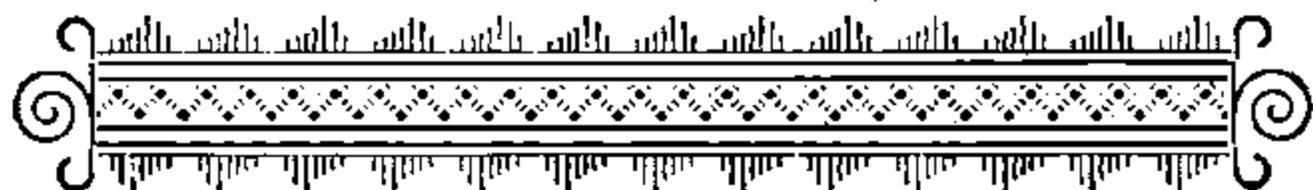
“**He being dead, yet speaketh.**”

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**ONE HALFPENNY.**



## “RECEIVE YE ONE ANOTHER.”

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AS there is much difficulty felt by many Christians in discerning what is right in these days of division, let us seek to learn from God's own Word the true and scriptural ground of reception, and see if there is not clear light there, to guide us how to act. Our gracious God has made His children ONE—See John xvii., Romans xii. 5, 1 Corinth. xii., Ephes. iv. 3, 4. It is not left to our option. The Holy Spirit *has* baptized us into one body. The question is, whether, in simple obedience to Christ, we will acknowledge this, and receive one another in His name *alone*; or whether, in disobedience, we insist upon things (however important), which Christ has not made essential to reception.

Our God would also have His children *manifestly* one; standing out as living witnesses of His love and grace, and with one heart and

one voice giving Him honour, praise, and glory. Still more—He would have this union *manifested* by our gathering together around His table, there to feast on the Living Bread, and eat and drink in remembrance of Him who lived and died for us, and shed His precious blood to cleanse us from our sins. Oh! what it cost that Holy One to bring us near to God! Oh! what a price He paid to make us one in Himself! and now, as sinners saved from wrath, made sons, yea, heirs of God, He spreads a table for us; He bids us gather around Himself, to hear His voice, to worship Him, to learn of Him, and thus get increased strength and blessing to our souls. It is THE Lord who bids the guests—He calls His people there—*each one* who has been born again, *each one* who cleaves to Christ, and looks to Him alone for safety and for peace.

Our gracious God would have us come together, simply as believers in the Lord Jesus Christ, as members of His body, His flesh, and His bones—gathering around Him, our *only* source of life and blessing. Not gathered because we think alike; but because He has loved us, and washed us from our sins: and

when thus gathered in His name, whether two or three, or two or three thousand, we constitute an assembly, or church; and He, the Lord of life and glory, is among us to minister to our need. The Church of God is formed of every believer in the Lord Jesus Christ; but wherever believers are gathered in His name, be they few or many, they constitute a church; and the Lord, in His love and grace, will supply their every need.

Now let us see what the Lord has said about receiving one another in His name.

#### **TEXTS ON RECEIVING BRETHREN.**

“He that receiveth you receiveth Me.”  
Matt. x. 40.

“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not . . . for he that is not against us, is on our part.” Mark ix. 37—40.

“He that heareth you heareth me; and he

that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke x. 16.

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John xiii. 10.

"We therefore ought to receive such, that we might be fellow-helpers to the truth." 3 John 8.

"Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xiv. 1

"Wherefore, receive ye one another, as Christ also received us to the glory of God." Rom. xv. 7.

### WHOM NOT TO RECEIVE.

*First.*—"As we said before, so say I now again, if any *man* preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 9.

*Second.*—"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person." 1 Cor. v. 11-13.

*Third.*—“A man that is an heretic, after the first and second admonition reject.” Titus iii. 10.

*Fourth.*—“If there come any unto you, and bring not this doctrine (*the doctrine of Christ*), receive him not into your house, neither bid him God speed.” 2 John 10.

*Fifth.*—“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” Rom. xvi. 17, 18.

### **THE SIN OF REFUSING BRETHREN.**

“Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea . . . Take heed that ye despise not one of these little ones.” Matt. xviii. 5—10.

“I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth,

prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbidden them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

3 John 9—11.

Do not these Scriptures prove that faith in the Lord Jesus Christ as the only and all-sufficient Saviour was the only ground of reception ordained by Christ Himself, or acted upon by the apostles and early disciples, and though much ignorance prevailed on the part of some—still, "all that believed were together"; all who believed in Jesus as the Son of God belonged to that one body, and were taught to build "up each other on their most holy faith."

Further: the feeble in the faith were not to be puzzled with questions; doubtful disputings were not to be raised as barriers to their reception. Jesus had received them; and surely His followers should do the same.

Then, as regards putting away, or excommunication (as it is called), there is no scriptural warrant for *wholesale* excommunication. The

Lord has commanded that each individual should be dealt with separately (2 Cor. xiii. 1, Deut. xix. 15), and *proved* guilty of ungodliness, as described in 1 Cor. v. 11, *before* he is put from His table; or if proved to be a heretic, according to the directions in Titus iii. 10: but as the Lord distinctly tells us He "hates putting away," let us beware, lest, in refusing His people, we are found opposing His will, and acting contrary to His plain commands. He calls us around His table, as sinners saved by grace; it is He who bids the guests, and if we venture to refuse those whom He has bidden, we dethrone HIM from His rightful place of rule, and take upon ourselves to dictate to Him, instead of gathering at His feet to learn of Him. This is an awful sin; so let us take heed to our ways in this matter.

Now if these principles be true, (and who can deny them), it settles the whole question as to the unscriptural conduct and position of certain brethren who exclude other Christians: and, under the plea of caring for the honour of Christ, reject or excommunicate all who do not agree with them in ecclesiastical matters; and in this way, thousands of Christsans, as godly and

conscientious as themselves, are refused, and cast out as evil doers; and this conduct is the less excusable, as it is well known that many of the Christians who are thus rejected are eminent and devoted servants of the Lord.

We have already seen from the Word of God, that we are bound to receive all *manifested* Christians, unless we can prove that they "*preach another Gospel,*" (Gal. i. 9), or are *walking in known and proved sin*; (1 Cor. v. 11), or are *teachers or upholders of false doctrine*; (1 Tim. i. 20, 2 Tim. ii. 17, 18), or *make divisions among the Lord's people*. (Rom. xvi. 17, 18).

This last point is very solemn, and proves that those brethren, who Diotrophes like, cast out their brethren, are *themselves* the real heretics or schismatics, and deserve to be cast out themselves.

These truths leave our beloved brethren without excuse. Nor have they a single passage of Scripture to uphold them in their evil course of separation from those who are one with them in Christ, and seeking, according to their light, to serve and follow Him.

To cast out brethren, and say while doing so,

“Let the Lord be glorified,” is an old evil, too common alas! both in the past and present dispensations; but if we refer to Isaiah lxvi 5, and 3 John 9, 10, 11, we shall plainly see what our blessed Lord thinks and has written of such conduct; so let us listen to His Word, and with open heart and arms, receive each one that loves the Lord Jesus Christ in sincerity. And if judgment be called for, let each one be judged individually, according to evidence, and the rules of Scripture. Jude 22, 23. It is awful sin to reject a child of God, and great and palpable must be his offence, ere this should be done.

It is true that so-called churches may be in such a state that they cannot be recognized as assemblies of believers; but even then, the Christians who are wrongly associated with such bodies, must not be rejected. Take for instance, “The Church of England,” where believers receive the Lord’s Supper in company with unbelievers of all sorts and character; or “The Independents,” “Baptists,” or “Wesleyans,” whose church government we believe to be contrary to Scripture: while we cannot recognise them as scriptural churches, we must not refuse

to receive godly Christians from among them, because of the evil with which they are associated. We must receive them simply as belonging to Christ, and seek to instruct and strengthen them, to "abhor that which is evil, and cleave to that which is good." We ought to distinguish between the varied systems around us, and the individuals who are mixed up with these systems; and while firmly refusing all fellowship with evil, we ought to receive and welcome the Christians who through ignorance or weakness may be associated with them.

Now, how clear and simple all this is, and how plainly it marks out the path in which the Lord would have us walk. As believers in Jesus, we should gather together unto HIM, and while we seek to separate ourselves from what is evil, and contrary to the mind of Christ, we should hold out the right hand of fellowship to all who love and follow Him, welcome them to His table, and seek to instruct and strengthen them to walk more worthily of Him; and though we must not have intercommunion with unscriptural churches, yet we have seen from the Word of God, that however much Christians may differ from us in judgment, we have no right to exclude

them from the table of the Lord, unless they hold false doctrine, or are walking ungodly.

All believers are members of Christ, and as such, it should be our joy and privilege to receive them. Then let us firmly refuse all bickerings and disputings, and seek to walk in love, even as Christ has loved us. Think of His love to us—His true, His never-failing love, His patience with our constant wanderings; and shall we dare to cast out those whom HE has received—or deal with them unrighteously, while He is dealing with us in richest grace? Brethren, shall we not with one voice exclaim, “God forbid that we should be found thus acting”?

May the Lord in His mercy lead our dear brethren to re-consider their present position, shew them how far they have departed from the principles laid down in His Word, enable them humbly to confess their sin to Him, and seek re-union with those whom they have unscripturally cast off. Much might be written about persons and things; but the only object of this tract is, as briefly as possible, to state the scriptural rule and authority for “receiving one another.”