

# Romans 15:7

Authorized King James Version (KJV)

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

## Analysis

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**Wherefore receive ye one another, as Christ also received us to the glory of God** (Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν θεοῦ, dio proslambanesthe allēlous, kathōs kai ho Christos proselabeto hymas eis doxan theou)—Dio (therefore) draws the conclusion from vv. 1-6. Proslambanesthe (receive, welcome) is present imperative: continuous, habitual acceptance of one another. This echoes 14:1, 3 but now grounds the command explicitly in Christ's welcome of believers. Kathōs (just as) establishes Christ as both model and motive: we receive because we've been received.

Christ received us eis doxan theou (unto God's glory)—not despite our differences but precisely to display God's glory in reconciling diverse peoples. Christ welcomed both Jew and Gentile (vv. 8-9), the ceremonially observant and the liberated. Our mutual welcome mirrors Christ's gracious acceptance and thus glorifies God by demonstrating his reconciling power. Refusing to receive fellow believers whom Christ has received effectively impugns Christ's judgment.

## Historical Context

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The verb proslambanō carries social and relational nuance—welcoming someone into your household, accepting them into fellowship. In the Roman house churches, this meant Jewish believers hosting Gentiles for meals despite food tensions, and vice versa. Paul's appeal to Christ's example would resonate: if the Messiah could

welcome uncircumcised Gentiles, surely circumcised Jews and Gentiles could welcome one another.

## Related Passages

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. Who in your Christian community do you find difficult to 'receive' or welcome fully, and how does Christ's welcome of you challenge that?
2. How does recognizing that Christ received you 'to the glory of God' change your motivation for accepting believers different from you?
3. What practical steps would demonstrate that you're receiving fellow believers 'as Christ received you'?

## Interlinear Text

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Διὸ	προσελάβετο	ἀλλήλους	καθὼς	καὶ	ό	Χριστὸς
Wherefore	receive ye	one another	also	G2532	G3588	Christ
G1352	G4355	G240	G2531			G5547
προσελάβετο	ἡμᾶς	εἰς	δόξαν	θεοῦ		
receive ye	us	to	the glory	of God		
G4355	G2248	G1519	G1391	G2316		

## Additional Cross-References

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**Matthew 10:40** (Parallel theme): He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

**John 13:34** (Parallel theme): A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

**Romans 5:2** (Glory): By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

**Ephesians 1:18** (Glory): The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

**Mark 9:37** (Parallel theme): 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.

**Luke 9:48** (Parallel theme): And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

**Luke 15:2** (Parallel theme): And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

**Ephesians 1:12** (Glory): That we should be to the praise of his glory, who first trusted in Christ.

**Romans 15:9** (References God): And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

**John 6:37** (Parallel theme): All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.