

Practical Christian Living

Romans Chapters 12-15

Romans 12:1-13 Sunday 10/18/20

INTRO: After a lengthy and very systematic doctrinal section, Paul, in his normal fashion, moves to practical application of the doctrine. In his letter to the Romans this begins in chapter twelve and essentially goes through the rest of the letter until the closing greetings. Today and in upcoming weeks we will be considering the various admonitions he makes about life together in the Christian community. Rather than a verse by verse exposition, I will be taking topical themes from these four chapters. Today: let love be without hypocrisy.

I. We Are To Be Living Sacrifices (Romans 12:1-2)

- A. A sacrifice is chosen for death upon an altar
- B. Paul says this is our spiritual and reasonable service of worship
- C. Pleasing God inevitably means dying to oneself: dead people have no desires, wants, or wishes . . . not even any rights to what they want

II. We Belong To One Another, Not to Ourselves (Romans 12:3-8)

- A. We are one body in Christ, no one of us is complete in ourselves, we need each other for wholeness
- B. We have each been given gifts that express our role in the body
- C. We are to contribute our ministry to the church family (the Body of Christ) so that we may all be complete

III. Let Love Be Without Hypocrisy . . . Be Devoted To One Another In Brotherly Love

- A. Hypocrisy means, in essence to say or act in one way while harboring or ultimately doing the opposite
 - 1. Our love for one another is to be genuine and from the heart
 - 2. We are not given an option to be unloving in the interest of sincerity, we are to genuinely love
- B. We are to abhor what is evil and cling to what is good
- C. We are to (1) be devoted to one another in brotherly love, (2) give preference to one another in honor, (3) in this we are to be diligent, (4) fervent in spirit, serving the Lord, (5) rejoicing in hope, (6) persevering in tribulation, (7) DEVOTED TO PRAYER, (8) contributing to the needs of the saints while practicing hospitality

CONC: Love for the church family (each individual) is not an option; it is a command. If we have critical, judgmental, hypocritical attitudes we need to ask God to change our hearts and give us love for each and every one. It must be a genuine love. We may fit with others better than some, like an arm to a shoulder rather than a knee, but we must love all. Where would the body be without a knee or a foot? You may not know some as well as others, but we must always be caring for one another.

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October 18, 2020

See the back of the page for a special excerpt from Chrysosom:

Chrysostom wrote in the latter part of the 4th Century,

If thou hast this, thou wilt not perceive the loss of thy money, the labor of thy person, the toil of thy words, thy trouble, and thy ministering, but thou wilt bear all courageously, whether it be with person, or money, or word, or any other thing whatsoever, that thou art to assist thy neighbor. As then he doth not ask for giving only, but that with simplicity, nor aiding, but that with diligence, nor alms, but that with cheerfulness; so even love too he requires not alone, but that without dissimulation. Since this is what love is. And if a man have this, everything else follows. For he that showeth mercy does so with cheerfulness (for he is giving to himself): and he that aideth, aideth with diligence; for it is for himself he is aiding: and he that imparteth doth this with largeness; for he is bestowing it on himself. Then since there is a love even for ill things, such as is that of the intemperate, that of those who are of one mind for money, and for plunder's sake, and for revels and drinking clubs, he clears it of all these, by saying, "Abhor (ἄποστύγοῦντες) that which is evil." And he does not speak of refraining from it, but of hating it, and not merely hating it, but hating it exceedingly. For this word ἄπὸ is often of intensive force with him, as where he speaks of "earnest expectation,"² looking out for,"³ (complete) "redemption."⁴ For since many who do not evil things still have a desire after them, therefore he says, "Abhor." For what he wants is to purify the thought, and that we should have a mighty enmity, hatred and war against vice. For do not fancy, he means, because I said, "Love one another," that I mean you to go so far as to cooperate even in bad actions with one another; for the law that I am laying down is just the reverse. Since it would have you an alien not from the action only, but even from the inclination towards vice; and not merely an alien from this same inclination, but to have an excessive aversion and hatred of it too. And he is not content with only this, but he also brings in the practice of virtue. "Cleave to that which is good."

He does not speak of doing only, but of being disposed too. For this the command to "cleave to" it indicates. So God, when He knit the man to the woman, said, "For he shall cleave to his wife." (Gen. ii. 24.) Then he mentions reasons why we ought to love one another.

Rom. 12.10. "Be kindly affectioned one to another with brotherly love."

Ye are brethren, he means, and have come of the same pangs. Hence even on this head you ought to love one another. And this Moses said to those who were quarrelling in Egypt, "Ye are brethren, why do ye wrong one to another?" (Exod. ii. 13.) When then he is speaking of those without, he says, "If it be possible, as much as in you lieth, live peaceably with all men." (Rom. xii. 18.) But when he is speaking of his own, he says, "Be kindly affectioned one to another with brotherly love." For in the other case he requires abstinence from quarrelling, and hatred, and aversion: but here loving too, and not merely loving, but the loving of relatives. For not only must one's "love be without dissimulation," but intense also, and warm, and glowing. Because, to what purpose would you love without fraud, and not love with warmth? Whence he says, "kindly affectioned one towards another, that is, be friends, and warm ones too. Do not wait to be loved by another, but leap at it thyself, and be the first to begin it. For so wilt thou reap the wages of his love also. Having mentioned the reason then why we ought to love one another, he tells us also the way in which the affection may grow unchangeable. Whence he proceeds, "In honor preferring one another." For this is the way that affection is produced, and also when produced abideth. And there is nothing which makes friends so much, as the earnest endeavor to overcome one's neighbor in honoring him.⁵ For what he had mentioned before comes of love, and love of honor, as honor does too of love. Then that we may not honor only, he looks for something besides, when he says, . .