

Living in Love

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Romans 10:11

Practical application of the Love of God.

› Thanks for having me

Living in Love

Practical application of Love.

Be Transformed by the Renewal of Your Mind

Romans 12:1–8 LEB

¹Therefore I exhort you, brothers, through the mercies of God, to present your bodies *as* a living sacrifice, holy *and* pleasing to God, *which is* your reasonable service. ²And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what *is* the good and well-pleasing and perfect will of God. ³For by the grace given to me I say to everyone who is among you not to think more highly of yourself than what one ought to think, but to think sensibly, as God has apportioned a measure of faith to each one. ⁴For just as in one body we have many members, but all the members do not have the same function, ⁵in the same way we who are many are one body in Christ, and individually members of one another, ⁶but having different gifts according to the grace given to us: if *it is* prophecy, according to the proportion of *his* faith; ⁷if *it is* service, by service; if *it is* one who teaches, by teaching; ⁸if *it is* one who exhorts, by exhortation; one who gives, with sincerity; one who leads, with diligence; one who shows mercy, with cheerfulness.

These are our theme verses

Renewal to What?

The Kingdom and Power

Paul has just spoken about "the deliverer" in Romans 11:26, "the gifts and callings of God" in Romans 11:29, "the depth of the riches and the wisdom and the knowledge of God!" in Romans 11:33, and "the mind of the Lord" in Romans 11:34. Then Paul makes a transition from the Kingdom and power of the eternal God

The First Practical Action - Christian Living

There are practical actions for us to take as we live the Christian life. The first of these is our own personal walk with God. We can find this in these verses in Romans 12:1-2 which are widely quoted, "present your bodies *as* a living sacrifice" and "be transformed by the renewal of your mind".

Romans 12:1–2 LEB

Therefore I exhort you, brothers, through the mercies of God, to present your bodies *as* a living sacrifice, holy *and* pleasing to God, *which is* your reasonable service. And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what *is* the good and well-pleasing and perfect will of God.

These are given that we "not be conformed to this age" and so that we can fulfill the "perfect will of God".

Present Your Body

Our bodies are the temple of the Holy Spirit and even more than that, they are our connection to this world we live in.

When Jesus taught his disciples to pray in

Matthew 6:10 LEB

May your kingdom come,

may your will be done

on earth as *it is* in heaven.

He was not making a general spiritual statement about God's future kingdom and what God might do someday. He was saying that we should engage our body, mind, and spirit to accomplish what we are praying.

So, when Paul says it is reasonable for us to give our bodies by living in a way that

is "holy *and* pleasing to God", he is saying that we, as God's sons and daughters are living to be living examples of who God is .

Mind, Will and Emotions

Our mind is the seat also of our will and emotions and Paul says this "renewal of your mind" is

Romans 12:2b LEB

And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what *is* the good and well-pleasing and perfect will of God.

"so that you may approve what *is* the good and well-pleasing and perfect will of God".

It is possible for us to live without any regard for God's will just like the world that does not know Him. But that is not how we should live.

Good Will of God

For us as Christians, it is good for us to be kind, it is good for us to love each other.

Well-pleasing Will of God

It is well pleasing for us to have faith in God for our health, and provision and our place in the community.

Perfect Will of God

It is the perfect will of God for us to understand and exercise our specific gifts and callings taking our proper function in the body of Christ.

And to these things, Paul says in

Romans 12:3 LEB

For by the grace given to me I say to everyone who is among you not to think more highly of yourself than what one ought to think, but to think sensibly, as God has apportioned a measure of faith to each one.

"not to think more highly of yourself than what one ought to think, but to think sensibly".

We each have a right place, as it says in

Ephesians 4:16 LEB

from whom the whole body, joined together and held together by every supporting ligament, according to the working by measure of each single part, the growth of the body makes for the building up of itself in love.

from whom the whole body, joined together and held together by every supporting ligament, according to the working by measure of each single part, the growth of the body makes for the building up of itself in love.

› 7:15

The Second Practical Action - Brotherly Love

Romans 12:9–21 LEB

⁹ Love must be without hypocrisy. Abhor what *is* evil; be attached to what *is* good, ¹⁰ being devoted to one another in brotherly love, esteeming one another *more highly* in honor, ¹¹ not lagging in diligence, being enthusiastic in spirit, serving the Lord, ¹² rejoicing in hope, enduring in affliction, being devoted to prayer, ¹³ contributing to the needs of the saints, pursuing hospitality. ¹⁴ Bless those who persecute, bless and do not curse *them*. ¹⁵ Rejoice with those who rejoice; weep with those who weep. ¹⁶ Think the same *thing* toward one another; do not think arrogantly, but associate with the lowly. Do not be wise in your own sight. ¹⁷ Pay back no one evil for evil. Take thought for *what is* good in the sight of all people. ¹⁸ If *it is* possible on your *part*, be at peace with all people. ¹⁹ Do not take revenge yourselves, dear friends, but give place to *God's* wrath, for it is written, "Vengeance *is* mine, I will repay," says the Lord. ²⁰ But "if your enemy is hungry, feed him; if he is thirsty, give him *something* to drink; for *by* doing this, you will heap up coals of fire upon his head." ²¹ Do not be overcome by evil, but overcome evil with good.

Paul continues with very practical instruction in how we are to interact with others. This is not just about our internal motives and intents. Now Paul moves on to talk about our attitudes, our responsiveness, our actions toward others.

Take Thought for What Is Good

It is not enough to love God and pray and do good for ourselves. In our Christian

life we must go beyond ourselves and in

Romans 12:17 LEB

Pay back no one evil for evil. Take thought for *what is* good in the sight of all people.

Paul says to "Take thought for *what is* good in the sight of all people". This goes way beyond what I want, what I think is right, what is good for me.

Paul now gives a list of examples that explain exactly what he means. He says:

- Love without hypocrisy (with sincerity)

Did you ever have a Christian encounter where they greet you with a kiss, and an "I'll be praying for you brother". Then you are a block away from the Church on the side of the road with your car flashers on and they wave as they go by? I know this is a trivial example, but I think you get my point. If they had any sincere love, they might at least slow down and ask if you need any help.

Wouldn't you much rather have a sincere relationship that you know if you were to call them at any time, they would gladly come to your aid? This is a person that Loves with sincerity. Is that the kind of Christian you are?

- Abhor evil, be attached to Good

Rick Renner identifies this word translated by the King James as abhor as a compounded Greek word that conveys the notion of *a person who hates something so extremely that he literally backs away from it in disgust*. It reflects the feelings of a person who is so repulsed by something that he shuns and avoids it at all costs.

- Be devoted to one another (fond of, cherish, kindly affectioned)
- Esteem one another in Honor (prefer, respect, value)
- Be diligent (**do one's best**, "characterized by steady, earnest, and energetic effort" (Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.)
- Be enthusiastic
- Rejoice in hope
- Endure affliction

- Pray
- Contribute to others needs
- Bless
- Do not think arrogantly (humbly associate with all)
- Do not pay back evil with evil
- Be at peace with all
- Do not take revenge
- Feed your enemy
- Overcome evil with good

Do What *is* Good

Romans 13:1-7 LEB

¹ Let every person be subject to the governing authorities, for *there* is no authority except by God, and those that exist are put in place by God. ² So then, the one who resists authority resists the ordinance *which is* from God, and those who resist will receive condemnation on themselves. ³ For rulers are not a *cause of* terror for a good deed, but for bad *conduct*. So do you want not to be afraid of authority? Do what *is* good, and you will have praise from it, ⁴ for it is God's servant to you for what *is* good. But if you do what *is* bad, be afraid, because it does not bear the sword to no purpose. For it is God's servant, the one who avenges for punishment on the one who does *what is* bad. ⁵ Therefore *it is* necessary to be in subjection, not only because of wrath but also because of conscience. ⁶ For because of this you also pay taxes, for *the authorities* are servants of God, busily engaged in this very *thing*. ⁷ Pay to everyone *what is* owed: *pay* taxes to whom taxes *are due*; *pay* customs duties to whom customs duties *are due*; *pay* respect to whom respect *is due*; *pay* honor to whom honor *is due*.

Today, we have a concept that government is the voice of the people, to do what the people want. Actually though, government is established by God as his servant "who avenges for punishment on the one who does *what is* bad". The point here is that we should do what is right and good.

Romans 13:4 LEB

for it is God's servant to you for what *is* good. But if you do what *is* bad, be afraid, because it does not bear the sword to no purpose. For it is God's servant, the one who avenges for punishment on the one who does *what is* bad.

"for it (government) is God's servant to you for what *is* good"

"For it (government) is God's servant, the one who avenges for punishment on the one who does *what is* bad.

Put on the Lord Jesus Christ

Romans 13:8–14 LEB

⁸ Owe nothing to anyone, except to love one another, for the one who loves someone else has fulfilled the law. ⁹ For the *commandments*, "You shall not commit adultery, you shall not commit murder, you shall not steal, you shall not covet," and if *there is* any other commandment, are summed up in this statement: "You shall love your neighbor as yourself." ¹⁰ Love does not commit evil against a neighbor. Therefore love *is the* fulfillment of the law. ¹¹ And *do this because you* know the time, that *it is* already the hour for you to wake up from sleep. For our salvation *is* nearer now than when we believed. ¹² The night is far gone, and the day has drawn near. Therefore let us throw off the deeds of darkness and put on the weapons of light. ¹³ Let us live decently, as in the day, not in carousing and drunkenness, not in sexual immorality and licentiousness, not in strife and jealousy. ¹⁴ But put on the Lord Jesus Christ and do not make provision for the desires of the flesh.

As Paul is teaching them to look beyond themselves to see what others need, there may be some that would take advantage and abuse their kindness and hospitality. Paul also now teaches them to maintain the right personal boundaries. They should not be taking from others which he introduces in

Romans 13:8 Owe nothing to anyone, except to love one another, for the one who loves someone else has fulfilled the law.

Paul says in Romans 13:10 "love does not commit evil against a neighbor", and "put on the weapons of light" in Romans 13:12, and in Romans 13:13 "live decently", and finally in

Romans 13:14 But put on the Lord Jesus Christ and do not make provision for the desires of the flesh.

Lord of Both the Dead and the Living

Romans 14:1–12 LEB

¹ Now receive the one who is weak in faith, *but* not for quarrels about opinions. ² One believes *he may* eat all *things*, but the one who is weak eats *only* vegetables. ³ The one who eats must not despise the one who does not eat, and the one who does not eat must not judge the one who eats, because God has accepted him. ⁴ Who are you, who passes judgment on the domestic slave belonging to someone else? To his own master he stands or falls, and he will stand, for the Lord is able to make him stand. ⁵ One person prefers *one* day over *another* day, and another person regards every day *alike*. Each one must be fully convinced in his own mind. ⁶ The one who is intent on the day is intent on *it* for the Lord, and the one who eats eats for the Lord, because he is thankful to God, and the one who does not eat does not eat for the Lord, and he is thankful to God. ⁷ For none of us lives for himself and none dies for himself. ⁸ For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore whether we live *or* whether we die, we are the Lord's. ⁹ For Christ died and became alive again for this *reason*, in order that he might be Lord of both the dead and the living. ¹⁰ But why do you judge your brother? Or also, why do you despise your brother? For we will all stand before the judgment seat of God. ¹¹ For it is written, "As I live, says the Lord, every knee will bow to me, and every tongue will praise God." ¹² So each one of us will give an account concerning himself.

The Kingdom of God Is ... in the Holy Spirit

Romans 14:13–23 LEB

¹³ Therefore, let us no longer pass judgment on one another, but rather decide this: not to place a cause for stumbling or a temptation before a brother. ¹⁴ I know and am convinced in the Lord Jesus that nothing *is* unclean of itself, except to the one who considers something to be unclean; to that person *it is* unclean. ¹⁵ For if because of food, your brother is grieved, you are no longer living according to love. Do not destroy by your food that person for whom Christ died. ¹⁶ Therefore do not let your good be slandered. ¹⁷ For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For the one who serves Christ in this *way is* well-pleasing to God and approved by people. ¹⁹ So then, let us pursue what promotes peace and what edifies one another. ²⁰ Do not destroy the work of God on account of food. All *things are* clean, but *it is* wrong for the person who eats and stumbles in the process. ²¹ *It is* good not to eat

meat or to drink wine or *to do anything* by which your brother stumbles or is offended or is weakened. ²²The faith that you have, have with respect to yourself before God. Blessed *is* the one who does not pass judgment on himself by what he approves. ²³But the one who doubts is condemned if he eats, because he does not *do so* from faith, and everything that *is* not from faith is sin.

Romans 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Bear the Weaknesses of the Weak

Ro 15:1–13

Romans 15:1–13 LEB

But we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. Let each one of us please his neighbor for his good, for the purpose of edification. For even Christ did not please himself, but just as it is written, "The insults of those who insult you have fallen on me." For whatever was written beforehand was written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we may have hope. Now may the God of patient endurance and of encouragement grant you to be in agreement with one another, in accordance with Christ Jesus, so that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ. Therefore accept one another, just as Christ also has accepted you, to the glory of God.

For I say, Christ has become a servant of the circumcision on behalf of the truth of God, in order to confirm the promises to the fathers, and that the Gentiles may glorify God for *his* mercy, just as it is written,

"Because of this, I will praise you among the Gentiles,

and I will sing praise to your name."

And again it says,

"Rejoice, Gentiles, with his people."

And again,

“Praise the Lord, all the Gentiles,
and let all the peoples praise him.”

And again Isaiah says,

“The root of Jesse will come,
even the one who rises to rule over the Gentiles;
in him the Gentiles will put their hope.”

Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Again Paul emphasizes that "we that are strong" in

Romans 15:1 LEB

But we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.

"ought to bear the weaknesses of the weak". I am sure Paul understood that even those who are strong may have times of weakness and we all may have reason to call on a friend from time to time as in

Proverbs 27:10 LEB

As for your friend and a friend of your father, do not forsake *them*,

and the house of your brother, do not enter on the day of your calamity.

Better is a close neighbor than a distant brother.

"Better is a close neighbor than a distant brother". And, I am sure Paul would have taught them from

Proverbs 7:4 LEB

Say to wisdom, "you are my sister,"

and you shall call insight, "intimate friend."

Say to wisdom, "you are my sister," and you shall call insight, "intimate friend".

But I think these comments from Paul are intended more for those the wise in their own eyes, those that see the plight of those that are feeble minded, or enslaved, or entrapped by idolatrous teachings, or the traditions of men. And if we are so wise, and strong and insightful, then shouldn't we easily be able to, in

Romans 15:2 LEB

Let each one of us please his neighbor for his good, for the purpose of edification.

"please his neighbor for his good, for the purpose of edification". Shouldn't we be the ones that in

Romans 15:4 LEB

For whatever was written beforehand was written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we may have hope.

"through the encouragement of the scriptures we may have hope" and be able to give hope to others? And shouldn't we, in

Romans 15:5 LEB

Now may the God of patient endurance and of encouragement grant you to be in agreement with one another, in accordance with Christ Jesus,

"be in agreement with one another, in accordance with Christ Jesus".

There is another that is accuser and he is our enemy. Paul though says in

Romans 15:7 LEB

Therefore accept one another, just as Christ also has accepted you, to the glory of God.

Therefore accept one another, just as Christ also has accepted you, to the glory of God.

› 7:30

The Third Practical Action - Fully Proclaim the Gospel of Christ

Ro 15:14–21

Romans 15:14–21 LEB

Now I myself also am convinced about you, my brothers, that *you* yourselves also are full of goodness, filled with all knowledge, able also to instruct one another. But I have written to you more boldly on *some* points, so as to remind you *again* because of the grace that has been given to me by God, with the result that I am a servant of Christ Jesus to the Gentiles, serving the gospel of God as a priest, in order that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. Therefore I have a reason for boasting in Christ Jesus regarding the things concerning God. For I will not dare to speak about anything except *that* which Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, by the power of signs and wonders, by the power of the Spirit, so that from Jerusalem and *traveling* around as far as Illyricum I have fully proclaimed the gospel of Christ. And so, having as my ambition to proclaim the gospel where Christ has not been named, in order that I will not build on the foundation belonging to someone else, but just as it is written,

“Those to whom it was not announced concerning him will see,

and those who have not heard will understand.”

This message to them is a good message for all believers, take on the gospel of the kingdom. Certainly Paul has his ministry and he describes it simply in

Romans 15:16 LEB

with the result that I am a servant of Christ Jesus to the Gentiles, serving the gospel of God as a priest, in order that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

“with the result that I am a servant of Christ Jesus to the Gentiles”

“serving the gospel of God as a priest”

“in order that the offering of the Gentiles may become acceptable”

“sanctified by the Holy Spirit”

So, he is to proclaim the good news to the Gentiles, and to raise them to the point *“that the offering of the Gentiles may become acceptable”*.

I think here that Paul is not talking about being sanctified himself by the Holy Spirit, but he is talking about the work of the Holy Spirit to sanctify the Gentiles.

This brings me back to the beginning, because they are sealed with the Holy

Spirit they have now a teacher and guide so Paul can say in

Romans 15:14 LEB

Now I myself also am convinced about you, my brothers, that *you* yourselves also are full of goodness, filled with all knowledge, able also to instruct one another.

Because they are sealed with the Holy Spirit, "Now I myself also am convinced about you, my brothers, that you yourselves also are full of goodness, filled with all knowledge, able also to instruct one another".

Contend Along With Me in Your Prayers

Ro 15:22–33

Romans 15:22–33 LEB

For this reason also I was hindered many *times* from coming to you, and now, no longer having a place in these regions, but having a desire for many years to come to you whenever I travel to Spain. For I hope *while I* am passing through to see you and to be sent on my way by you, whenever I have first enjoyed your *company* for a while. But now I am traveling to Jerusalem, serving the saints. For Macedonia and Achaia were pleased to make some contribution for the poor among the saints in Jerusalem. For they were pleased *to do so*, and they are obligated to them. For if the Gentiles have shared in their spiritual *things*, they ought also to serve them in material *things*. Therefore, *after I* have accomplished this and sealed this fruit *for delivery* to them, I will depart by way of you for Spain, and I know that *when I* come to you, I will come in the fullness of the blessing of Christ.

Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God, that I may be rescued from those who are disobedient in Judea, and my ministry in Jerusalem may be acceptable to the saints, so that, coming to you with joy by the will of God, I may rest with you. Now *may* the God of peace *be* with all of you. Amen.

Paul has ministered widely to the Gentiles and that work has kept him busy so that he has not been able to go to Rome. Even now, Paul is gathering an offering from the Gentile Churches to take to Jerusalem where the Church has suffered. It doesn't seem that there was any special circumstance that caused Paul to raise this offering. It was simply in recognition that "In a city like Jerusalem, much of

the available employment must have been connected with the Temple and its needs. All the priests and the Temple authorities were Sadducees, and the Sadducees were the supreme enemies of Jesus. It must therefore have happened that many, when they became Christians in Jerusalem, lost their jobs and were in severe and urgent need".

Barclay, W. (2002). *The Letter to the Romans* (3rd ed. fully rev. & updated, p. 241). Louisville, KY; London: Westminster John Knox Press.

And this offering was a way of unifying the body of Christ which may easily have been seen as the Gentile Churches and the Church in Jerusalem. But this may also have been that "When it had been agreed that Paul should be the apostle to the Gentiles, one responsibility had been laid upon him by the leaders of the Church—that he would remember the poor (Galatians 2:10). 'Which very thing', said Paul, 'I was eager to do.'

Barclay, W. (2002). *The Letter to the Romans* (3rd ed. fully rev. & updated, pp. 241–242). Louisville, KY; London: Westminster John Knox Press.

Whatever his full motivations were, this gift to Jerusalem was an important "obligation" in Romans 15:27 that he was determined to "accomplish" in Romans 15:28. But it wasn't Paul's only motivation. He was looking ahead knowing there would be opposition and that there was opportunity for ministry there he asks the Church of Rome to, in

Romans 15:30–31 LEB

Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God, that I may be rescued from those who are disobedient in Judea, and my ministry in Jerusalem may be acceptable to the saints,

Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God

Contend Against Opposition

“that I may be rescued from those who are disobedient in Judea”

Wherever we are involved in the work of the ministry, there is opposition. But God is on our side.

Contend for Acceptance of My Ministry

“and my ministry in Jerusalem may be acceptable to the saints”

Wherever we preach the gospel, there are those that hear and those that turn away. Even Jesus in his own home town said

Matthew 13:57–58 LEB

And they were offended by him. But Jesus said to them, “A prophet is not without honor except in his *own* hometown and in his *own* household.” And he did not perform many miracles in that place because of their unbelief.

› 7:40

Conclusion - The Kingdom and Power

We began with the power of God’s Kingdom.

Paul spoke about "the deliverer" in Romans 11:26, "the gifts and callings of God" in Romans 11:29, "the depth of the riches and the wisdom and the knowledge of God!" in Romans 11:33, and "the mind of the Lord" in Romans 11:34.

And we sometimes get caught up in the spiritual realm. Paul, through Romans, gives us real and practical examples of the life we should live as Christians.

1st in our own personal relationship and how we ourselves operate.

2nd in our relationship with others around us. Yes, we have all heard “love your neighbor as yourself” but how is that working out in our relationships? Do people see us as enthusiastic? Do they see us as diligent? Do they see us praying? Do they see us giving?

3rd are we contending together for the will of God to be accomplished? Are we doing our part?

Here are a couple of examples of the miracle working power of God in operation.

Paul is traveling back to Jerusalem in Act 20. The saints are gathered together and in

Acts 20:9–12 LEB

And a certain young man named Eutychus who was sitting in the window was sinking into a deep sleep *while* Paul was conversing at length. Being overcome by

sleep, he fell down from the third story and was picked up dead. But Paul went down *and* threw himself on him, and putting his arms around *him*, said, "Do not be distressed, for his life is in him." So he went up and broke bread, and *when he* had eaten and talked for a long *time*, until dawn, then he departed. And they led the youth away alive, and were greatly comforted.

After this young man fell out of the window dead, Paul went and prayed and then they to a break for a meal.

There wasn't anything pressed or conjured or any strain to perform a miracle. God just did it.

› Pray