



Romans 12:1-2 (NASB77)

¹ I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

The Christian must cherish the instincts of the new nature and be subject to God's word who has called him out to be a witness of Christ here below where evil meets him at every step and turn.

The good-natured person who would shirk the differences and apologize for sin which shows the lack the salt of the life of the Son of God and will soon be seen to be honey and to end in leaven, instead of being the flour and oil which God looks for in such offerings.

Newell

⁹Let **love** be without hypocrisy. Abhor what is evil; cling to what is good.

AGAPE-LOVE

- Love is of God. And so, it is of the deepest interest that it should ever be genuine and incorrupt: the higher its source, nature, and character, the more dangerous where that which is false hijacks its place and name, misleading others and oneself under a fair but false affectation.
- Love(AGAPE) is the activity of the divine nature in goodness and therefore is inseparable from that nature as reproduced in the children of God.
- **1 John 3:18 (NASB77)** ¹⁸ *Little children, let us not love with word or with tongue, but in deed and truth*

⁹*Let love be without **hypocrisy**. Abhor what is evil; cling to what is good.*

"Concealment" or suppression is *anupokritos*.

without hypocrisy- Don't let love be hidden

LOVE UNHYPOCRITICALLY

- Hypocrite- to take up another's statements in reference to what one has decided for oneself to reply.
- To be an actor on the stage, to impersonate anyone, play a part, to simulate, feign, pretend, to play the hypocrite.
- The world is full of extravagant expressions of affection, —and so, are many professing Christians— without real love in the heart.

⁹*Let love be without hypocrisy. Abhor what is evil; cling to what is good.*

"Abhor" is *apostugeō*, "to dislike, abhor, have a horror of."

The prefixed preposition *apo* which means "off, away from," shows separation.

stugeō, of a hatred which is expressed.

"Evil" is *ponēros*, evil in active opposition to the good.

But where love is real, there is and must be the hating of evil, because of the close attachment to good. If the good attracts, the evil offends and vice versa.

Abhor that which is evil—

- ❑ This is impossible to the unregenerate, and only intermittently possible for the carnal Christian.
- ❑ To one who has submitted to the first two verses of this chapter and surrendered to God, it is a holy instinct! *“hate evil you that love (the Lord) Jehovah” (Ps. 97:10).*
- ❑ The Christian will express his hatred of evil by loving that which is good.
- ❑ To be a good Christian, a man must be a good hater!

*⁹Let love be without hypocrisy. Abhor what is evil;
cling to what is good.*

The word “cling” “cleave” is *kollaō*, “**to glue to, cement, to join or fasten firmly together.**”

Cleave to that which is good—

Here is not only the negative, the abhorrence of evil; but the positive, the discerning and holding fast that which is good.

The connection “*abhorring evil; cleaving to good.*” is a word necessary in our own day especially, because we live in Laodicean times of sickly sentiment where lenient kindness abounds, the essence of which is a spirit of believing that all religions are equally valid, toward evil, in particular evil against Christ.

Newell

¹⁰ Be **devoted** to one another **in brotherly love**; give preference to one another in honor;

“**devoted**” is *Philadelphia*,

Made up of *phileō*, "to have **an affection for**, to be fond of," and *adelphos*, "**a brother**," exhibiting brotherly affection, the brotherhood here being that of believers.

“**Brotherly Love** ” is *philostorgos. stergo, to love* which implies peculiarly a *natural* affection, a sentiment innate and peculiar to men as men, as distinguished from the love of *desire*, called out by circumstance.

The word philo-storgos represents Christians as bound by a family tie. It is intended to define more specifically the character of *Philadelphia* (*brotherly love*).

All Christians “*love the brethren*” —that is a sign of spiritual life

Brotherly love would take account of all the conditions and circumstances in which the brethren are found, and would be affectionately concerned about them, as to their families, their health, or their business.

¹⁰ *Be devoted to one another in brotherly love; give preference to one another in honor;*

"**Preferring**" is *proēgeomai*, "to go before and lead, to go before as leader, one going before another in honoring.

Being prepared than the other to recognize and honor God's gifts in a brother."

"**Honor**" is *timē*, "a valuing by which the price is fixed, respect, reverence, veneration, honor." Hence, the word means "that respect shown another which is measured by one's evaluation of another."

1 John 3:14 (NASB77) ¹⁴ *We know that we have passed out of death into life, because we love the brethren.* He who does not love abides in death.

It supposes that each saint can be regarded as worthy of honor.

It is worth while to take pains to discover the honorable features that are there -- those features by which saints contribute to the organism in which they are divinely set.

I am not to wait for others to honor me as a contributor, but I am to take the lead in paying honor to them.

It is right to honor every believer, for he is called, redeemed, justified, indwelt by the Holy Spirit, and is an essential part of the company who are "one body in Christ"; the purpose of God could not be completed without him.

Coates

¹¹ *not lagging behind in diligence, fervent in spirit, serving the Lord;*

“Lagging behind” "Slothful" is *oknēros*, from the verb *okneō*, "to, delay, to feel loath, to be slow, lazy"

"diligence" **“spoude”** in 12:8 the same word translated or affairs, but only to spiritual matters.

Luther, **"in regard to zeal be not lazy."**

"It denotes the moral earnestness with which one should give himself to his faith gifting."

Satan would use the doctrine of grace, or the assurance of faith, to settle down believers into spiritual slothfulness.

-Be on the lookout for that.-

¹¹ *not lagging behind in diligence, fervent in spirit, serving the Lord;*

"Fervent" is *zeō*, "to boil with heat, be hot," used of boiling anger, love, zeal for what is good or bad.“ (used of Apollos in Acts 18:25), means ardent, or burning.

It is the opposite of dignified, cold, unemotional.

Be passionate in spirit in our Lord's service.

Christ has loved us with infinite fervency. Let us serve Him in the same spirit.

The word **"spirit" (*pneuma*)** refers to the human spirit as that part of man which gives him God-consciousness, **or** to the attitude or disposition of a man, as "that man's spirit is good," **or** to the Holy Spirit.

¹¹ *not lagging behind in diligence, fervent in **the** spirit, **serving the Lord**;*

Fervent in spirit, serving the Lord—

The definite article appears before spirit in the Greek text.

The absence of the Greek definite article emphasizes character. If that were absent here, the reference would be to the disposition or attitude of a person.

The presence of the article points to the Holy Spirit.

It is the locative of sphere. **That is, Paul exhorts to fervency in the Christian life which is produced by the Spirit, not produced by the flesh (self-effort).**

"Burning zealousness" would mean that one has a definite purpose in life. Not merely kind and gracious sentiments, but a fervor of divine warmth in one's spirit leading to active service.

Surely, we all covet more of this, and to be more definitely "serving the Lord"! Much that, is sorrowful amongst the people of God arises from slothfulness. There is lack of definite purpose to serve the Lord, and people get engrossed with all kinds of selfish pursuits.

¹² **rejoicing in hope**, *persevering in tribulation,*
devoted to prayer,

It is, "**rejoicing in the sphere of hope.**"

That is, when earthly prospects are dark, the Christian's rejoicing should be in the sphere of hope that the Lord grow him in the trial, and in the meantime take care of His afflicted child.

There is unmixed joy in all that is a matter of hope. Even if the present time is a time of tribulation, and endurance. **We do not look to be relieved of pressure, but for support that we may endure in the pressure.**

Romans 5:3 *And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;*

¹² *rejoicing in hope, persevering in tribulation, devoted to prayer,*

“**persevering**” is *hupomenō*, literally, “**to remain under**,”

- To remain under the test in a God-honoring manner, not seeking to escape it but eager to learn the lessons it was sent to teach. That is patience.
- **Patience in trial** is the only path to our perfecting; wherefore James says we should count “*manifold trials to be all joy*”; and, “*let patience have its perfect work, that we may be perfect and entire, lacking in nothing.*”

“**Tribulation**” is *thlipsis*, “a pressing together, pressure, oppression, affliction, tribulation, distress, straits.”

¹² *rejoicing in hope, persevering in tribulation,
devoted to prayer,*

devoted is *proskartereō*, "to persevere, to give constant attention to a thing, to be steadfastly attentive to, to give unremitting care to, to wait on continually, to be in constant readiness.

In prayer steadfastly continuing—As did the early Christians (Acts 2:42,46,47; 6:4; 12:5, 12). But do not forget to watch expectantly, and to give thanks in your prayers. (Col 4:2.)

The word is used of the soldier who waited on Cornelius continually (Acts 10:7 (NASB77) *7 And when the angel who was speaking to him had departed, he summoned two of his servants and a devout soldier of those who were in constant attendance upon him,)*

In prayer steadfastly continuing—

- Ten will attend Bible teaching.
- One hundred Sunday preaching,
- Two or three who “*in prayer steadfastly continue*”: **but if you of that two or three; you prevail, and to you Christ reveals Himself; and you will become channels of blessing to countless others.**

Newell

Of course, it is taken for granted in all these exhortations that we have **presented our bodies to God according to the opening verses of this Chapter; and thus, by the indwelling Holy Spirit are enabled to walk in His revealed will, as those could not do who were under law.**

So, there is perseverance in prayer. Confidence in God is expressed by continuing in prayer. Think of the privilege of it to talk to God about things! We can pray about everything that stands connected with the will of God; it is the way we get inward support and power to go on.

As to requests, often the soul gets the assurance of being heard -- the sense of having an audience, as J.B.S. used to say. If a man presents a petition to the king, and the king says, "Your request is granted", the man goes away satisfied, though it may be some time before he gets what he desired.

This is a time when exercise, dependence, and confidence must be maintained continually.

Coates

¹³ **contributing** *to the needs of the saints, practicing hospitality.*

"Distributing to the necessities of the saints" implies that God does not intend to keep the saints immune from necessities, but that those necessities furnish opportunity for His grace to come out in others.

To the needs of the saints contributing— “So to make another’s necessities one’s own as to relieve them.”

"Distributing" *contributing* is *koinōneō*, "to enter into fellowship, make oneself a sharer or partner."

¹³ contributing to the needs of the saints, practicing hospitality.

This exhortation is to make oneself a sharer or partner in the needs of our fellow-saints in the sense that we act as if those needs were our own.

We would satisfy our own needs, and the exhortation is to satisfy those of our Christian brother.

When you follow this injunction and begin wisely to inquire about the saints' needs, you will be astonished at two things:

1. The actual pressing necessities of many saints all about you; and
2. The way God will supply your own necessities as you minister to them.

¹³ *contributing to the needs of the saints, practicing hospitality.*

Practicing- seeking-contributing is *diōkō*, "to pursue, to seek after eagerly, earnestly endeavor to acquire."

Hospitality is *philoxenia*, "fondness or affection for strangers, hospitality." The word *philoxenos* means, "hospitable, generous to guests."

"The verb indicates not only that hospitality is to be furnished when sought, but that Christians are to seek opportunities of exercising it." The hospitality referred to here is the giving of food, clothing, and shelter to needy and persecuted Christians who have lost these, due to their testimony to the Lord Jesus.

¹³ *contributing to the needs of the saints, practicing hospitality.*

"**Seeking hospitality**" would not be social entertaining of persons we like, but a readiness to receive saints who might have need of care, such as strangers passing through.

This shows the fundamental spirit of Christian giving.

It is not “saying in our hearts” that what we have is “our own,” but **holding all in stewardship to the Lord, ready to be ministered, as He shall direct.**

It is true that Paul, in his epistles, which give the constitution of the Church of God, **does not direct those that are rich in this world's goods to** “sell all that they have”; but to “do good, to be rich in good works, ready to distribute, willing to communicate.”

1 Timothy 6:17-19 (NASB77)

¹⁷ Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

¹⁸ Instruct them to do good, to be rich in good works, to be generous and ready to share,

¹⁹ storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

This is the Divine protection against the awful “**community of goods**” of socialism and communism, because the Bible teaches constantly **the rights of personal, private property; and also as the foundation principle of our giving.**