



“Upside-Down Love”¹

Romans 12:14-21

I remember, years ago, hearing an illustration by Joseph Stowell. He was talking about making toast in the morning. He put some jelly on the toast and the toast dropped to the floor. And, as it always does, how did the toast land? Upside-down on the jelly side. He went on to ask us to imagine what it'd be like if all we knew was living upside down. What would it be like for God to take us and turn us right-side up? If God did that, we'd think right-side up is upside-down!

That's how I relate to these verses of 14-21. They go against the grain of our fallenness as sinners. And these are verses that we desperately need. While they seem to challenge us to an upside-down, opposite way of life, they reveal God's greatness and Jesus' glory. Now, remember that these verses connect with the beginning of Romans 12, which means that these verses show us what it looks like to be a sacrifice to God in all of life. These verses show us then that as a sacrifice, our love for God and others is to be genuine. And, these verses show that as sacrifices, loving really is a sacrifice!

So, before I read these verses, I want to pray for us.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good. ²

I pondered the main idea of these verses, I thought I could simply emphasize the main idea last week: let love be un hypocritical. But I saw how Paul was pressing this point further in these verses. In verses 14-21, he not only speaks in terms opposite our natural thinking, but he expands the commands to include our church family and also the world around us – including people we might see as enemies. So, I began to see that the main idea here is that **Unhypocritical love sacrifices self for all**. Paul said in the earlier verses of Romans 12 that we are to live in view of God's mercies. That means, we are to follow in

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

² [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:14–21.

Christ's footsteps and his extravagant love for the world! And, keep in mind, this unhypocritical love means we actually speak and work out of genuine care for people – not just because we have to. The only way we can do this is if we're meditating and growing more and more in the love of God in Christ!

Verse 21 really gives a good synopsis of all the verses: "Do not be overcome by evil, but overcome evil with good." This is opposite the culture's thinking. Recently, someone told me that she heard a story about a woman who was going through a failed marriage. She divorced and then decided that instead of marrying someone else, she was going to marry herself. So, she had a wedding for herself. People showed up and gave her gifts. This might seem like an extreme example, but a lot of the counseling today is an emphasis on self and being true to self and not sacrificing self for others because you don't want to lose yourself. Now, I don't believe the Bible calls people to not longer be themselves. However, the Bible does say that true life comes in giving yourself to Jesus as a sacrifice and then the Spirit frees you to sacrifice for others! At this point, I think most (if not all) in this room would agree. But let's press this a little more. What does it mean to not be overcome by evil and to be a sacrifice for all – including enemies?

Let's take politics. Growing up in church as a child, I didn't really pay attention to political discussions. When I got older though, I remember hearing older Christians talk about politicians and I was shocked. In essence, I was taught to love my enemies, be kind to unbelievers; but these Christians used words towards political opponents like "idiot" and "stupid." And, probably other name-calling as well. If I had spoken that way towards anyone while in the home, my parents would have spoken sternly. I could say, "Well, that person is awful! They're doing wrong things," and my parents would have said, "But Jesus says to love your enemies." Yet, for some reason, it seems the vitriol of speech continues and increases to this day. Why is that? Have we forgotten the apostle James' words that people are created in the image of God and therefore how can we worship God and then tear down an image-bearer?

What about our actions on social media? I am increasingly convinced that people have allowed social media, and quick interactions, to check their brains at the door. There's too much talking and not enough listening, and many people seem to think that because they don't know a person personally, they can speak the way they do. However, again to use James, he says our tongues are like a fire. You don't have to know a person, but you speak to one person and they speak to another and another, and the flames increase!

How is this unhypocritical love? If we use the world's tactics of speech and actions, what happens to us? The word "overcome" in verse 21 is a military term meaning the other side has won. So, when we use the world's tactics against the world, we are actually unwittingly losing to evil when we think we're doing fine! Therefore, it doesn't matter that we dress nice and sing songs in a building. If we have no upside-down love, we're a resounding gong. We're just making noise! We're losing.

I hope these examples help in causing you to want to learn more of what God summons all of us to do in the verses we're studying this morning. So, today, we're going to go verse by verse and see what unhypocritical, upside-down, sacrificial-for-all love looks like. **Unhypocritical love sacrifices self for all through**

- 1. Blessing those who persecute us (v. 14).**

Verse 14 says, “¹⁴Bless those who persecute you; bless and do not curse them.”³

As a side note, but important, verse 14 signifies a transition in Paul’s writing. Whereas the verses before this are exclusively talking about how Christians interact with fellow believers, Paul’s linguistic verbiage changes here. We come into verse 14, and we can tell he’s not talking exclusively of Christians. While Christians could persecute us in certain ways, the idea seems more like Paul is speaking of the world around us. So, in verses 14-21, some of Paul’s commands seem exclusive to Christian-with-Christian and others seem to be Christians with the world, while other commands can be both. This verse, to me, seems more to emphasize Christians interaction with the world.

I recently finished studying through Genesis, and the word “blessing” is very important in that book. God blesses Abraham and then says that through Abraham all the nations of the world will be blessed. Now, we come to this verse, and Paul shows us that because of Jesus, who is the Savior come from Abraham’s people, we are now to bless the world around us! You see, through Jesus, people from all around the world are blessed. Paul’s already spoken of this in Romans. Jesus, through his sacrifice on the cross, took the persecution of sinners, but not only that, on the cross, he cried out “forgive them.” He could do this because he took God’s justice on the cross in the place of sinners so that all who turn from their sins and turn to Jesus are reconciled to God – who we were made for! And, by the way, sinners are *enemies* of God! Please here that. You were once God’s enemy. Don’t take that for granted. This similar love, God is calling us to. We aren’t called to only love those who are lovely. We are called to love our enemies.

Now, those who trust Jesus are to follow in his ways. God brings blessings to this world through Christ’s followers! We are his body, so as the hands and feet, let’s show the world the blessing of Christ! Let’s be obvious about it. Paul says “do not curse them.” This takes me back to even the political conversations I can hear from some people. They “curse” their enemies. They mock and deride. Is that how Paul spoke of Nero? Some might say, “Well, what about John the Baptist?! He confronted Herod.” Yes, he did. And yet, when Herod’s wife called for John’s head, Herod was reluctant. There was something about John that had a respect about him and his confrontation was in love, and Herod might have known that.

I think back to Abraham and how he was called to be a blessing to all nations, and in the next chapter in Genesis, he brings a curse. He’s deceptive about Sarai being his sister, bringing potential punishment on the ruler because he took Sarai to be his wife. Yet, God spares the ruler and the ruler confronts Abram.

This teaches me something about blessing and cursing. To be a blessing is not simply speaking nice things. John the Baptist was confrontational. However, I believe he was loving. To curse isn’t merely swearing at someone. But, to bless and curse involve a love that manifests itself in sacrificial obedience to the Lord. Abram should have obeyed the Lord. If he had, it would have brought greater blessing on the nation. So it is with us, Ventura. We can expend our energies arguing with people around us and telling them to give us our rights, but what if we let our light shine before the world and showed obedience to the Lord in all avenues of what we did?

What if, when we are persecuted or put down for our faith, we didn’t retaliate but sought to give service in return? This is what Jesus taught as well. Think of some different examples. What would you do if someone at work lied about you and as a result you lost your job? How would you view that person? What if someone consistently makes fun of you for your faith? What does blessing them look like?

³ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:14.

I know what some people will say, “But my persecutor is wrong!” Yep. Paul doesn’t say they’re right. But what he’s getting at is overcoming evil with good – not being evil to overcome evil. So, sacrifice self for the persecutor (and bless them). Do you have people on your mind right now? Situations you need to repent of towards people where you’ve harbored sinful attitudes? Don’t be content saying, “Well, at least I didn’t burst out at them.” Paul says you were to bless them – not merely not curse. Do you see the “upside-down” thinking here? Yet, it’s really the thinking of Christ’s Kingdom! The next point then is:

2. Engaging in people’s joys and sorrows (v. 15).

Read verse 15 again with me: ¹⁵ Rejoice with those who rejoice, weep with those who weep. ⁴ This should be very self-explanatory, but maybe we don’t see the connections quickly.

Why do we need to hear about “rejoice with those who rejoice?” I mean, don’t we want to rejoice with other people are rejoicing? Recently I was at a wedding. It seemed like everybody was rejoicing. Well, maybe everyone was. But there could have been people there longing for a spouse or maybe hurting because their marriage is falling apart or maybe because their marriage did fall apart. Some people could have been at that wedding and they struggled to rejoice.

I’ve found that people who have gone through hurts and pains struggle with rejoicing with people who have what they lost. Maybe think a little differently about this. I love Valentine’s Day. I love to make it special for Tracy and me. I plan for Valentine’s almost immediately once New Year’s is over. But sometimes, social media can downplay Valentine’s so much because others do not have a girlfriend or boyfriend or spouse. People will say things like, “Please be sensitive to others in this season.” Now, I’m not negating being sensitive. I’ll talk about this in a moment. However, there is a flipside to this. There’s nothing wrong with me rejoicing in my wife and being thankful for her.

Now, some people will say something like, “These people just need to get over it! Be grateful for people who have spouses.” But that’s not the answer either. Paul says to rejoice *and* to weep. And sometimes these emotions are taking place at the same time. At the same wedding people are happy and people are sad. On Valentine’s Day, Christmas, Thanksgiving – on a given week in the church gathering or at your workplace – people are happy and sad.

Sometimes people will say, “I can’t be around negative people. I just need to stay happy.” That’s not the answer! Others say, “I don’t want to be around happy people because I’m just so sad.” That’s not the answer. What Christ has called us to do is to be a sacrifice for all. You come into contact with someone who is weeping and sad; be sad with them. Be burdened for them. You could even say, “But they’re sad about nothing! It’s no big deal.” That’s not the point. The point is that you care for them. You’re burdened for them. Maybe even burdened for their soul; so, you empathize and sympathize. Jesus doesn’t say, “You’re sad for no reason when God takes away idols in our lives and brings suffering.” Jesus sympathizes with our weaknesses. And, when people are rejoicing (even if we’re feeling sad), our loving Father calls us to rejoice with them. Don’t be envious. Don’t be jealous of what they get. Rejoice!

An example in my life was last year when my sister ran the Iron Man. She invited me to be there at the finish line in Louisville, KY. I could have been upset because it just adds insult to injury because of my consistent hip pain and inability to run, but that wasn’t my attitude at all. I loved being there. I was so

⁴ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:14–15.

proud of her, and I'm proud of her to this day. While I can be sad that I can't run, I can rejoice with my sister, and she weeps with me in my sorrow! What a beautiful relationship that points to Christ. And, isn't that what we want? In our interactions with people who don't trust Jesus and with people who do trust Jesus, we want them to see a love that looks beyond ourselves and rejoices in God and his grace. When we rejoice with those who rejoice, we point to the fact that God has been kind, and his kindnesses lead to repentance. When we weep with those who weep, we point to the Man of sorrows who was acquainted with grief and has come to bring rest for our souls. So, unhyprocritical, upside-down love blesses those who persecute us and engages in people's joy and sorrow. This type of love sacrifices self through also:

3. Harmonizing around Christ with all believers (v. 16).

Verse 16: Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.⁵

Ok, so here's the debate on this verse. Is Paul talking about relationships within the church or with all people? The "one another" here could simply mean "with the another's with whom you're one in society" since the verses surrounding this include our thoughts about society. I could be okay with that; however, I'm not convinced. When Paul calls for harmony and unity in other letters, he's emphasizing the unity Christians have around Jesus. So, think of Philippians 2, where Paul writes, "**2 complete my joy by being of the same mind, having the same love, being in full accord and of one mind. 3 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others. 5 Have this mind among yourselves, which is yours in Christ Jesus. . .**"⁶ Look at how similar the words are here to verse 16. Paul calls for unity. He calls for humility in mind about your own thoughts. He calls for looking to the interest of others. And, he clearly is speaking to Christians because he says "among yourselves, which is yours in Christ Jesus." Meaning, they are believers. In addition to this, the phrase "one another" in the previous section referred clearly to fellow Christians; so, I think this is probably what it means here as well. Verse 16; therefore, is more than likely a turn back to the community of believers – the Christians with whom we've committed to in a local church, under the leadership of elders.

Unhyprocritical, upside-down love sacrifices self by living in harmony with one another. I love the English translation of this word because it doesn't say, "live in melody." It says to harmonize. When Paul calls for unity with one another, he doesn't say to agree on everything with each other. But we are to seek what is essential and unite around those essentials. Ventura, this can be difficult even within a local church. We'll get to this more in Romans 14, but let me simply say that there can be people with different views on end times or politics or schooling choices or clothing preferences or parenting models (and on and on), and yet, if we are centered on God's glory through Christ by the power of the Spirit, we should be able to harmonize. This doesn't mean we'll agree on all, but we can sharpen each other because Jesus is central, not simply our harmonized note. God's glory in Jesus is the melody line and we're bound to his melody! Therefore, act like it! Sacrifice self and love others. Get to know each other. Engage each other. Learn from each other – knowing the Spirit will grow us even in the midst of our differences.

⁵ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:16.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Php 2:1–5.

But Paul adds to not be haughty, but to associate with the lowly. I think he's referencing within the church here, although we ought to do this in all of life. Yet, this reminds me of James' exhortation to the church and Paul's challenge to the Corinthians. We can tend to elevate certain people over others – and even ignore those who might be poor or not as polished as other people. Within the church family, we're family. Whether you have much or little money. Whether you're a successful business man or you make minimum wage. That doesn't change your status in Christ – and neither should that affect any of our views here. And not only that, I should be all the more aware of needs that might be in your life because if God has given me more, maybe he's given it to me so that I can help you as my brother or sister.

Finally in verse 16, we see to never be wise in your own sight. When we hear these commands, we can quickly say, "Yeah, but." Or, we could say, "This sounds too extreme." Maybe if it sounds too extreme, it's only extreme because we've been thinking upside-down for so long, and God's thinking is actually right-side-up! What's intriguing to me here is that Paul says to *never* be wise in your own sight.

NEVER. You know, I have had many times where I thought I was right. I thought my interpretation of the Bible was absolutely correct. I didn't want to hear anyone else. I resisted it. And then, God confronted me. He showed me I was actually trusting me and my interpretation and not God's Word. If we are humble, we'll always be people going back to the Word to test our own interpretations. If we live this way, then we will be more prone to be humble to listen to fellow believers who differ from us – whether in doctrine, practice or even status of life. We won't say, "Oh, you're young. You don't know what you're talking about." We won't simply say, "Well, I've had more experience" or, "I've always believed this." If we *never* are wise in our own sight, we'll be more prone to listen to others than to simply declare our stance – end of the matter! When we live this way, we show we're followers of Christ and not simply using Christ to rubber stamp our ways.

And some could say, "But if I admit wrong or if I'm this humble, then no one's going to listen to me!" Is that the point? Is the point that people listen to you? Or, is the point that people would listen to Christ? Jesus was *not listened to* by many people. And yet he continued. "But I could be taken advantage of!" Jesus was taken advantage of. "But." No excuses. In view of God's tremendous mercies, follow Christ as a sacrifice – in time you'll affirm the good, acceptable and perfect will of God! So, an unhypocritical love sacrifices self for others through harmonizing with believers, engaging in people's joy and sorrow and blessing those who curse. We then see that unhypocritical loves sacrifices through:

4. Overcoming evil with good (vv. 17-21).

Read verses 17-21 with me: ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." ²⁰ To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." ²¹ Do not be overcome by evil, but overcome evil with good. ⁷

Do not repay anyone evil for evil. Why? Verse 21 says that we will be overcome by evil if we do this. The only solution is to overcome evil with good. Again, this is contrary to what we would do by nature. I have

⁷ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:17–21.

five children, and I've found that they naturally try to overcome evil with evil. If their sibling does something against them, in early childhood, they'd hit, scream, yell, manipulate, tattler. Rarely would we have a child concerned that their sibling sinned and their concern is for their sibling's soul – not just getting what they want.

But this mindset goes into adulthood, doesn't it? Paul tells us to not repay evil for evil. Instead, give thought to what is honorable in the sight of all. What does that mean? Well, from a biblical perspective, to give what is honorable doesn't mean to give what people would want most, but what is the best in the sight of all.

We should always remember that the world is watching us. Are we going to act like Jesus or not? Even when one person goes against us, what are we going to portray to those around us? How should we respond, not only for that person, but for others who are watching. So, little illustration. Think about driving the car. It is not evil for someone to forget to turn their turn signal on, but it might really annoy you. How do you talk to that person? Are your children and wife listening? On a grander scale, Paul says we are to keep this in mind always. When on Facebook, Twitter, in the workforce; what are you doing?

Maybe you say, "I'm just expressing my anger to one or two people." But, think about God and his attitude towards you. All of his wrath was satisfied in Jesus. Does God vent his anger on Jesus today or on the Spirit? No. We must think of how our attitude, words and actions are portrayed to others around us. Give no excuse to "repay evil" to someone else. They may deserve it, but you're not the one who gives it. Instead, like Christ, you seek to do honorably for people – even if they don't deserve it. You seek to do what's best for them. By the way, some here could be thinking, "What about someone who abuses?" Am I just to let them abuse? No. What is honorable in the sight of all? There needs to be consequences for sin. We are not to coddle sin. But neither are we to have an attitude that would say, "I hate you." Only Christ can give us a compassion even towards our enemies.

But you can say, "How do we live this way?" Paul gives us a few exhortations to help us:

- **Don't avoid people (v. 18).**

There's more to this in verse 18, but this is a starting point. Paul writes, "¹⁸ If possible, so far as it depends on you, live peaceably with all."⁸ It may not be possible to live at peace with all people, but so far as it depends on you, you've sought to be peaceable. This confronts us. Sometimes, when someone hurts us, we say, "Well, I'll just do my own thing and let them do their own thing. We're fine. We just won't talk to each other." That's avoidance, and avoidance does not overcome evil with good. Instead, it lets evil fester and gain ground. Instead, Paul says to live peaceably, as far as it depends on you.

Engage with people around you. Don't avoid. And, if you've done this, I exhort you to reengage with people. This is part of being a sacrifice.

- **Forgive repayment (v. 19).**

Verse 19 says, "¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is mine, I will repay,' says the Lord."⁹

⁸ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:18.

⁹ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:19.

We live in such a litigious society that many people might think, “I hope someone makes a mistake so I can sue them!” I’ve wondered what I’d do if that were to happen. I mean, there are appropriate times for someone to make restitution for what they’ve done against someone else. But I’ve also thought, “If this would bring down the name of Christ or simply elevate me, then it’s not worth it.” Ventura, we always have to think about the name of Christ! I’d rather be hurt than to defame Jesus.

This doesn’t mean that there is no place for justice in this world. There is! Forgiveness doesn’t mean no consequences. But are you thinking about what’s best for God’s glory and other people – or are you just thinking about you? This was the mindset of the missionaries who died about 60 years ago in South America. Jim Elliott and his friends decided that rather than shooting natives, they would allow the natives to kill them because the natives were going to Hell, but they weren’t. Do you have that mindset in America? I wonder how many of us really think America is our home until God takes us to Heaven. But we’re sojourners. Many of our neighbors are going to Hell. Vengeance is God’s. He will repay. Therefore, I have no right to take vengeance into my hands. It’s God’s to wield.

- **Express loving words and actions (v. 20).**

²⁰To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ¹⁰ In Jesus’ teaching, he speaks of doing this towards brothers and sisters in Christ. Here, though, I believe Paul is extending this to unbelievers.

Years ago when I was in college, I had a teacher who was also a pastor, and he was sharing a time when Marilyn Manson, the heavy metal, satanic rock star was coming to Denver. He spoke out about Manson coming because of the many suicides and other actions that rise when Marilyn Manson comes to a city. In the midst of what he was doing, he would sit down with people who were pro-Manson. He would buy them meals, talk with them. One time, one of his opponents said something like, “It would be really easy to hate him if he were a jerk, but he’s not!” He expressed love in words and actions.

Oh for Christians to live this way – that the only reason why we’d be persecuted is because of Jesus, and not because we’re defending ourselves or our own rights. Notice the simplicity of Paul’s words Give water. Give food. Do normal things. But we realize that these things are extreme and upside-down to us when someone’s an enemy! Yet, we do this because God’s love was so great to us in Christ. He showered (and continues to shower) kindness upon kindness towards us! While we were enemies, he died for us. And while we act in disobedience, he’s patient and loving towards us!

But Paul gives a different motivation here. In doing this, we’ll heap burning coals on the head of the person. This phrase is quite confusing because in all contexts in the Old Testament and even in ancient Jewish literature it’s speaking to God’s judgment. To heap burning coals means that your kindness is actually storing up wrath for them if they don’t repent. Again, Paul is emphasizing judgment. God’s judgment should cause us to give up our desire for vengeance.

In light of God’s sovereign control, I can believe he will make all things right. While this should give you comfort - God is just. Justice will come in the end - This should also cause your heart to ache for the world around us. I remember hearing one pastor once say that if you knew what Hell was like, you wouldn’t wish your worst enemy to go there. So, don’t avenge yourself. Make Christ known – who did

¹⁰ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:20.

not revile with his words, but was reviled in return. And, yet, as the apostle Peter says, Jesus trusted the faithful Creator! So the need is with us! God will either work his kindness through us and that will lead people to repentance or the kindness will be used for storing up wrath. Either way, this should lead to humility in us. And, finally, it should lead to deep joy because in verse 21, Paul concludes saying, “²¹ Do not be overcome by evil, but overcome evil with good.”¹¹

This upside-down, un hypocritical, sacrificial love is actually not upside-down. It’s the way God has always intended. I am personally concerned, though. There one person or one situation (or maybe many), and right now you’re thinking, “Nope. I’m not going to change that. Nope, if God is calling me to that, I’ll just ignore it.” In that case, Paul says evil has won. He doesn’t simply say that you’re a Christian, but it’s fine. He says “evil has won.” Why not trust the Father who, for 11 chapters, has shown you how much he loves you? Why not trust the Savior who promises to defeat all evil in your life and in this creation?

Un hypocritical love is the value of his kingdom, and his children are to live in this way so that they would not be overcome by evil, but instead overcome evil with good. This statement should grip your heart every day. Am I overcoming evil with good? **The only way we can overcome evil with good is in view of God’s mercies in Christ, and through dependent prayer in the Spirit. By his grace and mercy, God will work through us to overcome evil with good, for his glory, as sacrifices. As a result, we pray the world might see a people who have been rescued by God and don’t seek their own lives most, but God’s glory and other’s good.**

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¹¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:21.