



“Unhypocritical Love”¹

Romans 12:9-13

Getting into my later teen years, I often heard people speak of knowing God’s will, and I would also often ask, “What is God’s will?” Was it God’s will that I marry Tracy? What’s God’s will for the college I go to? What about my occupation? What’s God’s will? I often thought of God’s will as something mysterious that at some point in time, God was going to bop me on the head and reveal it to me. And, if I missed it, then that’s a horrific decision that will burden me the rest of my life. I mean, Tracy is great, but if she’s not God’s will then I’m outside of God’s will for the rest of my life!

Yet, I even had a professor in college who encouraged this way of thinking. He said once he was debating between two schools to teach at. After praying, he was reading in the Old Testament, and wouldn’t you know it, the two schools names were Old Testament biblical places, and while my professor was reading, God said to Israel to leave such-and-such of town and go to this other place. As a result, the professor said, “So, that’s what I did!”

Is this primarily what the Bible means when God calls us to *know* his will? I don’t think so. I mean, I think we should be praying for trust in God’s guidance over these scenarios where we don’t know exactly what to do, but the Scriptures often tell us that God will guide us through these decisions, as we are trusting him and obeying his moral will. So, Paul will say to the church in Thessalonica, “³For this is the will of God, your sanctification. . .”² And even here in Romans 12, Paul stated in verses 1-2 that if you are living your life as a sacrifice to God in all avenues, you will grow in discerning what obedience looks like, while affirming that God’s will is good, acceptable and perfect!

When God calls us to know his will, he’s not telling us to predict the future. He’s calling us to obey. And, as we read in chapter 12, you might start squirming, wishing that knowing God’s will referred to mysterious things because the call God gives here is a high calling for all of us who trust in Jesus. Yet, even as I say this, I want to remind you the basis for the commands Paul gives here.

As Paul started chapter 12, he says that all he’s saying here is based on the mercies of God given to us through Jesus! Because of Jesus, sinners who are broken and guilt-ridden can be cleansed and forgiven. Because of Jesus, we have hope to love God and love others. Because of Jesus, we are accepted by the greatest Being of all, God himself. Because Jesus bore the wrath reserved for sinners, sinners are given Jesus’ righteousness, when they turn from their sinfulness and turn to Jesus for rescue and life! Because of Jesus, we’re brought into God’s family. Because of Jesus, we have the Holy Spirit working in us, guiding us and strengthening us. Because of Jesus, we have an eternal home! All of this should cause our

¹ This manuscript is still in the rough draft phrase. 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), 1 Th 4:3.

hearts to sing – and on the basis of these mercies, and more, Paul summons us to live as sacrifices to God! Because of God’s great love towards us, sacrifice.

But sacrifice isn’t really sacrifice unless there’s *love*. Have you ever sacrificed something, but your heart wasn’t in it? Could you clean a room without love. You can do a job without love. You can do religious things and not have love. I kind of sound like 1 Corinthians 13, don’t I? And, I think what Paul emphasizes here in these verses is a Romans version of 1 Corinthians 13. But here, he gets even more specific. Last week we saw that if we really are a people who have been rescued by Jesus, then we will serve the local church body. Why? Because, just like Romans 1 shows us that the sinful world sins and gives hearty approval of those who do such things; so now we who are rescued by Jesus want God and we then gather and serve those who love God as well! As a result, we are a testimony to the world that there is One True God worth worshipping. In reading the Scripture’s description of the church being Christ’s body, and the local churches being parts of Christ’s body, we begin to realize that if we don’t love Christ’s body, do we really love Christ? But if we love Christ, we will love his body!

You see, God doesn’t simply want people to “go to church” or are simply “members of a church.” While those are important, they’re the baselines. In Romans 12, Paul shows us that God calls us to *love* the fellow believers with whom we fellowship. And, as we read this text, you’ll see how this command to love involves tremendous action and also deep emotion. We are to *love* Christ’s body because it is *Christ’s* body! As a result of this love, we serve. So, with this understanding, let’s read verses 9-13 of Romans 12, after I pray for us:

*⁹ Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰ Love one another with brotherly affection. Outdo one another in showing honor. ¹¹ Do not be slothful in zeal, be fervent in spirit, serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality.*³

The first line of verse 9 is the main idea of these verses: **Let love be unhyprocritical.** My translation says “genuine,” but the Greek word is more literally translated unhyprocritical. I think this gives us more clarity as to what “genuine” means. When we think of love, we can think that love simply refers to loving-like actions. So, imagine that I buy a large bouquet of flowers for Tracy. The card says, “I love you.” Then, later that night, Tracy’s upset by something negative that I did. My response is, “Hey! I bought you flowers!” Do the flowers negate the negative thing I did? Yet, I made the flowers a bargaining tool. Or, think of it a little differently. I get her flowers, and then later she finds out that I only bought them because I believed it the right thing to do, and I tell her that. Or, think of it another way, I buy her flowers and then I say, “I love you and have great joy in your joy!”

All scenarios involve the same action, but only one is unhyprocritical. Only one is genuine. One focuses on the other person. The others focus on self. This command is extremely important because churches can buy into a culture of “niceness.” Everyone puts on pasty smiles. Everyone acts a certain way. They are polite in allowing people to sit in the seats they normally sit in, but then what happens outside of Sunday morning? Do the people know each other? Do the people care for each other? In that kind of

³ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:9–13.

culture, people can live in sin and no one would know! Everybody “looks” good. But where there is unhyprocritical love, there is sacrifice for others. There’s a desire to know each other and serve each other.

So, the main idea is “let love be unhyprocritical.” While this is appropriate to have this command here in the English, interestingly, in the Greek, Paul simply wrote, “Unhyprocritical Love.” It’s almost as if Paul put a heading over the following commands, and then he shows us what unhyprocritical love looks like. Remember last week when I said, “You know how good of a servant you are when people treat you like one?” Well, this will flesh this out a little more: **You know if you have unhyprocritical love when these characteristics are growing in your heart and your life.** Interestingly, it seems as though each verses characteristics are connected to each other; so, what I’m going to do this morning is simply take each verse and comment on the characteristics mentioned in each verse.

Unhyprocritical Love. . .

1. Hates evil and clings to good (v. 9).

Verse 9 says, “Abhor what is evil; hold fast to what is good.”⁴ Here’s something interesting that I discovered while studying this passage this past week: I divorced this phrase from “Let love be genuine.” Maybe you’ve done this, too. You read, “Abhor what is evil; hold fast to what is good,” and you think of this personally and individually. So, you ask yourself, “Do I hate evil? Do I cling to good?”

But these words are in the context of Paul urging us to serve the local body of believers. Love focuses outward. It doesn’t focus on self. So, unhyprocritical love hates evil in my fellow Christians. And, it clings to good in my fellow church family. At this moment, some people are going to think, “Wait a second. This sounds like Paul is calling us to be judgmental. I thought Jesus said, ‘Judge not, lest ye be judged?!’” Yes, Jesus did say that. And we have to take the whole comment. If we judge others, we’ll be judged, too. In the words of Matthew 7, Jesus is calling us to be humble when we point out sins in others because we have sin, too! Jesus goes on and teaches us to test the lives and faith of people around us. So, what Paul says here is consistent with Jesus’ words.

What I think people really resist here is transparency. Think of it this way. Imagine that there’s a person who’s almost starving, but when they get ready on Sundays, they put on a special suit underneath their clothes that has filling. Then this person puts on nice clothes and looks relatively normal. You ask them how they’re doing, and they say “fine” and they talk to you about the weather and what their week looks like. In this situation, there’s no way for me to abhor what is evil in their life, nor can I hold fast to the good. They have not opened up; therefore, I can’t love them as God calls me to love them.

I know what people have told me in the past when I encourage transparency. They’ll say, “But I’ve been hurt” or “I don’t need the church.” In my own life in the past, I’ve had certain situations where I’ve been so ashamed I’ve thought, “Well, I’ll talk to others when I get a handle on things myself,” but this works against what God is saying here! Sacrifices don’t barter with God regarding his commands! And, the apostle Paul writes that we need people to hate evil *for us* and love the good *for us*.

The word “abhor” is probably a good and strong word that should be here. And notice that this word “abhor” is an emotional term. It’s not simply that we should have judgmental attitudes towards others

⁴ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:9.

and gossip about others. To abhor means that I have a genuine hatred for the sin in someone else's life. Real love actually hates. If you had a child or a family member who went off into certain types of life-destructive and dominating sins, and they ended up in prison or in the hospital, you'd hate what that sin did. Why? Because you love the person. So, Ventura, please don't hear "Abhor" as a motivation to talk behind people's backs and put people down in the church. Sometimes we can feel better about ourselves because we notice other people's sins and failures and then share that with others. That's selfish. That's hypocritical, and it's not love. Genuine love abhors the evil in the other person. And, if you truly abhor it, you'll talk to the person in love!

This happened to me this past week. A fellow elder was concerned about certain things that have come up rather consistently in my accountability sheet. He was feeling similarly about himself, and he sent an email about his concern. He was concerned that while we might not be going off into various overtly bad sinful patterns that maybe we're tolerating things in our life. The way his email was worded was strong. And then we chatted a while this past week, and I was encouraged and strengthened by his hatred for sin. I needed his hatred for his own sin (and mine) to fuel my hatred for my sin. It awakened me. This is how it ought to be in a church body. If we love people, it should not be uncommon to talk with each other about our sins and weaknesses and then to receive help and reproof from one another. This is an aspect of love.

That being said, we're not only told to abhor what is evil, but to hold fast to what is good. This phrase to hold fast is actually used by Paul elsewhere to refer to the marital union. So, this is a strong commitment and bond to holding fast to what is good. If we as a church only highlight the evil in each other's lives, there's no encouragement or motivation for growth. We must be persistent in showing fellow believers the good work God is doing in each other's lives because sometimes we're blind to it!

When we think about abhorring evil and holding fast to good, this really is the character of Jesus. In John 1:14, John tells us that Jesus revealed the glory of God. He was full of grace and truth. Grace and truth. Jesus was patient and kind. And Jesus told truth and was gracious in all of his words and actions.

Unhypocritical love abhors evil and holds fast to what is good. This is God's will for us as members of one another, Ventura. I pray we grow in this together as we pursue Jesus and the Spirit's strength to do this. Welcome one another's encouragement of godliness and abhorrence of each other's sin! Now, let's move to the next verse. Unhypocritical love. . .

2. **Is a brotherly affection that honors one another in the local church (v. 10).**

Let's read verse 10 again: ¹⁰ Love one another with brotherly affection. Outdo one another in showing honor.⁵ The ESV seems to simplify the idea Paul's communicating here. I like one man's translation that says, **"Have tender family affection for one another in brotherly and sisterly love."**

You could say, "Why do you say this verse is talking about one another in the local church?" Answer: because this is the context of the words. The "others" with whom the Roman Christians are "one" are the fellow believers in Rome. What's amazing is that Paul is building off of his teaching back in Romans 8, where he says that by the Spirit, we cry out to God and call him "Abba." Well, if God is our daddy, then what does that make other Christians? Family.

⁵ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:10.

Here's another interesting piece about humanity. Many, or most, long for connection with people. I remember when I was at a previous church that had a Christian school, and a mom said of the school that it was kind of like her church. My children now are a part of West Ottawa, and there are some great family-type events that the elementary school does, and sometimes I've thought, "They're trying to build community like a church." Other people will say, "My family is my church." But here's something important: only the church is the church. What if I barely spent time with my children and then said to them, "But at least I see you once a week!" Is that a family? Don't fall into that lie with Christ's body. Don't make yourself feel better for not serving one another because you're doing other good things. Our families, our work, our plans should all include the necessity of the church for our own godliness and for service to the Lord.

Only the church is the church. Yes, there are two ideas to church. There's the universal church, which we won't know fully until Heaven. But until then, there's the local church. And this is the main usage of the word church in the New Testament. But a local church isn't a building. This new building isn't church. The local church is a gathering of professing Christians who commit to one another for the purpose of being a training grounds of disciple-making disciples, pursuing Jesus together.

In this process of growth, we do all of this with tender affection. This isn't just rote actions out of strong willpower. We serve out of genuine familial care. How can Paul say that I'm family with you when we didn't grow up together? Because we've been adopted into God's family. God is our Father. Therefore, we are to live like it. Think about this. Do you live with the fellow members here like we're family? One commentator I read, wrote this, **"Paul conceives of the church as a family that is even closer than one's biological family, for all are united to Christ as brothers and sisters. . . . Thus warm affection should course among the members of the body"** (Schreiner, p. 664).

"But I don't feel connected" or, "That person just doesn't seem to want to talk to me" or, "I'm more of an introvert." We must overcome these fleshly responses and rejoice in the calling God has given to us to be living sacrifices, rejoicing in God's will and worshipping the Lord as we serve one another.

I actually love the illustration of family because family isn't always easy to get along with, but many of us understand the nature of the bond. Same with the church. We can't simply say, "Well, they're hard to get along with." I'm a dad and I see how hard it is for my kids to get along – and they all have different personalities. Yet, there's nothing like a family that's unified – even though they hurt each other and sometimes yell and get angry! There's growth, there's friendship, there's commitment in family. And, we get the privilege of learning and growing with each other. And, I say privilege because we see here in Romans that our growth happens in the context of this kind of love.

To have an unhypocritical love means that your love is based in a tenacious commitment based in the belief that the blood bond we have through Jesus' sacrifice binds you to each other. Oh Ventura, I know many of us here believe this. I believe this. You are my brothers and sisters. I love you dearly. I preach week in and week out and serve here not merely because it's a job. It's because of God's love for me and my love for you! I praise God we're family! If we weren't, I'd not be committed. But because we're family I yearn to see your growth in godliness.

This is Paul's next phrase: outdo one another in showing honor. The idea is that we rejoice with each other. This isn't a verse saying that we should put ourselves down. Some translations seem to give that idea. The point is that we are to work hard at honor the others around us. We should rejoice in the gifts of the others. We should recognize our need for each other. We should highlight the graces in each

other's lives. Are you a person like that? Do you make other Christians here known to others? Do you let them know how grateful you are for them? Within Christ's body, we function in a way to serve each other for the benefit of the whole and the glory of God! Unhypocritical love loves with brotherly and tender affection that honors each other!

So, someone who says, "I'll serve, but I don't have to love," is someone who hasn't been melted by the love of Christ. Now, you could say, "How do I get tender love when I don't feel it?" Continue to meditate on Jesus. Remember Paul is giving all of these commands on the basis of God's mercies in Christ. So, you ponder that Jesus didn't simply serve you. He loved you. And you weren't impressive. You were a rebel. And Jesus continues to love you and me. And he loves all of the Father's children. Listen, do you believe that we should love what God loves? Yes? He loves his children! Therefore, his love for you and his children should melt you and cause you to want to sacrifice for the church family! This is unhyocritical love. And this moves us into the next verse.

3. **Is zealous, fervent and selfless (v. 11).**

Verse 11 continues by saying, "¹¹Do not be slothful in zeal, be fervent in spirit, serve the Lord."⁶ When I read this, I think it's interesting that Paul would say "don't be slothful in zeal." Isn't that impossible? If you're zealous, you're not going to be slothful, right? Exactly! Yet, in our service towards one another, we can be that way. We'll look like we're serving, but we haven't given much effort. But if we remember that our ministry and love towards one another in part fulfills the Great Commission, then how can we be lazy? Let's be zealous!

I know for some of you, you might think, "Serving believers is part of the Great Commission? I want to do more!" I recently saw a shirt that say "Normal is Boring," and I said to a couple of my kids, "No. Normal is normal." And then I went on to pontificate that if we're not going to accept normal than we put one crazy expectations that our life has to have all these exciting highs or else our life is worthless. I think some people think that about the church. But the church is a family. And as a family we do normal things. But those normal things are fueled by the Spirit! Because the Spirit is at work, then we can be zealous in normalcy!

This is where Paul goes next. He says to "be fervent in Spirit, serve the Lord." The ESV has a lower-case "s" for spirit, but others suggest this should be capitalized to refer to the Holy Spirit. I think that Paul is either referring to the Holy Spirit or Paul could be using the term to refer to us in union with the Holy Spirit. The word "fervent" has the idea of fire, and the Holy Spirit is often associated with fire. And, elsewhere, Paul speaks of the manifestations of the Spirit being subject to the lordship of Jesus (see 1 Cor. 12:3). So, I think Paul is saying that genuine love is dependent on the Holy Spirit.

When you hear all of these commands, and you may even think about the time commitment of loving others in the church, you can think, "How can I do this? I'll be exhausted!" Paul gives the answer: fervency that the Spirit gives. If you're feeling you can't, that's the perfect place to be because that invites you into faith. In faith, you depend on the Spirit to motivate, strengthen and empower you to do what he calls. Listen, this is God's will! This is what it means to be a sacrifice. The only sacrifices God accepts are sacrifices empowered by the Spirit.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:11.

But, we need to be careful. Some people tend to think that being depend on the Spirit means that you're spontaneous and non-planning and super-excitabile. We make those assumptions based on certain biblical accounts, but that's not the only way the Spirit works. The Corinthian church was confused about the Spirit. They highlighted tongues above all. They were starting to prioritize certain gifts over others and thus saying some were more spiritual than others. And Paul urged them to remember that all of the gifts are done out of love and that they needed to submit themselves to Jesus – not make people submit to them and their gifts. This is the idea here in this verse, too. Submit to the Lord in all your gifts. Jesus calls you to love the brothers and sisters. Do all you do out of love, and if you have love, your fervency will be unhypocritical.

Don't just serve and serve and serve and not have love. Ventura, I know how love can go by the wayside in service. I've had it happen in my own life at times. I'm so busy that I just "do" for people, but then I can become bitter against people who don't serve as much or aren't as grateful for what I do. I become self-focused. Maybe this is you today. Pray. Pray for love. Repent for not depending on the Lord. And then sacrifice. Paul now moves into verse 12 with other characteristics. Unhypocritical love. . .

4. **Overcomes with hope, endurance and prayer (v. 12).**

¹² Rejoice in hope, be patient in tribulation, be constant in prayer.⁷ Some may think this verse is simply applying to yourself individually. Meaning that when you are going through hard times, be patient, pray and rejoice. But this is clearly in the context of the church.

Do you know that it can be hard to grow with other Christians? Sometimes the other Christian's sin. Other times, their growth can simply be difficult to walk alongside with them. Other times, Christians are suffering through difficulties, and the time commitments in simply sitting next to them at the hospital or praying with them at their house can seem exhausting. But this is the general context where God promises to sanctify us.

Hypocritical love will not have joy. It won't endure, and it will depend on itself. I've heard some Christians say, "I can't be around that person because they're draining" or, "This person is so negative, they're going to affect me." If we have the Spirit at work within us, we are to be a serving people, like Jesus. It is hypocritical to live that way. It's not in line with who you are as a Christ-imitator. Praise the Lord he didn't say, "You're draining me!" Literally, we drained him of blood and fluid. He went all the way to death for us!

But this is the point. A sacrifice actually sacrifices. And as a Christian, it's our privilege to live this way. How can we live this way, though? This is hard! It's tiring! Paul tells us how we can endure in this. This reminds me of Paul's words to the Galatian church when he says, "⁹ **And let us not grow weary of doing good, for in due season we will reap, if we do not give up.** ¹⁰ **So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.**"⁸ Do you hear the words? We can have a tendency to grow weary. We all can experience it. And, I think many of us then say, "Ok, I need a break then." And, truly, we need sleep, but I think in our culture, we take too many breaks! A very helpful feature on iPhones is that it shows you how often you pick up your phone. Do a test this week. How often do you use your phone to "take a break?" Does it really help? No.

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

⁸ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ga 6:9–10.

Instead, Paul says “Don’t give up! Keep enduring.” This doesn’t mean we don’t sleep, but it does mean, keep on keeping on in serving one another. There’s a harvest. Therefore, Paul says, do good to everyone, especially the fellow believers! We can tire in serving each other. Don’t give up.

Paul shows us in verse 12, how we can endure. We rejoice in hope. The word “hope” refers to the future promises that God has given to us. What’s going to happen in the future? Paul told us in Romans 8. While the world groans today, including we who groan in our daily lives, there is a day when Jesus will return and bring us into an eternal kingdom of peace. This is so glorious that Paul says that the trials of today aren’t worth comparing to the glories to be revealed. This motivates Paul in his life today – and should work in our hearts, too! In looking back at what Jesus has done for us on the cross and what he will bring about in the future, should motivate to love with joy!

Notice, he says “rejoice in hope.” While we help one another and may be tired or maybe even angry at the affects of sin in one another, we can still have joy because Jesus is good and in control! In addition, we can be patient in tribulation. This word for “patient” refers to endurance. Listen, we’re not called to simply be friendly to one another, but when the going gets tough to check out. We are called to endure and suffer long. Through difficulties, keep going! Why? Well, look again to Christ, who for the joy set before him endured the cross and gave us salvation. Finally, think about the last phrase, “be constant in prayer.”

These three qualities are actually brought up earlier in Romans. Hope, endurance and prayer are found in Romans 8:25-26: ²⁵ **But if we hope for what we do not see, we wait for it with patience.**

²⁶ **Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.**⁹

We wait for future glory, with hope. The hope means confident expectation! Therefore, we can be patient through the difficulties. But as we are patient and enduring, we pray. We pray. We pray. How else can we endure if the Spirit is not at work within us guiding our prayers. Oh Ventura, the church is to be a praying people. We ought to be together at times praying together. Whether MWF, the church service, or at times in each other’s homes, we should be open in praying for each other. Jesus himself said his house should be called a house of prayer! This is what it means to be a sacrifice. Serving one another in dependence on the Spirit, with joy, endurance and prayer. This is unhyprocritical love.

Now, we come to the last verse, and we see that a unhyprocritical love

5. Is generous towards each other’s physical needs (v. 13).

Verse 13 says, “¹³ Contribute to the needs of the saints and seek to show hospitality.”¹⁰ The contribution is monetary. Within the church family, we should have our eyes open to the opportunity to give to those in need. Is there a medical need? Is there a need for a vehicle? What about food? What about a bill? Love everyone, but especially those of our own family! A family loves and cares for each other. Those needs exist here, Ventura. That’s even why we have a benevolence fund. But you don’t have to give through Benevolence. You can give based on knowledge through relationship with each other. James says that if we know that a brother has a need and we don’t give (when we have it), how can we say we have faith? Love the body of Christ because it’s Christ’s body!

⁹ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:25–26.

¹⁰ [*The Holy Bible: English Standard Version*](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 12:13.

This love doesn't only extend financially, but it extends to our own homes. Hospitality refers to having people into your home. In the ancient culture, it even included welcoming travelers for extended periods of time. Our homes are primarily for our family. And, in this context, Paul has said that fellow Christians are *family*. So, we should be growing together as family in our homes. Discipleship takes place in the home around food! So, Ventura, whether you're part of a Mid-Week Fellowship or you're simply having people over at various times, we are to fulfill this call, as living sacrifices.

Interestingly, Paul says "seek to show hospitality." The word "seek" means that you are to take proactive measures to ensure this happens. Hospitality isn't just something that's going to happen. You have to plan for it. You have to ready your house. You have to make a meal. You have to open the doors. You have to prioritize this! Do you prioritize this? As we are hospitable, we can celebrate our family-nature. We can rejoice in God's goodness together and learn how to know each other.

In all of this, think creatively. Pray through this. You could walk away from this sermon and say, "Whoa, this is too much! I'll just keep doing what I'm doing." I hope you don't do this. **Paul spent 11 chapters to show you the extravagant, hospitable, sacrificial, zealous, fervent, familial love of God. The Lord hates evil and pursues our good. Jesus endured with hope and prayer. Now, those who trust in Jesus can follow our Savior! We can imitate him! By grace, through faith in our Lord and dependence on the Spirit, take this list and pray through it each day! Ask the Lord for endurance and application in this church context.**

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