

ROMANS TWELVE



VERSE 9 | Page 1616



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Sincere Love

“Love must be sincere. Hate what is evil; cling to what is good.”

VERSE 9 · NIV

Wailing

Waiting

Wondering

Waning

You are never stuck.

There is always someone or something to love sincerely —
always a way to walk in the way of Jesus, right now.

INTRODUCTION

The four beats of Romans 12

- I In response to God's mercy, we offer yourself as a living sacrifice — pleasing to God by doing his will.
- II To do God's will we must know it — unconformed to this world, transformed by the renewing of our minds.
- III Grace gives gifts. Use them. — Use anything the Spirit empowers as an asset for doing good.
- IV This week: what is God's will for our use of these graces , so we can serve others as living sacrifices?

THE PROPOSITION

We must love sincerely — abhorring what is evil and clinging to what is good.

That is: all real love is virtuous.

NICHOLAS OF LYRA · C. 1270–1349,
Franciscan, University of Paris

Love's four properties

Verus

True — love without pretense.

Firmus

Firm — cleaving to what is good.

Discretus

Discerning — hating what is evil.

Universalis

Universal — without respect of persons.



THE FRAMEWORK

Four cornerstones of God's revealed will

I Love without hypocrisy or pretense

II Abhor what is evil

III Cling to what is good

IV These are one command

POINT ONE



Love without pretense

The love is anypokritos — “un-hypocritical.”
The *hypokrites* was the stage actor behind a mask. Sincere love does not perform.

“The wisdom that comes from heaven is first of all pure; then peace-loving, considerate... impartial and *sincere*.”

JAMES 3:17 · THE SAME WORD

Love with Pretense

I In words and not in action

II Self-interested in its intention

III In bad faith- truly hypocritical or with hidden intent

IV Not ordered to their true good in God's will

“Lip-love is
lying love.”

THOMAS WILSON · 1614

Love with Pretense

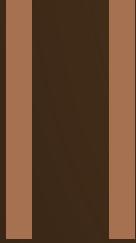
I In words and not in action

II Self-interested in its intention

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POINT TWO



Abhor what is evil

Apostygountes — used only here in the New Testament. Not mere moral rejection but repulsion and the desire for avoidance. The clean-versus-contaminated logic of the law.

“Utterly abhor and detest it, for it is set apart for destruction.”

DEUTERONOMY 7:26

DEFINITION

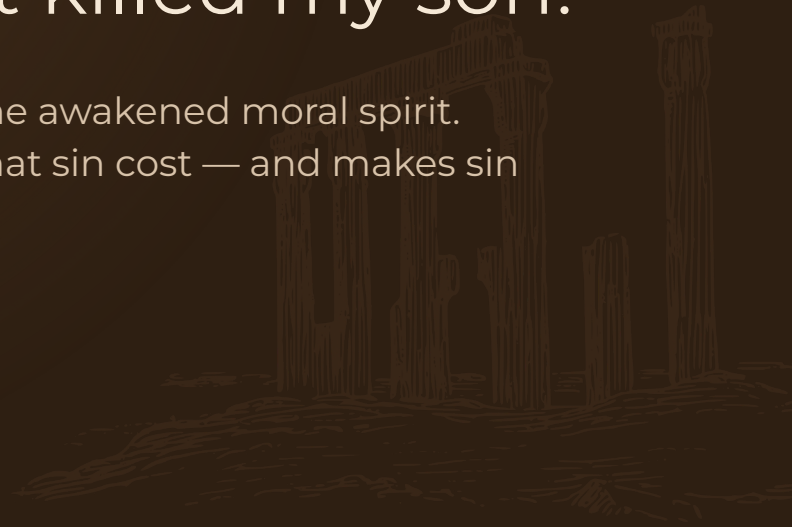
Abhorrence

An instinctive recoil that is strong, immediate, and intuitive—a passionate revulsion toward that which is rightly an abomination.

ILLUSTRATION · C. H. SPURGEON

“She drops it as though it were a scorpion... ‘Put it away—it killed my son!’”

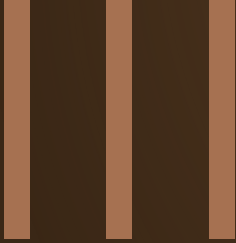
The very thing ignorance admires is disgusting to the awakened moral spirit. That is what the cross does: it shows the believer what sin cost — and makes sin hateful.



If you only **know** something is sin,
but that knowledge doesn't touch
your **affections, attractions and
tastes**, the **cravings** will remain
unchanged—and your claim to
knowledge is doubtful.



POINT THREE



Cling to what is good

Kollomenoi—to be **glued**, cleaving, faithful. Covenant
adhesion, not casual approval. Trench pictured ivy
fastening to the wall—torn apart only by main force.

“He who unites himself with the Lord is
one with him in spirit.”

1 CORINTHIANS 6:16-17

IV

POINT FOUR

These are one command

“Love does not delight in evil but rejoices with the truth.” — 1 Corinthians 13:6

Sentimentality

Warm feeling that never opposes evil.

Legalism

Moral intensity without compassion.

Pretense

Polished niceness that commits to nothing.

Two out of three is not obedience—it is a counterfeit.

THE CONCLUSION · THE ONLY LOVE LIKE GOD'S

He abhorred evil without
hating those doing it.

And more than anything, he clung—for the joy set before him—to the good: that he would save his people from their sins.

SENT

Living sacrifices—loving with the Jesus' sincerity.

Hate indwelling sin without hating yourself. Hate worldliness while loving your city. See sinners—even your enemies—as captives whom kindness may lead to repentance.

ROMANS TWELVE

X

