

INTRODUCTION

1. Tonight we're looking once again at the "one another's" found in the New Testament.
2. For our consideration tonight we will look at two of them found in Romans 12:10.
3. Please turn in your Bibles tonight to Romans chapter 12.
4. Read **Romans 12:10**
5. Paul has just spent the last eleven chapters giving the Roman believers doctrine.
6. Now in chapter 12, he focuses on the application of that doctrine.
7. He begins in **verse 1** by stating that since he has given them these grandiose truths, now they are to "present [their] bodies [as] a living and holy sacrifice."
8. To be a "living and holy sacrifice" meant that they stop being "conformed to this world."
9. This, Paul says, was their "spiritual service of worship" to God.
10. In **verse 3** he builds even further by exhorting them "not to think more highly of [themselves] than [they] ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith."

11. Why is it important “to think so as to have sound judgment?”
12. Because you are part of the body of Christ and in that body exist “many” members.
13. And as a body with many members, it has a function.
14. The function is to exercise the gifts “accordingly.”
15. If you have the gift of “prophecy” then you are to use it “according to the proportion of [your] faith” (v.6).
16. If “service” (v.7), then serve.
17. If teaching then teach.
18. If exhorting then exhort and so forth.
19. The point is God has placed you in the family of God, referred to here as “the body of Christ.”
20. You are members of that body and as such you are to treat each member better than yourself.
21. You do that by how you think—with sound judgment not as “more highly.”
22. And you do that by serving the body with your spiritual gifts.

23. Now in verses 9-13, he focuses on what should be motive of your service to the body—love.
24. He says in **verse 9**, “Let love be without hypocrisy” and then through verse 13 elaborates on what that means.
25. He says in essence that genuine unhypocritical love will hate evil, cling to what is good, be devoted and give preference to the saints, not lag behind in diligence but be fervent in spirit, serving the Lord, rejoicing in hope, persevering in tribulation, devoted to prayer, meeting the needs of the saints, and practicing hospitality.
26. All of these things reveal to us the responsibility that we have in the body of Christ.
27. As we have stated at the beginning of this study, God has called us to Himself and placed us in the body of Christ and the one another’s reveal to us what body life is all about.
28. So as we look at the two one another’s found in verse 10, we need to understand the bigger picture.
29. Housed behind these two one another’s is genuine unhypocritical love.
30. As we seek to love the brethren, we are to do so in this manner.
31. You’ll notice in **verse 10**, he says, “Be devoted” and “give preference” to one another.

32. In what way are we to be devoted and give preference?
33. We are to be devoted to one another in “brotherly love” and give preference to one another “in honor.”
34. Let’s consider the first part of this verse, “Be devoted to one another in brotherly love.”

I. Be Devoted to One Another (v.10a)

“Be devoted to one another in brotherly love.”

According to verse 9 where Paul speaks of a general love (*agapē*) Christians must have for all people, he now speaks of the more intimate love we must also have toward one another.¹

He says, “Be devoted to one another.”

The AV translates “Be devoted” as “be kindly affectionate.”

The ESV translates it simply “love” where it reads, “Love one another with brotherly love.”

The Greek word Paul uses is *philostorge* which comes from two other Greek words for love, *φιλία* (*philia*) and *στοργή* (*storgē*).

Philia is used for the affectionate love between friends; while *storge* refers to the tender affection among family members.

It is a kind of instinctive affection, like that which parents and children feel toward one another.²³

It is “an attachment sealed by nature and blood ties,” and especially represents “the mother’s innate love, benevolence, and devotion toward her children” (Spicq, *Lexicon*, 3:462–463).

¹Cottrell, J. (1996-c1998). *Romans : Volume 2*. College Press NIV commentary (Ro 12:10). Joplin, Mo.: College Press Pub. Co.

²³ ²³In 1:31 “heartless” (NASB, “unloving”) is literally “without *storgē*,” without natural family affection. See *JC*, 1:165.

It implies that the relationships among Christians should involve intimacy, understanding, and acceptance.²

Philostorge could be translated “tenderly loving” (Strong) or “tenderly affectionate” (Friberg).

So the devotion Paul is referring to here is a family sort of love.³

He is saying, “in brotherly love showing family affection to one another”⁴ or “Love the brethren in the faith as though they were brethren in blood.”⁵

We are to have this kind of love...

A. Because the Church is a Family

1. God is our Father

- a) **Romans 8:15** (NASB)¹⁵ For you have not received a spirit of slavery leading to fear again, but you have

²Cottrell, J. (1996-c1998). *Romans : Volume 2*. College Press NIV commentary (Ro 12:11). Joplin, Mo.: College Press Pub. Co.

³MacArthur, J. J. (1997, c1997). *The MacArthur Study Bible* (electronic ed.) (Ro 12:10). Nashville: Word Pub.

⁴Dunn, J. D. G. (2002). *Vol. 38B: Word Biblical Commentary : Romans 9-16*. Word Biblical Commentary (740). Dallas: Word, Incorporated.

⁵McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:732). Nashville: Thomas Nelson.

received a spirit of adoption as sons by which we cry out, "Abba! Father!"

b) When we pray, how do we address God? "Our Father" (**Mat.6:9**).

2. Believers are our brothers and sisters in Christ

Paul refers to believers as "brethren" 13 times in the book of Romans.

He uses it 98 times in his 13 epistles.

When he writes to the Romans begins in **Romans 1:13** (NASB) ¹³ I do not want you to be unaware, *brethren*, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

B. As a Family We Have a Common Bond

Borrowing the unity concept that Paul uses in **Ephesians 4**, he says...

1. We are all in "one body" (**Eph.4:4**).
2. We are all indwelt by "one Spirit" (**Eph.4:4**)
3. We are all "called in one hope of [our] calling" (**Eph.4:4**)
4. We all have "one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (**Eph.4:5-6**)

5. We all have been given spiritual gifts in order for us to function in the body

Romans 12:6 begins, “Since we have gifts.”

C. As a Family We Have Responsibilities to One Another

1. We are to worship together

It is clear from the birth of the church that worship among believers was “together”

Acts 2:41-44 (NASB) ⁴¹ So then, those who had received his word were baptized; and that day there were added about three thousand souls. ⁴² **They were continually devoting themselves to** the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³ **Everyone** kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. ⁴⁴ And **all those who had believed were together** and had all things in common.

Verse 46-47 says, “⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Their worship together included teaching, fellowship, the breaking of bread, and prayer. They did all these things together and were accountable to one another.

2. We are to minister our gifts to one another

Paul's analogy of the body in 1 Corinthians 12 illustrates the function that we have toward one another.

The Holy Spirit gives each believer gifts so that he/she can function in the body.

One might be a "foot" or "ear" or "eye."

Or to use the category of the gifts listed in 1 Cor.12 and Romans 12, one might have the "word of wisdom" or "word of faith" or faith" or "prophecy" or "discerning of spirits" (vv.8-10) or "service" or "teaching" or "exhortation" or "giving" or "leading" or "mercy" (Rom.12:7-8).

The point is we are one body with many members and each member has a function just as each part of your physical body has a function and all working together cause the body to function in unity and as Paul says in **Ephesians 4:16** "causes the growth of the body."

I believe the "one another's" in the New Testament show us *how* we are to minister to one another.

They also reveal the intimacy we're to have with one another not to mention the responsibility.

Paul concludes the first part of this one another in **Romans 12:10** by reinforcing his first statement.

3. We are to love each other with a tender, affectionate *brotherly love*.

He says, "Be devoted to one another with *brotherly love*."

“Brotherly love” is the Greek compound word Philadelphia and it is made up of the word *φιλία* (*philia*) and *ἀδελφός* (*adelphos*, “brother”) and literally means “brotherly love.”²⁴ As members of God’s family and spiritual siblings of Jesus Christ (1:13; 8:12–17; 2 Cor 6:18), Christians truly have a sibling relationship with one another. Thus we are exhorted to develop the close and affectionate relationship that should exist among brothers and sisters.

- a) **1 Thessalonians 4:9-10** (NASB)⁹ Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to **love one another**;¹⁰ for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more.

- b) **Hebrews 13:1** (NASB) Let **love of the brethren** continue.

- c) **1 Peter 1:22** (NASB)²² Since you have in obedience to the truth purified your souls for a sincere **love of the brethren**, fervently love one another from the heart.

²⁴ ²⁴Other places where this word is used are 1 Thess 4:9; Heb 13:1; 1 Pet 1:22; 2 Pet 1:7. See 1 Pet 3:8, *philadelphos*.

- d) **1 Peter 2:17** (NASB) ¹⁷ Honor all people, *love the brotherhood*, fear God, honor the king.
- e) **1 Peter 3:8** (NASB) ⁸ To sum up, all of you be harmonious, sympathetic, *brotherly*, kindhearted, and humble in spirit.
- f) **2 Peter 1:5, 7** (NASB) ⁵ Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge... ⁷ and in *your* godliness, *brotherly kindness*, and in *your* brotherly kindness, love.

The use of both of these words together does two things.

First, it magnifies the importance of understanding the church as a family. In most cases the local congregation is like the immediate family, and the church universal is the extended family.

Second, it intensifies the need to consciously seek to develop toward one another the tender affection and devotion appropriate among brothers and sisters.⁶

II. Give Preference to One Another (v.10b)

“Give preference to one another in honor.”

⁶Cottrell, J. (1996-c1998). *Romans : Volume 2*. College Press NIV commentary (Ro 12:11). Joplin, Mo.: College Press Pub. Co.

The words “give preference” translate the Greek word *progeomai* which has the basic meaning of going before, or leading. But the idea here is not that of putting ourselves before others in regard to importance or worth but the very opposite idea of giving *honor* to fellow believers by putting them first.⁷

It is to “exhibit a type of behavior far above the norm—to excel, to do exceedingly” (Louw-Nida). It is to “esteem more highly” (Friberg).

There are two types of persons we are to esteem more highly in the church: believers and pastors. We’re already looking at this attitude toward one another, notice it with our pastors...

Paul says in **1 Thessalonians 5:12-13** (NASB) ¹² But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, ¹³ and that you esteem them very highly in love because of their work. Live in peace with one another.

The word *appreciate* is a translation of the common New Testament word *oida*, which means to know by experience (e.g., Matt. 7:11; 9:6; Mark 2:10; Luke 20:21; John 4:22; 10:4; Acts 3:16; Rom. 6:16; 8:28; 1 Cor. 2:12; 2 Cor. 9:2; Eph. 1:18; Phil. 4:12; Col. 4:6; 2 Thess. 3:7; 1 Tim. 3:15; 2 Tim. 1:12; Heb. 10:30; James 1:19; 1 John 2:20; 3:2; 3 John 12; Rev. 2:2; 3:8).

⁷MacArthur, J. (1996, c1991, c1994). *Romans* (188). Chicago: Moody Press.

The connotation here is that believers are to know their shepherds deeply and respectfully and to value their service.

Such knowledge is much more than the mere recall of their names or the general awareness of some facts about their personal lives.

Instead, it entails a close, personal acquaintance that results in the caring appreciation of the Lord's servant.

John MacArthur says, "It is common for people to be unkind, critical, and indifferent toward their pastors when they do not know them well. But believers will not be as likely to have such negative attitudes toward pastors they truly know. Rather, they are more likely to treat them with heartfelt respect and gratitude."⁸

The second word "esteem" means to "regard," "think about."

"Very highly" means "beyond all measure."

This second verb indicates something more than simply knowing in a respectful way. This phrase calls for limitless respect for church leaders.⁹

So, according to 1 Thessalonians 5:12-13, you are to have a close, personal acquaintance with your pastors that results in a caring appreciation and limitless respect.

This is what it means to put others first and...

⁸MacArthur, J. (2002). *1 & 2 Thessalonians* (172). Chicago: Moody Press.

⁹MacArthur, J. (2002). *1 & 2 Thessalonians* (173). Chicago: Moody Press.

A. Preferring Others First is the Genuine Mark of Humility

Paul said in **Philippians 2:3** (NASB) ³ Do nothing from selfishness or empty conceit, but *with humility of mind regard one another as more important than yourselves.*

“More important” (huperecho) means, literally “having above,” thus “to excel or surpass.”¹⁰

We should live for others unselfishly, putting their interests above our own.

It is easy to read an exhortation like this in the word of God, but quite another thing to appreciate what it really means, and then put it into actual practice.

To *esteem others better than ourselves* is utterly foreign to the human mind, and we cannot do it in our own strength. It is only as we are indwelt and empowered by the Holy Spirit that it can ever be practiced.¹¹

1. This takes us back to **Romans 12:3** (NASB) ³ For through the grace given to me I say to everyone among you *not to think more highly of himself than he ought to think; but to think so as to have sound judgment,* as God has allotted to each a measure of faith.

¹⁰Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (Php 2:3). Grand Rapids: Eerdmans.

¹¹MacDonald, W., & Farstad, A. (1997, c1995). *Believer's Bible Commentary : Old and New Testaments* (Php 2:3). Nashville: Thomas Nelson.

2. Paul says in **verse 16**, “Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.”
3. **Ephesians 4:1-2** (NASB) ¹ Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ² with all humility and gentleness, with patience, showing tolerance for one another in love.

B. Putting Others First is the Genuine Mark of Honor

He says to “give preference to one another *in honor*.”

Craig Keener said the “Ancients emphasized honor highly. Soldiers swore never to “give preference to another” in honor above Caesar. Some philosophers recommended that “inferior” people prefer “superior” people above themselves. Paul’s admonition sounds more like that of Jewish teachers, who emphasized that each of their disciples should look out for the others’ honor as much as for the disciple’s own.”¹²

The word “honor” (time) refers basically to the “worth ascribed to a person or the value ascribed to a thing” (Friberg). It speaks of “value” (UBS) or “worth” (Louw-Nida).

disciples ***Disciples**. Students of rabbis or philosophers, normally committed to memorizing and living according to their master’s teachings.

¹²Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament (Ro 12:9)*. Downers Grove, Ill.: InterVarsity Press.

Adam Clarke says, “The meaning appears to be this: consider all your brethren as more worthy than yourself; and let neither grief nor envy affect your mind at seeing another honored and yourself neglected” (Commentary on the NT).

A.W. Tozer notes an immediate problem with this in the church:

“Christians have fallen into the habit of accepting the noisiest and most notorious among them as the best and the greatest. They too have learned to equate popularity with excellence, and in open defiance of the Sermon on the Mount they have given their approval, not to the meek, but to the self-assertive; not to the mourner, but to the self-assured; not to the pure in heart who see God, but to the publicity hunter who seeks headlines.”

1. **1 Corinthians 6:20** tells us how valuable we are to God when it says, “For you have been bought with a price: therefore glorify God in your body.”
2. **Matthew 10:31** (NASB) says “you are more valuable than many sparrows.”

CONCLUSION

1. So how are you to love genuinely and un hypocritically?
2. By showing the same affection to one another that you would show to your family.
3. And by putting others first before your self.

4. That's what it means to honor and respect one another.
5. And when we come together, we need to put God before ourselves.
6. We are to love and respect Him as we come to worship Him.
7. One of the ways that we show we love and respect Him is by obeying Him.
8. Are you doing that?
9. I want to encourage you tonight to consider these things and ask the Holy Spirit to make this an everyday part of your life.
10. I also want to encourage those who are here tonight who have never been saved or born again to honor God tonight by believing His Word and repenting from their sin.
11. Let's pray.