

Romans 12:9-11

by Doc Greenway

Doc Greenway's sermon on Romans 12:9-11 emphasizes the practical expressions of Christian love and service through sincerity, purity, and humility.

Duration: 44:43

Scripture: Romans 12:9

Topics: "Romans"

Description

In this sermon, the speaker discusses the practical approach and personal attitude that Christians should have towards life. The Christian's practical approach involves showing love without assimilation, avoiding evil, and clinging to what is good. The speaker emphasizes the importance of using our time wisely and being loyal to Jesus above all else. The Christian's personal attitude includes rejoicing in hope, being patient in tribulation, and being devoted to prayer and helping others. The speaker shares a personal experience of distributing tracks and witnessing to others, highlighting the joy and fulfillment that comes from serving the Lord.

Transcript

I arranged with your minister, before he left, and it was sort of a mutual thing, we should attempt to teach the Word of God, not in any profound way, but in such a way that we might understand what it means to be a Christian, and what is involved in Christian service. I was eighteen when I gave my heart to the Lord Jesus Christ. I accepted him as my personal saviour.

I didn't do a thing for my salvation. He did it all. All I had to do was to accept his finished Word, and there is no other way of redemption.

Upon a life I did not live, upon a death I did not die, I staked my whole eternity. That's how it was. And immediately after I had given my heart to the Lord, I found that I was involved.

It was not just simply a question of saying, well, praise the Lord, I've accepted Christ as my saviour, I'm a Christian. I found that immediately there was a ministry which God wanted me to fulfill. I wasn't left in doubt about it, because the very next service that I attended, I didn't know, but they had arranged an open-air service.

It wasn't the usual kind of open-air service, they were going to distribute tracts. I'd never seen this done, but I found myself with a board on the front and a board on the back. You know, on the front was, flee from the wrath to come, and on the back, prepare to meet thy God.

And in my hands were tracts. And I was supposed to walk right down the main street of the town, of the village where I was born. And I prayed desperately that none of my old friends would turn up.

But you know, they were all there. And by the time I'd got down to the length of this long street and walked back up the top of it, I felt as proud as the son of a king that I was doing something for the Lord Jesus. And I tell you, it's a marvelous thing when you realize that it's not just easy believism as it is sometimes called.

To believe on the Lord Jesus Christ and I shall be saved, full stop. It isn't a full stop. It's only a beginning.

When we accept the responsibility and involvement that comes with knowing Christ as one's personal Savior, well, then it is that life becomes interesting and exciting. You're believing for the unexpected all the time and finding it. There was one man in the Old Testament who had to say, surely the Lord is in this place, and I knew it not.

And this is how it is when you begin to serve the Lord Jesus Christ. And my reason for, I think anyway, my reason for choosing the twelfth chapter of Romans is because it is such a practical chapter that deals with these issues of life. The ministry of members, what it means to be a Christian, and how we can express our Christian faith in a world which is against God, against Christ, and against the Holy Spirit, and against the Christian.

Thank God we're on the winning side when we are serving the Lord Jesus Christ. And if we are prepared to accept involvement and responsibility and service and ministry, then we understand why it is God ever laid his mighty hand upon us. Not because we are cleverer than other people, not because we are more able than others, but because God from eternity had a purpose to fulfill in your life and mine, and no one else can fulfill that purpose but God.

And no one else can discharge that ministry but you as an individual. It's uniquely and specially and personally a work which God has called you to do, and only you can do it by his grace. What a marvelous concept it is, isn't it? Well now, that's more or less the background of what we've been trying to say.

Last Sunday evening we spoke about the various types of ministry, the types of service and gifts that are given by the Holy Spirit in the Church. I'm two members of the Church which is the body of Christ, and how when this ministry is fulfilled and discharged, that Christ is magnified and his kingdom is extended, and people are brought to know him in a very real and intimate sense. I'm sure that the end and the purpose and the objective of all teaching is practice.

That doctrine must be translated in terms of living. And although people may never listen to what you have to say because you're a Christian, they will never fail to notice what you do because you're a Christian. And therefore it is a question again of actions speaking louder than words.

And I'm sure that in the verses that I want to talk about tonight, that you'll find that there are some very definite and practical lessons that are taught by the Spirit of God. I'm not going to take a long time in introduction because we want to get on with the job. All right, verses 9 to 11 of this chapter, you have the Christian's practical approach to life.

Let love be without assimilation, abhor that which is evil, cleave to that which is good, and so on. That's verses 9 to 11. You have the Christian's practical approach to life.

Then in verses 12 and 13, you have the Christian's personal attitude to life. And these are the two main thoughts that undergird the passage that I would like to look at with you tonight. You can only touch upon these things, and I know that we could take a whole week and go into these things very much more deeply and perhaps profoundly than we are hoping to do tonight.

But at least I believe the Spirit of God can open the eyes of our hearts and give us an insight into what it is the Lord would have us do if we are prepared to be obedient to his voice and to respond to his Holy Spirit. All right, first of all then, the Christian's practical approach to life. The first practical application of the Christian life which is mentioned in the passage which has been read is sincerity.

Let love be without dissimulation. Now this word dissimulation is unhyprocrite. Hypocritus is the basis of the word hypocrite, as you can no doubt gather.

And therefore dissimulation is hypocrisy. So the apostle is saying to these believers at Rome, let your love be without hypocrisy, without acting apart, without having any ulterior motive. Don't be a hypocrite in expressing your love to your brother in Christ.

Let it be without dissimulation. And I'm sure that the value of sincerity is stressed over and over again, particularly in the New Testament. 2 Corinthians 1.12, for instance, you can turn to that sometime.

The Philippian prayer, Philippians 1.10, that he may be sincere and without offense until the day of Christ. But prior to this he talks about love abounding yet more and more. And having this love which is abounding yet more and more, he says it will issue in discernment, in understanding, in comprehension, in a sense of values concerning the things of God.

But more than this, it will enable you to be sincere and without offense until Christ comes again. And so sincerity, which is undergirding this word, dissimulation, without dissimulation, surely is important in the sight of God. Now you say, is such a sincere love possible? Isn't it always an element of selfishness in love? Well, not if it is the love of God shed abroad in our hearts by the Holy Spirit, because that love is altogether and completely unselfish.

One of the great Christian statesmen of a former generation, Bishop Thorburn, well known for his scholarship and for his great ability on the mission field, marvelous man of God. But very few people knew that he had a brother whose name was seldom mentioned, if ever. It was this brother who worked hard to send his brother to college and then to university, and eventually enabled him with his scholarship to find the position and the will and purpose of God that God intended.

But no one ever knew the sacrifice that it meant to him, to labor, to strive, and never to have it known that it was through his faithfulness and through his sincere love for his brother that such a great work for God was accomplished. This is love without dissimulation, love without hypocrisy. And the second thing that is mentioned here in the Christian's practical approach to life is purity.

Abhor that which is evil, cleave to that which is good. The word abhor is a very strong word. It's the word studio.

It's the basis of the word. And it means a hatred which is expressed. The word for a hidden hatred is the word mesio.

But here the word that is used shows that there must be an expression of loathing towards that which is evil. We are to abhor evil in that sense. And evil here is a very positive thing.

It's not the usual word for evil, kakos, which is evil in the abstract, but the word poneros. And here it is evil which is seen and sensed to be evil, evil in character. Shrink away with loathing from that which is apparently, manifestly evil in character.

But that's only the negative side of it. If you are not shocked by sin, you are never secure from sin. Cleave to that which is good.

This is the positive side of it. And here again you have a very strong word which is used. It's the word polio.

It means to be glued fast to something. To be so bound up that you can't get a wedge between. Shrink away with loathing from that which has the appearance, the manifestation of evil in character.

And instinctively be glued together with that which is good, intrinsically good. You can never cultivate good if you do not hate evil. And this is what the apostle is trying to impart to these Christians.

That's what David meant when he said, depart from evil and do good. It's not simply a question of a series of negatives. Don't do this, don't do that, don't go there, don't say this, and so on and so on and so on.

Life in the Christian sense is more than this. It's a positive thing too. Cleave to that which is good.

And I believe that if you love what is intrinsically good, then automatically and naturally you will hate what is manifestly evil. The third thing mentioned is charity. Be kindly affectioned one to another in brotherly love.

Steadfast to love. And here it is a purely natural affection, such as you find in a family relationship. Then he goes on to say, be kindly affectioned one to another in brotherly love.

Philadelphia. What he is saying is this. Love your brethren in the church as you would love your brothers in the flesh.

With such a family relationship that nothing can ever affect the outflowing, the outgoing expression of your love. This surely in a family which is a correctly living family is something which is quite strong and positive. For I know that children very often will fight among themselves, but let someone else say a word or do a thing against one of them, and you know what happens.

You know what you do well. And I believe that this is how God would have us be. As those who profess to love his name.

So much in love one with the other as members of the body of Christ that because it is the family of God, we won't allow anything or anyone to come between us and our brother or sister in Christ. This is the kind of love about which he is speaking here, the charity which he commends and recommends to the believer. During the last war I understand that in America there was a Japanese family, farming family.

Because of circumstances they were to be interned. Now the family to take over on this farm was a Chinese family. And there had been what was then known as the Chinese incident.

And there was quite a bit of concern because things went wrong with the arrangements and it meant that this Chinese family would have to live with a Japanese family for three weeks under the same roof. Imagine it. And the authorities were quite disturbed about it.

But they needn't have been because when they met up they found that they were both Christian families. And they had a wonderful time of fellowship together. Everything was fine because they belonged to the same family.

They had the same Heavenly Father. It's a grand and glorious thing to know this, isn't it? They belonged to the same family and therefore this family relationship should be expressed in the kind of brotherly love which is kindly affection one toward the other. The fourth thing mentioned is humility.

I'm only touching lightly on these as you can see. In honor preferring one another. Here the word means giving each other a lead in showing respect to those whose gifts entitle them to.

Going out of your way to do this. I've heard this verse misquoted time and time again. Father, will you lead the prayer meeting next Wednesday night? Oh no, I couldn't do that.

Look, ask Father so and so. He's much better at it than I am. And after all, the Scripture does say in honor preferring one another.

How many times have I heard this? How many times have you heard it? People hiding behind this idea. In honor preferring one another. Keep yourself in the background.

Let your brother be seen in the foreground. But it's not quite like that. It's just a matter of giving respect to those whose gifts in the Church of God require it and demand it.

And be informed in your desire to do this. Because you've got no axe to grind and you've got no position to maintain. You just want to see the work of God progressing.

And you want to see those who are used in the work of God receiving the honor which comes to them in the process. Because all the glory, of course, will go to God. I think it is John, the apostle of love, who mentioned someone in his day who caused some trouble.

Diotrephes, he says, who loved to have the preeminent. He wouldn't play unless he was really in the center of the picture, you know. And we've met this kind of person, I'm sure, all of us.

Diotrephes who loves to have the preeminent. Paul spoke about another character, Demas, who hath forsaken me. The trouble with Demas was that he disappeared.

The trouble with Diotrephes was that he wouldn't disappear. He always wanted to be right there. Everybody seeing him, everybody hearing him, and everybody recognizing the fact of what he was doing and what a mighty work he was doing for the Lord.

When I was a boy in Wales, there was a coal mine a little way off from where I was born. I'm sure you're not surprised at that because there are coal mines in Wales as well as our lovely mountains and our green valleys. Not to compare with New Zealand, of course, but you know.

But in this particular coal mine, there came a day when they decided that they could no longer work without having a little locomotive to pull the trams of coal on the surface of the mine. And when that little locomotive arrived, my, tremendous excitement. The man who was supposed to be driving it and looking after it, he was inordinately proud of it.

You know, he got the fire going, got the steam up, and if he could see anybody at all around the place whom he knew, he would pull on the hooter, you know, and toot, toot, toot, toot, he would go. And he did this so much to so many people that when the time came to pull the trams, there was no more steam left. He'd use it all up in just tooting away.

And look, there are people in the Church of God like this. They spend so much time praising themselves and pushing themselves forward by patting themselves on the back that when it comes to a question of having anything left over to do the work of God, it's just not there. Now, Paul is not saying to the Romans, give honor to this kind of person, but do honor those whom God has honored.

And I have found this in my own experience as a servant of God over many years. If you honor those whom God has honored, God will honor you. I found this amongst laymen, and I've made it a practice throughout my life to encourage laymen into the ministry to do things for the Lord, encourage them even in homiletics, the art of preaching, encourage them to take the pulpit if they possibly can, encourage them all the way along because I believe that this is what God would have us do, not wanting to be always in the forefront yourself, but giving honor where it is due and giving respect where it is due and doing your level best to see the work of God advancing, not because you have some personal and selfish interest in it, but because you do want to see Christ mediated and magnified and ministered and revealed until men know how wonderful He is.

This is what Paul is driving at in these words. And then there's the question of consistency. It says, not slothful in business.

The word is *apnero*, and it means do not be sluggish. I've got news for you. The word business isn't here at all.

Ah, but it's been used many a times, hasn't it? Oh yes, Father, I would like to be more at the house of God. I would like to be more faithful in my attendance. In fact, I would like to do a lot more, but the Scripture tells me I'm not to neglect my business.

I'm not to be slothful in it, and I've got to put things as they should be. Well, the word business isn't there. What the apostle is saying is simply this.

Do not be sluggish in zeal. It's a question of diligence, a question, if you like, of priority, and of putting God's business first. The only purpose that we can possibly have in using time is in using it for something which will outlast it.

The only thing that will outlast all time is the business of advancing the kingdom of God. And this, I feel, is important for us to understand. When I was in Melbourne, in Australia, I remember one fellow there, he couldn't preach.

He couldn't, he could hardly testify. He would give out the books, and he could take up the offering, and that was about it. But he had a love for the Lord.

I remember this in particular because it involved a Welsh family. That's why I remember it so well. Now, this fellow himself was a Scot.

And with a Scottish determination, he saw to it that at every turn and every opportunity, he would talk to this Welsh family, the father in particular, about the Lord. Until in the end, in fact, the father told me this, in the end, he said he felt like taking him under the scuff of the neck and pushing him out. But he said he couldn't do it because he said, I could see the fellow was so sincere, and so earnest.

And I remember the Sunday morning when standing at the communion table, 16 members of that family, including the father, the mother, the children, the in-laws and the out-laws, were received into membership. They had all come to the Lord as it is done to one young man's zeal. And he could hardly put a few sentences together.

This, I'm sure, is what is intended here. Not slothful in business, not sluggish in zeal for the Lord. The next thing mentioned is fervency.

Fervent in spirit. Zeontes. This word, zeontes, means boiling with heat, with fervor.

Wasn't this the failure of the Laodiceans? They were neither cold nor hot. They were lukewarm, and they were in danger of being ejected from the very mouth of Christ, so he warned them. Ah yes, neither one thing nor the other.

But what God wants, it seems to me, is people who understand that enthusiasm is faith on fire. And enthusiasm which is controlled by the Holy Spirit can accomplish practically anything for God. Desire is always king.

And if your desire is strong enough for the things of God, for the work of God, for the house of God, for the people of God, if your desire is strong enough and your zeal is at boiling point, God can use you and use you mightily. There used to be a Scottish evangelist friend of mine, Richard Turnbull. I remember meeting him in Ireland once, north of Ireland too, many years ago.

And I said, Richard, how are things going? Oh, he said, I'm having a hard time. Are you really? Yes, he said. Man, I've been preaching in so and so, he mentioned the place.

Well, I've been there. I knew the sort of congregation. Well, I said, what happens? Oh, there are so many wet blankets there is.

I'm doing my best, he said, to advance the kingdom of God. Well, I said, what are you doing then? How are you getting on? I said, what's your answer? Well, he said, I've come to the conclusion that with so many wet blankets about, I've got to get so much on fire for God, I'd dry them out, man, I'd dry them out. And that was his method of procedure.

And I know by experience that there are some churches into which you've got to carry your own fire or else you're sunk. But this isn't one of them. This is the queerest Baptist church I've ever been in in my life.

I can't believe time and time again I'm in a Baptist church when I'm here. But it's all right. Praise the Lord.

It's my brand and I like it. It's really good. Fervency.

All right, that's the next one. The last thing stressed here is loyalty. Serving the Lord.

Now, the word Lord is kurios. The word time is kairos. And some translations have it, serving the time.

It doesn't matter how you take it. Serving the Lord, serving the time. I believe myself it's important that we put the Lord in the foremost place, in the preeminent place.

That he's not simply prominent, but preeminent in every situation. But then we are still in the sphere of time. And the apostle talks to the Ephesians about this, redeeming the time.

And the word redeeming there, ektagorazo, means to buy out from the market the time. Redeeming there would have this force and significance for me. Buying out from alien hands the time that belongs to God.

Not pitting it away. Not wasting it. Not spending it unwisely.

But making every moment count for God. Serving the Lord, serving the time. This it seems is the only opportunity we shall ever have of doing this.

As we journey through this world. And may God give us grace to buy up our opportunity. As merchants buy up a scarce commodity.

Because time is something very precious, isn't it? I know how people say again and again, I'd like to do it so and so, but I haven't got the time. That's nonsense. You've got all the time there is.

Nobody's got any more time than anybody else. I've never yet found anybody who has got more than 60 minutes in one single hour. Have you? No, everybody has the same amount of time.

What we do with it, that's the question. And so whether it's serving the Lord or serving the time, you can put the two together. But the idea is loyalty to Jesus Christ above everything else.

So here are seven ways then, in which a Christian shows his practical approach to life's circumstances. And how he can express in the world what it means to be a Christian. But then there is a Christian's personal attitude to life in verses 12 and 13.

I won't be long about this. Rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality. Lovely verses even to read, aren't they? Something very precious about them to me.

We are shown in particular the personal attitude a Christian should have to life itself. And the first thing, rejoicing in hope. Simply because his hope is not groundless.

He's got a good hope. What is hope? Hope is the windscreen wiper of the mind. And I believe that when everything else is gone, there's still hope, if we are Christians.

And that we are to rejoice in this hope because it is perfectly scriptural. Romans 15.4 That we through patience and comfort of the scriptures might have hope. Perfectly scriptural.

Not only so, but it is logical. 1 Peter 3.15 But sanctify, set apart the Lord God in your heart and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. For we are begotten, born again unto a living hope by the resurrection of Jesus Christ from the dead.

So this is a logical hope that we have. And it is a spiritual hope. 1 John 3.3 And every man that hath this hope in him purifies himself even as he is pure.

It does something to you to have the hope that John is speaking about here. Because every hope that we may talk about as Christians centers in the return of Jesus Christ. And it is a personal hope.

Hebrews 6.19 Which hope we have as an anchor of the soul, both sure and steadfast. So we have a good, strong, logical, scriptural, personal, abiding hope if we are Christians. This is something that the world certainly does not have.

I heard of a minister friend of mine who was visiting in the hospital. And he came to one bed. He didn't know the man in the bed, but he said, Hello.

He said, And who are you? As we ministers do, we try to make ourselves useful when we visit the hospital. And he was chatting away there. And he said, Of what persuasion are you? He didn't like to say denomination.

He said, Oh, I am a Paul's persuasion. Paul's persuasion? I haven't heard of that one, is there? Paul's persuasion? Yes, he said. I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day.

That is what his persuasion is, isn't it? But I know what I have believed. Not at all. I know whom I have believed.

Therefore, you have a strong hope of persuasion that nothing can affect. Rejoicing in hope. The second thing is persevering in tribulation.

Patient in tribulation. The word patient is pupil-minded. Pupil is under.

May not understand, Lord, to abide. To abide under tribulation. The word tribulation is flip-side.

It means pressure. And how many times of pressure there are that come upon the Christian. But here is the idea.

In his attitude, which is personal to life itself, to be persevering in tribulation, he will know how to stand up under the tribulation and stand his ground when the pressure is on. To persevere like this, you've got to have a vision. And our vision is perfectly clear.

Looking unto Jesus, says the writer of the Hebrews, the author and the finisher of our faith. Not looking at ourselves, we become disgusted or disappointed if we do that. Not looking at others, because very often that's not very helpful at all.

Not looking at obstacles, lest we break our heart. But looking unto Jesus. Fix your gaze on Jesus.

This is the commandment. This is the exhortation. And if you do this, then you can persevere in the time of tribulation.

The third thing, continuing in prayer. The pressure continuing instant in prayer. This word, continuing instant, one word in the Greek, proskathavanta.

It means being tremendously strong towards something. Towards what? Towards prayer. So continuing instant in prayer is being tremendously strong towards prayer and its effectiveness.

The trouble with so many of us is that we make, instead of making prayer the first natural response, we make it the last desperate resort. We try everything. Nothing works well without the prayer.

I heard two women talking at the end of a church service one morning. Talking quietly. Yes, I was very ill indeed.

I felt very ill. I didn't know whether I was going to die or not. But I'll tell you the truth.

I was so ill, I even prayed. She must have been ill. Isn't it strange how people treat this question of prayer? Couldn't be expected to pray.

Jesus taught this in the parable of the unjust judge, you remember. A man who neither feared God nor man. But when the widow came again and again and again, well, that was something else.

He had to do something about it. And in the end, he said, Oh, I'm sick and tired of this widow coming to me all the while. I'll have to listen to her and just answer her cry and be done with it.

Well, said Jesus, if the unjust judge, because of the woman's importunity, had to do something, how much more will your heavenly Father, who is just and good and loving and kind and gracious, how much more will he listen to you? You're expected to pray. And again and again we're encouraged to pray. Ask.

It shall be given unto you. Seek. You shall find.

Knock. It shall be open unto you. Present participle.

Keep on asking. And he will keep on giving. Keep on seeking.

You'll keep on finding. Keep on knocking. The door will keep on being opened to you.

This is behind the door. And I think, too, that not only are we encouraged in this way, but remember what Jesus taught in Matthew 18 and 19. Let me read the verse to you.

Again I say unto you, if two of you shall agree, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. That's a lovely verse, isn't it? All right, take it to bits and put it together again. See what you've got.

Look at it. Again I say unto you, if two of you, that's the highest possible authority, he says, if two of you, that's the smallest possible company, shall agree, that's the plainest possible condition, as touching anything, that's the widest possible scope, that they shall ask, that's the simplest possible action, it shall be done for them of my Father which is in heaven. That's the strongest possible guarantee.

Yet Jesus said it, and he said it concerning prayer. Continuing instant in prayer, being tremendously strong toward prayer. If you're a newborn Christian, if you've only just begun to serve the Lord, don't neglect prayer.

And don't neglect the study of God's Word. Study without prayer is hypocrisy. Prayer without study is presumption.

Remember prayer is so important. Oh, but I can't pray like so and so, I can't pray as I'd like to pray. Well, that doesn't matter.

It says here just to ask. And even a child can ask. Our youngest boy in the family, he knows how to ask.

Other people may not understand it, but his father understands it. He knows how to ask for it. He knows how to receive too.

It is only by the way. The fourth thing, responding in need. Distributing to the necessity of faith.

That's the second time in this chapter that the Apostle has mentioned the grace of giving lovingly, cheerfully, ungrudgingly to help other people. Perhaps this is because selfishness is so prevalent that it needs to be emphasized over and over again. No one can possibly outgive God.

If you are giving earnestly, sincerely, lovingly, giving cheerfully, ungrudgingly for the benefit of other people, you will never find that God will allow you to go unblessed and unhonored. I've lived long enough in the Christian way to know this, that however much you would do for God, however much you would give for God, you will always find that you are still in his debt. Please remember this one last thing.

Sharing in hospitality. Given to hospitality. It means be eager to give hospitality.

Six times in the New Testament, this is commended. Someone has well said, Christianity is a religion of the open hand, the open heart, and the open door. We've got the open hand, we've got the open heart, but so many people forget the other one, the open door.

They do not want to be disturbed, they do not want to be involved, they want to keep their family arrangements as they want it, they want to keep their family to themselves, they want their home as it should be, and so they close the door. How many times have they turned away, angels unaware. How much blessing have they missed in their life.

How much have they lost out in fellowship with the people of God. Simply because they have not managed even like this. And I've seen this happen in churches, again and again.

Once in Melbourne, I won't tell you the church, once in Melbourne, at the end of the service, I was supposed to be a guest speaker there, came to the end of the morning service, the door shook hands with the people, they passed me one by one, I was left standing. I was a stranger to Melbourne. No one said, would you like to come home for lunch? No one asked, would you like to come and just rest a little while in our home? And so I walked the streets of Melbourne until the next service was due.

I eventually found the place where I could get a cup of tea, and that was about all. Back into the afternoon service. This that I'm talking about is a Christian church.

You know we can feel so ashamed when we think that such things could be shared as a Christian's personal attitude to life. And it's mentioned in practical terms. And I'm sure, as I said at the very beginning of these talks on Romans 12, Christianity, my friend, is not a philosophy that needs to be explained.

It is a power that needs to be experienced. But it never will be experienced until we give ourselves, unreservedly, without qualification, into the hands of the living God, that he may possess all there is of us, spirit, soul, and body, that he may use us in the way that he chooses, that it may no longer be seeking for his blessing upon our planet, but coming to him for his ordination for our life. When we reach this point, we will discover that this is really the dynamite of God, this gospel of the Lord Jesus Christ.

May God bless his word, let us pray. Eternal Father, we are conscious again tonight of the presence and the power of the Holy Spirit in this service. We know that whatever the word may have been and from whatever part it has been taken out of the book we call the Bible, yet thy Holy Spirit can use it and apply it in a thousand different ways.

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