

Men to Men Ministry

Men's Bible Study

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Romans 12:9-21 The beatitudes of Paul

9. **Love (AGAPE)** must be free of hypocrisy. Detest what is evil; cling to what is good.
10. Be devoted to one another in brotherly **love (PHILIO)**; give preference to one another in honor (**PHILIO-STORGE**),
11. not lagging behind in diligence, fervent in spirit, serving the Lord;
12. rejoicing in hope, persevering in tribulation, devoted to prayer,
13. contributing to the needs of the saints, practicing hospitality.
Bless those who persecute you; bless and do not curse.
14. Rejoice with those who rejoice, and weep with those who weep.
15. 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.
16. Never repay evil for evil to anyone. Respect what is right in the sight of all people.
17. If possible, so far as it depends on you, be at peace with all people.
18. Never take your own revenge, beloved (AGAPE), but leave room for the wrath of God, for it is written: "VENGEANCE IS MINE, I WILL REPAY," says the Lord.
19. "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM; IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD."
20. Do not be overcome by evil, but overcome evil with good.

What is Love? _____

English is a very unique language. The English language has a rich history of borrowing words and expressions from other languages. Here are some of these influences:

- **Latin:** Latin, the language of ancient Rome, has significantly impacted English. Many scientific, medical, and legal terms have Latin origins. Approximately 29% of modern English words come from Latin.
- **French:** After the Norman Conquest in 1066, French became the language of the English court and nobility. As a result, around 29% of English words have French or Anglo-Norman roots. Examples include "art" and "café."
- **Germanic Languages:** English itself belongs to the Germanic language family. Words from Old Norse (spoken by Vikings) and other Germanic languages have influenced English. About 26% of English words are of Germanic origin.
- **Dutch:** During the Middle Ages, Dutch traders and settlers brought words like "landscape," "cookie," and "booze" to English.

- **Afrikaans:** This language, derived from Dutch, contributed terms like "apartheid" and "trek" to English.
- **Spanish:** English borrowed words like "siesta," "taco," and "patio" from Spanish.
- **Italian:** Italian gave us musical terms like "piano" and "opera," as well as culinary terms like "pasta" and "pizza."
- **Japanese:** English adopted words like "karaoke," "tsunami," and "sushi" from Japanese.
- **Russian:** Terms like "borscht" and "vodka" made their way into English from Russian.
- **Persian:** Words like "bazaar" and "shawl" have Persian origins.
- **Greek:** Words like "atlas", "chaos", "charity", "chronology", "echo", "galaxy", "Problem", "school" and most medical terms come from Greek.

The word love

One of the most often questions in Google is, "What is love?" In English we only have one word. In the land of the midnight sun, Northern Alaska the native people have seven different words for snow.

The word "love" has a fascinating history that spans across languages and cultures.

1. Old English Roots:

- In Old English, "lufu" represented the feeling of love, romantic attraction, affection, and even the love of God. It encompassed both emotional and spiritual dimensions.
- The Old English word "lufian" meant to feel love for, cherish, show love to, and delight in. It also carried a sense of approval.
- Over time, the meaning of "love" evolved, and the weakened sense of "liking" emerged in Old English.
- By the early 13th century, "love" referred to a "beloved person."

2. Germanic and Proto-Indo-European Roots:

- The Germanic words for love, such as Old High German "liubi", Old Norse "lof", and Dutch "lief", all trace back to the Proto-Germanic root "*leubh-".
- This root signifies "to care," "desire," and "love."
- The weakened sense of "liking" was also present in Old English.

3. No Score in Tennis:

- The phrase "no love lost" (between two people) is ambiguous. In the 17th century, it referred both to two people who loved each other well and to those who had no liking for each other.
- Additionally, the concept of playing for "love" (meaning no stakes) in tennis dates back to the 1670s.

4. Expressions and Euphemisms:

- "To fall in love" has been attested since the early 15th century.
- "To be in love with someone" emerged around the 16th century.
- The euphemism "to make love" initially meant paying amorous attention to someone and later became associated with sexual intimacy.

- "Love affair" denotes a particular experience of love and has been in use since the 1590s.
- The term "love life" refers to one's collective amorous activities and originated in psychological jargon in 1919.

5. Beloved:

- The adjective "beloved" describes someone who is greatly loved and dear to the heart.
- It comes from the obsolete verb "belove", which meant to please or be pleased with.
- The noun form, denoting "one who is beloved," appeared in the 1520s.

In summary, the roots of the word "love" can be traced back to Proto-Germanic and even further to the Proto-Indo-European root "*leubh-." It has evolved over centuries, encompassing various shades of affection, desire, and care. Love transcends memory and bridges the realms of the living and the dead, making it a powerful force in human experience.

Love in Greek

EROS – Romantic, sexual, erotic love. Without it there would be no generations to follow us. It is the feeling men have when we admire a woman. It is the feeling men have that is the incentive for marriage. Eros is erotic or sexual or passionate love. It's often all about need and it's more about the person who's feeling sexually attractive than it is about the person who is the focus of that love or thing that is the focus of that love.

EROS can drive you crazy if it is not controlled, i.e. the difference between a campfire to keep you warm and a forest fire that completely destroys.

It causes men to leave hearth and home for another woman. In our culture we are told to follow your heart, meaning "your desires dictate your actions". EROS is the major contributor to homosexuality, gender dysphoria, rape, adultery, pornography, pedophilia, assault, and self destruction.

It only cares for the object for meeting an internalized need. We all can fall in love (EROS), but (EROS) cannot keep you there.

STORGI - *στοργή* reflects the deep bonds within families and close friendships, emphasizing care and compassion. Storgic lovers prioritize commitment and often see children and marriage as legitimate long-term aims for their bond. Unlike passionate sexual intensity, intimacy and trust play a significant role in storgic love. These lovers often want their significant others to also be their best friends, emphasizing shared goals and interests. It is a natural affection for relations. It is not found in the positive form in the Bible. It is used in connection to PHILIO in 12:10. Further it is used as a negative and is translated as heartless as in Romans 1:31 and 2 Timothy 3:3.

In our culture it would be strange to walk up to one of you and say, "I STORGI you."

STORGI does not depend upon looks or appearance. You look at a baby picture and you say, "oh how beautiful" when it looks like a old man in diapers. STORGI is that feeling you have for your Mother or Grandmother. It is only found once in the Bible in Romans 12:10.

Without EROS there would be no birth, but without STORGI there is not much life. The unspoken goal for our Men's Ministries is to feel like a family. We need more STORGI in our world.

My brother Bill is stranger than I. But I don't spend much time with him, but I still STORGI him. You can STORGI even if you don't like them.

PHILIOS – Closely associated with STORGI, it refers to something that is loved, important, or beloved. It is like STORGI but pointed toward friends. PHILIOS is not dependent upon being directly related to you. In the scripture it only refers to the love of fellow Christians. When someone asks me who Tony is, I reply, "he is my brother of a different mother and father." PHILIOS is a choice, STORGI is primarily thrust upon you.

It refers to something that is loved, important, or beloved. It is used to describe someone who is cherished, or devoted to, or dear. In essence it is friendship. It is an acquired taste for someone. Someone you have grown accustomed to through mutual decision.

AGAPE - In Greek, the word "ἀγάπη" (pronounced agápē) holds profound significance, especially within Christian and Biblical contexts. The definition contains the highest form of love, transcending mere affection or preference. It signifies divine love, charity, and benevolence. This love centers on moral preference and selfless goodwill.

In the New Testament, agápē typically refers to: God's love for humanity: It represents what God prefers and chooses. Human love for God: Devotion and reverence toward the divine. It also includes love among humans: Especially the love that Christians are called to express toward one another.

Unlike other Greek words for love (such as eros or philia), agápē emphasizes selflessness, sacrifice, and moral commitment. It extends beyond personal feelings and encompasses actions that benefit others. In summary, agápē represents the divine love that seeks the well-being of others, even at great cost. It exemplifies the essence of Christian love and compassion.

Love according to Johnathan Edwards

Johnathan Edwards was an American revivalist preacher, philosopher, and theologian. He is considered as one of America's most important and original philosophical theologians. He was born October 5, 1703.

In his efforts to explain the Greek meanings of Love, he divided it into two categories: compliance and benevolence.

The love of compliance

The love of compliance is my response to my external expectations. I will love if my requirements are met. I will love you if you make me feel good.

- I will love my country as long as there is a Republican as president.
- I will love my dog as long as it does not pee on the my wife's new rug.
- I will love God as long as all else in my life is acceptable.

The love of benevolence

The love of benevolence is a decision to give preference, or actions based on my internal attitude of good or being what is expected.

- I will love because there is an internal need to conform to my own self image.
- I will love because there is a need to express a belief.
- I will love because it is my want to be good.

- So which kind of love does God show to man?
- Is God's love for me a Love of compliance?
- Does God only love us when we meet expected social or religious goals?
- Is God's love for me a love of benevolence?

Godly love is only based upon Benevolence.

- 1) Romans 5:6-8: Benevolence based upon the **quantity of the demonstration**. God demonstrated His love for us while we were still sinners. It was undeserved, or earned, or merited.

⁶ For while we were still helpless, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

- 2) John 15:13: Benevolence based on the **amount of price paid**. How dear it was to the person that was loving. It cost God.

Greater love has no one than this, that a person will lay down his life for his friends.

- 3) John 3:16: Benevolence based upon how **amount of positive effect**.

For God so loved the world, that He gave is only begotten son, so that who ever believes in Him will not perish but have eternal life.

- 4) John 17: Benevolence based upon a **willingness to do good**. The illustration given by Jesus to example love of a neighbor.

But while he was still a long way off, his father saw him and was filled with compassion for him and he ran to his son, threw his arms around him and kissed him.

Scripture to examine tonight: Romans 12:9-21

Last two weeks we examined the internalized attitudes that should characterize a Christian. They are the basis for our decision-making process for action toward others. To this end we will associate these internal to the external evidence. We will characterize all the other pointed attitudinal actions.

We need to comprehend our duty toward others. Now all our duty towards one another is summed up in one word, and that is a sweet word of love. In love is the foundation of all our

mutual duty. The first admonition or beatitude of Paul is “Let love be genuine” This genuine love is without mask or pretense. Not the love that Judas demonstrated as he kissed Jesus in the garden to show the guards who Jesus was. In this study we look at this genuine love that extends to others. It is a sincere love.

1) An affectionate love (Romans 12:10a):

- a) **Be devoted to one another in brotherly love;** This affectionate love is best associated with PHILIO love.
- b) A readiness and inclination to love, the most genuine and free affection, kindness flowing out as from a spring. It is like or similar to the love of family but with a choice. It is the most natural, of any, unforced, unconstrained; such must our love be to one another, and such it will be where there is a new nature and the law of love is written in the heart.
- c) This kind affection puts us on to express ourselves both in word and action with the greatest courtesy and obligingness that may be. —One to another.
- d) This internal attitude is demonstrated as our duty to love others, so it is as much their duty to love us.

2) A respectful love (Romans 12:10b):

- a) **In honor preferring one another.** This respectful love allows others to go first.
- b) Instead of contending for superiority, let us be forward to give to others the pre-eminence. It has been said we are three people:
 - i) Our **Public** person. One that all the world sees.
 - ii) Our **Private** person. The one which only you and God have access. It is the internal attitude base of your external, public person.
 - iii) Our **Secret** person. While it is known by God we hope he can't see it. It is that person that is haunted by past and present failings that is never shared to the church or the world. We know experienced more evil that disqualifies yourself in the world around us.

Because of our PRIVATE and SECRET person there is a necessity to exhibit respect to others. We are not, “all that”.

- c) We should be take notice of the gifts, and graces, and performances of our fellow Christian travelers, and value them accordingly, be more forward to praise another, and more pleased to hear another praised, than ourselves.
- d) Strive to be the most forward to pay respect to those to whom it is due, and to perform all Christian offices of love (which are all included in the word honor) to your brethren, as there is occasion. For though we must prefer others and put on others, as more capable and deserving than ourselves, yet we must not make that an excuse for our lying by and doing nothing, nor under a pretense of honoring others, and their serviceableness and performances, indulge ourselves in ease and slothfulness.

3) A liberal love (Romans 12:13)

- a) **Contributing to the necessities of saints.** It is fake love which rests in the verbal expressions of kindness and respect, while the wants of our brethren call for real supplies, and it is in the power of our hands to furnish them.
- i) It is no strange thing for saints in this world to want necessities for the support of their natural life. In these times of inflation, homelessness, and want, it has pushed some within our church to the edge of despair.
 - ii) It is the duty of those who have wherewithal to distribute, or to communicate to those necessities. It is not enough to draw out the soul, but we must draw out the purse, to the hungry. This internal attitude bringing actions toward our poor brethren. This liberal love must be ready, as we have ability and opportunity, to relieve any that are in want; but we are pointed toward the to those in the church.
- b) He mentions another branch of this bountiful liberal love: **Given to hospitality.** Those who have houses of their own should be ready to entertain those who go about doing good. On occasion it is more than simple courtesy to ask someone from the church to a meal, it is a outward word of an inward grace.
It must be noted here this is not a get around to it admonition. It is an action that is driven by love. It is a pursued act. It is a active seeking for the opportunity to have an act of hospitality. We must seek opportunity, thus to show mercy.

4) A sympathizing love (Romans 12:15):

a) Rejoice with those who rejoice, and weep with those who weep.

- a) Where there is a mutual love between the members of the mystical body, there will be such a fellow-feeling. True love will interest us in the sorrows and joys of one another and teach us to make them our own.
- i) There is a difference between empathy and sympathy. Empathy is feeling the same feelings as the other. It hits a spot in your internal attitude that has the same joy and sorrow. Sympathy is a lesser emotion that may well cause physical reaction like tears and laughter, but it is in response to the state of another without internalizing the pain or joy. Of the two expressions of empathy and sympathy, it is empathy that is encouraged.
 - ii) Not that we must participate in the sinful stories, but only in just and reasonable joys and sorrows: not envying those that prosper, but rejoicing with them; truly glad that others have the success and comfort which we have not; not despising those that are in trouble, but concerned for them, and ready to help them, as being ourselves in the body.

5) A united love: (Romans 12:16a)

a) Be of the same mind one towards another

- b) It is an effort to be all one, not trying to make your point over others, not trying to contradict, and frustrate one another; but keep the unity of the Spirit in the bond of

peace. It is a wishing the same good to others that you do to yourselves. As some would understand it: This is to love our brethren as ourselves, desiring their welfare as our own.

(6.) A humble love: (Romans 12:16)

Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. True love cannot be without humility.

- a) When our Lord Jesus washed his disciples' feet, to teach us brotherly love (John 13:5; John 13:34), it was designed especially to encourage to us that to love one another to be willing to stoop to the meanest offices of kindness for the good of one another. Love is a condescending grace. Majesty and love in heaven works well, but here on earth, not so much.
 - i) **do not be haughty in mind.** The beatitude here is one of the lack of ambition toward of honor and being up front. It is not looking toward worldly awards and honors. We can live with a level head, neither held low in subjection to everyone or held high with pride saying, "Look at me"
 - ii) This may well be also to state to be a pointer toward the less fortunate, those who have little worldly honor **but associate with the lowly.** We must associate with, and accommodate ourselves to, those that are poor and less fortunate in the world. While the great God overlooks heaven and earth to look at the less, His true love values grace in rags as well as in scarlet.
 - iii) To promote this, he adds, **Do not be wise in your own estimation.** As Christians we cannot associate with the less fortunate and be either arrogant or with a big head about yourself. Don't be confident of the sufficiency of your own wisdom, so as to despise others, or think you have no need of them
 - iv) We are members one of another, depend upon one another, are obliged to one another; and therefore, Be not wise by yourselves.

7) A love that engages us: Romans 12:9, 14, 17, 18, 19, 20

a) If possible, so far as it depends on you, be at peace with all people. 12:18

- i) If you have the opportunity when faced with those who do not agree or have simply bad attitudes, we are to make decision to live peaceably; that is, we must be harmless and inoffensive, not giving others occasion to quarrel with us; and we must be gall-less and unvengeful, not taking occasion to quarrel with them. Peace around us is dependant upon you and not the other.
- ii) It must be seen here this exhortation is limited. It is not expressed so as to oblige us to impossibilities.
 - (1) It is not possible to preserve the peace when we cannot do it without offending God and wounding conscience.

- (2) When confronted with evil that would depend upon your reaction to that would seem to WINK at it.
 - (3) When the possible method of keeping peace would only be a pointing to another culpability or blame. The wisdom that is from above is first pure and then peaceable
 - (4) Again this is in context to both within the church and the world, with a priority toward the church.
 - (5) I can only speak for myself. I am for peace, though sometimes when I speak it may well cause strife.
 - (6) To our enemies. The majority of our contacts are not Christian. They may not see themselves as enemies or even being hostile. In this admonition Paul is inferring all that are not only at active opposition to Christianity but also those who are simply apathetic. Since men became enemies to God, they have been found very apt to be enemies one to another.
- b) Our engagement with our enemies: **Never repay evil for evil to anyone** Romans 12:17. Giving back like you have been given is not a good thing. is not Recompense to no man evil for evil.
- c) Our engagement has a restriction of response. Romans 12:19, ***leave room for the wrath of God***, This admonition does not forbid the law from justice for those who are wronged, but the judge here is GOD. It is forbidding private revenge, which flows from anger and ill-will; and this is forbidden. The presumption here is that we are incompetent judges in our own case. It is forbidden not only to take it into our own hands to avenge ourselves, but to desire and thirst after event that judgment in our case which the law affords, for the satisfying of a revengeful attitude. This is a hard lesson to corrupt nature; and therefore Paul continues on about our engagement with the world.
- i) A remedy against it: **no place for revenge**. To do so is to give place for evil to enter in. We must resist, and stifle, and smother, and suppress this
 - ii) A reason against it: For it is written, ***Vengeance is mine***. God is the sovereign King, the righteous Judge, and only to him it belongs to administration of justice. It is not our place, we must not do it. If we do, we step into the throne of God and do God's job. if we do and take his work out of his hand.
 - (1) We need not do it. For God will, if we meekly leave the matter with him; he will avenge us as far as there is reason or justice for it, and further we cannot desire it.
 - (2) We must not only not to hurt to our enemies, but our religion goes higher, and teaches us to do them all the good we can.
 - (3) **"Be not overcome of evil**. Let not the evil of any insult, malicious intent to be more than you can take and given it the power to overwhelm you.
- d) Our direct engagement with our enemies includes charity and overcoming.

- i) Charity is first. **But if your enemy is hungry, feed him, if he is thirsty, give him a drink: for in doing so you will heap burning coals on his head.** It is not enough to pursue peace, we are admonished to go the extreme of helping them out. We are to look for opportunities to give good things in response to bad things.
- ii) "**But overcome evil with good,** with the good of looking for peace, never giving into revenge, and even giving charity to our enemies we need to learn to establish a new attitude hope and assurance that ultimately, good will win. We must learn to defeat their evil designs against you, and either to change them, or at least to preserve your own peace. This brings us back to the first internal attitude of clinging to good and distancing ourselves from evil. We must not only do that which is good, but we must cleave to it. It denotes a deliberate choice of rejection of the actions pointed toward us.