

## Romans 12:9-21

These verses give us a series of commands to follow as Christians. “Commands?” we might ask. “I thought we were not under law but under grace.”

But these gentle instructions are not like the ten commandments or the law of Moses. Who was that law for? “The law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners” (1 Tim. 1:9). It had terrible penalties. “Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses” (Heb. 10:28). And anyone could participate in the sacrifices regardless of the state of their hearts: “This people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men” (Isa. 29:13).

## Questions:

1. Which of the commands are aimed at relationships within the assembly? Which apply to outsider relationships?
2. Sincerity in love is commanded here as in 1 Peter 1:22 and 2 Cor. 6:6. What does insincere love look like and what problems does it cause?
3. What is an example of honoring someone above yourself?
4. What type of zeal or enthusiasm does verse 11 call for?

But here in Paul's words and in the Lord Jesus' words to His disciples, we have a new law: the law of **faith** (Rom. 3:27), the law of **liberty** (James 2:12). This law requires a redeemed people offering *spiritual* sacrifices, as we read last week.

Under the old law, **sinful** men were **constrained** by **penalties** from doing **wrong**.

Under grace, **redeemed** persons are given **freedom** to enjoy **blessings** from doing **right**.

“Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light”  
(Matt. 11:29-30).

5. Why wouldn't you rejoice with those who rejoice and mourn with those who mourn?
6. Which verses here tell us to “swim upstream,” or go against our natural inclinations? Where do we find the strength to do that?
7. Verse 16 says “be not wise in your own conceits.” This comes from an old meaning of *conceit* as an idea or notion. What does *conceited* mean now and how does it relate here?
8. List some ways you can practice hospitality. Where else are we told to do so?
9. What is the reason we are not to seek “payback” for wrongs done to us?