

Total Devotions to Christ

Romans 12:1-2

Romans 12:1–2 (NKJV)

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Introduction

There are no 2 verses that I can think of that have had such a radical affect on my life like these 2 verses at the beginning of Romans 12. I would have to say that I am more familiar with them and find myself quoting them more than any verses in the Bible.

They are for me a summation of the expectations of the Christian life. They are what I would see as a proper and right response to the salvation that has been graciously given to us. A Christian should not offer any less than total

Devotion to Christ. Because He is mine, All I have is His.

Christian life starts with total abandonment to God and the continuation of that life should be no different. When someone comes to Jesus Christ and salvation, there is nothing less expected than a whole life devoted to Christ.

To become a Christian, there's no such thing as half hearted commitment, partial repentance, or half heart of trust. God is not expecting you to come down the narrow path with a lot of baggage. He expects you to drop all that you have, all that you desire and all that you love in your life, yea, and even your life itself, and give your total to him

This has been a fundamental error in a lot of the evangelistic approaches today in our contemporary culture. Too often, Jesus Christ is presented as a solution to your problems, rather than a savior from sin. Jesus is offered as someone who can help you with your relationships or help you understand your own self and maybe even help your marriage.

He is often presented as a means to the end, rather than the end itself. He is an offering of health, prosperity and goodwill.

Very rarely do you ever hear it evangelistic appeal because for total abandonment of life, and all that he is about.

To call someone to totally abandon their sin, and to give their life wholly and completely to Christ, seems foreign to the context of most religious people. That is exactly what Jesus Christ expects. To enter into his kingdom you must forsake all that you have, and all that you are to become all that He expects you to be.

Luke 14:25–33 (NKJV)

²⁵ Now great multitudes went with Him. And He turned and said to them, ²⁶ “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. ²⁷ And whoever does not bear his cross and come after Me cannot be My disciple. ²⁸ For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*—²⁹ lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him, ³⁰ saying, ‘This man began to build and was not able to finish.’ ³¹ Or what king, going to make war against another king, does not sit down first and consider whether he is able

with ten thousand to meet him who comes against him with twenty thousand? ³² Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. ³³ So likewise, whoever of you does not forsake all that he has cannot be My disciple.

Matthew 16:21–26 (NKJV)

²¹ From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

²² Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

²³ But He turned and said to Peter, “**Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.**”

²⁴ Then Jesus said to His disciples, “**If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.** ²⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. ²⁶ For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?”

Philippians 3:8–9 (NKJV)

⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

“J. I. Packer has written, “The repentance that Christ requires of His people consists in a settled refusal to set any limit to the claims which He may make on their lives.”¹⁷”

— John F. MacArthur Jr., [The Gospel According to Jesus: What Is Authentic Faith?](#)

Lesson

I. The Desired Presentation

II. The Determined Transformation

I. The Desired Presentation

¹ I beseech you therefore, brethren, by the mercies of God

¹ I beseech you

1. παρακαλῶ οὖν. A regular formula in St. Paul: Eph. 4:1; 1 Tim. 2:1; 1 Cor. 4:16.

Ephesians 4:1 (NKJV)

4 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

1 Timothy 2:1 (NKJV)

2 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,

1 Corinthians 4:16 (NKJV)

¹⁶ Therefore I urge you, imitate me.

As in the passage in the Ephesians, the οὖν refers not so much to what immediately precedes as to the result of the whole previous argument. 'As you are justified by Christ, and put in a new relation to God, I exhort you to live in accordance with that relation.' But although St. Paul is giving the practical results of his whole previous argument,

yet (as often with him, cf. 11:11) the words are directly led up to by the conclusion of the previous chapter and the narration of the wisdom and mercy of God.

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed., pp. 351–352). New York: C. Scribner's Sons.

I beseech you

From para and kaleo; to call near, i.e. Invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

Parakalō Παρακαλῶ

I exhort V-PIA-1S

Urge is from *parakaleō*, which has the basic meaning of calling alongside in order to help or give aid. It later came to connote exhorting, admonishing, or encouraging. In His Upper Room discourse, shortly before His betrayal and arrest, Jesus referred to the Holy Spirit as the *Paraklētos*, our divine Helper (also translated Comforter, Counselor, Advocate). He would be “another Helper,” who in this present life takes the place of

the incarnate Lord (John 14:16; cf. v. 26; 15:26; 16:7).

Paul is speaking as a human helper or counselor to his Christian brethren in Rome. His admonition is a command that carries the full weight of his apostleship. It is not optional. Yet he also wanted to come alongside those **brethren** as a fellow believer, to lovingly encourage them to fulfill what already was the true inner desire and bent of their new hearts— to dedicate themselves without reservation to the Lord who had redeemed them. He reflects the same humble tenderness seen in his admonition to Philemon, to whom he wrote, “Though I have enough confidence in Christ to order you to do that which is proper, yet for love’s sake I rather appeal to you” (Philem. 8–9).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 139–140). Chicago: Moody Press.

C. E. B. Cranfield says that it is a technical term for Christian exhortation, which he defines as “the earnest appeal, based on the gospel, to those who are already believers to live consistently with the gospel they have received.”

Mounce, R. H. (1995). *Romans* (Vol. 27, p. 231). Nashville: Broadman & Holman Publishers.

Therefore

Therefore (οὖν [*oun*]). This inferential participle gathers up all the great argument of chapters 1 to 11.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:1). Nashville, TN: Broadman Press.

The use of οὖν (“therefore”) in connection with οἰκτιρμοὶ τοῦ θεοῦ (“mercies of God”) indicates that the earlier argument of Romans provides the basis and force of the ethical appeal. The plural form of “mercies” is typical of LXX usage²⁵ and evokes earlier references to the grace and love of God (Rom 1:5*, 7*; 3:24*; 4:4*, 16*; 5:2*, 15–21*; 6:1*, 14–17*; 11:5–6*),

Jewett, R., & Kotansky, R. D. (2006). *Romans: A commentary*. (E. J. Epp, Ed.) (p. 727). Minneapolis, MN: Fortress Press.

brethren

Pauls use of brethren, presupposes that his audience is Christian. It is understood that these are saved. The only exception would be the use of brethren in Hebrews. This use can include the Jewish (lost and saved) brethren, more national.

Romans 1:5–7 (NKJV)

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you also are the called of Jesus Christ; ⁷ To all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

The unregenerate person cannot give God his body, his mind, or his will, because He has not given God *himself*. Because he has no saving relationship to God, “a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised” (1 Cor. 2:14). Only the redeemed can present a *living* sacrifice to God, because only the redeemed have spiritual *life*. And only believers are priests who can come before God with an offering.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 140). Chicago: Moody Press.

by the mercies of God

by dia: through, on account of, because of

Original Word: *διά* **Part of Speech:** Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Definition: through, on account of, because of

Usage: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.

1223 diá (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). 1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side).

by the mercies of God, oiktirmos: compassion, pity

Original Word: οἰκτιρισμός, οὐ, ὁ

Part of Speech: Noun, Masculine **Transliteration:** oiktirmos **Phonetic Spelling:** (oyk-tir-mos') **Definition:** compassion, pity

Usage: pity, compassion, favor, grace, mercy.

3628 oiktirmós – properly, compassion (pity), i.e. deep feeling about someone's difficulty or misfortune (TDNT, 1:159).

3628 /oiktirmós ("visceral compassions") is used of

the deep feelings God has for all of us, and powerfully shows and shares in those following Him.

The Characteristics about the Mercies of God.

Grace = getting what you do not deserve = Heaven

Mercy = not getting what you do deserve = Hell

From the very beginning of Romans, Paul explains what we are deserving of.

Romans 1:18 (NKJV)

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,
Romans 1:24 (NKJV)

²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

Romans 2:3–5 (NKJV)

³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? ⁴ Or do you despise the riches of His goodness,

forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? ⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

Romans 2:8–9 (NKJV)

⁸but to those who are self-seeking and do not obey the truth, but obey unrighteousness— indignation and wrath,

⁹tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

Romans 2:12 (NKJV)

¹²For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

Romans 2:16 (NKJV)

¹⁶in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Romans 3:19 (NKJV)

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Romans 5:12 (NKJV)

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Romans 5:18 (NKJV)

18 Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

Romans 6:23 (NKJV)

23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 3:23 (NKJV)

23 for all have sinned and fall short of the glory of God,

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Romans 5:10 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

MERCY

Romans 3:19–24 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.

For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

Romans 4:22–5:1 (NKJV)

²² And therefore *“it was accounted to him for righteousness.”*

²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was raised because of our justification

⁵ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Romans 5:10–11 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Romans 5:19 (NKJV)

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Romans 6:17–18 (NKJV)

¹⁷ But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness.

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Romans 8:3–4 (NKJV)

³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Romans 8:28–31 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? If God *is* for us, who *can be* against us?

Romans 8:38–39 (NKJV)

38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Mercy is Not Earned or Deserved

Titus 3:5 (NKJV)

5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

Sovereign and Selective

Isaiah 27:11 (NKJV)

11 When its boughs are withered, they will be broken off; The women come and set them

on fire. For it is a people of no understanding;
Therefore He who made them will not have mercy
on them, And He who formed them will show them
no favor.

Romans 9:13–18 (NKJV)

¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

¹⁴ What shall we say then? *Is there*
unrighteousness with God? Certainly not! ¹⁵ For
He says to Moses, “*I will have mercy on whomever
I will have mercy, and I will have compassion on
whomever I will have compassion.*” ¹⁶ So then *it is*
not of him who wills, nor of him who runs, but of
God who shows mercy. ¹⁷ For the Scripture says
to the Pharaoh, “*For this very purpose I have
raised you up, that I may show My power in you,
and that My name may be declared in all the
earth.*” ¹⁸ Therefore He has mercy on whom He
wills, and whom He wills He hardens.

Romans 9:25 (NKJV)

²⁵ As He says also in Hosea: “I will call them My

people, who were not My people, And her beloved, who was not beloved.”

Gracious and Eternal

A.W. Pink wrote

“It is pure, sovereign grace which alone determines the exercise of divine mercy.”

Psalm 136:1 (NKJV)

Oh, give thanks to the Lord, for *He is good!* 26 verses with 26 times it states

1

For His mercy *endures* forever.

For His mercy *endures* forever. **Pauls Conclusion**

Romans 11:33–36 (NKJV)

33 Oh, the depth of the riches both of the wisdom

and knowledge of God! How unsearchable are His judgments and His ways past finding out!

34 “*For who has known the mind of the Lord? Or who has become His counselor?*”

35 “*Or who has first given to Him And it shall be repaid to him?*”

36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Romans 12:1–2 (NKJV)

¹I beseech you therefore, brethren, by the mercies of God, **that you present** your bodies a living sacrifice,

In the Septuagint (Greek Old Testament), *paristēmi* (**to present**) was often used as a technical term for a priest's placing an offering on the altar. It therefore carried the general idea of surrendering or yielding up. As members of God's present "holy priesthood" (1 Pet. 2:5), Christians are here exhorted to perform what is essentially a priestly act of worship. ...the exhortation carries the weight of a command.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 142). Chicago: Moody Press.

you present Aorist

parastēsai

παρᾱστῆσαι

to present

V-ANA

paristémi: to place beside, to present, stand by, appear

Original Word: παρίστημι **Part of Speech:** Verb

Transliteration: paristémi

Phonetic Spelling: (par-is'-tay-mee)

Definition: to place beside, to present, stand by, appear **Usage:** I bring, present, prove, come up to and stand by, am present.

3936 parístēmi (from 3844 /pará, "from close-beside" and 2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

To present (παραστησαι [*parastēsai*]). First aorist active infinitive of παριστημι [*paristēmi*], for which verb see 6:13, a technical term for offering a sacrifice (Josephus, *Ant.* IV. 6, 4), though not in the O. T. Used of presenting the child Jesus in the temple (Luke 2:22), of the Christian presenting himself (Rom. 6:13), of God presenting the saved (Eph. 5:27), of Christ presenting the church (Col. 1:28).

Romans 6:13 (NKJV)

¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

Romans 6:16 (NKJV)

¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

Romans 6:19 (NKJV)

¹⁹ I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

To present, παραστήσαι. The expression, which was used of placing the sacrificial beast before the altar, conveys the thought of the *complete*

resignation and *readiness* which, on the one hand, does not in the least hesitate

Lange, J. P., Schaff, P., Fay, F. R., Hurst, J. F., & Riddle, M. B. (2008). *A commentary on the Holy Scriptures: Romans* (p. 381). Bellingham, WA: Logos Bible Software.

Romans 12:1–2 (NKJV)

¹I beseech you therefore,

brethren, by the mercies of God, that you present **your bodies** a living sacrifice,

Note that Paul does not say Spirit, or Soul. He know that for the Brethren, The Soul is the Lords.

your bodies

sóma: a body

Original Word: σῶμα, ατος, τό

Part of Speech: Noun, Neuter **Transliteration:**

sóma **Phonetic Spelling:** (so'-mah) **Definition:** a body

Usage: body, flesh; the body of the Church.

4983 sóma – the physical body. 4983 (sóma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

Bodies (σωματα [*sōmata*]). So literally as in 6:13, 19;

2 Cor. 5:10 and in contrast with *vous* [*nous*] (mind)
in
verse 2

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:1). Nashville, TN: Broadman Press.

In Salvation, the Soul/Spirit is changed into the
New Man in Christ.

But the Body remains unredeemed and becomes
the battle ground.

It is the means by which sin can be expressed.
Not to say that we can't sin boldly in our minds,
but the Body becomes its manifestation.

Romans 3:13–15 (NKJV)

13 *“Their throat is an open tomb;*

With their tongues they have practiced deceit”;

“The poison of asps is under their lips”;

14 *“Whose mouth is full of cursing and bitterness.”*

15 *“Their feet are swift to shed blood;*

James 3:5–6 (NKJV)

5 Even so the tongue is a little member and boasts
great things.

See how great a forest a little fire kindles! ⁶ And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

1 Corinthians 9:27 (NKJV)

²⁷ But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

It needs to be made clear though that the unredeemed person. The lost person does not have the ability to offer his body to the Lord in worship or service.

“The unregenerate person cannot give God his body, his mind, or his will, because He has not given God *himself*. Because he has no saving relationship to God, “a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised” (1 Cor. 2:14). Only the redeemed can present a *living* sacrifice to God, because only the redeemed have

spiritual *life*. And only believers are priests who can come before God with an offering.

“For what will a man be profited,” Jesus said, “if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?” (Matt. 16:26). The soul is the inner, invisible part of man that is the very essence of his being. Therefore, until a man’s soul belongs to God, nothing else matters or has any spiritual significance....

Earlier in the epistle Paul has made clear that “those who are in the flesh cannot please God” (Rom. 8:8). No matter what his personal feelings might be, the unredeemed person cannot worship God, cannot make an acceptable offering to God, cannot please God in any way with any offering. That is analogous to what Paul meant when he said, “And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing” (1 Cor. 13:3). If a person does not possess the love of God, all of his offerings, no matter how costly, are worthless to Him.

Because an unbeliever’s soul has not been offered

to God, he cannot make any other sacrifice that is acceptable to Him. The unredeemed cannot present their bodies to God as living sacrifices because they have not presented themselves to God to receive spiritual life.”

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 140). Chicago: Moody Press.

The use of the term *bodies* is interesting, for Paul surely expected Christians to offer to God not only their bodies but their whole selves. Indeed, Leenhardt takes it here to mean “the human person in the concrete manifestation of his life”. Many others take up a similar position (NEB, “your very selves”). But we should bear in mind that the body is very important in the Christian understanding of things.⁹ Our bodies may be “implements of righteousness” (6:13) and “members of Christ” (1 Cor. 6:15). The body is a temple of the Holy Spirit (1 Cor. 6:19); Paul can speak of being “holy both in body and in spirit” (1 Cor. 7:34). He knows that there are possibilities of evil in the body but that in the believer “the body of sin” has been brought to nothing (6:6); sin does not reign in the believer’s body (6:12). Grace affects the whole of life and is not some remote,

ethereal affair.

Morris, L. (1988). *The Epistle to the Romans* (pp. 433–434). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

The Body even for the saved person remains the problem area, With it you serve or rebel.

Our **bodies**, however, are more than physical shells that house our souls. They are also where our old, unredeemed humanness resides. In fact, our humanness is a *part* of our **bodies**, whereas our souls are not. Our **bodies** incorporate our humanness, our humanness incorporates our flesh, and our flesh incorporates our sin, as Romans 6 and 7 so clearly explain.

Our **bodies** therefore encompass not only our physical being but also the evil longings of our mind, emotions, and will.

“For while we were in the flesh,” Paul informs us, “the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death” (Rom 7:5). Long after he was saved, however, the apostle confessed, “For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my

members” (Rom. 7:22–23). In other words, the redeemed soul must reside in a body of flesh that is still the beachhead of sin, a place that can readily be given to unholy thoughts and longings. It is that powerful force within our “mortal bodies” that tempts and lures us to do evil. When they succumb to the impulses of the fleshly mind, our “mortal bodies” again become instruments of sin and unrighteousness.

It is a fearful thing to consider that, if we allow them to, our fallen and unredeemed bodies are still able to thwart the impulses of our redeemed and eternal souls. The body is still the center of sinful desires, emotional depression, and spiritual doubts.It is helpful to understand that dualistic Greek philosophy still dominated the Roman world in New Testament times. This pagan ideology considered the spirit, or soul, to be inherently good and the body to be inherently evil. And because the body was deemed worthless and would eventually die anyway, what was done to it or with it did not matter. For obvious reasons, that view opened the door to every sort of immorality.

Tragically, many believers in the early church, who have many counterparts in the church today, found

it easy to fall back into the immoral practices of their former lives, justifying their sin by the false and heretical idea that what the body did could not harm the soul and had no spiritual or eternal significance. Much as in our own day, because immorality was so pervasive, many Christians who did not themselves lead immoral lives became tolerant of sin in fellow believers, thinking it merely was the flesh doing what it naturally did, completely apart from the soul's influence or responsibility.

Yet Paul clearly taught that the body can be controlled by the redeemed soul. He told the sinful Corinthians that the body is not for immorality, but for the Lord; and the Lord is for the body”

1 Corinthians 6:13–15 (NKJV)

¹³ Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. ¹⁴ And God both raised up the Lord and will also raise us up by His power.

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

Scripture makes clear that God created the body as good (Genesis), and that, despite their continuing corruption by sin, the bodies of redeemed souls will also one day be redeemed and sanctified. Even now, our unredeemed bodies can and should be made slaves to the power of our redeemed souls.

As with our souls, the Lord created our bodies for Himself, and, in this life, He cannot work through us without in some way working through our bodies. If we speak for Him, it must be through our mouths. If we read His Word, it must be with our eyes (or hands for those who are blind). If we hear His Word it must be through our ears. If we go to do His work, we must use our feet, and if we help others in His name, it must be with our hands. And if we think for Him, it must be with our minds, which now reside in our bodies. There can be no sanctification, no holy living, apart from our bodies. That is why Paul prayed,

“May the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ” (1 Thess. 5:23).

It is because our **bodies** are yet unredeemed that they must be yielded continually to the Lord. It was also for that reason that Paul warned,

“Therefore do not let sin reign in your mortal body that you should obey its lusts” (Rom. 6:12).

Paul then gave a positive admonition similar to the one found in our text (12:1), preceded by its negative counterpart: “Do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God” (Rom. 6:13). Under God’s control, our unredeemed bodies can and should become instruments of righteousness.

Paul rhetorically asked the believers at Corinth, “Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” (1 Cor. 6:19). In other words, our unredeemed bodies are temporarily the home of God! It is because our

bodies are still mortal and sinful that, “having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body” (Rom. 8:23). Our spiritual “citizenship is in heaven,” Paul explained to the Philippians, “from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself” (Phil. 3:20–21).

We cannot prevent the remnants of sin from persisting in our mortal bodies. But we are able, with the Lord’s power, to keep that sin from ruling our bodies. Since we are given a new, Spirit-indwelt nature through Christ, sin *cannot* reign in our souls. And it *should not* reign in our bodies (Rom. 8:11). Sin *will not* reign “if by the Spirit [we] are putting to death the deeds of the body” (Rom. 8:13; cf. 6:16). (For a complete discussion of Romans 6–8, see the Romans 1–8 volume in this commentary series.)

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

What kind of condition does God want your body
living sacrifice, holy, acceptable to God,

Living Sacrifice Holy
Acceptable to God.

Living Sacrifice.

living

P.A.Pt.

living
zaó: to live

Original Word: ζάω

Part of Speech: Verb **Transliteration:** zaó

Phonetic Spelling: (dzah'-o) **Definition:** to live

Usage: I live, am alive.

Cognate: 2198 záō – to live, experience God's gift
of

life. See 2222 (zōē).

zōé – life (physical and spiritual). All life (2222 / zōé), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life

sacrifice

zōsan

ζῶσαν ,

living

V-PPA-AFS

thusia: a sacrifice Original Word: θυσία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: thusia **Phonetic Spelling:** (thoo-see'-ah)

Definition: a sacrifice

Usage: abstr. and concr: sacrifice; a sacrifice, offering.

2378 *thysía* – properly, an offering (sacrifice); an official sacrifice prescribed by God; hence an offering the Lord accepts because offered on His terms.

2378 /*thysía* ("sacrifice") refers to various forms of OT blood sacrifices ("types") – all awaiting their fulfillment in their antitype, Jesus Christ (Heb 10:5-12).

thuó: to offer, sacrifice

Original Word: θύω **Part of Speech:** Verb

Transliteration: thuó

Phonetic Spelling: (thoo'-o)

Definition: to offer, sacrifice

Usage: I sacrifice, generally an animal; hence: I kill.

2380 *thýō* – to kill as a sacrifice and offer on an altar. 2380 /*thýō* ("sacrifice") means more than "kill" as it also suggests offering something as a spiritual sacrifice.

A living sacrifice (θυσίαν ζώσαν [*thusian zōsan*]). In contrast with the Levitical sacrifices of

slain animals. Cf. 6:8, 11, 13. Not a propitiatory sacrifice, but one of praise

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:1). Nashville, TN: Broadman Press.

Paul admonishes us, by God's mercies, to offer our imperfect but useful bodies to the Lord as a **living and holy sacrifice**. As noted above, Paul uses the language of the Old Testament ritual offerings in the Tabernacle and Temple, the language of the Levitical priesthood. According to the Law, a Jew would bring his offering of an animal to the priest, who would take it, slay it, and place it on the altar in behalf of the person who brought it.

Sacrifices of dead animals are no longer acceptable to God. Because the Lamb of God was sacrificed in their place, the redeemed of the Lord are now to offer themselves, all that they are and have, as **living** sacrifices. The only acceptable worship under the New Covenant is the offering of oneself to God.

From the very beginning, God's first and most important requirement for acceptable worship has been a faithful and obedient heart.... It is because God's first desire is for a faithful and obedient heart that Samuel rebuked King Saul for not completely

destroying the Amalekites and their animals and for allowing the Israelites to sacrifice some of those animals to the Lord at Gilgal. The prophet said, “Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams” (1 Sam. 15:22).

David, Saul’s successor to the throne, understood that truth. When confronted by the prophet Nathan concerning his adultery with Bathsheba, David did not offer an animal sacrifice but rather confessed, “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise” (Ps. 51:17). David offered God his repentant heart as a living sacrifice—apart from outward, visible ceremony—and he was forgiven (2 Sam. 12:13).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 145). Chicago: Moody Press.

To be a living sacrifice is to have the attitude, mindset and willingness to offer all of you to the Lord. With no reservation, no hidden sins, no hopes or dreams of yours to be retained, But only the will and purpose of God.

Whatever he wants is what you want. What ever you want is second to His will.

This is the beginning and the middle and the end of the Christian life.

The start of the Christian life Luke 14:27 (NKJV)

27 And whoever does not bear his cross and come after Me cannot be My disciple.

The Living of the Christian Life

Philippians 1:21 (NKJV)

21 For to me, to live is Christ, and to die is gain.

Philippians 2:17 (NKJV)

17 Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

1 Corinthians 15:31 (NKJV)

31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

Galatians 2:20 (NKJV)

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 5:24 (NKJV)

²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires.

Galatians 6:14 (NKJV)

¹⁴ But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

The Service of the Christian Life

2 Corinthians 4:10–11 (NKJV)

¹⁰ always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

¹¹ For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

Romans 8:36 (NKJV) ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

Contrary to public opinion and contemporary preaching, the Christian life is not about you. Its about God, and you giving 100% to him.

He does not want your left overs or what you can give after everything else is taken care of.

He wants 100% of your time your Money

your body

your marriage your children your job

your vacation your leisure

your passion your affection your love

your devotion your commitment YOUR LIFE

Sacrifices are not partial, not half hearted. They are full commitments.

The Church, its ministry and Missions have suffered immensely because have half hearted half baked, slothful Christians.

These great stories we read of great men and women of God who gave there all to God and lived in full abandonment to Him should not be the rare biography we read. They should be normal, so normal that we are no longer surprised by the exceptional.

David Livingstone, the renowned and noble missionary to Africa, wrote in his journal,

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called

sacrifice which is simply paid back as a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward of healthful activity, the consciousness of doing good, peace of mind, and bright hope of a glorious destiny hereafter?

... Away with such a word, such a view, and such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. (*Livingstone's Private*

Journal: 1851–53, ed. I. Schapera [London: Chatto & Windus, 1960], pp. 108, 132) MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 146–147). Chicago: Moody Press.

For some of you here today and those listening. God and service to him are far down your list of priorities. You may talk about the importance of it but it only happens if you have time.

You may believe that you have done enough if you came to church, or watched a livestream or listened

to a sermon. Or maybe you have given money to the church.

Listen, that is only the beginning. God doesn't want your donation He wants all of you.

A chicken can make a donation but a pig makes a sacrifice.

But God doesn't want you just any ole way.

You may come to Christ Just as I am but you cannot remain just as you were!

He want you Holy and Pleasing to Him.

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

holy

hagios: sacred, holy

Original Word: ἅγιος, ία, ον **Part of Speech:**
Adjective

Transliteration: hagios **Phonetic Spelling:** (hag'-ee-os)

Definition: sacred, holy

Usage: set apart by (or for) God, holy, sacred.

40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, 40 (hágios) means "likeness of nature with the Lord" because "different from the world."

The fundamental (core) meaning of 40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, 40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord."

[40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

Under the Old Covenant, a sacrificial animal was to be without spot or blemish. That physical purity symbolized the spiritual and moral purity that God required of the offerer himself. Like that worshiper who was to come to God with "clean hands and a pure heart" (Ps. 24:4), the offering of a Christian's body not only should be **a living** but also a **holy sacrifice**.

Through Malachi, the Lord rebuked those who sacrificed animals that were blind and otherwise impaired. “When you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” (Mal. 1:8). Those people were willing to give a second-rate offering to the Lord that they would not think of presenting as a gift or tax payment to a government official. They feared men more than God.

Although we have been counted righteous and are being made righteous because of salvation in Jesus Christ, we are not yet perfected in righteousness. It is therefore the Lord’s purpose for His church to “sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless” (Eph. 5:25–27)

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 147–148). Chicago: Moody Press.

This sacrifice is also *holy*, which we understand as

“consecrated” (Moffatt) or “dedicated” (NEB). It is given over entirely to God; the believer is his alone

Morris, L. (1988). *The Epistle to the Romans* (p. 434). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

present your bodies a living sacrifice, holy, **acceptable to God**, which is your reasonable service.

acceptable

euarestos: well-pleasing Original Word:

εὐάρεστος, ον

Part of Speech: Adjective

Transliteration: euarestos

Phonetic Spelling: (yoo-ar'-es-tos)

Definition: well-pleasing

Usage: acceptable, well-pleasing (especially to God), grateful.

2101 euárestos (from 2095 /eú, "well, good" and 700 /aréskō, "to please") – properly, well-pleasing (gratifying) because fully acceptable.

2 Corinthians 5:9–11 (NKJV)

⁹Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

¹⁰For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

¹¹Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

Psalm 19:14 (NKJV)

¹⁴Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my strength and my Redeemer.

Philippians 4:18 (NKJV)

¹⁸Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

1 Timothy 2:1–3 (NKJV)

¹Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,

²for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and

reverence.

³For this is good and acceptable in the sight of God our Savior,

1 Timothy 5:4 (NKJV)

⁴But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

1 Peter 2:5 (NKJV)

⁵ you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your **reasonable service**.

την λογικην λατρειαν υμων reasonable

logikos: reasonable, rational Original Word:

λογικός, ή, όν

Part of Speech: Adjective

Transliteration: logikos

Phonetic Spelling: (log-ik-os')

Definition: reasonable, rational

Usage: (a) reasonable, rational, (b) metaphorical, as contrasted with the literal.

3050 logikós (from 3056 /lógos, "reason") – properly, logical because divinely reasonable, i.e. "what is logical to God" (logic working through the divine reasoning known through faith).

The believer grasps "divine reasonableness" (3050 / logikós) by the Lord's inbirthings (gift) of faith – hence the close connection between 3050 (logikós) and faith (4102 /pístis) in Ro 12:1-3 (cf. 1 Pet 1:21,

2:2).

3050 /logikós ("divinely reasonable") is constantly necessary in making acceptable offerings to the Lord – each of which is equally profound to eternity when done in faith ("divine persuasion"). These produce a "seamless" life in which every decision (action) can have profound, eternal meaning, even

in earthly "setbacks" or suffering (cf. Mt 13:31,32,17:20 with Ro 8:18

service.

latreia: service

Original Word: λατρεία, ας, ἡ **Part of Speech:** Noun, Feminine

Transliteration: latreia

Phonetic Spelling: (lat-ri'-ah)

Definition: service

Usage: service rendered to God, perhaps simply: worship.

Cognate: 2999 *latreía* (from 3000 /*latreúō*, "render sacred service") – sacred (technical) service. 2999 / *latreía* ("technical, priestly-service") occurs five times in the NT (Jn 16:2; Ro 9:4, 12:1; Heb 9:1,6). See 3000 (*latreuō*).

Which is your reasonable service (την λογικην ὑμων λατρειαν [*tēn logikēn humōn latreian*]). “Your rational (spiritual) service (worship).” For λατρεία [*latreia*], see on 9:4. Λογικος [*Logikos*] is from λογος [*logos*], reason. The phrase means here “worship rendered by the reason (or soul).” Old

word, in N. T. only here and 1 Peter 2:2 το λογικον γαλα [*to logikon gala*] (not logical milk, but the milk nourishing the soul).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:1). Nashville, TN: Broadman Press.

This, Paul says, *is your spiritual worship*, an expression that could be understood as KJV, “your reasonable service.” There are problems relating to both adjective and noun. Today most interpreters understand the adjective as *spiritual*, which makes good sense and is certainly in mind. But it is hard to think that the connection with “reason” has been completely lost, and there is something to be said for “intelligent worship” (Phillips) or JB’s “that is worthy of thinking beings”. In any case it is a striking word to use in connection with the offering of the body. The noun may be understood of service in general or of the particular service rendered in the act of worship. Harrison sees “service” as having the advantage that it “covers the entire range of the Christian’s life and activity.” But in the end we are left with the fact that Paul has used two words, both of which are ambiguous. We cannot feel confident that either “spiritual” or “rational” is absent from the adjective or that “worship” or “service” is lacking in the noun.

There is a “rich complexity” (Leenhardt) in the expression.

Morris, L. (1988). *The Epistle to the Romans* (p. 434). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Service of worship translates the single Greek word *latreia*, which refers to **service** of any kind, the context giving it the added meaning of **worship**. Like *paristēmi* and *hagios* (mentioned above), *latreia* was used in the Greek Old Testament to speak of worshiping God according to the prescribed Levitical ceremonies, and it became part of the priestly, sacrificial language. The priestly **service** was an integral part of Old Testament **worship**. The writer of Hebrews uses *latreia* to describe the “divine worship” (9:6 nasb), or “service of God” (kjv), performed by Old Testament priests.

True worship does not consist of elaborate and impressive prayers, intricate liturgy, stained-glass windows, lighted candles, flowing robes, incense, and classical sacred music. It does not require great talent, skill, or leadership ability. Many of those things can be a part of the outward forms of genuine worship, but they are acceptable to God only if the heart and mind of the worshiper is focused on Him. The only **spiritual service of worship** that honors

and pleases God is the sincere, loving, thoughtful, and heartfelt devotion and praise of His children.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 148). Chicago: Moody Press.

It should be noted how many times the bible emphasis on the mind and thoughts engaged in worship.

It is not a mindless event. It is not emotion or feeling.

It is the minds interaction with truth and it is this interaction that can produce emotion and feeling.

To often we have the idea that the opposite is true... that truth and doctrine get in the way.

John 4:24 (NKJV)

²⁴God is Spirit, and those who worship Him must worship in spirit and truth.”

More time is spent on music than the thoughtful exposition of the Truth of Gods Word. Singing and music, Biblically speaking has always been a response to the truth, not preparation for the truth. I remember someone said of their church, that they sensed the need to park their brain outside before they came in to worship because they would have no need of it.

The NT church were committed to the learning the Truth, Doctrine, the Scriptures.

Acts 2:42 (NKJV)

⁴² And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

For some, they believe when you speak or our worship by means of the mind, and reason, the intellect and thinking, they believe you have made it too academic.

But that is not true.

It is academic.

God gave us a book, not a feeling.

He gave us words, phrases, thoughts.

He have a mind to reason, to think, to discern truth form error.

plain emotion not ground in the truth of scripture will lead to error.

Worship arises from correct thoughts about God.

False worship occurs with false thoughts about God.

The centrality or correct thinking in worship is born out in the next verse. The words that are chosen clearly point to the mind as the issue.

I. The Desired Presentation

II. The Determined Transformation

²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Not one word in this text refers to your feeling or emotion, But all three phrases refer to the mind and the thinking of the mind or mindset.

1 And do not be conformed to this world,

2 be transformed by the renewing of your mind, 3 prove what is that good and acceptable and perfect will of God.

1 And do not be conformed to this world, και μη συσχηματιζεσθε τω αιωνι τουτω

do not be conformed

[syschēmatizesthe](#)

συσχηματίζεσθε

[be conformed](#)

[V-PMM/P-2P](#)

Pres Middle or Passive Imperative.

Middle

Do not be conforming yourself to the world

Stop conforming yourself to the world

or

Passive

Do not be being conformed by the world Stop being conformed by the world

suschématizó: to conform to

Original Word: συσχηματίζω **Part of Speech:** Verb

Transliteration: suschématizó **Phonetic Spelling:**

(soos-khay-mat-id'-zo) **Definition:** to conform to

Usage: I conform to.

Because the verb συσχηματίζεσθε (from συσχηματίζω,

“form by,” “conform to,” or “guide by”) is in the present tense

and middle voice (probably not here in the passive voice)

Longenecker, R. N. (2016). *The Epistle to the Romans: A Commentary on the Greek Text*. (I. H. Marshall & D. A. Hagner, Eds.) (p. 922). Grand Rapids, MI: William B. Eerdmans Publishing Company.

4964 *sysxēmatízō* (from 4862 /*sýn*, "identified with" and *sxēmatizō*, "having outward shape") – properly, assuming a similar outward form (expression) by following the same pattern (model, mold).

conform to, fashion self according to.

From sun and a derivative of schema; to fashion alike, i.e. Conform to the same pattern (figuratively) -- conform to, fashion self according to.

Be not fashioned (*μη συνσχηματιζεσθε* [*mē sunschēmatizesthe*]). Present passive imperative with *μη* [*mē*], stop being fashioned or do not have the habit of being fashioned. Late Greek verb *συσχηματιζω* [*suschēmatizō*], to conform to another's pattern (1 Cor.

7:31; Phil. 2:7). In N. T. only here and 1 Peter 1:14

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:2). Nashville, TN: Broadman Press.

1 Peter 1:14 (NKJV)

¹⁴ as obedient children, not conforming yourselves to

the former lusts, *as* in your ignorance;

Be conformed is from *suschēmatizō*, which refers to an outward expression that does not reflect what is within. It is used of masquerading, or putting on an act, specifically by following a prescribed pattern or scheme (*schēma*). It also carries the idea of being transitory, impermanent, and unstable. The negative *mē* (**not**) makes the verb prohibitive. The verb itself is passive and imperative, the passive indicating that conformation is something we allow to be done *to us*, the imperative indicating a command, not a suggestion.

Paul's gentle but firm command is that we are **not** to allow ourselves to **be conformed to this world**. We are not to masquerade as a worldly person, for whatever the reason. J. B. Phillips translates this phrase as "Don't let the world around you squeeze you into its own mould." We must not pattern ourselves or allow ourselves to be patterned after the spirit of the age. We must not become victims of the world. We are to stop allowing ourselves to be fashioned after the present evil age in which we live.

New Testament scholar Kenneth Wuest

paraphrased this clause: “Stop assuming an outward expression which is patterned after this world, an expression which does not come from, nor is representative of what you are in your inner being as a regenerated child of God” (Wuest’s Word Studies from the Greek New Testament [Grand Rapids: Eerdmans, 1955], 1:206–7).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 149). Chicago: Moody Press.

1 And do not be conformed to this world, και μη
 συσχηματιζεσθε τω αιωνι τουτω

this world

ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ

to this world

165 [e] aiōni

αἰῶνι

age

N-DMS

—
aión: a space of time, an age Original Word:

αἰών, ὠνος, ὁ

Part of Speech: Noun, Masculine **Transliteration:**

aión

Phonetic Spelling: (ahee-ohn') **Definition:** a space of time, an age

Usage: an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity.

165 *aiōn* (see also the cognate adjective, 166 / *aiōnios*, "age-long") – properly, an age (era, "time-span"), characterized by a specific quality (type of existence).

According to this world (τῷ αἰῶνι τούτῳ [*tōi aiōni*

toutōi]). Associative instrumental case. Do not take this age as your fashion plate

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:2). Nashville, TN: Broadman Press.

World translates *aiōn*, which is better rendered “age,” referring to the present sinful age, the **world** system now dominated by Satan, “the god of this world (*aiōn*)” (2 Cor. 4:4). **World** here represents the sum of the demonic-human philosophy of life. It corresponds to the German *zeitgeist* (the spirit of the age) and has been well described as “that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world,

which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again

inevitably to exhale” (G. C. Trench, *Synonyms of the New Testament* [Grand Rapids: Eerdmans, 1973], pp. 217–18).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 150). Chicago: Moody Press.

It is not uncommon for unbelievers to mask themselves as Christians. Unfortunately, it also is not uncommon for Christians to wear the world’s masks. They want to enjoy the world’s entertainment, the world’s fashions, the world’s vocabulary, the world’s music, and many of the world’s attitudes—even when those things clearly do not conform to the standards of God’s Word. That sort of living is wholly unacceptable to God.

The world is an instrument of Satan, and his ungodly influence is pandemic.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 150). Chicago: Moody Press

James 4:4 (NKJV)

⁴ Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

1 John 2:15–17 (NKJV)

¹⁵Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

¹⁶For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

¹⁷And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Colossians 2:8–10 (NKJV)

⁸ Beware lest anyone cheat you through philosophy

and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. ⁹ For in Him dwells all the fullness of the Godhead bodily; ¹⁰ and you are complete in Him, who is the head of all principality and power.

These ideologies of the world have so infiltrated the church that it is hard to tell the difference. Sadly most of the time the difference amounts only

to were you are on Sunday morning and if you have a fish emblem on you bumper.

The thinking relatively the same.

The Stats verifies this tragic reality philosophies

like Darwinism, Humanism, Relativism, Materialism pragmatism, psychology, anthropology, sociology, ecclesiology, political science,

philosophy regarding the family, marriage the raising of children and discipline.

education, economics,

The current love of the church of Social Justice and Critical Race theory.

the list could go on and on.

There is no single word that perfectly describes how the world thinks, but *secularism* is good for general purposes. It is an umbrella term that covers a number of other “isms,” like humanism, relativism, pragmatism, pluralism, hedonism, and materialism. *Secularism*, more than any other single word, aptly describes the mental framework and value structure of the people of our time.

The word *secular* also comes closest to what Paul says when he refers to “the pattern of this world.” *Secular* is derived from the Latin word *saeculum*, which means age. And the word found in Paul’s phrase in verse 2 is the exact Greek equivalent. The NIV uses the word *world*, but the Greek actually says, “Do not be conformed to this *age*.” In other words, “Do not be ‘secularist’ in your worldview.”

There is a right way to be secular, of course. Christians live in the world and are therefore rightly concerned about the world’s affairs. We have legitimate secular concerns. But secularism (note the “ism”) is more than this. It is a philosophy that does not look beyond this world but instead operates as if this age is all there is.

The best single statement of secularism I know is something Carl Sagan said in the television series *Cosmos*. He was pictured standing before a spectacular view of the heavens with its many swirling galaxies, saying in a hushed, almost reverential tone of voice, “The cosmos is all that is or ever was or ever will be.” That is bold-faced secularism. It is bound up entirely by the limits of

the material universe, by what we can see and touch and weigh and measure. If we think in terms of our existence here, it means operating within the limits of life on earth. If we are thinking of time, it means disregarding the eternal and thinking only of the now.

We have it expressed in popular advertising slogans like “You only go around once” and Pepsi’s “Now Generation.” These slogans dominate our culture and express an outlook that has become increasingly harmful. If now is the only thing that matters, why should we worry about the national debt, for example? That’s not our problem. Let our children worry about it. Or why should we study hard preparing to do meaningful work later on in life, as long as we can have a good time now? Most important, why should I worry about God or righteousness or sin or judgment or salvation, if now is all that really matters?

R. C. Sproul writes, “For secularism, all life, every human value, every human activity must be understood in light of this present time.... What matters is *now* and only *now*. All access to the above and the beyond is *blocked*. There is no exit

from the confines of this present world. The secular is all that we have. We must make our decisions, live our lives, make our plans, all within the closed arena of this time—the here and now.”

Boice, J. M. (1991–). *Romans: The New Humanity* (Vol. 4, pp. 1524–1525). Grand Rapids, MI: Baker Book House.

1 And do not be conformed to this world,

2 be transformed by the renewing of your mind,

P. Pass. IMPerative.

metamorphoó: to transform

Original Word: μεταμορφόω **Part of Speech:** Verb

Transliteration: metamorphoó **Phonetic Spelling:**
(met-am-or-fo'-o)

Definition: to transform

Usage: I transform, transfigure.

3339 metamorphóō (from 3326 /metá, "change after being with" and 3445 /morphóō, "changing form in keeping with inner reality") – properly, transformed after being with; transfigured.

[3339 (metamorphóō) is the root of the English terms "metamorphosis" and "metamorphize."]

Be ye transformed (μεταμορφουσθε

[*metamorphousthe*]). Present passive imperative of μεταμορφωω [*metamorphoō*], another late verb, to

transfigure as in Matt. 17:2 (=Mark 9:2); 2 Cor. 3:18,

which see. On the distinction between σχημα

[*schēma*] and μορφη [*morphē*], see Phil. 2:7.

There

must be a radical change in the inner man for one to

live rightly in this evil age, “by the renewing of your

mind” (τῆ ἀνακαινώσει τοῦ νοοῦ [*tēi anakainōsei*

tu noos]). Instrumental case. The new birth, the

new mind, the new (καινός [*kainos*]) man Robertson, A. T.

(1933). *Word Pictures in the New Testament* (Ro 12:2). Nashville, TN: *Broadman Press*.

Matthew 17:2 (NKJV)

² and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

2 Corinthians 3:18 (NKJV)

¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2 be transformed **by the renewing of your mind**

renewing of your mind

anakainósis: renewal

Original Word: ἀνακαίνωσις, εως, ἡ **Part of Speech:** Noun, Feminine

Transliteration: anakainósis

Phonetic Spelling: (an-ak-ah'-ee-no-sis)

Definition: renewal

Usage: renewing; a renewal or change of heart and life.

342 anakainōsis (from 303 /aná, "up, completing a process," which intensifies kainō, "make fresh, new"; see 2537 /kainós) – properly, a new development; a renewal, achieved by God's power.

Titus 3:5 (NKJV)

⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

nous: mind, understanding, reason Original

Word: νοῦς, νοός, νοί, νοῦν, ὁ

Part of Speech: Noun, Masculine **Transliteration:**
nous

Phonetic Spelling: (nooce)

Definition: mind, understanding, reason

Usage: the mind, the reason, the reasoning faculty, intellect. 3563 noús (a masculine noun) – the God-given capacity of each

person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

Ro 12:2,3: "²And do not be conformed to this world, but be transformed by the renewing of your mind (3563 /ólynthos), so that you may prove what the will (2307 /thélēma) of God is, that which is good and acceptable and perfect. ³For 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 (4102 / πίστις)" (NASU).

There must be a radical change in the inner man for one to live rightly in this evil age, “by the renewing of your mind” (τῆ ἀνακαινώσει τοῦ νοοῦ [*tēi anakainōsei tou noos*]). Instrumental case. The new

birth, the new mind, the new (καίνοσ [*kainos*]) man.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:2). Nashville, TN: Broadman Press.

Ephesians 4:21–32 (NKJV)

²¹if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

²²that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

²³and be renewed in the spirit of your mind,

²⁴and that you put on the new man which was created according to God, in true righteousness and holiness.

²⁵Therefore, putting away lying, “Let each one of you speak truth with his neighbor,” for we are members of one another.

26“Be angry, and do not sin”: do not let the sun go down on your wrath,

27nor give place to the devil.

28Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

29Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

30And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

31Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

32And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

The Holy Spirit achieves this transformation **by the renewing of the mind**, an essential and repeated New Testament theme. The outward transformation is effected by an inner change in the mind, and the Spirit’s means of transforming our minds is the Word. David testified, “Thy word I have treasured in my heart, that I may not sin against Thee” (Ps.

119:11). God's own Word is the instrument His own Holy Spirit uses to renew our minds, which, in turn, He uses to transform our living.

Paul repeatedly emphasized that truth in his letter to Colossae. As he proclaimed Christ, he was "admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ" (Col. 1:28). By receiving Christ as Lord and Savior, we "have put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (3:10). Consequently, we are to "let the word of Christ richly dwell within [us], with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in [our] hearts to God" (3:16).

The transformed and renewed **mind** is the mind saturated with and controlled by the Word of God. It is the mind that spends as little time as possible even with the necessary things of earthly living and as much time as possible with the things of God. It is the mind that is set "on the things above, not on the things that are on earth" (Col. 3:2). Whether good or bad, when anything happens in our lives,

our immediate, almost reflexive response should be biblical. During His incarnation, Jesus responded to Satan's temptations by hurling Scripture back into His adversary's face (Matt. 4:4, 7, 10). Only the mind that is constantly being renewed by God's Spirit working through God's Word is pleasing to God. Only such a mind is able to make our lives "a living and holy sacrifice, acceptable to God, which is [our] spiritual service of worship."

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 151). Chicago: Moody Press.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Today when Christians talk about discovering the will of God what they usually have in mind is praying until God somehow discloses a specific direction for their lives—who they should marry, what job they should take, whether they should be missionaries, what house they should buy, and so forth. This is not exactly what proving the will of God means, nor is it what Romans 12:2 is teaching. The will of God is far more important than that.

We may not know what that specific will is, and we do not need to be under pressure to “discover” it, fearing that if we miss it, somehow we will be doomed to a life outside the center of God’s will. We are free to make decisions with what light and wisdom we possess.

Nevertheless, we can know that God does have a perfect will for us, that the Holy Spirit is praying for us in accordance with that will, and that this will of God for us will be done—because God has decreed it and because the Holy Spirit is praying for us in this area.

Boice, J. M. (1991–). *Romans: The New Humanity* (Vol. 4, p. 1557). Grand Rapids, MI: Baker Book House.

that you may prove

dokimazo: I put to the test, prove, examine

Original Word: δοκιμάζω **Part of Speech:** Verb

Transliteration: dokimazo **Phonetic Spelling:**
(dok-im-ad'-zo)

Definition: to test, by implication to approve

Usage: I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.

Cognate: 1381 dokimázō (from 1384 /dókimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). See 1384 (dokimos).

1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test. 1381 (dokimázō) does not focus on disproving something (i.e. to show it is bad).

That ye may prove (εἰς το δοκιμαζειν [*eis to dokimazein*]). Infinitive of purpose with εἰς το [*eis to*], “to test” what is God’s will, “the good and acceptable and perfect” (το ἀγαθον και εὐαρεστον και τελειον [*to agathon kai euareston kai teleion*]).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ro 12:2). Nashville, TN: *Broadman Press*.

what is that good

agathos: good

Original Word: ἀγαθός, ἡ, ὄν

Part of Speech: Adjective **Transliteration:**

agathos **Phonetic Spelling:** (ag-ath-os')

Definition: good

Usage: intrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

18 agathós – inherently (intrinsically) good; as to the believer, 18 (agathós) describes what originates from God and is empowered by Him in their life, through faith.

and acceptable

euarestos: well-pleasing Original Word:

εὐάρεστος, ον

Part of Speech: Adjective **Transliteration:**

euarestos

Phonetic Spelling: (yoo-ar'-es-tos) **Definition:**

well-pleasing

Usage: acceptable, well-pleasing (especially to God), grateful.

2101 euárestos (from 2095 /eú, "well, good" and 700 /aréskō, "to please") – properly, well-pleasing (gratifying) because fully acceptable.

In using *euarestos* (**acceptable**), Paul again

borrowed from Old Testament sacrificial language to describe the kind of holy living that God approves,

a “living sacrifice” that is morally and spiritually spotless and without blemish.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 152). Chicago: Moody Press.

and perfect will of God.

theléma: will

Original Word: θέλημα, ατος, τό

Part of Speech: Noun, Neuter **Transliteration:**
theléma

Phonetic Spelling: (thel'-ay-mah)

Definition: will

Usage: an act of will, will; plur: wishes, desires.

2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected.

[Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). 2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.)

teleios: having reached its end, i.e. complete, by ext. perfect

Original Word: τέλειος, α, ον

Part of Speech: Adjective

Transliteration: teleios

Phonetic Spelling: (tel'-i-os)

Definition: having reached its end, complete, perfect

Usage: perfect, (a) complete in all its parts, (b) full grown, of full age, (c) specially of the completeness of Christian character.

Cognate: 5046 τέλειος (an adjective, derived from 5056 /τέλος, "consummated goal") – mature

(consummated) from going through the necessary stages to reach the end-goal, i.e. developed into a consummating completion by fulfilling the necessary process (spiritual journey). See 5056 (telos).

[This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

Perfect carries the idea of being complete, of something's being everything it should be. Our wills should desire only what God desires and lead us to

do only what He wants us to do in the way He wants us to do it—according to His will and by His power. Our imperfect wills must always be subject to His **perfect** will.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 152). Chicago: Moody Press.

The Will that is proven here is not the details of individual choices. The Will here is determined by its context. The Context is that you give yourself as a living sacrifice to God, as holy and well pleasing not conforming to the age and mindset we live in and transform our minds by the word of God and in doing so we will prove, or show the favorable, good and pleasing will of God that is complete for us.

If you will do this, all the other details will fall into place.

Let the Word of Christ dwell in you richly

Be filled with the Holy Spirits.

Saturate yourself with the Word of God and do what you will.

Goodspeed(i) 1 I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. 2 You must not adopt the customs of this world but by your new attitude of mind

be transformed so that you can find out what God's will is—what is good, pleasing, and perfect.

With this wonderful programme of salvation before you offer to God a sacrifice, not of slaughtered beasts, but of your living selves, your own bodies, pure and free from blemish, your spiritual service. Do not take pattern by the age in which you live, but undergo complete moral. reformation with the will of God for your standard.

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed., pp. 350–351). New York: C. Scribner's Sons.