

Ro 12:1,2

Romans 12:1. I 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**. 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.

Our bodies/our lives as a solemn form of worship. When people of God presented a sacrifice it was to be spotless, without blemish. The only way I can present my body as a living sacrifice, spotless without blemish is by reckoning myself to be dead to sin but alive to God through Jesus Christ our Lord faith in what Jesus has done to sanctify me.

- **reasonable** 73.5 λογικός, ἡ, ὅν: **pertaining to being genuine, in the sense of being true to the real and essential nature of something—‘rational, genuine, true.’** τὴν λογικὴν λατρείαν ὑμῶν ‘this is your true worship’ Ro 12:1; ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε ‘as newborn babes you drank the true, unadulterated milk’ 1 Pe 2:2. Since in 1 Pe 2:2 the context is figurative, some translators have preferred to render λογικός as ‘spiritual,’ so as to make the reference not literal but figurative.
- agreeable to reason, following reason, reasonable: λατρεία λογική, the worship which is rendered by the reason or soul, [‘spiritual’], Ro. 12:1
- **Yourselves is literally “your bodies,” but in such a context Paul is using “bodies” as a reference to one’s entire self (NEB “your very selves”). This is similar to the meaning in 6:13, 19.**
 - **Romans 6:13. 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 6:19. 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.**
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- The sacrifice that the Christian is to offer is described in three ways: living, dedicated to his service, and pleasing to him.
- Dedicated to his service (NEB “dedicated”; Moffatt “consecrated”) translates the word rendered **“holy”** by most translations. As mentioned earlier, the word translated “holy” has as its primary meaning “that which is set apart for God,” but “holy” usually fails to convey this meaning to the English reader. Rather, the idea is one of moral purity. Moral purity is, of course, involved in dedication to God, but it is something which grows out of the “holiness” of the Christian.
- The phrase living sacrifice involves a contradiction in terms since a sacrifice is something which is put to death. In some languages the distinction is rendered as “offer yourself as though a killed gift to God while still alive,” “give yourself to God just as though you were a sacrifice but still living,” or “give your lives to God as though they were a sacrifice.” The need for making the contrast between sacrifice and living is especially necessary in languages for which a translation for sacrifice is literally “a killed gift” or “a slain offering.”

This is the true worship (NEB **“the worship offered by mind and heart”**) is taken by some to mean “your rational worship” (Goodspeed; JB **“that is worthy of thinking beings”**) and by others as **“your spiritual worship”** (NAB; see Moffatt). The meaning of the word rendered true (“rational” and “spiritual”) is difficult. Although the etymology of the word may mean “rational,” it is misleading. The way in which this word is used elsewhere outside the New Testament suggests that the basic meaning is **“that which is in keeping with one’s true nature as a person,”** and the TEV attempts to bring this out by the word true. This seems also to be the basis for the translation of the NEB.

In many languages it is difficult to speak of **true worship**, especially since worship must generally be expressed by a verb.

Furthermore, true in this type of context is not related to the concept of truth as much as it is to the idea of what is fitting and proper. The last sentence of verse 1 may therefore be rendered in some languages as “This is the way in which you ought to worship” or “This is the proper way to worship God.” On the other hand if one understands the underlying Greek expression to refer to spiritual worship, one may translate: “This is the way you ought to worship God in your hearts” or “This is the way to worship God within yourselves.”

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.

- Romans 12:1 (NKJV)

- 1. I 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.

- **- John 4:19–26 (NKJV)**

- **19. The woman said to Him, “Sir, I perceive that You are a prophet.**

- **20. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”**

- **21. Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.**

- **22. You worship what you do not know; we know what we worship, for salvation is of the Jews.**

- **23. But the hour is coming, and now is, when the **true** worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.**

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

- **25. The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”**

- **26 Jesus said to her, “I who speak to you am He.”**

- **true.** 1. “that which has not only the name and semblance, but the **real nature** corresponding to the name” (Tittmann p. 155; [“particularly applied to express that which is all that it pretends to be, for instance, pure gold as opp. to adulterated metal” Donaldson, New Crat. § 258; see, at length, Trench § viii.]), in every respect corresponding to the idea signified by the name, real and true, genuine;

• **real nature** corresponding to the name

• 2 Peter 1:2–4 (NKJV)

² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

³ as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,

⁴ by which have been given to us exceedingly great and precious promises, **that through these you may be partakers of the divine nature**, having escaped the corruption that is in the world through lust.

Physis nature, (origin) - the attributes and purposes which are proper for persons or things in view their origin. In this case the Divine in this case from God.

- Romans 6:11 (NKJV)
- 11. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Psalm 1:6 (NKJV)

6. For the Lord knows the way of the **righteous**, But the way of the ungodly shall perish.

righteous: righteous person - a person characterized by righteous actions and morals.

This root basically connotes conformity to an ethical or moral standard. It is claimed by Snaith (N. Snaith, Distinctive Ideas of the OT, Schocken, 1964, p. 73) "the original significance of the root שִׁדְּק to have been 'to be straight.'" But he adds that it stands for a "norm." Perhaps the origin of the word is not so clear or even significant. Words having a secular origin often are baptized into special meanings and a word originally meaning straight may develop easily into a moral term just so canon "rod," "measuring rule" becomes a standardized list of sacred books. שִׁדְּק, then, refers to an ethical, moral standard **and of course in the OT that standard is the nature and will of God.** "The Lord is righteous (שִׁדְּק) in all his ways and holy in all his works" (Ps 145:17).

Psalm 145:17-18 (NKJV)

- 17. The Lord is **righteous** in all His ways, Gracious in all His works.
- 18. The Lord is near to all who call upon Him, **To all who call upon Him in truth.**

Hebrews 11:4 (NKJV)

4. By faith Abel offered to God a **more excellent sacrifice** than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

more excellent: greater - greater in size or degree.

pertaining to being more appropriate or fitting—'more appropriate, better, more acceptable.' πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ 'by faith Abel offered to God a sacrifice which was more fitting than Cain's' He 11:4.

Not an offering of the work of his hands but a **substitute for himself in recognition and admission of his guilt.**

Which was the **proper or appropriate = reasonable** kind of sacrifice to be offered to God

- **and now our bodies or ourselves are the proper, appropriate offering to God (not for justification).**

■ **Abel sacrificed a slain offering to God by faith in God's provision of Jesus as his substitute forgiveness. We accept Gods offering of Jesus Christ as the sacrifice that justifies.**

■ **Our offering of ourselves to God as living sacrifices = living a sanctified/ dedicated life to God through Jesus Christ our Lord.**

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.

Be conformed - to assimilate: to be or become behaviorally or socially similar to; conceived of as being or becoming shaped or molded to a certain pattern.

Job's friends were conformed to their world and spoke accordingly to Job

Louw-Nida: 41.38 κόσμος, ου m; αἰών, ὥνος m: the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God)—'world system, world's standards, world.'

κόσμος: δι' οὗ ἔμοι κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ 'because of whom the world is crucified to me, and I to the world' Ga 6:14. It may be particularly difficult to speak of the world being crucified, and therefore in a number of languages one must employ a somewhat fuller restructuring, for example, 'because of Christ, the way in which people in this world live is as though it were dead as far as I am concerned, and I am dead, so to speak, as far as the way in which people in this world live.'

αἰών: εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω 'if anyone among you thinks that he is a wise man by this world's standards, he should become a fool' 1 Cor 3:18. αἰών in 1 Cor 3:18 may also be rendered as 'by the way in which people in this world think' or 'by the things which people in this world think are right.' In Mk 4:19 the phrase αἱ μέριμναι τοῦ αἰῶνος may be rendered as 'the cares which people in this world have' or 'the way in which people in this world worry about things.'

world - evil age: a particular stage of history understood according to its values, beliefs, and morals in distinction to God's.

to be transformed - to be or become changed in **outward** appearance or expression as manifesting a change in **nature** or essence.

renewing: to be or become reestablished in a like-new and often improved manner.
Renewing of your thinking

2 Corinthians 4:16. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

Job experienced a renewing of his physical body and probably his perspective as well

20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became **futile in their thoughts**, and their foolish hearts were darkened. 22 Professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.