

Men's Bible Journey

Romans 12:1-2

So, brothers, I appeal to you through God's compassion, to offer up your bodies as a living holy sacrifice, acceptable to God; this is your logically spiritual worship. Do not be pressured to conform to the present age, but be transformed through the renewing of your minds, so that you may discern God's will – that which is good and acceptable and complete!

Dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice– the kind he will find acceptable. This is truly the way to worship him. Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect. NRSV

Rom 12:1 – Present your (*parastêsai*) aorist active infinitive of a technical term for offering a sacrifice (Used of presenting the child Jesus in the temple (Lu 2:22), of the Christian presenting himself (Ro 6:13), of God presenting the saved (Eph 5:27), of Christ presenting the church (Col 1:28). **Bodies** (*sômata*). So literally as in 6:13,19; 2Co 5:10 - **A living sacrifice** (*thusian zôsan*). In contrast with the Levitical sacrifices of slain animals. - not a propitiatory sacrifice, but one of praise. **Acceptable** (*euareston*). "Well-pleasing." See 2Co 5:9. **Which is your reasonable service** (*tên logikên humôn latreian*). "Your rational (spiritual) service (worship)." *latreia*, see on 9:4. *Logikos* is from *logos*, reason. The phrase means here "worship rendered by the reason - only here and 1Pe 2:2 *to logikon gala* (not logical milk, but the milk nourishing the soul). - **do not be not fashioned** (*mê sunschêmatizesthe*). Present passive imperative - stop being fashioned, to conform to another's pattern (1Co 7:3 and 1Pe 1:14). **To this world – age** - Do not take this age as your fashion. **Be ye transformed** (*metamorphousthe*). Present passive imperative of *metamorphoô*, to transfigure as in Mt 17:2 (Mr 9:2); 2Co 3:18 - On the distinction between *schêma* and *morphê*, see Php 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" - the new mind, the new (*kainos*) man. **That you may be able to discern** (*eis to dokimazeîn*). "to test" what is God's will, "the good and acceptable and perfect" (*to agathon kai euareston kai teleion*).

We neither live nor die to ourselves alone; if we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. Christ died and came to life again to establish his Lordship over death and life. Romans 14:7-9

And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised. 2 Corinthians 5:15

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So, you also must consider yourselves dead to sin and alive to God in Christ Jesus. Romans 6:3-11