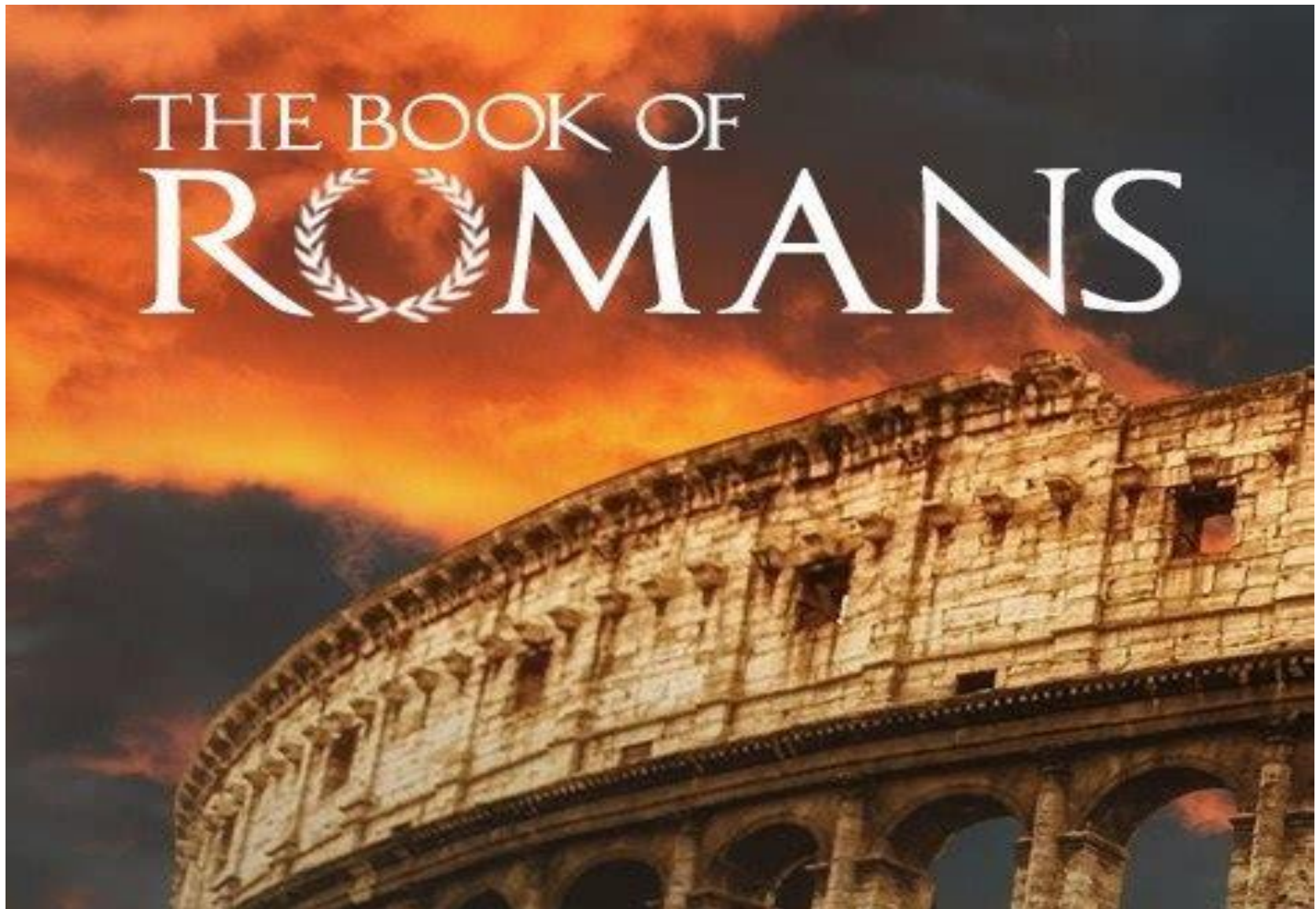


# Rom 12:1 Presenting One's Body



## In Chapter 12 -16 The Focus Is Exhortation



- Doctrine must always precede **exhortation**.
- Since in doctrine the Saint is shown his exalted position.
- Which makes the **exhortation** to a holy life a reasonable one.
- And in doctrine the Saint is informed [of] his resources.
- The grace he [the believer] possesses with which to obey the **exhortations**.

\* adapted Barclay

# Today's Verses



:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is your spiritual service of worship.*

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

# The Big Picture in Rom 12:1-2\*



Presenting  
our  
bodies

V:1

Stop letting  
the world  
squeeze you  
into its  
mold

V:2

Be transformed  
by the  
renewing  
of your mind

V:2

With a purpose that  
you may prove  
what the will of God is:  
good, acceptable, perfect

V:2

\* McCalley

:1a Therefore I urge you, brethren, by the mercies of God



Therefore or Now [*oun* is a conjunction]

- Some have said this is the biggest “therefore” in the Scripture [Romans 1 to 11]\*
- But the immediate context in verse 11:36 is:
- God is the source of all things, the sustainer of all things and the goal of all things
- Paul will then make his appeal and qualify it by saying it is by [through] the mercies of God [11:30-32]

I [Paul] urge you brethren - believers at Rome/all believers

urge - *parakaleo* - to call upon someone to do something to exhort, to beg - lit: to call to one's side

- urge lies between commanding and beseeching\*
- It is one of the tenderest expressions in all the Bible\*

\* Constable quoting others

:1a Therefore I urge you, brethren, by the mercies of God



More verses on urge [*parakaleo*]:

Philem 1:8a Therefore, though I have enough confidence in Christ to **order you** to do what is proper, <sup>9</sup> yet for love's sake I rather **appeal** [*parakaleo*] **to you**.

Eph 4:1 Therefore **I encourage** [*parakaleo*] **you** --- to walk worthy of the calling by which you were called. Interlinear

- In both verses we the have idea of **urging** or **encouraging** the believer to do something
- The verb is present, indicative, active
- Present tense is the idea of continuous action [continually urging/encouraging you]
- Paul could have ordered them but under grace he chose to appeal to **by mercies of God** Merryman

**:1a** Therefore I urge you, brethren, by the mercies of God  
**by** [*dia*] **the mercies of God**  
**mercies** [a noun] - *oiktirmos* - pity, compassion



It is the pity or compassion which God shows for the sufferings of mankind.

edited Zodhiates

- In Rom 11:30-33 Paul told us about the events of God's **mercy** [verb] toward the Gentile and Jew
- But now Paul says his urging is **by means of** [*dia*] God's attribute of mercies/compassion
- Paul's urging is based on God's **mercies** toward man
- 2 Sam 24:14 --- "I [David] am in great distress. Let us now fall into the hand of the LORD for **His mercies are great**, but do not let me fall into the hand of man."

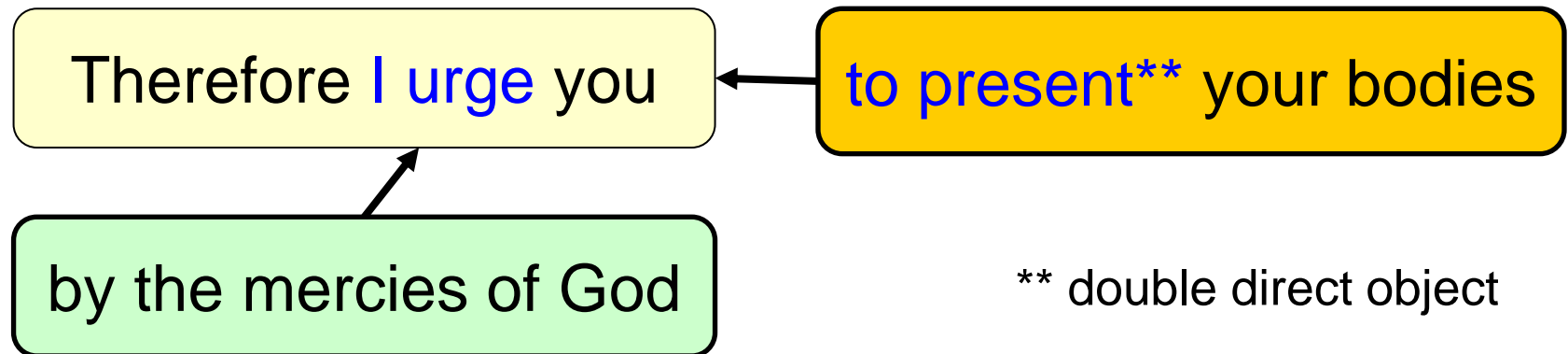
**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



**to present** - *paristēmi* – to offer, to put at one's disposal,  
yield (infinitive, aorist, active)

- **To present** is a positive faith attitude that God's will is best\*  
\* Merryman
- We are presenting ourselves to God based on the facts of our death, burial and resurrection with Christ\*
- It [**I urge**] is receiving the action of the infinitive **to present**
- **To present is** an event [to do something] since it is aorist tense



\*\* double direct object

**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



- Zodhiates has listed Rom 12:1 with a group of verses that use **I urge** [*parakaleo*]
- Which has a present tense main verb with an aorist infinitive direct object
- It is called a complimentary infinitive which completes the verb **I urge** by telling us more about it

Merryman + Others

Rom 12:1 I urge you --- to present your bodies

Eph 4:1 I urge you --- to walk worthy

2 Cor 2:8 I urge of you --- to confirm your love to him

Hebrews 13:19 **I** urge of you --- to do this [pray for us]

Acts 27:33 I urge of you - to take food

- So the question is - are these one-time actions in a believer's life or is this an ongoing part of a believer's life

**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



the word **present** [*paristēmi*] is also used in Rom 6:

Rom 6:13a and do not go on **presenting** [present – cont. action] the **members of your body** to sin as instruments of unrighteousness;

- The action is already going on and we are told to stop presenting the members of our body to the sin nature.

Rom 6:13b but **present** [aorist – an event] yourselves to God as those alive from the dead, and **your members** [of your body] as instruments of righteousness to God.

- This is to be the believer's response to his continuous presenting of the members of his body to the sin nature: he is, by **an event** in his life, **to present** himself to God.

**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



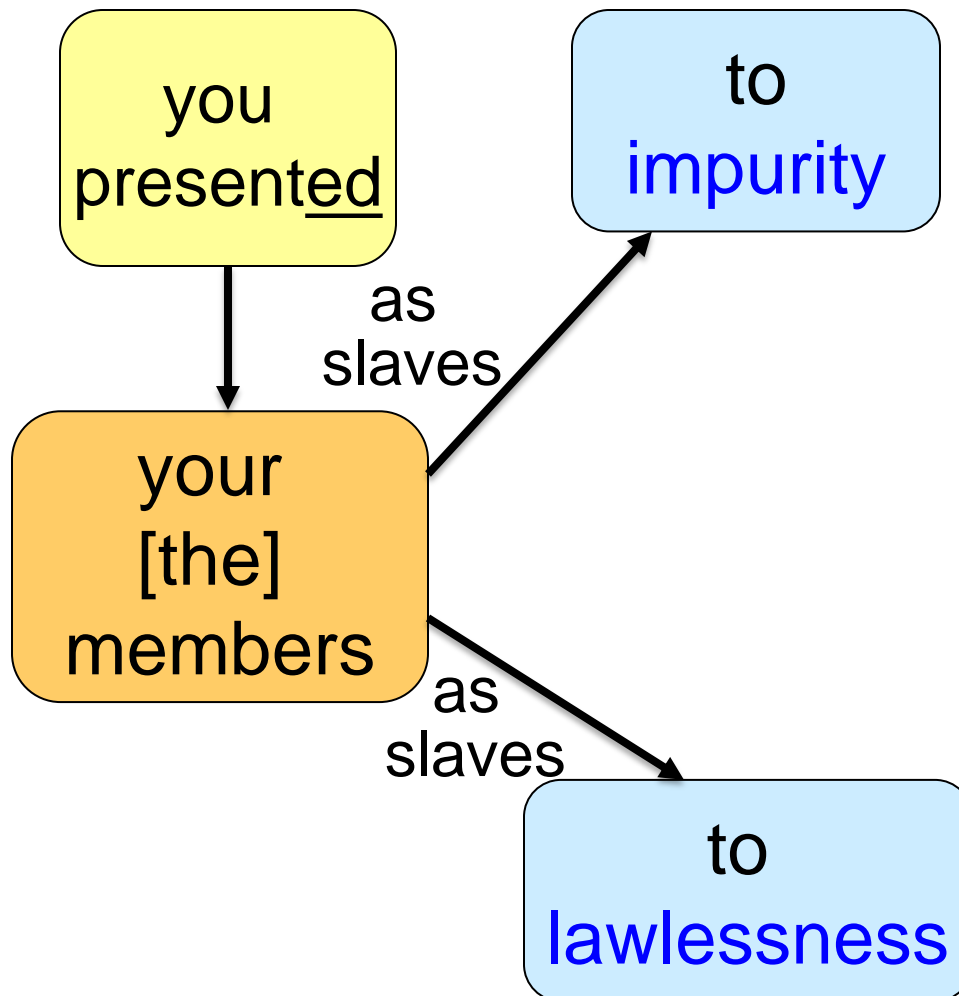
Rom 6:16 Do you not know that when you **present** [present – cont. action] yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, **or** of obedience resulting in righteousness?

- You can be continuously obeying the sin nature resulting in death **or** you can be continuously obeying God resulting in righteousness.

Rom 6:19b For just as you **presented** [aorist – an event] your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now **present** [aorist – an event] your members as slaves to righteousness, resulting in sanctification.

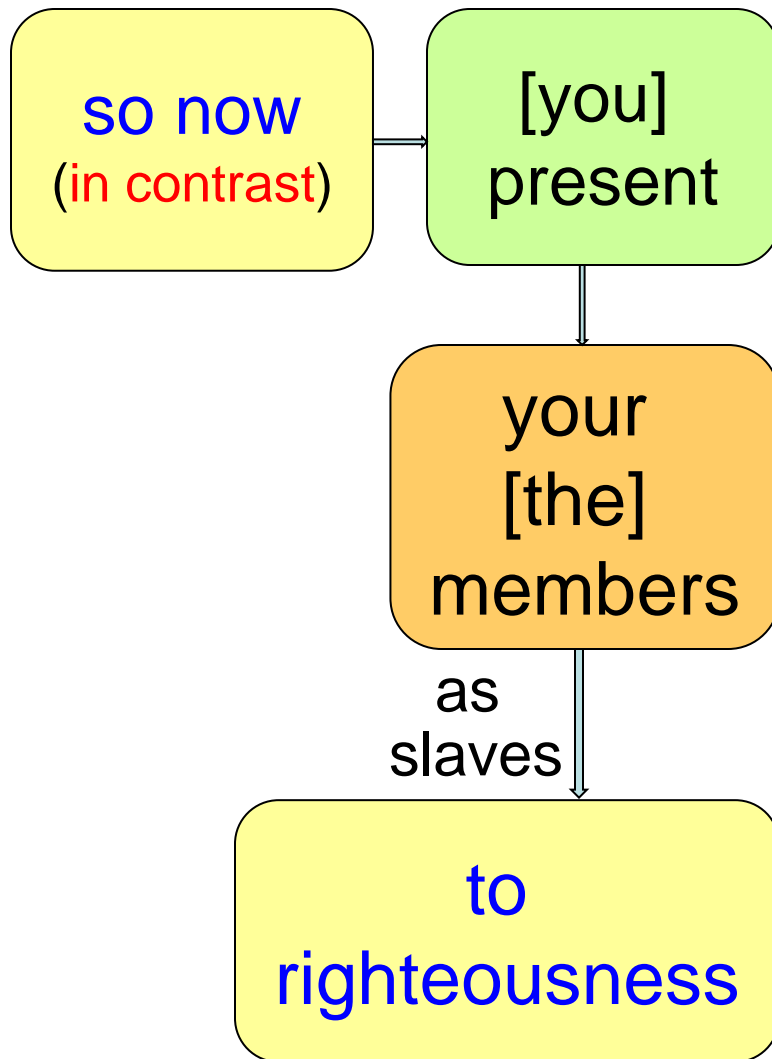
- It took an event in your life **to present** yourself as a slave to impurity.
- It also takes an event in your life **to present** yourself as a slave to righteousness.

<sup>19b</sup> For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness:



- **impurity** - *akatharsia* - moral uncleanness, lewdness, unrestrained
- 1 Thess 4:7 For God has not called us for the purpose of **impurity**, but in sanctification.
- **lawlessness** - *anomia* - in the NT it means not the absence of the Law, but the violation of Law.

<sup>19c</sup> **so now** present your members as slaves to righteousness, resulting in sanctification.



- aorist tense – this was **an event** in the believer's life
- imperative – God's will
- active – you do it
- You do this as you live the Christian life
- You walk in the light as He is in the light
- You abide in Me [Christ]
- These same members can now be used to righteousness

**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



## Why is the presentation “of body” so important?\*

- **Your body** is the means of expression by our sin nature
  - you could say: the only thing the sin nature can use is our body Rom 6:12-13
- **Your body** is the means of expression by God
  - 1 Cor 6:20 For you have been bought with a price: therefore glorify God in your body.
  - The body of the believer is where God operates
- **Your body** incorporates the world of our senses
  - The whole life of faith does battle with our senses
  - 2 Cor 5:7 for we walk by faith, not by sight  
[appearance]
  - Our sight cannot be trusted

\* adapted from McCalley

**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



- Paul now gives four aspects of presenting your bodies:

**1<sup>st</sup>** [as] **a sacrifice**

**sacrifice** - *thysia* - the act of sacrificing or offering –  
metaphorically of “spiritual sacrifices”

- How can **the body** become a sacrifice?\*
- Let the eye look on no evil, and it is a sacrifice
- Let the tongue utter nothing base, it is an offering
- Let the hand work no sin, and it is a sacrifice

**2<sup>nd</sup>** **living** - *zaō* - to live, be alive

- Living in contrast with the slain offerings. Vincent
- God’s service is freedom, not slavery; life, not death. Newell

\* Wuest quoting others

# What are the Church-age sacrifices?\*



**Heb 13:15** Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. <sup>16</sup> And do not neglect doing good and sharing, for with such sacrifices God is pleased.

- We are to offer a sacrifice of praise to God through Jesus Christ
- Also doing good and sharing, for with such sacrifices God is pleased

**Phil 4:18** But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent [material goods], a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

- The material goods were an acceptable sacrifice, well-pleasing to God

**Rom 12:1** --- your bodies a living and holy sacrifice, acceptable to God

Praise - Purse - Person

\* McCalley

:**1b** to present your bodies [as] a sacrifice, living, holy,  
well-pleasing to God

Interlinear + Wallace



**3<sup>rd</sup>** **holy** – *hagios* - the root meaning of which is "that  
which is set apart for God."

- [**Your body**] is holy, both in the sense of being set apart for His use, and holy in the sense of being used for pure and righteous purposes, and thus, free from sinful practices.

Wuest

**4<sup>th</sup>** **well-pleasing to God**

**well-pleasing** - *euárestos* - acceptable, that which God  
wills and recognizes

- This word is speaking of something which is well approved, eminently satisfactory, or extra-ordinarily pleasing.

Wuest

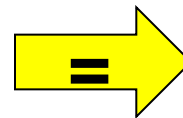
**:1c** *which* is the spiritual service of you Interlinear

**spiritual** - *logikos* - pertaining to the reasoning faculty,  
reasonable, rational

**service** - *latreia* – a religious service

- The presentation is to be in accordance with the spiritual intelligence [using your mind] of those who are new creatures in Christ. Constable
- Here “spiritual” or “intelligent” religious service (*logic latreia*) is contrasted with that outward religious service Israel had in former days. Newell

to present your bodies  
[as] a sacrifice, living,  
holy, acceptable to God



the spiritual  
service of you



# Final Thoughts\*



- Some scholars claim that the tense of the verb "present" or "offer" (aorist in Greek) presupposes a decisive offering made once-for-all.
- Others say that the aorist tense does not carry the once-for-all meaning and that Paul simply meant that we should make this offering, without implying how often.
- In view of the nature of the commitment that Paul called for, it seems that we should make it decisively as often as needed.

\* edited Constable

# Final Thoughts\*



- In Israel the whole burnt offering, which represented the entire person of the offerer (Lev. 1), burned up completely on the altar.
- The offerer could not reclaim it because it belonged to God.
- Paul implied that this should also characterize the Christian's self-sacrifice.

\* Constable