

RIGHTLY DIVIDING[©]

Title: Reasonable Service

SCRIPTURE: ROMANS 12:1

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

CONTEXT:

The Epistle to the Romans is a letter of instruction exercising the main truths of the Gospel that Paul felt were needed. The needs of the Gentile were similar whether they were in Rome or Colossi, which explains the universal message in the writing.

Paul’s thought is developed logically, but does not include all of his doctrinal truth. He had prayed for the church at Rome unceasingly (1:9-10) and longed to have fellowship with them to impart some spiritual gifts so the believer maybe established (1:11). Paul wanted them to pray for him because of the dangers that threatened (15:30-32) and his need to join them seeking to be refreshed.

Paul is comforted by the mutual faith between he and the churches at Rome. He is ready to visit Rome and preach the Gospel. He points out that man is not righteous and then answers the question: How does a man become righteous? Paul reinforces this discourse by discussing how man should live who has become righteous in God. Paul later surveys the plan of God for Jews and Gentiles, he gives specific exhortation to the church concerning outlook, attitude, and actions, and in conclusion Paul shows his deep interest in the Roman believer.

ROMANS 12:1

Table of Contents



Pre-Reading Romans 12

Passage of Scripture, Context, and the history of Romans!
Pg. 1

Introduction and Message!
Pg. 2

Message Continued
Pg. 3

Message Continued, Message Points, Message Notes, and Message Illustrations!
Pg. 4

Concluding Thoughts!
Pg. 5

Sermons for Pastors and Leaders of the Christian faith!

ROMANS HISTORICAL FACTS

Date and Place of Writing: Romans is assigned to the period of Paul’s third missionary journey. Since the Apostle spent three months in Greece (Acts 20:3) and he recommends that Phoebe (Cenchrea Deaconess) deliver the letter to Rome, it is likely that the letter was written from Corinth. It could be likely that another Grecian city (Philippi) was the place. Dates for the epistle have ranged from A.D. 53 to A.D. 58. The years A.D. 55 and A.D. 56 seem to be the most likely dates (ref. KJV 1053). It is believed that the Apostle Paul died in Rome A.D. 62-64 (ref. Britannica)

INTRODUCTION:

Romans 12:1 began the area of application. However, Paul gives specific exhortation for Roman Christians concerning their outlook, attitude, and actions. There is a need to exhort the believer as it relates to their expected conduct and behavior. It is through a mighty God that proper conduct and behavior is possible for the believer.

Paul suggests a few attributes for the believer: (1) consecrate the body and mind, (2) exemplify humility in the use of God's gifts, and (3) have these character traits. In this message, we will focus on attribute #1 – consecrating the body and mind.

MESSAGE:

Romans 12 can be described as the partaker's life. Paul writes very clearly about letting your own life go and grasping a life in Jesus Christ by means of change. If you want change that will lead to abundant life, you must seek the changer and apply the guided instruction to carry out change. Before you begin the message, it is important to note three key points for your congregation: (1) the Christian life is dependent upon the MERCY of GOD, (2) as a believer you must YIELD, and (3) this life is a SERVICE life.

“I beseech you therefore brethren by the mercies of God.”

Romans 12:1 began with Paul's earnest plea to the Roman church. He uses the word *beseech* in hope of their love and confidence in him as a brother and fellow believer. In the Greek, [*beseech* – *parakaleō* means to call to one's side, to call to one's aid] which is used in every kind of calling to a person. This calling is meant to produce a particular effect with various meanings such as – comfort, admonish, encourage, console, exhort, desire, entreat, pray, beg, invite, summon, and call to or call for.

The Apostle Paul is inviting the Roman Christian (brothren) to come along side him. His invitation

is offered in a manner of exhortation, comfort, and encouragement. Beseech is believed to be a stronger force than *aiteō* – ask.

There is also a formation by which the Apostle Paul makes his request for the Roman Christian to come along side him – by the mercies of God. Paul understood that nothing could be done/completed without the mercies of God. Therefore, it is important to examine the mercy of God so that Paul's invitation is regarded in proper perspective.

The mercy of God must be defined as an adjective [adj. a word or phrase naming an attribute, added or grammatically related to a noun to modify or describe it]. *Mercy*, as an adjective of God, in the Greek is *oiktirmōn* meaning “pitiful, compassionate for the ills of others.” Paul admonishes the church to come along side him while they have the pity and compassion of God.

Paul said, I beseech you therefore, brethren by the mercies of God – (i.e. Brothers, I ask you with comfort...knowing God's pity and compassion for us...to come along side me) in presenting your bodies a living sacrifice.

“that ye present your bodies a living sacrifice”

Part two of Romans 12:1 is about the presentation of the body. Paul has asked the church at Rome to present their bodies. In the Greek [*present* - *paristemi* means to yield] as it relates to the body being a living sacrifice. The same use of *present* is found in Romans 6:13 as it relates to yielding yourself to God. Roman 6:13 reads, “Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God.” Therefore, the presentation of the body is a state of yielding your members (body) to God. If the believer is to yield themselves as living sacrifices, it is important to understand

MESSAGE CONTINUED...

sacrificial living.

The believers at Rome are encouraged to become living *sacrifices* meaning the living [*offering - thusia*] because of Christ and His sacrifice on the cross. Ephesians 5:2 reads, “And walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.” Therefore, the presentation of the body (i.e. yielding the body) as a living sacrifice (i.e. as an living offering) is the representation of the believer in the earth as having yielded their body for holy living because of Christ. This living offering is holy living, which is acceptable to God. It exemplifies the type of living that could be found of Christ. Paul took the church at Rome through this discourse to ultimately say – LIVE HOLY. The offering of holy living is acceptable to God and is a reasonable service for the believer.

“holy, acceptable unto God”

What is the offering of holy living? Hebrews 10:19-21 explains holy living. It reads, “Having therefore brethren *boldness* to enter into the *holiest* by the *blood of Jesus*, by the *new and living way* which he hath *consecrated* for us through the veil that is to say his *flesh* and having a *high priest* over the house of God.” The realization of Hebrews 10:19-21 is that Jesus blood allows the believer to approach the throne of God. Christ blood is the representation of the final sacrifice (offering) needed and the act of his death becomes symbolic of the final priest needed to atone for sin. Because of this final sacrifice that atoned for sin, the believer is allowed to come boldly before the holiest – the throne of God. The offering of holy living resets the clock for the believer and places the believer with God before sin entered the world. The offering of holy living is a reverence for the blood of Christ.

The church at Rome is being asked to exemplify their offering of holy living by having an open display of certain character traits. These traits are

found in Romans 12:10-17 – (1) show kind affection with brotherly love, (2) do not be slothful in business, (3) be fervent in spirit serving the Lord, (4) rejoice in hope, (5) patient in tribulation, (6) continue instant in prayer, (7) distributing – giving to the necessity of saints, (8) given to hospitality, (9) bless them that persecute you, (10) rejoice with them that do rejoice, (11) weep with them that weep, (12) be of the same mind one toward another, (13) mind not high things but condescend to men of low estate, (14) be not wise in your own conceits, (15) recompense to no man evil for evil, (16) provide things honest in the sight of all men, and (17) live peaceably with all men.

“which is your reasonable service.”

This offering of holy living is the believer’s reasonable service. Paul is suggesting that holy living is the least the church at Rome can do because of the sacrifice of Christ. How can the church at Rome understand this service to be reasonable?

Reasonable in the Greek [*logikos*] is pertaining to the reasoning faculty and rationale which is used of service to be rendered by the believer in presenting their bodies a living sacrifice, holy, acceptable to God. According to Vines, the *sacrifice* (i.e. the offering of holy living) is to be intelligent, in contrast to those offered by ritual and compulsion; the presentation is to be in accordance with the spiritual intelligence of those who are new creatures in Christ and are mindful of the mercies of God. Therefore, reasonable service becomes the nature by which the church at Rome understands to take a rational approach to their service.

In the Greek, *service* [*latreia*] means *intelligent service - worship* of believers in presenting their bodies to God, a living sacrifice. Reasonable service is the position

MESSAGE CONTINUED...

the church at Rome takes regarding worship. It has to be a position of intelligence.

Apostle Paul in this Epistle to the church at Rome, has admonished and invited the believer to join him in intelligent worship by living a holy life unto God which is reasonable because of his pity and compassion for the believer.

MESSAGE POINTS:

1. As a believer, you should value the brothers and sisters of the faith.
2. The church should understand the nature of living sacrificial life (e.g. give good examples of sacrificial living)
3. It is important to commune with God to cultivate the boldness it takes to come to the throne. This requires the offering of holy living.
4. The church should respect the requirements for the offering of holy living. (e.g. you may want to have a few ideas regarding disobedience)
5. All believers should examine their intelligent service – examine their worship. Worship is the only way to truly connect with God’s presence.

PERSONAL MESSAGE NOTES:

- 1.
- 2.
- 3.
- 4.
- 5.

MESSAGE ILLUSTRATIONS:

- 1.
- 2.
- 3.
- 4.
- 5.

CONCLUDING THOUGHTS...

Roman 12:1 is Paul's way of expressing his desire for the church at Rome to join him in the offering of holy living (sacrificial living) because of Christ death. He understands that this invitation is only allowed because of the mercy of God to remain compassionate toward the believer. He tells the church that the offering of holy living is their reasonable service - intelligent worship to God.

God has given the church away to escape the evil nature of this world. He allows us to come boldly before His throne to give worship unto Him in an intelligent way – without animal sacrifice. This intelligent way of service - worship is revered as a sweet smelling savior unto God. Like the church at Rome, today's church should employ the offering of holy living thus giving intelligent worship unto God.



*Sermons for Pastors and Leaders
of the Christian faith!*

The scripture and above reference has been taken from the King James Version of the Holy Bible, Matthew Henry's Commentary, Vine's Complete Expository Dictionary of Old and New Testament Words and other sources. The opinions of this sermon are from Dr. Evette Hyder-Davis and should be researched further by the recipient. Rightly Dividing sermon series is a copyright of Dr. Evette Hyder-Davis with permission for use but not distribution. For more sermons, please visit www.evette.com/rightlydividing.

Rightly Dividing[©]

P. O. Box 34
Herndon, VA 20172
