



SPIRITUAL TRANSFORMATION

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Introduction:

What is spiritual transformation: Christ formed in us. Spiritual transformation is the process by which Christ is formed in us ...for the glory of God, for the abundance of our own lives, and for the sake of others. (Galatians 4:19; Romans 8:29; Romans 12:1, 2) The possibility that human beings can be transformed to such an extent that they image Christ is central to the message of the gospel and therefore it is central to the mission of the Church. Spiritual transformation in the lives of redeemed people is a testimony to the power of the Gospel and it results in an increasing capacity to discern and do the will of God. (Romans 12:2)

It is God's will and delight that we actively resist being conformed to this world and seek instead to be transformed by the renewing of our minds. The Greek word *nous* (translated *mind* in Romans 12:2) includes, but goes far beyond, intellectual or cognitive knowing. It denotes the seat of reflective consciousness and encompasses a person's faculties of perception and understanding as well as the patterns of feeling, judging and determining that shape our actions and responses in the world. Thus, any approach to transformation that seeks to bring about real change must go beyond merely grasping information at the cognitive level to full knowledge that impacts our deepest inner orientations and trust structures, false-self patterns, and any obstacles that prevent us from fully surrendering to God. This kind of change involves clear teaching about the nature of the Christian life, concrete practices that help us internalize truth in ways that change how we respond in the world, and community that supports and catalyzes the process.

Spiritual transformation is something of a paradox in that it is quite natural for Christ followers to grow and to change just as it is natural for human beings to grow from infancy to childhood to adolescence to adulthood. The seed of the Christ life ("everything we need for life and godliness") is planted within us at salvation and if the conditions are right, that seed will grow and flourish. However, the process of transformation is also supernatural in that it is something only God can accomplish in our lives through the work of the Holy Spirit. The third person of the Trinity has been given as our advocate, teacher and counselor to lead us into truth as we are able to bear it (John 15 and 16) and to communicate the depths of God. (I Corinthians 2:9-16) We can find ways to open to this process of transformation as it is guided by the Spirit, but we cannot control it or make it happen ourselves. The wind of the Spirit blows where it will. (John 3:8)

My prayer is that as the believer study and understand that the will of God is for us to be conformed to image of His Son and not to the pattern of the world they will make the adjustment in their lives and live for the glory of God while on earth.

Lesson 1

Spiritual Transformation

Romans 8: 28-29; And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.

1. (8:28) Assurance— Call— Man, Struggles— Salvation:

God works all things out for those who love Him. This is the first assurance of deliverance. What a comforting declaration! Scripture actually declares that **"all things work together for good"** to the believer. Think about it: nothing could assure the believer any more than God working all things out for his good. Note four things.

a. The words **"all things"** go well beyond the great events of the world. God does control the events of the world, but He controls much more. He rules over "all things"—all the events and happenings that occur in the life of the believer. He works "all things" out for good in behalf of His dear child.

b. The words **"work together"** (sunergei) mean to create and eliminate, place and replace, connect and group, interrelate and intermingle, shape and forge, press and stretch, move and operate, control and guide, arrange and influence.

The words "work together" are also present action which means that all things are continually working together for good. God is in control of the believer's life. Daily, moment by moment, God is arranging and re-arranging all things for the believer's good.

c. The word **"good"** (agathon) means for the ultimate good. We cannot see the future; we cannot take a single event and see all the lines and ramifications that run from it. We cannot see all the things that result from one single event, much less see the results of every event. But God does; therefore, God takes all the events of our lives and works them out for our ultimate good.

d. There is, however, a limitation on this glorious promise, a limitation that desperately needs to be noted. God works all things out for good only to those who love God and are called according to His purpose.

1. This fact is graphically seen in the Greek. The clause "to those who love God" is placed first in the sentence: "But we know that to those who love God all things work together for good." Scripture makes sure the point is not missed. God only looks after the affairs of the person who loves Him.

Thought 1. Think about it for a moment, for it is the only reasonable conclusion. If a man does not love God—does not place his life into the hands of God—how can God take care of Him? If the man turns his back and walks away from God, how can God look after him?

God is not going to force His care upon any of us. He is not going to make mechanical robots out of us, forcing us to live at His beck and call. Such is not love; it is only mechanical behavior. What God wants is love that flows from a heart that *chooses* to love Him. The choice is ours: we either turn our lives over to Him in love, or we continue to take our lives into our own hands.

2. Note the words, "**called according to his purpose.**" The believer's deliverance is purposed by God. God calls him for the glorious purpose of being saved from the struggle and sufferings of this life.

Note a significant fact. The believer's position and behavior are both involved in the call of God.

⇒ **Positionally**, God chooses the believer by setting him apart through the Holy Spirit and through belief of the truth.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thes. 2:13-14).

⇒ **In behavior**, God calls the believer to a life of purity and holiness.

"For God hath not called us unto uncleanness, but unto holiness" (1 Thes. 4:7).

The point is this: God delivers the person who is positioned in Christ and who lives a pure and holy life.

The person who truly loves God and is living a godly life is the person who experiences all things being worked out for his good. It is the godly person who loves God that will be delivered from the struggling and suffering of this corrupt world.

Thought 2. Contrast the carnal attitude of Jacob and the spiritual attitude of Paul.

⇒ Jacob said, "All these things are against me" (Genesis 42:36).

⇒ Paul said, "All things work together for good to them that love God" (Romans 8:28).

God has "predestinated [believers] to be conformed to the image of His Son," and absolutely nothing can change that. Why? "That Christ might be the first-born [have the preeminence] among many brethren" (Romans 8:29).

God loves His Son in the most supreme way possible. God has ordained that His Son shall have many brothers (adopted brothers) who will love and serve Him as the first-born, that is, as the first Person or the most preeminent Person of the universe.

God has ordained that Jesus Christ shall hold the highest rank and position: that He be the exalted Head of all creation and the One to whom all men look (Col. 1:15, 18).

Therefore, God is going to allow nothing to permanently defeat believers. God is going to allow no fallen child of His to ever remain down permanently. God is going to fulfill His purpose in every child of His, and nothing can stop His purpose. Jesus Christ, His Son, will have a multitude of brothers and sisters who worship and serve Him throughout eternity.

1. Believers will be conformed to the image of God's dear Son. The words **"conformed to the image"** (summorphous tēs eikonos) mean both an inward and an outward likeness.
 - a. "Conformed" (summorphous) means the very same form or likeness as Christ. Within our nature—our being, our person—we shall be made just like Christ. As He is perfect and eternal—without disease and pain, sin and death—so we shall be perfected just like Him. We shall be transformed into His very likeness.
 - b. "Image" (eikonos) means a derived or a given likeness. The image of Christ is not something which believers merit or for which they work; it is not an image that comes from their own nature or character. No man can earn or produce the perfection and eternal life possessed by Christ. The image of Christ, His perfection and life, is a gift of God. To be conformed to the image of God's Son means...

- to become a partaker of the divine nature (2 Peter 1:4).
 - to be adopted as a son of God (Ephes. 1:5).
 - to be holy and without blame before Him (Ephes. 1:4; Ephes. 4:24).
 - to bear the image of the heavenly: which is an incorruptible, immortal body (1 Cor. 15:49-54; cp. 1 Cor. 15:42-44).
 - to have one's body fashioned (conformed) just like His glorious body (Phil. 3:21).
 - to be changed (transformed) into the same image of the Lord (2 Cor. 3:18).
 - to be recreated just like Him (1 John 3:2-3).
2. Note what it is that assures the believer's deliverance from the suffering and struggling of this world. It is two things.
- a. **The foreknowledge of God.** The word "foreknow" (proginōskō) is used three different ways in Scripture. It means...
- to know something beforehand, ahead of time.
 - to know something intimately by loving and accepting and approving it.
 - to elect, foreordain, and predetermine something

The present passage is interpreted differently by scholars. Note that the second and third meanings are much the same. When a person is loved and approved, selection or election is involved. The person becomes a very special or select person.

Again, the point to see is not the pure logic of the theological or philosophical argument. This is not God's purpose in this passage. God's purpose is to assure the believer: the believer is going to be conformed to the image of Christ, and nothing can stop the glorious process. God foreknew the fact, saw it even before the world was ever founded. He has always loved and approved the believer, electing and ordaining him from the very beginning.

3. **The predestination of God.** The word predestination (proōrisen) means to destine or appoint before, to foreordain, to predetermine.

According Romans 8:28-29 there's a transformation that is already done, nothing is able to separate you from the love of God. That is for the them that love God and are call according to His Purpose.

But while we are awaiting that transformation we are to reflect Christ in the earth through our lives. And that's what I want to talk about; is your life reflecting Christ?

Only a transform life can reflect Christ. I learn something just the other day, not every believer is a Christian. Paul I now believe understood that so he would call the believers saint on the way to becoming a Christian.

I did the research the word Christian is use three times in the Bible Acts 11: 26; Acts 26:28; 1 Peter 4:16. Saints I believe is use 30 times in the New Testament.

Christian: a Christian is one whose life reflects Christ Acts 11:26.

LESSON 2

Read: 2 Cor. 3:18

1. In beholding Christ, believers are transformed into His image. The phrase "we all" means believers, those who have turned to Christ...
 - who have had the veil removed from their face.
 - who stand face to face with the glory of the Lord.

When a believer receives Jesus Christ as his Savior, he is given the privilege to stand face to face with Christ. This simply means that he is given the privilege to know and understand Christ. Note several points.

- a. The phrase "open face" means that the believer is given the privilege of standing face to face with Christ, the privilege of knowing Christ personally and learning all about Him. There is no veil over the face or eyes of the believer, nothing to keep him from knowing the Lord.
- b. The object of the believer is to behold the glory of the Lord. This means to behold the Godhead and deity of the Lord, the splendor, brilliance, and excellence of His person and Being.
- c. Jesus Christ is the Son of God who became Man. His "glory" refers to the glorious fact that He as the Son of God did become Man. When a person grasps this fact, he understands the "glory of the Lord," the incomprehensible fact that the Lord paid the supreme and ultimate price, the unbelievable price, for the salvation of man.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

- d. The believer, however, never grasps the full glory of the Lord. No man, who is only finite and flesh, could ever understand the Lord, who is infinite Spirit.

The believer only sees and understands the glory of the Lord as in a glass or a mirror. That is, he only sees a reflection of the Lord, **not the full image**. **Presently, the believer is able to see the Lord only through the Word and the Holy Spirit**; in the future, he shall stand face to face with the Lord throughout all eternity. Then he will know the Lord even as the Lord now knows him.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

- e. The believer is changed or transformed into the image of Christ from glory to glory. This probably means two things.

⇒ When the believer beholds (grasps, understands, studies, lays hold of) the glory of the Lord, the same glory is created in him.

⇒ When the believer beholds the glory of the Lord, the believer progresses and grows from one stage of glory to a higher stage.

SHEADING THE OLD MAN

Read: Eph. 4: 17-24

the believer is to walk in Christ. He is not to walk as men walk. The reason is clearly stated: believers did not learn such a sinful life from Christ. Christ did not live a sinful a life, and He has not taught us to live a sinful life as other men live. If a man has heard Christ and been taught by Christ, then he has heard and been taught the truth.

The true walk is a walk in Christ, and a walk in Christ involves three actions:

1. *The believer is to put off the old man*
2. *The believer is to be renewed in the spirit of his mind*
3. *The believer is to put on the new man*

(4:22) **Old Man:** the "old man" refers to what a man is before he accepts Christ. It is the very nature of man, the natural, corruptible seed which is passed on from generation to generation and leads to death. It is what is called the nature of Adam.

Three things are taught about the old man in the Scriptures.

1. The believer's old man has already been put to death. It was crucified with Christ (Romans 6:6). When the believer received Christ, God began immediately to count him buried with Christ and united with Christ in the very likeness of His death. This is the meaning symbolized in baptism.
2. The deeds of the old man have been put off from the believer (Col. 3:9). The power of evil deeds has been broken and the believer is no longer in bondage to them.
3. In this passage, the believer himself is exhorted to put off the old man. He is told to exercise his own will in putting off the old man. He so wills by realizing and acting upon three truths.
 - a. The old man, from God's perspective, is counted dead. Therefore, the believer counts his old man as already being dead.

(Romans 6:11).

- b. The old man is recognized as being very much alive. The old man is tempted to look, taste, feel, think—to experience sin. But the believer rejects the temptation. He refuses to participate in sin. He puts off the old man as he walks day by day.

(Romans 6:12-13).

- c. The old man (including all creation) is seen aging and dying day by day. The believer realizes that this world and all that is within it, including his old man, is in a constant process of dying. He knows that all is dying because the evil desires of nature are deceitful, and deceit disturbs and destroys relationships—the very nature of things (Ephes. 4:22). Such destruction deteriorates and corrupts; it eats away at life and at the balance of things until all things become nothing but decayed matter. Therefore the believer puts off the old man and puts on the new man—by faith in the love of God. When a person believes in the love of God, God responds by loving him so much that He

makes a permanent man out of him, a new man who is to live eternally and become a citizen of the new heavens and earth.

(4:23) **Mind, Renewed:** the believers mind is to be renewed (ananeousthai), which means to be made new, readjusted, changed, turned around, and regenerated.

1. The mind of man has been affected by sin. It desperately needs to be renewed. The mind is far from perfect. It is basically worldly, that is...

- selfish
- self-centered
- self-seeking
- centered on this world
- centered on the flesh
- centered on this life

Scripture is clear about the corruption of man's mind. The human mind has just been tragically corrupted by man's selfishness and sin. Man's mind...

- has become vain, empty, and futile in its imaginations

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" ([Romans 1:21](#)).

- has become reprobate

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" ([Romans 1:28](#)).

- has become carnal and full of enmity against God

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" ([Col. 1:21](#)).

- has become fleshy.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" ([Col. 2:18](#)).

- has become defiled

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

A RENEWD MIND

The mind is renewed by the presence of Christ in the life of the believer.

When a person receives the Lord Jesus Christ as His Lord, the man is *spiritually*...

- born again (John 3:3-8; 1 Peter 1:23).
- made into a new man (Ephes. 4:24; Col. 3:10).
- made into a new creature (2 Cor. 5:17).
- given the mind of Christ (1 Cor. 2:16; cp. 1 Cor. 2:9-15).

What this means is a most wonderful truth, and it is easily seen. When a person receives Jesus Christ into his life, he receives the mind of Christ as well. Christ places His mind into the believer's mind; that is, Christ changes the believer's mind to focus upon God.

Whereas the believer's mind used to be centered upon the world, it is now centered upon spiritual matters. The believer's mind is renewed, changed, turned around, and regenerated to focus upon God. However, it is critical to remember that only Christ can renew the human mind. Only Christ can implant the mind of Christ within a person. Only Christ can give a person His thoughts and the spirit to live out His thoughts.

The believer is to live a transformed life; that is, he is to walk day by day renewing his mind more and more.

He is to allow the Spirit of Christ (the Holy Spirit) to focus his mind more and more upon God and spiritual things.

⇒ The believer is to love the Lord with all his mind.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).

⇒ The believer is to keep his mind upon spiritual things, not carnal things.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:5-6).

⇒ The believer is to cast down imaginations and every thought that interrupts his knowledge of God and to captivate every thought for Christ.

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).

⇒ The believer is not to let his mind be corrupted.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

⇒ The believer is not to fulfill the desires of the flesh and of the mind.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephes. 2:3).

⇒ The believer is not to walk as the world walks, in the vanity of their mind.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Ephes. 4:17).

⇒ The believer is to be renewed in the spirit of his mind.

"And be renewed in the spirit of your mind" (Ephes. 4:23).

⇒ The believer is to arm himself with the same mind as Christ in bearing suffering.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1).

(4:24) New Man

A man regenerated, renewed, born again who has become spiritually minded. It is a new man created by Christ; he has been given a holy nature and an incorruptible life. It is opposed to the old man with a corrupt nature. It is a man who is...

- in fellowship with God.
- obedient to God's will.
- devoted to God's service.

There are two Greek words translated by the English word new.

1. There is the word *neos* which refers to something new that has just been made, but there are already many others existing just like it.
2. There is the word *kainos* which refers to something new, something just made and there is nothing like it in existence.

Kainos is the word used here. Jesus Christ makes a new man entirely—a creation unlike any other creation existing.

The Gentile believer is not made into a Jew; neither is a Jewish believer made into a Gentile. Each, through the Lord Jesus Christ, is made into a new kind of person—a new man in God. Every person can begin life all over again; every person can have a new beginning, a new life by coming to Jesus Christ.

How is this possible?

- a. By the power of God. When a person believes in God's Son, the Lord Jesus Christ—really believes and entrusts his life into the hands of Jesus Christ—God creates the spirit of the person in righteousness and true holiness.
- b. God takes the faith of the person and credits it as the righteousness of Jesus Christ. God actually credits the person's faith as the perfect righteousness and holiness of Jesus Christ.

Therefore, the person stands before God in the righteousness and holiness of Jesus Christ.

But note: this is not all that God does. He does more marvellous things for the believer— all having to do with creating the believer into a new person.

1. God quickens the spirit of the believer and makes his spirit alive. Whereas the believer's spirit was dead to God, God creates it and makes it alive to God.

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"And you hath he quickened, who were dead in trespasses and sins" ([Ephes. 2:1](#)).

2. God causes the believer to be born again spiritually.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God" ([John 3:5](#)).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" ([1 Peter 1:23](#)).

3. God actually places His divine nature into the heart of the believer.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" ([2 Peter 1:4](#)).

4. God actually creates a new man out of the believer.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" ([2 Cor. 5:17](#); cp. [Romans 12:2](#); [Ephes. 4:24](#); [Col. 3:10](#)).

5. God renews the believer by the Holy Spirit.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" ([Titus 3:5](#), cp. [Ephes. 1:13](#); [Ephes. 4:30](#)).

APPLICATION:

Some people are constantly changing their outward appearance by changing their style of clothes, wearing a different hairstyle, or wearing different makeup. But underneath they are still the same people. Who have they fooled? What looks good to them now will be 'old hat' in a week or two or maybe a month. Then they will change their appearance again. There is an ongoing dissatisfaction with their looks. But our heavenly Father has given us a new life in Him

that never tarnishes, nor looks bad, nor wears out. It is the inward man that is changed; it is the new man. The new man is a permanent part of our lives; the old way of sin is no longer acceptable. And it is only through Christ that we can receive this new nature. It is up to us to accept or reject what God has offered us.

LESSON 3

TRANSFORMED NOT CONFORMED

A. The Believer and God, [12:1-2](#)

[\(12:1-2\)](#) **Introduction:** the believer is to be devoted to God. Everything he is and has is to be dedicated to the worship and service of God. Anything less than total devotion is short of God's glory: it is sin. Therefore, when discussing the believer's relationship to God, Scripture is strong in its exhortation. Without equivocation, Scripture urges total devotion.

- [1. Devotion urged \(v.1\).](#)
- [2. Present your bodies to God \(v.1\).](#)
- [3. Be not conformed to this world \(v.2\).](#)
- [4. Be transformed \(v.2\).](#)

1. [\(12:1\)](#) Dedication— Commitment: devotion is strongly urged. The word "therefore" launches a new subject for discussion. It connects what is about to be said to what has been said. What has been said is this:

- ⇒ The world desperately needs to get right with God ([Romans 1:18-3:20](#)).
- ⇒ The way for the world to get right with God is now clearly revealed through God's Son, the Lord Jesus Christ. The way is *justification*: believing in the Lord Jesus Christ and having God *count* one's faith as righteousness ([Romans 3:21-5:21](#)).
- ⇒ The believer in Christ can now be *sanctified*, that is, set apart to God and set free from sin to life eternal by the Lord Jesus Christ and by the Holy Spirit ([Romans 6:1-8:39](#)).
- ⇒ The believer or the church, not Israel, is now God's choice to carry the gospel of His Son to the whole world ([Romans 9:1-11:36](#)).

This is the glorious message of how much God loves us and of what God has done for us. This is what is meant by "**the mercies of God.**" The mercies of God are overflowing; they are beyond anything any person could ever desire. Just think about what God has done for us. God has...

- met our desperate need to get right with Him.
- provided the power to be set free from the terrible bondages of this life and to live eternally.
- given the most glorious purpose to life: that of proclaiming the news of God's Son, of how to be set free from sin and death and to live eternally.

Therefore, in light of the mercies of God, of all this that God has done for us, we must devote ourselves to God. We must dedicate and commit ourselves to Him.

Note the words "I beseech you" (*parakaleō*^{PWS: 355})—implore you, urge you, beg you—devote yourselves to God. Note a significant point: what is about to be said is not being said to the world, that is, to the lost. It is being directed to *brothers in Christ*: "**I beseech you therefore, brethren.**" Devotion to God is strongly urged. The believer is to do the things covered in the next three points of the lesson.

2. (12:1) Body—Dedication: the believer is to present his **body** to God. The importance of the human body cannot be overstated. The one thing upon earth that is abused more than anything else is man's body. Man abuses, neglects, and ignores his body...

- by overeating
- by becoming inactive
- by being too active
- by cursing, fighting, and killing
- by partaking of harmful substances
- by caring for the external abusing the internal
- by getting too much or too little rest

The list could go on and on, but just the mention of these few *sins* clearly strikes the point home. If there is an exhortation in Scripture that must be heeded by Christian believers, it is the exhortation of these two verses.

1. The believer is to present his body as a *living* sacrifice to God. Note three facts:
 - a. God demands the *believer's body*. God is not only interested in man's spirit; He is vitally interested in man's body. His interest could not be any stronger nor made any clearer. This is clearly seen by contrasting the world's view of the body with God's view.
 - b. The believer is to present his body *to God*. The dedication...
 - is not to be made to *self*: living as one wishes; doing one's own thing.
 - is not to be made to *others*: living for family, wife, husband, child, parent, mistress, companion, sexual partner, or employer.
 - is not to be to *something else*: houses, lands, property, money, cars, possessions, profession, recreation, retirement, luxury, power, recognition, fame.

The body is to be offered to God and to God alone. God demands the body, demands that it be presented to Him. God wants the body to be sacrificially living for Him.

- c. The believer is to present his body to God as a *living sacrifice*. Note the believer's offering of his body is to be *sacrificial*. This is the picture of Old Testament believers taking animals and offering them to God as sacrifices. The believer is to make the same kind of sacrificial offering to God, but note the profound difference. The believer's offering is not to be the sacrifice of an animal's flesh and blood. The offering and sacrifice of the believer is to be his body: he is to offer his body as a *living sacrifice*. A living sacrifice means at least four things.
- A *living sacrifice* means a constant, continuous sacrifice, not just an occasional dedication of one's body. A person does not sacrifice his body to God today, and then take his body back into his own hands and do his own thing tomorrow. A *living sacrifice* means that a person dedicates his body *to live for God and to keep on living for God*.
 - A *living sacrifice* means a sacrifice of a person's body wherever the body is. A particular place is not needed. The sacrifice of the body is a living sacrifice; it can be made while the body is living right where it is. And the offering of a living sacrifice is to be made *right now* while the body is living.
 - A *living sacrifice* means that the body sacrifices its own desires and lives for God. The body lives a holy, righteous, pure, clean, and moral life for God. The body does not pollute, dirty, nor contaminate itself with the sins and corruptions of the world: neither the lust of the flesh, nor the lust of the eyes, nor the pride of life. The believer's body is sacrificed for God and dedicated to live as He commands.
 - A *living sacrifice* means that the body lives for God by serving God. It means that the body sacrifices and gives up its own ambitions and desires, and it serves God while upon this earth. The body gives itself to the work of proclaiming the love of God and of ministering to a world reeling in desperate needs. The body sacrifices itself to serve God and Him alone. The body is dedicated to God as a living sacrifice.

In summary, the believer is to dedicate his body to God as a living sacrifice in the home, church, school, office, plant, field, restaurant, club, plane, car or bus. No matter where the believer's body is, his body is to be sacrificed for God. Sacrificing to God is not something that is transacted in a church. Sacrificing to God is transacted in every act of the human body. The world, that is, the whole universe, is the sanctuary of God; and the believer's body is the temple of God. Therefore, every act of the believer's body is to be an act of service to God.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" ([1 Cor. 6:20](#)).

Romans 6: 12-13

1. HE RESISTS SIN ([v. 12](#)).

- a. The believer is not to let sin dominate, control, or reign in his mortal body. **Sin is not to dominate his thoughts and life.** He is to resist sin by standing against it, by rebuking and fighting against it. He is to oppose sin with all his might.
- b. He must not obey sin in its *lusts*. The word means strong desire or craving or passion. The pull of sin is sometimes strong, very strong. All men know what it is to lust after things, after more and more, whether it be money, property, security, position, pleasure, fun, or fleshly stimulation. The true believer must not *yield* to these pulls. He must not let the lusts of his eyes and flesh rule and regulate his mind and behavior. He must not let lust *order* his life. He must resist the lusts of his mortal body.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" ([Romans 13:14](#)).

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the souls" ([1 Peter 2:11](#)).

1. HE DOES NOT YIELD THE MEMBERS OF HIS BODY TO SIN ([v. 13](#)).

Three things need to be said about sin at this point in Romans.

(1) Sin is an offense and a disease in [Romans 1-4](#). In [Romans 6](#) it is a master or a ruling power.

(2) Sin is not "destroyed" in the believer. It is still active and can still injure. The believer is to fight against its pull.

(3) The body is not the source of sin, but the Bible says and man's experience proves that the body is the *instrument* of sin, the *organ* which sin uses to manifest and satisfy itself.

The body is under the *heavy influence* and *severe power* of sin and corruption—so much so that the sensual appetites of the body tend to enslave the soul and lead men to sin, even against his better judgment. Therefore, the believer is strongly exhorted to resist: "Let not sin therefore reign in your mortal bodies" ([Romans 6:12](#)).

"As [a man] thinketh in his heart, so is he" ([Proverbs 23:7](#)).

Where a man keeps his mind and what he thinks about determine who he is and what he does.

If a man keeps his mind and thoughts in the gutter, he becomes part of the filth in the gutter.

If he keeps his mind upon the *good*, he becomes good

If he focuses upon achievement and success, he achieves and succeeds.

If his mind is filled with religious thoughts, he becomes religious.

If his thoughts are focused upon God and righteousness, he becomes godly and righteous.

2. The reasons why the believer is to present his body to God are twofold:

- a. **The dedication of the body to God is *acceptable*** (*euareston*^{PWS: 27}) to God. The word means well-pleasing, approving and extremely satisfying to God. God accepts and joys and rejoices over a body that is dedicated and living for Him.

Thought 1. This is the very thing for which believers should seek: to be acceptable and well-pleasing to God. We should seek to cause Him to joy and to rejoice in our bodies. Our bodies should be so dedicated—so pure and holy and clean, and so committed and involved in helping people—that God's heart is just flooded with joy and rejoicing.

Thought 2. Note: the believer's body is either causing God's heart to feel pain and hurt or joy and rejoicing.

"Wherefore we labour, that whether present or absent, we may be accepted of him" ([2 Cor. 5:9](#)).

- b. **The dedication of the body to God is the believer's reasonable service.**

- ⇒ The word "reasonable" (*logikēn*^{PWS: 3172}) means rational, intelligent, logical. It is an act of the mind thinking and figuring out what and how to do something.
⇒ the word "service" (*latreian*^{PWS: 3472}) means worship, ministry.

The idea is that the believer is to use his mind in dedicating his body to the service of God. He is to study the Scriptures, and intelligently think about how to best serve God as he walks through life day by day.

Thought 1. Note how this indicates a worship time in God's Word and in prayer every day. The believer must be constantly seeking to know what is allowed and what is not allowed for his body. The believer's body must know what it can eat, drink, and do; therefore, rational and intelligent study and decisions must be made about what to allow the body to do. (What an enormous difference from the way most of us conduct our lives and treat our bodies in this life!)

- I. **Holy:** most holy thing, a saint
- I. **Acceptable:** well pleasing, acceptable
- I. **Service:** service rendered for hire
 - A. any service or ministration: the service of God
 - B. the service and worship of God according to the requirements of the Levitical law
- II. to perform sacred services

1. **(12:2) Conformed— World— Worldliness: the believer is not to be conformed to this world.**

Conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to)

2. The word "world" (*aiōn* ^{PWS: 4433}) in the simplest of terms means the world itself and everything in it, for it is all corruptible. The world, including the heavens and earth and all therein, is aging, deteriorating and dying; and it will pass away. The world is not perfect: not in being, order, morality, or justice.

3. The believer is not to be conformed to this world. Now note something: the world, the very fashion and appearance of the world...

- seems to be lasting, permanent, and unending.
- seems to offer the very best of everything: pleasure, enjoyment, happiness, fulfillment, satisfaction, completeness.

However, the fashion and appearance of the world is a lie, a mask, a masquerade. Even the very *spirit of the world* has within it the seed of corruption. The seed of corruption is seen in the acts of the world and its nature, in the terrible spirit of...

- | | | |
|---------------|-----------------|------------|
| • selfishness | • division | • death |
| • greed | • war | • sickness |
| • anger | • deceitfulness | • disease |
| • hatred | • suffering | • cursing |
| • bitterness | • conflict | • pride |
| • ungodliness | • ignorance | • disorder |
| • savagery | • deterioration | • decay |

"The fashion of this world passeth away" ([1 Cor. 7:31](#)).

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" ([2 Cor. 4:18](#)).

- b. The believer is not to conform, that is, fashion himself after the world...
 - not to follow the fellowship of the world.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" ([2 Cor. 6:17-18](#)).

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" ([James 4:4](#)).

- not to follow the fashion and lusts of the world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" ([1 John 2:15-16](#)).

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" ([1 Peter 1:14](#)).

- not to follow the course of this world.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" ([Ephes. 2:2](#)).

- not to follow the god of this world, Satan.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" ([2 Cor. 4:4](#)).

not to follow the false security of the world.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" ([Matthew 24:38-39](#)).

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" ([1 Thes. 5:2-3](#)).

- not to follow after the deceitful riches of this world.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he become unfruitful" ([Matthew 13:22](#)).

- not to live in pleasure on earth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter" ([James 5:5](#)).

- not to follow the crowd of the world.

"Thou shalt not follow a multitude to do evil" ([Exodus 23:2](#)).

4. ([12:2](#)) Transformed—Mind: the believer is to be transformed (*metamorphousthe* ^{PWS: 4032}). The Greek root of the word is *morphe*. *Morphe* means the real being of a man. It is the very nature and essence, the inseparable part, the unchanging shape of a man. The man in evening clothes looks different than he does in work clothes, but he is still the same man inwardly. The elderly man is the same man inwardly that he was as a young man.

What the Bible is saying is clearly evident: the believer must undergo a radical change within his inner being in order to escape the world and its doom. The believer must be transformed and changed inwardly. His real self—his very nature, essence, personality, inner being, his inner man—must be changed.

- I. Prove: to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals
- II. to recognise as genuine after examination, to approve, deem worthy

Spiritual Transformation

- I. good: of good constitution or nature
- II. useful, salutary
- III. good, pleasant, agreeable, joyful, happy
- IV. excellent, distinguished
- V. upright, honourable

- I. perfect: brought to its end, finished
- II. wanting nothing necessary to completeness
- III. perfect
- IV. that which is perfect
 - A. consummate human integrity and virtue
 - B. of men
- i. full grown, adult, of full age, mature

- I. will: what one wishes or has determined shall be done
 - A. of the purpose of God to bless mankind through Christ
 - B. of what God wishes to be done by us
- i. commands, precepts
- II. will, choice, inclination, desire, pleasure

For ye have need of patience, that, after ye have done the will [G2307](#) of God, ye might receive the promise. Heb. 10:36