

A Living Sacrifice

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[0 : 00] Romans chapter 9. And we'll be reading two passages this morning from the book of Romans. We're going to read a section in Romans chapter 9.

And then we're going to skip over to chapter 11 and read several verses there. Romans 9 verse 14 is where we'll begin.

Romans 9 verse 14. What then shall we say? Is God unjust? Not at all. For he says to Moses, I will have mercy on whom I have mercy.

And I will have compassion on whom I have compassion. It does not, therefore, depend on man's desire or effort, but on God's mercy. For the scripture says to Pharaoh, I raised you up for this very purpose, that I might display my power in you, and that my name might be proclaimed in all the earth.

Therefore, God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me, then why does God still blame us?

[1 : 08] For who resists his will? But who are you, O man, to talk back to God? Shall what is formed say to him who formed it?

Why did you make me? Why did you make me like this? Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath, prepared for destruction?

What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory? Even us, whom he has also called, not only from the Jews, but also from the Gentiles.

And then skip over to chapter 11 and verse 25, and we're going to read into chapter 12. 11, 25.

[2 : 38] When I take away their sins. As far as the gospel is concerned, they are enemies on your account. But as far as election is concerned, they are loved on account of the patriarchs.

For God's gifts and his call are irrevocable. Just as you, who were at one time disobedient to God, have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you.

For God has bound all men over to disobedience so that he may have mercy on them all. Oh, the depth of the riches of the wisdom and knowledge of God.

How unsearchable his judgments and his paths beyond tracing out. Who has known the mind of the Lord? Or who has been his counselor? Who has ever given to God that God should repay him?

For from him and through him and to him are all things. To him be the glory forever. Amen.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God.

[4 : 05] This is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is.

His good, pleasing and perfect will. Let's hear the word of God preached. Mercy motivates.

Mercy motivates. So what is God's mercy motivating you to do? We're continuing our series on big texts in the Bible.

And last week it was Hebrews 12, 1 and 2. This week it's another 12, 1 and 2. But it's Romans 12, 1 and 2. Which says, Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God, this is your spiritual act of worship.

Do not be conformed any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is.

[5 : 26] His good, pleasing and perfect will. Now it's clear just by looking at things that verse, these two verses begin a new section in Paul's letter.

Chapter 11 ends with the great doxology. And now we have this beginning, a new beginning in the letter. Paul spent the first 11 chapters telling us what God has done for helpless sinners to save us. And now he spells out what our response should be to his mercy. Our response. So he turns from the doctrine of salvation to the practical applications in our Christian lives.

Now Paul's going to descend to very particular and specific applications. Many of them from here on out. You would see that if you finished reading the book of Romans.

But before he gets there with all the individual in particulars, he first gives us this one overarching application to God's mercy.

[6 : 33] One big all size fits all application and response to the mercy of God that has come to us in Jesus Christ. And it's this.

Offer your body as a living sacrifice to God. Offer your body as a living sacrifice to God.

Now let's unpack this commanded response to God's mercy. Paul is here clearly using the sacrificial language of the Old Testament worship to present our bodies, to offer.

That's the technical word that was used of the sacrifices in the Old Testament. Old Testament believers were to offer sacrifices in their worship to God.

We know that. We've seen that. We've read that. And now we're seeing that New Testament believers are also to offer sacrifices to God in our worship. There are some similarities, but also huge differences.

[7 : 38] So let's notice them together. To start with, number one, you are to offer your body as the sacrifice to God. Now, this is something of a shocker to us.

The Old Testament worshiper brought an animal to be killed and offered in their place. But here, you and I are commanded to offer our own bodies as the sacrifice to God.

Now, your body includes your soul. It includes all that you are. The entirety of your person offered up to God in sacrifice.

Nothing less. Now, lest we begin to think of killing our bodies as they did the Old Testament sacrifices and in the sacrifice to God, we're quickly told then, secondly, that you are to offer your body to God as a living sacrifice.

A living sacrifice. So the Old Testament sacrifices were killed and offered to the Lord upon the altar where they were consumed. All that to ceremonially atone for their sins.

[8 : 59] But we know that in the gospel, the Lord Jesus Christ is our substitutionary lamb who laid down his life in our place as the only sacrifice that could really take away sin.

So his body, his body was taken, consumed on the altar of Calvary. He was willing and humbly obedient unto death.

The death of the cross. So it was the sacrifice of his body that left him dead. His life laid down in order to pacify God's wrath that stood against us for our sins.

In order to pay in full the penalty that we owed to God's righteousness because of sin. It was a once for all time death for sin.

Offering to God, sacrificial death for sin. The righteous for the unrighteous to bring us to God. And as we put our trust in that Savior and his death for sinners, his merits become ours.

[10 : 05] His death becomes ours. And so there's no more dying sacrifices that we need to offer up to God. Jesus Christ is our Passover lamb that was slain.

But there is still this call for a living sacrifice. Not a sacrifice to be killed and dead, but a call for living. A living sacrifices.

Not to atone for sin, but his gratitude for his infinite mercy to us in Christ. And this living sacrifice points out another difference.

You know that the Old Testament sacrifices were to be offered at the tabernacle. And then the temple, the place that God chose for those sacrifices. Israel got in trouble for sacrificing on the high places.

Another place. No, it's to be in the one place, the temple, where God chose to reveal his presence and his glory. So that's where the Old Testament sacrifices were offered.

[11 : 09] But this living sacrifice to be offered to God is not limited in that way to one place. Yes, it includes what we do here in the public worship as the corporate temple of God.

Here today, we are to be making a living sacrifice to God. But it's not limited to this one place.

Because this is a living sacrifice in a living body. It means that we're to be making this sacrifice wherever our bodies go. And so we're to be making this sacrifice and this offering of our bodies to God at home, at work, at school, at play.

In the family, with friends and neighbors and enemies. And on our phones, in our computers, in our cars. Wherever our living bodies go, we are to be making this sacrifice.

So it's not limited to the temple as it was in the Old Testament. The gathered meeting of God with his people.

[12 : 24] But Christian, remember as well that your body is God's temple, isn't it? And so your living sacrifice to God extends beyond any one place of a physical structure to wherever you take your temple, your body.

And there you make your sacrifice to God. Wherever you go, whatever you do, it's to be done for him and to him. Whether eating or drinking or whatever you do.

Done as a living sacrifice, holy and pleasing to God. Which is your spiritual act of worship. This is your worship.

Just as that Old Testament worshiper brought his goat, his lamb for worship. This is your act of worship. Offering your body as a living sacrifice to God.

Now that pours a whole new world of significance into everything that we do 24-7. Since it's our sacrifice of spiritual worship to God.

[13 : 28] And I just ask you, is that how you go to work? Is that how you go to school? Is that how you interact with your husband, your wife, your children, your parents? And on and on and on.

As spiritual worship. Offering your bodies to God. So it's your body. It's a living sacrifice.

Thirdly, your offering of your body to God as a living sacrifice. Is to be a holy sacrifice. Holy. You yourself and all you do is to be holy.

Is to be set apart unto God. And that's a needed correction to the idea that what we do in here on Sunday is holy. Holy.

But whatever we do out there the rest of the week is somehow less than holy. Less than our worship. Done unto the Lord. But Peter says in 1 Peter 1.15.

[14 : 29] Just as he who called you is holy, so be holy at church. No. So be holy in all you do.

You see the call to holiness is something that follows us around wherever our bodies go. We're being called to do whatever we do as set apart to the Lord.

And that means doing it according to God's holy commandments. It means doing it in conformity to God's holy son. In all you do, you offer your body to God as a living sacrifice to do his holy will.

Oh. It's a holy sacrifice. And then fourthly. It's a pleasing to God sacrifice. A pleasing to God sacrifice.

It's something he takes pleasure in. First Thessalonians 4.1. Finally, brothers, we instructed you how to live in order to please God.

[15 : 31] As in fact, you are living. And now we ask you and urge you in the Lord Jesus to do this more and more. So there is a way to live that is pleasing to the Lord.

That is our living act of worship. Our living sacrifice. Our act of worship. To live in a way that is holy. To live in a way that pleases the Lord.

So we find out what pleases the Lord. And then we offer up our bodies to live in that way. So, brethren, it's not lambs and bulls and goats that God is after.

It's you he's after. It's you as a living sacrifice. Giving your body and all that you are. As a holy, well-pleasing sacrifice to the Lord.

Which is your spiritual act of worship. That never ceases. Now, if that's the living sacrifice of worship to God then that we are to be making.

[16 : 35] The crucial question follows. How do we know in everything? What is God's holy and pleasing will to be done?

If I'm to be holy and pleasing living sacrifice to God and give my body and its members to pleasing him. That that's my sacrifice. Well, how can I know what that looks like?

In the whole of life. 24-7. And verse 2 is God's answer. And in short, he says, be careful of what you're being conformed to.

There really are just two patterns to follow. Two patterns. Two patterns. To shape you. And to form you.

There's the world. And that we are not to be conformed to. Do not be conformed any longer to the pattern of this world. And then there is Christ. He is not mentioned here.

[17 : 35] But you'll remember just a few chapters earlier. In chapter 8 and verse 29. We're told those God foreknew. He also predestined to be conformed to the likeness of his son.

So. Not conformed to the world. But conformed to the likeness. Of his son. There's the positive pattern. So we have it negatively. We have it positively.

The world or Christ. It always comes down to that. The world or Christ. Conformity to Christ.

Or conformity to the world. The only two options for life. And so we have it given to us. First in the negative. What not to be. Conformed to the world.

And then in the positive. Transformed or conformed. To. Christ. Notice that both of these are spoken of as.

[18 : 35] Powers. Forces. That are acting upon us. The text does not say. Does not speak of us as. Conforming ourselves to the world.

Or transforming ourselves to Christ. No in each case. It's. It's to not. Be. Conformed. And to rather. Be.

Transformed. Again. These are not things that. We can do. Or are doing. Whether it's conformity to the world. Or Christ. It's something that.

Must be done to us. And is being done to us. These are two different. Powerful forces. Acting upon us. So let's look at the negative. First. As. As it comes in that order.

Do not be conformed. Any longer. To the pattern of this world. Now the world. Spoken of here. Is the whole. Of unredeemed. Humanity. Joined together. That hostile.

[19 : 33] That hostility. To Jesus. And his truth. And his cause. That's the world. The world. That is set against God. That. That puts darkness.

For light. And light. For darkness. That's utterly. Opposed to God. And his standards. Of morality. Of morality. And holiness. That's the world. He's talking about. And.

Notice the world. Is not just a passive pattern. It's not just that. You've got these two patterns. Lying there. And you can say. Well I would like to pick up. That pattern. And. And. Place that over my life. And become like that. No. These are not passive. Patterns. It's an active. Anti-God force. That is ever exerting.

Its. Pressure. To get you to be conformed to it. To get in line with it. To not stand out as odd. And strange. And different. In the world. But to fit in. And it's everywhere.

[20 : 30] We've all felt it. It's the fear of man. It's just. It's what makes us look around. And see how others are dressed. And what they're doing. And what they're not doing. And wanting to fit in.

It's the fear of man. It's what we sometimes call. Peer pressure. And we've all felt it. It's why. Why I don't always. Take the opportunity. To say a word for my savior. Because I'm wondering. What will he think?

What will she say? About me? This is the world. Exerting. It's anti-God. Anti-Christ. Pressure. Upon us. It's a powerful force.

And it's always exerting. It's a powerful force. One paraphrase says it this way. Don't let the world. Squeeze you. Into its mold. But be sure of this. It is squeezing you.

It is pressuring you. To conform. To be conformed. To it. Don't let it. Is the word. That is given to us. Now notice the world.

[21 : 28] Was something that we were. Conformed to. Do not. Be conformed. Any longer. To this world. Or it could be. Translated. Stop. Being conformed.

To this. World. Ephesians 2. As for you. You were dead. In your transgressions.

And sins. In which you used to live. When you followed. The ways of this world. That's what we were. We were followers. We were conformists. Conforming. To the ways of this world.

All of us. Also lived among them. At one time. Gratifying the cravings. Of our sinful desires.

Following. Our sinful nature. Following. Its desires. And thoughts.

Like the rest. We were by nature. Objects of wrath. So we all. Were conformed. To the ways. Of the world. We belong. To the world. We were the world.

[22 : 26] And we live. Just like the rest. But God. In grace. Has saved us. He's rescued us. Out of this world. He's transplanted us.

Out of this. World. Into the kingdom. Of his dear son. Jesus Christ. And. And everything's. Opposite. In the kingdom. Everything's.

Right side up. In the kingdom. That's the new. Kingdom. That we belong to. Not the kingdom. Of this world. Any. Anymore. And now he tells us.

Don't be conformed. Any longer. To this world. Stop being conformed. To the world. That you once. Walked in lockstep. With. Resist.

It's. It's pressures. Refuse. To be conformed. Be a non-conformist. Peter says. Once. We're converted.

[23 : 20] We're to be done. With the world's. Way of life. It's godless ideas. It's twisted. Value system. It's upside down. Priorities. It's immorality. It's desires. It's choices.

It's immoral music. And movies. And jokes. And lifestyle. We're to be done. With it. He says. We no longer live. The rest. Of our earthly lives. For the desires. Of men.

But for the will. Of God. For you. Spend enough. Time. In the past. Doing what. Pagans. Choose to do. There's your life.

I don't know when you were converted. But whether it was young or old. You've spent enough time in the past. Doing. Man's will. It's high time to serve the Lord.

With whatever lifetime that you have left. And they. They will think it's strange. When you don't plunge in with them. Into all their immorality. And they will persecute you. And laugh at you.

[24 : 16] Oh we wanted to fit in. And plunge in with them. But no longer. We remember what our sin. And what the world did to this.

To our savior. So this battle with. Ongoing battle. With worldliness. Is no small part of the Christians warfare.

It's one of those great enemies. Of the world. The world. The flesh and the devil. And what we find. Is that. There's still. Much worldliness. In us.

We're going to see. That we're being called. To be. To be transformed. From that. Into. The image of Christ. Now. That's a progressive. Ongoing thing.

And unless you've already arrived. You know what it's saying to us. It's saying that there's still. Much worldliness. In us. That we need to be. Saved from.

[25 : 11] And brought. And transformed. Into. The image of Christ. If that's not done. And complete yet. It's just a reminder. That we still have worldliness. Worldly ideas.

Worldly thoughts. Worldly values. That we need the Lord. To save us from. And the world is too strong. Of an enemy for us. We'd always cave in.

Left to ourselves. Even as we saw. The apostle Peter. That night. Deny his Lord. Three times. And so we come to Paul's. Positive statement.

Then. In verse two. You see the negative. Being conformed to the world. Is to be replaced by. Is to be squeezed out. And changed from. Into something new.

It's to put off that. But not just to leave a vacuum. But to put on. This. The positive. But rather. Be transformed.

[26 : 05] And to what pattern? As we said. To God's son. Romans 8. 29. And that takes a supernatural. Transformation. I say supernatural.

Above. Above what we bring to the table. Something higher. Something greater. A force and a power. Other than my own. More powerful than the world. And that power needs to act upon us. And that's what happens in the new birth. It's a. It's a power from on high. It's the. The spirit of God.

The. The third. Member of the Trinity. At work in us. Bringing new life to us.

And then. Transforming us. From being worldly. To being Christ like. The word there for. Be transformed.

Is. Metamorphosis. You can hear the metamorphosis. Word that we have. And it's. It's a present. Imperative. You are commanded.

[27 : 03] To be transformed. You're not commanded. To transform yourself. But you are commanded. To be transformed. That's. That's a little bit strange. Isn't it? You're not the one.

Doing the transformation. This comes from the Lord. Who is the spirit. It's God. Who's at work in you. Both the will and do. Of his good pleasure. And so. We are commanded.

To. Be. Transformed. Not transform ourselves.

But we're responsible. To be transformed. You see. It's a command. And then we're given the means. By which God transforms us. And what we must do. Be transformed.

By the renewing. Of your mind. Renewing. Of your mind. So you came into this world. And your mind was already darkened. Without understanding.

[28 : 00] Of the most important things. Of who God is. You had. You had little thoughts of God. You had. You had big thoughts of yourself. And. Everything was backwards. You see. That's. That was the mind. We were born with.

Not a neutral slate. Not a clean piece of paper. That little baby. That's born. Comes into the world. With a darkened understanding. And that was us. We were more prone. To believe a lie. Than we were to believe the truth. As it is in Jesus. It was a mind. That was hostile. Toward God. Romans 8. And verse 7. It was a mind. That belittled sin. That belittled God's law. That belittled. God's holiness. And wrath. And punishment. For sin. That thought little. Of God's grace. And love. In Jesus Christ. Thought little. Of the gospel. No thanks. I'm doing fine. Without it. And then God saved you. And began in you.

[28 : 57] That supernatural work. Of transforming you. And is continuing it now. And how is he doing that? By mind renewal. The renewal.

Of your mind. He's correcting. Those low views. Of himself. And giving you. To see. That he's the high. And lofty one. Who inhabits eternity. Whose name is holy. And he's changing. Your high views. Of yourself. And he's making you. Contrite. And lowly. It's mind. Renewal. He's changing. Your mind. The way you think. The way you. View the world. The way you. Attach value. To certain things. And not to others. The control center.

Of your life. Is being renewed. He's straightening it out. He's getting out. All the warp. And all the twisted thoughts. And so the question comes again.

[29 : 50] It's not stated. Is it? Well how does he renew our minds? How? How are we to be actively engaged. In this mind renewal? How is he replacing. The lies we were believing.

With the truth? Well. It is not stated here. But we know what it is. It's the truth of God's own word. It's his mind. That is changing our minds.

Instead of thinking like the world. We are. Having our minds renewed. To think like God. And it's here. That his mind. His thoughts. His heart.

Is being revealed to us. And renewing. Our minds. The B. I. B.

L. E. It's here. That we see Jesus. As he really is. It's here. That we enjoy. Transformative. Fellowship.

[30 : 45] With the son of God. It's here. In his word. That's where you find him. That's where you meet him. That's where you see him. It's here. That you have. Truth.

Revealed to us. Reality. As God. Says it is. Without the distortion. Of sin. And Satan. And the world. Here we find. The true standard.

Of holiness. What does it mean. To be holy. And pleasing to God. We find it here. The will of God. Revealed. Do we. Do we appreciate.

What we hold. In our hands. The very words. And thoughts. Of the living God. It's here. It's a miracle. It's a miraculous book.

That we have. Isn't it? It's like. Unlike any other book. This is the book of God. John Wesley says. I am a creature. Of a day. Passing through life. As an arrow.

[31 : 38] Through the air. I'm a spirit. That comes from God. And returning. To God. Just hovering. Over the great gulf. Till a few moments. Hence. And I am no more seen.

I drop. Into an unchangeable. Eternity. I want to know. One thing. The way. To heaven. How to land. Safe.

On that happy shore. God himself. Has condescended. To teach me. The way. For this very end. He came from heaven. He's written it down.

In a book. Oh. Give me that book. At any price. Give me the book of God. I have it. Here is knowledge. Enough for me. Let me be a man.

Of one book. Here then. I am free. From the busy way. Of men. I sit down alone. And God is here. And in his presence.

[32 : 31] I open. I read his book. For this end. To find a way. To heaven. That's how we have mind renewal.

We bring ourselves to God. And let him teach us. Tell us. What is real. And true. As Paul tells Timothy.

This is the book. That will make you wise for salvation. Through faith in Jesus Christ. This is the book. That will enable you. To.

Find wisdom. As we have seen on Sunday evenings. Wisdom for the living of these days. In a world. Where all the signs are being changed. And what is good is being called evil.

And what is evil is being called good. And what is bitter is labeled sweet. And what is sweet is labeled bitter. It is all the signs are changing. How do I live in this world?

[33 : 31] Here it is. I can find that perfect standard. Here. Of truth. Up is being called down.

Down is being called up. Truth is called lies. And lies are called truth. But it's here. That we have transformation. Fellowship. With the living God.

As we. Think his thoughts. After him. And as we do. The Holy Spirit. Is transforming us. Into. The likeness.

Of Jesus Christ. Making us less and less like the world. And more and more like God. And it comes through mind renewal. Of his word.

So if you want to be transformed. By the renewing of your mind. Let me ask you. Who has the most input. Into your mind. God.

[34 : 26] Or the world. From the moment you get up in the morning. Till you put your head on the pillow. And fall asleep at night. Whose message is it? In the music.

On the podcast. In the news. In the chats. The phone. The computer. The friends. You know. According to Psalm 1. That's the difference maker. That the blessed man.

Does not go to the world. To take his cues. From it. But his delight. Is in the law. Of the Lord. And on his law. He meditates. Day.

And night. And as he does. His mind. Is being renewed. After the image. Of Christ. Oh. How Christ's mind.

Was. Full of scripture. We see that incident. When the devil. Finds him. After. Not eating. For 40 days. Tempted. For 40 days.

[35 : 19] And 40 nights. And the devil. Comes. And he adds. More temptations. And we get to see. Those three temptations. Change this. These stones. Into bread. Three times. What does Jesus say?

It is written. Where's his mind been? It's been in Deuteronomy. Each time. He answers. From the book. Of Deuteronomy. God says. Man does not live.

By bread alone. But on every word. That proceeds. From the mouth of God. Jesus mind. Was. Filled. With the word of God. And that's. What needs to be filling.

And renewing. Our mind. And the spirit. Will be transforming. Our whole lives. From the inside. Out. Who are you listening to? Who has the loudest voice.

In your day? Oh I don't have time. For meaningful input. Of God's word. Lord. Now I ask you. Do you have that. Do you have that little. Weekly summary.

[36 : 16] That pops up on your phone. And tells you. How many hours. You spent on this thing. Last week. Before you tell the Lord. I don't have time. Check that one out. See how much time.

You're given to this thing. If we're too busy. For this. We're just too busy. Something's got to go. It's the only way.

That. Our minds are renewed. And. Our lives are transformed. Into Christ likeness. There are no shortcuts. To mind renewal.

And why is all this so important? For what purpose? Then. You see it. Then you will be able to test. And approve. What God's will is.

It is a will that is good. And. Pleasing. And perfect. You see with a renewed mind. A transformed heart. You'll be able to discern his will.

[37 : 12] So that you can offer. Your body as a. Holy. Pleasing. Sacrifice. Living sacrifice. To God.

It all comes back. To the main point. Offer your bodies. As a living sacrifice. To God. That is also holy. And pleasing to him. Well.

How can I know. What that looks like. In my trouble here. My. My difficulty there. What will it look like. To. To offer my body. In that situation.

My mouth. To say the right things. In that situation. My hands. To do the right thing. My feet. To go in the right place. Well. It's through. This mind renewal. And transformation.

Of heart and life. That you will know. You will know. Like Jesus knew. What he should do. In each temptation. And trial. And God's word.

[38 : 10] Will be that voice. That speaks to you. You will hear a voice. Behind you. Saying this is the way. Walk in it. I'm not talking about. Some human voice. Or spiritual. I'm talking about.

This voice. It will be that voice. That speaks to you. This is the way. John. Walk in this. Because the word of God. Is renewing.

Our minds. You see. It all gets back. To this. Grand. Overarching. Duty. Of the Christian life. Our response.

To the mercy of God. To make this. Living. Sacrifice. Of our body. To him. All day long. In each. And every situation. It is called.

A sacrifice. After all. You know. That's not a popular word. Today. Is it? Sacrifice. I wonder. If we've forgotten. The meaning of it. It's an act.

[39 : 02] Of giving up. Something valued. It is. Something costly. David said. I will not. Sacrifice. To the Lord. My God. An offering.

That costs me. Nothing. A sacrifice. That costs. Nothing. Is not. A sacrifice. It is. A costly. Sacrifice. And the cost.

Is great. Folks. It's us. It's our bodies. And everything. That we are. That's to be. Offered up to God. As a living sacrifice. That's a. That's a great cost.

All your hopes. And dreams. All your decisions. And plans. Given up to him. As a sacrifice. C.T. Studd. He walked away. From home. He walked away. From family wealth. And national. Athletic fame. He turned his back. And sacrificed it all.

[39 : 57] To take the gospel. To poor sinners. That needed to hear. Of a savior. In China. In India. In Africa. And Studd. Said this. If Jesus Christ.

Be God. For me. To make. For him. It is sacrifice.

It's a great sacrifice. It's all that you are. On the altar. And what will make that. Not too much. To make. Well.

It's his sacrifice. For you. Because. Mercy. Motivates.

The mercy of God. In the sacrifice. Of Christ. Motivates us. To make this living. Sacrifice. And so now.

[40 : 53] We're back. At the beginning. Of our text. Aren't we? Therefore. I urge you. Brothers. In view. Of God's mercy. To offer. Your bodies.

As a living. Sacrifice. In view. Of God's mercy. Here's the motivation. That will. Move our hearts. To make this. Sacrifice. To God. In two words.

It's God's mercy. Interesting. Paul will summarize. Chapters 1. To 11. Of Romans. In two words. God's mercy. Therefore. I've just.

Given you. 11 chapters. Of it. I now. Urge you. Brethren. In view. Of God's mercy. That's what you've. Been reading. Go back. And read. Romans 1. To 11.

We saw. Several references. Maybe a half dozen. To a dozen. References. Of summarizing. As God. Being merciful. To us. We were disobedient. We deserved. Wrath. And he didn't.

[41 : 47] Treat us. As our sins deserve. Or repay us. According to our iniquities. But he. He gave us a savior. To pay the price for us. That's God's mercy. And now he says.

It's in view of that mercy. It's in view of that sacrifice. That I'm urging you. That mercy is urging you. And motivating you. To. Make this living.

Sacrifice of yourself. To God. Some of you will know. Daniel Defoe. And his novel. The Adventures of Robinson Crusoe.

If you haven't read it kids. You're missing out. Robinson was shipwrecked. On a deserted. And tropical island.

And he learned to live off the land. He was the only person. On the whole island. He was alone. For 25 years. Never saw another human being. Until one morning.

[42 : 42] He woke up. And from his high perch. In the middle of the island. He looked down on the beach. And there. He saw five canoes. About 30 men.

With a fire lit. And dancing all around it. And soon they drug two men. From one of the canoes. And the cannibals. Immediately clubbed one of them.

And began cutting him open. And the other saw his chance to escape. And ran for the hills. And three men started following him.

But he swam through a. A wadi there of water. And the one guy couldn't swim. So now there's only two chasing him. But they're after him. The two men are chasing this savage.

And he's running for his life. And. They followed him. Chasing him all the way. To where Robinson was. Robinson. Knocked one guy out.

[43 : 37] With the butt of his rifle. And he shot the other one. And. The savage. His name's Friday. Because he met him on a Friday. And Friday was just terrified.

And he stopped in his tracks. And he looked at the two. Pursuers. And they're dead. And he'd never seen a gun before. And. Wondered. How. What was that noise?

And what's that hole in that man? He was confused. But. But then it dawned on him. What had just happened? That this. This stranger. Had just saved his life.

And so. Fearfully. Cautiously. He starts moving toward him. And. Crusoe's. Welcoming him to come. And he pauses. Every. Every ten to twelve steps.

And goes down. On the ground. In admiration. And. Appreciation. And then he comes right up to his feet. And he falls on the ground.

[44 : 34] And he takes Robinson's foot. And he puts it. On his head. Acknowledging.

That you have saved my life. So I will be your slave forever. I have no life. But what you have saved. And it's really not mine.

It's yours. And I'm giving it back to you. Here. I will serve you forever. Now I don't need to explain that. Do I? Doesn't that. Say what Paul is saying.

I'm urging you brothers. With God's mercy. In view. The one who saved our lives. By his infinite mercy.

We now offer our bodies to him. And how did he save our life? He didn't take some gun. And shoot our enemies from heaven. He came down. He stooped. He became man for us.

[45 : 27] Became sin for us. Became a curse for us. Was damned for us. Died for us. That we might have life. And this life is not our own. We're bought with a price.

What a price. The mercies of God. In Jesus Christ. Christ. And what can we do. To take our place at his feet. And say Lord.

Here's my body. Here's all that I am. It's a living sacrifice. Set apart for you. I want to please you.

With the rest of my life. Now I want to go back to this statement. That we're to offer your bodies.

And yes. There is the sense that your body encompasses everything. But I think Paul is just showing how practical this offering is.

It's to offer your body. Earlier in chapter 6. There must be a half a dozen times where he tells us that we're to offer the members of our bodies to him.

[46 : 30] That the members of our body can be used as instruments for sin. Or can be used as instruments for righteousness.

They were being used for sin. But now that God in mercy has saved us. They're to be used for righteousness. And so we're called to offer. There's that technical word again.

Sacrifice. We're to make an offering to God. Of the members of our body. To him. To serving them.

With this life. Israel had their morning and evening sacrifice.

Do you bring a morning sacrifice to the Lord? There's that woman in Christ. She's just waking up from her sleep. And early in her day.

Perhaps even before she hits the deck. And dives into her daily tasks. She's making her. Her morning sacrifice. To the Lord.

[47 : 31] And she begins with the remembrance of God's amazing mercies to her. The sleep of the night. The strength to roll out of bed. Worthwhile things to do.

In service to God. All day today. Things that will please him. Things that will have their resolve in eternity. For the husband in bed beside her.

The children. The grandchildren. The perfect righteousness that she has in heaven. Put to her account. A savior who died for her. Who now is risen and ascended.

And lives for her. And prays for her. And gives mercy and grace. To help her in her time of need.

Indwelling spirit in her heart. To equip her for everything she needs that day.

And a Bible. So that she can know. The mind and heart of her God. Maybe some morning she's able to spend more time. On the mercies of God than others. But then in the light of God's mercy.

[48 : 31] She goes on to offer herself. Her body. To God. As the living sacrifice. And we listen in. As she presents her body. Offers its members.

All she is to him. As her offering. Her morning offering. Here I am. I offer myself to you today. As a living sacrifice. Whose I am. And whom I serve.

Take my life. And let it be. Consecrated Lord. To thee. Take my lips. Let them be filled with messages. From thee. Let them be a fountain of life.
Bringing refreshment and healing. Instead of harm. To all that hear them. Take my ears. And let them be tuned to your word. And to the muffled. Cries of people in need. Today.
Take my eyes. And let them see. My world as you see it. And keep Christ.
[49 : 31] Before my eyes. Today. And take my hands. And let them move. At the impulse of thy love. Busy with good deeds. That are befitting.

A woman professing godliness. Those good works. That you have prepared. In advance for me. To walk in today. Take my hands. Take my feet. Let them walk.
In paths of righteousness. Yes. Even to run in the path. Of your commands. For there I find delight. Let them go. Where you want me to go today. Be ready to turn aside. Be ready to turn aside.
To a soul in need. Take my mind. Oh further renew it today. Fill it with your thoughts. Your words. That I might not sin against you. And take my heart.
And let me love you. With love's first intensity. Captivate my heart. By your love for me. Since from your bounty.
[50 : 24] I receive such proofs of love divine. Had I a thousand hearts to give. Lord they would all be thine. Here I am. I give myself.

My body. My all to you. As a living sacrifice. Brothers and sisters in Christ. Let me challenge you. Let me dare you.
No. No. Let me urge you. In view of God's mercy. To do that very thing. All 31 days of December. To begin the day. With a morning sacrifice. Offering your body. To God. Maybe you want to ride it out. But you want to keep personalizing it.
To your day. To the situation you're in. And some days as I said. It may be longer than others. Some days it may just be. Oh Lord. I'm weary.
[51 : 28] I'm tired. I'm poor and needy. But you are good and beneficial. And gracious. So. Here I am. I'll give you what I am. It's a poor offer.

But it's all I have today. I give it to you. It's a pleasing. Pleasing to the Lord. That it's pleasing. But then.
On the 31st of December. I want you to ask yourself. Has. Has making this living sacrifice. Each morning. Contributed anything to me. In my walk with God.
Has it. Has it contributed anything. To the people. In my life. Are they better off. For. For me having this. Made this sacrifice. Has it resulted in God's glory.
And pleasure. And if so. Then make your living sacrifice. Each morning. For every. Three hundred and sixty five. Days of the new year.
[52 : 25] Father. I urge you. In light of God's mercies. To offer out your bodies. As a living sacrifice. A holy. And pleasing sacrifice. To the Lord. Even as I seek. To urge myself. And since it all hinges. On God's mercy.

We're going to close. By singing. About those mercies. If you're lost this morning. What should you do? This. This is. This is. The response. To God's mercy.
For the saints. For the brothers. What should your response. Be to God's mercy. In Christ. What should be. To flee to God. And beg his mercy. Upon your soul.
God be merciful. To me. A sinner. And save him. Do you know. The cry for mercy. Stop Jesus Christ. In his tracks. He's going through. Jericho. Heading to Jerusalem.
[53 : 19] And the crowd. Is around. Shouting all their praises. For Jesus. And he hears. A cry. From a blind man. Who was begging. By the wayside.

Jesus. Son of David. Have mercy. On me. And he stops. He says. Call him. What would you have me to do? Oh. I would see.
He healed him. And the man went. And followed him. Your response. To God's mercy. In Christ. Is to throw yourself. Upon that mercy. And say. Jesus saved me.
Because of your mercy. Extended to me. In Jesus Christ. Well let's sing. Of that mercy. It's. It's from the overhead. Mercy's anew. Mercy's every morning.
This is the mercy. That motivates. And we need to be. Basking in it. Often. Would you stand. And sing with me then. Mercy's anew. Every morning. That breaks.
[54 : 15] There are mercy's. Anew. And the thing.