

# Being Transformed (Quality - Average)

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- [ 0 : 00 ] We'll speak again this evening with the Lord's help from the Epistle to the Romans, chapter 12, and the first and second verses.
- Twelfth chapter in the Epistle to the Romans, verses 1 and 2. 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.
- And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.
- We came as far this morning as speaking of the service, the sacrifice that is acceptable unto God.
- How that must be God's own work. For nothing could be acceptable to him that creatures could produce of themselves. The purpose of God also spoke of this word holy and its meaning, which is an important point.
- [ 1 : 29 ] The best any should hold back on account of this word and feel that they will never, under any circumstances, meet this requirement of holy.
- The meaning, as we sought to explain from the word of God, was set apart, as the ancient tabernacle vessels were, and not used for any other purpose.
- This is confirmed by what the next verse tells us, that we are not to be conformed unto this world.
- And this is an acceptable service unto God. Lastly, in the first verse, which we did not speak of, the apostle finalizes his exhortation with this, which is your reasonable service.
- This brings us to the debtiveness of a saved sinner to his master of saints.
- [ 2 : 47 ] Therefore, brethren, we are debtors, says Paul in the eighth chapter. And this is truly a God-given experience of indebtedness to God for his unspeakable mercy.
- There is a manuverable hope, I trust some of us, of man-given, who will never be out of God's debt. Never.
- We owe to him everything. And yet this repayment of debt is not something of a must, in the sense that we regard a natural debt.
- This indebtedness is a debt of father. Again, something with which the Church of God is very familiar. The following out of some of these exhortations later on will bring about a very tender sense of indebtedness.
- This is a very well-known thing in Zion. How indebted some of us feel to be to others, both as regards to temple things.
- [ 4 : 27 ] Why, I have loved friends to whom to this day I feel indebted to for their kindness to me in the days when I was poor.
- And, finally, hoping not again, like that. An indebtedness to those who were kind to us in the days of our spiritual youth.
- And they spoke kindly, tenderly, and also when they warmed us of our kingdom.

And we were rather remiss in listening to them. When the day came, when we have had to learn that they spoke kindly in warning us of the dangers and peril of the Christians' past.

We look at them now, though they've long since been taken to their heavenly rest, with a sense of indebtedness to them under God.

[ 5 : 48 ] But let me come to this great sense of our indebtedness to Jehovah. We've sung about today, several of our hymns.

We're looking at this mercy that God has shown to us. It is the question of repaying it as hoping to meet the debt in full.

It's repayment in terms of love. In terms of love. And in life, you see, it takes perhaps many years before you can repay this debt of love naturally, that you are to us.

You may repay it to their children. You may, with kindness, in memory of those who have gone before, repay by kindness even to their children.

But this indebtedness which Paul speaks of is very sacred feeling that we are debtors.

[ 6 : 56 ] Debtors to God's sovereign mercy, kindness. In ever having anything to do with us. In ever having anything to do with us. Bringing us to his word and keeping us to it.

And making it our standard. And helping us to desire to honor. So that when we come to the term and word reasonable, we are not offended at it.

When Paul says, this is your reasonable service. Not duty. Your reasonable service.

It's not asking too much of. It's not asking the impossible. The extraordinary.

It's not asking something that is beyond all reason. No. It is your reasonable service.

[ 8 : 04 ] And a sense of indebtedness to God will bring this out in full light, in the heart. And yes, it is true, Lord.

It is a very reasonable service that thou dost require. Well, a giving sacrifice, an active sacrifice, as we spoke this morning.

Lord. It is you know, searches in your head live. So, Lord. And he is in your heart am■zen to his soul. All. Anyways, you're doing missions in your hearts. Okay.

The exam is, they can ask for you to do this online shift. suffering for his sake, being among the offscaring of the earth, being scoffed and laughed at, despite, is this reasonable? And the Neva says yes. Why? Because his master was in a far greater degree.

That's why. And whatever his court wants, he can find in the suffering of his Lord and Master a far deeper degree of suffering, mental agony, as well as the scoffing of those who said it at the door. He can say that the Lord Jesus suffered far, far more deeply than ever.

[ 9 : 50 ] He's likely to be called upon who is living. He was despised. He was rejected.

Well, is not this a part of the sacrifice? And is it not made it easy under the realization and belief that it was the way that Master trod?

That is a beautiful line in one of our hymns, which says, Content all honour to forego but that which comes from God. They are to.

This is their willingness. This is their sweet, happy repayment of what the Lord has done for them. This is why they are ready to endure a blipsel, as the Lord, as the Lord may bring it into their life. Not to create it through bad behaviour or ill temper or a rough tongue. Not to go and stir up the scribe by reason of a crooked spirit. No, not at all.

Christ never did that. They are not to raise a storm against themselves by their own folly. But when this rejection comes to them from a figure, and they have nothing whatever to do with it, and they are despised, as he was, and they are set at no.

[ 11 : 39 ] And they are despised. Laughter. As Paul says, we are the ox carried of the earth. This is part of their sacrifice, and their reasonable service. And this is so true that they are brought to receive it as hell.

They cannot dispute. They cannot dispute, contradict the holy word, under a sense of gratitude to their God. They feel that there is, that little they can do in return.

And this is so true that they are not to do in return. And this is the holy word, under a sense of reasonableness. Take my all, it is worth this heart, and make it holy life. If you care.

Oh, this is the holy word, by the day is worth it, by the day is worth it, because of the day is worth it, because because of the day is worth it, who is wife. This means a lethal word, because of the day is worth it. There is a great talking word. on the part of Jehovah. Reasonable requirement of Jehovah for lost and guilty sinners.

They should serve him as he has placed them in life. Again, this service is reasonable in the fact that it is where he is.

[ 13 : 07 ] Where he has fixed the bounds of their habitations, what calling he has called them to, whether it be at home or overseas, wherever it may be.

Under his reading and working, they are not called to some extraordinary matter which will heap upon their head love and applause and congratulations.

They are to serve him humbly where he is placed, in their home, yes, in their village, in their city.

This is the place of service. This is where he will find work for them to do according to the moves of such a popular. Paul was a great traveler.

He found months to go in every city. He had no certain resting place. It is not said of Paul that he lived in any particular place.

[ 14 : 20 ] He was in Rome, a prisoner, and every city went in until he was there that temple. He was at Corinth for a long season and other places.

But as regards to habitations like you and I know, he never knew it. There was reasonable service for him wherever it went.

And that service was to the Gentiles mainly, but it was unremitting service. And we know that he continued with it.

And right down to the time that he could see, not far away, that awful end that was before him, which other of his followers and friends earned at the hand of Nero.

I am now ready to be offered to say in the time of my departure's hand. I have finished my course. I have fought a good fight.

[ 15 : 31 ] Henceforth there is laid up for me a crowd of glory which the Lord shall give to me and not to me only, but all those that love or look for his appearing.

These are his dying words, practically. He makes no complaint about the roughness of the journey, of all that he has suffered.

He never mentions it totally under provocation. But it was a question of boasting as regards what the Lord had done for him.

But as for esteeming it territorial, he never did. Oh, with all of these brethren who are by the mercies of God called to present their bodies living sacrifice, a living sacrifice, there is opportunity for him.

Opportunity to serve the Lord. Now how these need to be faced?

[ 16 : 46 ] all they may appear of a little thing, but there was a man, you know, who was entrusted with two talents.

But he used to have arrived. He was faithful over a few days. There is a Lord like you who fear his name, who listen to these words and this exhortation, with some degree of feeling, hearing, desire, shall I say.

What is your sacrifice? What do you do for the sake of Christ? We set out in some little measure this morning what this sacrifice was.

And we mustn't repeat ourselves. but it is a reasonable service. It is something which is God's requirement.

And he goes on, therefore, to unfold it and be not conformed to this world. This world.

[ 18 : 10 ] This world has many variations in meaning. Jesus said in his prayer to his Father, I pray not for the world, but for those who thou hast given me out of the world, that they may be dying even as I have died.

There is a world, therefore, for whom Christ does not pray. A world right outside his interest.

A home no intercessory prayer, no holy interest. And in a few solemn words in his own particular, and that to his Father, he said, I pray not for the world.

be not conformed to this world. We're in it. Our environment, we have to do with it.

We've all it brought up. What does this mean, then? Be not conformed to this world. Is there anything in it that is wrong and distasteful?

[ 19 : 44 ] The prince of the power of the air, does he work in it? The spirit that now worketh in the children of disobedience, is he the prince of this world?

Is he the master of it? Indeed he is. That evil part of it. Whether it be the profane or whether it be the social or whether it be the religious world.

Oh, yeah. He not conformed to this world. This was a word of warning from all the disciples. and they had experience of the world in their day.

They were brought back again, you see, from their nets in the last chapter in John's Gospel. Peter said, I go fishing.

There's not much else we can do. The time had not yet come for them. The anointing to preach the Gospel. So instead of that, they went fishing.

[ 20 : 56 ] And when they went, they toiled and found nothing. And the Lord showed them how to fill the net. And then he revealed himself to them yet again after his resurrection.

And again recharged them with their reasonable serving. And it was simply expressed to Peter, though, of course, applying to the others, feed my lamb and feed my sheep.

Though the Lord doesn't give you a long list, you know, and a sense of your sacred duty to it. He write it in your conscience what you owe it and what you require of it.

it is to long list, isn't it? It was to long list that he gave the people that memorable day on the seashore.

No, you know. You know what the Lord requires. Micah speaks of it, doesn't it? What did the Lord require of the old man but to do of justness and to love mercy and to walk humbly with thy God?

[ 22 : 22 ] He has shown the old man that which is true. In that desperate day, why, now, it's embellished with all the glory of gospel grace.

Do not conform for this world. Now, here comes again a matter of sacrifice. Going without self-sacrifice.

Putting self-last. Who, uh, can listen to this with a steady, uh, and a steady heart.

Seeing that their tendencies toward the world are very strong. They get the world in their heart very quickly and not to be conformed so that it touches one of the greatest trials that these, uh, believers have.

And, of course, at Rome, uh, there was, uh, plenty of the world in that great capital city. There the world abounded on all sides.

[ 23 : 39 ] The lust of the eyes, the world. The pride of life, the world. These are ever present with them.

There is always, therefore, this danger of conformity to the world. Is it true or is it unnatural?

You have to go out into the world. What is it? Is it not a very adoring world, a tempting, attractive world?

can an hour pass, but what there is not some must snare check for your feet? Those of you have to stop at home within your own four walls.

Is there any world in your address or at your address? or can you shut the front door and shut the world out? Can you say, yes, well, it's going to be a peaceable day for me today.

[ 24 : 55 ] I'll keep the world out of it. Can you? what an influence the world has upon us and how, as Bullyan says, we've got the traitor in our own hearts.

The path is already sold. The enemy is a debate. This is nothing new scripturally.

we see it time and time again in the life of different believers. And the world was ever at hand, one way or another, and the legions of darkness saw to it that it was.

The exhortation must remain firm and strong and be not controlled to this world. this is giving up, yes, sacrifice, parting with, what, idols?

Yes, what are they? Well, briefly, anything that comes between you and God. Anything that you can't mention to God on your knees when you go to bed.

[ 26 : 24 ] That's an idol. If you cannot mention it before you're God, that's an idol. Now, who of us can cast the first turn?

this confirmation, therefore, to the world is one of our greatest dangers, our most pressing dangers, and one of our greatest liabilities.

You cannot say, therefore, that, well, this doesn't apply to me. I keep myself strictly upright and free. I walk honorably among my fellow countrymen and citizens.

I walk rightly before then, as far as I know, yes. A mercy that you do.

And yet, do you not think that there are many, many slips, many fingers, wherein you fail, you are conformed.

[ 27 : 51 ] Things idle, you see, and whatsoever they may be, bring you into trouble. But, this does not say that you will never be in danger of this.

It says, and be not conformed to this world. It touches the will of the heart and brings us back to a sense of indebtedness. Knowing the mind and will of God, therefore, it is the believer's anxiety that he may not conform to this world in any shape or form.

He doesn't draw lines here and there and set out a certain section where he says, well, it doesn't matter here. It is of no importance in this particular thing.

I can do this freely. Can you? You must have very good reason if you're on good grounds to the examination of the word of God and the text, the practical godliness, as I've just said, on your knees, will put you, perhaps, a different frame of mind and heart, and be about, be transformed by the renewing of your mind, which is the positive side.

Transformed. The apostle has another word. I think it's inconceivable. Translated. us. Into the kingdom of his dear son.

[ 29 : 36 ] Transplanted us. Taken us across from one to the other. From the world to his kingdom. Transformed us.

Altered us. Made a great chain. transformation. But being transformed by the renewing of your mind.

Well, this is exactly what Christ does. This is exactly what Christ does. As the opposite from the unbelief in the 11th chapter of which we were speaking this morning.

This is exactly what faith does. transformation. Transformation. This move from one kingdom into another by the renewing of your mind.

Hold things, says the word, part of life. They hold their grip, hold influence. But so they do.

[ 30 : 43 ] But who can work this in themselves when their nature is so prone to only the Lord? Be not overcast down and the gospel beseeching to you, will you?

Seeing that you feel your own weakness and inability, it is not an excuse, it's a fact. But this renewing of your mind is a struggle, isn't it?

It's uphill work. It's the very sacrifice, the very nails, that you have to nail almost in your own desire and thoughts and purpose.

And the willingness that this, like so many other precepts, can be determined with prayer. prayer. And what I do from seeing this is from what we were speaking of this morning after the old law, that which the apostle referred to as we mentioned the eighth of numbers, and the Levites who were set apart for the service of God and made holy in that sense that they were servants of the tabernacle.

What a similarity therefore between those two cases, but now there is the ability to turn the precept into a prayer.

[ 32 : 21 ] one of the most marked features of the precept of God's word, that the Lord enables his people to take them to him and turn them into prayer and ask to be transformed by the renewing of their mind and intelligent holy those inspired petition which they are given with the intention of the Lord giving them an answer.

Mortify therefore the deeds of the body and he shall live, says Paul in the eighth of Rome. So you're on in this epistle. If ye through the spirit, he says in another epistle, to mortify the deeds of the body, you shall live.

Now this is the practical part of it, and without this, where shall we stand? Whatever we may call ourselves or think ourselves to be, we ought to go on really to read this, what the apostle says, later on, I say through the grace given unto me to every man that is among you, not to think of himself more highly than the authority, but to think so believe.

Yes, this is the spirit of it, this is the outcome of it, this is the purpose, the fruit of it, the ability, God's choice fruit, which he works in the hearts of his people, so that the precept can be taken to the throne of grace, you feel, oh Lord, how far shall I come, it would be a mercy for you if this night would take this precept to him, your petition, there you lay the ramps and beg him that you might be renewed in the spirit of your mind, transform, move the cross, your desires might be taken from the world, and you know what they are, I can't tell you, the things upon which you set to effect, which take up your time now, which you think so much of, which will die away, perhaps, at the morning's time, these things that occupy so much time and wrongfully, and all renew the spirit of my mind, transform, alter, this is the way to success, victory, which overcomes the world, even our faith, and that faith is the faith that puts these things into prayer, thereby, unless we solemnly dissembled before God, we really mean what we say.

He comes therefore to say this, that you may prove the truth, and he may set before you the requirements of God's gospel law, and his receptive law, and you've got to prove it, like he has had to, our heads, you've got to have the fleece wet, and the fleece dry, so to speak, like idiomly, you've got to have the evidence of it, that it's true, you've got to prove it, and put your feet in the water, and find that the gospel path is what it says to first to the ankles, then to the knees, then to the loins, and then waters to swim in.

[ 36 : 49 ] Proof. What? Proof? What? Of your weakness? In desertness? Oh, yeah. But surely this is what you want, isn't it?

For the gospel speaks of those that are not. He takes the things that are not to bring to naught the things that are, and if you could put yourself among those that are not, or you're in good comfort.

On the other hand, this proof is a very sweet thing. God's mercy and favor resting upon your spirit, a desire to present your body and living sacrifice to venture over the God to take the step beyond, not to stagnate, not to be like the two and a half tribes who dwell on the other side Jordan.

Because the land was most fruitful and arable and suitable for their floods, others. They chose this in two and a half tribes.

A lot wondered why they are set before us. They allowed the others to go on, but they chose their dwelling that side it was more suitable for them.

[ 38 : 28 ] And the others went forth, not but one or two and a half tribes were not called upon to take their part in the warfare and conquest of can you?

Oh, no. To be there as it may, there was a proof. And this proof is only by experience, not by theory.

There's so many things that this applies to doesn't. take that in life, so common, the proof of it. How many of us have now the proof of it?

The proof of it. What it really does, as I heard it once said by what I loved many years ago, how solemn is the marriage and how solemn it is, the proof of it.

You don't need anyone to tell you it burns in your heart for good or evil, right or wrong, how it is with so many other things in life.

[ 39 : 52 ] But the apostle says that she may prove me and God in his prophet Malachi said, prove me now here with, said the Lord, if I will not open to you the windows of heaven and pour you down a blessing, that there shall not be room enough to receive me.

Prove me, see whether I'm speaking my mind and the truth. prove me now here with you. So will his people, they have to prove him, they have to lean on him, they have to trust him, and until you trust him, you cannot prove, until you blend on him, you cannot say how firm his strength is.

Venture on him, venture wholly, let no other trust in truth, said one of our Hebrews. This is proving, but it's proving in the court of one's own conscience, it's proving that the throne is right, and the proof is this, that you will never repent, you will never want to go back.

Whatever the pathway may be, you will say, Lord, choose thou the way, but still lead on. You will not think, well, that's a big mistake.

These brethren are thus addressed, who were called upon to present their bodies a living sacrifice. You ever hear of them repenting and wishing to go back again?

[ 41 : 44 ] Now, you will say, you're on dangerous ground here, there are a good many that do go back and walk no more with him. Yes, I know.

But were they ever, among those who really presented themselves as a living, active sacrifice, were they really separated?

Was their religion really from God? Were they really born again? Did they really want him who had the words of eternal life?

Or does their departure prove that they're well satisfied with cunningly devised people, which of the children, that he might prove what is that good and acceptable and perfect will have gone?

to whom is it called? Well, believer, what are you going to say?

[ 42 : 55 ] You will come many years in the world. You will come a few years in the world. What are you going to say? What are you going to say?

And these things work together for good? Good? What do we mean by good?

What is the definition? Why work together for God's honor and our profit? And work for good?

We cannot define good in the true sense of the word, but is it good? Well, to feel, believe, and prove the upholding hand of God all the way through the truth, through the darkest path, through the greatest joy, to feel that the everlasting arms are there, to feel that His mercy and goodness has been with you, and thus far He has led you on as is good.

Surely it is with joy sometimes that we conceive thus far, my God, the pleasure, God, made His truth and mercy now, Lord, that's good.

[ 44 : 29 ] All this goodness is of a spiritual nature, and it's proven to be good, and can be attested, and there is nothing to mar it.

This is why the Lord said they should remember all the way He had led them, those 40 years in the wilderness, and He goes on to tell them what the outcome was, to humble them.

Well, that's a good thing. That's a good thing for any of them. If we come along like Gurley, under this blessing it will be well for us indeed to humble you, and to try you, but there may know what is in thine heart.

Is that good? Very good. Excellent to know what is in your heart. You will prove it so to me, that it's good.

Why, it's unfailing good. Very precious health. Right with your elbow.

[ 45 : 45 ] In deep deep water and the waves gone over your hands. Yes, a very precious health. In what way? What? To keep you near him, so that you not turn on him, that seen him, that you have not burned at him, under his trying stroke, he may prove that good and acceptable.

Acceptable to both sides. And in this matter, as we look back to the previous chapter, look at the acceptable way the apostle unfolds, bringing together pure Gentiles.

God concluding them all, wrapping them all up in unbelief, that he might have mercy upon all.

Bringing man to nothing, whether he is Jew or Gentile, and revealing his unbelief to the uttermost, and then having mercy upon the election of Christ.

Why? Is not this acceptable both sides? Is not this the pleasure of the Lord Jesus at the right hand of his Father, where there are pleasures forevermore, as the 16th Psalm term?



[ 47 : 16 ] Is not this his joy, to see the travail of his soul, and that he didn't pass through it, and that the outcome of his, the calling in of his loved ones, of the world, is dead in that, bringing them to acknowledge of himself, bringing them to make them willing to suffer for his sake, to present their bodies as living sacrifice for his sake, causing them to walk in his command for his sake, identifying themselves with him, despised as he is, for his sake, is not this acceptable to both sides, is not a one-sided exception, no, it means not, the Lord Jesus sees with joy the outcome of his sorrow, suffering, greatness, and he sees the travail of his soul is not in vain, and also these who are thus proving him,

I need accept, but tribulation, correction, chastening, mercy, mingled with justice, yes, acceptable, indeed so, by these things I did, and in all these things is the life of their spirit, here is the very thing that he determines, and he warned them of, and he's given them proof of, that it is through much tribulation they must enter the kingdom, it is acceptable, and perfect, the perfect will of God, and this leads us where the chapter begins, I just think to therefore by the mercies of God, and it leads us to the perfect will of

God, and it brings us also to that scripture that he that has begun, of good work he do will perfect it, or carry it on, it shall not be left half in it, it will be carried on, and perfectly performed, the perfect will of God.

Now, the responsibility in weight then, of this teaching, as I said this morning, is very tender, in the expression, I proceed, I only communicate to you the word of God, he allows and communicate to you through my instrumentality, this is word to any who have an ear to hear it, but it is his word, it is the practical pathway to which he calls his people, they do represent their bodies a living sacrifice, and oh, what I strain and request to you, no, not pray, it is the return of love and pain, a holy requirement brought in the heart, whereby the soul says

Lord, that is my desire, that I might be transformed, by the renewing of thy mind bore and fore to know and prove, that I journey on through life, what this holy will and purpose of thy needs, in my little way and measure, where thou hast placed that it is said of David, that after he had served his generation by the will of God, he cannot ask, and Lord and bless him, amen.

[ 51 : 37 ] So, well, thank you, that I have you