

**Biblical-Philosophical Psychology 60-Justification & Sanctification in Romans, part 6:
Communion Special – The Mercies of God and Giving yourself
to the God of all Grace, Blessings and + Happiness.**

Romans 12: 1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your rational service of worship.

- I. The mercies of God (Rom. 1-11).**
- II. Presenting your bodies (Rom. 12-16).**
- III. A living and holy sacrifice, well-pleasing to God: the giving of yourself to the God of all blessings and + Happiness.**

Communion Special – The Mercies of God and the Giving of Self to God

I. THE MERCIES OF GOD (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ)

1. Romans 1:16-23 God's gospel and Man's sinfulness. God offers free grace and life to rebellious man. Note that man's sinfulness is not passive, it is not just evil. The sins are not sins of omission; they are sins of commission against God. Note how man makes himself the measure of all things, calling good evil and evil good. Not the grace of God in the midst of man's affront to Him. Consider Paul's appeal in Romans 12:1. Consider the ugly picture of man against a backdrop of beautiful grace of God.
2. Romans 2:1-3, 11-12. Man's self-righteous hypocrisy and his moralistic blasphemy of God.
3. Romans 3:9-11; 21-28. All have sinned and fall short of the glory of God. God in His mercy provides: propitiation, redemption, and justification.

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I. THE MERCIES OF GOD (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ)

4. Romans 4:5. God justifies the ungodly.
5. Romans 5:6-11. Christ died for the ungodly. From propitiation all the way to reconciliation. Being made righteous through Christ, 19.
6. Romans 6:19. Present yourselves to God in sanctification.

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I. THE MERCIES OF GOD (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ)

7. Romans 7. The struggle with the flesh and God's mercy in 7:25.
8. Romans 8:1, 39. God security for the believer from beginning to end.
9. Romans 9-11. Grace to Gentiles in light of Israel's disobedience.

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II. Presenting your bodies, παραστήσαι τὰ σώματα ὑμῶν, 12:1.

1. The offering of your whole life to God. What or who are you presenting yourselves to daily and ultimately? Logically carry your goal to the very end—the telos. My job as pastor-teacher. . . . the challenges.
2. Dedication and the working out of the universal principle of act-potential: supergrace or reversionism (Paul, Peter, Judas, Demas). Daily growing in grace (transfiguration, filled with God through submission) or daily suffering loss of fellowship, direction in life, confidence in prayer, joy, and eventually the sin unto death.
3. How presenting your whole life to God works out in the 30 + virtues of this and the following chapter. This is the only way to develop virtue and overcome evil.

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III. A Living and Holy Sacrifice, well-pleasing to God, Rom. 12:1. Giving yourself to the God of all blessedness and + Happiness

1. The *telos* is delighting yourself in the Lord, Psa. 37:4. God is most glorified when we are most satisfied in Him. Satisfaction in God by giving ourselves over to Him is the only place to find happiness both now and forever.
2. The sacrifice and + Happiness, 1 Cor. 10:31; 2 Cor 6:10; Neh. 8:10; Philip 4:4
3. The Protestant tradition: *The chief end of man is to glorify God and enjoy Him forever.* Note that it does not say “chief ends.”

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4. Blaise Pascal, *All men seek happiness. This is without exception. Whatever different means they employ, they all tend toward this end. The cause of some going to war, and of other avoiding it, is the same desire in both, attended with different views. The will never takes the least step but to this object. This is the motive of every action of every man, even of those who hang themselves.*

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5. C.S. Lewis, *If you asked 20 good men today what they thought the highest of the virtues, 19 of them would reply, Unselfishness. But if you asked almost any of the great Christians of old he would have replied, Love. You see what has happened? A negative term has been substituted for a positive, and this is more than philological importance. The negative idea of Unselfishness carries with it the suggestion not primarily of securing good things for others, but of going without them ourselves. As if our abstinence and not their happiness was the important point. I do not think this is a Christian virtue of Love. The New Testament has lots to say about self-denial, but not about self-denial as an end in itself. We are told to deny ourselves, and to take up our crosses in order that we may follow Christ; and nearly every description of what we shall ultimately find if we do so contains an appeal to desire.*

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6. The problem is not in seeking good and happiness, the problem is what we consider good and where we are seeking that happiness. We naturally seek our happiness, our good. Our goodness and happiness is not to be suppressed; they are to be fulfilled *in God*. That is the point!
7. Our enjoyment of God glorifies God. Consider the analogy in things that we really admire and enjoy, how it always overflows into enjoyment and praise.
8. God is glorified by our joy in Him. God is glorified not only by His glory being seen, but by its being rejoiced in.

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9. Romans 12:1-2 is an echo and fulfillment of principles in Psalm 16:11, *Thou wilt make known to me the path of life; In Thy presence is fulness of joy; In Thy right hand there are pleasures forever*
10. Only when we give ourselves over to God completely and fully, in doctrine and in practice, do we find + Happiness which affects our mental states, affections, and yes passions (aka, “emotions”).

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11. This happiness does not mean that God becomes a means to happiness. He is our happiness. This is delighting in God, Psalm 37:4. This does not mean that we need to be virtuous because it will make us happy, either. Happiness in God is virtue.

12. Romans 12:1, “therefore . . .”

In light of God’s ugly misery, Rom. 1-3 . . .

In light of God’s juxtaposed beautiful mercies of grace, Rom. 4-11 . . .

Give your self to the God of all grace, blessedness. and + Happiness, Rom. 12-16.