

# WHAT IS THE TRUE MEANING OF BEING A LIVING SACRIFICE?

Bertie Brits

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It's a blessing for me to come to you and bring you the Good News of Jesus Christ, the Gospel of His grace. I trust that as all of you slotted in this web stream that you will be blessed and that this message will just encourage you and just uplift you and just keep you in the Good News of Jesus Christ, the love that God has for us. It's an honor for me to come to you and bring you the Gospel.

Today I am going to be talking from Romans chapter 12. I'm going to be talking a little bit about a renewed mind and I'm going to talk a little bit about sin... "***Shall we continue in sin that Grace may abound***", and what that means. I think it can also touch on Romans chapter 12 and one or two things about confessing Jesus Christ as Lord and what that means. Let's see how all of this pans out at the end of the day. I'm excited to bring you the Gospel of God's grace. The wonderful thing is that when we gather together, we're going to talk about the grace of God. The grace of God is the power of God whereby God fulfills His promise to us where His only goal was to share His life with us. That is what it is all about. I want to say that it is wonderful to be here in Zambia sharing the life of Jesus Christ in the way of reaching out to people, bringing the Gospel of Jesus Christ to people. There's also where you might be at home. You might be sharing the life of God in the sense of resting in the fact that you have eternal life living in the very essence of who God is in the stability and the surety of what He has brought you, sharing in the fruit of the Spirit or just the peace that life is not from yourself but it's a gift of God. When I talk about life, I'm not just talking about being alive on the earth, that as well, but eternal life sharing in what God has for us.

I think it is of great importance to realize that the reason why God made us was that He could share His life with us. That is very, very important! That will bring us to a place where God is the source and not us. With that said, let us just pray together as we start our service:

Father, I want to thank You for Your love and Your grace. I want to thank You that You care for us. I want to thank You that Your goodness and Your kindness and who You are is expressed towards us in Jesus Christ. I want to thank You that we can know what it feels like to be at a place where we are one with the Father, where we can have Your gifts live within us and where we can share in what it feels like and what it means to also love other people.

Thank You that You've loved us first and that the gospel is not in how much or in how we love You or in how we love our neighbor, but in You loving us from where we share in

Your life. Thank You for that, God! Thank You for Your grace. Thank You that it is only by grace and that You speak powerfully through me today. Amen

I'm going to get right into the message. We are going to open up in Romans chapter 12. This verse has been misunderstood by people for many, many years especially in the time that I know of Church. I remember getting into the Gospel of Grace years ago and also, I would have been going to a lot of Word of Faith conferences. Our Bible school was linked up with the Rhema and they had some powerful dynamic speakers coming in preaching the Gospel of the Kingdom. I remember back then, Rick Godwin, Mario Murillo, Ray McCauley and Benny Hinn's ministry just started back then and many preachers would come and we would listen to these ministers and they were evangelists and teachers and apostles and all of that. That was where I started to know what the normal Church life is all about. Romans 12:1 was one of the scriptures that was preached regularly. It was talking about the renewal of the mind and that we have to renew our mind.

Now, I would like to say that I don't think this scripture means that we should renew our mind. I think it basically talks about a renewal of mind or a new way of thinking that has now come our way and that we accept the new way, the new mind, which is the mind of Jesus Christ. Where people were mindful of the law, they were mindful of ethnicity. They were mindful of who's the people, who's not the people of God. Now they have a different mindset that God has made available in Christ and that people should accept that.

Now, the history, or the backdrop that this is written in Romans chapter 12 is basically Paul coming and explaining the Gospel as well with the emphasis on, and this is what I get here, protecting the Jewish people and getting the Gentiles not to think the way the Jews were thinking for many, many years before and that they would boast in their flesh. That is what Romans is about and also the driving force behind it, I believe is unity. This is what Paul wants... he wants unity between Jew and Gentile. If you read Romans from chapter one, you get the feeling that he's a little bit harsh on the Jewish people... almost as he is a bit harsh on them you will find the Gentiles in Rome sitting and saying, "Hmmm... amen! Yes, that is exactly what it is!" Then you find, all of a sudden, in chapter 11 he turned around and he points the finger to the Gentile people and he says to them, "Listen, what you are now doing in boasting against the Jewish people saying that you are better than them in your flesh, you are doing exactly the same thing. You are also risking not sharing in the life of God because you now boast in your own flesh. That means you are boasting in your own ethnicity. You are saying, "Well, God got the Jewish people out because they didn't obey and we are more special than the Jews and because we, as Gentiles, are more special and they were thrown out and we were put in."

Then Paul reminds them and says, "Listen, the only reason why they are not sharing the life of God is because they wanted it by the works of the law. They didn't want it as a free gift and now you are running the risk of saying, "Well, I am sharing the life of God based on the fact that I'm a Gentile and based that I am better in my flesh." You are also running the risk of not living in faith anymore and that's a dangerous thing! Living in faith means that you have it as a free gift that you share in the life of God by the doing of God.

Now, with that said, we are now picking up **Romans 12:**

***1 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God---***

The other day someone read this verse and as I listened to what he said, I realized that most of the time every time I read this verse and people that I have listened to teach on this verse, they missed the first part of the verse.

***1Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God---***

So, it says, ***"I urge you, brothers and sisters, that in the view of God's mercy, you should offer your bodies as a living sacrifice.***

So, we cannot even think of offering our bodies as a living sacrifice outside of the view of God's mercies. Now, it talks about mercy in the NIV but in thinking that King James says, "mercies", because in chapter 11, he was describing the two mercies of God. It was mercy towards the Jews in giving them the law and speaking through them and then mercy towards the Gentiles in that when the Jewish people did not accept and did not believe that it now, and there's a lot to say about this, but let us take it just in a simple way here... that the Gentiles now are accepted and both of them, on the basis of faith. So, the Jewish people rejected the message of faith but God still says to them that you can be saved by faith alone.

When it says, "Saved by faith", it doesn't mean saved by your own faith and how strong your persuasion is. No, we are not saved by our ability to be persuaded. We are saved by what we are persuaded of which is that God gives us grace and so free from our works, He puts us into the kingdom and offers us eternal life and then brings it forth by His Spirit.

***1 Therefore, I urge you, brothers and sisters, in view of God's mercy (towards Jew and Gentile) to offer your bodies as a living sacrifice, holy and pleasing to God---***

Now, what would offering your body as a living sacrifice look like? Offering your body as a living sacrifice many times was understood by the Church in broad as you are making yourself available to do what God says you must do. In other words, if God says, "Give up that car", then you give up that car. Or, if God says, "Give away your shirt!" give away your shirt. If God says, "You must pray for an hour!", then you pray for an hour because you've made yourself available and every day you are going to sacrifice for God. You are going to be willing to do certain things for God and most of the time these sacrifices are painful. It's something that you maybe don't want to do but that God expects you to do. And then you just sacrifice because the whole idea of sacrifice is taking something that is valuable and giving it away. It is an expense. It is something that you could have used and now you are not using it anymore. We see this many times along the line of our time and our finances and doing things that are not pleasing to us.

Those would be things like fasting, praying, giving, going to church, being involved in church activities, and all of that where we are now a living sacrifice. In other words, we are not dead but we are actively, continually, unendingly, sacrificing the same things over and over and over and over.

This as many times we have preached in Church commitment and that is that as long as you are alive, you should sacrifice and you should be available for the vision of the man of God or you should be available for the vision of the building project, or whatever there is. so, you sacrifice. But I want to tell you that in Romans chapter 12, verse 1, is not about that!

A living sacrifice according to that passage, just clearly explained in Philippians chapter 3 where Paul talks about who he is and the confidence that he has. Before I read that, back to Romans 11. The Jewish people found their identity in their Jewishness but the very same problem came to the Gentiles and that's addressed in chapter 11. They were boasting against the Jewish people and they were saying, "We are a better people. That is why God chose us!" Then they were boasting in their flesh and they were saying, "Well, God cast the Jewish people out!" I'm repeating myself. I think this is important as we go into chapter 12. He cast the Jewish people out but He accepted us. But, Paul brings the context and he says the reason why the Jewish people, or Israel, and not even all of them, why the Israelites did not partake in what God had for them is because they didn't find their righteousness by faith but they found their righteousness in their ethnicity, or in their being part of a certain group of people. Back then, according to biblical terms, we can basically say there were basically two groups of people: the Jews and the non-Jews. So now, the non-Jews were saying, "Well, we are special because we are not Jews. God rejected them to get us." It's almost as what we would look at somebody that is married for 15 years and then he sees another lady and then he decides, "Well, I'm divorcing her because I found someone better." And now the new wife is saying, "I'm better than the old wife because this guy picked me above her so there must be something special in me that he picked me above her." And now there is a boasting made in the flesh.

Now let's read **Romans 12:1** again.

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

He says, "Offer your body as something that is alive but that you sacrifice." So, you are going to now say, "Okay, I am a Gentile but I've now come to God. I am alive as a Gentile. I am a Greek." Or you can even be a Jew. "So, I'm a Jew." In this case is, "I'm a Greek or "I'm a Roman" or I am anything but a Jew and that is what I am in my body. Although I am alive in this body and this is the person that I am. I am a black person or I'm an Asian or whoever I am, I sacrifice that. I see that as dead and slaughtered. So, I'm alive but I don't live on the basis of my flesh. That was important in this time.

Now we would say, "Well, you know how does that relate to us?" It does relate to us in this: that if you don't understand the scripture correctly, this scripture can be abused to bring us under the law where we always feel that we need to work hard to be pleasing to

God instead of coming to Jesus Christ burden is easy and light. Wherein we can simply believe upon Him so stand righteous before God wherein we don't do good works to share in the kingdom of God. But where we share in the kingdom of God which then brings forth good works in us. It just changes everything. It brings rest to us. So, he is saying here that there is basically a new flesh. If you listen to my previous messages over the last few years, there's a new creation that has taken place where there is neither Jew nor Gentile. Now that new creation where there's neither Jew nor Gentile consists out of Jews and Gentiles. They are now partaking in a new creation. As we partake in the new creation, we say, "The old things have passed away. Behold everything has become a new. We are a new creation where there is neither Jew nor Gentile." We say that as people who might have a passport that says you are a Jew or a passport that says that you are a South African or an Asian, or whatever.

So, we still have these physical bodies but we are now a new creation. So, what he is saying is that we sacrifice that. We say, 'That is now dead and we fully relate to the new man. That is what it means to offer your body a living sacrifice. It is to say that my body, this physical body, that I see carries mortality still in it. I don't relate to that body. I relate to the Resurrected Christ and I find that I am new in Him and my hope is now the hope of the resurrection. And the access that I have to that that is through the grace of God which is the power of God's resurrection and I simply believe upon that. And so, I have access. That is what that basically means. It sounds complicated but I tell you as you see this, you will find that you see the very same thing in many other scriptures and it will remove guilt, it will remove condemnation as being defined as being under the power of sin and death from you where you start to experience life and immortality's first fruit in your bodies right now.

**Romans 12:**

***1Therefore, I urge you, brothers and sisters, in the view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God---this is your true and proper worship.***

Your true and proper worship is not to say, "I'm a Jew", or "I am a Gentile" but that I am saved by the mercy of God.

Man, that is so powerful! Let me say it again: "True and proper worship is to say that I am neither a Jew nor Gentile, but I am a new creation and I am only saved by the mercy of God. That is what that first verse means if you read it in the context. If you go and read how all of Israel will be saved.... The Jews, the Gentiles, those who were cast out, grafted in the whole thing, the previous chapter, the chapter before that, chapter 10, where it says that those who call upon the name of the Lord, they are of Jews and Gentiles. Then you go to chapter 9 where it says that God's purpose stands by election and thinking of the twins that were still in the womb, where the one was accepted and the other one was rejected. And before they could do anything good or bad, that the purposes of God can stand by election. Or election is then basically defined in these chapters as the mercy of God that God has said that I have chosen, I've elected, that by mercy and not works, people will be partakers.

So, it's not by our flesh. It's not by the works of the flesh. So, we can now say, "Well, we sacrifice all of this. We give all of this up and we say, "Well, it's not by my work, must not by being a Jew. It's not by being a Gentile. It is by His mercy, the mercy towards the Jew, the mercy towards the Gentile, that is how we receive it. And now we basically say, in the view of God's mercy, we now offer our body and make our body available for the mercy of God.

***Romans 12:1 Therefore, I urge you, brothers and sisters, in the view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God---***

What does that mean? It means, offer your body. Make your body available for the mercy of God. What is the mercy of God? It is that Jesus Christ died. He was raised from the dead and as He rules over mortality and death, that He is now your Lord, where He rules over sinning in the flesh, even in you and so bring life in you where you don't find your identity in your own works and your own abilities, where you try to make life work by your own power, but where you rest and rely upon Him.

It says that if we do this, if we basically fear the Lord, if you read **Psalm 33:18**, it says basically what the fear of the Lord is. Those who fear the Lord are those who patiently wait or expect His loving kindness. So, if you present your body a living sacrifice, you are saying, "I am sacrificing my own works and I am simply expecting Jesus to be merciful to me and by His mercy I will share in eternal life! Isn't that good news! He says... this is true and proper worship. ***So true and proper worship is to believe and expect God to be merciful to you.***

**Romans 12:**

***1 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.*** So, true and proper worship is to believe and expect God to be merciful to you. Hallelujah!

***2 Do not conform 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.***

What is the renewing of the mind? 'What is he talking about here? To have a mind that is based, that says, "I can receive life by mercy. So, a renewed mind to be transformed by the renewal of the mind or the renewed mind is to say, "I'm thinking differently. I'm not thinking as a Jew and a Gentile anymore. I think the way God thinks and the way God then thinks is that it is by His mercy and His mercy alone that we can have life because He says, "I beseech you by the mercies OF GOD.

***3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.***

So, a renewed mind has something to do with believing that it is only by His mercy and we are transformed by believing. It is not by my ethnicities, not by my flesh, it's not by any of those things. I think of South Africa and this is true for many nations, where they think that they are a special people in the flesh. Certain people groups think that they are special in their flesh or they are the people of God, God's nation, God's blessing to the Earth and that through this nation or this ethnic group, you know God is going to touch the world and they are the light of the world and all of that. Sacrifice your ethnicity and say, "Man, the only way I can get into the eternal abode and life of God is by mercy and the only way other people can get in there is by mercy. So, I sacrifice all of that and I simply come to a place where I have a new mindset which is now set on, "No more Jew, no more Gentile. I am a new creation." And as you start to think along those lines and basically accept the mercy of God, I think that would be a good way of saying this. To be transformed by the renewal of the mind is basically just to be transformed by accepting the mercy of God. As we accept the mercy of God, we will be able to test and approve. In other words, we will show forth what the perfect will of God is, what is well-pleasing to God. And what is well-pleasing to God is that God then brings forth His fruit into our lives by His doing through mercy.

***3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought,***

Can you see here that he's talking about the renewal of the mind as not to think of yourself higher as what you ought to think. The context was that the Jews thought about themselves higher than what they ought to think. They didn't see themselves as in the need of mercy. They thought, "We are the people of God. We have the law. We can do the thing." This is the context here: "So, now, we as Gentiles should not boast against the Jews saying, "Well, they were cut out. We can be put in. We are the people of God. They ever rejected by God." No, if the Gentiles, by faith, were grafted in then the Jewish people who were not partaking of the life of Jesus because of their unbelief can start to partake of the life of Jesus if they just believe. That is how it is by faith.

Let me read verse three again:

***For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.***

God has distributed faith to each of you. So, what is the faith that was given to every person? The faith that was given to every person or some translation says, ***as God has given the measure of faith to every person***, God is given to every person to live by faith. He's given the measure of faith. So, we think a measure of faith, meaning some have bigger faith, some have smaller faith. No, God has given to us the measure of faith. So, by what do you measure, if you want to use it that way? It is not true in this context but I think it is going to help us to understand. But what do you measure if you will be a partaker of eternal life? The measure is, "Do you believe in Jesus?" That's all! To each man is given the same standard. You have to simply rely upon Jesus and not your own works. That is what it is all about.

So, each one has been given. It says, “**Don’t think of yourself higher than what you ought to think.**” The faith is that Jesus died, that He was buried, that He raised and the faith that we have is that by His mercy we shall be partakers of eternal life and by His mercy we are also partakers of the divine nature whereby we share in the fruit of the Holy Spirit. Glory to God!

**4 For just as each of us has one body with many members, and these members do not all have the same function,**

**5 so in Christ we, though many, form one body, and each member belongs to all the others.**

What he is saying here is, “Listen, it is not about Jew and Gentile. We all belong to one another as we are part of one body. There shouldn’t be division amongst us. We have this one mindset, both Jew and Gentile: We are saved by grace and grace alone. And now that we are in the body of Christ, let us serve one another with the gifts that the Holy Spirit has given to us. Then he continues to mention those gifts

**5 so in Christ we, though many, form one body, and each member belongs to all the others.**

**6 We have different gifts** (It says, “In this body as where we belong to one another where there is no division between Jew and Gentile where we all are saved by the mercy of God and we have a new mindset which is by mercy we are saved. We find our lives transformed by not being like the world which says, “This people group, that people group... these are South Africans, these are Zimbabweans, These are Zambians, these are Americans, these are Europeans.” No, we don’t. We are not like the world. We are different. We are saying that we are all sinners in the sense of our own ability. We all fall short by our own ability but the mercy of God was made available to us and we call upon that and that is the same measure of faith that has been given to all of us. Now that we are in this body, we are not discriminating against each other and we have gifts whereby we serve one another.

**6 We have different gifts, according to the grace given to each of us** (According to the mercy and the power of the Resurrection which is simply by the goodness of God, we can have gifts of prophesying.) **If your gift is prophesying, then prophesy in accordance with your faith.**

**7 if it is serving, then serve; if it is teaching, then teach:**

**8 if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.**

**9 Love must be sincere. Hate what is evil...**

So, we find here that the renewal of the mind has much more to do with the ending of a system whereby we say, “We are by our works” or in the context here in Romans 12, finding your identity in being a non-Jew and thinking that non-Jews are now special and the Jew was kicked out.

I want to go to Philippians and read from chapter 3 and I will give you a good example now of how Paul accepted the new mind, how he lived this scripture powerfully.

***Philippians 3:3 For it is we who are the circumcision, we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh---***

So, Paul says here that who are the true circumcision. The true circumcision is those who have been circumcised in heart, who had a change in their belief, who say, "I make no boast in my flesh, I make no boast in being a Jew or a Gentile... not at all because I've got no confidence in the flesh."

***4 though I myself have reasons for such confidence. If someone else thinks they have reasons to put confidence in the flesh, I have more:***

***5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, (I was) a Pharisee;***

***6 as for zeal, (I was) persecuting the church; as for righteousness based on the law, (I was) faultless.***

***7 But whatever were gains to me I now consider loss (or consider it dead) for the sake of Christ.***

***8 What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ***

***9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--- the righteousness that comes from God on the basis of faith.***

***10 I want to know Christ---yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death,***

***11 and so, somehow, attaining to the resurrection from the dead.***

I hope you can see that this passage in Philippians chapter 3 is a perfect example of Romans chapter 2 on what a renewed mind is. Paul is transformed by the renewal of his mind. How is his mind renewed? He says that it is not by being a Jew. It is by mercy. And since it is by mercy, I find that I am righteous by trusting God. God said that He will bring me life and I believe that. It is by His mercy. And if I believe that, I count all these other things as useless as pertaining to getting me to the place where I can share in that life that God has promised me.

So, since I count all of that as loss it means that yes, here am I a Jew. Here was I a Pharisee. Here am I a person that had great zeal. Here am I learned in the law. I'm of the perfect tribe, the blessed tribe of Benjamin, the beloved tribe. I am, as pertaining to the law I am faultless. As pertaining to the righteousness in what I had to be. But, he says, "But I count that as loss. Although I am that, I am alive as a Jew, I sacrifice that. I give it up. Why do I give it up? I give it up because I am saved by the mercy of God.

So, I want you to know that you can go and read that Philippians chapter 3 and Romans chapter 12 and never be condemned with that verse of Romans chapter 12 which says, "Be transformed by the renewal of your mind thinking that the renewal of the mind has everything to do with positive confession, trying to think differently, trying to be positive and sacrificing being a living sacrifice meaning, "I'm sacrificing things every day that I

wanted to do but now I just give it up and I'm willing to suffer through because I am now a living sacrifice for Jesus. I want to tell you that when Paul believed, when he saw Jesus on the road to Damascus and he experienced the resurrected Christ and he saw what that was all about, it wasn't difficult for him to give up his, I want to call it, Jewish citizenship if you want to call it like that or his access to the synagogue. He could give that up easily because he's seen the truth. The thing is to simply continue to live that way. That is all because you will find that there will be people and circumstances in this world which will be against you. Helena and I were talking about this just this morning. You know, when you are in this world, you will be accepted by people when you preach the Gospel of Grace but you will also be rejected because Jesus says, "If they accept Me, they'll accept you. If they reject Me, they'll reject you. If they blessed Me, they'll bless you. If they killed Me, they'll kill you. If they persecuted Me, they'll persecute you."

So, we will share in the life of Jesus in all the forms that there is. They can find even those, and I've seen this wherever I've traveled, I've seen people where their own families can differ with them once they get into the gospel of grace, like that. I read on Facebook this one guy said that some people are so obsessed with the message that Grace leads to sin and they are so much against the Grace message saying that grace is just a license to sin, that it gives them a license to sin against those that preach the gospel of grace. And that they ill-treat them, lie about them, cheat them, defame them, whatever, because now it has given them their obsession with being against the message of Grace, has given them a license to sin against those who preach the grace message. And so you will experience difficult times sometimes. You will experience people that are against you. It is normal. It is part of sharing in the life that Jesus Christ lived in this earth and the life of Christ wherein God knows what it is to be rejected.

God knows what it is to be rejected. He was rejected by His very own people. He knows that. He knows what it is to be misunderstood. So, I want to tell you, as we are sharing in the life of God, the eternal life of God, we will also share in what people make of that and how they will live towards us. And let that not be something that disqualifies you and say, "Oh, well, that means, you know if I experience any negative thing where people don't accept my Gospel, accept what I believe, whatever, that is something wrong with me. There's nothing wrong with you! There's nothing wrong with it. Never feel guilty again when you read Romans chapter 12 where it says, "Be transformed by the renewal of your mind. Present your bodies a living sacrifice. When you present your body as a living sacrifice it doesn't mean suffer every day. No, presenting your body a living sacrifice, in its context, was to say, "I am alive as a non-Jew or as a Jew and I don't find my life in the flesh anymore. I find my life now by identifying with the resurrected Jesus Christ. The example of that is Paul saying, "Well, you see what was gained to me I count loss for the excellency of the knowledge of Christ, the renewed mind, the excellency of the life of Christ, that I may be a partaker of the power of His resurrection. That is how our lives are transformed now by the power of the resurrection knowing that it is by mercy and by grace.

I wanted to get into Romans chapter 10. There's so much to say about that, Let me just get into Romans chapter 6 quickly.

**Romans 6:2 *What shall we say then. Shall we go on sinning that Grace may increase?***

What does that mean? It is just exactly the same thing as what Romans chapter 12 is. If you read chapter 5, it says, "Where does grace increase? Where does sin increase?" The bible says the law was given so that transgression might increase so that grace may increase. Then it goes on, "Shall we continue to sin that grace may increase?" What would sin then be? It would be to find our identity as Jews under the law. "Shall we continue to live under the law so that God can continually show how merciful He is towards us in being good to us even while we are living in the flesh?" He says, "No. Don't you know that when Christ died and He rose again, that we died with Him so there is no more Jew. Jews have died. Gentiles have died. We are now a new creation. We are the people of God that live by the mercy of God. So, as you found Jews and as you found Gentiles, now you find people that live by the power of the Resurrection. They identify with the Resurrected Christ that became sin and was raised. Now they say: We are sinners. Christ was raised from the dead and He lords it now over us in His love so we are now under the rule of life as we believe and trust Him to manifest His mercy in us. That is what he is talking about.

So, even this passage should not condemn you. This passage should not bring forth guilt in you. ***Shall we continue in sin so that grace may abound?*** What does that mean? It simply means, "Shall we continue under the Old Law System where it was not by mercy but where it was by our works so that grace may abound that God could basically continue to tolerate our fleshly system? No, don't you know that we who have died have died with Christ so that now that we live, we don't live by the power of ourselves but we live by the power of the Holy Spirit that raised Christ from the dead. And so, we are in the Spirit. That's what it means to be in the Spirit, to live by the knowledge of the power of the Resurrection of Jesus and to stand under that for life. That is what that is.

Well, Church, I trust that this has blessed you and that you understand the renewal of the mind a little bit better and how we are transformed by the renewal of the mind and also what it means to be a living sacrifice and that we present our bodies a living sacrifice. (Bertie, pointing to himself said): "This body, this non-Jew body, I sacrifice it saying, "Well, I'm not so special. I don't think more highly of myself as what I ought to think and to me was given to believe that Jesus saves me by grace and that is all that I stand in and that is supposed to be exactly the same for the Jew." So, if you today are saying that I am not standing in the power of being a Jew or in the power of being a Gentile where the Jewish people were taken out and the Gentiles were grafted in thinking you are better than a Jew because you are a Gentile, I want to tell you that you have already lived this scripture where you present your body a living sacrifice. You are doing it a hundred percent. It is perfect! Alleluia! So many times, because of a lack of understanding of context and those kinds of things, we put ourselves in a place where there's such a massive burden on us. That's not supposed to be like that.

Remember, you are deeply loved by God, Friend! God cares for you. His abundance of life is towards you. He has given His Son. We live by the mercy of God, the measure of faith, which is that we will only have access by the life of God, by the mercy of God, that has been given to us. In that we see no difference between Jew and Gentile and then,

from that belief, we have gifts and we serve one another with those gifts. If it's prophecy, we prophesy towards one another explaining the fulfillment of Christ towards one another, encouraging one another. And thank God for those who do that, who encourage one another in doctrine. If it is teaching, then teach one another. It says that if it is in giving, do it generously because that is how the body functions. That's how we see the life of God live amongst us. That is how we accept one another based on the fact that we are all standing at the foot of the cross in need of mercy and standing at the open grave of Jesus Christ having the hope of the resurrection. That is what it means to present your bodies as a living sacrifice and to be transformed now by the new way of thinking that has come in saying, "It's only by mercy and the thought that is therefore born from that where we share in the life of the Resurrection. Well, this was a mouthful but I trust that it has blessed you. Thank you so much that I could serve you with the Good News of Jesus Christ.

I want to just say that if you ever want to come to Zambia in the future, please make sure that you contact us that we can start to arrange with you on how things will work, what our plans for the future, to give you an opportunity to come here and experience this life-changing experience in the Zambian villages and Zambian Bush where we share the gospel with people that desperately need it. Thank you so much...