

CHAPTER 12

1. “I exhort you therefore, brethren, through the mercies of God, to present your bodies a living, holy, and well-pleasing sacrifice to God, your reasonable service.”

The Greek verb translated “exhort” (*παρακαλω*) means to *call upon, entreat* and *beseech*. The Greek particle rendered “therefore” (*ουν*) indicates that as a consequence of their election Paul beseeches them to yield their bodies to the Lord.

Paul appeals to them “through the mercies of God” (*δια των οικτιρημων*). In Second Corinthians 1:3 God is called “the Father of mercies.” According to Ephesians 2:4 the love of God results in the mercy of God, for Paul says, “But God being rich in mercy, on account of the magnitude of his love with which he loved us.” God’s magnanimous love expresses itself in mercy toward sinners. The concept of God sovereignly extending mercy to sinners is inextricably related to His electing and calling sinners unto salvation. The central subject of chapters 9–11 is that God “gives mercy to whom he wills” among sinners (9:15–16, 18, 23; 11:30–32). It is obvious, Paul’s entreating them “through the mercies of God” refers back to God’s mercy mentioned in the previous chapters.

Now that they are the recipients of God’s mercy and have been made alive in Christ, Paul exhorts them, “Present your bodies a living, holy, and well-pleasing sacrifice to God.” According to the Greek word order Paul is exhorting them to present their bodies a sacrifice which is living, holy, and well-pleasing. In contrast to the dead sacrifices made under the Law their bodies are to be living, throbbing with Divine life