

ROMANS CHAPTER 12

A Renewed Mind, a Living Offering, and the Covenant Community Restored to Its Purpose

Romans Chapter 12 begins a major transition in Sha'ul's letter. Chapters 1 through 11 have established the foundation: Mankind has rebelled against the Creator. YaHuWaH remains righteous and faithful. The promises given to Abraham, Yisra'El, and the fathers have not failed. Messiah Yahusha has accomplished reconciliation. The Ruach brings transformation. The nations are being brought near. The covenant family is being restored. Now Sha'ul turns to the practical outworking of that reality. The question becomes: **How does a restored covenant people live?** The answer is not merely through religious activity. It begins with the heart. The same theme that runs throughout Torah and the Prophets now appears again: YaHuWaH desires a people whose lives reflect His character. Romans 12 is therefore not a departure from Torah. It is the expression of Torah written upon the heart. The word "**therefore**" at the beginning of this chapter is extremely important. Sha'ul is connecting what he is about to say with everything he has already established. He has spent 11 chapters explaining the righteousness of YaHuWaH, the failure of mankind, the belief of Abraham, the promises to the fathers, the remnant of Yisra'El, the inclusion of the nations, and the continued covenant purpose of YaHuWaH concerning His people. Now comes the response. The covenant people are not merely supposed to understand these things intellectually. The truth is intended to reshape how they live. This is the biblical pattern. YaHuWaH delivers. YaHuWaH establishes covenant. YaHuWaH teaches His people His ways. And His people respond by walking in those ways. Romans 12 is therefore about **embodied covenant faithfulness**. The truth is moving from the understanding into the life.

The Historical and Covenant Context of Romans 12

The first 11 chapters explain the work of YaHuWaH. Romans 12 begins with the response of His people. This pattern is deeply Hebraic. In Scripture, covenant always involves relationship and response. YaHuWaH delivers Yisra'El from Mitsrayim before He gives them instructions at Sinai. The order is significant.

He first says:

"I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery." - Shemoth (Exodus) 20:2

Then He gives His commands. Obedience is not an attempt to earn deliverance. Obedience is the response of a people who have already been redeemed. Romans 12 follows the same pattern. Because YaHuWaH has shown mercy, His people respond with faithful living. This is one of the places where the Hebraic covenant pattern is essential for understanding Sha'ul. The commands of YaHuWaH were never presented to Yisra'El as a ladder by which they could make themselves worthy of being delivered from Mitsrayim. YaHuWaH first acted on their behalf. He heard their cry, brought them out, and claimed them as His people. Then He taught them how His people were to live. This same pattern appears throughout Scripture. The covenant is not merely an agreement on paper. It creates a relationship that carries obligations. The Hebrew concept of **berit** (ברית), covenant, is therefore central to Romans 12. Covenant involves belonging, responsibility, loyalty, and obedience. Sha'ul's appeal is consequently not detached moral instruction. He is explaining what covenant life looks like after YaHuWaH has shown compassion. This also becomes important because the Roman assembly existed within a world dominated by Roman power, social hierarchy, pagan practices, household structures, patronage, wealth differences, and strong expectations concerning honor and status. Into that environment, Sha'ul describes a community that operates according to another order. The people of YaHuWaH are not to be shaped by the age around them. They are to be shaped by the ways of their Elohim.

Present Your Bodies as a Living Offering

Sha'ul begins:

"I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering—set-apart, well-pleasing to Elohim—your reasonable worship." - Romiyim (Romans) 12:1

The phrase "I call upon you" is an appeal. Sha'ul is calling the covenant people to respond to what YaHuWaH has already done. The foundation is: **"through the compassion of Elohim."** Everything begins with mercy. The Hebrew concept of compassion is strongly connected with **racham** (רחם) and **rachamim** (רחמים). These words communicate compassion, mercy, tender affection, and deep concern. When Scripture describes YaHuWaH as compassionate, it is not describing a passive emotion. His compassion is demonstrated through what He does. He hears. He delivers. He forgives. He restores. He remembers His covenant. He shows mercy. He calls His people back. Therefore, when Sha'ul calls the people to present themselves to Elohim, he is not asking them to earn YaHuWaH's compassion. They are responding to it.

The next phrase is equally important: **"present your bodies a living offering."** The Hebrew sacrificial system involved bringing an offering before YaHuWaH. The language of drawing near is associated with **qarav** (קרב), meaning to approach or come near, and **qorban** (קרבן), an offering brought near. The sacrifice was brought into the presence of Elohim. Sha'ul takes this familiar covenant imagery and applies it to the entire person. The offering is living. The body itself becomes the place where covenant loyalty is demonstrated. This means that covenant obedience cannot remain theoretical. The hands must obey. The feet must walk in the right way. The mouth must speak truth. The eyes must be guarded. The heart must be directed toward YaHuWaH. The mind must learn His ways. The possessions must be used righteously. Relationships must reflect covenant love. The entire life is brought before YaHuWaH.

The word **olah** (עלה), associated with the ascending offering, provides another helpful picture. The offering was entirely given over to YaHuWaH. Romans 12 uses similar sacrificial imagery to describe a person who no longer treats his life as his own possession. This is why the phrase **"living offering"** is so powerful. The offering does not disappear from the altar. It lives. It walks. It works. It speaks. It serves. It chooses. It obeys. The life itself becomes the testimony. This connects directly with the prophetic witness that YaHuWaH never desired sacrifice to become a substitute for obedience.

The prophet Samuel declared:

"Look, to obey is better than an offering, and to heed than the fat of rams." - Shemu'El Aleph (1 Samuel) 15:22

YaHuWaH never desired empty ritual. He desired a faithful heart.

The Temple Language of the Body

The phrase "present your bodies" would have carried strong sacrificial imagery. The Hebrew sacrificial system involved bringing an offering before YaHuWaH. But now Sha'ul applies that language to the person. The offering is no longer merely something placed on an altar. The person becomes the offering. This connects with the prophetic hope that YaHuWaH desired more than external sacrifices.

The prophet Samuel declared:

"Look, to obey is better than an offering, and to heed than the fat of rams." - Shemu'El Aleph (1 Samuel) 15:22

YaHuWaH never desired empty ritual. He desired a faithful heart. The Torah itself makes this clear through the relationship between sacrifice and obedience. The offerings belonged within the covenant structure established by YaHuWaH. They were never permission to live contrary to His commands.

When Yisra'El oppressed the poor, practiced injustice, shed innocent blood, pursued idolatry, and then appeared before YaHuWaH with offerings, the prophets confronted the hypocrisy. The issue was not that YaHuWaH had suddenly rejected His own sacrificial instructions. The issue was that the people were attempting to separate the offering from the life. YaHuWaH wanted the person behind the offering. This is why Psalms repeatedly speaks about the heart. Dawid understood that YaHuWaH was concerned with the inward person.

The Hebrew **leb** (לב) is the center of thought, understanding, desire, intention, and decision. The heart is where a person considers his path and determines how he will walk. This brings us back to the living offering. YaHuWaH is not asking for an outward life that conceals an inward rebellion. He is calling for the whole person. The sacrificial imagery therefore reaches beyond a single religious act. It describes ownership. **Who does the life belong to?** Romans 12 answers: The life belongs before YaHuWaH.

Reasonable Worship

Sha'ul calls this "reasonable worship." The Hebrew concept behind worship is beautifully expressed through **avodah** (עבודה). Avodah means service, labor, work, and service rendered to Elohim. It comes from **avad** (עבד), meaning to serve or work. This reveals a foundational biblical truth: Worship is not limited to songs, gatherings, or religious ceremonies. Worship is a life submitted to YaHuWaH. The restored person becomes a living testimony of the Kingdom. This is important because Scripture does not create the modern separation between "spiritual life" and "ordinary life." For the covenant person, serving YaHuWaH encompasses the whole existence. How a person behaviors business matters. How he treats his neighbor matters. How he treats the stranger matters. How he treats the poor matters. How he speaks to his family matters. How he handles another person's property matters. How he responds to an enemy matters. How he uses his resources matters. How he responds to correction matters. How he deals with injustice matters. These are not disconnected from worship. They are part of worship because they reveal whether the person is actually walking in the ways of YaHuWaH. The Hebrew word **derekh** (דרך), way or path, is particularly useful here. Scripture repeatedly speaks about walking in the way of YaHuWaH. A way is something walked. It is not merely something discussed. The restored covenant person therefore does not merely learn the path. He walks it. That is the living offering.

Do Not Be Conformed to This Age

Sha'ul continues:

"And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim." - Romiyim (Romans) 12:2

The word "world" here carries the idea of the present age and its pattern. Sha'ul is addressing the system of thinking and living that surrounds the covenant community. The Hebrew concept is connected to the distinction between the ways of the nations and the ways of YaHuWaH. This has always been the calling of Yisra'El.

YaHuWaH commanded:

"Do not walk in the laws of the nations which I am driving out before you." - Wayyiqra (Leviticus) 20:23

The restored people of Elohim are called to be different. This does not mean that every custom found among the nations is automatically wicked. The issue is whether the pattern governing the person is compatible with YaHuWaH's ways. Yisra'El was never called to imitate the nations simply because the nations were numerous. The covenant people were called to learn a different way. This is why Torah repeatedly uses the language of **walking**. Walking is behavior. Walking is direction. Walking is daily life.

A person demonstrates what governs him by the path he continually chooses. Romans 12 is therefore dealing with covenant identity at the level of behavior. The question is not simply: **"What do you believe?"** The question becomes: **"What way are you walking?"**

The Renewing of the Mind

Transformation comes through renewal. The Hebrew concept connects with renewal of the heart.

YaHuWaH promised:

"And I shall give you a new heart and put a new spirit within you." - Yehezq'el (Ezekiel) 36:26

The heart and mind in Hebrew thought are not separated like modern Western thinking often separates emotion and intellect. The **leb** represents the center of thought, desire, intention, and decision. Transformation begins internally. This is one of the great themes of the Prophets. Jeremiah speaks about Torah being written upon the heart. Ezekiel speaks about a new heart and a new spirit. The promise is not simply that the people will receive new information. Their inward disposition will be changed. And the result of that change is obedience.

Ezekiel continues:

"And I shall put My Spirit within you and I shall bring it about that you walk in My laws and guard My right-rulings and shall do them." - Yehezq'el (Ezekiel) 36:27

This is extremely important for Romans 12. A renewed heart does not result in rejection of YaHuWaH's instruction. It results in a people who can finally walk according to it from the inside. That is the difference between external conformity and inward transformation. External conformity can produce appearance. Inward renewal produces changed desire. A person can be forced to perform an action while inwardly resisting it. But when YaHuWaH changes the heart, the person begins to understand His ways and desire what is good. This is why the Hebrew concept of **leb** is so important. The heart is not merely where emotion resides. It is the seat of understanding, intention, thought, and choice. The renewed mind therefore means that the inner person is being brought into alignment with YaHuWaH. The person begins to see differently. He evaluates differently. He chooses differently. He responds differently. He walks differently. That is transformation.

Humility Within the Body

Sha'ul writes:

"For I say, through the favor given to me, to everyone who is among you, not to think of himself more highly than he should think, but to think soberly, as Elohim has given each a measure of belief." - Romiyim (Romans) 12:3

A renewed mind produces humility. This is important because Romans 9 through 11 addressed the danger of pride between Yisra'el and the nations. Now Sha'ul applies the same principle individually. No person has reason to boast. Everything comes through mercy. The Hebrew concept of humility can be understood through **anavah** (ענוה), humility, meekness, or lowliness. Biblical humility does not mean pretending that a person has no abilities. It means understanding where those abilities came from and what they are for. Mosheh was described as very humble, yet he carried enormous responsibility. Dawid was anointed king, yet repeatedly recognized his dependence upon YaHuWaH. The issue is therefore not whether someone possesses a gift. The issue is whether the gift becomes a reason for self-exaltation. This is especially important in a restored covenant community. Knowledge can become a source of pride. Understanding can become a source of pride. Identity can become a source of pride. Even restored understanding of Torah can become a source of pride if the person begins to look down upon others. That is precisely the opposite of what Sha'ul is describing. The person who truly understands covenant should become more humble, not more arrogant.

The Hebrew concept **yirah** (יראה), reverence or fear of YaHuWaH, also belongs here. A proper understanding of who YaHuWaH is puts mankind in his proper place. The person who knows that everything he has received comes from YaHuWaH has no reason to boast over another member of the body.

One Body With Many Members

Sha'ul continues:

"For as we have many members in one body, but all members do not have the same function, so we, the many, are one body in Messiah, and individually members of one another." - Romiyim (Romans) 12:4-5

The body imagery reflects covenant community. In Hebrew thought, the community is not merely a collection of individuals. It is a united people.

This connects with the restoration prophecy:

"And make them one stick, and they shall be one in My hand." - Yehezq'el (Ezekiel) 37:19

The purpose of restoration is unity under the authority of YaHuWaH. The body has many members. They are not identical. They do not perform identical functions. Yet they belong to one another. This is an important principle for understanding restoration. Unity does not require every member to look identical. The eye is not the hand. The hand is not the foot. The ear is not the eye. The differences are necessary for the body to function. The same is true within the covenant community. One person may teach. Another may serve. Another may encourage. Another may give. Another may lead. Another may show mercy. The difference in function does not establish difference in worth. This also provides a powerful picture of the restoration of the divided house. Ezekiel 37 presents Yahudah and Yoseph as two sticks being brought together into one. The two houses had experienced division, but YaHuWaH's stated purpose was restoration under one King.

Romans 12 shows what unity looks like when expressed within a community. It is not competition. It is not superiority. It is not one member attempting to become every member. It is many members functioning together. The phrase **"members of one another"** is especially powerful. The people do not merely belong to the same group. They have responsibility toward one another. This is consistent with Torah. When one Israelite suffered, the covenant community was expected to respond. When someone was poor, the community was commanded to care for him. When the stranger lived among them, he was not to be oppressed. When a person's animal wandered, it was to be returned. When an enemy's animal was found under a burden, assistance was still required. Covenant produces responsibility.

Gifts Given for Service

Sha'ul explains that different gifts exist within the body.

"Having then different gifts, according to the favor which has been given to us..." - Romiyim (Romans) 12:6

The purpose of gifts is not status. They are for service. This reflects the Torah principle that each person within Yisra'El had a role in maintaining the covenant community. The priests, Levites, craftsmen, judges, and elders all served different functions. The Kingdom operates through faithful service. The Hebrew concept **matanah** (מתנה), meaning gift, helps us understand the principle. A gift is received. It is not something from which the recipient should derive superiority. YaHuWaH gives different abilities and responsibilities for the benefit of the whole. Sha'ul speaks of teaching, serving, encouraging, giving, leading, and showing mercy. Each of these functions contributes something necessary to the community. The person who teaches should teach faithfully. The person who serves should serve faithfully. The person who gives should give generously. The person who leads should lead diligently. The person who

shows mercy should do so willingly. The emphasis is on faithfulness in the assignment. This resembles the pattern found in the Mishkan. Different people were responsible for different tasks. The craftsmen did not compete with the priests. The Lewites did not need to become craftsmen. Those carrying one responsibility did not need to despise those carrying another. Each had a place. Each had a responsibility. Each served the larger purpose. This is the picture Sha'ul is presenting. The Kingdom is not built around personalities. It is built through faithful service. The gift is therefore not the destination. The service is.

Genuine Love

Sha'ul writes:

"Let love be without hypocrisy. Shrink from what is wicked. Cling to what is good." - Romiyim (Romans) 12:9

The word love is the Greek *agape*, but the Hebrew foundation is **ahav** (אהב). Biblical love is covenant action. It is not simply affection. Love aligns itself with what is good according to YaHuWaH. This is why Sha'ul immediately connects love with rejecting wickedness and clinging to good. Love is not moral indifference. Love does not say: **"Anything goes because I love you."** Biblical love cares enough about truth to reject what destroys. The Hebrew word **ahav** describes love expressed through relationship and action. Throughout Torah, love for YaHuWaH is connected with walking in His ways, guarding His commands, and remaining loyal to Him.

This is why Yahusha said:

"If you love Me, you shall guard My commands." - Yoḥanan (John) 14:15

Love and obedience are inseparable in covenant thinking. The same Torah that commands love for YaHuWaH also commands love for one's neighbor. Leviticus 19:18 says: **"You shall love your neighbor as yourself."** This is the foundation beneath much of Romans 12. Love must become action. It must become generosity. It must become patience. It must become forgiveness. It must become hospitality. It must become protection. It must become justice. It must become mercy. Love cannot remain merely in speech. The command to **"cling to what is good"** also recalls the Hebrew idea of **tov**, good. What is good is not determined merely by human preference. YaHuWaH defines what is good. The covenant person therefore learns to love what YaHuWaH calls good and reject what He calls evil.

Loving the Brethren

Sha'ul continues:

"In brotherly love, tenderly loving one another, in appreciation, giving preference to each other." - Romiyim (Romans) 12:10

The covenant community should reflect family. The Hebrew understanding of brotherhood is not merely biological. It represents shared identity and responsibility. This connects with the restoration of the two houses. The divided family is being called back into unity. The Hebrew word **ach** (אח) means brother, and the concept carries relational responsibility. In Torah, "brother" is not merely a title. It has consequences. If your brother is in need, you do not simply walk away. If your brother is hungry, you respond. If your brother has fallen into difficulty, you do not use his trouble as an opportunity for personal advantage. If your brother wanders, restoration is the goal. This is why Romans 12 is so important to the restoration message. Restoration cannot merely mean discovering an identity. It must restore relationships. If Yahudah and Ephrayim are being brought together, they must learn to walk together. If the nations are being brought into the covenant community, they must learn humility rather than boasting. If the body is one, the members must treat one another as belonging to one another. This is what covenant restoration looks like when it reaches the community. The command to give preference to one another is therefore the opposite of self-exaltation. The covenant community is not supposed to become another

hierarchy of people competing for recognition. The question is not: **"Who is the greatest?"** The question is: **"Who is serving?"** That is a Kingdom question.

Overcoming Evil With Good

Sha'ul writes:

"Do not be overcome by evil, but overcome evil with good." - Romiyim (Romans) 12:21

This principle reflects the character of YaHuWaH. The Creator does not overcome rebellion by becoming like rebellion. He overcomes through righteousness. Messiah demonstrated this perfectly. He endured injustice without becoming unjust. This principle is rooted deeply in Torah and the Writings. Proverbs 25:21-22 says: **"If your enemy hungers, give him bread to eat; and if he thirsts, give him water to drink."** This is precisely the principle Sha'ul develops. Exodus 23:4-5 also commands Yisra'El to assist an enemy when his animal is found wandering or struggling beneath its burden. Notice the significance. The Torah does not say: **"Help your enemy because he deserves it."** It teaches covenant righteousness even when the other person is not acting righteously. This does not mean that evil should be ignored. It means the covenant person refuses to reproduce evil. There is a difference between confronting evil and becoming evil. There is a difference between justice and personal vengeance. There is a difference between protecting the innocent and allowing hatred to control the heart.

Romans 12 later makes this explicit when Sha'ul says: **"Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, 'Vengeance is Mine, I shall repay,' says יהוה."** The principle comes from Deuteronomy 32:35. Vengeance belongs to YaHuWaH. The covenant person therefore does not need to become the final judge of another person's soul. He can leave ultimate judgment with YaHuWaH while continuing to do what is right. This is what makes the final command so powerful: **"Do not be overcome by evil, but overcome evil with good."** The issue is not merely what happens around the covenant person. The issue is what happens **inside** him because of what happens around him. If someone commits evil and the response is more evil, then the original evil has reproduced itself. Sha'ul says not to allow that. Good must overcome evil. Righteousness must remain righteousness. The covenant person must not surrender his character to the behavior of his enemy.

Romans 12 and the Restoration of the Whole House of Yisra'El

Romans 12 reveals what the restored covenant people should look like. They are: A people transformed inwardly. A people walking in humility. A people serving one another. A people displaying covenant love. A people overcoming evil with righteousness. This is exactly what the prophets envisioned.

Jeremiah declared:

"But this is the covenant I shall make with the house of Yisra'El after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts." - Yirmeyahu (Jeremiah) 31:33

The restored people are not identified merely by external association. They are identified by a transformed heart. Romans 12 is especially significant because it follows Romans 11. Sha'ul has just explained that YaHuWaH has not cast away His people. He has spoken about the remnant. He has spoken about the natural branches. He has spoken about the nations being grafted into the olive tree. He has warned against boasting. He has spoken about the mystery concerning Yisra'El. Then, immediately afterward, he begins speaking about how the covenant people are to live. That sequence should not be ignored. Restoration produces responsibility. Restoration produces humility. Restoration produces service. Restoration produces love. Restoration produces unity. The purpose of restoring the House is not merely to give people something new to call themselves. It is to bring a people back into proper relationship with YaHuWaH and with one another. Jeremiah speaks about Torah written upon the inward parts. Ezekiel speaks about a new heart. Ezekiel speaks about the two houses becoming one.

Romans 12 speaks about transformed minds, one body, mutual service, genuine love, humility, generosity, peace, and overcoming evil with good. These themes belong together. The restoration of the whole House is therefore not simply geographical or genealogical. It is covenantal. It is relational. It is inward. It becomes visible in the behavior of the people. The person who discovers covenant identity but continues walking according to the patterns of rebellion has not yet understood the purpose of restoration. The identity points toward the covenant. The covenant points toward obedience. Obedience reveals what has been written upon the heart. This is why Romans 12 is so important. Sha'ul is showing us the life of a people being transformed by the covenant purposes of YaHuWaH. The divided must learn unity. The proud must learn humility. The gifted must learn service. The strong must learn compassion. The wealthy must learn generosity. The wounded must refuse vengeance. The community must learn to bear one another's burdens. The entire body must learn to walk according to the character of its King.

Conclusion of Romans Chapter 12

Romans 12 is the bridge between doctrine and practice. The mercy of YaHuWaH produces a transformed people. The redeemed person becomes a living offering. The renewed mind rejects the patterns of rebellion and learns the ways of the Kingdom. The covenant community functions as one body. Love becomes action. Humility replaces pride. Service replaces self-exaltation. Romans 12 reveals that restoration is not merely a change of identity. It is a change of life. YaHuWaH is forming a people who reflect His character, walk according to His ways, and become a living testimony of His Kingdom through Messiah Yahusha. The chapter begins with the presentation of the body as a living offering. It then moves inward to the renewal of the mind. From there it moves into humility. Then into the functioning of the body. Then into service. Then into genuine love. Then into brotherhood. And finally, into the way the covenant people respond to evil. This progression is important. The covenant life begins inside but does not remain inside. What YaHuWaH does in the heart eventually becomes visible in the way a person treats other people. The renewed mind produces renewed behavior. The renewed behavior strengthens the community. The strengthened community becomes a testimony to the character of YaHuWaH.

Romans 12 therefore takes the great covenant truths of the previous chapters and brings them into everyday life. The person who has received the compassion of Elohim becomes a living offering. The person whose heart is being renewed learns to discern what is good. The person who understands covenant learns humility. The person who receives a gift learns service. The person who understands love learns obedience. The person who understands brotherhood learns responsibility. The person who encounters evil learns not to reproduce it. This is what restoration looks like when it becomes visible. It is not simply knowing that there is a House of Yisra'El. It is learning how the House is supposed to walk. It is not merely knowing that Yahudah and Ephrayim are spoken of prophetically. It is learning how brothers live together. It is not merely understanding that the nations are being brought near. It is learning how those who have been brought near walk in humility rather than boasting. It is not merely understanding Torah. It is allowing the ways of YaHuWaH to shape the inward person until obedience becomes visible in the life. The living offering is therefore not something that happens for a moment. It is the continual presentation of the life before YaHuWaH. The renewed mind is not simply acquiring more information. It is learning to discern the good, acceptable, and complete desire of Elohim. The body is not merely a gathering of individuals. It is a people who belong to one another. Love is not merely something spoken. It becomes action. And victory over evil does not come through becoming like the evil being resisted. It comes through remaining faithful to what is good. That is why the chapter closes where it does: **"Do not be overcome by evil, but overcome evil with good."** The restored covenant people do not overcome the age by becoming conformed to the age. They overcome by remaining faithful to the ways of YaHuWaH. They do not answer hatred with hatred. They do not answer wickedness with wickedness. They do not use covenant identity as a reason for pride. They do not use knowledge as a reason to despise another member. They do not use gifts as a means of self-exaltation. They become servants. They become brothers. They become compassionate. They become steadfast.

They become a people whose lives demonstrate that the Torah is no longer merely something written on stone or read from a scroll. It is being written upon the heart. Romans 12 is therefore a picture of **covenant restoration becoming visible in the life of a people**. The mercy of YaHuWaH produces the living offering. The renewed heart produces obedience. Obedience produces righteous behavior. Righteous behavior strengthens the covenant community. And the covenant community becomes a testimony of the Kingdom under Messiah Yahusha.

Restoration is not merely knowing who the people are. Restoration is learning how the people walk.

© AmmiOlam.org

Restoring the ancient paths - walking in the covenant of truth.