

# Living Reasonably

SPECIAL STAND-ALONE MESSAGE

## Living Reasonably

As we watch the news and digest many of the things that happen in our world, it can be easy to feel like so much of it is troubling. In this special stand-alone message, we'll explore what it looks like to live reasonably in a world that can often seem unreasonable.

## Discussion Questions

1. The sermon opens by asking how you should respond when you watch the powerful treat nations as bargaining chips. Before getting into the text, take a moment to name your own honest reaction to the news these past few weeks. What has your default response been: anxiety, numbness, anger, avoidance, something else?
2. In Romans 12:1, Paul describes the living sacrifice as your "reasonable" or "logical" service (from the Greek *logikos*). What is Paul connecting when he uses that word? Looking at the end of Romans 11 and the beginning of Romans 12, what reasoning is he asking you to follow and why does he frame worship as the conclusion of an argument rather than simply a command?
3. The sermon presents three figures: David, Jesus, and the seraphim as illustrations of understanding, believing, and caring. Looking at the biblical texts behind each (2 Samuel 6, Matthew 4, Isaiah 6), what specific details in the narratives reveal the distinction between these three postures? Where do you see the difference between someone who *understands* something about God and someone who *cares* about it enough to act?
4. Paul tells you to "be transformed by the renewing of your mind," and the sermon connects this to the seraphim's rhythm of covering and uncovering — each glimpse changing them, each change enabling a deeper glimpse. What does that rhythm look like practically in your own life? What are the structures, habits, or disciplines that function as your "uncovering" — the moments where you are actually looking at God rather than just thinking about him?
5. The sermon argues that Romans 12:3–21 is "a political document," not private piety. Look at Paul's specific instructions in those verses: humility, generosity, kindness to enemies, refusing to repay evil with evil. How do these function as a form of political resistance rather than withdrawal? Can you identify a concrete situation in your own community where one of these instructions would feel genuinely subversive?

## Moving Forward

The sermon suggests three possible reasons your worship might not match the reality of who God is: a failure of understanding, a failure of belief, or a failure of love. Which of those resonates most honestly with where you are right now and what would it look like, this week, to take one small step toward the kind of "looking" the sermon describes?