

Rovana 12:1, 2



SUBJECT: A Living
Saint

19/53-
G.F.

12:1, 2 Remark

A LIVING SACRIFICE

12:1 "I beset you therefore . . .

2:1 I beseech you Gargoyles.
A tremendous change from ch. 1-11 to this 12. A shock,
having followed the close reasoning, exact method, pursued by the
Apologists, they come to this collection of maxims that seems to be
gathered up and thrown together. But look closer. This chapter
is conclusion of something, rather than a new set of commands. These
exhortations are the logical sequence of all that precedes.

what has preceded?

What has preceded? He pleads "by the mercy of God..." In former part of his letters, 1-8, the mercy of God ^{is} upon the Gentiles by X Jesus; 9-11, the mercy of God upon the Jews ^{is} upon X Jesus. Now, by these mercies in, through, X Jesus, therefore, it was doctrine. The First

(1) The apostle bases X¹ living upon X¹ following. The two together, inseparable. The historical tendency to minimize one or the other. In the past - to separate faith from practice, supposing an old dogma sufficient. Today, - just the opposite: creed does not matter, just conduct. Paul's way the right way: lays broad, deep foundations of God's faith, revealed to us, they build a noble life upon those foundations. This generation superficially tends to cut practice loose from faith, so looks for graces from thorns and gifts from thistles. Wrong thinking will not lead to right doing.

(3) The apostle found the means for the attainment of the holy life in the measures of that, the redemtion of Jesus Christ in Ch 1-11. Then has always been with the church - is very civilizing, culture, ^{the fact} ^{Harmless} ^{Confusing} ^{Moderate} ^{soothing} ^{satisfies}
The first way: more seriously, casting out the beast,
as bid the eyes as tiger the " ^{a contemporary} ^{as it is taught from}

But how now? this heavy bell... which seems forged from
the (big round) thunder.

But now more and more (as you say) but less
and less of mystery and less (less mystery) but more

But Paul says, "By the ministry, Yes . . . " the Lord & co-workers" is X, a new creation"

The Gospel of Christ not a mere re-publication of morality, but an actual communication to men of a new power to work in them; a new gift of life, that will unfold itself after its own nature, as the sun into the flowers, the flowers into the fruit.

πρόστιμον / Count and definition of πρόστιμον, a technical term for offering a sacrifice, familiar to every few, Romanus in σωματικό - bodies. literal. like the bodies of the animals etc.

Θυσία - a sacrifice

ζῶαν - living

ἅγιαν - holy, pure, pure from stain

εὐπάρου - acceptably, well-pleasing, pure-blended

λογικής (λατ. *ratio* = logic sense). rational, spiritual.
Believing to, approved by the reason is contrast with irrational,
thoughtless ceremony. of 20. 2:2 λογικός γάλη, rational,
spiritual milk, milk which nourishes the soul. Clement of
Alexandria speaks of logical medicine (medicine for the mind),
logical food, logical water, logical baptism.

THE BODY

Our bodies a living sacrifice.

It is our bodies, not that of beasts, oxen, sheep. Easy to kill
a bullock, offer a ram; but we - our bodies as the alter. of I Cor.
Passing through our own death into newness of a resurrection in Christ.

It is a living sacrifice. The flesh must be broken down,
subdued, over-rules, refined, dedicated. How? By mortification, the
turbulent center of ancient times of the relig., the flesh, the
monastery, of Thomas Aquinas emasculated himself. Not by
mortification, he writing, *Ascesis*, mortifying, those mechanical
disciplines. of. The film, Martin Luther, in his cell, the monk, calls to
himself, no regrets, found no floor resources. Living sacrifice not
dead bodies - living bodies, not dead: every drop of blood a drop of fire,
every muscle intact. Not important, delighted, delighted - but full
complete, round.

A living sacrifice. Easy to present a dead sacrifice. "I will quit"
the burdens are heavy, burns fire. A dying sacrifice, "dead now. Called
again to endure, to live, to work out faithfully

Religion is not just emotion, sentimental, feeling. It is battle,
conflict, principle in action, a idea in earnest, painful, agonizing, delicate.
The sacrifice is our reconciliation, but being reconciled we are to
present our bodies before him a living sacrifice, a rational sacrifice.
The regenerate life (that is the seed where renewed life is to
grow. all of it is strife against adverse forces. We are to grow in
grace, to work out (not for) our salvation. No cessation of conflict.

and do not be fashioned (I P. 1:18) according to the age,
but be transformed (of X, its configuration) by the renewal of the
mind, in order that you may prove (test, discern) what is the will
of God, what is good and acceptable and perfect.

THE MIND

1. The fashioning of our lives.

Two types possible. (1) This world. (2) your X. Our choice. We live over
goods. More resemble these goods. Worse more or less like these goods. What
concerns to be delicate, more and more assault ourselves themselves.

The fashioning of a life always follows some kind of an ideal, idea.
① Right-angle in his mystical way need to say that sculpture
effected its aim by the removal of parts, as if the statue lay
somewhere hid in the marble block. We have, day by day, to
work at the task of removing the superfluous that stand in its way.
Heavy mallet, hard blow, sharp chisel, fine tools, delicate touch.
② of Platos, don't we? "ideas?" All we see copies of eternal ideas, patterns.
So here, the "removing of the mind." The mind, the idea, made
conformable to that of X. of Phil. 2:5. The formulation of all
transformations of character is laid down in a "re-newed mind." As
a man, this little... pos. & le. of change character, change conditions,
estimates, etc., instead ^{against mind to concentrate them completely in it again by} ~~successive~~ ^{successive} provides otherwise ^{continual} ~~continual~~
removing & giving the necessary undercut of & transforming, 1/2.

2. All of this, that we may know, discern, test, & perceive, what
is the will of God. The process / the renewal of mind, that it may
discern in experience what is the will of God.

How know the will of God? By recognized creeds, laws, say,
wages sentence, establishes interests, opinions, dogmas, platitudes,
blindly taking the word, my "will". Or by tested experience.
and here: as before a Roman court, the witness cross-examining, in contro-
versy able to withstand the careful cross-examination of the skeptical,
judicious, experienced. Valid evidence in terms of a life in reality,
intelligible, illuminating, consecrated experience of one given to God,
how to recognize good & know the good, etc., will of God: offering
the upholding proof of the holy, acceptable, God.

More for said is not the measure of all things. What does that
say? Our will? what was says? but what does God say?

⑤ A postolic metaphysics must
end in human good behavior.
Theology is not a guild & is made,
a field of logomachy; it is an
attempt by Christians. Theology and
religion come out of the cloud (theological)
cloud ought never to have got into it. Any
person that does not come out of a
years application ought never to have
been delivered.

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12:2 The Will / My

rest - How can I understand it?

" " Does it accord with my pleasure?

- ... satisfy me, diminish my wants?

But what is this will? whatever it is, it is good, perfect, must be acceptable to me.

So that I should suffer - that's good, perfect, acceptable to me

& the contrary by an interlocutor. Don't you see God will be with you
as I ought to be happy with the fact, don't you think so?

The will - like 2 chapters 11) who hath known the mind
of the Lord? who is he who can be compared?

The will / God - they find, first standard. Don't act worse,
a following when decision in begins controversy: good, perfect,
acceptable.

will Our common complaints = we stubbornly say to God:
It is not I am, not God's will for others
of us. To the other. What. Very good. This way to God,

if I am 9:129, "I am angry according to his will."

I will be informed by him.