

Παρακαλῶ - ask, exhort -

to summon, call to one's side, appeal, urge, encourage -

used for every kind of calling to a person which is meant to produce a particular effect. (Vine)

διὰ - in Gen. case - through - John 3:17 w/ accus. case - "because of" - in Rom 12:1 - used in Gen. case - not because of, but through - Agency - 2 Cor 1:19 - by means of - Luke 8:9 of John 1:3; Heb 1:2 - Jesus intermediate agent in creation.

We are to do this (12:1) because of mercies of G, but by means of - Power for Presenting = mercies of G.

ὀκτιβμῶν - mercies, pities - plural -  
Compassion for the ills of others - (vine) - the ground upon which believers are to present bodies -

Παραστήσαι = <sup>acc. infinitive</sup> come up to & stand by. - I introduce, present  
παριστάνω offer. yield -

- place beside, put at someone's disposal  
Rom 6:13 - Put yourselves at G's disposal -

as a t.t. in the language of sacrifice, offer, bring, present.

Rom 12:1 - offer me bodies as a living sacrifice.

θυσίαν - sacrifice

εὐάρεστον - well-pleasing (especially to G) - so that

τὴν λογικὴν - reasonable, rational - spiritual -  
means spiritual not only in sense of πνευμ. but also in contrast to 'literal' (A+Y)

Pertaining to the reasoning faculty,

The sacrifice is to be intelligent, in contrast to those (2)  
offered by ritual & compulsion; the presentation is to be in  
accordance w/ the spiritual intelligence of those who are  
new creatures in X & are mindful of the mercies of G. (Kline)  
— in contrast to the offering of an irrational animal G

λατρεία - service, rendered to G, perhaps simply worship  
(Souter)

akin to λατρεία - to work for hire -

λατρεία - primarily hired service - of the intelligent  
service of believers in presenting their bodies to G - worship.  
(Vine)

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συσχηματίζεσθε - mid. I fashion myself in  
agreement with, I conform myself

outwardly - have experience  
mercies of G can't be fashioned  
inwardly to me

← outwardly to - (Souter)  
form or mold by something, be guided by - (adv)

to shape or fashion one thing like another - has more  
special reference to that which is transitory, changeable,  
unstable - (Vine)

even so many  
unstable people in  
mind, ~~keeping~~  
trying to keep  
in fashion w/  
world which is  
always changing & unstable.

μεταμορφου̐σθε - G change a form - involving ~~the~~ a  
change of inner nature (Souter)

1- of a transformation that is outwardly visible:  
of Jesus, who took on the form of his heavenly  
glory & was transfigured - mat. 17:2; mkr 9:2.

only in  
Passive

2- of a transformation invisible to the physical  
eye - 2 Cor 3:18 - Rom 12:2 - let yourselves  
be transformed by the renewing of your  
minds - (A & B)

used in Passive Voice of  $\Theta$ 's transformation

3 of believers, Rom 12:2, the obligation being to undergo a complete change which, under the power of  $\Theta$ , will find expression in character & conduct. morphē lays stress on the inward change.

The present continuous tense indicates a process;  
2 Cor 3:8 (Vine)

ἀνακαίνωσις - renewing - cf. ἀνακαίνω = I make fresh again, fresh as at the first. (Souter)

verb  $\rightarrow$  - renew, only in Paul, in pass., & fig. of the spiritual rebirth, the Xian. 2 Cor 4:16  
Col 3:10

noun  $\rightarrow$  - be changed by the renewal of your minds. (ASD)

verb = to make new - καίνοσ = not recent, but different

noun  $\rightarrow$  - the adjustment of the moral & spiritual vision & thinking to the mind of  $\Theta$ , which is designed to have a transforming effect upon the life - Tit 3:5 = not a fresh bestowment of Spirit, but a renewal of His Power, developing the Xian life.

This passage (Tit 3:5) stresses the continual operation of the indwelling Spirit of  $\Theta$ ; the Romans passage stresses the willing response on the part of the believer. (Vine)

νοῦσ (νοῦσ) the intellectual capacity, capable of being good or evil, & of being regenerated - mind, reason, the reasoning faculty

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(1)

The seat of reflective consciousness, comprising the faculties of perception & understanding, & those of feeling, judging & determining. Councils, purpose (12:2) (Vine)

εἰς - unto, into

τὸ δοκιμάζειν - put to the test, prove, examine, approve after testing, (Sauter)

In it lies the notion of proving a thing, whether it be worthy to be received or not, being, as it is, nearly equivalent w/ δέχεσθαι. In N. T. almost always implies that the proof is victoriously surmounted, the proved is also approved.

To pass the test - does not imply a victorious coming out of the trial, but it is far further implied that the trial was itself made in the expectation & hope that the issue would be such. (French)

ROMANS 12:1,2

Here we are passing from the glorious doctrines to the consecration of the body for practical service. Just as Jesus did, when He walked down from the hill of Transfiguration to the crowd below, and to the sins and miseries it presented. He came from the scene of glory to serve man in its abiding light.

So we, having once and for all presented our bodies, are constantly letting ourselves be transfigured by the renewing of our mind with a view to discerning, putting to the test, approving, what is the will of God, namely, those things that are good, acceptable and perfect.

Just as Jesus came from His transfiguration to discern, the will of God, namely to do good, acceptable and perfect, i.e. healing the lunatic son, so we as a result of our transfiguration prove in our daily lives the will of God, doing those things that are good, acceptable and perfect, i.e., helping others, etc. See vs. 3ff for an expansion of the good, acceptable and perfect.

The renewal of the mind,--by using as an implement in the holy process (transformation) that divine light which has cleared your intelligence of the mists of self-love, and taught you to see as with new eyes 'the splendor of the will of God.'; so as that you test, discerning as by a spiritual touchstone, what is the will of God, the good, and acceptable, and perfect (will).....

The believer is called upon to attain it (transfiguration) in detail by using the new insight of a regenerated heart. He is to look, with the eyes of the soul, straight through every mist of self-will to the now Beloved Will of God, as his deliberate choice, seen to be welcome, seen to be perfect, not because all is understood, but because the man is joyfully surrendered to the all-trusted Master,

Present: The Greek suggests precisely the thought of a critical surrender. They (Christians) are called, as if once for all, to look their Lord in the face, and to clasp His gifts in their hands, and then to put themselves and His gifts altogether into HIS hands, for perpetual use and service. (Moule)

NOTES FROM MRS. STRICKLAND'S "LIFE & LETTERS OF PAUL" CLASS -- 1957

THE PRACTICAL PART -- Personal consecration.

Man doesn't receive mercy by sacrificing himself. He sacrifices himself as a thank-offering for the mercy he has already received.

Picture of the peace-offering or thank-offering. It was always put on top of the sin-offering.

We obtain purity by His mercy. The more we become like Christ the less we become like the world.

Verse 1

1. The word THEREFORE connects the exhortation to entire consecration to God with the preceding course of thought, the entire doctrinal discussion of the foregoing chapters.

BY (through) THE MERCIES OF GOD-- in view of, and as a consequence of those divine mercies which have been so fully set forth in the body of the Epistle. The tender, lit. wailing -- compassions of God are here presented as a motive (dia) to thankful obedience and entire consecration.

YOUR BODIES; Your entire ~~nk~~ selves (present at once, and once for all-- aorist tense). Thus a whole burnt offering, to be wholly consumed for God on His altar.

A LIVING SACRIFICE -- Not only in distinction from the sacrifice of dead bodies, which the law forbade, and of slain bodies, which the law required, but in the sense of a perpetual sacrifice to be continually renewed.

HOLY-- The Lev. sacrifices were required to be without natural or physical blemish; here the reference is to moral purity.

ACCEPTABLE: The unreserved consecration of our persons to him in holy living is acceptable, well pleasing to Him.

REASONABLE SERVICE: The consecration of our bodies is an act of our minds; it is a rational, or spiritual service. It is performed in a way suitable to the nature of man as a rational being, suitable to the nature of God as a spiritual being. (AMERICAN)

2, PRESENT: The technical term for presenting The Levitical victims and offerings. In the Lev. ~~offerings~~ sacrifices, the offerer placed his offering so as to face the Most Holy Place, thus bringing it before the Lord.

BODIES: Regarded as the outward organ of the will.

LIVING: How? Let the eye look on no evil, and it is a sacrifice, etc.

REASONABLE SERVICE: Explains the whole previous clause. Rational, as distinguished from merely external or material.

The word SERVICE, special word for the service rendered by the Israelites as the peculiar people of God is very significant here. 9:4 (VINCENT)

3. BESEECH: Appeals to a sentiment already existing in the heart, faith in God's mercies. (Moses commanded, Paul pleads). Dia, by, gives the reader to understand that the divine mercies are the power by means of which this exhortation should take possession of his will. (Not just "because of", but "through," not merely "motive" but "means").

Chapter 6 has shown how justification by faith provides the principle of sanctification. It is in the name of this finished work that Paul now invites them to lead the life of consecrated victims. And the indispensable instrument for this work is the body. The victim must live to become, at every moment of his existence the active agent of the divine will. (Living sacrifice started with Jesus. He died, but arose to live for evermore.) Living, should be taken in the strict sense.

HOLY-- He means rather to contrast the new employment of the body in the service of God with its previous use under the dominion of sin -- this body, full of life and constantly employed for good, will present a "well-pleasing" spectacle to the eye of God.

The last words of the verse establish a contrast between the external service of the Old Test. and the spiritual service of the New.

"of you—" That is to say, "of such people as you." The service which rationally corresponds to the moral premise contained in the faith which you profess."

Only the acts of external service have no value in his eyes except as a means of nourishing and stimulating the truly rational service of which he speaks here. Every act of service which does not issue in holy consecration of him who takes part in it, is Christianly illogical. But what use is to be made of this consecrated body? Vs. 2 proceeds to answer this question.

(GODET)

4. PRESENT: In Chapter 6:13, 16, 19, it is used of putting the body at the disposal of God or of sin.

The body is viewed here as the instrument by which all human service is rendered to God, and the service which it does render, in the manner supposed, is not a bodily but a spiritual service.

LIVING...: This seems to be the only case in which the new life as a whole is spoken of by Paul as a sacrifice -- a thank-offering -- to God.

Reasonable, etc: Ritual service, worship: and such a presentation of the body as the organ of all moral action, to God, is the only thing that can be characterized as spiritual worship. Any other worship is foreign to the Christian sacrifice, not appropriate to a being whose essence is reason or spirit.

(EGT)

(Not a dog taught tricks, or a herd of cattle, each following the other without thinking).

5. The animal sacrifices of an earlier day have been rendered for ever obsolete by Christ's self-offering, but there is always room for the worship rendered by obedient hearts. Instead of living by the standards of a world at discord with God, believers are exhorted to let the renewing of their minds by the power of the Spirit transform their lives into conformity with God's will.

Doctrine is never taught in the Bible simply that it may be known; it is taught that it may be translated into practice--John 13:17

PRESENT: Cf. 6:13,19; the Greek verb here is the same as that rendered "yield" there. Paul now brings out in greater detail what is involved in their presenting themselves to God to be used in His service.

REASONABLE SERVICE: "The worship which you, as rational creatures, should offer. The substantive latreia, used already in 9:4 of the "service of God" ordained for the Israelites. The service of obedient lives is the only reasonable or logical response to the grace of God --(6:1 --"Shall we continue in sin?" The answer is given here.) Here "spiritual worship" is probably to be preferred, in ~~EM~~ contrast to the exteranlities of Israel's temple worship. (Bruse --TYNDALE)

6. Christian morality is the response to all the mercy of God. It does not begin with a man's ambition to make himself better. It begins with the thankful recognition that God, the source of all goodness, has done for him what he could never do for himself.

This sense of awe is the ~~religious~~ root of the religious idea of the Holy.

Thus the Christian is enjoined to lay his body (i.e. his individual personality as an acting concrete whole) as a living sacrifice on the altar of God (as elsewhere he is bidden to regard this body as the temple of the Holy Spirit). Observe that the way has been prepared for this injunction in vi.13,19, 22.

(Temple: place where sacrifices are made. Our bodies are temple, therefore a living sacrifice.)

The ritual sacrifice was in Judaism the central act of worship, by which the holiness of God was acknowledged, and in some sense conveyed to the worshippers. For Christians the real worship of God is their self-dedication to Him for ethical ends. (These ethical ends are detailed, beginning in verse 3). (MOFFATT)

7. PRESENT: To place at the disposal of another. The aorist tense urges that the bodies be presented once for all time, one decisive act, one resolute presentation the bodies as a sacrifice, so that the act will never have to be repeated.

Note on 6:13: In presenting one's self in one decisive act, most of the temptations of life are met triumphantly. Some have to reason, argue, every Sunday morn. as to whether they will go to church. This question should be decided once for all Sundays, so that the question would never arise again for argument. The time to meet a temptation is before it comes. We must not parley with sin, nor argue with temptation, nor dispute and consider as to its dangers and offers, but rule over it without hesitation.

A partial sacrifice was unknown and unthinkable to the Jews. The mouth may sing His praises, but the feet must walk His way. The Holy fires of God never came down on a partial sacrifice.

Acceptable: Well-pleasing. The acceptableness of a sacrifice depends upon the offerer. Cain's sacrifice wouldn't have been accepted if it had been of blood. His heart was wrong. All of a person's prayers, songs, works, and services are rejected, except upon the ground that the offerer is accepted. (See Isa. 1)

This sacrifice is the only logical service and only Christian sacrifice. Thus to present the bodies is reasonable and logical. The soul is the chief value, so it is only logical to yield the body also, which is of lesser value. The man is the Lord's, so the members of the man ought to go with the man.

(MCBETH)

8. THE CALL TO A SURRENDERED LIFE: The motive is the Divine Compassion; the nature of the surrendered life is the presentation of the body to an intelligent, spiritual and definite service. The result is the perception of God's will as being perfect, good, and acceptable. Unworldliness and a character transfigured with heavenly beauty will be the issue of such an experience. This surrender must come from within--a renewing of the mind. A transfiguration -- a change from within which shows itself without. (EVANS)



8.

VERSE TWO

1. WILL OF GOD: Better to render the three adjectives as appositional. "May prove what is the will of God, what is good, etc." The other rendering compels us to take well-pleasing in the sense of agreeable with to men.

(VINCENT)

2. CONFORMED: This and the following verb should probably be put in the infinitive in the same regimen as "present." Cf. with I Cor. 7:31.

The whole world of the ungodly as contrasted with the disciples of Christ; the temporary order of things in which sin predominates, to which the "age to come," the Kingdom of God, is the exact contrast.

We are to avoid worldly conformity, not by any oddity of dress or manners, but by an inward transformation resulting in a knowledge, approval, and practice of that which God wills. We have in this verse an evil to be avoided, a remedy to be applied, and the happy results of applying it. Would that Christians would heed this, thus be saved from an evil which, more than any other, is eating out the power and spiritual life, and thus mars their influence for good, making them to appear so unlike the followers of the Saviour.

Paul not content with a negative command, adds, "Be transformed," a term used of Christ's transfiguration. Their inward renewal was to be progressive, and to manifest its reality and power by a growing conformity to the will of God. This transformation, equivalent to Christ's being formed in us (Gal. 4:19), he tells them is secured through THE RENEWING OF YOUR MIND, which, as impaired and darkened by sin, had become a reprobate (unapproved) mind. This renewing is effected by the Holy Spirit, Eph. 4:23, Titus 3:5, and here again we have divine activity and human dependence and cooperation brought to view. T

The three adjectives, the first of which ~~was~~ alone has the article on account of the general unity of their meaning, are to be used substantively, unless we would assert the truism that God is well-pleased with His own will.

"The will of God, even, the thing which is good and acceptable and perfect."

(AMERICAN)

3. "This age", who blinds the minds of unbelievers (2Cor.4:4), yet it is possible for people belonging temporarily to "this age" to live as heirs of the age to come, the age of renewal and resurrection. (Christ's trans. was a preview of His coming glory, seen now in the present. Christians ought to be a preview of heaven. "That's what heaven's like.") It is by the power of the Spirit indwelling, the pledge of their inheritance in the coming age, that they can resist the tendency to live on the level of "this age."

Transformed: Outside of Mt. 12, Mk.9, & here, only other place the word occurs in N.T. is 2 Cor. 3:18, of believers being changed into the likeness of Christ from one degree of glory to another, by the operation of the Lord who is the Spirit --- a passage which is a helpful commentary on the present one.

(TYNDALE, BRUCE)

4. The imperative is better supported than the infinitive. "Do not adopt the external and fleeting fashion of this age, world, but be ye trans, in your inmost nature."



This world or age is opposed to that which is to come.; it is an evil world, of which Satan is the God (2 Cor. 4:4) Even apparent or superficial conformity to a system controlled by such a spirit, much more an actual accomodation to its ways, would be fatal to the Christian life.

MIND: Both intellectual and moral ---the practical reason, or moral consciousness. This is corrupted and atrophied in the natural man, and renewed by the action of the Holy Spirit (Good thought for Polluted Politicians).

Wnto the proving: This is the purpose of the transforming renewal of the mind. It is that Christians may prove, discern in their experience what the will of God is.

The will of God is identified with what is good in the moral sense; well-pleasing to God, ethically adequate and complete. No one discovers the line of action which from possessing these characteristics can be identified as the will of God unless he is transformed from his native affinity to the world by the renewing of his mind by the Holy Spirit. (EET)

5. The consequence of such teaching in vs. 1 -- the Christian has entered into a new order of life. Because that is so, he must, instead of being moulded to this world, have his mind or reason renewed, and so be transformed in nature, able to make out what the will of God is.

He is not the slave of conventional judgments of society, but has a fresh and independent insight into moral realities. Recognize for themselves the will of God. Independent moral insight.

By the will of God he means what is good and acceptable and perfect. Good: what is of absolute worth in and for itself. Acceptable: satisfactory. He is giving a definition of what he means by the will of God. Hemeans that God wills the kind of actions which in itself gives satisfaction to all concerned. It connotes that quality of fineness or nobility in moral action which moves us to admiration as well as rational approval. PERFECT: Complete on all sides, possessing all the separate virtues as elements of a fully developed personality.

Thus the will of God for man is not some mysterious and irrational form of holiness. It consists of that kind of life which the renewed mind of the Christian man can see to be good in itself, satisfying and complete. (MOFFATT)

6. Paul has just pointed ~~unk~~ to the believer's body as a consecrated instrument. What remains to him to indicate, except the RULE according to which the believer ought to make use of it? The kai, and, therefore signifies, "and in order to that".

In the use of his consecrated body, the believer has first an everywhere present type, model to be rejected, then a new type to be discerned and realized.

vs 3

ὑπερφρονεῖν - have high notions <sup>super</sup> - think too high of one's self, to be overproud, high-minded. - (vind) <sup>at 12</sup>  
 be haughty -

σωφρονεῖν - sober-mindedly (Souter)  
 σῶς = safe, sound -

φρονεῖν - to be minded in a certain way. (vine)

→ be of a sound mind - be reasonable, sensible, serious, keep one's head - (at 12)

ἐμέρισεν - divide into parts, share, distribute  
 (μερίζω) -

deal out, assign, apportion something to someone - (at 12)

ἐκάστῳ - each (you more than two) -

μέτρον - a measure -

① This consecration (vs 1) is realized in life. The natural tendency of man is to exalt himself. Here is the first point at which the will of G, discerned by the renewed mind of the believer, impresses on the conduct a completely opposite character to that of secular conduct. He recognizes the limit which G imposes on him, & modestly confines himself within it.

<sup>III</sup> motus → Instead of seeking to make himself great, as is done in the world, he should aspire to moderate & control himself in conformity w/ the standard traced for him by the new type which he consults, the will of G. Thus we see how this verse should be joined to the preceding by "γὰρ" for it is an application which confirms the principle.

(3)

ΥΠΕΡΦΡΟΝΕΙΝ = "to aspire beyond one's measure."

The measure of each man is denoted by the words:

ὁ δεῖ φρονεῖν - "That which he has a right to claim."

II In the Xian's case, it consists in his wishing only to be that which ~~is~~ by the gift committed to him, call him to be. The gift received should be the limit of every man's claim & action.

- a play on words - "to turn the energy of the mind into a σωφρονεῖν, to recognize its limits & respect them." The man of the world enters into conflict w/ others, to make himself prominent, to rule (cf. 1:2 - two types). The Xian enters into conflict w/ himself, that he may gain self-rule & self-restraint.

The rule of this voluntary limitation ought to be the measure of faith as it is imparted to each.

This gift, the measure of the action to which we are called, is a divine limit which the Xian's renewed mind should discern, & by which he should regulate his aspirations in regard to the part he has to play in the church. (Hodet)

all Hamlet all actions want to be Hamlet in the play!

II (2) The point of the passage is a warning against an undue self-estimate, & a corresponding exhortation to estimate one's self w/ discrimination & sober judgment. Paul has a standard by which self-estimate is to be regulated - expressed by ὡς, ὡς, according as. This scale or measurement is different in different persons, so that the line between conceit & sober thinking is not the same

(3)

for all. The character of this standard is determined by faith. This exhortation foreshadows the words respecting differences of gifts. It was at this point that the tendency to self-conceit & spiritual arrogance would develop itself.

Faith - it is faith as the condition of the powers & offices of Xians, faith regarded as spiritual insight, which according to its degree, qualifies a man to be a prophet, etc.

Faith is the only principle which develops a man's true character, therefore, is the determining principle of the renewed man's tendencies.

As faith is the sphere of the powers & functions of Xians, so it furnishes a test or regulated standard of these respective endowments & functions. w/ faith the Xian receives a power of discernment as to the actual limitations of his gifts. Faith introduces him to new standards of measurement, according to which he accurately determines the nature & extent of his powers, & so does not think of himself too highly.

This measure is different in different individuals, but in every case faith is the determining element of the measure.

Paul does not mean - the quantity of faith - how much - but that sound & correct views as to the character & extent of spiritual gifts & functions are fixed by a measure, the determining element of which, in each particular case, is faith - (Vincent)

⑦

③ m3-8 = the duties of members of the church; avoidance of self-exaltation, + mutual service in the measure of the gift bestowed on each.

The γὰρ indicates that humility is the immediate effect of self-surrender to  $\theta$ .

II "Thru the grace, etc" - Paul illustrates in ~~his~~ his own person, in giving this advice, the rule he is laying down for the church.

III "To every man -" Every body in the Church needed this word. To himself, every person is in a sense, the most important person in the world, + it ~~is~~ always needs much grace to see what other people are, + to keep a sense of moral proportion.

Different uses of "mind": what they all suggest is the importance to character of the prevailing mood of the mind - The moral temper, ~~and~~ it should always tend to sobriety; but he gives a special rule for it in "according as  $\theta$  hath dealt..." ἐκαστῷ is governed by ἐπέρισεν; its place makes it emphatic.  
cf. 1 Cor 3:5.

Whatever the characteristic of any individual may be, it is due to the discriminating act of  $\theta$  in measuring out faith to him in greater or less degree.

Summary → There are various degrees of self-estimation proper, for  $\theta$  gives one more or another less; but all are fundamentally regulated by humility, for no one has anything that he has not received - 1 Cor 4:7 (EFT)

D) 3-8 - Diversity, not uniformity, is the mark of God's handiwork. It is so in nature; it is so in grace, too, & nowhere more so than in the Xian community. Xians have been endowed by God w/ a great variety of spiritual gifts - (In their natural realm there is diversity = parentage, environment, temperament, capacity = God uses what we already are -) yet because & by means of that diversity, all can cooperate for the good of the whole.

To illustrate what he means, Paul uses the figure of a human body - as in 1 Cor 12:12-27. Each part of the body has its own distinctive work to do; yet in a healthy body all the parts function harmoniously & interdependently for the good of the whole body. So should it be in the church, which is

II) the body of X - (what if feet said, "I want to be eyes" - "all you'll see is the inside of my shoes!")

III) 13 - According to v. 6 each member has received a special 'grace', which is to be exercised for the good of all.

IV) Faith here ~~means~~ denotes the spiritual power given to each Xian for the discharge of his special responsibility - of v. 6 - also NEB - (Bruce-Fordale)

⑤ FOR = serves to confirm the general exhortation of ver. 2, by a special requirement.

Every man = a strong statement of the individual application of the admonition.

VI) Sobriety = There is danger of our being puffed up



## Prayer

w/ pride because of G's gifts, whether ordinary or extraordinary

Accordingy... as G... dealt - G has distributed his gifts & graces in different measures, according to his own wisdom. It belongs to ~~the~~ Xian wisdom & humility to estimate ourselves accordingly, neither disparaging his gifts & our consequent responsibilities, nor overestimating them in our self-conceit.

Faith - the subjective principle of Xian endeavor. This measure of faith which each one has is a gift of grace.  
(note) (American)

### ⑥ - Take a sane view of oneself -

If a man is to see straight in ethical matters, he must not be hindered by any "self-fantasy." A fantastical estimate of one's own worth, powers, & importance is one of the most radical & commonest causes of obliquity of moral vision. It is those who take themselves most seriously, & fix their ideal highest, who are most exposed to this danger. We can understand and therefore why Paul gives so prominent place to self-knowledge - to know myself is the beginning of wisdom. (Muzzatt)

⑦ - vs 3-21 - Particular exhortations grounded on & expanding the foregoing general ones. yap = resumes & binds to what has preceded. 1<sup>st</sup>, exhort. to humility in respect to spiritual gifts. - vs 3-8

XE-YW - enforced as a command by Sia T. X. .... "Everyone = a strong bringing out of the individual application of the precept.

"Not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded,"

μέτρον πίστεως is the receptivity of χάρισμα, itself no inherent congruity, but the gift & apportionment of  $\theta$ . It is in fact the subjective designation of "the grace which is given to us." - vs 6. (Alford)

II (8) Sober minded, to be in one's right mind. Self-conceit is here treated as a species of insanity -

measure of faith = accurate case, the object of the verb ἐπέρισεν. Each has his gift from  $\theta$  - 1 Cor 3:5; 4:7. No occasion for undue pride - (Robertson)

(9) should also avoid the extreme of self-depreciation, which is as wrong as self-exaltation. Realizing the gifts we have received or may receive by faith, we should form sober estimates of ourselves.

Various kinds of gifts = intelligence & instruction; practical & administrative. All these gifts are to be used in unity w/ variety & along the lines that will build up the Church of  $\theta$ . (W. Evans)

(10) The endowments of divine gifts ought to produce humility, gravity, & sobriety - vs 36 (M<sup>c</sup> Beth)

⑪ II

Do not aim too high! Even the gift of new life, can lead a man into temptation; the danger of a wild enthusiasm is present.

1- Faith has a standard, object same for all men, X. To that extent all X'ians equal. But not all have this faith in the same degree. There are beginners & there are those who are mature, weak & strong. No one ought to over-estimate his measure of faith, but everyone ought to know what he may expect of himself according to his position of faith. *Impulsion originates from spiritual overestimation*

2- No one has the full measure, therefore all must perfect themselves. (Brunner)

apply  
1- means = faith  
2- manner

verses 4 & 5

① Everyone of his strength of faith is a serving member of the whole body of the community. Everybody has something & there is something lacking in everyone. It is necessary that everyone serves up his own gift & that no one assumes he can & may do everything that others can & may do.

② Each one is to do what God has allotted him from his specific talent as a particular task. (God captures a man & his ability, etc & uses that for His glory.)

③ Paul's instruction runs: notice what God gives you, then you will also know the task he sets you. The Community has & requires a great variety of services as the body needs a great variety of organs & functions.

④ Whatever you do, do it the way it demands, neither perfunctorily nor flippantly but with a holy seriousness. (Brunner)

(2) Yd'p, elucidating the fact, that D'apportions various to various persons; because the Xian community is like a body w/ many members having various duties. (Alford)

II (3) (members of body) gifts are highly valuable but not in duplication. A high value of gifts lies in their diversity rather than in their multiplicity. (M & Beth)

value, value, infection.  $\frac{2}{1} \rightarrow$  Advice Chief overproduction what of all members!

II (4) For a just estimate of oneself it is necessary that one should escape from the individualistic outlook, & think of oneself as part of a whole. Thus the demand for self-knowledge leads directly to an exposition of Paul's doctrine of the Church as a body or concrete organic whole -

III Have no private interest of his own & to view nothing as a detached individual - what of foot had reasoning its own & followed its natural bent? whole more important than part. (Moffatt)

natural

II (5) Every member has its gift, but it is limited by the fact that it is no more than a member: it is not the whole body. Many as we are, we are one body in X; it is the common relation to Him which unites us - not a unity in which individuality is lost, - retain their value but only as members of one of another. Each shall exist only in each other 1 Cor 12:27 (E/ST)

(6) Motive for heeding exhortation in vs 3 - of faithful in little things, will in no wise lose his reward  $\frac{2}{1}$  Harold Wildrich asked B. Graham: "Mother get bigger reward."

④ gifts = Every gift is a gift of the H-S, given to the believer for the good of the Church. Some were supernatural (healing etc.) others spiritual in the narrower sense. This passage is the best illustration of the word.

ministering (vs 7), other functions mentioned here probably refers to such services as were material rather than spiritual: They were spiritual, however, because prompted by & done in the Spirit - one who has this gift has it ἐν τῷ δυνάμει - in the qualities & in the sphere proper to it: it is in its own nature limited; it is what it is, & nothing else, & fits a man for this function & no other. (EGT)

→ vs 7 at this point an application is made of what has been said in vs 4 & 5.

⑤ all individual abilities & faculties are endowments for functions w/in the body, & must be used as such w/ a true sense of responsibility. (Moffatt)

⑥ in vs 6 - Paul says that God gives the gifts in proportion to His grace, & that we use them in proportion to our faith - (Does our faith match his grace? - God's grace, power, our abilities, are limited only by our faith.)

⑦ in vs 7 ff - he urges that whatever gift a man has, to apply likewise to that responsibility. The implication is that each should exercise his own gift, & not be jealous of another's gift. (Moffatt)

⑦ In N.T. a charisma is something given to a man by  $\Theta$  which the man himself could not have acquired or attained. (death-blow to pride). It is a personal, individual gift given to him by  $\Theta$ .

all from life = practice grows but never become master (Aurelianus)

⑧ Having Them = beginning of a new proposition — confining our activity modestly w/in the limits of the gift itself. As to the meaning, it is always the  $\sigma\omega\phi\rho\omicron\upsilon\epsilon\tau\iota\upsilon$ , self-rule, which remains the fundamental idea.

Having gifts = let us exercise them, by abiding simply in them, by not seeking to go out of them. — II

Gift = a spiritual aptitude communicated to the believer w/ faith, & by which he can aid the development of the spiritual life of the Church. Most frequently it is a natural talent which  $\Theta$ 's Spirit appropriates, increasing its power & sanctifying its exercise.

Faith = refers to subjective feeling of self-surrender to  $\Theta$ , confidence in  $\Theta$  — properly by starting from the point it has already reached, & humbly attaching himself to the way of his predecessors.

Present state is a sort of a standard for new instructions — (where you are right now! mustard seed —) (Hodet)

III

See Linker = Prayer = Faith

(1) The measure of faith, itself the gift of G, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised w/in their own limits. (Alford)

So as not to collide  
to contend  
but to cooperate,  
conditioned by the variety of their lives.

over

TO ASSESS must first "present bodies," w/ a bit renewed mind dominate you, allow it full sway - only then can we "prove" discern the will of G - only then can see what G has for us -

Some think they have no abilities, gifts, they can't see anything in them that G can use - because they are not yielded, are better, the world mould them, & their standard of thinking.

Eph 4 = given to everyone

→ I don't have any gifts - G says you do! - now who is telling the truth? G gives gifts to every one (emphatic)

the will of G is for you to use what He has given you. But first you must know what G has given you - only know, discern, thru a yielded, transformed, renewed mind.

11-11 -

εἰδότες - ~~perfect~~ to have seen or perceived, to know from observation -

of ω/ γινώσκω = οἶδα suggests fulness of knowledge - know perfectly (Vine)

καιρὸν - time. primarily due measure, due proportion, when used of time, signified a fixed or definite period, a season, sometimes an opportune or reasonable time.

a period possessed of certain characteristics. "seasons" (Acts 1:7) - epochs characterized by certain events.

→ quality of time, instead of quantity (Vine)

ὥρα - time = any time or period fixed by nature, - an hour (Sauter)

ἐγερθῆναι - arousing a person from sleep. awaking from a state of moral sloth.

① Season = a special, critical, strategic period of time. It is time regarded as having a character of its own, full of significance for them. sleep refers to a lethargic, non-aggressive, lazy Xian life. (Quest)



② Seeing that ye know - (Vincent)

③ ἡ δὲ ἡ - w/out waiting longer - it is time for you at once to awake. No Xian should be asleep, yet the ordinary life of all is but drowsy compared w/ what it should be, & w/ what it would be, if the Xian hope were perpetually ~~present~~ present to us. (ECT)

④ Paul recognized the critical nature of the times. He was under no illusions about the permanence of his present opportunity of preaching the gospel w/out hindrance, but he was determined to exploit it to the full while it lasted.

Xians must therefore be on the alert. But the prospect should ~~not~~ fill them w/ encouragement, not despair - Luke 21:28

awake = the duty of spiritual vigilance was constantly enjoined in apostolic teaching - 1 Thes 5:4  
(Bruce)

⑤ The ~~the~~ urgency of the time -  
The whole exhortation of Chs 12, 13 is enclosed w/in an eschatological framework the present age is hastening to its close, & the age to come is near at hand.

men who live on the edge of the Age to Come <sup>(3)</sup>  
cannot afford to relax their vigilance -  
the consummation of O's kind redemptive  
act is near. (Barrett)

~~120~~

⑥ we are reminded of the many parables of  
the Lord regarding watchfulness. The present  
of the Xian is a waiting before the Lord.  
(Brunner)

⑦ Paul appeals to the sense of Crisis as a  
motive to ethical seriousness. The early Church  
lived in an atmosphere of crisis: a new age  
was dawning; the Present Age was passing away;  
any day might turn out to be 'the Day of the  
Lord.'

The thought of the coming Day suggests the  
dark night of waiting. (Moffatt)

⑧ Paul compares the Xian's position to that  
of a man who has begun to awake from the  
sleep in which he was plunged, & who, by an  
energetic act, requires to overcome the last  
remnant of sleepiness. Sleep is the state of  
forgetfulness of O & of estrangement from Him,  
& the carnal security of the man of the world  
in this state.

Awakening is the act by which man reaches

the lively conviction of his responsibility, gives himself to the impulse of prayer drawing him to G, & enters into communication w/ Him to obtain thru X the pardon of his sins & divine help. (4)

The need of a complete awakening arises from the rapidity w/ which the day is approaching to which we are moving on.  
(Godet)

Xian Liberty vs 11-12

Paul enjoyed his Xian liberty to the full. Never was there a Xian more thoroughly emancipated from un-Xian inhibitions & taboos — He was not even in bondage to his emancipation!

The interests of the Gospel & the highest well-being of men & women were paramount considerations with him, & to these he subordinated everything else. But he knew that many other Xians were not so completely emancipated as he was, & he insisted that these must be treated gently.

In a Church where different convictions exist, they are not to be trashed ~~run~~ out, & one side determined to convert the other. No, says Paul, let each one be satisfied in his own mind & conscience. The man who enjoys greater liberty must not despise the other as being spiritually immature; the man who has conscientious scruples must not criticize his fellow-Xians for doing what he himself would not do. It is not for one Xian to judge another.

vs 10 - There is no sin to which Xians — especially "Keen" Xians — are more prone than that of criticizing others. The apostle's words are seriously intended.

Xian Charity - vs 13-23

Paul, having <sup>asserted</sup> uncompromisingly the freedom of a Xian, now goes on to show how voluntary limits may, & should, be placed on his freedom.

In reference to 1 Cor 8:1-13; 10:19-33 = Knowledge was not everything; the claims of love were to be considered. He himself was prepared to forgo his liberty if by insisting on it he would set a harmful example to a fellow-Xian with a weaker conscience.

Notes on Rom 14, Cont'd - page 2 - weaker brother

The resultant damage to his conscience would be debited to the other's lack of charity & consideration.

Paul reminded them that all things were not lawful, nor did all things build up a sound Xian character either in oneself or in those whose lives might be influenced by one's example.

The glory of & the spiritual well-being of others should be a Xian's chief ~~concern~~ consideration in eating & drinking, or in anything else.

See 1 Cor. 9:19. For all his emancipation in such matters, Paul was prepared to restrict his liberty without limit if his weaker fellow-Xians might be helped in this way.

Rom 14: vs 20 - It would be a pity to stunt the growth of a soul, the development of a work of God for the sake of something ~~so~~ <sup>unimportant</sup> as some particular kind of food.

Xians are not isolated individuals, each living to himself, but members of a fellowship, & it is the responsibility of all, & especially the stronger & more mature members, to promote the well-being of the fellowship.

vs 13 - Setting an example which might lead another into sin, "stumble" - he does something of which his own conscience does not really approve.

vs 14 - This is in accord w/ teaching of X (Mk 7: <sup>14</sup> vs 20-23) - has far reaching implications. Sin, moral defilement, worldliness, etc. are located in people's minds, not in material objects - Cf. Titus 1:15 -

vs 15 - RSV - "Do not let what you eat cause the ruin of me."  
NAB "Do not let your eating bring disaster to a man."  
(substitute something; modern for eating)

vs 16 - For whom X died - The divine measure of the worth of a human being.  
(If X considered him so valuable as to die for him, surely we can forgive his "questionable things.")

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vs 22 - Faith - a firm & intelligent conviction before God that what one is doing is right, one antithesis of feeling self-condemned in what one permits oneself to do.

vs 23 - NAB - "because his action does not arise from his conviction."

[Conduct produced by conviction - conviction ought to make conduct - if not, it is sin]

Example of X - 15:1-6

Who was more free from tobacco's inhibitions than X?  
Yet who was more careful to bear with the weakness of others?

"I'll please myself!" - He has every right to do so, but that is not the way of X. His (X's) way is to consider others first, to consult their interests & help them in every possible way.

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This emphasis recalls sayings of Jesus: Matt 18:7; Mk 9:42; Luke 17:1,2 -  
stumbling blocks - most non-Xian of all acts - (Moffatt)

John J. P. McBeth - The Yarn Should Have Regard for His Brother's Conscience - 14:13-23

14:20-23 - Do not overthrow the Kingdom for meat.

v22 - Do not be your own standard of conduct

In regarding a brother's conscience, we ought to follow X in self-sacrifice 15:1-3

v1-3 - X is ought to follow X in serving others instead of serving or pleasing self.

14:13 - It is easy to locate the stumbling blocks by the stumbling the fallen ones.

14:14 - No one should violate his own conscience

14:15 - No one should violate his brother's conscience.

14:20-23 - Do not overthrow Kingdom for a "mess of pottage." -  
[said because of mess, pottage - how foolish!]

X is at liberty to eat but not a liberty to offend others -  
(Some w/ laws state - freedom of our country, yet not desired place).

v22 - too many people want their own consciences to be their standard of living. X is the standard every life.

14:23 - To hesitate or doubt & then to participate is to sin, incur guilt. (William Evans -)

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v20 Paul now brings up his heaviest artillery: Do you want to ruin him for whom X has died?

Paul has, & teaches, respect for the conscience of the other - even tho he may be wrong! For faith must take root in a good conscience. If the conscience is destroyed, then faith also is done for.

v23 - "Everything not done with a good conscience is sin from the very start." It is better for someone to do what is in itself wrong but do it with a good conscience than to do with a bad conscience what is in itself may be better. (man drinks, not a part of Xian mission church)

15:1-3 - The devout carelessness or pious lack of consideration stands in contrast to the action of the Lord Jesus. (Brunner)

Notes on 1 Cor 8-

- vs 7- Cf w/ vs 1- Such knowledge is not universal among Christians.  
vs 11- The last clause could hardly be more forcible in its appeal, every word tells: "The brother," not a mere stranger; "for the sake of whom," precisely to rescue him from destruction; "X," no less than he; "died," no less than that!

vs 12- They are ~~in~~ "in X," & anything done against Dem is accordingly done against Him - cf Matt 25:40, 45

Wound = Its customary use is for striking vigorous blows, for beating. It stresses the harm done by the stony. (cf - Stony kid beating up smaller, weaker kid - wouldn't that anger you? You do the same thing!)

vs 13- The important thing is not his own rights, nor comforts, but well being <sup>of</sup> brotherhood. Notice the emphasis on brother. It occurs 4 times in the last 3 verses.

"no" - emphatic negative OU ME, the double negative. (See Morris, Tyndale)

Intro. to Book - Occasion & Purpose of Epistle.

The Church was in the world, as it had to be, but the world was in the Church, as it ought not to be.

- Paul's purpose is to set right disorders which the Corinthians look lightly, but which he regarded as grave sins.

The heart of man does not change, & the principles on which Paul works are just as important to us as to the Corinthians of the first century.



Notes on James 1:2-18

The proverbial question, "Is it wrong to this etc?" is misleading & utterly irrelevant. The answer to the question may be, "No." From the fallacious reasoning, follows: "If it is not wrong, then I can do it without sin." That is unsound logic, a thing thoroughly right may be utterly wrong.

A man is bound by every obligation to do that which is expedient within the realm of the lawful. He must do what is best. To do anything less is sin. What we ought to do & what we may lawfully do are two very different things.

1. Paul's with Corinthians in chapter 5:13-13

I - a seeming unwillingness to surrender their rights - chapt 9

II - a seeming unwillingness to surrender the gratification of their appetites.

I - Paul claims certain rights 1:1-18, 9:4, 5, 6, 12, 15, 18. These rights he had gladly surrendered for the gospel.

2. not only waived his rights, but was so far from the Spirit's sake as to put himself under ~~all~~ restrictions & limitations which amounted to a virtual abridgment of his rights & liberty - 1:19-23

3. This example is worthy of emulation or. The part of all believers who, whether by law, are assuming the place of life for an insupportable cross - 9:24-27

To recognize all things that would disqualify him for success. The great rule is the purpose of Paul.

Such self-denial is absolutely necessary in order the success in service & approval in the day of rewards.

II - 10:1-22 - There is always danger in refusing deny oneself and self for higher causes - Jesus an example (10:1-5)

- we tempt G by seeing how close we can come to sin, without being condemned & really sinning - small trial & failed - will we ~~to~~ pay any better?

(Buse)

Dr. Parry Jones

Notes on Romans 14 - J. G. Bruce, Lyndale

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(Same w/ laws of State - Freedom of our Country, yet not disturb peace).

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## Notes on Summits of Liberty -

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two faults with Corinthians - notes on Chapter 8:13-14

I - a seeming unwillingness to surrender their rights - chapt 9  
II - a seeming unwillingness to surrender the ~~gratification~~ gratification of their appetites.

I - Paul claims certain rights - <sup>in connection with his support by churches while serving them.</sup> vs 1-18; 9: 4, 5, 6, 12, 15, 18 - these rights he had gladly surrendered for sake of Gospel.

2 - not only waived these rights, but has gone so far ~~as~~ in the Gospel's sake as to put himself under ~~the~~ restrictions & limitations which clearly amount to a virtual abridgement of his rights & liberty - vs 19-23

3 - This example is worthy of emulation on the part of all believers who, together w/ him, are running the race of life for an incorruptible crown - 9: 24-27

Ⓢ for success in this great race is the purpose of Paul. Such self-denial is absolutely necessary in order to success in service & approval in the day of awards.

↑ II - 10:1-22 - There is always danger in refusing deny oneself oneself for higher causes. - Israel an example (10:1-5)

- we tempt Ⓢ by seeing how close we can come to sin, without being contaminated & really sinning - Israel tried & failed - will we ~~do~~ fare any better?

(over)

Dr. Darryl Jones